XIII. q. velet dan bebelejan en Tant.

BOSTON, SATURDAY, AUGUST 1, 1863.

Literary Department.

QUINNEBAUG LYBICS: ! forty

DY DR. HORAGO DERSSER. 1 . . 1

CANTO IV.

A word once more with thee, my dear old river, Thou seemest near though far away-Let 's talk of things of yore-forgotten never-On memory's page to tell for aye ! Dost know, blest river, why my heart rejoices, The while I muse and think of thee, Whose sights and scenes, whose sounds and voices, In by-gone years, come back to me?

I seem to see thy floods in wild commotion; To hear their footfalls' onward tread Along thy rocky pathway thence to occan— A ses of waters hides thy bed! And yet the days—the months—on mission earth-way Have notched, 'in kalende, year on year ... And oft old Time bath brought to me a birth day...

Marial Same

Their number now I tell not here!

How old art thou, bright stream, how many area Are velled in Time's deep mysteries Where is the record of thy birth—the stages-The cycles of thy contories ? grants (d) Thine age-a pyramid of years-say whether . . Thou first began thy course of years, :-. 1 When erst the stars of heaven all sang together .

Methinks thou art twin born with ancient Tiber. In which great Conar swam its wave: There is a book-in Rome they call it Liber-That save he cried, "I sink—O save" | Imperial Casar drown in Rome's old river— The world's great menarch cry for aid! Despite the cold—the chills—what things soever. I swam thy flood-aba-afraid (?)

My natal day bath advent in November, 1 2 4 When woodlands, fields, and all look dreat. When then art clad with leaves the frosts dismember And winds drive forth all doad and sero-. When Winter's voice is borns upon the breezes, The Blorm King quite his prison as ven.
And ruthless; raves around, benumbs and freezes— Transmutes to ice thy silvery waves:

Long time ago, when but an infant fellow. With book and line and angle-rod,
I loved thy initiaby so soft and mellow, And shores so oft I since have trod-A stroll along thy stream dispelled all sadmess ... The notes of joy were on the breeze, Above, below, around, the song of gladoess Flowed forth from fields and flowers and trees!

No more I roam thy woods with deadly rifle. And still and slow and measured tread, To take dear life away as If a trifle. And make my victims fall quite dead ! No more the game that doth the copes inhabit. Will I destroy or make afraid-Nor partridge, quall, or snipe, or long-eared rabbit, In fear shall dwell in tangled glade.

These cruel, harmful deeds, All Gracious Heaven, To boyhood's heedless days belong.
Regard my prayer and let me be forgiven: Long since I felt how deep the wrong : From all-beneath-above-this truth I gather. And by it seek to square my life-Of all things there 's one Universal Father, A faith that ends all bloody strife.

I'll go where flow Italia's rentld rivers. Where spread its sunny genial skies, Where leafy Vallombross softly quivers. With zephyrairs with fairs sighs : 110-11 1 1 Translucent Arno's stream invites me thither, Baptiso me in its waves of light ! Till seen the Beautiful-I til come not hither-Viewed all that makes the landscape bright.

Old blissful river, nay, I 'll stay, will tarry Will listen to thy rippling tide:
All through this life my love for thee will carry. And sleep at last near by thy side I Thy flow will be, however, forth to seean, Thy kindred waters there to meet, where wave doth follow wave in quasiess motion, And billow doth its fellow great t

Great Spirit ! pray do thou affairs so order. And give such course to each event. My hearth may be on dear old river's border-Elsewhere I ne'er can be content ! Peace be, with thee, my dear my pating river-Again perchance with thee i il. dwelling there ever were half sweet home, calm hours, nor leave thee ever-Till then, fall stream, adjen-farewell k hoe

ENGLISH AND AMERICAN BORGOL WINTE Anthony Trollope, in his new book on America, what is a courseloods girls: "I do not know any contrast that would be more sufficiently to an Engithering, to to that moment ignorant of the matter, than the with he would find by visiting, first of all, a first school in London and then a free school in New York. The female pupillat a free school in London as a rule a cither a ragged pauper; or a charity girl; if not graded, at least alignatized by the bedges and dress of the charity. We Englishmen know well the type of each and bare a fairly correct idea of the and education imparted to them." We see the result afterwatch when the same girls become you service and the wives of our ground ship porter! The feliale pupu as a few misses in man tord. Wholester a Phoper nor a chart pirt. But is most wife the without decensy. She he perfectly claimly he speaking to he you cannot be adverted by the minor decensy. She he perfectly claimly he speaking to he you cannot be adverted by the minor he has a dollar a tay or many decensive deline he will be an attended by the highest if which he was the highest treat her has a dollar by the highest will be an attended by the highest will be your the highest he highest highest highest he highest he highest hin

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There had been a terrific thunder shower. Heavy, livid clouds, occasionally rent by a keen shaft of light ning, still hong darkly open the horizon, and the raid best mercilemly down open the green laws and spring ing theres shopt ulon Wilds. In a quiet corner of the parlor, Paul Lindsay and

myself had been sitting for an hour, talking in low; familiar tones. We had not been quite alone : Anrie Stanley sat curled up in the bay window upon the opposite side of the room, in hing a skelch, and over her shoulder for the last ten minutes had leaned Volney Bichards, the good natured pest of the house, teas ing her with all sorts of unreasonable criticisms, and watching, with a smile of delight, the pout which awelled her full, red lip. Young Romeyn, the student too, occupied an arm chair in the corner, deeply in tent; as usual, upon a volume of anatomical lore. Par and I were nevertheless, for all conversational purposes, lete a tete. We had been discussing social problems, or, rather, I had been listening to his discusstons of them; for mine has always been rather of receptive than a creative mind. To day I had been not a little perplexed and disturbed by the very startling and radical propositions which he had advanced, and in the interval of silence which succeeded his unimated discourse, my mind was disturbed by conflicting ideas

and emotions.

"It must be so," I whispered to myself. "Paul must be right. And ret—and yet—" my own heart would not reproud to his Athelatical views.

l'liked Paul. He was not à handsome man : indeed, with his low, proad statute, his heavy locks of light brown hair, his deep, gray eyes, and strong, irregular physiognomy, he was quite the reverse. But his square, over-hanging forehead denoted an acute and skeptical mind, and a vivid, but well controlled [mag. ination, which, with a strong individuality and incom Stable energy, formed a patiery of attractions which operated powerfully upon my cosentially feminine na

That soft; sweet silence which follows a free and friendly interchange of thought-it has a deeper eloquence than any language To ardent datures it is fraught with greater dangers than the most fervid speech. Paul played with the rings on my fingers; and finally, with a smile of almost womanly softnesshis shiles had a rarer fastination than those of any other man I ever knew-he sald: ' '

"Boulah, mine has been a sad life-unblest by most of those divine influences which rediate from the wome spiritually. You, too, are an ophan; lone ly by lot, and unblest in your affections. Let us be friends, dear friends - friends . kindred in all but blood'-to each other. Will you have it so, Benish ?" A crimton glow suffused brow, cheek and bosom. Had he asked my whole heart's affection, and claimed as his own the hand which was clasped so tightly in his, the answering " yes" could not have been more faintly and tremulously uttered. I was " lonely by lot, unblest in my affections," an orphan, almost a pensloner upon the bounty of my uncle, who, in his profession, found plenty of objects and interests to absorb at) his time and thought. Besides him. I had not one near relative in the world, and my friends were only such of the translent inmates of the Water-Cure as were by chance attracted to so plain and quiet a cres ture as myself. Of course they were fow.

Paul had come to Glen Wilde in the winter. ' It was now mid-nommer. From the first he had taken more hotice of " Mousie." as he had breverently named me. than most of our gentleman inmates. Recently his manner had been more than alad, and now-well, the reader will hardly understand my emotion, but I felt as if this intimate communion, this warm sympathy and companionable which he promised me, would transform life into something very nearly beatifue.

Pardon me, reader. I was not yet out of my teens." The rain had ceased. The livid cloud still shrouded the heavens, except a narrow belt in the west, where, beneath its empurpled rim: the ann was setting in ne lucid glory. The effect was singular, almost spectral the giftin cloud overhead, the heavens full of shadows and beneath, the whole valley, with the broad stream and waving, rate decked foliage, lighted up with life like brilliancy. The supper hour was approaching and the immates were gathering in the parior. The strange beauty of the scene drew all to the windows. and enthusiastic comments were rife, Buddenly we were startled by the whiatle of the locomotive, and nouncing the train from town; and five minutes later my uncle crossed the lawn, accompanied by a strain

ger apparently a guest," " and I pently : a Whom has Dr. Torrey brought now; I wonder ! muttered Paul What an all she has I what style Joye ! I wien elle d give as a glimpse of her face." At If in snewer to his only half-articulate desire the lady; as the stepped upon the veradalf, threw back her beaty lace vell, and disclosed a singularly interest ing? Bongti by no means handsome constanance: 1 Page knitted 'his brown, and shrugged life shoulders

witte & Gotet is Manuph (1993), there was The States judy was a dark, at | list bowing mama of the hand allow or the was the matters as the was as a way not haddened. Her forestend was low the broad, and her nair was brinked over it in amount glossy bands her syes were clear and dark, but not and intelligent in their expression and about her mouth well likes of away which her syes were clear and dark, but not and intelligent in their expression and about her mouth well likes of away which her states mouth well likes of away which her states grace and the neighby pose of the head might other who have torprised the test in the panel might other who have torprised the test in the panel might other who have torprised the test in the panel might other who have torprised the panel might of the panel might be part to the panel might be promised to the panel might be part to the panel might be part to the panel might be promised to the panel might be part to the panel might be part

Mo, thank you "was the roply in accents too matere for her childish years!" I prefer to walk." And the wee thing climbed the statement tollowely, step by step, while the mother followes, with an enxious look shading her brow.

"Who is she?" was the question which ran round the little circle in the parior. I left Paul, and went directly to my quele's study. When I returned, at the ringing of the tea-bell, it was already removed among the inmates. The new boarder is life Hanghton, a widow; the little girl is in a dealine, and she has come here far treatment. I know how much of this was true and how much faise. Cartain other particulars of interest had transpired, to my knowledge, but I had no right to communicate them, so I took my tes in silence, and then retired to my own room, to muse upon the sweet experience which still warmed and thrilled the inner recesses of

Love! love I thou unfathomable mystery of the Universe. Dread, inexplicable power, wielding a more potent influence over the destinice of worlds then all other agencies combined. In thee resides all life, human and divine, material and spiritual. Thy tough it is which transforms the cool lymph coursing through youthful velus, into that quick oprrent of fire, which eventuates in new forms or being, and fills the universe with volces of praise and thanksgiving. Power divine t sacred advium of the heart to thy first rosy dawning manifest, and there, in the soul's immost chambers, The record of that night is mine clone, You, reader.

who have passed through a similar experience, can sathom its emotions. To you who have not, no words of mine can convey them. Paul's lips had nitered no word of love, but the glance of bis eys, the tone of his voice, the close pressure of his hand, bad been eloquent with a language which my soul had no power to ignore, to which, without any volltion of its own, it must re spond. Our souls, I scrily believed, had met-had exchanged troth-tokens, and would henceforth grow into perfect unity and harmony. The joy, the rapture. the surcola of bliss which surrounded and enveloped me. is the one inexplicable thing in such an experience. What is the charm in love, whereby our eyes are blinded to alliforms of pennsy or privation, which do not effect that central bliss of the soul? What else but the very inmost principle of the light could possess

such autocratic power?

At alms o'clock I entered his parity, in quest of my netting, which I had left there is the determinent. The room was unfluminated, except by 136 profil belt of moonlight which lay across it from the bay window. and the fainter radiance of the lamp which burned in the hall.

Paul was sitting near the middle of the room, engaged in an earnest discussion with Dr. Romeyn. He noticed my entrance, however, and extended his hand to me. Gliding quietly toward bim, I knelt by his side and listened to their conversation. How proud I was of Paul! Buch breadth of reasoning! Such force! Such sarcasm! It is true, I did not always man sphere. I need a friend a sister some one to coincide with him at least, my heart did not. I could views of life and death and the hereafter; yet, etill, I said to myself, "It must be that Paul is right, for who can maineay him in argument?"

The discussion closed shortly, and then Paul rose, and, with a gentle touch of his arm, drew me out on the plazza.

"Well, little one," he inquired, playfolly, "what do you think of the doctor and his viewe? Did he make a convert of you ?".

"I would like to believe as he does," I replied. He always seems so caim; so hopeful; so serene; I think at least his faith is a very comfortable one to live by; but then, of course, you can beat him in ar-

gament.' "Little sister." he said, impulsively, " let me tell you something which I never confided to mortal ear before: I am not always, in my inmost heart, the skeptic 1 profess to be., I, too, think the Doctor's theory not only beautiful and comforting, but worthy of that strange epithet, divine. Mousie, how came that word in the language? Whence its import? Who first conceived a God?, Nobody can prove-I defy any man to do it-that such a Being exists; but. whence the idea? If one could only yield the Doctor's essertions, that ideas are, after all, the real self existing world, of which things are but the reflex, why, the thing is done. Monsle, you have a deep, womanly little soul, can't you help me ?"

"No. Paul, I do n't think I can. You say you have the inward conviction; that is all I have; and your arguments have often times caused a wevering in that; but after all, it does n't quite go out. Jan't that very feeling rather of the nature of a fact, Paul?"

"You are a true woman, Beulah," he replied, with

a half sarcastic smile, ... Subjective reasoning is all you can comprehend." Just then we were Interrupted by Volney and Auro-

ra, who came out on the plazza, exclaiming:

Have you heard the news? Mrs. Haughton is a
medium—a real trance medium. Now if she is at all sociable, we will have a circle and rappinge, and all

there things."

Ye peyer seen anything of the hind, " said Autoria, " and I in just dying to know something about Paul smiled a sarpastle smile, that was almost a

anest then a softer expression passed over his face, and he excludeded, half eadly: fall possible that that fine woman, that Ariadae of a lost love, has lent berself to such a delusion !

What is the world coming to "

A discussion followed, half playful, half in earnest,
the final result of which was that Voincy and Aurora
were committed to the defence of the secress, whom

ty. For instance: 14 was circumstance, rather than orodence. That will be sooner or later, according any positive inerthese of character, which gave me to circomstances." those quiet ways, that inclination for shady corners and the sheller of window hangings, which had sug, Mrs. Hanghton?" It was said almost with a specie, gested the title of " Mouste," by which, nevertheless, The look of lijemination vanished, and she replied he nanally addressed me. But " Ariadne " - | knew a healtatingly, but in her natural tonce: little of Mrs. Haughton's history—I had learned it . Scarcely; there was a time when a slight developreadiness with which he had translated the expression is that way now." of her countenance, surprised me. What was the strange power of his penetration or intuition?

We had strolled away from the plazza, Paul and I. over the dawy lawn, dappled with the moonlight, and I speak from interior illumination. I do not know," the flickering shadows of the elm boughs, and now she added, with a blunk, "that I make the matter very were reëntering the house by a like door from which a plain to you. It is difficult for one net versed in stairway led directly to my own room.

"Good night, Paul," I said, in a voice tremulous with happiness.

"Good-night, little one, and rosy slumbers. Do you ever dream of me, Boulah?"

His arm was round me, and I only blushed in reply. He kissed my brow and cheek, and whispered fondly: "Your dreams are all pure and innecent, I know, Beulah, as your own heart is. I do not think I am worthy to be admitted to them; but you will care a little for me, nevertheless, will you not?"

worthy or not. Paul's name was written all over them.

CHAPTER II.

The Challenge.

I rose early the next morning, and went out upon the lawn. Mrs. Haughton was up before me, and with little Dalsey on her lap, was sitting on a rustle bench beneath the great elm. I had been introduced the previous evening, and approached to bid her good morn:

"Good morning, Miss Childe," she replied, in a weet, cheerful tone. . Daleey and I have come out to enjoy this fragrant air; after the dusty atmosphere of town, it is inexpressibly refreshing."

" How is Dalsoy this morning?" I asked. "Better than usual," was the little maiden's roply." Indeed, the sunshine and the singing birds, and this fresh, delightful air, are making me quits: well again our own. Will you join us. Mr. Lindsey?" aren't they, mamma?"

The mother looked down with inexpressible tenderness into her daughter's face, but a shade of sadness lingered over her brow... . "I think you will find Glen Wilde a pleasant re-

treat," I said. " We have fine scenery about here, There are a great many delightful walks and drives among the hills, and this fresh, bracing air will be the best tonic in the world for Delsey." "I hope she will got stronger soon," said Mrs.

Haughton; but the glance which she raised to my eyes was expressive of a deeply-settled, though reluctant fear. She had singular eyes. One could never quite fethom their intelligence, and at times there was a look of distance in them which almost awed mo.

m, and as he bowed and offered a kindly greeting to the stranger, I saw that his quick eye was taking note of the minutest details of her appearance. She were a simple, graceful wrapper, a well-shaped foot peoped out beneath her embroidered skirt, and amid the lustrous bands of her hair, was twined a cluster of roses which she had broken from the vine which shaded the plazza. There was a gentle bloom upon her cheek, and the luminous expressions of her countenance made her sometimes quite levely. I thought be was pleased with her, and rejoiced. I had been afraid that his natural vehemence and sarcasm, if too rashly displayed, would wound the gentle stranger.

" How do you like the Glen?" asked Paul: who call it home, think it almost a Paradiso."

"It is besutiful," replied Mrs. Haughton. fitting retreat from the earth-worn and weary spirit." Paul looked at me and smiled. . " Mrs. Haughton favors Dr. Romeyn's theory, that

all disease originates in the soul," he said. Paul had tact, and I saw that he was bent on sound-

ing his antagonist. "Disease is the perversion of the life principle," she replied, quietly, and must therefore originate in the interior being."

Paul knitted ble brows. "Bome might question your premises," he said. If the life element is divine, is it capable of per.

remion?—or, again, is it not possible that the body may originate the soul, rather than the reverse?" A singular light fleshed over, her countenance, and in a voice clearer and more deliberate than before, she

Your questions embrace opposite extremes error; a mis-interpretation of Delty, and a delication of matter, Matter has no creative powers." "Not absolutely yet the flower may be said to gaged in getting it op."

create itself from the earth." "The divinity within the germ shapes its outward

form; its growth is ever from its inmost; and that inmost is a germ from the all-pervading Life of the Uni-"Matter, then, is the outward form of spirit?"

"Yes, and Delty is Omnipresent, all-permeating." 'l'anthelam !" was the sententions reply. Yet still he was interested. I fancied be was strug-

"It is singular how religionists of all shades and hues take for granted the existence of epiric as distinct communicate with mertals, it seems to me a from, and independent of, matter. They will reason of too deep interest to be treated with levily." with you for days together, and beg the question in a ... Mrs. Haughten smiled.

thousand different shapes, and yet after you no sittle ... Your ramarks betray a sensibility as pleasing as it of positive, substantial proof. If I am not mixtaken. is rare, ?! she replied. ... '; am glad you avoid the cir Mrs. Haughton, you are a Epiritualist. I wish to ole, because I fear the predominating influence in it will. know if the new theories solve my doubts upon this he of a mirthful and inquisitive, rather than a deeply subject. Den you not convert me.!"

She smiled a radiant, heavenly smile.

It would be presumptions, "she said, "for me to adverse by argument, what a there as much more after a radiant presument, while there as much more after a radial falled is perform. There may moment's panes, she added: "Your friend, Mr. Lind. however, he tests in store for you, which will set its sage will join it. I presume ?" After a moment's panes, she added: "Your friend, Mr. Lind. age will join it. I presume ?" "No. madam." I replied, lengthingly. "He chalcom do. I on have only to wait putjently till spirits itself to you in a form of which your senses spirits, and promises to give battle to, and eventhery

founded upon some apparent rather than real peculiari- | can take cognizance, and then yes compet withhold "Allow me to sak if you call yourself a medium,

from my uncle immediately upon her arrival, and the ment of mediamehip visited me; but I am never med "If I am not mistaken, you speak in public?"

"Yes. I am sometimes called a trance-speaker. 1 believe I have been juffuenced in that way, but oftener

spiritual philosophy to make the distinction." The ringing of the breakfast boil interrupted the conversation. As we walked toward the house, Paul said to me in a low, scomful tone:

"Bo we shall have no table tippings after all, Memis; are n't you disappointed ?"

"Yes, I am, Paul. I wanted to see something of this mysterious agency. Is n't Mrs. Haughton levely?" "Humph I" was his only reply.

Paul was possessed of an active and vigorous mind. Krs. Haughton's discourse had interested him, and I My dreams were mostly waking ones that night, and was not surprised at his reply to Aurera Stanley and Mirlam Lynds, when, shertly before dinner, they bestoned him with questions and lamentations.

"Then Mrs. Haughton is n's a medium after all; and we shall have no rappings. It is so prevoking." "What if Mrs. Haughton is n't a medium? Are the spirite such profound respecters of persons that they will vouchasie the use of their knuckles to me one but Mrs. Haughton? Got up a circle of your ewn. girls. Summon your spirits, black, white and gray. from the vanty deep.' I. for one, will promise them quite as respectful a hearing as if they came at the bidding of any professional sorceress."

"Fiel Mr. Lindsay," said Aurora, "how can you speak in that manner of so lovely a person as Mrs. Haughton. It is shameful."

Paul emiled good naturedly. He had meant no barm, but his organ, of roverence was but ill devol-

"But," continued Aurora, "let's have a circle of

" No. I'll have nothing to do with your spells and year incentations, your od-force and your excuseity. Call up your spirits, if you can, and when you got them mustered and marshalod, send for me, and I'll agree to put the whole phalanz to rout; or elee own myself their devout worshiper henceforth and ferever. But I give you fair warning, I shall do battle with them most mercilessly."

"Capital I" cried Miriam, gally. "We accept your challenge. Sir Chostelayer; get you a thrice proven armor, for we shall let loose a best of the adversary upon vou."

The merry girls tripped laughingly away, and I wondered, if there were invisible auditors to the conversation, whether they would accept a challenge as defl. Just at that moment Paul joined us. I introduced antly given, and how they would approve the leader-

It was part of my daily duty to superintend the treatment of Daisey, so that I was brought more frequently into Mrs. Haughton's presence than the ther members of the family.

"Dear Miss Childe," said Aurera to me that evening. "won't you please sek Mrs. Haughton bew.we aball form our circle? How many shall sit, and how long, and all about it. I really am determined to try and see what can be done."

I very willingly gave the required promise, for in troth I was a good deal interested in the enterprise. What is that strong leaning of the soul toward the supernatural, which every one experiences in a greater or less degree, if it be not the tie of birth and kinchip? the homesickness of the spirit for its eternal dwellingplace? Besides, I did hope that Paul might get some light on the subject of the hereafter. Paul. who was becoming more to me than I cared to confess even to my own souls whom I regarded with an intense devetion which was almost akin to worship.

Mrs. Haughton responded kindly, but gravely to my inautries.

"I think you will have no difficulty," abs said, "in forming an operative circle, but let me warn you not to expect too much. Tests of spirit-power you will doubtless obtain, but be careful about placing implicit reliance upon any information you may receive. Spirits are not necessarily wiser, or more virtuess than mortale; therefore, never foreshe the guidence of year own reason, while dealing with them."

It struck me that this was somewhat singular advice to come from the deluded and fanatical woman. whom Paul had represented Mrs. Hangbton to be. "I do not intend joining the circle," I replied. but I will repeat your cautions to those who are an-

"May I laquire, Miss Childe, what your abjections to the circle are ?"

. The question was asked hesitatingly, as if she con ildered it one of doubtful propriety. I suppose I looked conscious, for it certainly struck

me for the first time that Paul's example had much to do with my resolution; however, I replied with teher-

gling with that inward conviction to which he had may have projectives to preventing the investigation of confessed on the previous evening. His next remark, so important a subject as the immertality of the soul, which followed immediately, confirmed the suspicion. under light, and triffing amplees. If it he true that may have projudices to pursuing the investigation of spirits do indeed exist after death, and are allowed to communicate with meriple, it seems to me a subject

"Your remarks beiray a sensibility as pleasing as itserious and investigating spirit, and that its secuces will

Athelst." not aware of it. I shought his materialism makes be seemed for the purpose of drawing me ou. He did not give me the impression of a person supplied

I thought be was not, but did not very so. I was sure Paul's skepticism was of the brain only "Bo he will not join the circle?" said Mrs. Haughton, with an amused and meditative smile.

.Daisey's bath was over, and the little one went down stairs for a turn or two upon the plants, by way of exercise.

Paul, also, was taking his " constitutional " there. He was fond of children, and Dalsey's sweet face and artless ways attracted bim. He called her to bim. took her hand in his, and moderated his quick pace to her alow, childish trend. They exchanged the usual invalid's greeting, for Paul, though just now in tolerable health, had about him a bereditary chronic disease, which sometimes took an acute form, and confided him for a week at a time to his room. Datesy's cough was better.

"I'm so glad I'm going to get well," she said; "Mamma has been very much afraid I should go away." Daisey never spoke of dying.

"And didn't you want to go away ?" said Paul, mimicking her childleh tones. "I thought good little children always liked to die and go to heaven, and be with the angels."

. Bhe looked puzzled.

"Good spirits are with us now, mamma says," she replied. "She sees them sometimes, and hears them talk. If I should go there now, I should not leave

" Well, then, why do n't you want to go? Do n't you think heaven a better place than this world?" " Yes, better for those who are there; but, then, I'm not ready to go there yet. I haven't lived long enough

" I promise you, little one, living in this world is n't going to fit you for heaven. You'll get worse and worse every year, mind, I tell you."

That puzzled, striving look came back into her eyes. "No." she said, "you are wrong, Mr. Lindsay." "Call me Paul," parenthetized her companion, whose simplicity of heart made him always seek the level of those with whom be associated.

"You are wrong, Paul." The brow cleared, "I think I can tell you, now, what I mean. Do n't you know everything has its natural life? the trees, the flowers, the fruits; and nothing is perfect in its kind till it reaches its full growth. Don't you get the idea? Don't you see, now, why I want to live till I am grown up ?"

Paul's quick fancy readily filled the hiatus in her thought, but he preferred to seem dull.

" Can't say that I do, my little philosopher. Can't you explain it more fully ?"

Just at that moment Mrs. Haughton appeared in quest of Dalsey.

"Come here, mamma," said the child, "and tell Paul "-- one had readily adopted the prenomen-"why It is better not to die young. I can't make him understand it."

"I am afraid you are wearying Mr. Lindsay with your prattle." said the mother. " You had better

" Indeed, it is quite otherwise," said Paul. " We are having a very interesting discussion. If you have a moment's leisure, will you not join us?"

They had strolled out to the rustle chair under the great elm, and Paul rose to give his seat to Mrs. Haughton, and, as she accepted it, stretched himself: in a half recumbent position upon the grass at her feet, with an arm around Dalsey, whose intelligent countenance was raised carnestly and affectionately to

Mrs. Haughton was at all times simple, lady-like an intelligent; but when solicited for information upo deeply philosophical subjects, a glow of what she had denominated interior illumination frequently passed over her countenance, and the became directly in rapport with the apheres. I was sitting near an adjacent window, and with a quiet signal Paul motioned me to join them. Without any further questioning, Mrs. Haughton commenced her remarks, which at first seemed to have no connection with the subject in hand.

The relation between spirit and matter,

said, .. is a theme which has troubled the wise of the earth for centuries, and the true solution of the mystery has cluded the search of philosophers, only because they have sought it said the higher and more complicated of Nature's operations, instead of tracing it directly to its germ, and there developing the law. The whole universe is one great duality; and this dualism. this conjugal union of matter and spirit, extends to every infinitessimal atom which swims in tilimitable space. Life permeates all things, and life is spirit. But averywhere lower developments are subservient to higher ones, and matter and spirit, through all the infinite mutations of nature, ascend hand in hand, the successive planes of progression, and develop themselves in their highest earthly form-in man. But the law is everywhere the same. The inorganic particles of earth are developed by means of their innate life principle into root fibres; then into leaf tisene and its higher and more exquisite form of bloom; then into the seed or fruit; and this in its turn becomes the nutrition and growth of the snimal. Thus life everywhere feeds upon life-the higher upon the lower forme, transmuting them into its own more beautiful elaborations. Nothing is a proper article of food for man which does not contain or has not been elaborated by the principle of organic life; thus, when food, animal or vegetable, loses its organic structure, and resolves itself into decay. It becomes unfit for purposes of putrition. In the realm of matter we trace the process of nutrition, growth, perfection and dissolution, with perfect case, by means of our physical senses; but that spirit is eyer and always joined to matter, and claborated with it; we are more slow to comprehend. Yet It is literally true; and spiritual growth is as much and as liferally a process of nutrition and assimilation as physical growth. It follows then that the natural conditions of growth and development are those beat suited to the soul's bigheat progress. In the earth sphere is found the soul's proper aliment during the earth stage of its progression. In this sphere it must therefore remain, either in the body or out of it, until the purposes of its radimentary existsuce are fulfilled. The loss of the physical organism is therefore a misfortune to those who have not natu-

rally outgrown it." Paul had listened with deep interest.

is It is rather a novel idea," he said, " that of imbibling spiritual sustanance with our food. Yet I like It. I can comprehend that, but it seems to me rather a stronger argument in favor of, than against, materialism. It is rather a knock-down argument to vegetarianism, though; since, if it be true, we of course derive the nourishment of our seiflish proper. eitles from the animal, and of our imaginative and, spiritual faculties from the vegetable world, and the theory of a mixed dies results directly; the vegetable, however, preponderating."

'i Your lateltions are quick;" said Brs. Haughton with a mille.

Paul was still musing, when Mrs, Haughton road to feed Daliey into the house."

What do you think of her resioning ?" I saked aim

"Very floe spun, very methylysfell, and withht very beaution; he replied deliberately. It per survivity re-lied on force of a thoughts published and the re-presentation of a thoughts published and the per-is developed by the human organization.

he menor is want the facts. I want to be it proceed that want to soot, its axistence independent of the healt, which so far is I can see it her see alk goes to dispense since; if epoint is that widther the factor.

it must be resolved with it into its original elements."

unravel (t by and by."

cused herself politely.

for Sunday evening.

fact can advance me one step.'t

"Think, think away, Paul," I answered; "you'll

"! No," he answered moodlly. "I've thought of it

In all its phases. Nothing but the discovery of a new

He mid nothing about the circle, but I could see be

have followed his example. But Paul was firm; he

Meanwhile a request had been preferred, that Mrs.

Haughton would consent to sit in the circle. She ex-

you will be better satisfied than if I wers present."

affair, I thought. She was evidently in carnest, and,

that the circle should at first consist of but eight mem-

Dr. Torrey, Dr. Bomayne, Volney Richards, a Mr.

Hame—a patient, Mirlam Lynds, Aurors and her inva-

lid sister in law, and Huidah Payne -my uncle's houses

keeper, a positive and hard-featured, but energetic

and conscientious woman—were duly enrolled as mem

bers of the circle, and the first meeting was appointed

[TO BE CONTINUED IN OUR MELT.]

Written for the Banner of Light.

THE BEAUTIFUL VALLEY.

BY BRY. M. CARR.

I know of a beantiful valley,

From the noisy world away,

Look up and laugh at heaven

Where the golden arrows of sunlight

And there the young flowers in beauty.

With a joy that 's pure and deep. ..

Awake from their wintry sleep:

And the trees, like pausing angels,

Shaking their pinions there,

To the balmy spring-time air;

Flinging their playful shadows: 21.

Where the violets and the mossbells

: In their gracey beds have birth.

Is this beautiful vale to ma;

It rests to the world of memory.

1 ... Upon the bright green earth.

Like a bright isle in the sea,

Fadeless and deathless there.

Whose feet amid the flowers.

At day's declining hours;

Close by the gates of light,

is stealing o'er air and earth,

Awakens the flowers to birth,

I know. In the beautiful valley,

She will take her dainty way,

And scatter her sweets and flowers

Where my little girl doth lay.

Therefore, in the balls of Memory

I've a picture rich and fair,

Of the green and pleasant valley

And the May Queen wandering there;

And I dream of my child there sleeping,

And think how she fainted and faltered

When I falter and faint by the way.

At'the day's declining hours.

And I know that'I shall find her

In another and fairer valley

Lafavette, Ind., May, 1863.

Among the flowers at plays

Not far from our Father's Mansion.

And the light of immortal beauty

Streaming o'er brow and face.

· Adorned with celestial grace, ...

To L. I. -.

less, through fewer years, and also longing for that

And the turf, and the young eyed flowers,

And in this beautiful valley

One day, as she played, grew weary

And she fell seleep at life's portal,

Bought repose for the coming night.

And now, when the glorious spring-time

And May, with her delicate footsteps,

Stands out forever fair.

I bave a little daughter,

Which smidst the waste of waters.

Unswept by the waves of the tempest.

Oh, holy, forever holy

Wave their boughs in low, sweet music

. Thick on the greensward lay;

bers, subject to increase in case they succeeded.

self. He would quertion and investigate,

AND THERE SHALL BE NO NIGHT

RY M. W. LOTELLED.

In our suticipations of future bliss, pur minds go was thinking of it. I almost began to fancy that he to the life of the school more than to those qualities would join it yet; and in that case, I should cortainly of the soul, or to the possession of those virtues, with out which there is no rest and peace. In some respects, would have nothing to do with them until they had we may be retire anticipate what will be the condi-rated the spirits, and then independently and for him. the until the the uninterrupted joy in raised the spirits, and then independently and for himthe future life, with regard to the outward shings with which it is morrounded; but it is not so often that we anticipate that moral light, or illumination of spirit, which is necessary in order that we may be able to "I should not probably aid your investigations by recognize hearty. We may acticipate joy from so doing," she said, " and the excitement of such a beautiful scenery, or in delightful abodes, or in the society of those we love; but when these things arise meeting is always injurious to me. Whenever I can ald you by giving instructions in regard to the form of in consequence of the light and parity let in on the soul, when everything is beautiful in Nature, because your exercises, I shall be happy to do so. I feel certhe soul is capable of recognizing beauty everywhere. tain that you will succeed without me, in which case the joy of these things is not anticipated beyond any power which we possess to see them in the present Aurora Stanley, ever a leading spirit among us; moment. We may dwell in our imagination on the evinced more than her usual discrimination in this loveliness and beauty of our future abode, without thinking how this loveliness and beauty can be brought in accordance with Mrs. Haughton's advice, decided to us.

It is thus that we are impelled on seeking bliss; we see in the distance our joy arising more from the optward world, while, in our striving, we give our attention less to the ontward world, and try to perfect the spirit. We are led to the inward parification through the trials of life in consequence of our seeking joy, which seems only remote to us, because fortune is against us. We are slow to believe that there is between us and the joy we anticipate, any purity and goodness. But when we are determined to possess the joy, having faith that it is within our reach, it is then that we are likely to meet with trials and difficulties, for if our faith does not fall us, we are trying the ten thousand ways which open before us before we enter the narrow path. We must have trials and difficulties, and know many a disappointment, because, in our ig-norance and selfatiness we will not travel the narrow road which leads to life eternal, until we have found that all things else will full us. We want the joy which we see full the distance, and we wish to retain our idels. We are loth to believe that we must give up the one in order to obtain the other. Our trials and disappointments come to us in consequence of our determination not to relinquish our selfishness while we are seeking that joy and bliss which can only come to us through an inward purification.

Who, that has ever thought of Heaven, has not Swelt in his imagination on the beauty and brighthers of some far of locality; and in that place, has not supposed that all the troubles which afflict the human family, are banished; and that he has there all that he how supposes will constitute to him his most exalted idea of lov? The reason why we do not go at once to this joy, is because there is an incompatibility between the joy we shtletbate, and the parity and innocence of character necessary in order to possess it. It is for this reason that the world has so little faith. It falls in obtaining the joy which it seeks through its own

highest ideal of perfection. There have been many pligrims who have started to live out, and to carry into the every day walks of life. their best conceptions of right and duty, and had hardly left the threshhold of their new endeavor, before some untoward not of their fellows would reach them, kindling in their hearts sorrow, indignation, or disgust. Who shald think that, under such direum. stances, the taun lay with them? Bhould not we sup-pose that when the pligrim makes this endeavor, he would find his beaven, if he could only find a suitable locality in which to enjoy, and a loving people with whom to associate? If the world would only be just, he would have no care, perplexity or sorrow, He would not wrong his peighbor; he would deal justly with all; be would not envy any one their good name, their possessions, or their property; he would render aid and assistance to the needy, according to his own ability and to their needs; he would offer to the erring and sinfel, counsel and advice; and if in such a quiet orderly life, he does not have joy, is not the world to blame for it? And will he not have loy in Heaven where the wloked cesse from troubling, and the weary are at rest?

There are many pilgrims filled with sorrow, because of the world, when, after examination, it will be found that they have not reached Heaven, because their own virtues will not give to them the joy which they seek. When was there a time when this world was not full of wrong, when justousy, strifes, hatred, revenge, were not rife? With what delight does the pligrim turn from these things, which so constantly afflict him here, to the New Jerusalem, as a view given of his far off home by St. John. How many of us have been led as captives from earthly scenes, to picture to ourselves the palaces there awalting the redeemed. Have we not pondered over the description, and thought who among earth's inhabitants could be ad. mitted into such a place !

Should we not at once say that it would be the pligrims on the earth who have known affliction and sorrow? 'T was a bleak cold day in the track of the seasons. not because they have been remise in doing their duty. a day in which the clouded sky and chilly air made the but because of the wickedness of the world. We might form tremble like an aspen leaf, that a soul met a have pondered long upon the description of this splen. kindred son), both swathed in their garments of clay, fild city, and believed that it was so, had we not been both lonely and saddened by the life-tides of toil, by arrested by the few words which we have placed at struggling with a soul's feeble powers against the the head of this discourse; "And there shall be no world's from heart-beat of custom and pride, when each night there." If there is to be a banishment of night saw in each a kindred, a friend, but the words fell to the eye of sense, there is also to be spiritual vision. slowly and were few, that told of the sorrows of life- and we shall come into that condition in which we the joys were too few to be told. One heart had been shall see and be seen as we are. When we think of broken and torn by the winds and storms of many the joy we seek, of the delight and beauty of our fuwinters, and fire-scathed by the lightnings of human ture come, we ought to inquire of ourselves if we passion; had beat against wind and tide, ever hoping. are ready to unveil our thoughts, emotions, feelings, ver praying, and ever struggling to reach a calm and and desires, and have them exposed, as if written on peaceful shore of rest, where the "fowers never fade, parchment, ready to be read by all who meet us by and love never dies." The other, bearing burdens not the light of the great Spiritual Sun.

'All bidden acts of the past, all unexplained mys. peaceful rest and quiet home of the soul, where storms and strife never more shall assail. They crossed each teries, all things pertaining to ourselves in the past others' path, only meeting at the ordering, and leaving and present, our good and evil acts, the secret each with each a word of recognition, and passing on thoughts, the unhallowed desires, the stiflings of the to new or renowed sorrows, as the hearts each chilled conscience, the neglects of duty, our ingratitude, our doing good for the praise of men, our giving a stone ". Not yet—not yet," said a gentle voice, " are the to those who asked of us bread—all things respecting storms of sorrow ended." Bow to thy fate, and bend us, known and apparent to all we meet. We seek for to the powers that oppress thee; but God has set the the banishment of pain, sorrow, and trouble, and we law of compensation in the crown of nature, and it shall think in our far off home these things will not appear; work out for each struggling soul its full reward. All but are we ready for that light, that absence of the must be, shall be, paid, and every sorrow turn to and be darkness and clouds which overshadow us, and which

"There shall be no night there."

Fear not, weep not, mouro not, faint not, despair not; joy?

bounterbalanced by loy, with time enough for gladoese! are necessary in order to bring us into this state of brother sister, but struggle on with the onds against . We pray God that we may be released from temporal those for, a time. Sure the rates have thy reward in trouble and affliction, and that, in his own time, he atore; and even though blessings seem to turn to corect may take us into our rest. We all have in our own sometimes, yet all shall sometime turn to blessings way the prophetic vision of St. John, and we see our doubled ever on the authoring souls of this discordant future home, the New Jerusalem. We pray God that life. Fire turns the dross out of the metal, expels the water from the salt and the gager, and grief drives the from the salt and the gager, and grief drives the from the salt and the gager, and grief drives the from the salt and the gager, and the of trouble from the salt and the gager. The canalism to the salt and the gager and the garden of the salt and the salt a water from the salt and the togar, and grief drives the dross from the salt and the togar, and less of trouble from the salt and togar out branch of trouble from the salt and togar out branch of trouble from the salt and togar out branch of trouble from the salt and togar, but according to our present desires, but according to our real needs; and the hight, we have taked to have spiritual mose, they will know each other, and may, if the salt and togar out togar to the trains and foot some desired his salt and togar of the salt and the trains and togar of the salt and the salt t

of the more problem billows within here even wer intent on the broad highway of inclination and desire, which, however much we have charapped, are still secompatible with the tight, with the beatshment of bloads and darkness. God wisely permits us to see aut thought of it, to see and be seen as we are, to approach more and more the omnipresent and the omniscient God? If we are to increase in knowledge, power and vision, we must increase in purity and wisdom also.

Our God, who is love, mes all things in the beavens and earth, and as we shall approach him we shall the more see shd be seen as we are. In our endeavor for heaven we are constantly approaching that condition in which there shall be no night for our outward and inner life. We believe that the angels visit, or, perhaps we queht to say, live in our midst, and that they exercise a care and control over us, that they bear a cross for our infirmities, that they seek to give us their own purity and strength, in order that we may toll and their beauty, neither are we able to comprehend their work. We are not capable of realizing that they see us as we are; because we are not capable of comprehending my virtue or purity which is beyond us. It between us and its possession. If we are as good as we know bow to be. It is not an indication that we are ready to enter into our rest. We are continually sup! the light, or of receiving the illumination of spirit which is necessary before we can know the felicity of our future home.

We may know that in one night of penitence and prayer we cannot be ready to enter into our joy. We may have a season of repentence for the many years spent in stifling our convictions of duty, and la giving heed to the pleasures and enticements of this world but there remain to us our babits, prejudices, core rupted imagination and unhallowed thoughts, notwithstanding we may have determined to follow strictly the call of conscience. We may think that the narrow path is but a few roods long, when in reality it encompasses the world, 'It is narrow when we commence to walk therein, and it does hardly widen or become more discernable to us as we continue to travel t. The more strength and purity we gain, the more is required of us. We must go to a deeper love, bear more the burdens of others, and take upon ourselves

row path will not widen or diminish in its distance. But there is one thing which we will learn, the more we lead a striving life, and reach after that God who is perfection and love, that our New Jerusalem, the far off home which we have located in the future world undisturbed by clouds, is ready for us whenever we are ready to receive it. The more we strive, the more we learn that our God has provided for us a heavenly manalon before the foundation of the world; that It is always clean, garnished and beautiful, and ready for as at any moment when we are ready to enter therein, whether we dwell in this life, or are the inhabitants of the future world. Darkness, trouble, and sorrow we may bantsh from the spirit; but we must not suppose that, if we have spent a life of sin. in a few hours we may become beautiful as the angels. If we have been a short time armed with noble purposes and high endeavors, let us not be disappointed because we have not their knowledge, wisdom, and purity, and are unable to live in the atmosphere of

light and beauty which surrounds them.

, In this generation have not our thoughts been turned more to our future home than in any other ?-- and have we been where then those who have preceded as? indeed, have we not supposed, that without repentance; we were ready to enter into the New Jerusalem of our visions, as soon as the wicked would cease from troubling us? We have done all that was in our power to bring heaven to earth, and we may say that we have commenced to hanish the night. But our work has been, in a great measure, of a physical and mental nature. We seem to believe that new researches and developments will yet bring bearen within our grasp. We have been leading a striving life; we have been honert, faithful and diligent, and when our philosophers shall discover and reveal the great secrets of have commenced to see and to be seen as we are already. The hidden thought has often been brought to light; many a bidden view of nature has been given to the mind, which the eye of sense could not have reen; and we hope to go on discovering and, revealing to others, until all our paths shall have been made smooth. But there is a limit to our researches; a new wonder and miracle we may perform, but we are in reality no nearer the time when our New Jerusalem shall come down from our God out of the heavens; where there is no night, where we see and are seen as we are. With all our researches and endeavors to bring to light the hidden mysteries, our home is still far away. We may bring to light some secrets and mysteries, but when we attempt to enter into that state where there are no clouds, sorrow, or pain, there are angels with fiaming swords who drive us away; and the flaming weapons are nothing more than our sinful past, our want of purity and goodness,. Some of us seem to think that a miracle, or a wonder, is a test of exalted life, as well as of spirit agency. But all won ders and miracles cease to become such as soon as they become common, That we exist. Is a wonder equal to anything in the universe; but it is no miracle, because we are all acquainted with the fact. If the human race had ever communed, with the departed; our conversing, with each other. We may ponder over every remarkable occurrence which transpires with regard to ourselves or others. But let us not rest here. is watching over us, that we are ready to enter into our loy. Let pa continue on as we have commenced. in prayer and penitence, having faith that through these alone we may continue the work of an eternity of progression toward God.

Let us not attempt to enter into the kingdom of our wisdom, when the stains on the spirit have not been enter into any society or organization, or to go through any forms or caremonias, thinking thereby that we are preparing correlves for the light of the Bpiritual Ban .. The spirit will only be redenmed an endeavor to love our kind in those conditions in life, in which Gad, in his providence, has placed us. and in which he calls upon us to be feithful. We can heaven, but the darkness will be removed from us by angello hands as we have need. The goodness of our field is manifest that our knowledge should always be beyond our purity and goodness. We do not know how to when feet all the knowledge we have need hereis we can heaver justly complain. Let us need fee that there which is God, and which, above lift things will give us savength and purity, and here up things will give us savength and purity, and here up things will give us savength and purity, and here up things will give us savength and purity, and here up things will give us savength and purity, and here up things will give us savength and purity, and here up things will give us savength and purity, and here up things will give us savength and purity, and here up things will be in the part of all wonders, signs had believe to the control of all wonders, signs had been controlled to the property of the property

and to take men our lives, hold in remembrance, that it is a new heighter love which manced in order to sale the best displeased with the most world which we odwelve have straight the most world which we odwelve have straight bestern in part, that we may lead a life of endesvor; from the marrow path. If we will remember that but from that uninterrupted light would not many of the cause of all our disquistude lies within us, and no fees as if pursued by an avenging angel? Have we will continue striving for, a higher love, we shall grow in purity, strength and powers and in God's time, whether here or in the future world, our far of home about he beaught to us, "And there shall be no night there."

SPIRITUALISM AND ITS FUTURE. RESOURCES BY UNORGE F. KITTRESOR.

DEAR BANNES-In your invaluable paper of the ith inst. I read with considerable amasoment, then the M. Peebles's ironical reply to a former article of miss which reflected unbarebly upon a previous one of his and in replying to this latter article, he very dogmaticalcome into their light. But we do not behold them in ly requests me to "dispense with theorizing, belieb. faiths, &c., and confine myself to telling him what I know !"-jest the very thing I always intend to de But I am afreid that my good brother's more below in things are so strong, that should I say anything that is our fault that in our striving we seek their joy with, would not corroborate his preconceived opinions, he out supposing that there is any purity and strength would take occasion, as before, to misrepresent and deny, point blank, everything stated.

Bro. Peebles says the critique reminded him of the chimney.sweeper, who puts out the fire below and posing that the wicked world drives from us the joy we frightens the swallows from their nests above: that seek, when the truth is, we are not capable of bearing scrapes a long time in the chimney, covers bimself with soot, and brings nothing away but a bag of cinden." What a humiliating concession! Placing himself in the attitude of the chimney -very smoky and some. what hollow-we have the analogy complete: partially putting out the fire below, this calmuces at heart, frightening the swallows from their nests above, this strong beliefs and vague ideas.) I scraped but a little while and brought away a good measure of cindersmeaning, of course, his antiquated Orthodox potions and fossilized ideas; I. e., that belief is superior to knowledge, and that the only way and best way to secure converts to the Spiritual Philosophy is to follow the sectarian order, building "coatly cathedrals," having "orchestral music," "obiming bella," ... flower-encirled desks." and !! collured speakers " only, Bro. Peebles tells me that Carlyle would say I had a

torch for barning, but no hammer for hailding." Then, why did I not sat the "chimney" on five, or add fuel to the flame, instead of putting it out, which he intimated I did? He also ears my article "was their infirmities and sicknesses. This is why our narall aglow with glittering grambling and fault finding, while I offered no anhattente for that of which I tom. plained." Lot us sec. I did admit what he affirmed: that the . ploncers of Spiritualism were passing sway at the call of the death-angel," and wished, like him. self, to lay before the readers of the BANNER the care why there were no more recruits joining our ranks. He claimed the reason as being, because we had not got "chiming bells." "neatly faralahed halls." 'fine church edifices,'' "paintings," " flowers," and more "cultured speakers;" to which I took exceptions, offering as a substitute, (which he says I did not offer.) that the doubting Thomasca after trath were yearning for a chance to investigate the phenomenal or physical manifestations of spirits; when, like theal old ploneers.", they, too, would be brought to a bookedge of the truth of spirit communion, and benceforth and forever be in our midst, "rejoicing with joy unspeakable and full of glory."

The above was the main point which I took worth tions to, and what I have here restated was the such and substance of what I then expressed, and I am right willing to anhalt it to any suprejudiced reader of the Bannen to depict a gramble or fault of which Bro. Poebles says it is "all aglow." Could I not quote more consistently:

"He must have optics charp, I ween, Who can see what 's not to be seen."

Bro. Peobles, in his fret article, speaks of Spiritualists as a "banded brotherhood "-as a " great army " working and fighting in one common cause—as one as a body, how much moral influence do we wield?" Implying that they are a distinct body of reformers, consequently possess a cell hood as well as a hame. Yet in his last article, be has the effrontery to tell this life and immortality, we shall be ready to enjoy. We good readers of the Banken that Spiritualists . never had any self-bood as a body." Who can reconcile this inconsistency? I sabmit it

Bro. Peebles next propounds to me a string of laterrogatories, which, to answer all, would require more space than I would be guilty of seking you. Mr. Edle tor to cover; besides I consider them entirely irrelevant to the question. However, as regards his last inter-rogatory, I will answer: It is a self-orident truth that knowledge kills belief. All perfectly organized in telligent persons know they have five senses; and the fact of their knowing it presupposes a knowledge of their perfectages, and las being correct reporters u consciousness. Each individual knows his own senses to be correct, reporters to bis own consciounces though, perhaps, each might have nothing but fait in the correctness of every other. If each person, al an individual, placed nothing but faith in his senses as being correct reporters to consciousness, it would imply a corresponding faith, whether he had any sense at all or not.

As I said before, faith and belief are synonymou terms, equivalent to the expression of "I great so" and " I think so," and whenever used, Implies a grave doubt. For instance: Should I hear a person say. have faith that it is going to rain," the expression would imply a doubt in the mind of the speaker wheth, there would be nothing more wonderful about it than or it would or would not. The same, Should I bear person say, " I have faith that I have seen, tasted, fell and smelled of an apple, " would imply a doubt while er he had those senses, which would be the absorder Let us not suppose because an angel has spoken to, or of absurdities, and on a par with the question propounded. tight las.

Bro. P. dehles that those who accept the buth of apirit commonion were brought to a knowledge of such fact through the phenomenal of physical" minifests tions; and, to suitain the dental, says that hundreds and thousands .. have been visionists, ciairroyanis. God by force, putting on the semblance of purity and yea, Spiritualists from oblidhood, and were born such. as was Mozart a spusician. " Very well. Then or washed away. We need not be forward to do, or to tainly such persons, never accepted its teachings. cause that which they always had they could not about in speaking. I had prospence to the blind grapital and I still say, without fear of americal contradjetion that it was the phenomenal or physical manifestation through a turning from every selfish way, and through which commenced at Rochester, N. V., and its violed ty. Officen years ago, and which animinated in a farm able and satisfactory investigation, and has size but corresponded, by like manifestations; throughout the not come at once, into the uninterrupted light of confinent and in our and is all! going on het we heaven, but the darkness will be removed from us by and hee been the main improvementality, through what and has been the main instrumentality through which

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happ to give she to Thou 804 1 **Mrket** who ! wonl To symp gue, a par her s layer a for Bar Ulti ring

paty you

fool Manifestations," selicide with glood (herough Mrs. Consult by a very toglest and intelligent apirith off . In conclusion, I would say to my and butter he is would not have him or any one des anaport me pr wishing to have the number of good speakers quelation. or have them labor, demanding no permaneration. But am apposed to encouraging lecturary to matte, for years in localities at high, salaries, to press and a lift the world, my friend Dellie Post, under whose kind week, a in Orthodox clergymen, and that, too, at the

discours gament and expense, of good test mediams, who are receiving comparatively no suconingement, and are being crowded out of the field of unsignment. and compelled to take up their abodes in the atilis of our large cities, and advertise their business through the columns of our journals, for their scanty substatence. .: I town to see charity and falmonn, as well as liberality, and am; right, willing to help and and supp ported, sa, far an consistent, all grades of the from the simple tipping medium up to the highest trance speaker. We need them give We need more lecturers, upon selectifiq ashiests, such as theology. Zoblogy, Botany, Ethnology, Physiology, Psychology, Parchometry, Phremology. Chemistry, Meamerism; Clairvoyance, do., all of which at men have connecting links, which only need to be electeded to show their relation to the grawning of all migners - William

William Denton, with his mastery of Geology, has walked the country from one end to the other, dealing out the great truths revealed by Nature, and wherever he has been, there bis instructions have, been spore cialed, and a good, andaring influence left to tell the work, Such a reformer is much needed in this city. for never was there better missionary ground, as no professional lecturer has dared to put his foot in Sagi DAW for over two years. aw for over two years.
Soginaw Oily, Mich., July 14, 1808.

Written for the Banner of Light. ANGEL VISITS.

BY AUSIN MIVES,

In the mild and pensive (wilight, When the earth is calm and still. And a deep, mysterious sadnesss Doth my plrit's chambers fill; In the gathering shades of evening, When the friendly slars appear, Shedding soft and allyery lustre From their distant, lofty sphere;

In the hour when peaceful slumber Flinge her spell around my sonl, a. 1 da And through dream land's many purlieus I in Fancy's charlot roll; ii In the solemn watch of midnight, and the

When my epirit, and and lone, " . . Breathes unto the aighling zepbyr ... Its despairing, weary mean- Merca feed

Come the forms of the departed, Floating through the heavenly air, Who with soft, melodious, volces, Whisper words of comfort rare. Pictured on the melting szure Gleam their robes of shadowy light, While their mild and tender glances Shine upon me softly bright;

Faces o'er whose gantle beauty I lo silent anguish wept, 'As in Death's unchanging slumber They before my vision slept; Forms which I behold enshrouded ! In the drapery of the tomb, And who long with dust have mingled' In the churchyard's silent gloom;

Friends whom I most foudly charlahed, When their lives with mine did twine, ... And who still within my memory Love doth sacredly enshrine: These in fair, seraphic beauty Buile upon me from the sky. Often gently whispering to me That the blessed goal is nigh.

When earth's cares and sorrows over. I shall gain that blissful home. Whence the happy ransomed spirit Shall no more a wanderer roam; But in aweet and With its loved ones' presence blest, Ehall enjoy through endless ages An unchanging, perfect rest.

Correspondence.

To Mrs. M. S. Townsend.

" With heartfelt pleasure and tears I read your letter to the "dear friends of our angel eleter, Miss A. W Sprague," printed in the Bannes of May 2d. Would that many such were written, fresh from the parting of leved ones. One very dear to me has lately joined the loved in apirit land; and as I atood in augulah by her side, and caught the last faint parting sob, could I have known that dear ones gone before were hovering near to receive her spirit to that bright, happy land, how happy 1 would have been how asfe to give her spirit to their care. I could not, yet I trust she is happy now, for she was so kind and good to all, Though loth to rend the hearts of home, she felt ready and willing when her Fathercalled; and said to all who 'asked her if she felt afraid to go, that filthe good Lord who had cared for her all along through life so far, would not forsake her now."

To "Angel Achas" our hearts go out with you in sympathy, and we can all press the band of the loved. one, hear the beating of her throbbing heart, and speak a parting word; and oh, most blessed of all, ban see her abget friends receiving to their spirit home the loved with smiles and wreaths. Every such letter goes a long way toward convincing many maders of the Banuar of the truth of your beautiful religion, who, like myself, would gladly scoop! It were they fully convinced of its trath, but who have never had opportunity for investigation. Very many, I feel, baye blessed you for this evidence, and thank you for that letter.

Ever your friend. W. M. Towks.

Domieville, Juna 22d.

Letter from Minnesets reded to ver

Outer again from beautiful Misnesols I scall you greeling. Olad in her emerald, downs lined robes, the earth has long lain panting 'neath the inco ferrid summer glow, that has been untempered by the neder. tent showers so pruch repost at till belann. The grand Mississippi is have at the lowest obn ever known Shared Gregory: Standing Committee, Sarah Gregory, The hydronic France of the continuous of the contin

with the oppoint of the sen, up they shad like per armed host. Nevertheless, Minneyes, the the unequality advantages of pures, statosphere, and muscle that vie in splender with those of far famed tialy. It bounts of a productive will, enriched with miorials, charming account, a regular advancing civilization; and the city of St. Paul postains one of the best healing mediams ministrations I pope for the complete restoration of the

instituable sift of bealth. May we enjoy the blessings of victory, the foregleams by security and peace with humbled and grateful bearts. Yours for trath: " Cong Wilnum. out Paul Minners, July 18th, 1919.

Word for the Wounded Soldiers. The Sabbath day has dawned upon us, but we will not enter into the quist rest that belongs to the sweet seclusiveness of home. We are engaged, and have been for the past week, to the work of administering to the lie thickly scattered thousands of the dead, and, dying, and wounded, convalencent soldiers. The scane been gars description, as we gaze upon the terride blaughter of human (16 that has stained the said old Pennsylvania, made sacred by the blood of more hurces, whose patriotic hearts still beat in unisce with the firm of an unflinching enthusiasm, amid the sacrifice of ampu-tated limbs and injured inselfs. While the tones and gestures of the dying display a self-morifice in defence of their bountry's liberties, not excelled by the hero-

ism of our revolutionary sires upon the pages of history.
The dead are interred with a simple headboard at each grave, to designate their resting place, whose apirit-forms have entered another state of existence, whose mangled bodies, with pleading eyes, atill sighed for home, while we whispered the words of comfort from the better land, wiped the death, drops of struggling nature from their brows and closed their eyes, as the emancipated spirit left its clay house forever,

Such are the scenes that are hourly witnessed, claiming the ellipient labor and well, directed sympathy of faithful workers in our midst, for these are the times that try our souls and bring out true worth of charge. ter.

In visiting, among the camps, we make no distinction between the Confederates and our own men. Our object is to relieve the greatest suffering of human beings, be they privates or officers. But our own men are attended to first, in giving nourishment, dressing wounds, do., and the same attention (as far as our observation has gone) is given to the Confederate soldiers, so far as exists the ability to meet their wants. Many of them seem humiliated in their present posttion, and also surprised that we treat them as kludly as we do, stating that they have been forced into the army. This assertion, however, we think is false on the part of some, while others evince more honesty. and claim no higher wish then to live or die on the pide of General Lee.

The U. B. Sanitary and Christian Commission have done nobly, in securing ready stores for this town, which is itself a complete hospital, independent of vast numbers in the lat, 2d, 3d, otn, 6th, 11th and 12th corps, located within four and five miles of this place. Hence, if any of the numerous readers of the Bannas wish to assist a delegation of ladles from Philadelphia, (advocates of the Epiritualistic Philosophy.) In the distribution of any stores, old Bauners. Heralds, muslins, or such articles as are needed by the eick, we will acknowledge such most gratefully, and appropriate as judicionaly as possible.

Stores directed to care of Mrs. E. W. Farnham, or to me. Saltimore Committee Rooms, Gettysburg, Pa., will be promptly attended to.

ALBINDA WILHELM. Respectfully. ALEINDA W. Battlefield. Second Army Corps Hospital. Near Gettysburg. July 12, 1863.

Progressive Circle on the top of Mount

Monadnock. On Wednesday, June 10th, the Spiritualists of Mariboro and Troy held their first piculo and festival on the top of the mountain." A beautiful collation was served by the ladies on a flat rock, which was christened Spiritual Rock; for its cover the BANNES OF

LIGHT WAS apread, .. . After the inner man, was refreshed, they were harmonized by singing from the Minstrel. when Hrs. L. L. Bordett, a medium, who would be an honor to any circle, was entranced, and there, on that stopendous rock, under the broad canopy of beaven, a fit temple for such souls, they were addressed by Roger Williams, King Philip, and others.

Sentimenta were offered worthy the occasion, and

all returned home well settisfied with their day's work. Mediums wishing to visit Monadnock and enjoy a week's recreation, will find a cheerful welcome with

Marlboro, N. H., July 12.

GREETING TO THE BANNER.

THE TRON A. W. SPRAGUE!

Thou set to me a patued friend, Thy visits richest comforts lend. For every want, of joy or care. . . Is sure to find sweet solace there.

Thy pages pure in thought and word. Have many a spirit gently stirred; There, the inquiring, anxious mind, Finds trath and sympathy combined.

Thy words have raised the decoping up, Have dashed aside the bitter cup. And placed instead, a woothing balm, To make the wearied apirit calm."

Oh, may it to the home of woe. Bill on its healing mission go: And may they feel the magic power Of loving words, in trial's bour.

Meeting of Friends of Progress at Lookport, N. X.

Pursuant to appointment, the annual meeting of the Irlends of Human Progress convened at Look-port, N. Y., June 12th, and lasted three days.

At the opening session in Union Hall, many speak-ers.from.abroad and other well known faces of true Reformers were present. After the happy greetings of loving hearts and earnest souls, the meeting was called to order; and the usual preliminaries were had, resulting in nominating the following officers for the

Chairman, Joel Trowblidge; Secretaries, Barall A. Burtis and Paulina Robertal Tregenrer, Jra Brotiso Committee on Finance, Elisha Benglley.

Oran Committee of Arrange apple, Giles B. Richbing.

Elizabeth Wheeler. Cartain Lober. Whren Clarke,
Barad Gregory: Sanding Committee, Barah Gregory.

In Province, Panils all barts, Barah Gregory.

equality of woman in sever right-racial, religious, civil and political. Fullical were diffusiated for signification of wisself political was sufficient of vices also introduce or wisself political description of vices also and the meeting of portract, having had on apprince and requirement, and on physical needs righty and beautifully supplied by the good people of lacksport, much their dissentiation, and what support в. Ванай (410 Повтия) данганта. Рамина Волита (410 повтия)

GROVE MEETING. in one of the most magnificent abertments of that glorious temple - not made with hands," situated on the banks of Biony Greek, as Grand Lodge, Michigan, the Balurday, the 27th of Unav. 1863, convened about two handred lovers of spiritual and mental freedom, A temporary organization was had shout il o'clock, and a portary organization was had shout il o'clock, a was precisive with the Cornell of Landing, to the dustry, and Ambur Patternon, of Grand Lodge, Bearetary, then the control of the control of

Bome remarks were made by Ellish Woodworth. fative to the objects and oppdum of the meeting.

Adjourned until 2 c'oinet. r. M. This people came together with increased numbers at 2 c'olock, r. M., and parmanently organized by cleating Dr. J. B. Jewett, of Lyons, President, and Wm. H. Cornell, A. C. Stons, and Arthur Patterson, Vice Presidents, and L. B. Brown, of Westphalls.

The exercises were opened by singing; "Earth is Waking, Day is Breaking; "Ac., from the "Pasims of Life," after which, the expected speaking not having yet arrived—life. Eithen Woodworth gave admit of his experienced and his reasons for being a Spiritualist. He was now seventy two years old; had been most of his life a member of some of the evangelical courches, a constant and close student of the Bible, and part of the time, a teacher therefrom; but having discovered that the Bible was written in a figurative and symbolical style, it was not therefore to be taken hinder the literal interpretation put upon it by the churches; be herefore ceased his connection with the churches, and therefore ceased his connection with the entirences, and undertook the unfolding and explanation of the Bible in its liner or apprituding some. Investigating the phenomena of the modern spiritual manifestations, and becoming a medium himself, he was brought into the full light and power of the new dispensation, in which in the evention of his life, he rejoiced with "exceed

ing great toy " and happiness.

Mr. L. B. Brown; one of the first-born Spiritualists in Michigan, who had led the toddling came by the hand in its infancy, here and in Wisconsin and Illinois, over thirteen years ago, and who had suffered not larger than your figure, and it ran along, taking

nois, over thirteen years ago, and who had suffered and boine cohtunely, deriation, and persecution in mountain heaps, for the trath's sake, made some remarks upon the facts of . Spiritual Intercorse."

His experience had been long and varied, embracing aimost every phase of the manifestations, from the most refiguious up to the most subline, out of all of which the most beneficent and instructive leasons could be drawn. Upon a raft constructed of these facts had be drawn. Upon a raft constructed of these facts, he had saved himself from a hopeless condition upon the ebb-tide of old theology. He felt now that he had planted his feet upon the "Rock of Ages"—Eterdal Truth—and could, like the "Last Man," as represented by the poet, Campbell:

"On earth's sepulchral clod-

The dark'ning universe dely

To quench his immortality
Or shake his trust in God."
Remarks were made by Mrs. Packard, of Delhi, and
Mrs. Palmeter, exhibiting, not the strength of their
faith, but the amount of their knowledge and confi-

dence in the truths of Spiritualism.

Old Father Curtist, of Charlotte, an octogenarian, testified that while the victor killeth the spirit maketh alies." He had lived more in ten years last past than in all his long life before, Although he was

thap 40, all his long line before, although the was old in body he was young in spirit. It was beautiful to see the young life bloasom out from this old tree. The marest buds of the affections and the choicest flowers of love blooming out from this old trunk, thinly, shaded over with snow-white looks, although erect in stature yet crumbling to de-Oh that the "aun of rightcourness" might shine n all buman life as it draws near its setting, as it es upon this good old man's.

Mr.: Woodworth explained the phenomenal manifest

Mr. I. B. Brown, Mr. Patterson, and Mr. Wood-worth were appointed a committee on Resolutions, to report the following morning. Adjourned to 1.1-2 o'clock F. K.

A desultory conversation was had in the evening, at the grove, upon the general topics connected with Spiritualism; but the larger portions of the people, who remained in the village, Emembled in the different families where they were entertained, for splittani communications and to witness manifestations.

On Sunday morning, June 28th, at 8 o'clock A. M., the convention was called to order by the Secretary, who, as Chairman of the Committee on Resolutions, reported the following

RESOLUTIONS.

1. Resolved, That it is the highest duty of man to live for his own individual development, improvement and progress, as an intelligent being, 8. Resolved, That the bondage of creads is subversive of man's highest interests, chaluing the spai, as it were, to a take, walling in and limiting the exercise of its

positive wrong, but a condition growing out of the back, griding the stones together as they went, and, batural jaranny and want of the development of the back, griding the stones together as they went, and, back, griding the stones together as they went, and, back, griding the stones of the back and back principle in man's nature.

5. Resolved, That the distliction between the sexes wild horses, foaming and champing, and buri all their force, rush up the sandy beach like

Northi Recoived, That the Bible is to be explained in a figu-

rative or allegorical sense, for the literal construction is erropeous and productive of mental death; but the apiritual removes the error and gives mental life.

hpiritual removes the error and gives mental life.

A spirited discussion arese upon Mr. Woodworth's
Besolution, which was participated in by Mr. Burch,
of Grand Lodge, and Mr. Woodworth, on the affinative, and Dr. Covey, of Grand Lodge, on the negative;
after which the Resolution was adopted.

The fifth (woman's rights): Resolution was then

taken up, and the most spimsted and interesting dis-cussion of the whole meeting had upon it. This occu-pied the whole of the formoon, and was participated in by Mr. Burch, Mr. Brown, Mr. Carties, Mrs. Pack. ard, and others, in the afirmative; and two or three gentlemen, whose names were not obtained, in the negative. Adjourned for one hour.

At one o'clock r. M., Dr. Covey, claiming that the meeting had departed from its legitimate calling by

the discussion of what he called trithese aide issues

ing and tipping was given on the stand, in presence of

phenomena, but denied their spiritual origin, claiming aver. Hourage suggests apprehension; but meeting the latest the natural operations of the laws of magnetism, family physician accidentally on the street, he including the first of force, &c., produce them all. "But quires very careleasity "What is it?" On a close inspection, the experienced practitioner detects the excitimentallities, not resident in the minds of the physician spection, the experienced practitioner detects the excitimentallities, not resident in the minds of the physician specifically appearance of the subject of the physician specifically appearance of the subject of the physician specifically appearance of the subject of the subject of the physician specifically and the street, he includes the subject of the subject of the subject of the physician specifically and the street, he includes the subject of the

the beginning of wisdom," and the trith: will ultimate in man and it is to be in the would take opining, in make all free. I common close this perhaps to beginn to the attraction of the common close which has most granaful facing to the attraction, with the most granaful facing to the appenganance, hoppitalities, of the chiral facing to the chiral of the chiral facing to the chiral facing to the chiral and and admitted which were all the chiral facing to the chiral facing the chira and a stand a standard of the standard and a standard and a standard a standard as the standard and a standard as standard as a standard as a

Chr Children's Column.

A STORY OF THE BAIN DROPS.

It was a tark and stormy night. The wind blow and matted the bloops, and deshed the branches of the trees against the house. Willie was the youngest of Mrs. Beymour's children, and had to go to bed at never o'clock. All the rest sat of later, and it beemed vary hard and innerome to Willie to be left there in the dark, while down stairs were lights and pleasant

He lay and thought about it, and grew more unhappy and restiess. till at hat he began to get a little atraid. The rain ran down the gutter and apout, and dripped, dripped, on a lower roof, and then a wild gust would drive it, clicking smartly against the window papers. He imagined he could gear gues booming dow panes. He busgined be could near gups booming in the distance, and the wind shricked and howled till he really thought it human volces abricking and walling. He humt opt; crying, and, rising upon his el-

"Mother! Dome quick! I'm afreid !" His mother went up stairs, and lay down healde the little fellow, and put her arm over him, and said:

"What is my little boy afraid of?" "Well, I do n't know, manune, exactly," said the little how, "but I do n't like to hear that dropping noise all the time; and, besides, he whispered, "I guess there's a battle to-night. I bear the guns."
"So there is," said his mother, "a battle with the wind and rain—that is all the battle there is to-night. Unrandiciorhous are too for home the state.

wind and rain—that is all the hattle there is to-night.

(inr soldier boys are too far away for us to hear their

guas, even it there should be a battle. Now, where do

you suppose those little drops are going to, that you

has pattering on the roof of the shed?"

"Down the roof into the spout, and then down in

the cistern. I guass," said Willie.

"And where do you suppose all the rest are going
that fall in the streets, and out in the country in the

fields and woods?" "They 're wasted, ere n't they ?" said Willie. of the great trees, and some under the great, and the berry-bushes, and everywhere, they are creeping down. moistening the earth, and making the plants grow. Some little rain-drops trickling down through the black

great rock stood right in the way and said:

Where are you rushing to, little brook? I shall stop you now, and not let you go running away till you get lost.'

'Ob, no; indeed, you cannot stop me,' said the little brook, 'for I shall run around you.' and away it went, laughing merrily, and the solid old rock could not move an inch to binder it.

The little brook burried along under the roots of the trees, and under the violet beds and mosses, and by-

and by it came to a clay bed.
Now, you runaway little brook,' said the clay bed

'Now, you renawsy little brook,' said the clay bee,
'you will have to stop; you have run right into my
arms; you can't get round me, nor through me, nor
under me, and 'I've got you fast.'
'Uh no, indeed, you have n't.' said the little brook,
'for I'm going right up through the top of the ground
to make a spring. I dare say the people up there
would like a spring of fresh water;' and my it came through the ground, bubbling up, sharkling and clear, in the sunabine. The place where it came up was on the sea beach. It was low tide, and all the neach was smooth, bare sand, and the spring threw out a little stream that went trickling down to the sait old ocean. After a while the tide began to rise, and the sait waves flowed higher and higher on the beach, till they corered the little spring all over with sea-water, but when the tide went down there was the apring as fresh as before.

Some little boys and girls went down to play on the beach, and they dipped up some of the awest, fresh water in some great white clam-shells, and drank it, and it tasted better to them than the water from their own well at home, so after anuset, they called their father down to the beach to see what they had found. and their father said it was the best water be ever sand to save it,

The next day, some workmen came with a large hogshead, with a hole in the bottom of it, and they aank it deep in the sand, and the apring bubbled op and flied it full, and a cover was put on with an iron padlock, to keep children's hands out of it, and to keep did ocean out also; but a little hole was left near the top for the water to run out when it was tog full and every day pailfuls of the spring water were carried

up to the house.
But the little spring did not quite like its dark pris on house as it did the annuy sand, and wished it could have its liberty. Two or three years passed, however, and the hogshead did good service; but at last, a great 3. Resolved. That the whole family of man is by nature an universal Brotherhood, irrespective of condition, or, color, associating and affinitizing according to individual tastes and inclinations.

4. Resolved. That war is the natural result of a crude and indeveloped state of the human intellect; not a positive groung, but a condition, growing out of the batter propagation, and the sir. Then they would run patural tyranny, and want of the dereinpment of the torm gross: the wind regred as it does to night, an love principle in man's nature.

5. Resolved. That the distinction between the sexes in the organization and government of society ought to be done away with; that physical, intellectual and moral worth should indicate the leadership in all departments of human government, irrespective of sex, all to pieces, and the stayes were high and dry smong the stones; the cover had gone to sea, and tune of sand ware alled where the apring had been.

To which was added the following, by E. Wood-

There's the end of our pretty little spring,' said the father; but the next day, when the sun was shining and the sea was still, the little boy and his staters wen out sgain on the beach to see if they could find the piace where their spring used to be, and there it was again barating up through the sand, as bright and beautiful as ever, with its little stream trickling down

The story was ended, and Willie was sound seleep.

AThere is such a spring on the beach at Lynn, Mass.

The One Spot.

One single spot on the fair face of a sheet of the best

letter paper will cause its rejection when, the manu-facturer assorts it for sale.

In obtaining retraits for the army, a single blemish in the eye, a little defect in the hearing, the loss of a finger or a toe, the slightest limp or half in the gait,

consisting devery Spiritualist to the discussion of the following Resolution:

Resolved. That the spirits of the departed dead do increased and control men and women, making their presence knowled by carious phenomena.

This challenge, was taken up, and the affirmative of the question discussed by Mr. L. H. Hown, with the pulse under the surgeon's finger, the certificate is percentaged in the discussion of the meeting.

In any discussion is demonstration of table-mov.

The pulse under the surgeon's finger, the certificate is percentaged in the discussion is demonstration of table-mov.

The pulse under the surgeon's finger, the certificate is percentaged in the discussion is demonstration of table-mov.

The pulse are the surgeon's finger, the certificate is percentaged in the surgeon's finger, the certificate is percentaged.

The pulse are the surgeon's finger, the certificate is percentaged.

The pulse are the surgeon's finger, the certificate is percentaged.

The pulse are the surgeon's finger, the certificate is percentaged.

The pulse are the surgeon's finger, the certificate is percentaged.

The pulse are the surgeon's finger, the certificate is percentaged. urking under that fair exterior.

Elere is a man; who, for a life-time, has had uniform

the whole addience.:

With regard to the medta of this depate, the writer wall, but noticed for the first time, an hour before, a of this does not feel at liberty to express uniquinon. Soffice it to say, the negative admitted the facts of the phenomena, but denied their spiritual origin, claiming that the natural energitive of the laws of magnetism. ical operator on the subject? This question was not make the within a discoloration, and end in death within twenty-foor hours I as in the case of Miss these laws without the sid of a jumen operator explains.

The affirmation maintained that all power feeldes in:

The affirmation maintained that all power feeldes in:

The diffraction maintained that all power feeldes in These are spots physical and fatal, all! There are spots physical and spots physical and fatal, all! There are spots physical and spots physical and spots physical and fatal, all!!

The spots physical and fatal, all!! There are spots physical and spots physical and spots physical and spots physical and spots ph

sonal purity, of domestic industry, system, order and thoroughness. A slave to the care for her family of healthful, beautiful shidrent, there was no saprilos, no self-denial which she was not ever ready to make or practice for their comfort. Her husband, as the world goes, was all that could be desired as to industry. system, temperagos, regularity and order. It cought to have been a supremerly happy family. It was wretched. The one appr was ner insuferable illustrate. It would not be untrue to say ahe soldem came to the table without some expression of dissatisfaction. in twenty-six successive, wasks, during which I daily sat at the same table, are never falled once to emit some venom either against the children, servant, the food, or the weather, or something class. The whole food, or the weather, or something clas. The whole house was kept in a turnoil, no single day ever passed without it! Her only son was driven to an eppine house, did not sleep at home, once in two years; thence to the gutter; her daughters married for a home, and she went to an asjum in her old age. There are many young men with whom you cannot help being pleased, trank, contrains, magnanimons and kind; they always meet you with a smile and a welcome, and you know it is cordial and sincers. Oh inquiry, they widnik. The one spot! It blasts all things else.

things else. That daughter is beautiful, amiable and courteque:

in all she says or does there is nothing to hang an adverse criticism upon. The moment she passes from her father's door, dressed in faultless taste, go to her

ner stours door, dressed in tabliess taste, go to her room, and every article it contains has impressed upon it the one spot of incorrigable sloven.

Let the reader this moment inquire, What spot have I? and begin on the instant and wash it out at any and every sacrifice, for they only who are admitted to the mansions of the blessed, are those "not having spot or wrinkle, or any such thing."—Dr. W. W. Holi.

Little Thaddle's mother died when he was too young to retain more than a faint recollection of her. In answer to his frequent, wondering inquiries, he was told that his mother had gone to beaven. At length his father married again, and brought home a new mother to fill the vacant place. When Thaddle was told that the stranger was his mother, he looked at her for a moment with eyes full of amazement, and then exclaimed, eagerly, "Why, mother have you been up to heaven all this time? What made you stay so long ?"-Home Monthly.

LECTURERS' APPOINTMENTS.

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

Has. M. S. TOWNSEED will speak in Beaton, Beyl. 6 and 15; in Quincy, Sopt. 30 and 31; in Troy, N. T., December; Philadelphia, in Jan. Her address until Sept. will be Bridge-water, Vermont.

Miss Liners Dover will speak in Portland, Me., Sept. 8 and 13; In Philadelphia, Pa., Oct. 4, 11, 18 and 25, Address Pavillon, 87 Tremont street, Boston, Mass. F. L. H. Willis will lecture in Portland, Mo. Aug. 2 and C. His post-office address during Aug. and nept will be Hancock, N. H.

Miss Emma Handings's will lecture in Quincy, Mass, in first of Aug., and the West in the full and winter, Ad-irens, Rose-Gross, Delauco I'. O., Burlington Co., New Jer-

Mus. Amanda M. Syangu will lecture in Quincy, Bent. 4 and 15; in Portland, Doc. 6 and 16, Address, New York City, MISS EMMA HOUSTON, will lecture in Portland, Ms. during Det. Bhe may be addressed as above, or East Stoughton, Ma. Dz. L. K. and Mzs. S. A. Coonersy will lecture in Me-beniceville, August 2; in Lt. diow, Aug 0; in Middle Gran-tile, Sept. 6. Those wishing their services for speaking or scaling will address, Banner of Light, Buston.

Miss Maryles, Bascawitz, Sander, Buston.
Miss Maryle L. Becrwitzt, trauce scocker, will lesture in Chloupee, Mass., during Aug.; in Providence, R. L. during Sopt.; in Thunton, Mass., Jot. 4 and 11; in Quiroy, Oct. 18 and 25; in Philadelphia, Pa., during Navitin Lewell, during Doc. Address at Now Haren, care of Goorge Deckwith. Reference, H. D. Biorer, Buston.

WARREN OKASE will speak in Albien, Mich., Aug. 2. His address for August will be at his bome to Battle Creek, Mich., Address for Hept., Ripon, Wis. Lectures in Elkister, Ind., Uct. 4, 11, 18 and 25. He will receive auteoriptions for the

LEO MILLES will speak in in Millord, Mass., Aug. 2 and 9; in East Princeton, Aug. 10. Letters addressed to Worcester, Mass., at any time, will be duly received.

W. K. Rieler will speak in Snow's Falls, Me., and vicinity through July and Aug.: In Wordester, Mass., October 4 and 11: in Stafford, Genn. Nov. 1 and 4. Address, as above, or Snow's Falls.

H. B. Brones, impirational speaker, may be accured for Bundays in this victuity, by addressing him at No. 76 Boyt-ston atroct. Boston. Man. Sanan A. Honzon will speak once to four weeks Ludlow, Bridgewater and South Beating until further nettee, address, Brandon, Vs.

Mas. Assa M. Middinandon, Bon 478, Bridgepert, Jones, will tenture in Springfield, Mess, in Sept.; in Chloo-ed, in Oct.; in Locall, in Nor.; in Bridgeport, Conn., Dec. Mas, Laura DeFoaca Connor will speak to Dangor, Me., to August: to Outcopes, Mass, to Separative; SpringSeld, Mass, to October. Address as above or two 500, La Uresse,

Miss Kutars J. Tampan, Inspirational speaker, Jackson-ville, Vt., is copared to speak, on Sundays, one half the une the present year, at Ashfeld, Mass; at Shielbytte fatts, one quarter disto, and at Jacksonville, Vt., the remain-

ner one quarter disto, said at Jacksonvillo, Vs., the remaining quarter. See will speak in those viciolities on weck tays, if regulard. ORABERS A, HAYDRY WILL speak in Oldsown, Aug. 2; in Livermore Falls, Aug. 9 and 16; in Quincy, Ma., Aug. 28 and 50; in Taussen, Mass., Sept. 6 and 18; in Mandelph Sept. 50; will romain in Mass. in October, if the friends doctor; im Bangor, the first four Hundsys in Nov. Address, Livermore

Mas. B. A. Etwosavav will make engagements for the noming Pall and Winter in the West. Address, 103 M. Third Bt . Philadelphia, Pa.

Mas, Many M. Wood will speak to Bradurd, Conn. Sept. d and 18. Address, West Killingly, Cons. , A. H. Davie will speak in Chosicrfuld, N. H., Aug. 9; in East Westmoreland, Aug. 9.

DE. James Coorea, Bellefontains, Ohio, will speak in the Quarterly Meeting at Codes, Houry, Co., on Vriday, Sau-urday and Sunday, July Si and Aug. 1 and S. Subscriptions taken for the Banner of Light and books for sale.

Mas Laves M. Homes will speak the second Sundays of Aug., Bopt. and Oct. in Glennern, Me.; Biockton, Aug. 15 and Bu; In Kenduskeng, Bopt. 6; In Bangur, Bept. 90 and 27. Address Bangor, Me., care J.D. Rich.

ADDRESSES OF LECTURERS AND MEDIUMS [Under this heading we shall insert the names and places f residence of Lanturers and Mediums, at the low orice of twonty five cents per line for three months. As It takes out t words on an average to complete a line, the advertiser can od in advance flow much is will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published: gratuitously under head of "Locturers' Appoint-

Da. H. F. GARDER, Payllion, 57 Tremont street, Boston will answer calls to lecture.

Mrs. H. T. Strangs, trance speaker, engaged Saubalas in Grand Hapida, for the summer, will auswer calls f g wee evenings in vicinity. Post-office address, Box 81, Gran Hapids Mich.

H. T. Luguare, tranco speaker, Taunton, Ms. m9-8m M. H. I. M. Haows may be addressed, Ht. Charles, Ill., care of S. S. Jones, Eaq.

J. S. Lovenawa, will answer calls to lecture. Address, for the present, Williamskie, Cont.

L. Jupp Panner, Boston, inspirational speaker, Clacin-B. J. Burrs, lecturer on Reform and Spiritualism, Hope-ale Mass. m9—2m0

REV. Ds. S. M. LANDES, scientific inspirational speaker, will receive calls to locture. Address, Water Cure, No. 2207 Callowbid street, Philadelphia, Pa. m9—8229 Mrss B. Arma Runna, trance speaker, address mare of Banner of Light, Boston. m16-3m° Mus. LAURA GUPPT will attend funerals and answer calls

Dut A. P. Presion, trance sreaking medium, No. 7 Myrtle street, Boston, will answer calls to lecture.

Mun. Fantona T. Touta, trance speaker. Address, Bela Marsh: 14 Bromfield street, Boston. Mas. C. M. Stown lecturer and elatroyant, will answer calinto inclure, or visit the sick. Address Janesvilla Wis-

Mas. Buste A. Huronington will somer calls to lecture sions the line of the New Hampshire Notthern, Vermons. Cantral and H. Z. Northern Hallmeds during Aug., Sept. and. Ues. Address, Millord, N. H. June 20—200. GRO. A. Preson, traces speaker and writing medians, Doror, Me, will answer calls to loctore. 1918—200

Mas. A. P. Baows, (formerly Mrs. A. P. Thompson,) ad-ress, St. Johnsbury Cocire, Vt. R. M. Adams, magnetic, sympathotic and healing medium.

W. F. Janesson, trance speaker, Paw Paw, Mich. apli-A. B. Warring, tranco speaker, Albion, Mich. spil-

to the and thought of the state of the state

Written for the Santor of Light SOMETHING THAT SPIRITUALISM

HAS DONE. ROMAIN PLTS.

Hannted Hansen.

One of the things that Spiritualism has done, is to change these fearful places into scenes of curiosity, and often of deep interest. I purpose devoting some of these letters to a consideration of the causes and cure of banated houses,

A friend of mine recently moved into a bonse in this city, which has had the reputation of being haunted; but being a Spiritualist, and having several mediums in his family, there was no particular objection made to the house. Boon after they had settled there, singular manifestations in the form of shadows flitting upon the walls were seen at night, and it was thought that the form, a female, holding a child in her arms, could be distinctly traced in these shadows: but on investigation we found that these moving shadows, though plainly to be seen, did not furnish any positive evidence of the presence of spirits. Several mediums visited the house, and saw spirits there. My friend. Samnel B. Paist, the blind medlom, saw that there were five " localized spirits" there. One, a young lady, who will be described first, and who gives her name as Eliza B who died there, and four others, who have removed there because the old tenements that they occupied had been torn down, and they had made this house a rendezvous. Eliza gives the following account of herself:

Having been deceived and ruined, I took poison and committed spicide. My child, which had also been killed, was kept from me until since this family have moved into the house. I have been soffering the deepest anguish and torture, and have remained in and about this house for more than five years, and I do n't feel able to go away now." .

We held a circle in the room in which she says she died, and after conversing with her for sometime, prevalled on her to go away with the band of spirits who were present. She did so, and is beginning to realize something of the nature of her surroundings, and reports that she is much more pleasantly situated, and hopes to attain to a better condition.

The second spirit is an old lady, a member of the Boclety of Friends. She did not seem at all willing to communicate with us at first, but after some time she said through Mrs. Danforth that she was deeply exercised on account of the follow of those who lived in the house; complained of their having pictures on the wall, music and flowers. She was very reserved, and would not speak to all the crole. She informed us that she had . always been a strict member of society, and she could not feel ca-y to mingle with the world's people."

She appears in the plainest dress of this peculiar sect. and was very much tried with the frivolity of the circle. I inquired of her if she knew Phila Pemberton, an old Priend, who died many years ago.

"Yes," she replied, "I have visited her, and I am sorry to say that she is becoming worldly-minded. Bbs visits the people of other societies, and has them to wisit her; and she has so far departed from plainness as to have flowers about her apartments, and allows the young folks around her to sing; and many Friends are very much tried with this."

" Well," said I. (suiting the language to her views.) " does thee know Ann --- ?"

"Yes. I do; and she still maintains the testimonies of our society, and keeps herself away from the world's people."

"Does thee say thee don't like flowers and the einging of birds ?"

" I like them some, but they are apt to lead to folly; and it is a waste of time to seek these things. There was always labor enough in the society and among the poor, and I was taught that it was not right to waste my time in looking after these things that lead to van-

" Does thee not remember, when thee was a young girl, how thee liked to run out and pick flowers and put them in thy bair, and listen to the birds as they sang merrily in the trees ?"

"Why, who told thee that? I was very fond of this then, but I was taught to believe that it was wrong, dreamed; that blood would flow in our streets; that rolls on. There are three deaths among the Rebels to and that it would lead to vanity. And I have often been glad that I was brought up strictly in the pale of the society. There was everything there that I needed; I did not wish to mix with the world, and I don't want to now. I always attended Friends' meetings regularly, and I go now the same; and then I come home here and try to eit here in the quiet. But I feel very sorry to see so much worldly mindedness existing here and averywhere."

" Now," said I, " thee has admitted that there was a time in thy life when thee loved flowers and the music of birds. Now was not that love right?" "I know it was natural, but I was taught that it

was wrong to indulge in these feelings."

"Does thee feel that it was wrong to be natural?"? said I. . I believe thee was much happier then than thon art now. I would like thee to go and see Friend Pemberton, and tell her that I requested thee to come. . I think she will remember me as a little boy who sat spon her lsp more than forty years ago."

"Well. I will go, and tell thee about it at the next meeting."

She did so, and reported that she had been away several times, and met a number of Friends who were laboring outside of the society; and that a little helpless child fell in her way, and though she was never much attracted to children, she could not see it suffer without doing something for it. So she brought it home with her, and now she begins to like it, and does not think she could part with it. She is much happier, and sees a wide field of labor opening before her-when the chains of a false and sectarian education shall be broken and fall from ber limbs.

This parrative will be continued next week.

HENRY T. CHILD, M. D. 834 Bace street, Philadelphia, Pa.

The Catholic Clergy on Blots. The Cleveland, Ohio Herald, of Monday, July 20th,

Bishop Rappe yesterday morning presched a sermen in the Cathedral on the subject of the riots in New York. He was unsparing in bitter denunciation of the mob that had committed such outrages. He warned his hearers against any act that tended in any degree to provoke such scenes here. He said that the laws must be obeyed, and the conscription law must be quietly submitted to among the rest. He anged the members of his flock to attend strictly to their business, and not even to discuss the question of the draft. If any of them were drafted, and could not procurs exemption, they must do their duty to their coun-

try he soldiers.
If the drafted man was poor, and no provision was made by the city or county for the relief of his family.

they should be cared for by the Church:
He warned them not to ill treat the colored people. A colored man had as much right to live, and to lapor for his living, as a white man had, and their rights must be respected. It was cowardly and sinful to mo-lest those people because their skin was of a different

He also spoke against the practice of demanding exdecilonate wages. It was wrong and wloked to extert from employers more than the fair price of their

Plaully, he warned them not to provoke a breach of dhe peace in any manner,"

These sentiments, and similar offer vittered by the Bishop of Buthle, are words of windows, and breathe a true Christians spirits. They deserve to be printed in W. Y JAN LENGT . True species . I'm Extrop to entitle The Pall Elver Nove giver the following: 1 .If .A "Ber, Edward Murphy, pentor of St. Mary's Catholic | filled with happinem.

importance of honoring the means by which they were sustained. He warned bis bearen against that sophistry of disloyal logic which might lead any of them to appose their own will against the majesty of law. The address was truly Christian and patriotic in spirit." rek ending at date."

This Paper is issued every Monday; for the

Church, in this sity, took constinu during the for-noon service, has bunday, to deprecate the lawless and riotons spirit which had broken loose in many of the

Banner of Right

BOSTON, SATURDAY, AUGUST 1, 1863.

BOOM NO. S. UP STAIRS.

OFFICE, 158 WASHINGTON STREET

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

"I cannot believe that civilization in its journey with the sun will sink into endless night to gratify the ambitton of the leaders of this rovolt, who seek to

"Wade through slaughter to a throne And shut the gates of mercy on mankind";

but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still cheriah it. I see one vast Confederation attaching from the frozen neith in one unbroken line to the glowing south, and from the wild billows the Atlantic westward to the calmer waters of the Pacific: and I see one people, and one is wand one language, and one faith, and, order all that wast Continent, the home of freedom and religie for the oppressed of overy race and of every time."—Estract from John iBright's Speech on American Affairs, delivered at Birmingham, England.

The War-Popular Commetions ... Spiritualism -- The Future.

Events crowd thickly now. Victories are bereided faster than we can realize, and faster almost than we can read them. Commotions spring up on every hand. The atmosphere appears to be charged tempoof war is abroad. As has long ago been predicted for these days, the hand of brother is lifted against brother; father is against son, and son against father. Not peace, but a sword, rules just now. Antagonisms prevail everywhere. There is fighting at the South be. A Visit to the Battlefield at Gettyeburg. tween our armies and the rebel forces: soon it will be among the rebels themselves. There is conflict in the large towns and cities, and a determination is abroad to resist a law of the General Government; and it has minuteness as to startle many who were inclined mere ly to be increaulous."

We ought not to suppose that there will be war in one section, and the warlike spirit not stirred up in all hospital is located in the woods, four and a half miles the rest. In fact, the long slumber of peace and material prosperity which we have enjoyed so long could hardly be expected to produce much else than general rains of the 8th, without sufficient covering to protect discord in the end, " When a people wax fat as fast as their persons, and in most cases without snything bewe have done, it may naturally be thought that it is to neath them to protect their wounds from the damp lead but to troubles, whose seeds have all the while carth, about one half only having been provided with been sprouting in the heat of our prosperity. One ex- tents. During the heavy storm referred to, three men treme generally follows, because it begets, another, were washed into a swollen stream near by and When our bearts are fired with a resolution to march drowned. southward and binst the hopes of rebeldom with the ble, and, once set on foot, they spread like fire in a removals. prairie.

the present popular commetions and discontents, but There is much despendency among the Rebel woundsimply to call attention to the impressive fact that | ad. This is more apparent in the Rebels than in Union they are exactly what was foretold by spirits long ago. patients, owing, it is believed, to the fear they enter-It has been our assurance from them that we should tain on each reverse that their prospects for the attainwitness troubles in our day, of which none of us had ment of their ends are growing more uncertain as time chaos would seem to be at the door; that the hearts of one among our own myn) men without true faith would necessarily fail them for trials, for the sake of coming out of the fire with simi- drawbacks to the patients. lar purifications.

But not with these necessary disturbances and convotelons was the matter to end. Nothing is without a Out of these trials the nation was to come purified and made holy. Through these troubles a higher wis. were to wade to dry land-a land far more firm, and should liberalize, exalt, and enlarge the heart and last-a day for which the angels had ever prayed and

good men labored and waited. Brinitualism, with its unfold riches, is, without a as these influences now engaged in the pioneer work mental labor, we would the neglected bedily powers. this people will be so bruised with its sufferings; will have learned patience so thoroughly under its affile. We forget that not a muscle ever moves without help ty, to sympathy, that it will be entirely open and reabove; and the result will be a higher condition of Sinty rook has been broken by frequent and repeated exercise as draws lightly on the nervous system, and stream will begin to flow. But not by purely spiritual

be already for angels' planting. They who believe in the power and presence of in. visibles may, therefore, rest in faith and hope through when the nervous system has become worn down to all these present tribulations. They may sale them seek its reinvigoration by an opposite course of violent selves how else the influx of spirit power could be exercise; the nerves require rest, first of all things. secured for the common heart, were not its material secured for the common heart, were not its material and must have it before called on to endure, even for lam, its grosness, its corruption, and its pride, first the sake of ultimate recovery, another and an oppobroken by the rough condict which is raging. They site process of exhaustion. may well inquire how it would be pomible for spiritu. al infinences to reach such a heart, still inbruised and unbroken, at all. It could not be done, as we all very well know. The only hope is in just the experience we are now passing through.) These bloody conflicts are great mass meeting of Spiritualists was held at Osp. doing more, in preparing the way for the new day tomb, Michigan, on Baturday and Sunday, Jane 27th which is ready to dawn, then any of us can realise. They are driving out the fout birds of night that have son, Eq., the secretary, a full report of proceedings too long built their nests in the fair places of our so- but too late for publication in the present issue of the

When Eing Mammon (the only Davil we wat of) riotons spirit which had broken loose in many or the bitherio peaceful communities of the Free States. Be urged the value of out free limitations, and the manity has to anfer terribly. We are pained to say manity has the suffer terribly. We are pained to say that the class are increasing with wonderful repidity. in the city of Boston-the " hub of the Universe." and are faring sumptionally every day on the "awest of the brow" of their "poor operatives."

We learn from a reliable source that a young woman who has been employed of late in the ballst corps at the Howard Thestre, stated why she sought employment there was solely to get money enough to pay her board, so she could not receive sufficient for her ser. vices in the tailoring establishment where she worked during the day, to do so. When saked how much she was paid for her labor, she replied, with tears in her eyes. "The utingy bose only allowed me one dollar and fifty cents for ten days' labor !". No doubt there are hundreds of just such cases. Talk about Southern slavery ! - Why, such slavery is freedom in comparison to what some poor white girls in Boston have to undergo at the hands of King Mammon's minional If all were told that shop girls have soffered here, and are still suffering, for lack of remuneration for their labor-and what many of them are obliged to seaors to in consequence—it would cause the blush of shame to mentle the checks of those who desire the elevation of the human race. But such things in Boston bear no comparison with those transpiring in London.

A sad care has just come to light there, which caused great sensation, viz: The death of a young female, named Mary Ann Walkley, in the service of a fashionable West Bud milliner, Madame Elise, a Frenchwoman, from exhaustion caused by overwork and the breathing of impure air. The facts attending the extinction of this young creature, as they were developed at the faquiry before the coroner; reveal a state of things about which the fine ladies who employ these Court milliners can know nothing. Dr. Lankester has made a report on the subject. .. I found sixty females," he says, "working in two rooms which contained three thousand six hondred and thirty cubic feet of air, and this gives but little more than sixty feet of air to each individual." It has been remarked that, in a multary point of view, these rooms have rarily with strange and conflicting elements. A spirit which, though double the number of people were thrust, yet many of them died a horrible death in the course of a single night.

We learn from the Philadelphia Inquirer that our good friend, Dr. H. T. Child, of that city, has just returned from the bloody field of Gottyeburg, in company with a corps of twenty-five lady nurses. They resulted in bloodshed already, and may lead to still left Philadelphia on July 8th, and arrived on the 10th. more. All this was foretold by the superior and un. On their arrival there the first visit was made to the seen powers some time ago, and foretold with such hospital of the First and Becond Army Corps, the largest on the ground, containing eighteen hundred patients, and under the care of Dr. Durnell, Surgeon. in-Chief, and a small corps of Army Surgeons. The from Gettsburg. The appearance of the field was most sickening. The sufferers lay exposed to the pelling

The slaughter of the Rebels was most terrible, parunited power of our arms, it ought to be supposed that | ticularly at Cemetery Hill. Dr. Child stayed in the the same hearts are as ready to turn against the wrongs | hospital camp for one week, assisting in the amputafrom which they have suffered nearer home. The very tion of limbs, dressing wounds, and preparing patients habit of fighting makes it easy, and so in a measure for removal, to make room for others. In one week natural. Hence contests can be raised with little dif. the number was reduced from eightren hundred to five ficulty in localities where it was once thought impossi- hundred. This reduction was caused by deaths and

There is felt to be a great demand for female norses; We are not intending now to discuss the causes of their services are highly appreciated by the patients.

A reserve corps of Army Surgeons is much needed. fear; that multitudes, in the general breaking up and to be called into service on the termination of each commingling of old systems, would hardly know where battle, the number of regular surgeons not being adeto go, or with what sect or party to ally themselves; quate to the demand on occasions of this kind. Practhat the very corruption of our politics would make tical mechanics are much needed also to erect bunks their continuance impossible; that the Church, equally for the wounded. With such an army corps, Governwith the State, would feel the powerful combination ment would'be justified in restricting visitors, who of disturbing influences, and have to undergo similar often misapply their time, and in some instances are

Brain and Stomach.

The floctors ought to know, and we suppose Dr. definite purpose, in the grand economy of God, and a Holland wrote the extract which we are about to give revolution like this was likely, least of all, to be so. from the Springfield Republican on the proper treatment of the two most important functions, or powers, of the physical men. He tells us that those who work dom was to be born. Through the seas of blood we their brains make a bad mistake in their plans for recuperation their tired energies. "We forget," he abounding with pleasanter fruits than those we had says, "that the body draws its vitality from the fed upon before. Violence was to accourge our nation brain, as well as the brain from the body. All neral sins out of us. We were to be taught humility by vous power is from the brain, and all muscular exerour temporary misfortunes, and thus more than pay tion is at an expense of nervous power. The atomach the cost of them all. Our self-sufficiency was to be cannot digest food without calling on the brain for all taken from us. Our coarse materialism was to help to do so; and if it receives too much, or what is make way for the ingress of spiritual influences, that too difficult of digestion, it often consumes in the process more vital force than it gives out in return. mind of the nation. A brighter day was to break at Hence we lose flesh and strength on fall stomachs. when a lighter and simple, diet would largely add to both. Akin to this is that graver and simost equally common mistake, the resort to violent exercise to requestion; to enter in and take possession, just so soon ordit exhausted nerves. Worn out with excessive report their work done. By that time the heart of that they may reinforce the mind. We walk rapidly over rough roads, or take leng and fatiguing rides. tions, will have no wedded itself to homility, to charl- from the nerves, and that, before this exercise can add a particle to our brain power, it must take away a part ceptive to the influences waiting to enter in from of its little remaining force. It may beit is force that we cannot spare. It may be that rest-physical and civilization than man has ever known. After the mental-is our first need; and after that, such gentle smiting with this sledge hammer of war, the spiritual returns much more than ft receives. Otherwise, our exercise, as well as our foos, often costs as more than power is the first work to be done; other hands are en- it pays back, and cerebrat hankruptcy is the result." gaged in clearing the ground, which will in good time This all tooks perfectly retional, and is a good sumiming up of the best way for recruiting the exhausted powers of the brain. It is obviously a cruel mistake,

Spiritualist Mass Meeting.

According to announcement in these columns, the and 28th. We have just received from W. F. Vamtecold system. When the morning comiss, and the sim Bankin. It will appear in our services for larger with it, we shall widoms bright flowers, long, to learn that this was one of the morning maters, and pleasant and verdurous places, where some feet will love its linguist, and cair, hearts will become cause evertheld in this country. A similar meeting will be holden at or near the mone place a year bence.

Mrs. Hafelt and her kindlight Mrs. Harch and beer himilians:

A nondescript writer, addressing "Dear thereison."

and claiming to know not only what Tamploon Parker belief is, he the present time, in the world of spirits, but the present time, in the world of spirits, bas made a vituperative attack upon krs. Cora L. V. Hatch, the celebrated medium, who has given unmistakable evidence, to remeasable men, that sho is influenced by departed buman spirits. He says:— It is a monatrous injunites to pretend that Mr. Parker has come back from that undiscovered bourne, and thus to repair the same has a section at the says that every convert to the faith is appearable with the says in the says that every convert to the faith is appearable with the says that the repair of the discourse of the relative parker has come back to prove that spiritualism is a "gigantic uping the military in Heaven's name, did Mrs. Hatch prove that the the says that every convert to the faith is appearable that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had repudiated? In the discourse of the relative that he had the relative th tend that he had repudiated? In the discourse of the higher of the higher of that he is the policy of America," are there any sentiments still of twenty frames to the higher of that he at variance with the writings of Theodore Parker Eardic's indome must be issuesse, for these must be at when on earth? Not one word. What, then, can least thirty thousand subscribers to him magazine, so

Or does he think that Theodore Parker is each a moral coward that, after having accertained the great fact that spirits can communicate with the inhabit the whole of Europe will become infested, until the tants of this world, he would forbear and omit the op- will count their revenue by thousands of millions.

copied from the last number of the Liberator, in reply to the "nondescript" writer's slime about Mrs. Hatch. which was alluded to in the Bannes of last week. not take the trouble to refute such calculations, which nication. He says:

It may be "that the attempt of the Bannes or Light to make money by the cale of "spiritual litera-ture" under felse pretences like those here exposed, is neither just nor reputable."

"It may be," etc., etc. Here, again, is an impliation that we reported Mrs. Hatch's lectures " under false pretences," "to make money !" No more scandalous assertion could be uttered in print than thisfor it is nothing else-and the Liberator man ought to be "ashamed" to give it currency. But in quoting the above extract from Mr. Stebbins's letter, we would not for a moment have the reader suppose that Mr. S. endorses the " nondescript " writer's lang. On the contrary, he condemns the article in a style that we like. We shall copy his letter entire next week. We simply quote in reference to the previons article.

In order that the antidote may follow the malicious iting, we here state that we paid out over one hundred dollars for reports of Mrs. Hatch's recently delivered ectures in this city, for the exclusive benefit of our subscribers, who were desirons that we should report them, and have not received, and do not expect to, one farthing of that amount back by the sale of . spiritual iterature," as the . nondescript " in question slurringly intimates. The reports of Mrs. Hatch's lectures were given in our columns in precisely the same manner as are those by Wendell Phillips, and other antislavery speakers, in the Liberator; and we reiterate that we have just as much right to attribute mercenary motives to the Liberator, as that paper has in regard to the motives of the Banner. And we should consider purselves too mean to be a public journalist, did we resort to any such disreputable business for the purpose of injuring a cotemporary.

Changed Circumstanees.

Australia, it appears, is not so for off but ill-fortune in which the comparative situations of men in social festival, seen by those whose visions were opened, and to see changed shout there, is as interesting as any. thing we ever had in our own California. A public Isaure was seen holding in his hands the crown, ready writer has gathered up some ourlous incidents recently, of which we give a few specimens for the readers of the moment of triumph." the BANNER to reflect upon: One gentleman, who used to keep his cab when a resident of London, and was likewise a member of a fashionable club, is now engaged in Australia in selling Honor by the drink to such customers as offer; and, what abarpens the edge of the contrast, he happens to be in the employ of another man who was formerly a waiter at the club of which the gentleman was once a member! A former Army Major is working as a day laborer for a dollar and a half a day. Another is peddling cabbages about the streets. A lawyer is busy washing bottles. An man's son is at work on the highways. All this simply means that there is but little variety of employments in Australia at present, and that some men's circumstances are, now and then, so reduced that they are glad to take hold anywhere, glad to get anything

News and Excitement.

It appears to be all excitement and commetten is these times. There is the war with its successive vid tories, there is the draft, and there are the mobs. Between them all, a body ought to find something to occupy his attention. The native tendency of the American race, too; to excitement, can now he much more than gratified. We can fatien on what is offered us in auch plenty. New York riots shock and horrify; the fall of rebel strongholds and the defeat of rebet armies make us jubilant; the fear of the draft makes us anxious; and all together compound within us such a doctrines specified. The lengthy and carefully will-ten argument of defence given in by the pastor, extense mixture of feelings that we cannot very well ten argument of defence given in by the pastor, extended with the supply of excitement (urband of the thurches of our order in New England; but nished. All this will work itself down to a solid nor national tom soon, no doubt; but the elements in our national erroneous.

By the dectrine of the apostacy of the race in a prebitaracter, like those in every other people; must be al.

axistent state, he denies the Scriptural doctrine of
the fall in Adam, a doctrine which, however juterthe fall in Adam, a doctrine which, however juterthe fall in Adam, a doctrine which, however juter-

the Fall in Adam, a doctrine which, however interpreted by the different schools of New England Thelogy, is nevertheless held by them all in Common. Here, Laura Cuppy is to be present at the Quartery Meeting of the friends of Spiritualism and Reform, in Cadie, Indiana, commencing on Priday, the Spiritualist of that place, is to be dedicated on the occasion, and Mrs. C. is to take a prominent part in the ceremony. The meeting will be continued for three days. Among other speakers who are, expected to be present, we notice the names of Dr. James Cooper and Miss Mary Thomas, of Ohio,

We shall publish in the next Banner, Mrs. Cora L. Y. Hatch's lecture on the short subject, delivered in Lycapp Hall, Boston, on Renday evening, June 28th.

Peterson's Magazine for August lies upon the later of the principal of the principal of the later of the principal of the short of the principal of the short of th

We will show protection in France and Link when on earth? Not one word. What, then, can least thirty thousand subscriben to this magazine; so Mr. Anonymous mean, excepting to ventilate his spicen against Spiritualism, and thus maltiousing at tacking an innocent and virtuous lady, and ridiculing the private life because she was unfortunate enough to marry a man who cared more for dollars than for ber? It was her purity and goodness of heart which led to their separation. Is there shything in this circumstance which iavalidates the traths of Spiritualism—subscribent definitions and twelve thousand, leaves him the head which indicates false pretensions on the part of Mrs. He then keys, "This rapid epidemio will soon affect

tants of this world, he would forbear and omit the opportunity, because he disbelieved the possibility of
such communication while here? Mr. Parker did not
claim infallibility; and he must have a very imperfect
acquaintance with his character and faith, who considers him so bigoted and obtainate that he would reject or refuse to avail blusself of a new truth, simply
because he is afraid his old friends and hearers would
leer at his splift, through the nameless and irresponaible articles of a newspaper.

We place the above just remarks before our readers,
which in the like kindly (f) splrit reproduces in part
the same arguments, saying that it is duly proved the
enue of two hundred and eighty thousand france. He
even foresees more largely yet, and predicts that in a
leven foresees more largely yet, and predicts that in a
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even foresees more largely yet, and predicts that in a
even foresees more largely yet, and predicts that in a
even foresees more largely yet. Europe! "We certainly," says the editor (M. Kardee), "will

But neither Mr. Garrison nor aug of his correspond destroy themselves by their monstrons extravagance, dents have a single word to say in palliation of the but it certainly proves the spread of Spiritualism, in unjustifiable sliegations of the said "nondescript causing them such a fright as to make such ridiculous writer" in connection with the BANKER OF LIGHT, and inconsistent statements. We might ask what We must therefore come to the conclusion that they right he has to thus intermeddle with our private af. endorse the statement. More especially must the fairs? But we let that pass. Since he prides himself readers of the Liberator incline to that opinion on on his exactitude, (and it is necessary when he rolles so perusing the conclusion of Mr. Stebbius's communica- much upon figures.) he had better taken pains to tion on the subject, which appears in the same num. have read the account of the Society, published in the ber of that paper from which we extract the commu- Revue' of June, 1802. He would have obtained a somewhat truer idea of its resources, and of what he calls the budget of Spiritism.' He would there have seen that the society ranks officially amongst other scientific societies. It is neither an association nor congregation; but a simple union of scientific people interested in the study of a new science; that far from drawing large audiences, that would be more injurious than useful in its labors, it restrains, rather than aug. ments, by the difficulty of its admissions; that instead of three thousand, it has never bad a hundred mem. bers; that it employs no paid medium; has never received a cent from the few visitors admitted; never opened its doors to the public; that, outside of its received members, no Spiritualist is a contributor: that there exists between itself and other societies no affiliation. In fine, that the balance of its receipts for 1862 was 490 fr. 40c. But does this meagre result invalidate the growing importance of Spiritualism? No. On the contrary, it only proves it is not a specularion for anybody. And when the writer seeks thus to create animosity against us in saying our converts rain them. solves to profit us, they simply reply. Nothing has ever been demanded of us. The effect of this article has been greatly to amuse those who know us; and, with those who do not, it has inspired a desire to become acquainted with this nobob who gathers millions so easily, who has only to advance an idea to rally the population of the whole Empire."

There is an interesting letter to the editor, from Bor. deaux, describing a literary meeting at Toulouse, where, amongst sixty-eight competitors for the best fable in verse, the prize was given to two presented by M. T. Isubert, Vice President of the Civil Tribunal of Carcassonne, and Ronorary President of the Spiritual Society of Bordeaux, and he discialms their authorship, and says they were received by him by "typtologie," that is, through the alphabetical language of rupe-a medium of obtaining them in which he is sure his own imagination has no influence. And the writer of the reaches that land of gold and convicts; and the style letter says that the invisibles assisted at this beautiful when the award was given, the spirit of C to place it upon the head of the "Spirit Laureate" at

It seems, however, that M. Iaubert did not tell the unbelieving members of this literary society how he had received these fables. .. Some have been astonished that he did not thus confound the adversaries of Spiritualism; but we think that he has given proof of wiedom in thus abstaining from a public demonstration. It was a mark of deference and respect toward the Academy, and the Assembly, and proved again that spirits know, how to preserve calmness in specess, as well as under calemny and injury... The known character of M. Iaubert defies all suspicion of Oxford University man is shoeing horses; and a clergy his thus playing a comedy, by attributing to spirits a production of his own. . The authenticity of its origin is incontestible."

We wish we could translate the fables; but as we cannot give both the wit and postry, we forbear the attempt,

Bev. Charles Beccher Convicted of "Hereny."

An Ecclerisatical Convention, which convened at George own, Mass., last week, tried and convicted Rev. Charles Beecher of "heresy." The charge against him was that he did not preach according to the CREED of the Othodox Church. The Counsel, In summing ap the grounds upon which they decided to ... cashiet" the Rev. Doctor, remark : .

After a long and patient hearing of two days for and against the objections of the petitioners, we feel constrained to say that they have fully sustained their

preted by the different schools of New England Thelo-

To Te It would seen pusitets, think ing every other and teachers, b the rold-theolo and by thiswe cannot pero arise from sort feated by what the investigation are offended an made better by then in the mo troth. What without saying passions of our ful correlate. W and they will te them. This mily, of harm alles. He can stormity of th of troth, with It is bigotry eld. and it es so-called reform ispidated creed for the love of others all he re

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At the earn the repeatedly DANKER OF LA ments for a gr island Grove. and all friends at Freedominvited to par Mr. J. M. exponents of eminent trans

the exercisis Good musto allowed upon by the propri will be an abo A special natirona Dop 11.50 A. M. and Way Stat Tickets for road, between qual fare, ly

Road, from a

Widdleboro'. the Grove at trains. Fare special truin Tickets for so Priends fro and South Br leaves Bosto the special to Grove and re-Square, 55 c center Braint Should the

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poor went to Pattl hus b ta to receive The late J Dr. Creawall Adrent in t week, was a integrity. I

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. . mt Tool of Spinishallmone disentil It would seem that many who style themselves Spinitualists, think that its philosophy consider to because and teachers, begin and end their speech by "thits" at the and 5th of July. As a way well the sold theology. "Wherein Spiritualism is benegood by this -- wherein men are made better and wiser, we cannot perceive; but owe can see how many evils arise from soch a course. Honest religionists are offended by what to them is blasphemy, and formed from the investigation and reception of Spiritualism: They are offended and angered, and men fare not usually made better by awakening of passion, nor are they, then in the most passive condition for the reception of truth. What is more, we loan rarely abger others without saying harsh words which originate in the passions of our own bosoms. If harmonious and truthful ourselves, we shall react on others harmonionaly, and they will grant to us, the rights we first concede to them. This condition of mind mentally and physically, of harmony, we consider the test of the Spirituallst. He casts no angry slur at the most unsightly deformity of the old, but as calmly speaks of error, as of truth, with expressions softened by compassion.

old, and it rankles as deeply in the breasts of many so called reformers, as the supporters of the most dilapidated creed. Too often have we mistaken bigotry for the love of truth. He who is unwilling to grant to Spiritualism.

Picule Excursion to Island Grove, Abington.

At the earnest solicitation of many friends, and at the repeatedly urgent call of the bachelor editor of the BANNER OF LIGHT. I have made the necessary arrangements for a grand Social Gathering of Spiritualists at Island Grove, Abington, on Tuesday, August 4th. and all friends of Progressive Reform and of Universal Freedom—Mental. Theological and Physical—are use quarreling, my dear, when you know we must invited to participate with us in the festivities of that make it up again." occasion.

Mr. J. M. Peebles, of the West, one of our ablest eminent trance and normal speakers, will take part in

the exercises. Good music for dancing will be furnished.

No refreshment stands or exhibitions of any kind, allowed upon the grounds, except such as are furnished by the proprietors of the Grove, and of these there will be an abundant supply.

A special train of cars will leave the Old Colony Railroad Dopot, Boston, for the Grove, at 8:45 and 11.30 A. M. Returning, leave the Grove for Boston and Way Stations at 4.30 . ..

Tickets for the excursion on the Old Colony Railroad, between Plymouth and Hanson, one half the large story, but good until another is told. naual fare, by the regular trains. On the Fall River Road, from all the stations between Fall River and Middleboro', the friends will be conveyed to and from the Grove at ONE HALF the usual fare by the regular trains. Fare from Boston to the Grove and return, by special train, adults, 60 cents; children, 80 cents. Tickets for sale at the depots."

Friends from all the Way Stations between Boston and Booth Braintree, will take the regular train that leaves Boston at 8.30 o'clock A. M.; just in advance of the special train. Fares from the Way Stations to the Grove and return, will be as follows: From Harrison for adults. Children half price.

Bhould the weather be stormy, the excursion will at the hours stated above.

H. F. GARDNER, Manager. Borton, July 23, 1863.

Personal.

Deacon John Phillips, of Sturbridge, Mass., was 103 years old on the 29th day of Jene.

Susan Copley, daughter of Lord Lyndhurst, was

peer went to the wedding in a sedan chair. Parti has been engaged by the manager of the Italian Opera, at Paris, for the season of next year. She

is to receive \$600 for every night she sings. The late Judge Frederick Croswell, brother of Rev. Dr. Croswell, formerly pastor of the Church of the

Advent in this city, who died at New Haven last and cared for. week, was a gentleman well known for his ability and integrity. His age was 51 years.

upon John B. Gough, the temperance lecturer, at the recent Commencement of Amberst College.

Boy. Benjamin Hale, D. D., for twenty years Prosident of Hobart College, Geneva, N. Y., died in New-

Mrs. Dates, wife of Mr. Joshus Bates, the Banker, partner in the eminent house of the Barings; died in London, on the 22d of June after a long illness. . Mrs. Bates was, we believe, a native of Boston, and sister of the late Captain Sturgis, of the revenue service.

The Situation. In alloding to the present position of the South, the New York Herald of the 24th says:--

"The extracts which we give from the Southern Journals to-day will show that the Southern Confederacy, so called, is in a most hopeless condition. It appears almost certain now that the Southern States are no drained of the arms bearing possilation that the last call of Jeff Davis for more troops, issued in the extremity of his distress at the fall of Vicksburg and Port Hudson and the defeat of Lee, cannot possibly be complied with. All the loreigners are applying for in Pennsylvania; and that he sup exemption from conscription, and seeking passes to he left behind are also mortified. the Southern press generally is despondent in the extreme, and foreshadows a collapse."

The year Oldens Finish attended The following advertisements are copied from The

New England Weekly Journal of April 8, 1728 :

A very Likely Negro Woman, who can do household ing, to "kick." somebody.

A very Likely Negro Woman, who can do household ing, to "kick." somebody.

The old dog Tray 's ever faithful for hereof.

Rdt the dog that is faithful for hereof.

A very Likely Negro Girl; about 19 or 14 vents of age, speaki good English, has been in the Country some years, to be sold. Inquire of the Printer hereof.

.. The Soul of Things.

We have just received a full supply of this invaluable tolume on Psychometry and kindred subjects ... just what Spiritualists should know all shout and are astront a driver, " 't is nothing to halling omnibuses," prepared to supply the demand to any extenti | se:

on langanorie, Fibion,

Chiest in hand stood a sculptur boy. He was the market block peters him.

And his face lit up with a smith of foy.

As an ampel drawn passed over him?

He correct his drawn on that shippless dions!

With many a sharp lorisings.

With beaven's own light the sculptur shone.

He had caught that angel visible.

Bondplom of life are we as we share a smith with the hoof wonly uncovered before his wasting the hoof wonly of the correct his wasting the hoof wonly as the dood whether his wasting the hoof wonly shall be only on the first him wasting the hoof wonly shall be only on the first him the many a sharp shallow.

It he wastly beauty shall be only only and right the hoof wastly shall be only only of right on the standard wastly beauty shall be only only on the life in the shall be wished to be complete.

ALL SORTS OF PARAGRAPHS.

We are under obligations to: Mrs. H. F. M. Brown. ing every other system of othics and religion, | Some for an able report of the proceedings of the Spiritual individuals who have taken the position of lacturers Convention, holden at Bt. Charles, Illinois, on the 8d,

> Read the Invisibles' Essays on our sixth page-two in number. The one on Undeveloped Spirits is needed at this time, to show mortals what an unseen power there is influencing them for good or evil, just as they themselves incline.

> A fine poem by Miss Belle Bush, entitled " MEMORY Banks," will appear in the forthcoming issue of the Bannen of Light. Hanne I demit

> Do n't forget to be present at the graud Plonto, to be holden at Abington Grove, on Tuesday, August 4th. See Doctor Gardner's card in another column for particulars.

> A letter remains in this office addressed to " Miss Anna Livingston." We will forward it when we know her full address.

Digby tays a woman of his acquaintance married some time since a man by the name of Tarbox, and It is bigotry which points the renomed satire at the now, too late, she has found out that he is a Tartar.

INTERNAL IMPROVEMENTS-Ayor's Pills.

Last Bunday, little Ike, three years and a half old. went to church for the first time. His mother gave others sli he requires for himself, whether a fogy; or a him a penny to put into the contribution box, which radical, is a bigot, and, as such, cannot claim kin to be did, and then sat quiet for a few moments; by andby he looked up and inquired, "When is the man coming with the candy ?"

When somebody's "Uncle Ed" entered the house of an ancient lady-" staid, tidy and discreet"-without wiping his feet, the offended spinster exclaimed. Did you not observe the scraper at the door, sir?" "Yes'm," said Uncle Ed, "and I intend using it when I go out."

Grandmother used to say to grandfather, ". It is no

When a thing does not suit you, think of some pleasant quality in it. There is nothing so bad as it exponents of the Spiritualistic Philosophy, and other might be. Whenever you catch yourself in a faultfinding remark, say something approving in the same breath, and you will soon be cared.

> Prentice finds in Humphrey Marshall's obesity a never Tailing butt for jocose allusion. "We should think," says the inveterate wag, "Humphrey Marshall would have to march slow. He looks as if It would be a heavy task to fetch up his rear."

General W. H. Smith, of Gen. Grant's army, who guarded the rear, through which all supplies passed. says that toenly-five thousand tons of iron have been thrown into Vicksburg during the siege. Bather a

A negro, undergoing an examination, when asked if his master was a Christian, replied, "No, sir, he 's a member of Congress."

The following is from Venity Fair: · THE TWO BURGS.

VICESBURG! GETTYSBURG! To whom shall we Grant the Meads of praise?

Hall's Journal of Health says that the most common way to a premature grave is down a man's throat.

On !- A lady, in Nashville, was making a visit to Square, 55 cents; Neponset. 50 cents; Quincy, 45 the penitentiary, and was permitted to look through cents; Braintree, 40 cents; South Braintree, 35 cents, the various wards. In one room she saw three women engaged in sewing, and turning to the keeper, who was showing her about, she said to him in an underbe postponed until Friday, August 7th! Trains leaved tone, "Dear me! the victousest looking women I ever saw in my life! What are they put here for?" "They are here," he replied, " because I am here-they are my wife and daughters, madam."

> Bome people are always boasting of their services; but the spoke of the wheel that oreaks most does not bear the greatest burden. all

A little child of Mr. John C. Bnook, of Sandystown, married in London a short time ago. The venerable Bussex county, New Jersey, only twenty months old, strayed away from home a few days ago, and was only found after a search of thirty hours, in a neighboring swamp. It had of course had no food, and the section in which it was found is infested with rattlesnakes, and yet the little human morsel was recovered unbarmed. A touching circumstance, and a pleasant proof that the hairs of our heads are indeed numbered

A jolly old, darkey down South bought himself a The honorary degree of Master of Arts was conferred new hat, and when it, commenced raining he put it under his coat. When saked why he did not keep his hat on his head, he replied, "De hat 's mine; bought it wid my own money; head belong to massa—let him take keer of his own properly "

BONNET OF THE SIDEWALK.

I see about me these whose daily round in similess effort indolently winds, Like some vexed creeper combering the ground; On which one ne'er perfume or blossom finds. Harmless, unless infecting the sweet air,

As may a drone within a husy/blve: Whilst we cannot the insect's freedom share

Of driving them from scenes that are alive.
Of all the life that mortals here assail—
Worse than a fate of unrequited strife,

Or hopeless struggling 'gainst misfortune's gale,
Is the duli nothing of an aimless life.
Why, that old lady with the cakes and pies,
la worth ten thousand such inaultles. -Ben. Shillaber.

Digby lately received an "air-line" despatch from Gen, Lee, of the Robel army, who informs him that his (Lee's) troops are much mortified at their defeat in Pennsylvania; and that he supposes the thousands

" In that clock right over there?" asked a visitor. Right over there? Certainly; 't aint nowhere else.'

A little girl of four years was saying her prayers not long since, when her little brother, three years older, came slyly behind, and pulled her hair. : Without mov. ing her head she paused and said: "Please, Lord, ex-"Choice New Coffee to be sold by Arthur Bayane at his bouse in Brattle St., Boston, for Eight Bhillings case me a minute, while I kick Friday." We have pr Pound.

The old dog Tray's ever faithful, they say, But the dog that is faithful can never be-tray.

He who betrays another's secrets, because he has quarreled with him, was never worthy the sacred name of friend; a breach of kindness on one side will not faatily a breach of trust on the other.

Me Talk of raining bricks," said Dr. Spooner, in a late shower, as he made the fifth ineffectual attempt to

Bish men place their own busts in their halls, but put the statues of the gods out in their yards,

At church some clasp their hands to tight in prayet time, that they cannot get them open when the contribution box to men round. " 11 1-1

It is asserted that after the recent battle of Tynsonew, in which a lights band of prave Poles was defeated temperal frances; a linearization German of Coording, ordered he wounded man to be wrapped in atraw atrews with guapowder, and then to be set on free The horrisis orders of this herbaries, were executed. redification constant materials throughout which we are need leave believed. They bear globe to fine the need of the first bear bear of the first bear of the first bear of the first bear of th

A drokelet a tolkey speldentally devoured a quantity

MEMORIES, SWEET MEMORIES,

Sweet memories ! I love ye well. Ye have a more of mystic spell, Which brings before me once again, Past days of pleasure or of pain.

Ye are the beacon-dres whose light Throws o'er Life's sex a lustre bright. We guide our life-barks by your rays, Back to the ports of other days.

De Vere Fining.

SAVING SEEDS.—As the season will soon arrive for saving seeds. I thought my way might be some benefit to your readers, and I will give it to them. It is what to your readers, and i will give it to them. It is what my grandmother taught me, when a little girl, living in Massetbusetts, and now that I have settled a few miles from Chicago, and have plenty of garden room. I find it very useful by keeping my seed pure, and baying fruit some two or three weeks earlier than others who blanted at the same time. The first that comes of each kind I let grow and ripen for seed. I save a part of a row of peas, a few hills of Brans, a hill or two of corp. that I never pick any from till fully matured for seed. The first squash of each kind, melons and cucombers. I sm very particular should not be picked. By saving the first, they are more likely to be pure; the, bees are not so plenty as a short time-afterwards. the bees are not so plenty as a short time afterwards. Sometimes it is quite a cross to let them be, being the first of the sesson, but I find in the long run i lam the gainer. I hope the readers will try this, it will save a good deal of trouble in the fail in going over the garden to see if they can pick up anything for seed. How can we expect to have choice vegetables, unless we take extra pains about saving seed ?

He who refuses forgiveness, breaks the bridge over which he must pass; for all need forgiveness.

Nothing elevates us so much as the presence of a spirit similar, yet superior to our own,

Correspondence in Brief.

Why is it that a belief in spirit-communion should produce fear, and even a painful timidity, on the part of those who are becoming developed as mediums? I the platform will be free to all. have a sister who is very susceptible to spirit influence.

Per order.

James K. Dearit. and will ultimately become developed as a writing medium, but her physical organization is such that after allowing herself to be brought under the influence of spirit-control, she becomes fearful of an unseen presence, and is startled by the slightest rap or movement that she may hear in the room. This produces a feel-ing of unrest, and a desire to svoid the heavenly influ which I think should be far otherwise.

Hilwaukie, Wie., 1863. A friend from Portland, Me., under date of July

22d, saye: . . The sublime philosophy of Spiritoalism is in hesithy condition in this city, making a sure and steady progress in the glorious truth of spirit com-munion with departed friends. Last sabbath, Roy. A. Ballon gave us two most excellent lectures, on the In-spiration of the Bible, and on the Rebellion as viewed from the standpoint of Christianity, full of sound logic and conclusive argument. The large audience seemed highly pleased and gratified.

A Boy Menium .- Spiritualism is flourishing in this Bisto. I have been boilding circles here during the past month, and have had grand success. I have witnessed manifestations here recently of the most con-

hands with us.

These manifestations are all in the light. Many are being convinced of the reality of Spiritualism through this boy's mediumship. His name is Henry Brewster. He resides with his uncle, M. P. Brewster, who is one of the best kenting mediums is the country.
Yours for the advancement of truth.
Annie Lond Chamberlain.
Morrisville, Vi., July 17, 1863.

To Correspondents. [We cannot engage to return rejected manuscripts]

H. M. C., STONEWA, KANSAS.—He will undoubtedly manifest through the instrumentality of our medium, when he is in exactly the right magnetic condition to do so—not before. This whole matter of direct spirit soul of THINGS: that the least deviation from the proper condition by the medium, or the spirit desiring to control, prevents those who desire communications from receiving them, and they leave somewhat disappointed; which feeling, ofttimes, is the very cause of the spirit who dealred to commune, and might have done so readily at another time, of not communicating satisfactorily through the medium who has once been influenced by the positive magnetic forces of the victor.

H. A. B., New York. -The article you speak of has been received and placed on file for examination.

W. O., SEVILLE, -Cash received, \$5.00,

Announcements.

Austen E. Simmons will speak in East Bethel, Vt., the third Sunday in August; in Lelcester, Vt., the first Bunday in September.

A. H. Davis will speak in West Chesterfield, N. H. August 2d; in Winchester, N. H., August 9th.

E. A. Holbrook, of Watertown, Jefferson Co., N. Y., would inform the liberal friends in his vicinity that his sorvices may be had on funeral occasions.

Donations to our Public Free Circles. B. M. Delano, Watertown, N. Y.; \$1; Harvey Wilson, Richmond, Ill., 50c.; Clark Elleworth, Fort Rip-

ley, Minn., 50c.; Lonia Benham, Cascade, Iowa, \$1; Banner Reader, Boston, Mass., \$1; lady at the Circle Boom, \$1; friend, from Taunton, \$1; Friend Haskell, Rockford, Ill., \$1; lady at Circle Room; 50c.; friends at Circle Room, \$3.

Answering Scaled Letters.

We have made arrangements with a competent medium to answer Bealed Letters. The terms are One Dollar for each jetter so answered, including three red postage stamps. "Whenever the conditions are such that a spirit addressed cannot respond, the money and Inat a spirit addressed cannot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be answered entirely astisfactory, as sometimes spirits addressed hold imperfect control of the medium; and do as well as they can under the circumstances. To prevent misapprobension—as some suppose Mrs. Conant to be the medium for answering the scaled letter ment in us for this conant of the sealed letter. the scaled letters sent to us for that purpose—it is proper to state that another lady medium answers them. Address "Banner of Liver," 158 Washington street, Boston.

From Carlisle, Lorain Co. O., July 16th, 1869.
David Bennet, Esq., of paralysis, aged 76 years.
He was born is Westmorniand, N. H., May 26, 1788... He lived in New York and New England until the spring of 1828, when he moved from Windham Co. Very to Carlisle, Oblo, where he lived until his death. He was a man of rare housesy and integrity, vary benevolent, and cherished a strong faith in the the Savious of all men. He consolities of the Westman of the Consolities o

A drugglet a topkey specificately devouted a quantity of antibilious pilise. Sambo, the pook; killed him, and in value endeavored to boil him tender. At length he explained, in despair, "Massa, dat unkey take so many o' dem pilis, dere's no bite in him."

The grief of some men vents itself in freelty, and not than. The clouds of their hearts contain light ning, but not rain.

MENORIES, SWEET MEMORIES. A vitte , Grove Meeting. - 1 to a chorch in this place; and a collection will be made for this object. Come one, come all. We hope to see all the liberal people and friends of progression from the counties of Van Buren, Allegan, Kallamazoo, Cass, Barrien, &c., present. Ample provision will be made to accommodate all. Miss Ada Hoyt and the Davenport Boys are corulally invited to attend. We also invite all speakers from other Orders. The platform will be free to all lovers of truth.

Per order.

L. Patkyrks.

Quarterly Meeting in Cadis, Ind.

We have received a letter, from which we learn that there is to be a Quarterly Meeting of the Friends of Progress, in Cadiz, Henry Co., Ind., on Friday, the 81st day of July, instant, to be continued three days. The meeting is to be holden in the new ball recently created by the Spiritualists of that place. A general attendance is desired. Ample provision will be made for all. Mrs. Laura Cuppy, Br. James Cooper and Miss Mary Thomas, of Uhic, and other speakers, are expected to be transpilled. Also the Davesport Boys, and Mr. Harris with his music and songs.

The Herald of Progress is requested to copy. The letter is written so blindly that we could not make out the whele of its contents, is our only reason for not publishing it entire. meeting is to be holden in the new ball recently created

publishing it entire.

Grove Meeting.

The friends of Progress will hold a meeting in a grove four miles west of Gaines Station, and three miles northwest of Byron, on the 15th and 16th of August, to commence at 10 o'clock a.m. A cordial invitation is extended to all. Come speakers, come singers, come all, and let us have a glorious meeting. Conveyance from Gaines to the Grove will be invitabled by the friends here.

MARGELLOS SMITH, ALBA STONE, GROEGE VAN VALEENBUGE, Committee.

Grove Meeting.

The Friends of Frogress and Reform will hold a two days meeting on the farm of Mark Hertiman, in Parlasville, St. Lawrence Co., N. Y., Bept. 5th and 6th. Mrs. S. L. Chappell and other speakers are exjected. Arrangements will be made to accommodate all from

BEADERS OF THE BARRES Will bear in mind that our Dollar sont to J. P. Snow, 83 Coder street, N. Y., will get by return mall more good Steel Pens than you can get any other war. We have used them.

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Address, J. C. MERRIAM,

Aug. 1. Hooksett, N. H.

SOUL READING.

past month, and have had grand success. I have witnessed manifestations here recently of the most consistency of haracter, and through the mediumship of a poly to the public that these who wish, and will visit her in person, or send their sutograph or lock of hair, she will be only tooked upon, criting produced, spirit hands shown. The spirits manifest a great deal of power by shaking hands with us.

These manifestations are all in the light. Many are being convinced of the reality of Spiritualism through this boy's mediumship. His name is Henry Brewster.

Sormer tore.

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

Beven years' experience warrants Mrs. S. in saying that she can do what she advertises without fail, as hundreds are our one to went one advertises without fail, as hundreds are willing to testify. Skeptics are particularly invited to in-restignies.

vestigate.

Everything of a private character EFF STRIGTCY AS SUCH. For written Dollnession of Character, \$1.00; Verbal, 50 conts.

Address, MRS. A. B. BEVERANCE,
July 25, it Whitewafer, Walworth Co., Wisconsin.

PROF. DENTON'S NEW WORK!

THE

PSYCHOMETRIC RESEARCHES AND DISCOVERIES.

BY WILLIAM AND ELIZABETH M. P. DENTON.

"Enter into the soul of things."- Wordssouth. CONTENTE: PART J .- Psychometric Researches and Discoveries.

formed on the Kelina when benchang objects; above rivers Enduring; Pictures seen with closed eyes; Yisions of the Blind; Yisions of objects seen long before by the Bick and Bealthy; All Objects once seen are permanently retained in the Brain.

Petange in the Brain,
OHAPTER 2.—Pictures on Surrounding Objects. Daguerresa
Pictures; Ploures taken in the Dark; Plottres taken on
all Bedies continually, and enduring as these Bedies; All
past History thus Recorded. Charram 3,—Psychometry. Dr. Buchanan's Exceriments; Effects of Medicines upon Persons when held in the Hand; Characters described from Unseen Letters.

CHAPTER 4.—Experiments. Experiments with Geological, Meteoric, Miscellaneous, Geographical, Archeological, and Metal's Specimens. CHAPTER 5.—Remarkable Phonomena Explained; Spectral

IMAPTER 5.—Remarkable Phenomena Explained, Spectral Hillston; Aparations; Visions.

Illustrate G.—Utility of Physichometry. Utility of Psychometry to the Geologist, the Psicontologist, the Miner, the Astronomer, the Physiologist, and the Anatomist; its amployment in the cure of Diseases; its benefit to the Artist and the Historian; Radiant Forces passing from Human Hengs and Influencing Others; Influence of People on the Country in which they live; Influence of Scountry on the People; Woman mere susceptible to Psychometric Influence than Hen; Psychometry as a Discover of Crime.

***Name 7.—Mesteries Revealed. Forume-Telling: Dramm:

CHAPTER 7.— Hysteries Revealed. Fortune-Telling; Dreams Belies and Amuleta; Hallucinations.

CHAPTER 8.—Conclusion. Psychomotry reveals the Powers of the Boul; As the Body becomes Wesker it becomes Bironger; Evidence of our Future Existence.

Bironger; Evidence of our Future Etistence.

Parx II.—Questions, Considerations, and Suggestions. How Objects are seen Pavenometrically; Seen best in Parkness, and with closed eyes; Why called Sight; Meamorid Lifucace not needed to induce the necessary Sensitiveness; Where the gaze is Directed; Why the Psychometer is unable to see some Objects; The Nature of the Light by which Objects are Seen; How the Psychometer Travels, or appears to Travel; How account for the Rearing of Sounds; Going backward in Time; Condunced Effects of Influences; Departed Spirits; Predominent Influences; Conclusion.

For sale at this office, Price, \$1.35; postage, 20 July 25.

DYSPEPSIA AND FITS.

Second Annual Grove Meeting.

The Reformers of Ganges and Vicinity will hold a Grove Meeting at Pler Cove, Allegan Co., Mich., on the 8th and 8th of August next, to which all favorable to reform are invited to attend. Good speakers will be in attendance, and music of the best quality will be furnished. Ample provision for strangers.

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1.1.12 Shead, Sec.

1.1.12 Shead, Sec.

1.1.13 Shead, Sec.

1.1.14 Shead, Sec.

1.1.15 Shead, Sec.

1.1.15 Shead, Sec.

1.1.16 Shead, Sec.

1.1.17 Shead, Sec.

1.1.18 Shead, Sec.

1.1.19 Shead, Sec.

1.19 Shead, Sec.

SPIRITUAL HAND-BOOK PLAIN GUIDE

SPIRITUALISM!

A Hand-Book for Skeptics, Inquirers. Clergymen, Editors, Believers, Lecturers, Mediums, and All who need a Thorough Guide to the Phenomena, Science, Philosophy, Religion and Reforms of Spiritualism.

BY URIAH CLARK.

THIS Book is exactly what every Spiritualist and Reformer has long needed as a handbook for constant use, for centre tables, conferences, circles, conventiens, the areas of discustion and public rostrums; a reform book to which to turn on all occasions of need; & text-book for believers, friends, neighbors, skeptica, inquirers, editors, ministers, authors; an aid to the weak in faith, the doubtful, the unfortunate, the fallen, the despondent, the affiliand; a complete compand for writers, speakers, seekers; an indispensable companion to lecturers and mediums, and an advocate of their claims as well as the claims of the people; a plain guide, embracing the pros and cons.; theoretical, practical, searching, frank. free, fearless; offensive to none but the persistently blind and infatuated, liberal and charitable to all; safe to be put into the hands of all; chaste, eloquent and structive style, distinct in the presentation of principles and pointed in their application, and overwhelming with arguments and facts in proof of Spiritualism. The author has had a large experiesce in the ministry, and in the editorial and spiritual lecturing field, having been among the carliest ploneer champlons, visiting all the Northern, Esstern, Middle and Border States; and this volume embodies the studies and labors of years. It is the first and only book going over the whole ground.

Ita Contenta, in brief are :- 1. Author's Preface; 2. Table of Contents; & Celestial footprit is, waifs from numerous of Contegue; a Gelestias towers in proof of spiritual intercourse. Chapter 1.—History, ancient and modern, researd progress, statistics and georious triumphs of Spiritualism; roices of the press and the pulpit. Chapter 2 - Variety of phenomens and mediumship, and a condensed mass of starting manifestations. Chapter 5 .- The various phases of Apiritualist belief; Bible statement with nearly two hundred texts. Obspier .- The popular objections, theories and slanders answored; "Free Love," "Affinity," marriage, etc., calmly and thoroughly discussed. Chapter 6 .- Ninety-five questions, with numerous Bible texts to religionists and skeptice. Chapter 6.-The spiritual philosophy expisined; mediums numbered and classified; how to form circles, develop mediumship, and enjoy celestial communion free to all. Chanter .-Quotations from nearly a hundred apiritual writers authors and speakers. Chapter & Organizations, ordinances, forms, etc.; how to savance the cause, form meetings, conferences, Bunday-schools, etc.; lecturers and medius in sels, cautions, warnings, impostors. Obsider 9.— in to Spiritualists; the great crisis; wars, revolutions, slarming yet hopeful signs; various practical hints and cautions; personal and general reform; touching incidental hopes, encouragements, consolstions, stirring appeals; startling issuce; message from the spirit-world, Index. Complete in one large octave volume, superior type, paper

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ATED AND SCHOOLING DY NATURAL LAWS. The publishers of this interesting and valuable work take pleasure in announcing to their friends and patrons and the world, that the second volume is now ready for delivery.

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Milliory and Nevel Movements, The Occupation or Logoustion of Important localities, The Capture of Vertels by Privalers, the Passage of Important War Acts by Congres The Secession of the different States.

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

True above is the title of a beautiful POEM, by Mass.

I Spacers, and is the last written by her which has been published in pamphlet form. It makes a volume of at pages, and was published by the ismanted author, just before her departure for the better just. The profits of its sale go to support her aged mother. The Poem is dedicated to the brave and loyal hearts offering their lives at the abrins of

For sale at this office. Price, 7 center postage, 2 cents., July 11.

A. B. CHILD, M. D., DENTIST. NO. 14 TREMORT STREET, BOSTON, MASS.

Message Department.

Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Counut,

while in an abnormal condition called the trance. The Memores with no names attached, were given, dates, by the Spirit-guides of the circle-all re-These Mes-ages indicate that spirits carry with them

the characteristics of their earth-life to that beyond—whichier for good or evil. But those who leave the earth-phere is an undersloped state, oventually program into a higher condition.

We ask the reader to receive no doctrine put forth by fightle in these columns that does not comport

with his or her reason. Atl express as much of truth as they perceive-no more.

The Banker Establishment is subjected to considera-ble extra expense in consequence. Therefore there who may feel disposed to do so, are solicited to aid us, by donations, to disponse the bread of life thus freely to the bangering multitude.

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MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Menday, June 22.—Invocation; Jack Taibot, of St. Louis,
Mon. to lis friends, in California; Lydia Thompson, of Rockland Mico.; John Henry Severance, to his mother, living in
Columbia street, New York City.
Thusday, June 23.—Invocation; Faise and True Marriage;
Questhous and Answers; Burgeon Adam Payne, to Nathaniel
Payne, in Richmond, Va; Mary Brady, to ber daughter, in
New York City; Eliza Nott, to ber father, Dr. Thomsa Natt,
of Shalourae, Eng.
Thursday, June 25.—Invocation; Are not all Thoughts of
Spiritus) Origio, and therefore Immortal? Philip Mason;
William Conrad, to his family, in Memphia, Tenn.; Dorcas
Finley, to her friends, in Phila siphia, Pa.; Gilbert Bryant,
to Philemon Bryand, of Oncopesse City, M. Y.

to Philemon Bryant, of Chespesse City, N. Y.

Monday, Jame 12.—invocation; The Object and Use of
Prayer; Questions and Answers; Sarah Elizabeth Dodge,
to her parents, in Blackstone, Mass.; Thomas MacDonald,
to Thomas L. McClonald, in New Orleans, La.; Eben Avery,

to his wife, in Troy N. Y.
Zuesday, June 30.—Invocation; The Philosophy of Medi-Tuesday, June 20.—Invocation; The Philosophy of Mediumship: Questions and Answers: Jeremiah Holden, of Perryville Octner, Win; Mary A. Birnes, of Savannah, Ga, to her father [printed in No. 16]: Harriet Coggen, of Andorer, Mass. to her husband, Jacob Coggen.
Thursday, July h.—Invocation; Hades and Hadeian Spirituslism; Alexander McGuire; to him son, Dr. Wm. McGuire; Margaret Halsted, to her father, Wm. Halited, of Wellfeet,

Eng; Dennie O'Brien, to his wife.

Eas; Dennie O'Brion, to his wife.

Monday, July & Huyoration; The Non-Immortality of all Things: Questions and Answers; Caleb Wilkins, to his wife, in Wakine, Mich.; Abigsil Riton, of Jackson, Misa; Wm. II. Downes, to his mother, Olivia Downes,

Tucaday, July 7.—Invocation; What is Spirit when Dotached from Matter? Questions and Answers; Amanda Jane Caldwell, to ber husband, in Utah; Col. Thomas Well,

Virginia: Thomas L. Fonwick, to bis mother, in New Nork... Monday, July 13...-Invocation; What is the Monning of the innessable Gulf which exists besween Heaven and Heilf Questions and Answers: General Altred Gurney, of Virginia, killed at Gettysburg; Bitly Goward, to his mother, in Columbus, O.; Theo, Gurrin, to his father, in Oberlin, O.; Adoline Gile, to her mother, in Albany, N. Y.

Tutrday, July 14...-Invocation; Is not all Religion the result of Kdersahon? Questions and Answers: Isano Morgan, of Beibel; Geo. F. Lothrop, to his friend, George McClellan, and other friends; John T. Archley, to his mother, in, La Comana Wis.

Crosse, Wis.

Thursday, July 16.—Invection; Is not all Prophesy contrary to Natural Law?—and are not all Prophets Impostors in the broadest sense of the term? Questions and Answers; Mary Louise Theyer, to Dr. Andrews of Albany, N. Y.; Patrick Welsh, of Albany, N. Y.; Orrilla to Norman Marks, of Prattrille, Ala; Lieutenant Gilbert Thompson, to his father, in Montgemery, Ala.

" Invocation.

Spirit of all Spirit, we ask that our utterances may be of Truth, for thou art Truth. We sak that we may wombip thee, by dealing kindly with our kindred. We sak that we may praise thee, not only to day, but forever and ever. Oh, may we so inspire mankind with the good, the holy, and the true, that they shall forget the evil. and remember only the good. Unto thee, oh Pather and Mother. Brother, Bister and Friend, be all honor and glory, forever and ever.

cal to be facet Influence of Disembodied Spirits. We shall speak this afternoon concerning the "Infigence of Disembodied Spirits upon those in the

The subject was suggested by the reception of the following question, or, we should say, complaint and question :

"I have desired earnestly to become a full believer more than falsebood from those Intelligences perporting to be my friends. Now I would ask how far these undeveloped Intelligences are capable of influencing mortals?

In order to measure the power of these so-called undeveloped spirits, we must first ascertain who they are and where they dwell? It should be known, and we believe it is not generally known, that only about one in seven of all the vast throng that are continually leaving their bodies, are accounted worthy to enter the second sphere, or real spirit-land. Mark us, only one in seven of this vast throng of disembodied ones are accompted worthy to enter the spirit land. And if they are not accounted worthy, they are not fit to enter there; hence do not. Now where do they dwell? For incomuch as they are individualized beings. we are to suppose they have at least a dwelling. place, or home. Why, we snewer, their dwellingplace is none other than your earth life. Inasmuch as they have not thrown off their earthly tendencies. they naturally gravitate to earth-can pass no higher: are not fit to enter the second sphere: do not enter it. and cannot by any possibility onter it. When the spirit casts off its chrysalls of flesh, and awakes to consciousness of life, it finds itself met by stern law on all sides. "Thus far shalt thou go and no further." savalaw. The same law that holds in their proper position the worlds rolling in space, governs all spirit, or the intangible, yet tangible portion of man.

Seeing then that your earth is peopled with a vast multitude of intelligences that once lived, moved and acted like yourselves as mortals; seeing that those individuals are all active and are still possessed of all their faculties, they will not remain in a state of inertia, they cannot, for action is the law of life, and they must be active forever. Law gives to each one the privilege to determine for themselves what mode they shall adopt to work out their own salvation. Thus it is that this vast multitude attach themselves to earth's people, and by and through certain laws are. able to influence mortality to a certain extent, although bounded about by the law of the individual to whom they come.

"Like attracts like." Bo you have been taught, and this is true. If you as an individual are dwelling anon an ignorant, or undeveloped plane of action, you will be very likely to draw one or more of these undeveloped spirits to yourself; and they will influence you according to the power you invest them with. But. on the contrary. if you as an individual are dwelling on an intellectual or wise plane of action upon the earth, you will attract to yourself the refined and enlightened ones; for the low are not attracted to you. except they come that you may teach them; for do you know, or you should know, that you of earth life are the legitimate trackers of the disembodied multitude who throng your earth; for the light, the power of the higher spheres; they are not able to bear; hence they come to you for light and instruction. If you are poattioned apiritually as you should be here, then you will be good teachers: If not, you will but stand upon 'a plene no blater than their own. If you neek to oppress, the poor, or demand your brother, sister, or your friend, then you will attract evil disposed spirits

to yourself; for they will, come to you that they may been alire these propensities that were natural to them

a NSW Would You Senial them and yourselves, out

come from the Celestial realm in the scale of reason if you should find I had n't kept my word. and common sense, before receiving it, for truth, and Now you promised to publish the name of my mur-

you will make few mistakes in life.

to their already wounded spirits, and that where they looked for light they find only midnight darkness? not understand them; and they do not you. You may from undeveloped spirits, will be counteracted by truth, provided you admit those higher influences to gain access to your being, or are ready to hear them. After setting saide all the vices of human nature, if you then come signightway into the Temple of Living Truth, and ask far light, every one of these false impressions will leave you.

You may sak if these undeveloped ones have no de perhaps may dealer to attain all the joys of heaven; as many in earth-life desire to hold all the world in their grasp, regardless of the demands of others. Yes. they seek for happiness-humanity ever seek for itbut should one of these undeveloped and ignorant within the atmosphere of your earth. I know, but you story. [We thank you for the suggestion.] do not as yet, that they capuet enter that spirit land I was poor old vagabond here-nothing but poor and dwell there, any more than you can live in an at old vagabond; but God and the angels know I mosphere beyond your earth. Law, as we said before. meets them on every band; and the disembodied spirit anyone's blood. I never stole anything. I belong learns that it must become obedient to law, and that long ways of here. I have much trouble. I drink there is no such thing as deception; learns that its some. I get sent to the House of Industry; and all I cloaks are all taken away, and that its imperfections do, sir, I smoke my pipe. That young man kick me in are perceivable to those about it. He cannot cover the stomach, and I die. I see wickedness in this the deformities of his being if he would, for his entire being is open to spiritual vision. True, they are knows it will grow if some one don't pull up the roots; able to deceive you, because you cannot see them. They stand, as it were, behind the well; but you need not | body? I did n't count my poor old body worth much. fear deception if you are honest yourselves. You need I go now. Maybe I'll come again. June 16. not fear to be led astray if you have no desire to be. You need not fear to be told untruths if you are not untrue yourselves. Oh, look within your own soul, and see if you are not deceiving some poor mortal. Oh, see if your lives are boly and true; and if you are willing that the eyes of the million may see you as you are, then no spirit can lead you into temptation.

A Jesus of Nazareth was waited upon by what you term evil spirits. "I have naught to do with ye." says the spirit. . You need not attempt to lead me into temptation, for I perceive your motives." Have not you similar gifts? Are you not capable of deciding between right and wrong? If you are in rapport with the higher light, and not the lower, believe us, you will never wander from the right. Oh, be ye teachers of the good and true! Remember that you are encompanied about by the low and ignorant, who come for light, and it is your duty to give them light. Remember that they are your pupils, and if they lead you astray, it is your own fault. Jone 16.

Questions and Answers.

Ques .- Why do not spirits come back to these bethis same matter upon a previous occasion.

who are anxious, to write to their friends after the their friends who are absent. It has been said that Here, sir. [Boston.] Good by. no spirit could return and commune except by the exeralse of the will-nower of some one present. To prove that is not necessary, the spirits who visit this place from day to day, are generally strangers to the persons present, and those with whom they wish to commune are generally afar off. Sometimes they are near to this place, but not often. .

Q .- What is the philosphby of the spirit's locom

A .- The spirit-body is lighter than other, The spirit is not at all subject to the law of gravitation; on the contrary, the spirit-body is lighter than the atmo sphere in which it exists. It is capable of passing from one point in space to another, by action of will, wish to go to London. I am there at once. The does through your clouds.

Q .- If the spirit-body is lighter than ether, why does it not continually rise? What power controls it so as to admit of its passing into a heavier or lighter atmosphere at pleasure?

A .- By the action of the will the spirit is capable of passing through all the different grades of atmospheric life; as you desire to visit some distant city of town in connection with your various modes of locomotion. With us, the action of the will alone is necessary. We desire to visit a certain place. The will acts in concert with the desire, and speedily we are transported thence. There is a law of gravitation in spirit-life, but it is so refined and exalted that we could not present it to you only by comparison, and we know of nothing in earth-life with which to com. pare it, except we call it law, a mighty law by which the spirit moves through space.

Q .- Is this law the same at all times? A .- We believe it id. 'At all events, we perceive no

Q .- What constitutes the limitation of the second aphere as distinct from that place to which the spirit goes, after death, that does not enter the spirit land? A .- The second aphere is an etherial condition of being, and is divided from this your or first spirit he knows not these blessed things; he hears and sees sphere by certain fixed rules or laws. When the spirit not the realities of spirit-life, for he lives in the ma passes to the second aphere, it can only do so by cast terial world, and worships a material God. But oh, I ing off all its earth-lendencies or prodivities. The line of demarcation is just as vivid and real as any you can conceive of. You realize a wide line of demarca tion between life and death; so do we, But there is one as real and palpable between the first and second apheres, as there is between life and death. . .

Anthony Lachache.

That you no like to commune with one, I think, who like to keep their word. I speak to you. I was

aloof from their vices and yours. You may be sore no derer; and you say, .. We will publish it." I asked spirit can take the first step toward leading you to you four or are times if you will publish the name of evil. You may be sure if you are influenced to do my murderer. But when I look into the mind of my wrong by any spirit out of the body, that there is evil morderer. Thee you cut some off. [You would not within yourself. You may be sure that you will have like to get us into trouble, would you, by publishing to first give them the machine to run, else they cannot the judividual's name? I would not like to get you run it. My friends, the wondrous key of knowledge into trouble, but I would like that you keep your word has but just been given you, wherewith you are to un. with me. [We thought we would publish it at the look the door of the fature. Look you well to the time.] We thinks we would-very well put in: that right and the left; weigh everything in the balances will do for some people, but not for me. I feel some. of common sense; weigh everything that purports to thing not like trusting you. You would not trust me

derer. [You don's wish to injure any one, do you?] Seeing then that this vest multitude must be made | Faith, I don't want to injure anyhody, but I would up of your fathers, your mothers, your brothers, your like to see Justice setting around everywhere. [You laters, your friends, as well as your enemies, do you do n't want the law to take cognizance of the affair, know what you do when you style them evil, and call do you?] That young man is going to the devil as them devils? Do you know that you but add a sting fast as he sand he's got to be brought up with a very short turn; and I might as well be the one to bring him up as anybody else. [If we had put in the Oh my friends, you should learn the mighty laws of young man's name, we should have put, ourselves in lifer should seek to make yourselves acquainted with the hands of the law.] But that was the truth -that's the forces of Nature, that mighty volume that is spread all. It is like this: Suppose you publish it, and the open all around you; then methinks you will not call law takes you up. What will it do to you? The law them evil spirits. They are only so, because you do finds you publish God's truth, because law will develop the facts of the case, and there are plenty who rest assured that every false impression you receive know that it is true. [The law would not credit the testimony of those who are in prison.]

I was not in a state of idlocy when I tells you what I did here a few weeks ago. Instead of getting anybody into trouble, I was getting somebody out; for he 'd better be swung up by the neck here, than to be unhappy in the next world. See here, Mr. President. Suppose that young man go on all through his long life in that evil way. What then? When he comes to sire to improve themselves? They have, as you or I lose his body, he finds he go to a place where he 'll see only trouble and unhappiness. He was bad off here. but be 'll be worse of then, when he comes to be without his body, and unhappy all the time, too.

Well, I went find too much fault, but I thought I would come and tell you that you had not kept your spirits enter the second sphere, why, they would at word. [We are very glad you did, for you may gain once experience the tortures of a hell more literal than your object as it is.] Maybe I will. Another time, that taught by your theologians in earth-life. You when anyone tells you to publish what they tell you. know and I know that you can exist only as mortals do n't you promise them until you have heard their

could tell the truth. I never stained my hands with young man's heart. I do n't like to see it grow. I so I tries to pall up the roots meself. What's the

Charles Kreppel.

How do you do; sir? [How do you do, sir?] I should like to send some news to my folks if I could. I died last January, in the hospital near Falmouth. I was a private in the 18th Massachusetta Regiment, Company C. My name was Charles Kreppel. I was German descent, but American born.

My folks know little or nothing about this coming back, but I thought if I never come they never would know anything about it. I told the boys that stood with me just before I lost my consciousness, that if there was any such thing as coming back, I would come to them. I was sick some time, and it seemed to me, some how or other, that my brother, who died sometime ago, came to me. And so I told the boys that if I could return after death, I would.

This is Boston, is it?, [Yes.] I don't know what you do with what we give here. [We print it in our paper.] Uh. you publish it. I want to know where to date my letter. You call it a letter, I suppose? Yes. Letter or communication. We shall date it from this place. Your friends will understand that it reaved ones to-day! If there are difficulties in the comes from here.] You see we're a little in the dark way, what are they? Why do n't they come now? about it. 1 am. It's one thing to be using another's Please be more explicit than you were in regard to body, and another thing to be talking through your own body, you know. They tell me about spirits talk. Ans .- All spirits who visit this place for the pur- ing by sounds, and spelling them out by the letters, or pose of communing with friends present, must be dis- talking in this way, or writing. But what I want by appointed; for these circles are instituted for the pur coming here is the privilege of going nearer home. pose of giving light to those who can receive light in You know what I want, I suppose? [You want to ask no other way. Sometimes it is permitted for those your friends to call on some medium.] That slike this? [Yes.] Well, sir, I'm much obliged; that 's all I can time has been used up by those who desire to speak to do for you to day. [Where was your residence?] Jane 16.

Isabella Fry.

I wish to send some joyful tidings of my happy state to my friends in Brooklyn, New York. I did not expect it would be possible for me to return. I did not even hope to, for i believed that all this Spiritualism was terrible delusion; but since I've been in the spiritworld I've been so anxious to return, that I have over come everything, and have found my way here to-day with the hope of sending some word to my friends in Brooklyn.

I was a member of Mr. Beecher's church, and being thoroughly Orthodox in my views. I was illy adapted to receive these new truths. 'I have been here but a few weeks; have scarcely learned anything as yet; but spirit travels with greater rapidity than the lightning I am happy, oh, so happy ! that if I had worlds all my own to return to earth and live again in mortal form I would not do it. Oh, the change is so beautiful, so glorious! I suffered many months. I was sick over a year, and learned in that time to appreciate the freedom, health and happiness which belong to spiritlife. Oh, it is beautiful I

But I am sometimes unhappy when I think of those loved on earth. They think of me every day, but not, as near them. They say, " leabel has gone away from us. She's with God and the augels in heaven, and is happy." I am happier than they can conceive of, but I am in no Meaven, such as earth's minlaters picture to us, and God is not the person they tell us. I've asked a number where God is, and they say, he's here, he's everywhere; he's not a person. And I am sure they must know, for many of them have been away from earth many years.

I find it very difficult to break here, for I feel much as I did during the last week I was on earth. But oh, thanks be to the blessed influence of good, bave been enabled to return and make this communi cation. And if my friends will only receive it, I can commune with them; can assist them in doing good, and they and I shall be happler for it.

I have left a dear companion Oh, he's in the dark: do not blame bim. I did so when I was on earth. But oh, I ask that I may have the privilege of going home and talking with them at one friend would talk to another in earth-life.

You will please say that this communication is from Isabella Fry. of Brooklys. New York, Bged twenty-June 16.

Invocation, m. Our Father, we ask that thou woulder bless thy chirdren present with a companyment of the beariness of the b who like to keep their word. I speak to you. I was drep present with a consciousness of the names of her sometime since, and told my story, and you promised to publish it. I find you have not. I do not say would ask that then wouldn't adjusted their senses, you tells me an untruth, but I do not feel much like that they may be sented that their mornions which their trusting you. It told you take I make we willing to trusting you. It told you take I make we willing to trusting, altern all hast they provide the the printer of the mornions. The same willing to trusting a sentent that they may be sented that the mornions with the applied with the same of the man are continually meanthem, not allow Franciscos shall say as you do? Of tell you the name of my may. Principle of the past; this present and this father) we upon them spiritual light? Oh our, Father them drawn for rou of heaven a mighty city where the objects of thy love and care, and that it is but the upon by the Infinite Being to reject it. Too in entities. increstations of mortal life that prevents them from be- . The spirit-had is not the imaginary places ma dehelding those they love in the spirit-world; and that be- it to be, but a world as real, as tangible an that input cause of thy nearness to them because we are allied to which you exist. Our dwelling places are the make truth and wisdom, they must scoper or later feel their of toll, action, and as much thought as yours land divine presence, and surely they will no longer pursue We cannot call into existence those places if hapid, avil. when aware that their loved ones are beholding ness by simply exercising thought, but we must nee them. Oh our Father, there are those present in the means within our reacht we mean within our other whose souls are clustered many sighs; there are those sphere, for that mine and thine rule is entirely arept present, we know, who are mourning the loss of loved away in this new land. We have no right: to an ones. For such we pray most fervently; for such we propriate to conseives any more than is absolutely me ask an especial blessing. Oh may their senses be quickened to a realization of the presence of their sphere it is otherwise; for there are those in your earth lost ones; may they feel that there is no wondrous abyes parting them from their loved ones; that they are rubbleb, that will soon fall on their heads, and then here to bless them, to watch their sighs and to teach them that eternal joy will be their portion in the hereafter. Oh our Father and our Mother, we thank thee for the shadow and the sunbeam that come to us, stand in wonder and surprise when you cast off your whether through midnight or noon-day. For all things we bless thee, and we ask that these thy children in may know how to not us soon as you cant off your mortal may learn to bless thee for each and every man- bodies; how to build manaions for yourselves in that lfestation in life. June 18.

The Mansions of the Spirit-Land. " The Marelons of the Spirit-Land, or our Homes in the Boul-World."

This is the subject we have chosen to speak upon on this occasion. A Jesus told his followers that his Father's house contained many mansions. Moreover, he said, " If it were otherwise I would have told you so. I go to prepare a place for you, that where I dwell. there may you dwell also." There are very few who understand the full import of these words-very few. Did Jesus mean that the spirit had a home of its own after it had passed the confines of mortality ?-or did he mean something else? Was it entirely spiritual, or meaningless? We believe that he meant just what he said; but his followers did not understand him, nor do those who profess to be his followers at the present day.

We propose this afternoon to talk very plainly con cerning our homes in the spirit-world; for we certainly have homes, for without them many would be extremely miserable. You have been informed by many that have visited you, and with truth, too, that spirits have only to desire certain things, and at once their desires are invested with form, or are realized. But, although, as we before remarked, there is a degree of truth attached to this statement, there is, nevertheless, somewhat of error connected with 'It" also. 'You should not suppose we spirits have nothing to do except to propagate our desires when we wish to gain any position. We have something more to do when we wish to attain our desires, as you have in earth. life. If you desire to erect homes for yourselves, do you simply desire them?-or do you use the means within your reach? The latter, we think. So do we We are obliged to make use of certain means. Fo instance: do I desire to build a manaion for myself, have something more to do than to sit life and wish for it. But the spirit seems to understand intuitively what it needs. So when one desires to erect's home In the spirit-land, if not possessed of mechanical skill to do so, what then? Why, it calls to its aid those who do possess mechanical genius.

It should be remembered that where persons is earth-life pursue any particular occupation from choice or free will, the law of their nature that is carried with them through earth-life, must be carried to the spirit world; must be born with them and remain with Q .- How will it be hereafter with two that do live them there for some time. Bo, then, there are many me chanics in the spirit-world; and as there are, if we are not possessed of a mechanical turn of mind ourselves. then we are obliged to ask their aid. But while we depend upon them, we must perchance use our own faculties in connection with those of others. Do we wish to adorn our dwellings with the children of Art, or with rare specimens of the ultimate of the human mind. what do we do? Why, we call to our amistance those old masters who have taken up their abode in the spirit-world. The painter and the sculptor find enough to do in the spirit-world; for we are all, more or lead fond of the beautiful; all more or less worshipers of the beautiful and true.

Should you visit the house of a Plato, a Milton, Pythagoras, or even a Theodore Parker, you would find its rooms well stocked with histories of the past and the present. You would find there many, very many works, the emanations of minds that once lived on the earth and basked in the sunshine of the giory of their time, but whose names have never been handed down to you of the present day, because your minds are not inclined in that particular intellectual direction, Raphael and a Michael Angelo are not inactive in the spirit world; for we assure you that many of our homes are adorned with their choicest works. A Michael Angelo and a Raphael ofttimes return to your carta to gather vestiges of human life, as seen in some loved one. Ever and anon they stend upon the surface of your earth in spirit, with power wherewith to gather the lineaments of those dwelling in earth-life. Should you wander through many of our spirithomes, you would perhaps be struck with the pertrait of some loved one, glowing upon the walls, or gleaming out of that which is equivalent to marble. Werity, we tell you there are no idlers in the spirit-world, for our homes are not the result of fancy or imagination.

Some have supposed that these dwallings are fash. ioned entirely after the style of those of earth. Troe. they do bear some resemblance to them but they are far more beautiful than those you have on earth; but while you in earth-life possess only the ornde outbeautiful in detall.

Many have asked the question, "Do spirits rest? Do they have places of repose?" Verily, we tell you should like that, at to adapte he at al .c. they have reating places, as do you in earth life. 'Are you not sometimes weary to spirit? Do you suppose style it. I tellers, purpose the family in Key Co you lose that seems when you enter the spirit world? seems, for a contain, purpose. It believe they are then

fool/the personity of this giffi. We are Died, thing the flach with unbertif, should no declare wife them the wayward ones of mortality chance to step saids in the wa have homes in the spirit-world; but how said, in the path of life, did thou not meen that we should bestow any man absurd picture that this which thereby about them spiritual light? On our being hath laught in were pared with gold, da the midst of which through every department of our being main taught in were pared with gold, darked mices of which in to ask for everything we need, and we feel that it is needed, that we may bestow it upon the weak and error log ones of earth. Oh, may they feel that their spore and whose with hand dispensed Mercy and Transfer about to be quickened; that the yell is about to be feel that they are about to be beind their rent in twain; that they are about to behold their loved ones in spirit. We know they will rejoice, that loved ones in spirit. We know they will rejoice, that their hearts will sing with joy, and that songs of ligibn in the balances of common senser and research thanksgiving will arise from ten' thousand souls be- else, you would have trejected this picture tentre cause of this gift. Oh, in behalf of those thy children. The true has now come to you by virtue of spirit bear we ask this much, though it be only for this hour. Oh munica, but it is your duty to weigh all that contents father, may these weak ones of earth feel that thou you from the spirit-world, in the balance of Belleve, art almighty, and not unmerciful; that they are still and, if it does not compose with reason, you are called

cesary to our unfoldment. Here in your ridiniente life that are building for themselves vast temples of they will have no homes.

Oh, we would advise you to so live here, that you may know how to live in the spirit-world, and not boiles of fiesh. But, on the contrary, pray that you beautiful Kingdom of Heaven. John John 18, it

Questions and Answers.

Ques .- Inasmuch as all human beings desire happi. ness, I would sak if there is the same pressure upon spirit in the spirit-world, as there is with us in earth.

ANS.-There is. The disembodied spirit feels that t is dependent upon certain conditions for unfold. ment; and if it attains a certain degree of happings. it must attain it through the exercise of its own ladividual faculties, and such means as are within its own reach. The pressure is equally as great with us : with you. Do you understand?

Q.-I do. Is insanity a case of obsession? A .- Some cases of insanity may be attributed to ob. session, and others to some malformation of the brais. We believe, however, that there are quite as many that are insane from obsession, as from malformation of any organ of the brain. Homanity is ever prone to run to extremes. It is either all, or none, with human life. You should learn to judge half-way. You should look this way and that, to gather wisdom from all points of the compass. It, is very easy to ascertain when an individual is insene by obsession. You have only to put yourself in rapport with the person whom you believe to be insane. and then , make a direct an peal to the obsessing spirit, and they are compelled to answer you. We read that our brother Jesus dealt with many cases of obsession when he walked the earth in mortal form. The obsessing spirit answered to his call directly. There was no such thing as clocking the deformity; no such thing as deceiving him. Jesus well knew, well understood the power by which he was to disposees the objecting spirit, and the spirit was conscious of that power also.

Q -How will two brothers, who have lived inharmonionaly here, ever recognize each other hereafter?

A.—You cannot be the friend of one to whom you are antagonistic. True, conditions may lend their di to so far unfold the sensibilities of either or both of these brothers in the spirit-land, as to present to each the requirements of law; may so impress them with a consciousness of their own wrong, that they will be willing to accord justice to the opposite party. Now It is possible that two-and very probable-who bare lived in antagonism in earth-life, may live in peace and harmony with each other in the spirit-world.

A .- Do you wish to know if their unity or harmons s to be eternal? Argest to the telephone Qa_Yes.

A .- That will depend very much upon the condition of both parties, from time to time, in the spirit world-We may live harmoniously, perhaps, for ten years. At the expiration of that time, you or' I may take a step higher on the ladder of Progress, or one will stand above the other. Although there may not be absolute inbarmony, yet that which was perfect will he worm longer. All unfriendly relations arise from ignorance. There will be no enemies when all are wise! You do not countenance the acts of this one or that tree; they in turn do not countenance your acts, because they. like you, cannot see the motive prompting the act. Both are denorant, hence comes censure. .. But when homenity can look; beyond the act, there can be no censure, no enmity, no ill-will existing. The present antagonistic relations between your North and South are a direct or legitimate calld of ignorance. You de not understand them, and they do not understand you, bence you have resorted to the cannon and the sword. Q.-Will all inbarmonious conditions here be recon-

elled hereafter? Do you believe they will be !..... A:-I do, most certainly: for I have that high appreciation of human life that teaches me to believe this. I do not believe that there is one child of our Father who is gifted with immortality that will not, some or later, live in harmony with all mankind; it we Qu. It would be better for the world to have !! think so.;

A .- Most certainly; most certainly.

Capt. Thomas Floyd Ellison. I understand you forwish me with means to reachout

friends. [We publish what you give here is a paper.] I understand, also, that it is necessary for us to give something by which we may be recognized. My piece is first necessary, I suppose. [Yes.] Thomas Flore Billson. I was captain in the Second Virginia Carary I fost my life at your second Bull Run mall I have a companion and three children that I am the line, our structures are more real, more tangible, more anxious to talk with, if I can. Am I to do so be [You must request your friends to give you an community to speak with theme]; Homph i at home. I, during the early part of the rebellion. at you

If there is action in the spirit world, there is also the now. I placed their under the protection of my bath opposite, or repose. These resting-places are of various, who, Ithelianis has taken no part in this civil we. ous designs. Many of them are modeled from certain Can I hope stoy reach thins is [We, aboute; think yet flowers, but all are fashfolded according to the desire or degree of development of the possessor. There is no need of grison houses in the spirit world. There is no severe punishment practiced upon individuals: in the spirit world, for there is no need of a substitute of the possessor. In severy life he was a militate of the Cospie is no severe punishment practiced upon individuals: in the spirit world, for there is no need of a substitute of the cospie is need to severe and is amply able to keep all in their purper sizes. We like by the law of literal name is not in the property of flowers, but all are fashfolded according to the desire might, with certainty. If you can give his address; we

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My. Well, Capt get on this of pay you with do any ene to do that. ad body to: plenty on the 'm all right Faith, L'm ment. All sisters and m like to send net I suppos talk wish my are going to confidence in that brans up giring away lean on a er me, and I fill Good by, air.

wounded by a four or five di and eleter do mission to co to do. siz. [nother maide to her !] . I c ropes when L ly for me to t Four years. all in Louisie enough to co was, The a little more cause, my ma fell my moti oostd. I w

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Bert Wie

Did I anderstand, your street shafters could request or triends to give us an opportunity to speak at one?" [You did.] Well, Y that her by prother bedore to furnish the with histogram one I can speak brough I prefer. I have many things, to say, but I all immediate restraited fore. I suppose you feel inity toward me. I know your thoughts, but I can ot help feeling so I did when in the body. You will great mid. (Certainly,) I feel deeply grathful for our kindness in allowing me to commune here, but I sel, size, that I 'm not exactly at home. I believe my riands have no knowledge of these things.

Perhaps it would be well to say here that I died in-perhaps it would be well to say here that I died of All I tacily. I suffered nothing, that I know of All I have suffered in states I but the body, for my desire to cturn was so great I'knew trot walther to go to find a diable person to speak through. And then like sany who fall on our side, if we do u't find that peron the Southern shore, we don't like to come

North for it. Good day, fair, silt was all one June 18, than emiforme or oil on tone of the James Hafferty e eld ideal and

That was one of the sort shas do nit like to sak farots. Paith, I should not think the would, Capt'n, I was one of the Tenth Mains Regiment. Fiam from that that is, I ween't born there, but I had that ar my home on this, side of the water. I tre got a alster there I had two, but one married; and came drat this way to live, and alterwards went to California My father 's living in Ireland will am old many those eighty years old. Yery little he knows about these things. I'm not sure in knows I've gone on this side. I'mppose, though, my sisters have written him about my death. Well, mit I some back to hay some thing to my slaters, and, if it so the poins I can, to my father in freiand: . . . E.

My name is James Radierty, I was twenty-thred yours old. I didn't have any wife at all, or live got nothing of that nort to look after here on the sarth. But when I gut to the spirit world; and squed, that we could come back, I mined to come for, I said, I 've got semething to come back for, as well as anybody else. I bear, when my sister in California gor the news of my death, that she go and have many said for my soul. That 's menoy epent for nothing, | I bears of it: that 's all the good it did me. I should like is have my alster throw away all her religious for his good for nothing. What the daril is the use of making a feel of ourself, when there's no meed of it, Faith, I was a fool all my life. There 's many that live longer than i did on the earth in the saide condition;

Now, Capt's, my slater married a Kally. He 's got a ranche near San José. [Hig Uhristian neme?] Pelev; I think that 'a It. He 's a blackemith by trade. He 's one of the sort that 's liberal himself, and dou't attempt to control my stater in her views, Kurgaret is her name. Now I likes to have them both leave off making fools of themselves, when they can be smart iust as well. Fuith, I got enough of the Catholic religion when I was on the earth, and here I am, with Treatment.

Sold God God J.I. of first as down alive as Diseases peculiar to Females. lever was. Egad, if there were any priests there that had ady business to do, I'd say so; but there's no priests in the spirit world, for no one uses the Cathoilc religion there, and there 's nothing for them to do. It religion there, and there is nothing for them to do.

I'll say this much to my sister, for fear I'd not get about or the manner of administering Medicine by Inhalation.

The manner of admi do n't take the Catholio religion with you, for it is lagmuch like the things we brought out from trained with man like the steps. And whell we puts them on, one consists in New York laugh at us. The beggage is had and my sigters had was big anough to lumber up half the dock; and we might as well have thrown it at into the nea, for it was no use to us in America. The olding of the Consumptive Invalid. The oldering with you to the apirit-world, but you 'il The oldering of the Consumptive Invalid. The thought world and vanitations and vanitations and shiften by the Invalid were it, nobedy, sees it, there. Air, that 'a believe of Medicande vapers.

The first repaired.

The Chest Expander.

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The Chest Consumption is the Chest Expander.

T at-a perpet of trape. And when we puts them on. abit of speaking the truth, and not in talking half a lo and half the truth. Paith. I'm going to attonish ber little, Faith, I do n't know but that I will tell her so PROGRESSIVE ANNUAL FOR 1863. uch truth that it can that well on her slomech. It's the way I got wick in Washington. I'd had hard took An Almanao. A Spiritual Register. the time to stuff yourself, to est j can." So I oranged myself, and the consequence was, I fell aick and died. Perhaps I it stuff her atom-sch with too much truth. I means to do right, any-

Well, Capi'p, whatever I can do for you; when you get on this side, I'll be glad to do. I've nothing to pay you with now. [All the pay we ask in that you 'll help any one you can: Faith, I'm ready and willing to do that. I throwed all I had into the scale—toul, and body too—when I went to war. [You'll have plenty on the otherside.] So far as splitt is concorned, 'm all right.

Faith, I'm not here to find any fault with Government. All I come for, is to send some word to my sisters and my father. God bless his old soul! I'd but I approse I can't now, se ['il-rest centented to talk with my elsters. I want them to know where they are going to when they die, and not to place too much couldence in what the prical fells them; for anyhody that leans upon another here, will find that other one giving away when they get to the spirit-world, Paltk, less on a creeked attok myself, and it broke under Me, and I find myself drifting about just as I was.

Harriet Jarvigs hamm

I wish, if I can, to communic with his mother and slater. They to in St. Louis, Missouri, My mother's name is Elizabeth Alden, my cloter's, Claim; my dwa same was Harriet. I lived in Vicksburg. I was wounded by one of your shells in the bouse, and lived four or five days, I 'm not save which, and my mother and slater do n't know I m dead. I 've hegged, permission to come here and tell them. That 's all I want to do, sir. [Can yet give the hands of the street your

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OBSPECE.

OBSETTE III.—On the banks of the Miles What an Indian Chief thought of the Shein, Ham and Japhes tradition; Bronzo, Steel and Glass (Adv years ago; Are Japra, Jorean-lam, Dannasous, Fre-Adamies clifted Philetogical Observations; Speciations of the New Languages now graning.

PART 2—Ancient Europe. Chapter 1.—Greece and Italy older than Egypt: The Cyclopsan structures of Southern Europe; The Egyptian monuments; Why the Pyramida were built; Pyramids of America; Hieroglyphics; New De-

CHAPTER 6.—The Fintens of Chronology, Audiout and McCleral: The Artificial and Mythical characters of the binderick Epoths of Homan History, Royal, Republican and finterial.

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THE RIGHTS OF MAN.

DOUBTS OF INFIDELS.

TO THE DOUTORS OF DIVINITY.

The work was finally submitted to the Rev. Mr. Week, for his opinion, who returned for answer, that the book submit-

> CONTENTS: PART I.

Practice: introduction; The Old Testament; The Dible and other Sacred Books: The New Testament; History and the Bible; Biblical Contradictions; On the Prophets; Pages Mythology; Creation of the World; Jesus Christ; Minaudd; Pepery; The Priesthood; Dr. Power's Sermon Orticises; The Christian and the Heathen; Effects of Bollaring the Bible; Bolomon's Boogs.

Doubts of Infidely; Questions of Zepa to the Deplem of Divinity; Letter to the Clorgy; Scripters Harmitve—The Toto a-Toto with Baian; The Mystical Orac; John Chvin; The Patrage in Josephus; Westey's Letter, published in Hatherington's Triel. (From the Life of the Rev. John Westey, published in 1762.)

I of an elition of Marcan's Directs Revenantian—the callications should postupe property revenue of the author—the creat is a type the west institut.

The edition of the Shymanyone is timed to upon jupice will private and in attention to the payment and in a manifer revenue in the calling of the large release, reyal actions, 500 pages. Price, \$100 Facings, \$10 cants. For sale of this office.

Wallington street entruch on Common street,

Denris.

WHAT ARE THE STARS? Are they white lambe, those hters on high, That, when the day-star allow in night.
Bull feed in pastures of the sky.
And to young shepherds lend their light?

Or silver lilies are they. there. With awcotest petals open spread, That, when we mortals reat from care, Their fragrance p'er the weary shed?

Or consecrated candles, tall. That on God's alters shrine so bright. The darkness of our carthly ball To dissipate with softest light?

Ah. no ! they are the letters fair. With which good angels, clothed in white, Sweet hymns of love for us prepare. And in heaven's book of record write. - Prom the German -For the Boston Post.

SUMMER.

Long grass swaying in the playing Ut the almost wearled breezes Plowers bowed beneath a crowd Of the yellow armor'd bees; Sumptoons forests fill'd with twilight. Like a dreamy old romance. Rivers falling, rivers calling. In their indolent advance;

Crimson beath-bells making regal All the solitary pisces;
Dominant light, that pierces down
Into the deep blue water spaces;
Son aprisings, and sun-sottings, And intensities of noon: Purple darkness of the midnight, And the glory of the moon.

Rapid, voev-tinted lightnings. bere the rooky clouds are riven Like the lifting of a vell Before the inner courts of beaven; Rilver stars in azure evenings, Slowly climbing up the steep; Cornfields ripening to the barvest. And the wide seas smooth with sleep.

The power of fortune is confessed only by the mis-erable; for the happy impute all their success to pru-

For every friend whom a man loses for truth's sake, he gains a better.

THE EVENING GLOUP.

A cloud lay cradled near the setting sun.
A gleam of orlinaon tinged its braided end
Long had I watched the glory moving on
O'er the still radiance of the lake below. ed enow. Tranquil its spirit seemed, and floated slow ! While every breath of eve that chanced to blow Wafted the traveler to the beauteous west.

Emblem, methought, of the departed son! To whose white robe the gleam of bliss is given; And by the breath of mercy made to roll Right onward to the golden gates of heaven. Where, to the eye of Faith, it peaceful lies. And tells to man his glorious destinies. -[Prof. Wilson.

It is right to make an example of men whom it would be wrong to take as an example.

ANNUAL FESTIVAL

OF THE RELIGIO-PHILOSOPHICAL SOCIETY AT ST. CHARLES, ILL.

Reported for the BANKES OF LIGHT, by Mrs. H. F. M. Brown. The Fourth Annual Festival of the Religio-Philosophical Society convened at St. Charles, Kane Co., Ill., on Friday, July 3, and continued Saturday and

The Convention met on the Richmond Grounds near the Universalist Church.

The meeting was opened by J. M. Peebles, formerly of Battle Creek, Mich. He said:

Taking a moral survey of the world. I behold every-where the footprints of progression. Going back to the abysmal past, we see a nebulous ocean of unorganfixed matter; then the earth a ball of beated liquid fluid; then a hard granito formation; then the mineral; then the regetable; then the animal; and, finally, the human kingdom, whereon stands man, a perfect struc-ture, the crowning glory of the Infinite. Man is a divine triad-the physical body, spiritual body, and spirit, or inpermost God-principle; and I delight to dwell upon the dignity of his nature, its inuate worth and endless unfoldings. Each should feel the prophesy of bis sternal destiny, and never stoop to meann play the part of the hypocrite, bigot or ecctorist. Men and women are, by virtue of a God given existence, individual socretions, with the right to hear, think and judge for themselves, and to do just what they w.Z. provided in doing it they infringe not upon the right of others; which rights antedate conventionalities, constitutions and Bides. This may raise the cry. (added! Be it so. To the Jews Jesus was infidel; so was Luther to the Romish Church, Wesley to the English Church, Ballou to the Presbyterian, and A. J. Duvn to Churchdom generally. Bo-called infidels are manufing great thinking, reasoning, noble-souled man whose oc-latchele sectarists are .. not worthy to unitues. To me the basest infiddity is unfaithfutness to surville vinest convictions of right and to our soul's highest ideal. I will rannack the universe in search of truth and principles; and when found, will deficied them. though the martyr's stake be raised or ground in built.
No padlock shall seal my lips.
All slovery is not South. Thousands in our ground are slaves to public opinion—to "what will the pre-

pie asy ?" The age demands bold, earnest, enthro tio men—orators with tongues of fire; speakers, hely, rapt and mystical at times, as John of Parmus. "I is a day for a Huse, a Jerome, or Peter the Hermit—5:: couls filled with ode, thapsody and lyric—for men and women that will the true and the right defend, and, if need be, as Beecher says. . wear the martyr's flery shirt." Spiritualism is breaking the shackles from many a fettered soul, and helping them to become "living stones" in the Spiritualistic temple of the placteenth century.

The most heaves called to order by Samuel Under-bill, B. D., and the following officers were chosen: President, H.D., and the following officers were chosen:
President, H.D., S. S. Jones, of St. Charles; Vice-Presidents, S. H. Todd, of Geneva, III., and C. H. Wattman, of Unicago; Secretary, Mrs. H. P. M. Brown; Assistant Secretary, Mrs. M. M. Daniel, Independence, Jowes Committee on Resolutions, Dr. S. Underhilt, Mrs. H. F. M. Brown, Ira Porter, Eq.

The President then reported the following Platform; This Festival shall be opened in Conference at eight o'clook a. w. and at two o'clook r. w. A free plat-form shall be maintained through the Festival for full and free expression of thought open all embjects deemed advisable—the speakers themselves being responsible for the views uttered—subject to the ordinary rules of decorum. No resolution shall be put to vote approv-ing or disapproving contested methods of faith or opinion; nor for any purpose further than is essential for the transaction of the business of the meeting.

The meeting was then opened by a lecture from A. G. Parker. M. D., upon "Individual Responsibility."
The lecture was full of important truths, some new and elective was full disportant truths, some new and electing to old conservation. He advocated the right of the individual to live his highest life, to after his divinest thought, however much his life and hought might condict with the ideas of right and Walter Hyde, of Wisconsin, followed Dr. Parker,

upon the same subject.

An inspirational poem, by Mrs. C. M. Stowe, closed

he morning exercises. The afternoon Conference opened by an interesting

and Ira Porter, of Michigan, were the speakers. The first lecture in the afternoon was given by Mrs.

Hon. W. A. Boardman was introduced to the audi-

poe. and said : | Tuere are three mathematical What is religion? There are three mathematical lines of measurement, which comprehend, spiritually, the mighty universe of all being they are, length, breadth and thickness. These lines of existence interpretate that the in every haman soil, and form a grand projectills and regiprocating bettery of conscious, ideal Administration of the second second

are apparent conflicting religious systems, its from the unequal development of individual minds in and through the lines of mathematical projection from the centre of their respective minds; and this inequality must exist, in order that there abould be an infinite mant exist, in croof that their another to an intention warlety of knowledge, affection and capacity. The mind that is unfolded laterally and downwards, with but little knowledge of its bigher affections of soal, becomes selfish and external, and receives but a minute.

Much has been said in relation to the idea of Stee.

the Juggernaut of India, and of the voluntary secrifices and immolations of human beings at his great
festivals. I tell my friends we have a Juggernaut in
this country? He is the impersonation of man's lower and sellah nature, to the exclusion of his angelia
nature. This American idea has, by his high priests
—the politicians in Congress and in Cabinet—been
preparing this nation for his grand carrival of years
of sacrifice and carange, compared with which the sacrifices and immolations to the Juggernaut of India
have been merely nominal. Yes, at this time, while
I am now speaking, on this Fourth of July, 1863, in
various parts of this nation this heathen god is hold
ing his high courts of featival; the warm arterial blood
ing his bigh courts of featival; the warm arterial blood rifices and immolations to the Juggerman of India have been merely nominal. Yes, at this time, while I am now speaking, on this Fourth of July, 1863, in various parts of this nation this heathen god is helding his high courts of featival; the warm arterial blood is spouting forth from the bosoms of thousands of our sons and brothers! Yes, the innocent blood of both North and South flows together in deep purple atreams, which lave the wheels of the car of this great political Juggernaut, whose priests for the last thirty years have taught the demoralizing doctrine that there was no higher law for the nation than the Constitution.

and their interpretation of it!

Mahomet was not a false prophet, but taught a true
spiritual worship of God. in all nations and ages spiritual worship of God. in all nations and ages there have been developed minds who have taught the true and high principles of religion, which are devotion and love; if there was no higher expression and feeling of religion than the popular religion of Europe and America at this time, then I would say in the language of the good old primitive Methodist: "May God help us." I believe in a real Holy Ghost religion; that is, direct communion with the Divine Spirit.

In the external universa. God amecam only in ex-

In the external universe. God appears only in ex-ternal expressions; and gold is the highest develop-ment of God in the mineral kingdom—and hence its most legitimate worship by all minds that are looking downwards, aldoways, and externally. The high and holy expression of religion is direct personal commun ion with the Universal Soul.

The meeting closed with a song from W. Hyde and

Saturday, July 4, at eight o'clock, the meeting was called to order by the President. Dr. Hill was intro-duced, and made a few appropriate remarks upon religion and inspiration. Ira Porter, Esq , of Michigan, then took the stand,

This is the Fourth of July. To day, two years ago he was aroused from his morning elumbers by the ringing of bells. Half asleep, he asked his wife if fire-bells were ringing. "No," he replied. "It is the Fourth of July." As a Harmonia philosopher, he had been went to inquire into the "reason of things" —a practice he would recommend to all the road. -a practice he would recommend to all the world. So he asked bimself, What of it? And he remembered that eighty-seven years ago there were upon this con-tinent fifteen Colonies. Thirteen of them had revolted. tinent atteen Colonies. Intrees of them had revoted, and on the 4th of July, 1716, declared independence of the mother country. Two—Upper and Lower Canada —remained loyal. Well, what of that? Why make a noise about independence? What the significance of changing governments? This involved the further inquiry into the objects of a Government, which ended in the conclusion that its only true object is to protect its uppersent and color in their ner. its subjects of all ages, sexes, and color, in their per-sons, property, and liberty. At this point the fact races of men, claiming that in each race there were was crowded muon his consciousness that, at that time. and for years previously, no man would be protected in either who dared to avow his faith in the Declaration of American Independence within any one of the that thousands of human beings, bone of our bone and find of our fleeb, were fleeing from inhuman opprossion in these aftern States, seeking and finding pro-teachin from the cruel oppression in these two unre-sulted Colonies. Then why make such a noise about the fourth of July? He could see none, save the fact that on that day the essential equality of man taught by an ampel to Poter upon the bousetop at Joppa, had have recognitized by our american statesmen as true. and adopted on the humbring of our American Gov arminists, smilitiare it line savel, and now stands, as a monument of principles as unchargeable and eternal as the thirms of the Triesters—the beacon-light to gride the frames of the Frenchez in every part of the second of the triesters to the first triesters the first triesters to the first triesters the sorill. Mr linew of but two kinds of Government (so ther as preinciple is concernedly for men. The one, a Greenmann of fices, where "might makes right," where power controls weakness after its own pleasn. Study are the governments of kings, of sristocra-es, of majorities who ignore the higher law. This is the commonest and aimost universal Government of the world. The other is a Government which recognizes the right of all men, strong and weak, rich and poor, black or white, to "life, liberty, and the pursuit of happiness." The former is despotter—the latter freedom. The former has many friends—the latter relatively few. The principles of the two were in eternal antagonism, and every bunan being was so arrayed on the side of one or the other, that it was as impossible to serve freedom and despotism at the same time, in politics, as to serve God and the devil at the same time in religion: and that it was important that uld act intelligently in esponsing the cause we would serve; that the reason why we made no greater progress in suppressing the overgrown rebellion in this country was because the friends of despotism were

cation of the masses. Mrs. H. P. M. Brown said :

Mr. Porter has spoken well and truthfully in regard to the wrongs of the negro; but to his wife and daughter what signifies the declaration: "We hold these iruths to be self evident, that all men are created equal: that they are endowed by their Creator with certain in-allenable rights; that among these are life, liberty, and the pursuit of happiness; that to secure the ights, Governments are instituted among men, deriving their just powers from the consent of the gov-erned." What advantage have they in law above the pegro ? In some States the colored man has the right of franchise. Has the white woman an equal right to the ballot box? The wives and mothers of statesmen, even, do not in law own their own children.

too numerous and too zealous, and the friends of free-dom too few, and many of them too lukewarm; and

that this could never be remedied without a better ed-

Mrs. S. Clark then repeated an inspirational poem. Mrs. and Mesars. Matterson were invited to the aulience, and sung a soul stirring song.

Mr. W.- Burtle, under the influence of a German spirit, gave a very luteresting bistory of his (the spirit's) experience in soul-land.

and spiritual life, which can, so to compare it, telegraph forth to all states of being. The line of length is infinite and endies in extension, the line of length, and traverses on each side perer-ending realms of existence; the line of thickness seconds and descends from the point of, the intersection of the lines of length and breadth; in its secent it rises to the endless and supernative seconds in the second in th

tions of justice. Destruction ever precedes the di-viner equatrostion. Unly the baptism of blood could reach the conservative masses; hence wars have their uses on certain places in the vast drama of existence. but little knowledge of its higher affections of soul. becomes selfish and external, and receives but a minute portion of the celestial light: hence the religion of sach minds, though legitimate and true so far as it is conscious, yet wants the divine breath to harmonize! into a perfect harmonious sphere of devotion to God and love to man.

The popular religion of Europe and America is of this external character; hence it gathers up its robes on each side, and becomes selfish, egotiatic and exclusive, and claims to be the only true religion, and ganners all other religious systems, and calls all the world besides itself heathers.

In the light of this unilluminated religion, Jerus Christ himself was not a Christian, for ne taught above the authority of institutions. Who are heatbens, except those who think and act heathenlish?

Much has been said in relation to the idol of Sec., the first power of the garden, so long will the sons of Erin that he substance of any will the sons of Erin the larger those who think and act heathenlish?

Much has been said in relation to the idol of Sec., the substance of authority. Men enough, the Juggermant of India, and of the voluntary each.

redemptive power of the universe.

Not only do millions sigh for political but for spiritual freedom. Too long have seets, oreeds and conventionalities obtained them. The progressive spirit of the age calls for corresponding ideas and principles, What satisfied Judaiette minds does not mine. There What satisfied Judalette minds does not mine. There is a great soul-want that the modern pulpit does not satisfy. Theologians are dropping the more repulsive portions of their teachings. "Infant damnation," total deprayity," "personality of the devil," &c., are almost entirely given up. Endless pualshment is seidom preached in its native ugitness. Universalism and Uniterianism are stepping-stones to that which is still batter.

still better.

Spiritualism comes not a descroyer merely, but a grand Constructor. It comes a descending angel, and speaks a knowledge of immortality, its foundations are the fatherhood of God and brotherhood of man; its walls, beams and ratters the progressive movements of wans, beams and ratters the progressive movements of the age, and love is the keystone of the arch. Its heaven descended principles are destined to break down sectarian walls, free the spiritually enslaved, build up the kingdom of God in human souls, and thus usher in the long destred millenium.

Mrs. A. S. Ames an inspirational speaker, gave a very pointed and radical lecture upon the Wrongs in Social 156.

Social Life. Those who, by experience and observa-tion, felt the force of her remarks, blessed her for her brave and carnest words. Some, bowever, who have seen only life's sanny side, and others, who rebel when the domestic vall is litted, manifested considerable dissatisfaction in relation to her picture of matrimonial misory.

Mrs. Ames was followed by B. Todd, endorsing all present, and fight for human freedom—freedom for the black man and white woman—freedom to be true to God's immutable laws. Mr. Todd spoke at some length upon the part Thomas Paine took in the American Revolution. By his pen and his purse he contributed unsparingly toward American ladependence.
Dr. Underhill followed Mr. Todd, giving a very inter-

eating history of Paine's life, refuting the attrootyped slanders, and enlogizing him for his many virtues.

Mrs. C. M. Stowe, of Janesville, Wis., was next introduced to the sudience. She spoke of the new morning, showing the present age to be more progressganizations superior to their kindred, linking the races ogether in one harmonious chain from the lowest to the highest.

Mayo Smith, M. D., of Boston, Mass., spoke upon the power of kinduces and its efficacy upon animals as well as upon the human heart. He gave the philoso-phy of healing, and remarked that diseased persons uld be healed while listening to him. He felt, as did one in eiden time, the "virtue going out of him."
The fact was subsequently confirmed by the deaf, who were then and there made to hear, and the blind to see. The 4th closed by music from the band and singing by Mrs. and Messrs. Matterson.

BUNDAY MORNING.

The meeting was called to order at 8 o'clock by the President. Two hours were to be devoted to confer ence, and fifteen minutes to each speaker. Miss Worthing, Mr. Burtla, Judge Boardman, Mr. Potter, and Dr. Underhill, improved profitably the time in discussing various subjects of reform.

Mrs. Laura Cuppy introduced the following Resolution, which was read by the Secretary and commended

to the consideration of the congregation:

Resolved, That the only true method of restoring

outcast women' (so-called) is not to place them in houses of reinge or reform, but to place them upon an equal footing with their seducare of the opposite sex, giving them an equal opportunity of regaining their lost estate, including them in an equal sympathy and resal condemnation.

Mrs. Stowe then repeated a poem--- The Outcast."

Mrs. C. M. Stowe presented a plan for a Western fournal, to be "devoted to the cause we advocate," Mr. and Mrs. E. Warner, of Berlin, Wis., propos etarling such a paper providing they receive sufficient encouragement from the friends of reform.

Mr. Jacob Wickizier urged upon the audience the great importance of the physical development of chil-

ren. His remarks were good, and well received by the audience.

The morning lectures were by Dr. Dung, of Battle Creek, Mich., A. G. Parker, and B. Todd. Mr. Dann spoke upon the Beauties and Blessings of Immortality; Mr. Parker upon the Conflicts, Defeats, and Victories of the Spirit in this fale; Mr. Todd's subject was the Wrongs and Rights of Woman.

The morning services were closed by a song from Mr. The afternoon services were commenced by a lecture from Mrs. Brown .Subject: The Mislon of Spiritual-

Mrs. Stowe followed with a lecture apon Angel Life.

Her lecture was fully appreciated by the andieuce, but the Secretary was unable to obtain a report of.

Mrs. Ames was then introduced by the President.

She made an appeal in behalf of the baby world—the claims of children to love, tendeness and protection. She cited lustances of discord and misery, the result of an unloved childhood, and among these her own oriminal, and only as such, is woman man's equal in children experience. Her remarks went home to the hearts of her hearers. Even those who criticized her former lecture thanked her for her noble plea for the

Mr. Peobles made the closing speech of the Conven-The bour is late, the audience uneasy, and the clos-ing address demanded from me must processarily be

Hayo Smith. M. D., of Boston, Hass., spoke at some length of the healing power gives him "by the Lord."

The Secretary then read a latter to the Convention from Mr. E. V. Wilson, and Bosolutions by Wm. Moon, Mrs. C. M. Stowe, Dr. S. Underhill, and Mrs. Brown.

Nrs. C. M. Stowe, Dr. S. Underhill, and Mrs. Brown.

J. M. Peebles was introduced by the President as the convention, and marked the manufacture of the dark. Mant of space will prove the reader an idea of what was said; at the string the entire lecture; but the following attent will give the reader an idea of what was said; attent will give the reader an idea of what was said; attent will give the reader an idea of what was said; attent will give the reader an idea of what was said; attent will give the reader an idea of what was said; attent will give the reader an idea of what was said; attent will give the reader an idea of the brave and sales are said; and said are said; and said are said and said are said and said are said are said and said are said are said and said ar

Papacy, with perfect composure. Unit the good need be appropriated. Let us bractica foldwillen. Charity is greater than Faith or Hope. Those that are so easily hart must have tender places. Ulcore ought to be probed, and some lands require deep sub-soil plows. Beforemers must carry the see that wounds, and the prince must carry the see that wounds, and the prince must carry the see that wounds, and the prince must carry the see that wounds, and the prince must carry the see that wounds, and the prince must carry the see that wounds, and the prince must carry the see that wounds, and the prince must carry the see that wounds are seen to other. The asks uppears to the seed of the see

to build coully shrines or lofty oathedrsis, with golden arches and domes; but to build up humanity, universalize human rights, and conscorate human souls to truth and leasen.

Be it my work and yours to burnish and beautily these soul-temples within; to reform the stafel, angel-ize the erring. Hee for others, and lose our lives even, that we may have them. Spiritualism is just as much better than any other tess, as knowledge is superior to faith. It comforts the sick, robs the graye of its gloom, and makes death equally as beautiful as lifet and with its phenomena and philosophy—yea, more, its dally improxion, I can say, Come what may, "all is for the best."

to Hon. S. S. Jones, the presiding officer, for his lication of these memoirs will probably excite as and officer and fidelity in discharging the duties of his comment in this country as they have in Revenue.

Resolved. That the oltizone at St. Charles are en Records, that the of this Convention, for their hespitality toward the strangers attending the meeting.

Recorded, That thanks are due the band, Mr. and Miss Hyde, and the Matterson family, for music and

These Resolutions were adopted unanimously. The Festival then adjourned to meet in the same clace July 4th, 1864. B. S. Jones, President. H. F. M. Brown, Secretary.

Grove Meeting at Stockholm, N. Y. Spiritualists and other progressive friends in Bt. Lawrence county. New York, held a meeting in Mr. Byl vester Kingsleys grove in North Stockholm, on the 11th and 12th of July.

Bro. James Francis, of Parishville, presided. J K. Dearth, of North Potsdam, noted as Secretary, and Hiram Winslow, of Madrid, as Treasurer.

The meeting was addressed by Mrs. Sophis L. Chapsell, who made one of her eloquent and soul stirring appeals, which is sure to reach the hearts of her av

Mr. Frances also addressed the gathering, on the Battle for Principles," showing that all things are or the best. Mrs. E. B. Ellison improvised a poem, entitled-

ditors.

The Gulde to Spiritualism." Miss Cecella Chappell sung a song with telling effect

Mr. Heron Tilden spoke upon "Home Influences." Music and singing were interspersed between the peaking, led by Mrs. Chappell and her daughter. In conference, Mr. Frances gave his experiences as fethodist Episcopal clergyman.

Mr. Ambrose Hemmingway spoke in the trance state. At the opening of the meeting on the second day, Mrs. Chappell offered an invocation, after which she gave another of her strong, pointed and eloquent ad-

Mr. Douglass, of Potedam, made an address on the Power of Principle, and the Force of Habit." Mr. J. Sanford made some pertinent remarks upon the Spiritualism of the Bible and of the present day.

Mr. J. Choate, of Potsdam, gave some good advice. after which Mrs. Chappell spoke upon the necessity of becoming individualized, and how to become so. No attempt at a synopsis of her addresses could do justice to them.

The assistance of Miss Chappell on this occasion, in singing and playing the Melodeon, was fully appreciated by the audience.

The meeting had a good result. All were instructed. cheered and encouraged to press forward in the cause of truth and human progress.

[We are under obligations to Mr. J. K. Dearth, for the particulars of the above condensed account. - Ep.]

> LINES, IN MEMORY OF DE VERE VINING.

DY D. HELEN INCHAM.

And he is gone, whose poems, pure and tender, We learned to look for with an eager eye; Gone in the flash of youth's unclouded splendor-Its glowing dreams and aspirations high.

A little while he sorrowed for the brother Whose young life from his own was rent away; And then the tweln were joined to dwell togeth Where their bright youth can never know decay.

Many will miss the flow of manly feeling. The love for truth that sparkles in his song; We need such spirits here, where slaves are kneeling To mouldy creeds and gilded human wrong.

But though our souls no more may welcome gladly
The carnest words that from his coul are poured,
We will not look upon his lost life sadly—
As vanished light that may not be restored;

For though we see it not, it still is flinging Its kindly influence o'er the cause of Right; Like some bright bird we miss, it still de winging Beyond our vision its unswerving flight.

and while we miss his name among the pages Where it had grown familiar to our w Where the long war of wrong with right still rages, He wields a power, though his pen idle lies. Des Moines, July 1, [Herald of Progress.

NOTIONS OF MEETINGS. Sociary of Brinkwallers, Lyckum Hall, Thumour St., (opposite bend of School etreel.)—Mostingears held every Sunday by the Society of Spiritualita, as 2 8-4 and 7 1 4 s. m. Admirston Free. [There will be a weather from July 18th until Sept. 5th.] Lecturer engaged:—Mrs. M. S. Townsend. Bept. 8 and 19.

Cuarterows.-The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening. Every arrangement has been made to have these meeting interesting and instructive. The public are invited. Scate

Lowert, —Spiritualists hold meetings in Wells Hall. The following lecturers are engaged to speak foreneous and afterneous.—Mrs. Fanny, Davis Smith, Soptember 6 and his. N. S. Greeniesf, Sept. 20 and 27; S. J. Finney, during October; Mrs. A. M. Middlebrook, Nov. 1; 8, 16 and 27; Miss Martha L. Bockwith, during Doo; Miss Neille J. Tomple during Jan.

Cuscorus, Mass,-- Music Hall has been bired by the fight united. Mostlegs will be held Revenue and evoluge. Speakers ougaged:—Miss Mariha Is Bookwith, Aug. 2, 9, 16, 25 and 30; Mrs. Laura Defores Gordon, Sept. 0, 18, 20 and 27; Mrs. A. M. Middlebrook, Och 4, 1h, 1s and 95; Miss Nellie J. Temple, Nov. 1. 8, 16, 22 and 29

Quinor. - Meetings every Bunday, as Johnste's Hall.
Bervices in afternoon at 21-2 o'clock, and in the sysning at 7 i-2 o'clock. Speakers engaged. - Miss Emma-Hacdinge, Aug. 2; Adus Ballou, Aug. 2 Johns S. Bock, Bey, ang 10; Ohas A. Haydan, Aug. 23 and 80; Mrs. Ai M. Speakes Beyl. 6 and 18; Mrs. M. S. Townsend, Sept. 20 And 27.

Cand 18; Mrs M. S. Townsend, Sopt. 30 And 32;

Pontramo, Mn.—The Spiritualists of this sity hold require mostlings 'stery' Sunday in Mechanics' Hall, thener of Congress and Casso streets. Sunday school and free Conference in the Jordanou. The tures afterness and evening, at 6 and 7149 olouk. Speakers engaged: P. I. H. Willis, Aug. 2 and 7; Hon J. B. Hall, See y. Sinte of Melne. August 16; Shv. D. A. Weston, Ang. H. Halls Dolen, Sept. 6 and 18; Emma Hersson, Sop. May Lamba Dolen, Sept. 6 and 18; Emma Hersson, month of Combat. R. J. Finney, mouth of Nov.; Mrs. A. M. Bosnes, Box 6 and

BANGOS, Ma.—The Spiritual late held regular, meetings every Spuddy afternoon and evening and a Conference array. Thursday evening in Planeer Despite, a tough array of this left by them, and expette of seeing late handrag persons, possessy respect — in laura despite of seeing late handrag persons, possessy respect — in laura despite of seeing late handrag persons. Despite of the late of t

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And now we must say. "Good.by," "Farewell."
and depart to our several homes. 'T is sad; but the very eachess is sweetened by the thought that there will be no farewells lisped in the spirit-land. The word of greeting will be. "Good-morning." and congenial sonis will meet and joyously progress forever.

The Becretary reported the following Hesolutions:

Revolved. That the thanks of this Fessival be tendered in Hon. B. S. Jones. the mesting officer, for his lightly of these memoirs will probably are its assertion of these memoirs will probably are its assertion. will be eagerly helled by every one interested in Spirit calism.

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