

### VOL. XV.

### {\$2,50 PER YEAR.}

### BOSTON, SATURDAY, JULY 9, 1864.

### {SINGLE COPIES, ]

#### A SONG FOR THE ARMY.

Miss Lizzie Doten delivered two fine inspirational addresses in this city on Sunday, June 26th. Her lecture on political Spiritualism was full of patriotic devotion to the country. At the close of the address in the evening the influence changed, and the spirit of a soldier, who has lately passed on to the better land, took possession of Miss Doten's organism, and spoke the following poem, which was composed in spirit-life by a band of Union soldiers. The beauty of the song will at once command the attention of all. We hope the papers which transfer it to their columns will give due credit for it.

> We are soldiers of the Union, Who have fallen in the fight, But the Lord he breathed upon us, And he made us stand upright; We have seen his great salvation, And we glory in his might, As we go marching on. CHORUS.

Glory! glory! halleluiah! Glory! glory! halleluiah! Glory! glory! halleluiah! As we go marching on.

We are mustered out of service. For Life's battles all are o'er. We shall faint with thirst, and hunger, We shall wake and watch no more, But we'll shout our halleluiahs On bright Canaan's happy shore, As we go marching on.

We have joined another army In the service of the Lord, And every one enlisted With a full and free accord, Not for sake of pay or bounty, For his love is our reward, As we go marching on.

We are never short of rations, For our souls are freely fed With the meat of heavenly Wisdom, And with Truth's celestial bread, And by the living waters Are our souls rejoicing led, As we go marching on.

Since Jehovah is our leader, We can have no cause to fear, The slave is as his master, And the souls of all are dear; No North and South divide us, , And we know no " rebels " here, As we go marching on.

The Lord hath striped his banner With the crimson rays of light, And hath set its field of azure

When our country's starry banner. From its only stain is free; Then we'll join the swelling chorus To the praise of Liberty, As we go marching on. CHORUS. Glory! glory! halleluiah! Glory! glory! halleluiah!

Glory! glory! halleluiah! As we go marching on.



TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM.

> THE MISSION OF REFORMERS. SECOND SECTION.

### THE PERPETRATIONS OF DEPRAVITY.

Let it not be inferred from the heading of this section that I am going to indorse that part of Orthodox Christianity wherein mankind are held to be totally and irreclaimably depraved. I am far from being convinced that "the heart is deceitful above all things, and desperately wicked, as the mouthers of "holy writ" affirm of all the children of the fabled exiles from Eden. Many of my acquaintances are possessed in my mind with a better reputation. Disproving the storied moral perfection of our first parents, which were really conjugated races of manish animals, instead of a godlike human pair, as I infer from certain fragments of natural history and the more positive principles of Nature, I am rationally assured that Man has not degenerated, but rather advanced in character, from his birth; and that the morals of the present are largely and essen tially better than those of any past generation,

I deny the perfection of any human being; in other words, I affirm the partial unrighteousness of all. Yet a diversity of moral character is manifest in every community; and, though the line of demarcation is not visibly drawn, the distinctive qualities of character not always being personally prominent enough for human discrimination, it is plain, nevertheless, that some are com paratively rightcous, and others wicked. It is the latter class whose obtrusive depravity I am about to dissect, in hope of discovering its cause and

all the ills which human souls have ever felt or feared. They are the underworkers of Diabolus -the subalterns of his Satanic Majesty, whose more expressive name is *Depravity*, the only really personal adversary of mankind. They are the agents of his atrocity. In this figure of speech, he perpetrates through them the enormities of his own hellish machination. Therefore, to canvass their ugly deeds, will expose his hateful character.' That is, in literal terms, if we would know what Depravity is, we must consider-

I.-THE DOINGS OF AVARICE.

The usual definition of this word-"immoderate lesire of gain," implies that a moderate love of money, or quest for pecuniary profits within certain reasonable bounds, is justifiable. ' And why not, since some money in the present state of society, is indispensable to anybody's comfortable subsistence. From this it would seem that Paul was egregiously mistaken as to the root of evil, and that a spice of covetousness is wholesome to each and therefore commendable to all. But, before settling down on this conclusion, we ought to be able to say at what degree of indulgence this affection ceases to be moderate and becomes "inordinate" and vicious; and before renouncing the relevant teaching of Paul, we should have demonstrated that the common propension for superabundant wealth, is not the very cause of the present specious want of money in society. I will not say, in deference to good Scripture, that the love of money is the only source of evil; but I must say, in behalf of erring humanity, that a large class of human wrongs is logically referable to the ancient and living fact, that, in respect to the usable means of subsistence, few of all who work for golden wages, whether honestly or dishonestly, know when to say, or what they mean by the word, enough. Many think they would be atisfied with a competence; but unluckily their ideal is always to be realized in something more than natural want demands-in the elements of luxury or misconceived opulonce, in ampler means for the pageantry of pride and the pampering of liseased appetites, or else in a larger hoard of money than they know the use of. No wonder that this exorbitant propensity is inauspicious in all its workings, and that its issues are only evil. I will briefly describe them.

1. Avarice engenders, frime. It is the sole insti-gator to robbery, theft, extortion, fraud, piracy, and often to murder itself: for every newsmonger must be aware that more homicides are incidental to luckless love of lucre than are chargeable to personal enmity and revenge. It was for thirty nieces of silver that Jesus was betrayed to be crucified; and for the pledge of a thousand dollars Dick Crowningshield, some thirty years ago, as the mercenary of two disinherited heirs, took the life of an aged and respectable citizen of Salem. The murder of Dr. Parkman and the monstrous cremation of his body by the only infamous Webster, was the issue of a grievous debt which the latter felt unable to cancel. In this case, though ready money might have prevented the deed, a doubly hollow want of it was the only prompter of malice in the course pursued. The same is true of very many murders wherein hatred plays a part, as the reader may gather even from the casual statistics which common rumor furnishes. miser, who, for sheer love of money, grieves to But oftener still is homicide committed with no impulse of malignity, by men of more head than heart, indeed, who want money and expect nothing of mercy. Such characters are generally regarded as examples of extreme depravity; but I egard with about the same horror certain reputable patrons of indigent women, indigent though industrious, who try to live by the needle, but rather die slowly of the starving compensation allotted them by their niggard employers. Indigent women! working sixteen hours a day, and practicing the most rigid economy-why are they indigent. since they are neither idle or extravagant? Because-2. Avarice occasions poverty. The truth is, there are more criminals in society than laws are made to restrain. In plainer terms, there are several classes of genteel rascals whom judicial authorities are not empowered to reprehend. Can any body say why it is felonious to pick a rich man's pocket, but merely ungenerous to filch the earnings of the poor?-why counterfeiters and thieves of property deserve to be jailed, while extortioners of ill-paid labor are amenable to no social tribunal? why the shining dollar is everywhere and always protocted from pilfering fingers, and yet the wages which it often represents may be docked or repudiated without a culprit's accountability? Any attempt to answer these questions, will reveal the fact that the councils of legislation have been covertly swaved by Avarice. Therefore law seems made for the lawless only in respect to matters of small account, very great felons always enjoying the largest toleration. This is because political power has been perverted to the end of protecting property rather than human rights. Inordinate love of gain has been both legalized and Christhe soul, it is rarely possible to eradicate it except | tianized; and this is why Poor Richard's way to wealth has often been followed with no pertinent success—why industry and frugality are compatible with disheartening penury-why many who habitually spend loss than they earn are homeless for life and often hungry. 3. Ararice hinders human progress, by stunting the soul of its cherisher, and thereby inducing a social antagony which almost prevents the intellectual and moral education of mankind. Many have marveled at the exclamation of Jesus-"How hardly shall they that have riches enter to which they refer, are more expressively brought | into the kingdom of Heaven!" because he seems to light, as they may be in the approaching expo- | not to have told us why. Xet the reason is contained in his kindred maxim-"Ye cannot serve Of depravity itself there are four species, which | God and Mammon." It is quite, impossible that generate evils too numerous and fortuitously every lover of money should have all that he nascent to be either named or numbered. I shall, seeks, since there is not enough in the world-not enough even to satisfy a single miser's heart. tion, as springing from Avarice, Intemperance, Con- This, also is a scandalous mystery until we learn cupiscence and Superstition. These are the pest- its explication from the spiritual nature of man, makers of the world. Of their infernal sway are whe reby he becomes a nobler being than lives by

that ever asks for more than a competence, or any more the religious lie, that our terrestrial loss is larger measure of sublunary good. The real long- their supernal gain; but ponder their messages of ing is for something above and beyond the fading love and scan the pathos of their winning words, world of sense; that is, for the food of angels; and as they look wistfully back from "over the river," this, whether we know it or not, is the pledge of to tell us, in response to our mourning, that they our immortal destiny. But avarice sensualizes are "happy." Doubtless they are, in some sense, the whole man; or rather pampers the animal part of human nature, and vainly seeks to bribe the flush expressions of the newly-arrived on that the soul with its drossy treasure. This never will be bribed; yet it suffers a fearful wrong. A wor- Many are happy to find no brimstone hell, and shiper of Mammon is no votary of Wisdom and Worth. An earnest moncy-getter, whether successful or not, unless he gets to give, cannot be magnanimous. It is impossible for a rich man who is less generous than ostentatious, to be saved from selfishness and leanness of soul. In such a world as this, where want is a pitiful mendicant at every turn of human sympathy, a man of wealth must "sell all that he hath " for a good conscience. To hug his purse will surely steel his heart. A wealthy man of worth will give of his abundance. This, while it breaks his hold of can-kering pelf-that excess of want which none can use and therefore none enjoy, makes him rich in the only true sense of the word-rich in what gold and rubics meanly symbolize. But to withhold when one should give with heart, blunts the moral sensibilities, smothers philanthropy, and stiffes every impulse to generosity and sympathy; whereby one is fitted to enjoy society. When, therefore, the avaricious have passed on beyond this world of perishable treasures, whither only personal coperty is transportable, will they not be poor ndeed? Miserly spirits who have just begun to mend their ways as denizons of the world to come, testify to the fact in their own experience of what is rationally foreknown to a moral certainty. Read, for an instance, the spirit-message of Alexander Ripps, published in the BANNER OF LIGHT under date of Jan. 23d, 1864.

It is because of many such characters in this world that society, though indispensable to human development, is still a hard place to live in. ] have already said that avarice occasions poverty; but the more general of its evil issues is the fact that it has turned this world into a vast workhouse, in which mankind, with few exceptions are put to hard labor for life, as in a penitentiary In this way more generally than in any other avarice hinders human progress. For how can they who have no respite from *toil* for their daily bread, and vigilance in " keeping the wolf from the door," and carking anxiety for an unprovisioned and possibly helpless age-how can they who work as common workers do, find time to dig and try the ore of truth, to treasure up the classic lore of books, or study well the natural Word of God? Manual labor favors health and strength of muscle more than mind, yet must be used for education's end. But censeless toil diverts the current finest ideas in poetry." If, as they further say, of life's principle from brain to hands, from hu-

bread and loves an earthly coin. It is the soul | When thus our dear relations die, let us mouth no and often beyond their carthly expectations. But elysian shore are to be taken with a grain of salt. more to be free of all perplexing doubts that God is good to all. The old in spirit-life tell us plainly, it were better for every soul to live the full measure of its earthly days. Then think of the social ties which are harmfully rent asunder by early and sudden deaths. Natural death would make neither dying pain nor surviving grief; but all that mankind suffer in the parting of soul and body, they suffer as victims of unnatural disease. Now every form of disease springs from physiological abuse, or perversion of the natural functions of the body. It has become the leading maxim among cultivators of hygienic and pathologic science, that health depends solely on a proper care of the personal organism, and mostly on care of the organs of bodily renovation and excretion; which presupposes a proper use of the gustatory. Probably more cases of disease result from irregularity and excess in 'eating and drinking, together with a mischosen dictary, than from all other sources. Next to this in morbific tendency, I set down the sanatory errors of dosing and drugging. After these two, I venture to opine that the habit of imbibing intoxicating beverages, and the common savoring of tobacco (for the one is twin of the other), conspire to generate more maladies of flesh than all other vices-except that class which I reserve for the third principal topic of this section. And finally, not to repeat all that has been truthfully written of the science of Health, as the exponent of natural life and fruit of temperate living, I will specify in four words what four volumes would hardly suffice to elucidate; that from the general misuse of pork for nutrition, calomel for medication, tobacco for manliness and rum for the Human Heaven, proceed nearly all the distempers which afflict mankind. 2. Intemperance debases character. I am no advocate of that specious optimism whose erring admirers, in their vain attempt to reconcile the incongruities of its statement, are constrained to jumble all moral distinctions, and even insist that vice and crime, as well as their natural penalties, are indispensable to human progress. I do not believe, as some professed reformers affirm, who wield the pen with acknowledged ability and practice oratory with popular effect, that "inebriates give the clue to greatest discoveries in the

NO. 16.

With the countless stars of night, And we pledge ourselves beneath it, To the cause of Truth and Right, As we go marching on.

We will charge upon old Satan, And will make the "rebel " run, We will seize his ancient stronghold Ere he spikes a single gun; Oh, he never can outflank us, While our hearts and hands are one, As we go marching on.

But we do n't forget the Union, Or the cause for which we died While you strike for human freedom The Lord is on your side, And he'll give us strength to aid you. When your hearts are sorely tried, As you go marching on.

But your blood shall flow like water, And your land be filled with woe, And the Lord refuse to hear you, " Till you let his people go," Then the sword that wrought with Gideon, Shall the tyrant's power o'erthrow, As you go marching on.

Strike, then, bravely for your country! Strike for just and righteous laws! There is virtue in the weapon Which indignant Justice, draws, And the Lord will be your helper, In a just and righteous cause. As you go marching on.

Don't forget the gallant heroes Who so long have led the van, Don't revile your Nation's rulers, When they do the best they can; Do n't forget good " Uncle Abe," boys, For he's an "honest man," As he goes marching on.

Do n't forget the war-worn soldiers Marshaled on the battle plain. Do n't forget the sick and wounded. Or the countless martyrs slain, Don't forget our wives and children, Who in loneliness remain. As we go marching on.

Tell our fathers and our mothers Not to shed for us a tear, Tell our wives and little children That they still to us are dear, Tell our comrades in the battle That we'll give them welcome here, When they come marching on

We can see the dawn of Promise. Gleaming through the shades of night We can hear our grand old eagle, Screaming from his mountain height, And we know the fbes of freedom Shall at length be put to flight, As you go marching on.

Thère will be a glad hosanna From the mountains to the sea,

To write a general definition of the word, or the sense in which it is here employed, Depravity is an abnormal state, either of body or mind, which generates unrighteous propensities. Its essence is a conscious love of wrong-some inordinate wish against want-a preternatural craving for something which is known to be opposed to the harmony of human interests; as in the case of a spend what is needful for his welfare. There are many forms and phases of this distracted longing for incompatible gratifications. But whence comes it-how, does it originate? and why is it cherished when once its fruitlessness is discerned, and after its vexations tendency has been fully realized? Since it is certain that Man, at the core of his being, naturally loves Good and cannot be reconciled to Evil, how is it that one can choose to do wrong, and that most persons are becasionally susceptible of strong inclinations to vice or crime even after a full discovery of its unavoidable penalties? The answer is more shortly written than originally conceived. This insanity of mind, for depravity is nothing else, springs primarily from ignorance and error. These are its first parents. Ignorance alone makes error possible; and the inevitable offspring of error is this unnatural love of wrong. And this is the way in which it is generated: Prolonged error, by misdirecting the natural "force of habit," produces an abnormal mentality, or

"second nature," in which the human character is partially and specially denaturalized. Hence Depravity is unnatural, or rather contra-natural. and properly included in the category of disease As Health is the natural state of the body and disease an unnatural state; as sanity is the natu ral, and insanity an unnatural, state of the mind; so Benevolence, Probity and Chastity are natural and malevolence, improbity and unchastity unnatural. These and all other species of mental and physiological depravity, originate, as I have said, in ignorance; though, as experience too sadly proves, intelligence is but the beginning of their cure. When once the love of wrong is rooted in by extraneous and forcible means; and these are successful only in process of time.

I have now described the cause of what may be called indigeneous depravity. There are also two other sources from which the same leprosy of mind is innately derived. It may be either parentively transmitted as an attribute of angestral character, or procreated in the season of maternity, by certain indiscreet habitudes of the mother. These general statements will be better understood when the principles of human development sition of the unhappifying fruits of depravity.

therefore, only designate their proper classifica-

man faculties to animal, promoting physical and checking spiritual growth. The soul is bred by thought as well as action. It must act, and act rality," then I have been a poor learner in the to highest ends, making its own the body's business, too, for culture's sake. This avarice provents and makes impossible. Thus it obstructs the birth of Human Nature, and so prolongs the wearying age of wrong, deferring still the era of Heaven on Earth.

#### II. THE DOINGS OF INTEMPERANCE.

Temperance is the healthful rule of natural appetites. In-temperance is not merely the negation of temperance, however, as the letter of its prefix implies, but inordinate indulgence, it may be of certain abnormal as well as normal appetites. I write the word in a somewhat limited sense, as including in its scope all preternatural finest ideas are born under the influence of some cravings and exercises of the gustatory organs. This stimulus, like rum, opium, tobacco, etc." The definition is meant to cover all errors in eating as | Muse of such poets is too sensuous for the name well as drinking, every fallacious mode of doctoring the body, and every form of incbriating the mind, as by smoking, snuffing, and chewing tobacco, or otherwise inhaling that which exhilerates by infatuating its misuser. With this understanding I proceed to say-

1. Intemperance destroys health and shortens hu man life. The vulgar notions of disease and death, such as have prevailed in former times and have not ceased to predominate the teachings of Reason, except in a few liberalized minds, are so affronting to common sense as could not have originated but in utter ignorance of human nature. It has been superstitiously conceived, and ecclesiastically inculcated to this day, that " death is the wages of sin," or the supernatural penalty for the singular "full of Man" in old Adam. That is to say, if a certain rare species of nice apples had not unduly excited the appetite of mother Eve, mankind would have been physically immortal, and the phenomenon of a body's dissolution would never have happened on Earth. In keeping with this Christian conceit, it has been further presumed without which nobody would ever die, unless by murder. Thus, clergymen at the bed of sickness and when they assist in celebrating the obsequies of mortality, utter doleful sayings about the mysterious doings of Providence, and people generally mope over " the ills that flesh is heir to," as if the life of every untimely mortal were divinely taken; as if, indeed, the reputed "God's ways were not our ways, nor his [scriptural] thoughts our [foolish] thoughts."

In reality, and as appears to every enlightened mind, death is the essential issue of progressive ife. To die, therefore, is as natural as to be born -to die, I mean, of spiritual growth. The principle of this is plain enough, but how rare the fact. Few of the dead have had a natural death. Mankind ever dies of violence-the abrupt and premature expulsion of life from the body by disease. Thus poor souls, some in manhood, some in youth childhood, infancy, and some even in the prenatal state, are forcibly and unhappily thrust out of the world of sense, before they are duly prepared, by physical nurture and experience, to subsist without privation in the sphere of disembodied spirits.

clamation. riorious are born of the filth and mire of sensuous immocommon school of humanity, and my reasoning faculties must be strangely obfuscated. To prove these bald assertions were a more onerous task than to discover the literal truth of that older vagary which they are meant to sustain-that "whateves is, is right." Nay; if this were true, there were no use for Reason, and a monstrous lip in every way that sense admonishes us to keep out of fire and water-the fires of remorse and waters of fleshly afflictions.

arts, to the deepest religious thought, and the

with much more in the same vein of startling de-

The literary productions of Anacreon, Moore. Byron and others, who are known to have written largely in the fervor of inebriating potations, are not agreeable to the assumption that "the of personified inspiration. The diction of Lalla Rookh is bawdy enough, but that of Don Juan is both obscene and impious. The truth is, if stimulants affect ideality at all, or any of the moral and rational organs of mind, they can do so only through the mediumship of the lower animal

organs. The inspiration of ardent spirits is therefore necessarily infernal, ascending as it does by gastronomic processes from the pit of the stomach to the base of the brain, and thence to the cerebrum in a whur of passion. The animal forces being thus unduly excited, or surcharged with life, the mind is thrown off its balance, and the man grows tipsy with the appearance of all things topsy-turvy. I cannot better describe that kind of ecstacy which is said by certain wiseacres to be the source of the finest ideas, but which topers themselves say is such a fit of stolid horror as they would gladly keep out of.

Nor is it reasonable to expect much of human nature in the mire of sensuality. I, for one, have never had faith enough in the alleged spiritualizing tendency of disease, or any other form of that disease is the supernatural mode of death, suffering, to invoke its aid in my own behalf. I observe, too, that they who are loud in their commendations of affliction as the means of human development, and who would have us wink at sin. also as a holy thing working the same end, are as willing as anybody to be cured when they happen to be sick, and repent as heartily as any in exporiencing the unwelcome issues of their vices. The truth is, fleshly afflictions have no moral influence only as they are understood to be punitory; and then only that of a negative kind. It tends to root out vice, rather than to implant virtue. Sickness has as little relation to wisdom and worth as to physical strength and beauty. If gymnasiums are good for these, so are healthy habitudes for. those. What become of all the arguments for. physical culture, if it is disciplinary to know more of evil than induces us to shun error and refrain from guilty wrong?

But I am making too much of a delusion which shocks all common sense. "Experience keeps a dear school," said the wise and witty Franklin, but fools will learn in no other." It is only such fools that must be chastened by suffering. TO BE CONTINUED ]

# BANNER OF LIGHT.

#### REFORMATION.

### BY JANE M. JACKHON.

If we expect any alteration in the civil or political policy of our country, the intelligence of the people must be the great agent. To reform soclety we must educate the masses; this will achieve more than all the party struggles for power now constantly occurring. Free institutions and free lectures, not only in the cities, but in towns and villages, will free the ignorant from the thralldom of vice and prejudice-free them by the ultimate triumph of man's spiritual nature over his mere animal instincts. It is to the young we must look for daring souls, that are to raise up the character of our country-to make her truly a leader among the nations of the earth. As workers in the field of human progress, our reward will be in the consciousness that our duty is done, and hope that it is not done in vain. When we see what a flood of moral and intellectual intelligence is now being daily poured upon the public mind, we feel that there ought to be striking and happy effects from it. Reformers should now awake to the facts, that generations after generations are springing up from the plastic hand of nature, ready to receive any impression that circumstances or education may stamp upon them, physical as well as moral; and whether they are ignorant or learned, good or had, they possess the power to perpetuate a race to become equally blessed as themselves, or equally wretched. In whatever we do, or write, let it ever be before us that it is our duty to succor, champion and equalize humanity; to pledge ourselves to renewed zeal in the noble work of reform and progress. In this work we should be united as one family, one nature, one soul, as we are of one flesh and blood-our only distinction the excess of love for our neighbors, the only aristocracy that of divine virtue. The human soul contains in itself all the powers which are requisite to reach the need of intellectual greatness. Poverty or ignorance may obscure, but cannot extinguish, its. inheritance; it may be retarded by circumstances, but never lost. No teacher but his Creator could have taught the poet Burns those songs and inspirations which since have become the watchwords of freedom. America has commenced her work of reform bravely: the plague-spot in her beautiful domains, the curse of slavery, is fading away like a dream of the past, making practical the doctrine of true christianity, felt as well as preached, by deeds that will become as sermons in future ages. Still there remains more to be done; we must enlighton people to humanize them. Each step in the progress of men is through material and spiritual facts; they must grow up from the actual world with ideas that bring forth deeds that are being continually replenished with new and nobler aims in life.

True it is, that man often pays dearly for benevolence and good deeds. His fortune is often impaired in the service of others, but we are at times at the mercy of circumstances. Few can calculate on to-morrow, and it would be impossible to lay down any precise rule to control the actions of those around us, but we have an intellectual, social and spiritual influence, which can arouse those instincts and preserve them from the curse of a gross and degrading earthliness. We now ask the question, "What progress has the intellect of man made, with all his acquired facilities of knowledge, if he, in this enlightened age, persists in punishing his brother man by death, and that by the hangman's office?" There surely can be no moral system which permits the commission of evil for evil; therefore the execution of a murderer is not justifiable. Would it not be better to restrain such a one from ever repeating his crime? Cannot prisons be constructed strong enough to prevent his escape? Has hanging ever prevented murders from being again and again perpetrated? No, it has not; and in many cases produced an opposite effect. Life is given to man by his Creator; nohuman being has a right to destroy it.' Man has no right to inflict a penalty which he cannot recall if done in error. Many have been condemned for murders they never committed, hundreds of innocent men doomed to death while the guilty oscaped. It is enough to strike terror into the bravest heart when it contemplates the number of victims slaughtered by this horrible law. The learned seek to nunish the wicked, desperate man, when he transgresses the law, but take no stens to instruct him in the paths of goodness. Reformation does not come by creating revengeful feel ings among the ignorant and vicious, or by treating the criminal like a brute. If hanging a man is expected to intimidate others of his class from repeating his crimes, it does not have the desired effect, for there are no punishments analagous to the offence. While the law punishes the culprit, it should also pity him, provide a safe asylum for him, where remorse and his own convictions would prepare his soul for the death of the body; then as a repentant man he may at last enter the land of spirits purified by his earthly trials, crimes and wretchedness, to return and use his influence for good—and not, cut off-by the hangman, while his spirit is filled with bitter revenge, to return to this plane and incite others to deeds of satania forocity. It is a well known fact, that in those countries where the gallows is most used, human life is most in danger; thus, for the protection of society, it ought to be abolished. Every reformer must at least wish that the punishment of death could be discontinued. At least, we hope that there will soon be a mighty revolution, which will eradicate from all minds these groundless and superstitious errors which have long been rooted within the minds of men. When the very atmosphere of earth will become spiritualized-when men, by the aspirations of the spirits, will look down upon points gained or passed, and with longings pure and holy yearn to grasp regions and lofty heights, yet to be attained by their ever-advancing and never-tiring feet, they will assist the depressed and lonely to rise above their sin-laden condition, to burst from temptation's trance, so that the souls of those that are fainting in its bondage, can breathe the air of freedom, and when once awakened, will soar upward, and rest not until they reach the ideal of their primal source. A glorious reality is that of the ultimate harmony of the powers of the human mind, not only in the individual, but in the race; when the hitherto wasted energies of man are bent to the task of universal enlightenment, in cooperative and harmonious teachings, the glorious and happy period shall draw near, when the influences of truth will pervade the land, and every man shall worship Nature and Nature's God with a full understauding. The enlightened minds of the present age look back with horror to the days of hanging for witchcraft, when between the years 1600 and 1700 sixty thousand individuals were executed for this offence alone! This wholesale murder did not stop the cause. History tells us that every execution added a candidate to the list of the hangman. Not until these executions were discontinued did the persecutions of these innocent victims cease. It is easily seen that public de-

struction of human life has a fascinating and disorganizing effect upon the spectators. Reformers have accomplished much in the last fow years, To them we look to improve the sad condition of the murderer. Prove in forcible language to our Governors that severity is not the best way to reform that class of beings, that the withdrawal of morey never subdued man or brutes, that harsh treatment and lashes never yet made a bad man better. Besides, the fear of death does not restrain the hand of the murderer. He knows that he will incur the chance of being hanged, yet he perpetrates the crime. Now is the time to try the method of kindness, a more thorough reform, rely on the moral laws, and conquer by love which is Omnipotent. We must begin by restoring the health of the body and mind, for it is the belief of all humane and God-gifted men, that no sane man ever committed the crime of murder. It is the result of a morbid affection, and can be traced to mental infatuation. How many commit murder in thought? How do we know if that is not as criminal in the sight of God, as if actually accomplished in the body of the selected victim? Then should puny man leave the murderer to his Creator, to arraign his motive and to award his punishment. The duty of his earthly judge will be to secure his blood-stained hand from ever again repeating his crime, and leave the rest to him to whom we must all look for mercy and forgiveness.

If the seeds of compassion and holiness are planted in our bosoms, may God help us to use the buds and flowers for the benefit of criminals, not turn them into cruel thorns to pierce their already aching brows, or strike deeper the pangs of remorse into their lacerated hearts, but strive to support their tottering steps from the path of sin and a shameful doath, and place them safely back upon the rock of life. Oh, ye rulers ! look intently down into your own hearts; see if there is no long-buried sin; were you never tompted to revenge some wrong or insult, even to the taking of the life of your enemy? and as you committed murder in your heart, he might have died by your hand, if you had not been governed by some powor not your own-saved, perhaps, by the example of good and sensible parents, by your strong will, by sympathizing friends and other circumstances that the condemned prisoner was wholly bereft of; brought up by vicious and ignorant parents, never taught to govern either passions or appetites, or respect for laws, for religious teachings, or anything of a moral nature. Now is the time to show your acknowledgement of your superior enlightenment, your judicious training by your pity for the culprit; merciful interpretation of his crime, sorrow for his wretched condition; with justice deal out his sentence, solitary confinement for life, or imprisonment with hard labor for a term of years. Whatever you and the jury can agree upon, let it be done with kindness and pity. When the guilty man comes to his right mind, his remorse will render him fully as miserable as his worst enemies can wish. There is no fear but that the murderer will be punished, but it should not be by human beings by the way of hangingit will not restore the murdered one back to life again—it will not prevent other murders from being committed. "Blessed are the metciful, for they shall obtain mercy."

#### Notes from Providence.

Brother J. G. Fish has just closed his labors of month with us. His services have proved so acceptable that he has been engaged to stay with us two or three months at the beginning of the next year. He is a practical lecturer, his topics embracing the broad and wide field of the Spiritual Philosophy, applied to the wants and needs of this day and generation. His coming from the Orthodox field, and the knowledge acquired while connected with a sect, gives him immense power. There is an earnestness about Brother Fish, which, as a man, carries him to one's heart, and the plane he is upon opens his soul to the inspirations of the spheres, which he is enabled to give the people in living words. Brother Fish is both a trance and normal speaker, generally, however, speaking under influenco.

#### Written for the lianner of Light. THE REST IN DREAMS.

BY A. C. GRAY.

# Earth has one solace in her darkest days, Oh God, I thank thee, for this one bright ray!" Thus murmured Lucy, as at morn she woke Enhaloed in sweet fragrance, from her dream, Gentle and delicate in form and thought— Bouch thurs and hard check conclusion for the Gentle and delicate in form and thought— Rough things and hard, chafed sorely on her life. She, being orphaned in her early years, Had no warm lovo-nest whither she could flee And nestle, brooded, while the storm swopt o'er: For storms will come, succeeded still by storms, To all on earth, while toffing up to God. So on the fragile stem the cold winds blew, Bending, but breaking not. Around her life Diffusive spread the friendliness of those Who, seeing her pure acts, could not unbraid: Who, seeing her pure acts, could not upbraid; Nor yet took home, and filed her heart with love.

So yearning in her soul for some dear phrase, Some all-absorbing friend to claim her life, To minister sweet words and loving deeds Some strong, wise breast to shield her aching head. And finding not, the atmosphere around

semed tremulous from her intense desire, Seemed tremulous from her intense desire, And almost whispered, she the boon *might* gain. Meantime the struggle still for life goes on, And still unaided climbs she up the steep. Her limbs oft totter, and her weary feet Slacken for torture o'er the stony road; While heart oppressed beyond its power to bear In anguish cries, "How long, oh God, how long!" Then pitying angels hovering o'er her sleep, Lift from her soul the weight of waking care, And fill it with the honey-dew of life. And fill it with the honey-dew of life. For days thereafter is the peace of God Inflowing round her life, and thus she says, Oh God, I thank thee, for the rest in dreams!"

### The Lecture Room. HAVE WE A FAITH WORTH LIVING FOR, WORTH

SACRIFICING AND SUFFERING FOR ?

A Discourse delivered at Clinton Hall, N. Y. by Fred. L. H. Willis.

### [Reported for the Banner of Light.]

Truth holds such relations to the spirit within us that when our spiritual nature is in a healthy condition, it becomes a necessity. We hunger and thirst for it, just as the body hungers and thirsts for food and drink. Perhaps we have wondered at times at the sacrifices men have willingly made for some scientific truth. In our own day it is easy to find examples. Humboldt regarded no extrem-ity of heat of of cold, of physical weariness and deprivation, when in his travels he was likely to gain a fact to substantiate some theory. It is said that Professor Agassiz, on a certain occasion, would not be tempted from his hatching turtles to meet the most distinguished guests, because he expected to gain some new facts by his investiga-tions that would bring into clearer light the ope-rations of the laws of Embryology. Sir John Franklin paid the penalty of death for his eager search after knowledge, and do you realize what he left behind him as he dared the perils and dan-gers of the Arctic zone? An accomplished wife, Truth holds such relations to the spirit within he let behind him as he dared the peris and dan-gers of the Arctic zone? An accomplished wife, an attractive home, the pleasures of refined socie-ty, the stimulus of intellectual companionship— and yet it was pleasure for him to leave all these allurements and give himself up to hardship, dan-ger and death. Such sacrifices will men make for a truth which is to give them no worldly gain. ger and death. Such sacraces will men make for a truth which is to give them no worldly gain, not even the poor honor of appreciation often-times. And yet science and scientific truths re-late only to the intellect, and in gaining these it is not the noblest and grander part of man's nature that is satisfied. However much the intellect may do for man—however grandly it may en-throne him in the noble realm of thought, yet there is a nature that towers high above the intellectual—a realm at which thought is tributary and where science should only bow her knee in sacred veneration.

This nature in man we denominate his spiritual This nature in man we denominate his spiritual or divine nature, although all his attributes and affections and loves are spiritual and divine; but when his moral nature assorts itself, and he begins to learn of justice, love and purity, then he ac-quires far nobler attainments than those of mere intellectual culture. What we term morality, purity and love, are the first expressions of the diviner and higher in man. This realm of thought, although science may investigate it and is feebly striving to do so yet, is open to a nobler study than solentificresearch: it is the home of the percep-tions, and the instincts there do what crucible and furnace do in the laboratory. furnace do in the laboratory. Pure science is bringing from the bosom of Na-

ture her beautiful scorets. In the laboratory men are learning to unlock the cusket that once was thought to be too closely senled for man to open, and the key of which the Lord God Omnipotent was believed to hold. We are fast learning how worlds are made. We are tast tearning now worlds are made. We are told what elements combine to make every form and substance of Nature. We are told how plants grow, how the winds blow, the waves beat, the clouds float, and t takes a busy brain indeed to keep up with the liscoveries of the years. But while science is making Nature her servant, the rest of man's faculties are not left without their progressive development. We have been wont to look to Theology for our expositions of spiritual truth. Ministers and theologians have been considered the only fitting men to teach of spiritual things; they have been believed to hold relations to divinity such as Humboldt and Agas-siz hold to science. But in our day, men are not altogether trusted for what they ought to be and do, but for what they really are and accomplish. Then it is quite untural that our growing age should begin to ask what progress these men were making, and it has been found that while they slept at their tasks, others were at work. Men like Bunsen, like De Wette, the great German in-yestigator, and our own Theodore Parker, have But while science is making Nature her servant. not merely made the theological world open its oves from very astonishment, but they have pushed ahead the work of reform several centu-ries. They went to work unmasking ignorance, attacking error, and their sphere of thought and of research was found to be so broad and noble that soon thousands of eager aspirants and seek-ers followed in their track. I do not know as it is possible for us to realize fully what these men have done, but the least of their labor has not been that they have opened the channels of free thought and inaugurated a day of research and investigation. They have put away the shams of things, and sought for things themselves; and while theologians have been offering to the world something they called truth, these men have said to the world, "Now look and see if that be truth before you take it: do not receive any man's mere before you chao he do not receive in y min a metal as inse dizit, do not take his short-signited vision as your test of truth, but look yourself and see." In fact, they gave the world a sight through the great telescope of truth, and instead of a circum-scribed realm of thought they revealed a whole and beauty; and though they revealed a whole and beauty; and though but comparatively few men even know the names of these great scholars and thinkers, yet the truths they have revealed are destined to shake every brain to its centre, and create a war for intellectual freedom as fierce on the way next reduce for mercured liberty. These great men, however, have but opened the door into the vestibule. Another and more nu-merous company have been striving to force the way into the inner precincts. The proofs that there is a mighty spiritual power ever at work for and in mankind, are abundant and constant. Hisand in manking, are nonidant and constant. This tory brings the record of them to us from all the ages; and the present corroborates the past, and leaves no link missing in the golden chain that centres in the Infinite, and whose encircling folds centres in the Infinite, and whose encircling folds leave no humblest individual outside the protect-ing care that marks even the sparrow's fall. Now this power comes to each age to teach it some special truth adapted to itself alone, or rath-er in its coming it of necessity adapts itself to the age and time. When it came to the ancient Egyp-tians, it taught them mystery, because it was ne-cessary that the Egyptian should clothe his truth in the write a dawn it to the symplety. in the invisical, to adapt it to the symbolism of the age. It taught the flebrows of old, obedience to the law, because that nude, barbarous age needed restraint. It came to the Roman, to tell him of battles to be fought, of victories to be won, be-cause Rome was to carry civilization to the ends of the known world. It came to early Christian-ity, with signs and wonders, because the marvelous was the only means of keeping alive the power that was destined to work such mighty results in the world.

Int in our own day, neither subjection to law, or to mysticism, or to the marvelous will help for-ward the time. The power that has spoken to this age, that is at work in our midst for truth, this while-spread influence, this force that is seeking to let the world into the inner chamber of truth-whore even a Bunsen and a Parker have scarcely ventured—this spiritual power, as it comes to us to-day, first strives to reveal truth through the affections. Instead of making the intellect the moving power of the universe, it strives to make the affections. Thus it virtually repeats the glo-rious word—God is love: that is, the power of the universe lies in love, and through the affections we must take our first step forward toward truth. Now, however much we may reverence the gran-deur of the spiritual power of our age, when we learn that it is capable of making an appeal to every human heart, and that it is surely destined to do this. It is not merely that the spirit-world would assure us that there is no dearth; the fear of our learn that it is capable of making an appeal to every human heart, and that it is surely destined to do this. It is not merely that the spirit-world would assure us that there is no death; the fear of every human heart, and that it is surely destined to do this. It is not merely that the spirit-world would assure us that there is no death; the fear of every human heart, and that is is surely destined to do this. It is not merely that the spirit-world would assure us that there is no death; the fear of every human heart, and that it is capable of making an appeal to every human heart, and that it is surely destined to do this. It is not merely that the spirit-world would assure us that there is no death; the fear of every human heart, and there is no death; the fear of every human heart, and there is no death; the fear of every human heart, and that is is virely destined to do this. It is not merely that the spirit-world would assure us that there is no death; the fear of every human heart, we learn that it is capable of making an appent to overy human heart, and that it is surely destined to do this. It is not merely that the spirit-world would assure us that there is no death; the fear of death is an ignoble fear, but freedom from this fear is not the all-important thing for man. No by no means! A grander fact, by far, connected with this power is, that it comes to our age to open through every instinct of our nature. Men are trying to impute to us a one-sided philosophy, and to put our aim at so low a standard as a pine wood table, when, in fact, it is as high and broad as God himself, and we are capable of conceiving as much of it only as we can conceive of God's infinity. Let me; then, hustily endeavor to show what in him his own life, which is eternal, and that life having been once individualized into conscious noss, can nover lose that conscious individuality. Hence man is destined to live forever. Spiritual ism proves this first from fact; then it reveals it

ness, can hever lose that conscious manyamatery, Hence man is destined to live forever. Spiritual-ism proves this first from fact; then it reveals it through law; then it makes it a necessity. This starting point of faith is no insignificant one. Why, could you look into the hearts of men and know how many doubt this fact of immortality, you would say this one revelation should give to the philosophy of Spiritualism in our day, the term Saviour. term Saviour.

term Saviour. Second, It reveals the grand truth that the di-vine life being inherent in man, every human soul has the capabilities and faculties that any human soul has ever developed, and that no affection that has ever glowed in the human breast is wholly absent in any humanly organized being; that every attribute lies hidden under the garb of ma-teriality; that every faculty is capable of being called forth, and therefore every human being is a child of infinite power, wisdom and love. And is not this second truth grand enough to be called divine? Think of it, yo who have many times listened to, if not believed, words about the elect and chosen, the saved and lost, the children of God, and the children of the Devil. Think of this ennobling truth which is demonstrated to you as

God, and the children of the Devil. Think of this ennobling truth which is demonstrated to you as a fact, and revealed to you as a law, and set be-foro you as a necossity, viz.: All men are created for a high and noble destiny, because all men have God's life within them. Now you may ask, "How are these truths re-yealed by the Spiritual Philosophy of our age?" In the first place, as we have already asserted, by facts. There is an overwhelming amount of test-

In the first place, as we have already asserted, by facts. There is an overwhelming amount of testi-mony before us, that the spirit-world is peopled by immortal beings; that they live as individual-ized beings; that they act, think and feel as indi-viduals, not because of any arbitrary command of an arbitrary ruler, but because of their natures; and this second truth, that all men have the attri-butes of an infinite Creator, is also revealed by this fact of continued life and immortality, which proves the sonship of the human rateo, by prov-ing the beginning of a higher state of existence, which is to unfold in perfection the attributes, af-fections and instincts of the soul, or the inner, spiritual man. spiritual man

spiritual man. The third truth springs as a necessity from the other two, and is also revealed by demonstration, viz., the progression of every human being. Fact proves this. Only the Spiritualist can say, "I do know that the destiny of the human spirit is endless progression;" with him alone it is no matter of more belief, but one of positive knowledge. What a magnificent, what a soul-inspiring revelation! What! destined to live forever, and forever to as-pire. forever to gain, forever to learn? Babold

JULY 9, 1864.

corners of the streets, that he might teach all who could hear; with poets, philosophers, men of science and of art. Nothing stands between us and them but ourselves. Create the sympathy or oneness and we are there, they are here.

And lastly—The nearnoss of spiritual life, the union of all that loves or sympathizes. So that in

the language of Longfellow, "We do know that the spirit-world Around this world of acheso Floats like an atmosphere." Thus have I hastily set forth some of the lead-Intruthe that too it on the central truth of Spir-itualism, that we may see what it means to be a Spiritualist. Many of you are familiar with these presentations; but are we, any of us, so familiar with them that we do not need, over and over again, to try and grasp the grandeur and beauty of our faith?

I started by saying that men are found who will sacrifice anything for a scientific truth if they love that truth; that it becomes their inspiration, their socidice anything for a scientific truth if they love that truth; that is becomes their inspiration, their aim and endeavor. But what are scientific truths, compared with these set before you by Spiritual-ism? They may indeed be called the foundation stones, the arch of which is these spiritual truths, the keystone of which is love. Have we nothing worth living and dying for? Have we nothing worth living and dying for? Yes; we have truths, any one of which, if we really loved it, would in-spire us with ardor and determination: if we hun-gered and thirsted for it, if we prized it as a Franklin or an Agassiz have prized some compar-atively trifting knowledge in the world of matter. The truth is, we know not how great a treasure is in our possession. Standing as we do, in this cen-tury, the obless and best of the world, we are made the blessed recipionts of more of truth than has before blessed the world. Shall we be found worthy of it? If we are indeed worthy of it, we too shall be ready to live and die for it, to sacrifice for it, and to feel that it gives to us its own suff-cient reward. We live in this world not merely to exist; we are forming ourselves and others, and an unending life is before us. It is all right and proper that we should strive to make life here bleasant; but that we can he wholly absorbed in proper that we should strive to make life here pleasant; but that we can be wholly absorbed in The third truth springs as a necessity from the other two, and is also revealed by demonstration, viz., the progression of every human being. Fact proves this. Only the Spiritualist can say, "I do know that the destiny of the human spirit is endless progression;" with him alone it is no matter of mere belief, but one of positive knowledge. What a magnificent, what a soul-inspiring revelation! What destined to live forever, and forever to as-pire, forever to gain, forever to learn? Behold how men are cramped here in this life; how they are tranameled, dwarfed, bowed down by every possible method of degradation! Yet read their in the light of this truth, no matter how fallen, do-graded and sin-stained they may be, and what a sanctity does it throw around every moment of time, revealing it as a part of the Eternal. Do we want a better philosophy or religion to inspire us to noble acts and earnest effort than this of know-ing from the positive testimony given us by those who have passed on and tested the realities that lie beyond, that we have started now on an un-ending jouring, and that every stop we make for ward is an infinite help? Shall we spend our days in gaining that which is at least only a lifetime good or bleasure, when the test and and infinite

He gave his experience Sunday afternoon,

which was intensely thrilling and interesting. He was early indoctrinated into the Baptist faith, joined the church and finally became a preacher. During all this time he communed with unseen intelligences, and received from them many times directions how to proceed. By them he was told to join the church, then to preach, all the time being told that his stay would not be long where he was that a livelier faith would at no distant day open to his mind. Thus he went on, his views widening day by day, till he passed from under the cloud of old theology, the sun of Spiritualism burst in full radiance upon his way, and he fully accepted the new truth.

Then came the old established mode of proredure in such cases—persecution. He was silenced as a preacher, disavowed by the church. and followed by the brethren with those weapons sectarians know so well how to use-calumny, detriction, deprivation of employment, in lieu of the fire and faggot once used on similar occasions. But these annoyed but for a season. Brother Fisk rose above them and triumphed. Their deposition from the ministry sealed not his lips; they were moved by the power of the spirit, and since have moved responsive to the spirit-world-a power which priests and sectarians cannot silence. He is now doing his Master's work, and I trust every field in New England may be opened to his labors.

W. FOSTER, JR. Providence, June 27, 1864.

#### The Meeting at Omro, Wis.

The third Quarterly Meeting of the "Northern Wisconsin Spiritualist Association" was held at the village of Omro, on the 12th and 13th of June. O. Libby was chosen President, and J. P. Gallup, Secretary.. The meeting was a very interesting one. The speakers present were Mrs. 8. E. War-ner, Mrs. Stearns and Mr. Newell, who was for-merly a Methodist minister. The testimony of persons present from different sections of the country represents the cause of Spiritualism as in a flourishing condition. New mediums are being constantly developed, and the Harmonial Phi-losophy, as fast as it is understood by the people, is taking a high place in their estimation.

The following resolution, after discussion, was unanimously adopted:

Resolved, That this Association recognizes the Resolved, Linkt this Association recognizes in o importance of uniting with Spiritualists in other portions of our country, in disseminating the truths of the Harmonial Philosophy; and that we ap-point a delegate to the National Convention of Spiritualists, to be held at Chicago in August next, o represent us in that body.

On motion, J. P. Gallup was chosen as a delogate, in pursuance of the above resolution.

The next Quarterly Meeting of the Association was voted to be held at Appleton, on the 10th and

11th of Soptember next. On Sunday evening, as Mrs. Stearns was speak-ing to a large audience, the spirit of Mr. S. Charles-north, an earnest and faithful pioneer in the cause of Spiritualism in Omro, quiety passed to a highor life, without a struggle or a groan. His funeral was attended on the Tuesday following by Mrs, Warner, who dispensed the Word of Life to at least a thousand persons, in a manner that will be long remembered by those who heard her. June 16, 1864. J. P. GALLUP. in gaining that which is at least only a lifetime good or pleasure, when the eternal and infinite can be guined as well? The fourth truth demonstrated by the Spiritual-

The fourth truth demonstrated by the Spiritual-ism of our day, is like the golden band that en-circles the precious stones in the inner circle of the coronet, and it is this: affection or love is the band that binds all hearts, spirits, sould be gether, and that by the laws of love all that are united once can never be divided. This, too, is proven by fact, and is demonstrat-the benefing laws of the mirrors.

ed to be the unchanging law of the universe. Thus through love we hold our hearts to the beloved; through love we hold our hearts to the beloved; through affection the universes are made one, and there can be no separation; through our un-dying affections we may and do clain the com-panionship of all whom our affections demand. Oh, precious truth of Divine Lovol. Thus is im-mortality clothed in beauty, and progress made to adorn herself in the rose and the fly, and the grand and glorious comes to us as the simple and beautiful, and abides in our hearts as the guests of our love. Think of this, ye mothers and fathers who love much. Ye hold the golden link to the of our love. Think or this, ye mothers and fathers who love much. Ye hold the golden link to the child of your love, even though its precious little form has been clothed in the habiliments of the grave and laid away forever from your sight; it is yours, eternally and now, if ye love much. Think of it, ye children who long for the love of your fathers and mothers gone from the external life; if ye love much, they are close by your side, not because it is commanded of them, but because Remember it, brothers, sisters, husbands, wives, Remember 1, brothers, sisters, husbands, wives, lovers, friends, this is the law of life itself, the yery law that keeps worlds together; the very law that makes you live, and if it is not now an existent, active force, then there is no universe, no God, no life, no being. This resplendent truth shines for every soul, and is destined to make glad the world of loving hearts; it is also demonstrat-ed by fact and revealed as a necessity, and it en-circles the whole philosophy and religion of our ago as the light encircles the day, as the sky the world.

The fifth revelation, or opening of truth, is this: All acts and thoughts and feelings spring from the inner life and have an overlasting effect. Thought is a reality, not an imaginary force. Acts are embodiments of thought. All acts being from eternal laws, must change in some way the relations of things, and thus be eternal. The hope we cherish is an immortal flower. T he very The ill hope we chersh is an immortal nower. The hi will we breathe is a poisonous breath that must live somewhere. The thoughts of our inmost hearts are carved upon our spirits themselves. Hence we are just what we are; no glossing over changes us; no covering up hides; to the spiritual vision we stand revealed. All that we have been when you we stand revealed. Vision we schuld revended. An init we schuld for the source of the schule of the schul again for many a day; perhaps it made the soul of some one strong to endure; perhaps our cold criticism or heartless injustice has made some one nore harsh, more unlovely than they would have been without it. And yet, while we have acted on others and produced a constant effect, we have

also acted on ourselves, and these acts, thoughts, Is there nothing in this truth to make us feel the responsibility of our lives? Ought it not to the responsibility of our lives? Ought it not to make us ashamed of the hypocrisics of life, make us carnest in our sphere of duty, no matter how humble or quiet it may seem, seeing we have such mighty forces at our command? Sixth.—The truth that like produces like, if not

a revelation of our philosophy, has been first demonstrated by it in its moral significancy. Love begets love, hate begets hate, purity begets

power to infuse into every human soul a sense of its divine nature, and to draw it from the darkness of ignorance into the region of light? If that de-sire really glows in our breasts; shall we not feel the inspiration of our faith, and count all sacri-fices for it only as so much done for the redemp-tion of a world, and therefore count ourselves as servants of the highest, and the living agents of divine power?

servants of the highest, and the living agents of divine power? We are not working for ourselves in what we do. We are working for God and his angels—for the salvation of a world from ignorance, and su-perstition. Others may question our means; but it is for us to listen only to the voice in our own souls, and to the voices that speak from the higher life and do the highest and best that we know

Let us be imbued with this idea, that we know Let us be imbued with this idea, that we will do our work according to the highest and best stand-ards that we can raise, and we may be assured we shall sometime behold the results. Perhaps they will not come as we seek, but they will come as God will have them. We shall have the testimo-ny in ourselves, and when our spiritual life shall open for us in the purely spiritual home we shall have they when we have heav heaving and in now for whom we have been laboring, and in what cause, and we shall count our sacrifices as among our spiritual gains-our losses as our treas-ures-our failures as our triumphs-our weakness as our strength. Oh, listen as I now listen, for out of the heavens

comes a volce for the future. No true word spoken ever fails of its mission; no true act performed over fails of its influence. Ho who works for God works within himself the silent works of rightcouncess; leave the rest to God. Cannot the Infinite care for all His work? Is Holess than all-comprehending? Is the Al-mighty less than all-powerful—and if not less mighty less that all-powerful—and, if not less will be leave from his plans any part of thy weak toil? No; the truth needs thee and will have thee; but it must be the impelling motive of overy act. When it is, suppose you seem to fail where you wish to succeed? Is the fault thine? Is not the responsibility with truth, and not with thee? the responsibility with truth, and not with thee? Do thy best and there shall come to the the result of the doing, even though it be loss and failure, for in them the Great Designer may be working for success and gain. Look up to the toiling mil-lions who have done with the physical and put on the spiritual. What do they now behold as the brightest gleam of a whole life? Is it not the step that hel them forward a poller true life. that led them forward toward a nobler, truer life,

that led them forward toward a nobler, truer life, rather than the glittering show of mero success? Let no man be discouraged who feels himself a part of God, for God surely will triumph in the destiny of every human soul; and it is for the pro-gress of human souls toward the good and true that all labor is given. Every inspiration of love from the spirit-world has but this one object—the clavation and mutification of the human spirit elevation and purification of the human spirit; therefore if you would see the labor of your heart prosper, let it be a labor of divine use, and none other. Let your aspirations go up continually for the achievement of the true, noble and good, and your work shall be found in that great day when Your work shall be found in that great day when causes are revealed and effects made apparent. Until then, what if it seem a loss? Look for it elsewhere than on earthly shores; behold how it plants itself beside the High and Infinite, and be-comes a part of the great plan of redemption. Oh, ye beloved ones, who in the strength of a higher life feel not the weakness of our human parage inspire us with true course; direct us by

higher life feel not the weakness of our human natures, inspire us with true courage; direct us by your wisdom, lead us by your love, and let us feel that we are at work for a power mightier far than all evil or ignorance, and that shall yet surely conquer.

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy.

#### Proceedings of the Yearly Meeting of Progressive Friends.

Hold at Longwood, Chester County, Pa., on the 2d, 3d, 4th and 5th of June, 1804.

[Reported for the Banner of Light by 8. MARSHALL.]

Having the cause of the progress of my race at heart, and thinking that a condensed report of the proceedings of the above meeting might serve to assist and encourage distant ones to thank God and take courage, and press onward and bid the clouds of Superstition and Bigotry defiance, and thus open the straight path to wisdom and happiness. I herewith send it for the good it may do.

The meeting opened at 11 A. M., Oliver Johnson, of New York, in the chair. The Secretary read of New York, in the chair. The Secretary read the published call for the meeting. A hymn was soung, and a few verses read from the first Epistle of Peter, by Josiah Bond, of Philadelphia, and a short prayer was offered by Mr. Marshall, of Wil-mington, after inviting all who felt the spirit of

Iningon, and inviting an who fere the spin-to-prayer to unite with him. Mr. Johnson then delivered a short and com-prehensive address, which he had prepared, upon the objects of the meeting and the topics of the day in which we live, taking the view that after

day in which we live, taking the view that after the storm we will have a more glorious country, and more liberality in Church and State. Alfred H. Lowe, a genuine friend to humanity, made an appeal in behalf of the down-trodden Africans, both North and South, stating that we must do something to remove the great burdens that rest upon the colored race on account of their color merely, and that more justice and freedom must exist before suffering can cease. Thomas Hambleton spoke on the same subject. He is a very venerable old farmer, with grey hairs, a large body, and one of God's noble minds. Mr. Thomas Wilson, of Pennsylvania, followed on the same subject, saying that he that would be

Mr. Thomas Wilson, of Pennsylvania, followed on the same subject, saying that he that would be greatest must be servant of all. How can we serve all? By being just to all. When the time comes, and he hoped it was not far distant, that women shall have the same rights in politics, and in the Church, that men have, then, and not until then, can we expect justice to be done unto all; then we can have a greater measure of peace and happiness. He would as soon think of selling Jesus into hondare as to sell any "oue of the Jesus into bondago, as to sell any "one of the least of my brothren." (After the meeting ad-journed, Theodore Tilton took Mr. Wilson's hand, tlianked him, and told him he had made the best speech that would be made at the Convention.)

Afternion.—Opened a 2 o'clock, by singing. Hi-ram P. Crozier, of Huntington, L. L., spoke of the sufferings of the Christians in past ages, and stat-ed that one million five hundred thousand were murdered by the Church during the reign of the Inquisition, and proceeded to show that works, not faith would area the workd. not faith, would save the world. Eusebeus Bernard, of Chester Co., said, All

mankind are equal, male and fomale, no matter what the color of their skin. Women should en-joy all the social and political rights that are or may be enjoyed by men.

Joy an ensort and pointer rights that are or inay be enjoyed by men.
Wm. Lloyd Garrison, of Boston, sdid that it was expected that Geo. Thompson would be pres-ent at the meeting, but he was sorry to say that Mr. Thompson was prevented from coming, as he intended to do up to the last hour; but was obliged to go to his bed, instead of to the cars. He said a man that feels he is right should never despair, for he has God on his side, and the an-gels are with him. Our country, he said, was never so peaceful as now; this may seem para-doxical, but it is true. When we were bound, as a nation, by our covenant with hell and agree-mont with death, we had no peace; there was a continual warfare going on under the surface, but now that it has broken out on one side of our country, the balance of the people are more unit-ed than ever. It is by their joint operation that we are saved. With free schools, free speech, free press and free platforms, any nation may look up to God. Smalting of theolarized outpions in the press and free platforms, any nation may look up to God. Speaking of theological ophions in the abstract, he said he grew more and more regardless of them. If a man comes to us and says he is a Baptist, or a Methodist, or a Quaker, "there-fore won't you trust me?" our reply should be, "No, not therefore." We must try and trust men by what we know of their fulls and actions, and

what we know of their fruits and actions, and not of their theological opinions. Mr. Savery, of Long Island, said, "I came not to bring peace, but a sword." He had been to war, and would go again. [Question—Did you go to preach, or to fight ?] To do both, or either, as he believed he could do most good. Mr. Johnson spoke on the President's Procla-mation for freeing all the slaves of rebels, stating that this meeting had sent a memorial to him last year to that effect, and we should take courage to press onward. press onward.

Mr. Marshall spoke in favor of universal and thorough education in all the departments of life. Teach that transgression of natural laws is certain to bring suffering, and less war will be the result. Meeting here appointed a Business Committee. Mr. Garrison spoke on the subject of Non-Resis-tance, saying he did not wish to discuss it, but as it been alluded to by some of the speakers, he would say that a time of war was no time to dis-

The Hutchinson family having arrived, were in-vited to sing, and the audience was cheered by their melody Mr. Crozier advocated the justice of war. An-gels stood by our brave men in the field as shields. Mr. Wm. L. Garrison said there was a time to talk, and a time to be still, and a time of war was

**BAN NER** 

no time to talk of pence; but he wished to hold the North firm to their principles, and wished them to fight it out; fight the rebels down to the bitter end.

The meeting closed by the singing of the Song of the Freedmen, by the Hutchinson Family. Friday Afternoon.-Mr. Garrison spoke of a

young man who was drafted in Massachusetts and was severely punished for refusing to bear arms. He said "he could not and would not do If he had gone to the government officers and ,"I cannot conscientiously bear arms, but said. am willing to do anything I can to assist the slek and wounded, put me in any position you please except to fight," it would have been much more to use that the course he did pursue, and it would have shown the true hero. When a man is willing to face danger and not strike a blow, he exhibits the spirit of the martyr, and fu-ture generations will always hold his name as sacred, and it will be remembered when the names of warriors are forgotten. Mr. Hambleton made some remarks.

Mr. Marshall spoke of the women who have left the comforts of home and friends, and are laboring like angels among the sick and wounded sol-

diers, invoking God's blessing upon them. Andrew J. Smolnecker, who was educated for Catholic Priest, spoke on the new era. J. W. Hurn, of Philadelphia, spoke on the subject of peace and war, holding up to view the dark

Mr. Bond followed, after which we had a song by the Hutchinsons

Mr. Tilton said, When the will of God is done on the earth as it is done in Heaven, then peace will reign triumphant and happiness will cover the earth as the waters cover the sea.

The vote was taken on the memorial to Con-gress, and on the document in reference to Mr. Thompson. Both were adopted, as was also the trating on the scheduler.

Thompson. Both were anopted, as was also the testimony on the rebellion. Mr. Garrison spoke of the character of Mr. Thompson, eulogising him as only Garrison can. He is a humanitarian, in the broadest sense of that term, and has a heart large enough to take in all humanity.

Mr. Bernard spoke with deep feeling upon the

Mr. Bernard spoke with deep feeling upon the wrongs perpetrated by our nation upon the color-ed race. A cheering song by the Hutchinsons. Mr. Purvis, of Philadelphia, made some remarks on the subject of the colored race, brought out by the presentation of the pictures of the three slave children being offered for sale on the adjournment of the meeting. Mr. Purvis, though frequently of the meeting. Mr. Purvis, though frequently taken for a white man, has some African blood, and rejoices in it. He told a story about his crossand rejoices in it. He told a story about his cross-ing the Atlantic in company with a Southern gen-tleman and several persons of uppertendom, and how he was received as a hale fellow with the Southern gent. Adjourned.

THIRD DAY.

Saturday, 10 A. M. The session commenced with the singing of a hymn. Mr. Darlington remarked that religion is said to

be the strongest sentiment in man, but he thought war the strongest at this time. We believe that all the good there is in religion is to do good to human nature. Mr. Tilton said one person sees all the shades on a

between the state of the person sees and the shades on hypothese shades on hypothese shades. He who burns a hereetic is himself the greatest heretic, and if any one suffers death, it should be him. He did not think slavery was dead yet, though the government held it in a burnt for such a state of the person between the state of death-grapple. He spoke against the prejudice of caste which prevents men from riding on the cars, &c. Said the black man must enjoy all the rights which bolonged to the white man, as far as educa-tion, liberty, and justice can give them. There is an low-bred and ignorant from the parlor of the edu-cated and refined; but all must have liberty to exercise their God-given rights in their own spheres.

Mr. Purvis said, "You need not lift the black man up; all we ask is, that you take your feet off of us, and we will rise ourselves." Mr. Garrison for the Committee, offered a testi-mony in regard to women; and also one on the

evils of war. Mrs. Butler made some remarks on evis of wir. Ars. Butter indice some remarks on women, which were very affecting to the audience. She recommended people to works of goodness and kindness, especially to the downfallen, and highly recommended the Moral Police Fraternity, of which they have an organization in the city of New York.

New York. Mrs. Wilhelm, M. D., made an eloquent appeal on behalf of suffering, enslaved, and oppressed

women. Miss Dr. Dennett, of Philadelphia, spoke of the suffering of the sewing women of Philadelphia. There are twenty thousand poor women in that city, who are dependent on the needle for a pit-

# the right to think and speak. Happiness is not something outside of us, but it is within: we must seek it there or we shall not find it. She then spoke beautifully on the sorrow and gloom which shrouds the hearts of many on account of Death, which she said was but the lifting of the anchor to let us depart into immortality and realms of glo-rious life; and therefore we should not look upon

OF

rious life; and therefore we should not look upon death as something to be dreaded, for it was but the door which opened huto new life. We should ever be ready to go upward and onward. Mr. Garrison said he rejoiced when anything was said that would remove the gloom of death. In alluding to the Bible, he said geological sci-ence knocked it flat. If we cannot accept these things as true, as spoken to-day, we cannot accept them as true, simply because they were spoken thousands of years ago. Spiritual manifestations are abroad in the land, and people ridicule them, and yet say that all in the Bible is true. He then related a telling anecdote upon the cagerness with which some people believe the wondrous stories recorded in the Bible, but utterly repuliate spirit recorded in the Bible, but utterly repudiate spirit manifestations of the present day, though wit-nessed by half-a-dozen persons of reliability whose testimony they would be willing to take on any other subject. It is stullifying to the mind to say that everything in the Bible is true. He wonder-ed what had become of Paul and his anti-woman doctrino? If Spiritualism had done nothing else, it had ended the true to the first of the set.

it had spiked the guns of that fort. Song by the Hutchinson singers. Mr. Tilton said if Calvin and Luther were to re-

turn, they would not know their disciples; they have so changed that they would have them excommunicated as heretics. Swedenborg said a man might be dead a hundred years and not know it. He could name churches that had been dead a hundred years and did not know it. A true church can only be formed on true principles. Mr. Bernard made a few earnest and feeling re-

Mr. Bernard made a few carnest and feeling re-marks. The hour of final adjournment had arrived, yet there was an carnest desire expressed to hear Miss Dickinson. She stepped upon the platform and made an cloquent appeal for suffering humanity wherever found; she alluded especially to the downtrodden of her own sex, enumerating the various wrongs under which they suffer, and urged that simple justice should be done them. Her speech was one long to be remembered by those who heard it. This whole-souled lady is doing a heavenly work, and God and angels will bless and sustain her in it. instain hor in it.

The interesting and profitable sessions then closed, with a harmonizing song from the Hutchnson Family.

#### Written for the Banner of Light. COMING HOME.

#### BY II. R. R.

- " Coming home," yes, coming home! What sweet, familiar words! They fall upon my cars to-day,
- Like the melody of birds; They start anew the springs of life-Delight thrills every vein.
- As I, waiting, watch and list for The coming step again.
- " Coming home," yes, coming home! What tender memories rise,
- Flitting around the hearth-stone Of the heaft's young Paradise!
- Their fragrance lingers with me, Through pleasure and through strife, Though Fate hath changed to bitterness The later scenes of life.
- I quaff again the pleasant draught, As the living pictures come,
- And think I hear, as the twilight falls. That dear step coming home.
- But I was only dreaming; Awakening brings regret;
- Its cold and cruel fingers Do touch my heart-strings yet.
- I thought I heard his footstep On the graveled walk below. But 't was only a haunting phantom Of the joys of long ago.
- For his now echoless foot-falls Are pressing another shore,
- And that sweet voice familiar I shall hear ou earth no more. But I soon shall cross Death's river-
- Hope whispers it is near, And the laving of its waters
  - On the banks I soon shall hear; And there he will be to meet me-

which, in time, though " seventy times seven" applied, prove the sure means of salvation.

LIGHT.

We may overcome an enemy with physical force, but they remain enemy still, and when the force ceases they prove it by giving us principal and interest for their oppression and supposed wrong. But if we in true humility of spirit open our hearts in prayer for strength to "resist not evil, but overcome it with good," though we have to cultivate our patience in order to deal with this invisible work, which ever sceneth more slow, as does the gently falling dew compared with the fierce tempest, we shall succeed, and through such a process our most bitter enemics will often become our warmest friends.

I hope God and his good angels will give me strength to kill all enmity with kindness. I do n't love to be hurt: then I don't wish to hurt others. I do n't want to have people accuse me of doing wrong willfully; then I must not accuse others. If I have treated any one with neglect or unkindness, and they bless me instead of cursing, I am dead as an enemy, and more fearfully punished than if I had been subjected to physical torture. Oh, my friends, rest assured the most terrible punishment is the ministration of real kindness to the sinner. We may preach war in these war times as much as we will; our enemies will never be conquered by the sword and cannon. They may be overcome in their physical relations to us as a nation, but the flery hells of revenge will smotheringly live in them until the love principle, the Christ, reigns, and we bless our enemies.

M. S. TOWNSEND. Troy, N. Y., June 23, 1864.

#### Good Times.

We have just closed one of those gatherings of radical, independent, minds, from a wide region round about Geneseo, Henry Co., Ill., in which we o pleasantly and profitably compare notes, post ecounts, take latitude and longitude, learn each other's bearings and driftings in the voyage of life. Among those brought in by disturbing the water, was Dr. Samuel Underhill, whom I have known for nearly thirty years, as either before or close after me in the skepticisms, mesmerisms and spiritualisms of our progress. It has been many years since I met him, and I find his body has grown old, but his spirit seems as young and active and ambitious as ever. He told many good stories, said many good words, and felt greatly blessed and relieved by the interview, and three days of spiritual feasting, which we all enjoyed so much. Most of the people brought good times with them, and the people of the beautiful and enterprising village made up the rest. There were four or five ex-clergymen present, all of whom had outgrown their early clothes and leadingstrings, and took part in and encouraged on the work, as the only bright and hopeful sign now in the heavens of a human redemption on earth. One of them, Rev. W. J. Allen, made one of the best speeches of this or any other convention I have been in for years. I wish he could be induced to enter the field as a lecturer, where he is so much needed. Another, Rev. -- Pervier, is full of the fire, and cannot much longer hold on to his farming tools, for the spirits have a work for him to do in another field. A Mrs. Pulsifer, a trance speaker, made some of the best speeches. and improvised some poems equal to any we get from the angels through mortal lips. She will be seen and heard in a wide circle before long. Several young speakers gave good signs of promise for the future. Circles were held, tests were given, clairvoyance and healing tested, and the signs followed those that had faith and fasting sufficient. Mrs. E. C. Dow, clairvoyant and healing medium, from Davenport, Iowa, was with us. Mrs. D. has been many years struggling with the cares of a large family and many burdens, but has wrought out a good capacity and practice, with the aid of her guardian spirits and friends on earth. and deserves to be better known and more appreciated. The pleasant face of our old friend, P. B. Jones, so well known as a pioneer of the cause in Illinois, was among us. Mrs. Wanzer, of Erie, Ill., long known in her own neighborhood as a healer, seer, spiritual teacher and charitable mother of the afflicted, did her share to make the time useful. My story would be too long should I name all who contributed, by word and deed, to it; all I can say is, it was a blessed good meeting, where each seemed to try to be a helping brother or sister. The resolutions and actions were sympathetic, charitable, harmonizing, beautiful, elevating and genial; and no persons were singled out and sentenced without a hearing, or condemned and stoned by sinners. Sifting thistles was left to thistle-sifters, while these engage the down-trodden and oppressed, holding up the hands of the weary, and strengthening the knees of the faltering. It will long be remembered by both friends and focs of the new Gospel in Gen-WARREN CHASE. esco.

#### LECTUREES' APPOINTMENTS

3

IWe desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please Inform us of any change in the regular appointments, as pub-lished. As we publish the appointments of Lecturers gratuletously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

Miss Lizzis Dorrs will speak in Philadelphia, Pa., during October. Address, Pavilion, 51 Tremont street, Boston, Mass. CHARLES A. HAYDER will speak in Old Town, July 10, 17 and 24; in Lincoln, July 31; will make no engagements for August in Providence, R. L., during Reptember; in Tannton, during October; in Foxhoro, during November; in Worcester, during Occother; in Lowell, during January and May, 1865; in Chelsea, during February.

MRS. M. S. TOWNSEND speaks in Providence, R. I., during July; in Quincy, Sept. 21 and 28. Address as above. J. M. PERULES will speak in Rockford, Ill., the first two Sun-days of each month. Address as above.

days of each month. Address as above. Miss Mantria L. BECKWITH, trance speaker, will lecture in Stafford, Conn., Sept. 4 and 11: in Portland, Me., Nept. 18 and 25: in Quincy, Oct. 2 and 9: in Byntgafeld, Oct. 33 and 30; in Philadelphia during November; in Taunton during Junuary; in Worcester during March. Address at New Haven, care of George Beckwith.

George Beckwith. Birshk M. Johnson will lecture in Bockland, Me., July 10; In Bucksport, July 17 and 24; in Glenburn, July 31. Will not engage for Aug. Address, Bradley, Me., care of A. B. Emery. MRS. LAURA M. HOLLIS will speak in Stockton, Mc., the first Banday in each month.

Mus. FLARCES LORD BOXD will speak in Somersville, Conn., July II and 24. Address, caro Mrs. J. A. Kellogg, Amherst, Ms. WARREN CHASE will be at South Pass, III., July 10, and may be addressed at Geneva, Kanc Co., III., from July 15 to July 20; at Whitewater, Wis., from July 20 to Aug. 5; after that at Chi-engo. III., till further notice. He will receive subscriptions for the Banner of Light. Mis. A. P. Brows will enset in Denville Vt. July 2 and

MRS. A. P. BROWN will speak in Danville, Vt., July 3, and every other Sunday until further notice. The opposite Sun-days not yet engaged. Is at liberty to speak on week-day eve-nings, if wanted.

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

LEO MILLER Will speak in Coldwater, Mich., July 10 and 17; in Cincinnati. O., during September; in Cleveland during October. Address as above, or Detroit, Mich. Miss EMMA HOUSTON Will lecture in Hangor, Me., till July. 31; in Somers, Conn., Sept. 18 and 25; in Worcester, Mass., during October and November. Address as above, or Mau chester, N. II.

AUSTEN E. SIMMONS will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Ad-dress, Woodstock, Vt.

DR. AND MRS. L. K. COOKLEY will lecture and heal in Cen-tral and Northern Illinois this summer and fail, after July 15, until further notice. Address, Chicago, Ill. Will furnish Spir-tual and Reform Books at publishers' prices, and take sub-scriptions for the Banner of Light.

II. P. FAIRFIELD, trance speaker, will lecture in Taunton, Mass., Sept. 4 and 11; in Foxbore', Sopt. 18 and 25. Will an-swer calls to lecture and attend funcrals. Address, Great-works, Me.

MISS SARAH A. NUTT will speak in Locko's Mills and Bryant's Ond, Me., for one year, commencing the first Sabbath of March. Address, Locko's Mills, Me.

Aduress, Locko's Mills, Me. MRS. E. M. WOLCOTT will speak the first Bunday of each month in Lelcoster, VL, for the coming year; and the second Bunday of each month in East Middlebury, Vt. MRS. FANNE BURBANK FERITON will speak in Stafford. Conn., July 10; in Somers, July 17 and 24; in Windsor, July 31; in Chelaca, Aug. 21 and 23, W. K. RIPLET will speak in Little River Village, Mc., July 10; in Milford, July 17 and 24. Address as above, or Snow's Falls, Mc.

Falls, Mc. Mus. Augusta A. Cunning speaks in Lowell, Mass., July 16; in Groveland, July 17; in Worcester, July 24 and 31; in Old Town, Mc., during August. Address, box 815, Lowell, Mass. J. G. Fish will speak in Cleveland, O., during September. Will answer calls to attend funerals, plenics, grove meetings, and to lecture week-day evenings in the vieinity of in Sunday appointments. Address according to appointments above.

ISAAC F. GRENKLEAF will speak in Bucksport, Mc., July 10; in Dover, July 17 and 24; in Exotor, July 31; in Glen-burn, Aug. 7; in Rockland, Aug. 14, 21, 23 and Sopt. 4; in Glen-burn, Sept. 11. Address, Exoter Mills, Mc. MRS. E. A. BLISS, of Springfield, Mass., will speak in Lowell uring September.

W. F. JAMIESON, trance speaker, Albion, Mich., will speak in t. Johns one-half the Sundays of each month.

JAMES M. ALLEN'S address is Stockton, Mo. He will receive ubscriptions for the Banner of Light; also attend funerals.

ADDRESSES OF LECTURERS AND MEDIUMS. [Under this heading we insert the names, and places of resi nce of Lecturors and Mediums, at the low price of twentylive cents per line for three months. As it takes eight words vance how much it will cost to advertiser can see in adand remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of " Lecturers' Appointments.")

ander head of "Lecturers Appointments. ] DR. II. F. GARDRER, Pavilion, 57 Tremont street, Boston, will applied to lecture. applied Miss EMMA HARDINGE, San Francisco, Cal. sep19-1y MISS EMMA HARDINGE, San Francisco, Cal. se Cora L. V. Harch. Present address, New York. jan2-t MISS SUSIE M. JOHNSON intends spending the full, and per haps winter, in the West, should employment warrant. Those lesiring her nervices will oblige by an early application. Ad dress till August, Bradley, Me., care of H. B. Emery, Jy2-3m\* IRA H. CURTIS speaks upon questions of government. Ad-lress, Hartford, Conn. nov21-17\* areas, Hartlord, Conn. MRS. SARAH A. BYRNES, formerly Miss Sarah A. Magoon, tranco speaker, will answer calls to lecture. Address, No. 87 Spring street, East Cambridge, Mass. MRS. SUSIE A. HUTCHINSON, Millord, N. H. ap23-6m<sup>6</sup> MRS. C. August, Even Newson, Santa and Santa

MRS. SUSIE A. HUTCHINSON, MIHORI, N. H. ap23-6m<sup>4</sup> MRS. C. AUGUSTA FITCH NEWCOMM, trancespeaker, will make fail and wintor engagements to locture. Address, Volney, lowa, care of M. S. J. Newcomb, Esq. may28-100<sup>48</sup> MISS LIZZIE M. A. CARLEY, Ypellanti, Mich., "will make summer and fail engagements wherever (on public routes) her services are desired. Will take subscriptions for all the spiritual papers. may28-3m<sup>49</sup> MRS. JENNIE S. RUDD, trance speaker, Taunton, Mass., will answer calls to lecture and attend funerals. Jy2-3m<sup>49</sup> W. H. GANON, the "Destiny Man," will lecture gratuitously during the summer months before the Friends of Progress in any gart of New England. Address, No. 22 Hudson st., Be<sup>5</sup>

any part of New England. ton, Mass. Jy2-3w-Mas. C. A. PULSIPHER, of Oneida, Knox Co., Ill., will answer calls to lecture, or speak on finiteral occasions. Jy9-Miss A. P. MUDORT will answer calls to lecture, and attend funerals. Address, 86 Cambridge street, Boston, Mass. Jy2-3m<sup>6</sup> Address, No. 22 DR. HORATIO L. TRYON, clairvoyant and tranco speaker. Ilis l'ost Office address until August will be Chleago, IL. may28-3me

wond say that a time of war was no time to dis-cuss peace principles. Onleb Jackson, of Chester Co., said he was glad the subject had been brought up, and wished it to have a full and fair discussion. Meeting closed with singing.

#### SECOND DAY.

Friday Morning .- Opened at 10 o'clock with

Binging.
 Business Committee reported for officers of the meeting: O. Johnson, Chairman; Jennie K. Smith, Secretary; T. Mendenhall, Treasurer.
 Business Committee offered a testimony against forth that it was founded in

the rebellion, setting for that it was founded in the greatest wrong that man could imagine, and urged unity in putting it down at all hnæards. It also offered a memorial to Congress for the aboli-tion of Slavery throughout the United States, and an amendment of the Constitution that would for-mer prohibit in the territories. They also ever prohibit it in the territories. They also offered a tribute of respect and sympathy to Geo.

offered a tribute of respect and sympathy to Geo. Thompson, approving of the manner of his recep-tion in this country. Theodore Tilton, editor of the Independent, New York, addressed the meeting for nearly an hour in his forcible, independent, and peculiarly gratify-ing style. Said he, May the shield of God pro-tect the Army of the Potomac. There was once a people on this soil of America who had a right to rehel for they rehelled acainst tyranny and inpeople on this soil of America who had a right to rebel, for they rebelled against tyranny and in-justice; but the rebellion we now have has not the least shadow of right to back it up. In fact, they have rebelled in order to establish by law, oppression and injustice of the darkest dye. This war will be justified by history. If any war in the world was ever justified, the part the North has taken against the South, in this war, will be justified. And, if we attempt to rotire from this Justified. And if we attempt to rotire from this war, our Government will retire and leave hiber-ty in her grave. Shall this be done? No, never ! What is liberty? People do not understand it? No man can take liberty from man, because it is No man can take liberty from man, because it is God's free gift to man, and cannot be willed away —cannot be taken away. Man has an inalienable right to liberty. It is the best government that best guards all the roads which lead to the Tem-ple of Liberty and protects its Goddess the best, and thus uplift the citizens and so nurses them that they will make the best of men and wowen that they will make the best of men and women. Then the angels will watch at the Nation's gates Then the angels will watch at the Nation's gates, as they watch at the gates of Heaven while its keepers rest. Seward has said that it was De-mocracy that we were fighting for. I say we are fighting for something higher than Democracy, for that is but a mere name. We are fighting for a principle. Liberty is far more precious than Democracy. There are two acts in the history of our country which will forever adorn it with re-principal methods of 76 which declared us splendent lustro-that of 76 which declared us free, and that of January, 1863, which made us so. The one introduced Freedom, the other adopted The one introduced Freedom, the other adopted it. Both acts were noble, but I think the last the noblest of the two. I charge you, my country-men, to dig a grave and bury Slavery deep, so doop that it may never rise again to curse the race. Mr. Lowe, spoke in favor of the peace, or non-resistance principle, but held that under the cir-cumstances in which we are placed we are obliged to wage war for the extermination of Slavery. Wm. Lloyd of Buck Country expressed regret

Wm. Lloyd, of Buck County, expressed regret that the subject of non-resistance had been intro-duced, yet believed it the true doctrine when fully understood.

Chandler Darlington and Mr. Johnson wished the discussion to cease.

city, who are dependent on the needle for a pit-tance wherewith to keep body and soul together, and many of them are literally starving. She read a petition to the Secretary of War, imploring him to advance the price paid for making army clothing in the Philadelphia Arsenal, so that wo-men who sew for contractors may get similar prices; the contractors have really reduced the price forwards wide as variations have advanced

prices; the contractors have really reduced the price formerly paid, as provisions have advanced, and starvation is the consequence. "How long, oh, God!" she exclaimed, "will oppression and injustice bear rule and press the tears and life out of humanity?" Adjourned. Saturday Afternoon.—Mr. Darlington made some very sensible remarks in reference to his own in-demendent course.

dependent course.

dependent course. Mrs. Wilhelm, of Philadelphia, and Mr. Jackson inade brief remarks. A Testimony on "True Worship," was then adopted, and also one on "Woman." Mrs. Wilhelm said that women are opposed, ridiculed and brow-beaten by their own sex as much as by the opposite sox; and spoke in strong terms against this spirit of illiberality in woman. She should be thoroughly educated on the subject of reproduction, and the advantages to the race would be untold.

Mr. Elliott took the ground that women have too many rights now. During Friday, the house was uncomfortably

full, and by Saturday afternoon the crowd became so dense that meetings were organized out doors under the beautiful trees, where several speeches were made, on topics concerning the welfare of the race, by Messrs. Lowe, Hurn, Mrs. Dr. Wilhelm, and race, by Messrs. Lowe, Hurn, Mrs. Dr. Wilhelm, and soveral others. During part of the afternoon the writer was outside, and cannot therefore give a full report of what was going on in the hall, where the speeches were made by Miss Annie Dickin-son, Mr. Tilton, Leonard Johnson, a member of the Philadelphia Methodist General Conference, and the Rev. Mr. Silver, Swedenborgian ministor, of Wilmington, Delaware. The latter spoke very favorably of the principles of the progressive friends, laying particular, stress upon the great liberality and unheard of Christian charity that exists among them—every one having perfect lib-erty to speak upon any question for the good of the rade. and heard.

With a song by the Hutchinson Family, the business part of the meeting closed.

#### FOURTH DAY.

Sunday Morning.—A meeting was hold from ten to half-past one o'clock. Before the meeting as-sembled, a friend of the truth circulated near one

hundred copies of the BANNER OF LIGHT and HERALD OF PROGRESS. Thos. Wilson, before the meeting opened, said man had a right to think, because God gave him that right. A war exists in one-sixth part of our country, simply because the people are not allow-ed to communicate a thought to each other. This struggle has arisen mainly from the fact that we have not lived up to the principles of our Govern-ment. Truth never compromises, it is firm and unbending, and I hope the people of this nation will learn a profitable lesson by this terrible war. The meeting then opened by Mr. Garrison read-ing the Drive Delay program of the start of the

The meeting then opened by Mr. Garrison read-ing the 37th Psalm; prayer was then offered by Mr. O. Johnson, and the cheering music of the Hutchinsons was again heard. Mr. Johnson said it was very cheering to see so many present, auxious to hear the truth—for al-though the morning was wet, the house was crowded full. Do we wish to make a creed—to establish a priesthood? I think not. We had representatives here yesterday, from the Metho-dists and the Swedenborgians. We thanked God for the diversity of thought and the unity which prevalled. prevailed.

Mrs. Dr. Wilhelm said we must grant to others

He said," I shall know ere you come, And joyously I'll greet you, As your spirit hastens home."

# Correspondence.

#### A Few Thoughts from Mrs. Townsend. DEAR READERS OF THE BANNER-I consider myself acquainted with you all, especially in the heart's aspirations, yearnings, and recognitions of true sympathy, for so far as I have been able to in aiding the weak, encouraging the strong, lifting solve the mysteries of those strange organs, they appear much the same. We all want somebody to love us, to sympathize with and understand us, without which we are miserable in spite of our best efforts. When these domands are supplied we are happy and contented with life, though it sometimes presents thorns.

Since, then, we see so few happy, contented ones in life's journey, we naturally come to the conclusion that these most divine requirements are not met; and what and where is the remedy? How shall we better love each other? How shall we learn to sympathize with and understand each other? How shall we" do unto others as we would be done by?" When we remember that love is the divine element in creation, the only pure and holy principle of salvation, we shall cease applying it as a name to those selfish, narrow passions that destroy instead of creating peace and happiness among men and women. When the true, fraternal affection warms our hearts towards all our Father's family, until we feel the true brother and sisterhood of the race, we shall dare to meet law and order in the land. in common sympathy, and. like little children. speak the truths out of our hearts just as they exist, thus getting an understanding of each other, and cease to condemn and abuse, as we are so much in the habit of doing in our present state of ignorance.

We desire to have people respect us, and consider us truthful and honest. Let us endeavor to entertain like feelings for others until they prove us wrong. We are too apt to consider people false until they prove, through hard struggling against our unjustified prejudices, that they are really true.

Let us change the programme, and believe all true until by their continued persistence in wrong we can only yield, and then not to entire con demnation. Human beings are all weak. None ive without sin, and it is well for us to remember it ere we cast the first stone. I thank God that in my heart to-night I have not one feeling of condemnation for any human being, however they may have wronged me: and I would rather bless than injure all who, through selfish motives and ignorance, have sought to injure me or, the glorious cause to which I am devoting the best years of my earth-life. This feeling makes me much

happier than when, for a brief moment, I indulge in vindictive and revengeful feelings. Oh yes, I had rather God would hold supreme control in the kingdom of my feelings, than to trust the devil, or evil, with the reign thereof. His laws are peace and good-will, love, sympathy and forgiveness,

#### Suggestions from a Soldier.

Being daily in contact with rebel prisoners of war at Camp Douglas, and having studied their character somewhat, the idea suggested itself to me of bringing the condition of these men before the Spiritualists, and through their aid and the concurrence of the Commissary General of Prisoners, devise some plan to instruct and make better men of these prisoners. It cannot be denied but that there is a vast field for practical usefulness open in these camps of rebel prisoners, and whatever shall be the result of the present conflict, there will still be a duty devolving upon this Government toward the prisoners of war, that will require wise heads and large hearts to perform in order to bring about a restoration of

The rebel prisoners in all the camps of the United States are of the same general character, and their long inprisonment has rendered them much more pliable, or approachable, and no time should be lost by the authorities in taking advantage of this state of mind to approach them with kind instructions, and learn them to orsake their erroneous ideas, and become good, law-abiding men.

The manner in which these men and enemics The manner in which these men and chemies are now dealt with will not tend to make them more loyal than formerly, as they are made to work at various employments, under guard, and what favors they may receive they consider they earn by the "hardest labor they ever done."

That rebel prisoners in our hands are better treated than Federal prisoners in the South, is very true, yet there is much that could be done toward reforming these men, and making them loyal. What course the Government will pursue with regard to rebel prisoners of war remains to be seen; and as the Spiritualists are in favor of progress and reform, a little attention to this important subject at this time would not come amiss, and perchance the Government could be enlightened by them as to the best way to deal with the large number of prisoners—now power-lass, yet still the enemies of our Government.

That this subject may be brought before the National Convention, and that much insteresting commont may be elicited, is anticipated by one

FANNIE BURBANK FELTON, So. Malden, Mass. jun4-6m4 MRS. ANNIE LORD CHAMBERLAIN, musical medium. Address, Il Shawmut Avenue, Boston. 31 Shawmut Avenue, Boston. Dr. A. P. PIRRCE, trance medlum, will answer calls to lec-ture on Sundays. Address, No. 8 Haymarket place, Boston. jun4-3m<sup>\*</sup>

MRS. FRANK REID, Breedsville, Yan Buren Co., Mich.

MRS. E. K. LADD, medlum, No. 4 Stoddard street. jei-Jm\* MRS. FRANCES LORD BOND, care of Mrs. J. A. Kellogg, American Junit-6m\* ecture and attend funerals. Mus. A. P. BROWN'S address, St. Johnsbury Centre, Vt. junil-3m

THE RESURRECTION.-Elliah Woodworth, of Lealle, Bich, will discuss the affirmative of the following subject with any Orthodox minister of regular standing, who will accept the challenge: "That the resurrected body of Jesus Christis the Christian Church personilied." may 7-3m<sup>6</sup> Mns, CLARRIK II. DEARBORN will answer calls to lecture. Address, Worcester, Mass. marl2-6m Augress, worcester, Mass. mari2-6m° Miss L. T. Whitrigg will answer calls to lecture on Health and Dress Reform, in Wisconsin and Hillinois. Address, White-water, Walworth Co., Wis. jan16-† and Dress Actornal for the second sec MRS. F. O. HYZER, box 166, Buffalo, N. Y. mar5-1 MB. and MRS. H. M. MILLER, Eimira, N. Y., care J. S. LOVELAND, Willimantic, Conn. apl1-+ ian9-MOSES HULL, Battle Creek, Mich. B. WHITING, Albion, Mich. jy9-F. L. H. WILLIS, 129% East 20th st., New York. jan2-t THOMAS COOK will speak, whenever desired, (to circles) on ne Setting up of the Kingdom of Heaven, and other reform abjects. Address, Huntsville, Madison Co., 1sd. May 7-3m SAMURL II. PAIST, the blind medium, will answer calls to lec-ture and sit for tests. Address, Henry T. Child, M. D., 634 Race street, Philadelphia, Pa. may 28-4

L. JUDD PARDER, Boston, Mass.

#### NOTIOES OF MEETINGS.

Hospitallan Hall. - Spiritual meetings are held in this all every Sunday, at 10% a. M. All mediums are invited. DR. C. H. RINBS.

jun11-1

DR. C. II, RENES. LOWELL.—Spiritualists hold meetings in Lee street Church. "The Children's trogressive Lyceum" meets at 10H A. M. The following lecturers are engaged to speak afternoon and evening:—Nrs. A. A. Currier, July 3 and 10; J. S. Lovaland, July 17, 24 and 31; Mrs. S. A. Horton, during August; Mrs. E. A. fillss, during September; Neille J. Temple, during Gotober, November and December; Chas. A. Hayden, during January. PLANORTH. MANS. Spleitualita bold meetings in Leyden

Periodra in Academics is the second state of t

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

CINCINNATI, O. — The Splritualists of Cincinnati have organ-ized themselves under the laws of Ohlo as " Bellgious Socie-ty of Progressive Spiritualists," and have secured Motropolitan Hall, corner of Ninth and Walnut streets, where they hold, regular meetings on Sunday mornings and gronings, at 10% and 7% o'clock.

٠,

#### BANNER LIGHT. $\mathbf{OF}$

## Correspondence in Brief.

#### Among the Freedmen.

Among the Freedmen. I have been very busily engaged for the last fow weeks in this beautiful State. Next Sunday will close my labors in the city of Harrisburg, at least until the autumn months. I have succeeded in surmounting the prejudices of the people suffi-ciently to avail myself of the use of the Bethel Church, which, by the intercession and coopera-tion of a trinity of devoted practical reformers, has been at last secured to me; and last Monday evening, June 20th, I met a very goodly number of the colored population and the aforesaid gen-theme within the walls of this primitive building, and commenced my work of apostleship among this people in this beautiful but corrupt metropo-lis. Here are a great number of the freedmen congregated, refugees from Virginia and different parts of the South, and I see now why it was that ere I left my quiet home to brave the storms of public life, a great and mysterious weight of re-monetable. ere I left my quict home to brave the storms of public life, a great and mysterious weight of re-sponsibility came pressing down upon my soul too heavy to long bear, and which I am now-God be praised—enabled to roll off in tides of an-gel instruction to this neglected people. I com-menced my new labor in Marietta, first lecturing in the Town Hall to an assemblage of our own race, and announcing my contemplated lecture in the Bethel Church of that place, the following Sunday evening. The time came, and I was re-warded by the hearty cooperation of the whites, who proved their interest in the cause by filling the house to overflowing, so that many were obliged to stand and listen from the outside. Af-ter our pleasant meeting, some of the most intel-ligent and loyal citizens of the place met me ere I ligent and loyal citizens of the place met me ere I left the town, and expressed their earnest sympa-thy for the work in which I was engaged, giving me a hearty welcome on my return. Though it is true that many of our white brethren turn to me the cold shoulder in this labor of justice to a long-oppressed race, I am rewarded by the cheerful, animated countenances of the few that stand by me, and the honest gratitude of our dark-skinned preferent where invalues of an entropy and arrighter

me, and the honest gratitude of our dark-skinned brethren, whose lively emotions and enraptured countenances are a language not to be mistaken. My whole time is engaged for the present, twice each Sunday. Since my arrival here (June 1st), I have spoken in Exchange Hall for the Spiritual-fists, and other fields are calling for laborers on overy hand. "Pray ye the Lord of the vineyard that he will send forth more laborers." S. Paist has been stowning here for a little time and the that he will send forth more laborers." S. Paist hus been stopping here for a little time, and the most convincing tests have been received by those who can now say, "Whereas I was blind, I now see." The good work is destined to go on, not-withstanding that political prejudices are strong, and bigotry and intolerance prevail. I have ad-hered strictly to my determination to stand aloof from all party policy and narrow sectarianism, and labor everywhere, without regard to sect or party, provided I can get a standing-place-some-times in the little quiet parlor where "two or three are gathered together" in the name of Truth —sometimes in the chapel, the hall, the school-roon, and sometimes beneath the arching skies of room, and sometimes beneath the arching skies of God's great Temple, with the wild birds of the forest for our vocal choir, the leafy wood for our can-opy. May the good seed sown rejoice the hearts of the coming generations, when we shall have passed on to join the army above. M. J. WILCOXSEN. Harrisburg, Pa., June 22, 1864.

#### Eastern Maine.

We extract a few paragraphs from a private letter written by Miss Susie M. Johnson, at Bradley, Me., June 27. In speaking of our friend, H.

B. Emery, Esq., she says: "He has spared neither time nor money in the advancement of what seemed to him true in the philosophy and phenomena of Spiritualism, and philosophy and phenomena of Spiritualism, and as a reward for his labor, has had almost every variety of phenomena as a testimony of his faith. The Davenport Brothers made his house their home for nearly a year, as well as a great many other itinerant exponents of our glorious faith. The Spiritualists of the "Pine Tree State" are allive and in carnest, so far as I have seen them, and are increasing in numbers and influence. One alize and in carnest, so far as I have seen them, and are increasing in numbers and influence. One fact will illustrate of what "manner of spirits" they are: In Old Town, a small country village, there are four churches—Methodist, Episcopal, Baptist and Universalist—mone of which are in running order, except the Universalist, which is occupied by the Spiritualists, That being the only regular meeting they have in it, it is well filled every Sunday—particularly Sunday evenings. I think, accepting that as a precedent, Maine may take a place with Massachusetts and preserve her credit. I have lectured three times every Sunday since I have been here, with one exception—to accommodate small societies who could not afford to have but one lecture a day, but were determinaccommounte small societies who could not afford to have but one lecture a day, but were determin-ed to have that—and they do n't "sleep " while it is being delivered, I assure you. We are all ex-pocting a grand turnout at the three days' meet-ing."



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

#### When will the War End?

This is a question that doubtless passes through many and many a mind, and possibly during every day of the week. It is one of the most natural questions to ask, while such civil and social conulsions are threatened, When is this bloody war to end, and what will be the end of it? Of course it must depend on two things only-men and money. Whichever side can manage to hold out longest, by reason of a supply of men and of means, is the side sure to triumph in the end. We have had experience enough in the matter already to know that we cannot rely altogether on the feeling of patriotism with which we are inspired, but must trust to cannon, and ball, and bayonets, and muscular strength. It is much as it is in a lawsuit: it is not a certain matter that the cause of justice will prevail because it is the right cause: there must be used means and instruments, and we must take all possible advantage of circumstances and conditions.

Now as it regards men-which side will be likely to give out first, the North or the South? According to the census of 1860, and allowing to the rebels all the recruiting ground which either lies in their grasp or is likely to lie there, they have not more than five millions of population to recruit from, while we of the North have at least twenty millions from which to take the material for an army. Allowing that we have, on our side, already had half a million of men placed hors du combat, the rebels have certainly had an equal number: this necessitates, with the waste continually going on, other drafts, which must be taken from an arms-bearing population of not so many as formerly at the South, and not so many at the North either. But after all the men have been taken from each section which can be taken, when the rebel chiefs come down to their last residuum (and that must be not long hence), they will have stroy Lee's army and capture Richmond, and he their last 400,000 men when we shall have our

3,200,000, all capable of bearing arms. in such a state of things? Supposing that the Red River expedition interfered. This would war continues for three years longer, and that have aided Sherman, of course, who would, in each side loses its half million of men as it has that case, have been to-day in Atlanta, and problost that number within the last three years' ope- ably in Montgomery, also. Then he expected, for rations: is there any difficulty in telling whether himself, to have marched entirely past Lee, after there will be anything left of the South, in the way leaving the Rapidan, before the latter could strike of a military organization, and whether we shall him with his force; and again, to have reached have any men left on our own side? We think and perhaps crossed the Chickahominy before the whole question is easily determinable by a Lee; and, still again, to have got over the James view of this sort: the side which can hold out and into Petersburg before Lee could throw men longest in the matter of men, is exactly the side enough into that city to hold it against our aswhich will win in this great conflict between Free- saults. But disappointed as he has been, we have dom and Slavery. It is no more nor less than a much more to hope for in the fact that he seems to contest of sheer strength of numbers. We need | be as fertile in resources and as undying in energy not expect to starve them to death, any more than we can expect to frighten them to death: they must, in their military organizations, be fallen upon with the whole numerical weight of the

North, and crushed beyond all hope of recovery. It is a conflict with arms: brute force on one side

#### Spiritualism again "Exposed."

The New York correspondent of the San Fran-lisco " Morning Call," after giving a sensational account of the wonderful manifestations occurring in the presence of the Davenport Boys, says:

"But after all, the mystery of these manifesta-tions amounts to very little in the eye of common sense, and the whole of the semi-miracles is very easily explained."

He then proceeds to perform the very easy, selfimposed task of explaining, which he does in the following manner:

"The Davenports have acquired the art, by ex-cessive practice, of shrinking up their hands and wrists to so small a compass that, its them as you may, they can relieve themselves the moment your back is turned, do all the marvels you hear and witness, then slip their wrists back into the cords again in an instant."

There you have it; the three thousand five hundred and ninety-ninth exposure of Spiritualism, and equal in its scientific and philosophic acumen, and its brilliancy of elucidation, to each of the three thousand five hundred and ninety-eight that have preceded it. These mediums have been tied by the most expert men in that speciality that could be found; they have had their hands bound with copper wire, each end of the wire being nailed to the floor, and every other guard against deception which human ingenuity could devise has been resorted to, and yet all the manifestations occurred. But it's found out now. The cat is out of the bag, and running up and down the earth; her name is Shrinkage. Tie the hands of the boys as you will, you cannot tie them so firmly but that by the exercise of an art acquired by excessive practice" they can shrink up their hands so as to easily take them from the cords and do all the wonderful things. But how their four shrunken hands can play on a dozen musical instruments at the same time, is not so clearly explained as it might be. Neither can we account for the guitar being floated ten or fifteen feet above our heads, and played upon at the same time, unless it be that the shrinkage of the hands produces an elongation of the arms. But this "easy explanation" accounts for only one phase of manifestations. How about the ninety and nine others? Surely, you will not expect us to believe that the shrinking of a table causes it to rise to the ceiling, or, that the shrinking a person's vocal organs enables her to talk in a dozen languages.

There is one thing, however, we surmise may be true, namely, that the shrinkage of one's purse sometimes causes him to write for the press that which he would not under other circumstances

#### Grant's Operations.

There is little doubt that Gen. Grant has met with many and serious disappointments in his plans and hopes since the present campaign was begun, although his tireless energy only shows that he has not allowed any number of such disappointments to affect his courage or diminish his ardor. He has set out with a determination to dewill assuredly accomplish what he has undertak-

en, if it be in human power to do so. He meant Which side, therefore, can hold out the longer, to have Mobile by this time, but the disastrous as ever.

#### Foreign Secessionists.

If we are to believe the representations of one of the most reliable correspondents of a leading New York journal, we may conclude that the and brute force on the other; and the side which sympathizers with secession, both in Paris and can give the hardest pounding will be the side London, do not count on any further efforts of

#### A Sensation Paragraph.

"An ingenious optician in London has constructed an instrument by means of which he ex-ecutes all sorts of writing on the wall, rapping under the table, and the various other startling under the time, and the virious of the scatting performances which cunning imposters ascribe to the agency of spirits. A hand appears on the canvas, writes a word, and rubs it out again; but neither the hand which writes nor the written words can be found by touch. Only the phantom an obliterate what the phantom has thus writ-

The above item is going the rounds of the press. t probably was manufactured by some penny-areligious" paper. While we doubt very much whether the "ingenious optician" ever existed, except in the brain of the author of the paraone does exist; and is able, by means of an instrument, to do the wonderful things alluded to. Now, we ask the endorsers of this item how they account for the production of rapping, writing, &c., where no instrument is used. A man can have but very little care for his own reputation. or respect for the good sense of his friends, who thus, in such a wholesale manner, condemns as "cunning imposters" the millions of men and women who from personal experience ascribe these things " to the agency of spirits." Is it supposed that instruments similar to that constructed by the "ingenious optician in London" are in the hands of a million or more persons in the United States? It strikes us that an instrument in such general use could not have required any very great ingenuity, after all, to construct. These phenomena have been exhibited a dozen or fifteen years. How singular it is that they should have appeared for so long a period before the instrument was made that roduced them.

#### A Test Verified.

It will be remembered that some months since our Message Department contained a communition from a spirit giving the name, "Patrick Welsh," stating that his family was in great want, which statement induced Dr. Andrews, of Albany, to institute some inquiries, which resulted in his finding the family precisely as stated by the spir-Subsequently the spirit came again, thank ing Dr. A. for the relief he had afforded his fami ly; and in reply to the question whether the children had a mother, said, (as published in our pa per of Nov. 28):

per of Nov. 29): "Ah, they have. They won't have her long. That's it—they won't have her long with them, they tell me. Ah, they'll always have her to work for them, but not where she can work with the hands to support them, as she does now. So they tell me. Medical men in the spirit-world tell me she won't stay long on earth."

To show the correctness of this, we subjoin a letter we received from Dr. Andrews, under date of April 26, which has not been published before, on account of having been mislaid.

account of having been mislaid. EDITOR OF BANNER OF LIGHT—The wife of Patrick Welsh, who, he stated, was not long for this world, is now disembodied. Many here cried "humbug," and declared that Pat was not dead, so-and-so had seen him; but it appears Pat knew best, and three months or more ago, said he was dead, that his family was destitute, and that his wife would soon die—all of which statements, in-vestigation and subsequent events have proved true. I gave his family some seventy loaves of bread, and caused them to be helped otherwise; but I was ridiculed because I stated what was true, namely, that I found them out wholly through but I was infinituded because I stated what was true, namely, that I found them out wholly through the agency of Pat, who was a spirit, and gave me my information in the columns of your paper. E. ANDREWS, M. D.

#### Thomas Paine's Repentance.

A correspondent asks if the stories circulated to the effect that Thomas Paine experienced a "deathbed repentance," and also repudiated 'the works he had written, etc., are true. Our answer is, No! and we do not believe there is any true evidence to refute the assertion. But we will give the testimony of Thomas Paine himself on the subject. We find it in a scientific work, called "The Philosophy of Creation," given by the spirit of Paine through the mediumship of Horace G. Wood. In alluding to the many falsehoods which were set afloat after his departure to the spirit-world, he

says: and believed by the r It is

#### JULY 9, 1864.

#### The Charm of Variety.

It should be a source of pleasure to all of us, that Nature nowhere repeats herself-that there is no end to her variety and versatility. Wero we to fall upon the second of some object whose first view had so enchanted us, we should cease to take any further pleasure in either. Surprise is quite as much a means of development for the soul as observation itself is; and we should find the pleasure arising from surprise to be very much blunted, if we stood in fear continually of meeting with something which is the very counliner as a sensation paragraph. We cut it from a terpart and fellow of what has been met with before. As with external nature, so with character; there is no end to its variety, and therefore no limit to our delight in its contemplation. How graph, we will admit, for a moment, that such a many of us wish, in our hearts, that all men were constituted thus, or thus; when, could we be gratified in our wish, there is no doubt that the world would be unendurable.

> The various peculiarities of human nature must have something to come in collision with, before they will give forth their best sounds. One man must find his opposite; one set of faculties must be fitted into another set which is exactly adapted to their productive reception. The calm man is made calm by being obliged to test his temper in the presence of irritable persons. A sweet disposition takes on its sweetness by being compelled to put up with the harsh and crabbed traits of its opposite disposition. We have nothing, and get nothing, except by being subjected to tests. Opposition calls out what is valuable and desirable. The man who goes through the world without conflicts and trials, is but half developed. And all these results, so desirable and so necessary, proceed from those various traits of character which are to be found in men, without which we should all of us live in a state of vegetation rather than growth, and go forward on a dead level alone. Instead of regretting what seems to the many of us as confusion only, we ought to feel grateful for this everlasting variety in unity.

#### The National Convention-Appoint your Delegates.

A general interest is pervading the ranks of Spiritualists in regard to the National Convention, and delegates are being appointed. We hope that no city, town, or village will fail to be represented. Choose your delegates now, and so make sure of a voice at Chicago in August. Where more than one can be sent, let it be done. We cannot over-estimate the great good that must result from a meeting of strong, progressive, humanitarian minds. The present distracted state of our country will, ere long, develop a condition of affairs which will call for an army of laborers whose mission will differ from that of any now in the field. These workers are to come from the ranks of Spiritualists, and we believe this Convention will be one step in that direction. • We would, therefore, deeply impress upon our friends the importance of prompt and decisive action so far, in the first place, as to appoint delegates, and in the second place, to see to it that broad and comprehensive measures are adopted-such as shall receive their hearty coöperation in being carried out.

#### Picnic at Medford.

The Spiritualists of Charlestown and a few from other towns held a picnic gathering in Medford on Thursday the last day of June, under the superintendence of A. H. Richardson, Esq, of Charlestown.

The Medford cars on the Boston and Maine railroad, took on board about five hundred picnicers. Mr. Merritt, the active and faithful superintendent of the Boston and Maine road, was at the depot to see that every ticket holder had a comfortable seat and all things went right. Mr. Merritt carried us to the grove for ten cents each and brought us back for ten cents each. The proprietor of the grove charged us twenty cents each for the use of the grove.

On our way to the grove, after leaving the depot in Medford, Mr. Theiler, who, from his greenhouse, supplies Bostonians with many beautiful

I send you another subscriber to your interesting paper. I am trying to get the BANNER into general circulation in this part of the country, and am in hopes to send you more names soon. We live on the borders, where rebels and bush-whackers continually annoy us, and we are obliged to watch our homes and stock day and wight still L cannot do without the RANNER. night; still I cannot do without the BANNER. It. invigorates the mind, and aids us in marking out our present and future course of life. There have been circles held in my house for three years past, and we have learned many things that have proved of the utmost importance to us during this ÷

### Marmeton, Kansas.

#### The National Convention.

I have noticed in the BANNER that a National I have noticed in the BANNER that a National Spiritual Convention will be held in Chicago, in August. Humble as I am, I heartily approve of the move, and hope it will be attended and con-trolled by the best men and women who profess to be Spiritualists, and who will work together to be Spiritualists, and who will work together earnestly and honestly to lay a foundation other than hath been laid by man for our beautiful philosophy, and upon which will be built a tem-ple endowed and dedicated to the highest uses and principles of human life. That Spiritualism does already embody the principle of a philoso-phy which will ultimately supersede all other reli-gious systems, no intuitive mind can for one mo-ment doubt. But while it is imperative for the best minds who embrace this new philosophy to attend that Convention, would it not also be adattend that Convention, would it not also he ad-visable to have some of the best mediums attend, to give proofs of the fundamental idea of spirit-life. I hope you will suggest the propriety of test mediums being present. L. U. REAVIS. Beardstown, Ill., June 23, 1864.

#### Spiritual Food Preferred.

I had rather go without a part of my daily food than be deprived of reading the BANNER. I have taken it since the commencement of its publica-tion, and I have lived to see many that ridiculed me for leaving a sectarian Church, become happy believers in the Spiritual Philosophy; hence the reward for my labor has been abundant. Although I am poor in purse, and not long for this world, I feel rich in the prospects of the future, knowing for myself that the change called death is merely putting off the old man with his deeds, and put-ting on the new man for a better life. Milwaukce, Wis. D. VANKIBK. taken it since the commencement of its publica

#### EVENING PRAYER.

#### (From the German-For the Boston Post.)

The evening hour is sweetly calm, And soothing is the twilight dim, Tis then that winged warblers warm Our hearts with their sweet evening hymn.

The flowers, indeed, can only glow, Condemned to silence from their birth; Yet still in silent prayer they bow, In gratitude, their heads to earth.

Wherever falls the evening dew, Is prayer. It rises in the foam Of ocean, and pervades the blue, Until it reaches heaven's high dome.

From every object prayers ascend, All things to their Creator bow, And with their prayers this warning blend: "Oh, son of man! pray, also, thou!"

The frames of four iron steamers for the Government have just been crected at Chelsea.

that takes the insignia of final triumph.

Their means is the next point of consideration. These comprise money and modes of communication. In a vast country like that in which they France. It is not, says the writer, at all probable fight, they must have at their hands perfect means that Napoleon will again make overtures of mediof rapid communication between their armies, and between their armies and their resources, or they soon become helpless. Now we know that their system of railroads is a pretty much used up system already, and that it cannot be replaced by all their ingenuity when once it has gone to the dogs. And without railway communication, they must either stand and fight their last series of battles, or else disperse and give up the whole undertaking.

Then as for money-we know that France got along very well under military rule without money, and we believe the rebel chiefs can do quite as well, if not better, having a rich agricultural region at their command to support them. They can do without money, other than the printed rags

which they manage to make subserve their purpose, but we cannot; for theirs is not a social system, in any sense of the word, dependent on order, whose peaceful and regular conditions cannot be into chaos again. They have nothing now to lose. and we have all. Therefore we must pay our way with money, no matter whether earned or bor-

rowed. According to a late official statement of the Secretary of the Treasury, we owe to-day the sum of seventeen hundred millions of dollars; if we go on in a state of war, that amount cannot be more than doubled, since we are beginning to defray a portion of our current expenses by taxation, and a great many expenses to which we have already been subjected, we shall not be likely to have to meet again. In the case of a navy, this statement is especially true. The question, then, resolves itself simply into this-can we shoulder a debt of three and a half thousand millions of dollars, allowing that the war continues for another three years? We think, with our large agricultural domain, with our mineral wealth, with our unusually active and enterprising population, there is very little danger that we cannot extricate ourselves from such a debt in a few generations. And thus,

#### The Rebel Treasury.

all things considered, we see no reason to doubt

the final issue of this contest.

What appears to be a little strange, is the fact that the rebel Secretary of the Trensury, Mr. Memminger, should have vacated his post just when the treasury was entirely empty and he had nothing more to do. He must be a remarkably honest man who will not keep his official post one moment after it becomes a sinecure. Such Mr. Memto be made for it.

France to offer intervention between our Governent and the rebels, nor on England's presuming to do anything without the help and leadership of ation in our troubles, even if England should express a desire for him to do so; and, without him, we may certainly conclude that England will not. The policy of the two Governments will be to let us alone, and wait upon the procession of events. That would be, by all odds, the wiser course, even if we were not convinced that there will soon be plenty for France and England to attend to in European convulsions, without taking an impertinent interest in affairs on this continent.

#### Schools and Politics.

A great stir is made in the city of New York, just now, as there certainly should be, over the discovery of the disgraceful fact that the ward politicians, who have in their hands the appointment of the teachers in the public schools, do not appoint such teachers, whether male or female. until these latter agree to pay over to them a cerindustry, production, and an honest division of | tain per centage of their salaries! This is the old what is possessed; while ours is a civilized state, game of low politicians, introduced into the public school system. If it is to be permitted, that ruthlessly disturbed without throwing us all back will be the end of everything like education. Once poison this fountain, and all the streams will be corrupted at once. We do not wonder there is so much excitement in New York, over so disgraceful a discovery, and that the more intelligent journals are calling out for a total divorce of the system of popular education from the author-

ity and overseership of the State.

#### Weather.

We had some weather, a week ago. The last Saturday and Sunday of June were "stunners." Such heat is not remembered even by the oldest inhabitant. All through June there had been not a drop of rain, and those two awful days coming after the month's drouth, made the thing next to an impossibility. Yet it had to be borne, fearfully as the most of us suffered. In New Haven, we hear of the mercury's having gone up to a 114 degrees! It was almost everywhere from 95 to 100 degrees. The sudden change in the temperature, however, led us all to suppose that rain was close at hand; it missed us, for all that, and we are only looking patiently for it at the close of the New Dispensation, whenever that may be. But we confess we never heard of such weather in

#### Vacation for our Free Circles.

June.

Our friends and the public will bear in mind that our free circles will be closed from the 16th of July to the 1st of September, in order that the medium and others can have their annual vacation, for the purpose of recruiting their healthminger has shown himself to be, at any rate; but which is an important consideration, especially at it happens to be honesty according to the rebel this season of the year. Please mention the above standard only. That may require some allowance facts to your friends, so they will not call and be disappointed in finding no circle.

world, that I died a most excruciating and horrible world, that I died a most excruciating and horrible death; that my screams for mercy, and prayers of repentance, were so loud as to deafen all other sounds within a 'quarter of a mile of the "hovel" in which I died.' It is said I desired a priest to be called in, that I might be prayed for, and find fa-yor in the sight of God; that I denounced my writings, etc., etc., to infinity. I now take occasion to pronounce these asser-tions and records as uiffully and maliciously false. I died quietly and calmly, with little pain, and no terror. I felt supported and sustained in my dy-ing hour by a consciousness that my life had not

terror. I felt supported and sustained in my dy-ing hour by a consciousness that my life had not been in vain, and that I had lived and acted as an *honest* man should. I was too *independent*, too reckless of the favor of the world, to purchase it by being a hyporite. What I believed, I would speak, and no mortal could prevent it. I believed the world to be in error, as I still do. I *fought* those errors, and I still intend to fight them, and may be able to throw some truths before the world, that will give an innet us to religious incurv." that will give an impetus to religious inquiry."

#### The Davenport Sisters

Closed their public exhibitions in this city last Saturday evening. During the week, though "a heated term " operated against them, quite a goodly number of our most intelligent citizens were in attendance and manifested the most intense interest in what transpired. The superficial cried 'humbug!" they attended the scance as onewould go to a place of amusement, having not the der the management of Mr. N. Kimball, is just remotest idea beyond the fun of the thing. But the place at which to be well accommodated. All the deep, thinking minds saw at once that great you will have to do is to get on board the Eastern truths might underlie these seemingly rough and Railroad cars-which are always cool and comrude evidences of an unseen and intelligent power. | fortable this hot weather in consequence of run-They freely admitted the honesty of the mediums. the genuineness of the phenomena, and attended hours you will arrive at the East Salisbury Depot. private scances, in order to test more fully than could be done publicly, the claim that spirits performed the wonderful things they saw and heard. We are pleased to know that much good has been charming watering-place becomes better known done by this visit of Mrs. Lamb and Mrs. Colie, to the public, it will be a general resort during and trust that they may be induced to repeat it at some more favorable season of the year, when our citizens are more generally in town, and the temperature of the weather is more favorable for an evening sit down.

#### Special Notice.

The public are requested not to forward any sealed letters to our care for the medium to answer, at present, as her health will not allow her to sit for the purpose of receiving responses to such letters. Letters already sent to this office for answer, we shall retain for awhile, in the hope that the medium may soon be able to answer them. If not, they will be returned agreeably to our standing notice. Due notice will be given when the medium regains her health sufficiently to resume her duties in the holy calling for which she has | Had a social gathering, or "Strawberry Festival," been chosen by the angel-world.

This able co-worker has just finished a course of Sunday of July in Painesville, Ohio, the third Sunday in Cleveland, the fourth Sunday at Kelly's Island, the fifth Sunday in Sturgis.

bouquets in the winter time, voluntarily gave to the party a large quantity of beautiful fragrant roses as it passed by his garden. About one thousand person were on the ground. Speaking, singing, dancing, walking and talking was the order of exercise.

Remarks were made by Mr. A. H. Richardson, who presided, Mrs. Rudd, Mrs. Albertson, Mrs. Paige, Miss Mudgett, Mr. Giles, Mr. Danforth, Dr. Rines, Mr. Pardee, Mr. Wetherbee, Rev. Mr. Thayer, Mr. Hutchins, Mrs. Ricker, Mr. Coolidge, Rev. Mr. Davis, Mrs. Danforth.

The day was pleasant but dusty. The grove is tolerably good for the accomodation of about one thousand persons, but it sadly needs raking over. sweeping and cleaning. The exercises of the day were interesting, entertaining and satisfactory to all present.

The speaking was largely on the subjects of War and Peace. A very intense feeling was at times manifested by both the speakers and hearers-some for war, and some for peace-but mostly for war. A. B. C.

### A Fine Summer Resort.

Reader, one of the finest Beaches on our coast is Salisbury Beach; and the Atlantic House, unning so near the seaboard-and in less than two where Mr. Kimball has teams to convey passengers to the Beach. It is one of the most delightful rides out of Boston possible. When this summer months.

#### Emma Hardinge.

Miss Hardinge is meeting with favor in Nevada Territory, as will be seen by the following notice which we clip from the Washoe Star of May 21st, printed at Washoe City:

"Miss E. Hardinge lectured at the Court House, in this place, on Thursday evening last. Subject Immortality of the Soul. Miss Hardinge is cer-Limmortanty of the Soul. Also Hardings is cer-tainly the best female orator we ever had the pleasure of hearing. She will favor us with an-other lecture on Thursday evening of next week. Subject—The World of Spirits. We can promise our friends that they will be well entertained if they favor her with their presence, at that time.

#### The Parker Fraternity

on Wednesday evening, June 29th, at their hall on Washington street, at which a large party of both sexes were present. The most pleasing feature, however, was the presence of so many young lectures in New York. He speaks the second people, mingling with the grey haired grandmothers and grandsires. An indulgence in strawberries, ice cream, dancing, and social conversation speedily whiled away the happy hours.

### J. M. Pecbles.

### JULY 9, 1864.

### ALL SORTS OF PARAGRAPHS.

D" Bro. Willis's beautiful lecture will be found in this week's BANNER, in which he discusses, with a heartfelt nobleness of soul, the question," Have we a faith worth living for, worth sacrificing and suffering for?" Read it, for it will do you good. Jane M. Jackson's essay on "Reformation," contains some noble thoughts which appeal to the reasoning mind. The communications from the invisibles on the sixth page are interesting and instructive.

MIT In our next paper we shall print Mrs. Frances Lord Bond's able address before the Convention of Spiritualists, held in this city during anniversary week, on Spiritualism and kindred topics. The address was received by repeated demonstrations of approbation by the audience. Also, No. 18 of C. B. P.'s interesting series of articles on "Ancient and Modern Spiritualism." And the following week we shall print a truthful " Sketch from the Roadside of Life," by Addie Hitchins.

Dr. King's cool soda and excellent medicated beer are most delicious luxuries, these hot days. Reader, just drop in at 654 Washington street, and draw on the "Arctic Cooler" for what suits you best, and we will guarantee that your draft will be honored with as much coolness and politeness as some can use when charity asks an alms. If you are sick, you can find there the medicine-if any you need-that will help you.

The Cincinnati Times says a poor German woman, whose husband returned from the three years service with one of the newly arrived regi-ments, was so overjoyed to see him that she be-came insane, and has since been sent to the Lucame insane, a natio Asylum.

It seems to us that those persons who in their haste to lay all manner of evil to the charge of Spiritualism, and declare that rigorous legislative action should prohibit any attention being paid to it, because, as they say, it leads to insanity, peoples our lunatic asylums, &c., should turn in another direction. Why don't they attempt to stop the return of husbands from the war, on account of this instance of its results? Surely, it would be as consistent for them to exercise their guardian care in the one case as in the other.

nant at the course pursued by a Boston editor in relation to the Davenports, and ventilated his feelings by declaring that the editor was down on everything that was truthful and patriotic. "Read his paper," said he, "and adopt the opposite of what he advises, and you are sure to be right. He's down on everything-" "Yes," chimed in Prude, "everything but his knees."

The rush of immigrants to New York is unparalleled. Within twenty-four hours, ending at noon June 22d, five vessels came in, bringing 3234 passengers, all from Liverpool.

The London "Spiritual Magazine," and the "Spiritual Times," have just favored with a place in the reception of one thousand sick and wounded their columns the bogus account of "Spiritualism soldiers. at the White House," at Washington, crediting it to the Gazette of this city. It was long ago pronounced untrue.

DIGBY is luxuriating in the country, and spends half of his time in a berrying ground. So says Jo. In the language of the times, "we wait to have the news officially confirmed."

The Metropolitan Horse Railroad Co. have petitioned for leave to run ten dummy engines through the city. It will be something new for us to have horse cars run by steam.

JO COSE, whose orchard is suffering for want of rain, says he shall turn his attention this season to raising dried fruits. He has several dried apple trees already.

The London Spectator says the masses in England know nothing at all about geography, and the educated classes know very little.

The Paris papers think the recent battles in America surpass everything of which history furccount Xerves, Darius, Tamerlane AS BUY Attila, led larger annies into battle, but never did these armies fight for weeks together, without giving signs of lassitude or discouragement.

APPOINTMENT TO THE NAVAL ACADEMY .-llon. George 8. Boutwell notified the candidates for a vacancy at Newport to appear at the State House on Saturday, to be examined by a committee consisting of George B. Emerson, LL. D.; Prof. A. Crosby, of the Salem Normal School; B. G. Northrop, Agent of the Board of Education; Dr. Anson P. Hooker, and Capt. Green, of the receiving-ship Ohio. Edward W. Hench, of Dedham, was the successful candidate. The examination related to physical and mental powers, as well as scholarship. Such a plan will secure a higher order of talent for the naval and military academies than the old mode of appointment by patronage and favoritism. The present graduating class at West Point entered ninety-six, and now numbers twenty-seven. If proper care was taken by members of Congress to select the most worthy and competent young men, ninety per cent. of those admitted would graduate.

The Siamese twins have each a house a mile from the other. They live in each it house it finds from the other. They live in each three days al-ternately, and each twin is boss in his own man-sion, the other becoming for the time merely a silent partner. One has eight and the other nine children. The Nashville Telegraph inquires what Gen. Sherman would do if one were disloval and had to be sent South, while the other remained loyal.—Exch.

We do n't think any such event possible; they are as strong union men as we have in the country.

MARYLAND & FREE STATE .- The State Convention, now in session, has passed a bill which abolishes Slavery in the State of Maryland.

Since Grant's flanking movements, "flanking" is the term used by the soldiers to describe almost everything. A brave fellow the other day told a correspondent that he saw a shell coming, but 'had n't time to flank it." The shell had flanked him and taken off one of his arms.

The pirate Alabama, having been refitted by her English owners, is again distroying our shipping.

It is said by those who have tried the experiment, that coal oil will speedily destroy caterpillars, by dropping a little on the nest.

The Portland Transcript says that army drawers are given out by contractors in that city, to be made at five cents per pair. A woman sewing all day could not make more than ten cents a day. A friend of ours recently became highly indig- If the thread given out with the drawers falls short, as it is apt to do, the poor seamstress is told she must supply the deficiency.

> Amesbury and Salisbury both voted on Monday not to consolidate and form the new city of Merrimack, as the Legislature said they might, The rate of taxation in Salisbury this year is but \$8.50 on the thousand-doubtless the lowest in the State.

An observer of the female sex thinks a lady sometimes gets as much intoxicated at her glass as a toper does at his.

The barrack buildings, at Readville, are being thoroughly cleansed and repaired, preparatory to

The Count de Paris married the Princess Isacella, of Spain, on the 30th ult. The Count is a Bourbon, and was an officer in the United States army, during General McClellan's peninsula campaign.

The Spanish Government has disavowed the acts of its agents in Peru, and withdrawn Admiral Pinzon, who is succeeded by Admiral Perry.

More than ten suicides take place every day in France. Last year four thousand persons committed suicide. THE HERALD OF HEALTH.-Dr. Trall has dis-

posed of his business interests in New York, remaining in charge only of the editorial department of the Herald of Health. Messrs. Miller and Browning will continue the financial management.

Dummy steam-engines are used on the streetrailroads of Philadelphia, and the Metropolitan road, Boston, have petitioned for the privilege of using the dummy. A Committee of the Board of Alderman have visited Philadelphia to witness the operation of the engine. It condenses all its steam, consumes all its smoke, and in no way interferes with the ordinary travel of the street.

#### LIGHT. **BAN NER** $\mathbf{OF}$

#### More Answers to Scaled Letters.

Many of the readers of the BANNER will recollect, in the BANNER of Feb. 20th, a letter purporting to come from Howard F. Hale (who was killed in battle in Louisiana, in 1863,) to his father, in which were several striking and convincing tests of spirit-communion.

The article alluded to awakened much interest. Many letters were written me from different parts of the country, and many called upon me to learn more of the particulars, and to learn how to send to their spirit-friends.

I afterwards wrote another letter, sealed securely as before, asking more questions of my son. I asked him if he could now tell me where his grave was. I asked him what became of his diary and gold pen. I asked him if he was often with his mother, I also inquired if his cousin, Juliette Loomis, and Cornelia Andrews desired to communicate with their friends.

The communication I sent only asked questions of Howard F. Hale, and no other.

In due time I received the following reply: "Spirit-Land, April 18th. DEAR FATHER-I have been wishing to write

again, and have impressed you to write to me. Father, as I told you before, I cannot give you any different directions as regards my grave. If one has a friend with them to attend to those things, it is very well; but each one has so much on their own mind and hands, that they do not As far as I can tell, it looks so; but I could tell you better through a clairvoyant medium. But, fath er, it would not be any satisfaction to you, as you could not recognize it now, and why should any one care for the body after it is laid aside? It has done its duty. I am a man in form, thoughts and feelings as much as when dwelling in the physi-cal form cal form. As I said, I do not know what became of my

things. I see you have received part of them. My diary, gold pen and letters were all together; but I do not know what became of them all. The friends will try and write. We are often

with you. Father, why should you have any doubts? Is

there not enough given to convince any one? We do not say all that is called spirit-commuwe do not say an enter in chief spirits, for what we can do, spirits in the earth-form can do. It is very hard to say where the mind leaves off and Spirit begins; yet, that we can communicate with you correctly what is sent in this letter is a proof. Little things are the best proofs. Your son, HOWARD F. HALE. To my father, David B. Hale."

Then follows on the same sheet the following communications, entirely unexpected:

"DEAR COMPANION OF MY EARTH-LIFE-With pleasure I hasten to communicate. I am often with you. I am very happy, so are all the friends. We often talk of old times, and look for-ward to the time when you will join us. All the

friends send respects. Howard says he thinks he was rather unjust in his judgment of his step-mother, and would wish that all unpleasantness in the past may be forgiven and forgotten. Your true friend, MARIA HALE."

"Yes, dear Uncle, I would like to talk with them all, if they would only give me the opportu-nity. Tell them I am happy, and often with them. JULIETTE LOOMIS." TWO HUNDRED OF THE MOST DISTINGUISHED MUSICIANS, ORGANISTS, and

"I would like to talk with mother. Oh ! why "I would like to tak with mother. On ; why can't she believe that I am with her when she dreams about me! It is truly our spirits talking many things to learn, and so much to do. CORNELIA ANDREWS."

"We will all try to communicate through the We will be with you. Your son, HOWARD." Dial."

I know that some persons are skeptical about the answers to sealed letters, and: claim that the medium must have opened the letters in order to answer the questions so correctly.

I have tested this matter in a manner entirely satisfactory to me. I visited the rooms of J. V. Mansfield, in Boston, to see and know for myself. He showed me numerous sealed letters not yet answered. Some of them were rivetted together with numerous small copper rivets; others were sewed together with small brass wire, the ends brought together and fastened to the letter with sealing wax, and a private seal put upon it. Such letters were answered as readily as any other.

All sealed letters were numbered and arranged All sealed letters were numbered and arranged in alphabetical order, according to the names of most distinguished musical critics and amateurs. Stimulated the writer, and then when Mr. Mansfield felt the influence come upon him, his hand would be di-the addition of still farther and more important improvements, they had the satisfaction, near the end of 1862, of presenting to influence come upon him, his hand would be directed to one of the letters, and he would rapidly write an answer. At three different times I wrote letters, doub ling them into a very compact form, and asked Mr. Mansfield to answer them while I held them in my hand. He did so. He barely placed the ends of his fingers on the paper for a few seconds, when there was a slight, tremulous motion. He then hastily seized a pencil and paper, and answered each question I had written in the three letters: and also answered some mental questions, much to my surprise.

The Great Indian Catarrh Remedy I seturing thousands of those afflicted with a cold in the head, I or Catarrh. It excites action without inflammation, and is the only remedy yet discovered, whether in the form of a injuid or a smut, that does not aggravate the discase. It does not re-quire the recommendation of Congressmen to make it scill, but by its own merits it hads a rapid sale and recommendations among those afflicted.

among those atilicited. Die. HIGGINS-Sir: Please send me one more box of your Indian Charrh Rienedy. I have been atilicited with a trouble in my head for years. Last fall I went to Milwankce, and em-pleyce a prominent physician to dector me. Did no good. I grew worse. I applied to physicians in my own town, and was fold I could not to helped. About three weeks since I wrote to you for a box of the Indian Catarrh Remely; commenced using according to your directions; in a few days I began to gre better, and am now able to be about the house. I have more faith in the poor old Senaca's remedy than all else, and think it will cure me.

Sent by mail on the receipt of 50 cents and a 3-cent stamp. Address by mail, DR. A. J. HIGGINS, Box 1909, Chicago, July 9.

# EMANCIPATION PROCLAMATION: LIBERTY AND FREEDOM OURS I AN AGENOY FOR THE THOUSAND!

ET Men, Women and disabled Soldiers desiring an Ageney, will please address, for further particulars, MRS. F. A. LO-GAN, MCHENNY, MCHenry Co., 11. July 9.

For Sale Choup 1-Only \$201 A "PORTABLE PRINTING OFFICE." Any one can print with it in lnk or gilt. For want of use, I will scill it cheap-only \$20. Includes Portable Press, Types, &c., &c., Everything necessary to do your our printing. Address for particulars, Box 21, THOMPSONVILLE, CONS. July 2.

THE MISTAKE OF CHRISTENDOM; OF, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY, BY GEORGE STEAKSS. "The Truth

OR. JESUS AND HIS GOSPEL BEFORE PAUL AND CHIRISTIANTY. By GEORGE STEAKS. "The Truth shall make you free." PART 1.—What Lee Church has had to do with Jesus. TART 1.—What Jesus had to do with Christianity. PART 11.—What Reason has to do with Christianity. PART 11.—What Reason has to do with the Gospel of Jesus. "The author of the above work, after statling the pretensions and character of the modern Christian Church, proceeds to argue that Jesus of Nazareth was not, and never proceeds to be, such a Christas is clahned by his worshipers, and that the system of doctrines and of ceclesiusticism, commenty called Christianity, did not originate with Jim, but with Taul and later writers; hence that the common supposition, that Jesus was the founder of the existing Church, her ordinances and doctrines, is a stapendous midske of Christianator and honest rimes, is a stapendous midske of Christianator and honest inter writers; hence that the common supposition, that Jesus mat his blographers, though sincera and honest need and that be was a pre-eminent example of humanity, and a medium of Clesital Reviations. In discussion, do the father of all Goodness—Nature the Method of Divino Beneficence—and Heaven the Fruit of Virtue. "The author displays much ability, research, insight and in genuity in maintaining these positions; and we judge estab-listes the nore important part of them beyond refutation..." *A. E. Arelon, in the A. E. Sprithalisi.* "We think the author has succeeded in establishing a very important point."—*Heraid of Progress.* 

Price \$1; postage 20 cents. For sale at this office. July 9.



MASON & HAMLIN, BOSTON,

IS RECOMMENDED BY

Of America, as ungestionably far superior to all other similar instruments. Among those who have given written testimo-nials to the superiority of THE CABINET OBGAN are such men and musicians as

LOWELL MASON.

THOMAS HASTINGS, WILLIAM B. BRADBURY, GEORGE F. ROOT, HENRY S. CUTLER,

GEORGE W. MORGAN, JOHN ZUNDEL, L. M. GOTTSCHALK,

AND OTHERS Embracing a great part of the musical talent of the country.

It must be readily admitted that an instrument which received the indorsement of such an array of the most competent musical judges, must possess most decided points of excellence and superiority, and a careful and candid inspection will satisfy any one for himself that such is the case. In 1853, Messrs. M. & H. commenced the manufacture of im-

proved Melodeons. They studied constantly the operation of these instruments in all their parts and conditions, and, by employing the best workmen that could be obtained, and encouraginging the next working that being be obtained, and encour-aginging them to excel in their several departments, they were enabled to make valuable improvements, till in the Fall of 1855 they introduced to the public the ORGAN HARMONIUM, which was a decided advance upon any similar instrument the musical world the now justly celebrated CABINET ORGAN, which for the following reasons is manifestly preferable to all other instruments of the Melodeon or Harmonium kind, and but little inferior to the costly pipe Organ, except for the larger class of churches and audience-robms :

IMPORTANT TO REFORMERS.

#### JUST PUBLISHED,

5

THE HYMNS OF PROGRESS: BEING a Compliation, Original and Select, of Hymns, Songs, and Readings, designed to meet the progressive wants of the age in Church, Grove, Hall, Lyceum and School, BY LEVI K. COONLEY.

the age in Church, Grove, Hall, Lyceum and School, BY LEVI K. GOONLEY. This very neat and most excellent collection should be in every family whose feelings are the least interested in the de-velopment of the times. It is without the music, but largely adapted to tunes in popular use. Where unusual music is re-quirted, reference is given as that it can be obtained. The "Reasons for publishing this ald to Melody," the author says: "In traveling for the bast seven years in various sections of our country, and attending Progressive Meetings, the want of more general singing to praduce a oneness of feel-ing has been very apparent. When offering, in such places, the works inviting the inusic attached, the reply often comes: "We are not nequalized with music give us a book of ilymns and Songs without music, adapted to familiar tunes and well-known metres, of convenient is a and comparatively low in price, and we should like it better." On the other hand, many of the Leaders of Choirs say they prefer the works separato from the music, and in large-sized type; that they choose to usel; that very frequently the works to be sung, as they wish, are in one part of the book and the music in such as they meet, in part, these deficiencies." Select feadings at the commencement and closing of meet-ings is a common practice, and gives a variety of exercises that cannot well be dispensed with in the present demands of society. Waten any of the words have been taken from copyrighted

noclety. When any of the words have been taken from copyrighted works with music, the author's name is given, and reference made to where the music or work containing it can be ob-tained, so as to give a wide-extended notice of such publica-

tained, so as to give a wide-extended notice of such publica-tion. Nothing is given in the HYBNS of PROGRESS that can give offence to any true Reformer in whatever department he or she may feel it a duty to labor. The first one hundred pages are nearly all occupied with the Hymns niapted to Tunes in common use throughout the country, and the rest of the work is classified as follows: Te Mark be Born Again-Being Hymns and Songs concerning the clasuge from carth to spirit-life, in various metres. Miscilany-Bieling selections in various metres. Mark Biossons and Fraits-Designed for the use of Lyceums, Schools and FraitVitles, in various metres. Songs-Offering of the Affections. Union Pearla-Songs, patriotic and sympathetis, of our coun-try and its defenders. Sciect Readings-For opening and closing meetings, and for private or social gatherings.

TW Wm. White & Co., Publishers. 12 mo., 224 pages, large type; cloth bound in various colors. Price 75 cents, postago 12 cents. For sale wholesale and retail at this office. Je 25.

#### SECOND EDITION

A SPLENDID VOLUME, ENTITLED,

POEMS FROM THE INNER LIFE!

BY MISS LIZZIE DOTEN.

TillE quick exhaustion of the first collion of these beautiful Poems, and the rapid sale of the second, shows how well they are appreciated by the public. The peculiarity and in-trinsic ment of the Poems are admired by all intelligent and liberal minds. There had long been an earnest call for the re-publication in book form of the Poems given by the spirit of Poe and others, which could not be longer unliceded, hence their appearance in this spiendly volume. Every Spiritualist in the land should have a copy.

A Word to the World (Prefa-The Prayer of the Sorrowing, The Song of Truth, The Bong of Truth, The Song of Truth, The Song of Sigurd and Gerda, Kepler's Vision, The Embarkation, Kepler's Vision, Love and Latin, Love and Latin, PART II. The Spirit-Child, [By "Jen-nle,] The Revelation, Hope for the Sorrowing, Compensation, The Eagle of Freedom, The Eagle of Freedom, The Eagle of Freedom, The Cralle or Coffin, [Poe,] Little Johnny, "Birdies" Spirit-Song, My Spirit-Home, [A. W. A Sprague,] The Mysteries of Godliness, Sprague,] Sprague,] Stribule Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Mysteries of Godliness, Sprague,] The Street of Easth, [Poe,] The Street of Easth, [Poe,

EFF BOOKSELLERS throughout the Loyal States and the British North American Provinces are hereby notified that the Publishers are ready to receive orders at the usual discount to the Trade.

the Trade. Retail price of the full gilt edition, 81.75; postage free. Re-tail price of the edition in cloth, 81.25; postage, 16 centa. Published by WILLIAM WIIITE & Co., 188 Washington street. Boston. tf April 2.

#### FOOTFALLS

BOUNDARY OF ANOTHER WORLD. W1711 Narrative Illustrations. By ROBERT DALE OWEN, formerly Member of Congress, and American Minister to

VV formerly Member of Congress, and American American Naples. "As it is the peculiar method of the Academy to interpose no personal judgment, but to admit thoso opinions which appear most probable, to compare arguments, and to set forth all that tany be reasonably stated in favor of cach proposition, and so, without obtrading any antibority of its own, to leave the judg-ment of the hearers free and unprejudiced, we will retain this custom which has been handed down from Socrates; and this method, dear brother Quintus, if you please, we will adopt, as often as possible, in all our dialogues together."—Crero.

CONTENTS: PREFACE.-List of Authors Clied. BOOK I.-PRELIMINARY. Statement of the Subject Clied; The Impossible; The Miraculous; The Improbable. BOOK II.-TorCING CERTAIN FILASES IN SLEEP. Sleep in General; Breams. BUOX II.-DISTURGARCES POPULARLY TERMED HAUKTINGS. General Character of the Phenomena; Narratives; Summing U.

"	Di	σh	, "	
•	Δ.	<u>в</u> ч,	<b>,</b> .	

- 'Well, Jo?"
- "A new Scriptural character."
- " Name him."
- "Weld Dunn."

"O yes, I understand: the good and faithful ser-"The same." vant."

(Exit Dig. and Jo. in opposite directions, arm-inarm.)

An Amesbury man who was drafted, had eight teeth extracted and secured exemption, but when the facts became known, he was arrested and held to service in the artillery, without the privilege of paying commutation or furnishing a substitute.

A sign in one of the "back towns" in Vermont, reads thus: " Corn for Sal her Per 125; Also grinding Don heir."

Peter Murray was sweetened to death, by stepping into a vat of fermenting molasses, in a distillery in this city, last week.

A PREDICTION.-The London Times predicts that, if the United States successfully weathers the present war, it is destined to become the "master power of the planet.",

The Washington Republican is informed by an officer who is a returned prisoner from Texas, that a terrible drouth prevails in Texas, extending throughout that whole region, and, in fact, into Louisiana. The prairies of Texas are absolutely so parched that the earth is cracked into fissures. rendering it hazardous to journey on horseback by night. Cattle are dying there by thousands.

At some of the Paris theatres, between the acts of the play, or the opera, as the case may be, one of the actors, attired in evening dress, appears on the stage, and gives the audience a summary or digest of the latest news of the day, culled from the evening papers.

Tom Hyer, the noted pugilist, died recently in New York, of consumption.

Several "coal associations" have recently been formed in and around this city, by workingmen and others, who think they can thus get their coal cheaper. Agents of Nova Scotian coal-mines of fer to furnish them the best Pictou coal delivered for nine dollars a ton.

Russia gets \$50,000,000 of gold a year from the Ural mountains.

The new theatre of Brigham Young, at Salt Lake will cost \$250,000, and will hold three thousand people.

The death of Bishop Polk, the rebel General, is confirmed.

Pennsylvania is at present producing nearly fifteen million tons of coal annually, and at the present price of coal must be exacting an enormous annual sum.

The President has signed the act to increase the pay of soldiers to \$16 per month, from the 1st of May last.

#### Miss Lizzie Doten's Lectures.

During the month of June, Miss Doten occupied the desk in Lyceum Hall, in this city, giving two discourses each Sunday, and closing with a poem. The whole course was upon topics of more than ordinary interest, which were treated with great ability. We regret we were not able to have them all reported in full. The closing lectures were upon "Political Spiritualism," "Reform and Reformers." She took the position that Spiritualists should take an active part in politics, as well as other reforms; that they should be loyal to the country, and do all they could to sustain the Government in maintaining the integrity of the nation. The beautiful and patriotic song given at the close of the lecture will be found on our first page.

THE ATLANTIC MONTHLY FOR JULY is number eighty-one of the series, and begins a new volume. The large increase of circulation for the past year is unmistakable evidence of the worth and popularity of the "Atlantic." The publishers design to do even better in the future than in the past. See what a fine table of contents they offer for the present number: The Wife's Story; Palingenesis; Glorying in the Goad; Saadi; The Return of the Birds; Wet-Weather Work; Mexico; The Rim, Part III, (Conclusion); Watching; On Horseback into Oregon; Ice Period in America; House and Home Papers; Hawthorne; A Scene from the Dolliver Romance: In Memory of J. W. and R. W.; Currency; Meyerbeer; The May Campaign in Virginia; Reviews and Literary Notices-Furnished by the following named popular authors: Nath'l Hawthorne, Wm. Cullen Bryant, Oliver W. Holmes, Harriet B. Stowe, Harriet E. Prescott, Fitz Hugh Ludlow, George S. Lang, C. C. Coffin (Carleton), Henry W. Longfellow, Ralph Waldo Emerson, Louis Agassiz, Donald G. Mitchell, Gail Hamilton, David A. Wasson, Francis Williams, G. Reynolds, and the Author of "Life in the Iron Mills."

#### Mrs. Hale's Library.

Those having books belonging to Mrs. C. W. Hale's Circulating Library, of Philadelphia, are requested to leave them with Dr. Child, 634 Race street, as the library is closed for the present.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

LINCOLN, ME .- Money received for subscription-no name. LINDENVILLE, OHIO .- Money received for subscription-no name given.

An article entitled, "The Atonement," is under considera-

I am perfectly satisfied there is no deception on the part of the medium answering them, and I cannot account for them in any other way, only that they are truly what they purport to be-messages from our loved ones in the spirit-world.

D. B. HALE.

NOTE .- In the message from my son, he says, I see you have received part of my things," which was the fact.

Also, in the message from my former wife, she alludes to Howard's unjust judgment of his stepmother. There had been no allusion to either of the above facts. Now whence came the information? D. B. H.

### Collinsville, Ct., June 20, 1864.

Perry Davis's Pain Killer a Cure for Diptheria !

All interested, please read the following extract from a letter from Mrs. Ellen B. Mason, wife of Rev. Francis Mason, Toung-100, Birmah :-

\* \* \* My son was taken violently sick with diptheria, cold chills, burning fevor, and sore throat. I counted one morning ten little vesicles in his threat, very white, and his tongue toward the roots just like a watermelon full of seeds, the re-mainder coated as thick as a knife-blade. So faany children had died around here, I was afraid to call a physician, and hought I would try your Pain Killer for a gargle, with small doses inwardly. I did so, and found the gargie invariably cut off the vestcles, and he raised them up often covered with blood. He was taken on Sunday. On Wednesday his thront was clear, and his tongue rapidly clearing off. I also used it as a lini-ment, with castor oil and hartshorn, for his neck. It seemed to me a wonderful cure, and I can but wish it could be known to the many poor mothers in our land who are losing so man children by this dreadful disease,

I have found your Pain Killer one of the most valuable mediines ever used in Birmah. Once I was stung by a very large black scorpion; the pain was indescribable. I immediately applied the Pain Killer (for I never travel without it.) again and again, and in half an hour my foot was well. I do think it would be one of the best safeguards our soldiers could carry. It is the best thing for colds, or when exposed to severe hard-ships. • • • July 2.

first, and ten cents per line for each subsequent Insertion. Payment Invariably in advance

### PRINTER, No. 42 Congress Street, BOSTON,

BOSTON, CD Executes every variety of Letter Press Printing, from a Visiting Card to a bound volume, and excets in the style and quality of his work. Prices quite moderate. Remember the number-42 Coxgnass STREET (up one flight of stairs). July 9.

- 1. Its organ-like quality of tone.
- 2. Its great volume and power.
- Its unequalled variety of expression.
   Its remarkable quickness of action.
- 5. Its adaptation to both sacred and secular action.
- . Its great durability. Being made of first-class materials

in the most workmanlike manner, it is not likely to get out of 7. Its great economy. Its cost is moderate; it occupie

little room, and is warranted for five years.

It is to such peculiarities that the great celebrity of the Cab-inet Organ is due, and it should be most distinctly noticed and mbered by all interested or about to purchase, that it is MADE ONLY BY MASON & HAMLIN,

and can be supplied only by them and their appointed agents The instrument is the result of inventions and improvements duly patented and held by Messrs, M. & H., who place their mprint thus : "MASON & HAMLIN CABINET ORGAN," in gilt etters on every instrument. Purchasers will please observe whether or not the above lettering is on the instrument for which they are negotiating, as parties have suffered by having inferior instruments paimed off upon them under the represen

tation that they were "Cabinet Organs." All persons interested are invited to send for full description of these instruments, with styles and price. Prices from \$95 to



#### . 07 MODERN SPIRITUALISM.

**BEING** a Debate held at Decatur, Michigan, March 12th, I3th and 14th, 1861, between Mr. A. B. Winriko and Rav, Josgri Joses, upon the question: "Resolved, That the ori-gin of Modern. Spiritual Phenomena is cnitrely Hypothetical, and therefore, the Revelations from that source are not at all reliable."

reliable." This discussion created great interest in Decatur, and vicini-ty, as the disputants are well known as gentlemen of ability. Mr. Whiting is one of the ablest lecturers in the spiritual ranks. This pamphiet of one hundred and fourteen pages, is just such a document as our friends should circulate among atentics. l'rice 4 May 28

tice 40 cents, postage free. For sale at this office.

#### STUDIES

#### RELIGIOUS HISTORY AND CRITICISM.

BY M. ERNEST RENAN,

BY M. ERNEST RENAN, MEMBER of the Institute of France, author of "The Life of Jesus." Authorized translation from the original French, by O. B. Frottlingham, Pastor of the Third Unitarian Church in New York. With a Biographical Introduction. This work is very interesting, and all those who read the "Life of Jesus," by Renan, will desire to peruse these pages, written by the same great author, and translated into English by one of the finest scholars and most prominent, liberal (dergymen in this country. The great interest excited by Re-nama " Life of Jesus," induced the translation of this volume of Essays, which is airready meeting with a rapid sale. A glance at the following table of contents will give an idea of the variety of subjects treated upon: Contentrs.—Translator's Preface; M. Ernest Renan; Auth-

CONTENTS:--Translator's Preface; M. Ernest Renan; Auth-or's Preface; The kilgons of Antiquity; History of the Peo-ple of Israel; Thio Part of the Semittic People in the History of Civilization; Thic Critical Historians of Christ; Hahomet and the Origins of Islamism; John Calvin; Channing; M. Feuer-bach and the New Hegellan School; The Future of Religion in Modern Society.

Price \$2,50, postage free. For sale at this office. May 28.

RELAND'S INVIGORATING REGULATOR cures Gout, Rheumatism, Dyspenaia, Gravel, Urinary Complaints, Incipient Consumption, all Glandular Affections, debility in both serce, &c., &c. DR. W. O. PAGE, No. 3 Amity street, two doors from Broadway, New York. Frice \$1. June 18.

General Character of the Phenomena; Narratives; Summing Up, BOOK IV.-OF AFFEARANCES COMMONLY CALLED AFFARI-TIONS. Touching Hallucination; Apparitions of the Living; Appartitions of the Dead. BOOK V.-INDICATIONS OF FERIONAL INTERFERENCES. Re-tribution; Guardinaship. BOOK VI.-THE SIGGESTED RESULTS. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index. Price \$1,50, postage free. For sale at this office. June 11.

#### THE HISTORY OF THE

SUPERNATURAL IN all Ages and Nations and in all Churches Christian and Pagan, demonstrating a Universal Faith. By WILLIAM

I 'scan, demonstrating a Universal Faith. By WILLIAM pOWITT. "There are two courses of Naturo-the ordinary and the ex-traordinary." - Builer's Analogy. "Thou canst not call that makuess of which thou art proved to know nothing."--Tertallian.

CONTENTS OF VOLUME I. An Apology for failth in the Sinctcenth Century: Spiritual-isis before the American Development: Manifestations of the Supernatural in Germany-continued; Manifestations of the Supernatural in Germany-continued; Manifestations of the Supernatural in Germany-continued; Manifestations of the Supernatural of the Apoeryphan; The Supernatural of the Set Supernatural of the Apoeryphan; The Supernatural of the Super-ratural of the Apoeryphan; The Supernatural of the Super-ratural of the Apoeryphan; The Supernatural of the Super-Testament; The Supernatural in Ancient Supernatural of the Super-ratural in Assyria, Chaidea and Persia; The Supernatu-ral in Aucient Egypt; The Supernatural in Ancient India and China; The Supernatural in Ancient Scandinavia; The Su-pernatural in Ancient Greece; The Supernatural in Ancient Present Time; The Supernatural amongst the American In-dians; The Supernatural amongst the American In-dians; The Supernatural amongst the Larly Fathers; Super-matural of the Neo-Platonisis; The Supernatural of the Ro-man Catholic Church.

man Catholic Church. CONTENTS OF VOLUME II. Magic in its Relation to the Supernatural; The Supernatural; im in the Greek and other Eastern Churches; Supernatural ism in the Waldensian Church; The Supernatural amongst the So-called licreties and Mysiles of the Middle Ages; The Spiritualism of Lather and the Early Reformers; The Super-natural and the Church of England; Present Matterialized Condition of the Church of England and of General Ophilon; The Miracles in the Churchyrd in Paris in 1731 and Subse-quently; The Supernatural and the Church of England-con-thuued; Spiritualism in North America; Spiritualism in Exg-land; Opposition to New Facts; The Philadelphian Brethreu; Spiritualism annorst the Dissenters; George Fox and the Friends; Madame Guyon and Fencion; The Trophets of the Grevenne; The Wesleys, Whitcheld, and Fletcher of Madley; Bohme, Swedenborr, and Irving; The Moravian Brethren, or Unitas Fratrum; A Chapter of Poets; Miscellaneous Mat-ters; Conclusion.

ers; Conclusion. Two volumes. Price \$3,00. For sale at this office. June 11.

#### DWELLING-HOUSE FOR SALE.

A TWO-STORY WOODEN DWELLING LOUSE, containing eight rooms, with an L, situated at "Cambridge Crossing," in North Brighton, is offered for sale at a bargain, it is on the line of the Worcester Railroad and the Brighton Horse-Cars-dive minutes, watk from either Depot. There is a good cellar; hard and soft water, obtained from pumps in the kitchen; handsome shado trees skirt the sidewalk. There are 10,500 feet of superior land, under cultivation, embracing Vegetable and Flower Gar-dens, with a supply of choice Fears, Apples, Quinces, Cur-rants, etc., etc.

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

#### SCENES IN THE SUMMER LAND! NO. 1.-THE PORTICO OF THE SAGE. BY HUDSON TUTTLE.

BY HUBSON TOTILE. THE Artist has endeavored to impress on canvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same rive as himself of that mys-terious land beyond the guil of darkness, he has published it in the popular CAARE DE VISITE form. Single copies 25 cents, sent free of postage. Usual discount to the Trade. For sale at this office. June 25.

### INTELLECTUAL FREEDOM;

Emancination from Mental and Physical Bondage.

Emancipation from Mental and Physical Bondage. **B**Y CHARLES S. WOODRUFF, M. D., anthor of "Legal-ized Prustitution," etc. This little book of one handred and eighteen pages is the earnest testimony of an inquiring spirit, in favor of a more perfoct emancipation from intellectu-al bondage, as well, too, as from the servitude under which the body of man labors. If it shall assist even one truth-seek-ing mind in taking another step forward into the light, it will have answered a good purpose. Irice 50 cents. For sale at this office. June 4

ADVERTISEMENTS.

Our terms are fifteen cents per line for the

THOMAS W. RIPLEY.

#### BANNER OF LIGHT.

# Message Department.

6

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

Mrs. J. H. Conant, while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all roported verbatim. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But these who leave the corrigander of a name vertice state.

leave the earth-sphere in an undeveloped state. eventually progress into a higher condition. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive-no more.

#### The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock: services commence at precisely three o'clock, after which time no one will be admitted. Donations are solicited.

### **DONATIONS**

IN AID OF OUR PUBLIC FREE CIRCLES. IN ATD OF OUR PUBLIC FREE CIRCLES. E. Hovey, Springfield, Mo., 85; Davenport Boys, 85; Mr. Weeks, Ruitanid, Y., 82; A. Allard, Ashland, Mass., 81; A. Friend, Boston, Mass., 85; N. W. Bruce, Lockport, N. Y., 50c; S. Gruver, Boston, Mass., 85; S. Nw. Bruce, Lockport, N. Y., 50c; B. Gruver, Boston, Mass., 85; S. Sanuel Hale, M. D., Bridgnort, III., 25c; Cousin Benja, Kingston, Mass., 50c; Mrs. F. P. Kings-bury, Chechmatt, O., 84,55; Stephen Bronson, Naperville, Hi., 50c; John B. Coleman, Ravenna, O., 25c; David Feit, New York, N. Y., 84; C. J. Hatch, Fetaluma, Cal., 75c; J. B. Cross, East Highgate, YL, 50c; E. Denning, Edmeston, N. Y., 55c; Solomon Tidd, Klimick Kinnick, Wis, 50c; Reve, Jas. Francis, Parisiville, N. Y., 50c; J. J. Ringho, Sonora, Cal., 48c; Friends at Circle Room, 82; W., Philadelphia, Pa., 85; W. A. Atkins, Provincetown, Mass., 81; A. J. Mills, Salem, Hi., 81,20; H. Bundy, Wheatland, Wis, 50c; Friend at Circle Boom, 81,50; E. H. Hurd, Now York City, 50c; Filend at Circle Boom, 50c. BREAD TICKET FUND.

Mr. Wecks, Rutland, Yt., 50c; George G. Mcad, Milwaukee, Wis., 85; Mrs. Lyman, Boston, Mass., 50c.

#### MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED, Thursday, June 2.—Invocation; Questions and Answers; Dr. John C. Chauncey, to friends at the South; Thomas Wiod-bridge, of Chelsea, Y. t., to his mother; Samuel McCorniack, of Augusta, Nic., to his wife; Jhennis Duffy, to his brother, Poter, and his wife; in Now York City. Monday, June 6.—Invocation; Questions and Answers; Bill Grosse, to his two sons in the Confederate Army, and daughter, in Auburn, N. Y.; Leonder Bolton, to his mother, in Jacksonville, Penni, Patrick Cronan, to his friends, in Fall River, Mass.; Mary O. Vinton, to her parents, in this city; Jennie Goburn, to her mother, in New York City; Albert Wilson, of Montgomery, Ala., to his friends. *Testeday, June 1.*—Invocation; Questions and Answers; Wm. H. Alderahnd, of Newcastle, Eng.; Johnnie Hooper, to his mother, and Joe; Edwin, son of Dr. Addison H. Guld, of Norfolk, Va.; Ablighl Stilling; Blarris, to her brother, Thomsas literis, of San Francisco, Cal.; Albert Gouid, of Atlanta, Ga., to his mothere, and Joe; Edwin, son of Dr. Addison H. Guld, of Norfolk, Va.; Ablighl Stilling; Blarris, to her brother, Thomsas literia, of San Francisco, Cal.; Albert Gouid, of Atlanta, Ga., to his mother, and Joe; Edwin, son of Dr. Addison H. Guld, of Norfolk, Va.; Ablighl Stilling; Blarris, to her brother, Thomsas literia, et the South; Dennis Kone, to his wife, in Try. Monday, Jame B.—Invocation; Questions and Answers; Euter C. Ladd, of the Lowell City Guards; Joe Baxter (a slave, Sceond Lieutenant A., Rommey, of the Mertimae, to reprinde in South Carolina; Wm. II, Brooks, to a brother, a Gantain in tho 9th Ohlo Rey; Lewb Carroll, to his farimas, of Auguston, J. A., Konney, Otte Mertimae, to and June (June 13th, 166), to her friends, Mary, Jennio, Itose, Antenday, Jane H., 1000, J. Swazy, vib alided in St. Louis, (June 13th, 166), to her friends, Mary, Jennio, Itose, Antenday, Jane H., Divestion; Questions and Answers; Louis, June 13th, 166), to her friends, Mary, Jennio, Itose, Antenday, Jane H., D

Inouis, Jurio 13th, 1864.) to her friends, Mary, Jennie, Rose, Adeline and Fanny.
 Tuesdaj, June 14. — Invocation; Questions and Answers; Gen. Kellx Zollicofter, to his friends; Thmothy Phillips, to his mother; In Fisherville, Ohio; Mary Kelley, to Mr. Nowell, of New York City; Charlle Fisher, son of Wm. Alanson Fisher, of New York, who died in Richmond, Ya., June 14th, 1864.
 Thursday, June 16.— Invocation; Questions and Answers; Mary Elizabeth Oliver, to her brother, in Cleveland, O; Wm. L. Smith, to his family, in Clarksville, Mo.; Mary Arabella Lee, to her father, Gapt. Joseph C. Lee, in Charleston. S. C.; Maryder, to her husband, in New York City.
 Monday, Jane 20.— Invocation; Questions and Answers; Gen. Wies to friends in Tennesee; Alonzo M. Jones, to his mother, in Chere, mass, Patrick White, to his friends in this city; Margaret Moore, of Manchester, Eng., to her parents.

ents. Tuesday, Jane 21. — Invocation; Questions and Answers; Journnuclation from Gen. Lander; Joe Green, to his mother, and Mr. Algers; Helen A. Graham, of Savannah, Ga., to her other.

The set of the set of

Tim. Tweadoy, June 23. — Invocation; Questions and Answers; Eliza Lacoy, killed at the destruction of the Arsenal at Wash ington, D. C., to her mother; Charlio Wilkins, to his relatives in Jersey City, N.J.; Joinathan Withers, of Portsmouth, Eng. Edward Mason, to his father; Giles Mason, of New Orleans La.; G. Lowis Barclay, to relatives in Wilmington, Del.

#### Invocation.

Oh, thou who art so near us that to know ourselves is to know thee, whose dwelling-place may heart of childhoor in heart these blossoms of Mother Nature, whose raiment may be a beautiful thought, or green leaves, or the bright petals of flowers, whose voice we may hear in the solemn murmur of ocean's waves, or in the soft zephyr that floats around us, as thou art through them chanting thy lullaby to Nature. Oh Spirit of Life, Power, Presence, filling eternity, and ruling all things by thy presence, we worship thee from the deepest recesses of our being. and we bring into our outer being all the offerings of the inner, and lay them upon Life's altar for thee. Oh Spirit of Life, whether we hear thy voice in the cannon's mouth, or in the song of stars, we will praise that voice, and strive to understand its language. Oh, our Father and our Mother, in concord with all life we lift our souls in praise to thee. As the flowers, the trees, the sun, moon and stars, as the rolling worlds filling space are ever praising thee, so we will over praise thee. Whether we dwell in the valleys of Ignorance and Doubt, or whether we stand on the mountain summits of Wisdom, we will praise thee; we will sing our song of thanksgiving; we will ever feel that thou art with us and we are thine. May 31.

agination, for that implies a something that does ot exist, never did exist, and never will exist. Q.-Who are the angels?

A .--- You are one. QR.-I was taught in early childhood that the ingels never lived on earth.

A .- You were doubtless taught many errors Everything that is capable of bearing its identity the right time come. with the crown of intelligence unto immortality, is an angel. We are aware that it is believed by many, according to Biblical record, that there ex- shown the way here to-day by our first lieutenant, ists a certain race of intelligences somewhere in who is somewhat extensively acquainted with the heavens, who never had an earthly dwelling- these operations. I have a mother, brother and a place. They were angels from the beginning, are couple of sisters that I should be very glad to angels now, and ever will be angels. But this, open correspondence with, if I could; but in some according to the developments of science, material and spiritual, is entirely without foundation. Q.-All will be angels, will they ?

are, the more angelic you are.

Q.-Is a disembodied spirit able to discern our thoughts?

A.-Sometimes, but not always.

Q.-Is not the active thought easier to be discerned than the passive by spirits?

some spirit to itself, while the passive does not. Q.-Which has the greatest influence in this world and between the two worlds, the positive just as well off as I deserve to be in the spirit-

or the negative of magnetism ? A .- We believe that one exerts as great an influence as the other; both, however, in opposite

directions. Q .-- Please explain why it is sometimes necessary that there should be an intermediate mind between the spirit who desires to transmit the intelligence, and the one who receives it ?

A.-Sometimes it is absolutely impossible for some spirits to come in contact with the mediums you furnish, therefore they are obliged to use their mediums in the spirit-world.

QR.-According to that, there are mediums in their seven-by-nine heaven and hell, and I seem spirit-life.

A.-Certainly, there are mediums in spiritlife.

Q.-Does being a medium here assist one to be one in spirit-life ? A.-Yes; that which constitutes them a me-

dium here, constitutes them one after the phenomena of death.

Q.-Then it is impossible for some spirits to communicate, is it?

A.-No, we do not think it is impossible. It may be impossible to-day, but to-morrow may furnish them the means. We believe there is a May 31. way by which all can communicate.

#### General Johnson.

Since I find myself, as I do, among those whom considered to be my enemies when I lived as you now live in the body, I am hardly prepared to do justice to myself, or to those with whom I my friend and fellow-soldier says it is the first have an earnest desire to open communication. and most important step of all. So until I hear It is to be hoped, however, that in entering this | from them I'll stand knocking at the door of their which seems to be a sanctuary, that you lay aside your prejudices, that you exert an influence which shall be friendly to all. So, hoping that this is the case. I will endeavor to make some advances toward my friends in the body from this platform.

I am aware that you love your portion of the country, as I love mine; that you would fight for the defence of your rights, as I would for mine. Here you are right, certainly. I ought not to blame you; I do not blame you.

It is but a short time since, through the fortune, or misfortune, of war, I lost my fleshly tabernacle. But even without it I feel the same so far as my thoughts, my desires are concerned; and instead of finding the spirit-world one far more beautiful than the world I once inhabited, it seems to me it is but a reflex of earth-life; to me it is but earth in a higher state of existence. To others it may appear different, doubtless does; and while I am here holding control over the subject you have been kind enough to provide me with, I feel-ignorantly, perhaps—that I could be myself over again under human circumstances.

I was not prostrated by disease, so I am told I being to surmount. I seem to be so far as I may be able to come in contact with it, also.

I tried once to get a good shot at him. I never thought then that he and I would over stand as we do, side by side in the kingdom of heaven, I suppose it is. But it's a fortunate thing for us that the powers in control do n't let us know what they are doing, or what's in the future for us, because if they did we might upset the dish before

I belonged to the Andrew Sharpshooters, and lost my shooting-machine at Antietam. I was respects I 'm as bad off as the rebel general was. He don't know how to arrange his forces to attack his friends. and I do n't know how to arrange A .- Certainly; and the more true to Nature you | mine. So I don't see but what both of us will have to fire at random-do the best we can, and bang away.

My mother is one of those good people who be lieves in baptism, church, creed, sacrament, and such things. I was a wild boy, and did n't take to religion naturally, so, from all accounts, sho's A .- Yes; because the active thought attracts | feeling pretty bad, because she thinks I'm suffering sorrow for deeds done in the body. But it aint so; so she need n't feel bad about me, for I 'm world, for if I had a better house or better clothing than I deserve, I should feel mighty cheap over it. I do n't know as I ought to complain, if I did n't pay for a good house. I ought to be contented until I can work out a better one, and I do n't see why there is any room for fault-finding, certainly not on my part, and I don't want my friends to find any fault, either.

Now there's a good many things I might say, if my friends were only here to-day; but they 're in one place, I'm in another. They are bound up in the Church and religion, and I aint. They 've got to have a heaven that's a good deal like the world you inhabit. So you see we are divided; but I want them to understand that I can be Jim Paige now, well, just as much-so far as my spirit is concerned-as ever I was. I've got a lady's body for the time being, I know, and I ought to appear pretty well; but I can't be anybody but myself. I may try to put on airs as much as I like, but for all that, Jim Paige will stick out.

If my dear, good old mother would like to talk with her son-that wayward youth who fell on the 17th of September, at Antietam—I should like to talk with hor; and I'll settle up all my earthly affairs after I get into close communion. You know these close-communion people have to come pretty near to, so I've got to get pretty near. I do n't suppose I shall get into their souls' by coming here to-day, but if I don't only knock at the door of them it will be worth coming for, and souls.

I want my mother to know that I'm not exactly in the dark, 'cause I get showed up rather too clearly sometimes. But that's the order of the day, and you have to put up with it. You stand or fall on your own merits. If you haven't got any, you have to sit down until you get some. Good-by, Capt'n.

Oh, sir, I'm from Springfield. [Massachusetts?] Yes, sir. I was from the Andrew Sharpshooters. [What was your age?] Twenty-two, little past it, perhaps; pretty near twenty-three. Good-day. May 31.

#### Deborah Andrews.

I am here because I wish to tell my two sons who are living here that I have passed beyond death. They do not know it. I have been living with a son who was settled at the South for sixteen years. I thought, when this war broke out, I would come North, for I feared the South would suffer most by it. I knew God would rule anyway, and I knew that the right must conquer; but

I did n't know which was right or wrong, North or have not the obstacles contingent upon such a South. So I took no part in it, although my son at the South did. I don't know that I ever exfree, free to think, to act, and to act upon matter, pressed a decided opinion concerning it, because I did n't know which was right. And I do n't come here to-day to tell what was right. I only come here to let my two sons know that I am dead, and yet alive; that I can speak with them. There seems to have been no means to convey this intelligence to them; at least they do n't know it. I lived just a few miles from Montgomery, Alabama. I want my two sons at the North to know that their brother has suffered terribly from this war; that he has lost all he had on the earth. I don't mind that, though. He's lost two sons, and he's had a great deal of trouble. And I hope they won't feel that he has been all wrong, that there's been nothing of right about him or his doings. I hope they 'll have charity. I would like to tell my son Ebenezer that as soon as he can I would like to have him attend to the disposition of what little property I had at the North for those two orphans. He knows to whom I refer. He has been appointed an administrator, and I hope he'll perform his duty faithfully, and as soon as possible. I would be very glad to talk with my sons privately, if I could, for I 've a great many things to say to them that I do n't like to speak of here, though I 'm very thankful to come even in this public way to them. I was in my eighty-first year. I lived a long time, you will say, long enough to have gathered much wisdom; but even though I did gain much knowledge it is of but little use now to me, for unless our thoughts are trained in the right direction in regard to spiritual things when here, what we gain is of but small account to us in spirit-life; and they have been turned in one channel for the last eighteen hundred years; and it seems to me that the whole flood of religious life has flowed in one direction. To me it was so; but, thanks be to God. I see now what I didn't see when on the

I had the fever, some kind, I don't know as I know what kind, it was, and that's what I died with. I had one once before, but I lived then. I stayed on the earth then in my body; last time I did n't stay here. I do n't care: I like where I am now real well. [Do you enjoy yourself better?] Yes, sir, I do. You can get in the cars there and go anywhere you like and not pay anything for it. And you can get in the boats, too, and not pay anything. Nobody asks you to pay. I'll show you round when you come there. I'll put you through without any pay, because I know how; and you can go into all the places there, and you do n't pay. Don't forget to ask my father to go to that lady

and let us talk. [What is your father's name?] William Morton. My name is William, or Billy. Lucy says I— [Who came with you?] I come with myself. Aint I big enough to take care of myself? [Yes; but didn't somebody come with brothers or sisters?] I've got a sister; aint got any brothers.

[Do you think your father will get this?] Yes, sir; he will. [Does he know about spirit manifestations?] Yes, sir; he does. He don't know so much as you do about it, but he knows something. He's a watchmaker. [Do you think he'll recognize you?] Yes, sir; he will.

I aint got anything to pay you with; do n't have you mean? Aint we on the earth now all the time? [No, not always.] Yes I be. [It's not so You mean in the body? Well, she aint in a body; she's like what I am when I go away. Now do you know, sir? Well, can I go? [If you are

I won't say nothing.

by, or good-night? [Anything you choose.] Then

May 31.

#### James Pope.

[Written:] My DEAR BROTHER FRED-The world moves on, notwithstanding the convulsions of war. I have sought many opportunities to send some word to you, but they are rarely met with; but you must not think I am dead because you do n't hear from me, for I tell you I was never more alive. The most of you folks on earth have strange ideas concerning us of the unseen continent, which you won't fail to laugh at when you come here.

So you are a soldier. Well, I am glad of it. It won't do you any hurt, but will be likely to do you much good. You are inside a fort which no enemy can take, if you only do right.

Father, mother, Samuel and Olive send much love. Olive spends most of her time in mourning over the past. She says, " Oh, what a fool I was, to reject all the light that was offered me, just because it did not come through the blood-stained windows of the Church." But she will rise above it soon, and will go to missionarying on this side of life to some purpose.

Do all the good you can, Fred, and many a poor soldier will crown you with blessings, and your own conscience will not reprove. I will try to come again soon.

I am, as ever, your brother, JAMES. To Capt. F. G. Pope. June 18.

Levi E. Short. [Written:]

MY DEAR WIFE AND CHILDREN - Nothing makes me more unhappy than to see any one of you thinking that, now I am freed from the body, I have less love for you, or am less interested for all your temporal, as well as your spiritual concerns. Oh, don't never think so, even if I don't manifest as I would like. I want you to feel that I am near, and doing all in my power to help you. My poor Adelia, I wish I had been fortunate enough to have left you more. But never mind; you won't be sorry by and bye. Do n't work too hard, and do n't be troubled. I am still your husband, and, thank God, able to do something for you. Oh, Adelia, the one-half of spirit-life was never told me before death. There are many uths so deep, so grand, in Spiritualism, that hu

### JULY 9, 1864.

#### A Remarkable Communication.

MR. EDITOR-At one of the public circles of Mrs. Charter, a medium and clairvoyant, who rosides at number 11 La Grange Place, she turned to me and taking my hand, said with much carnestness that a spirit was present who wished to communicate with me, that he was well acquainted with me, and that he was drowned at sea. I immediately set myself to thinking who it could be, and whether I could recollect any one with whom I was acquainted who had been drowned at sea. But I was unable to recollect any one to whom such a misfortune had happened, and I told her so. But she persisted in saying that such was the case. I then made up my mind that there was some mistake about it, and returned home entirely disbelieving the communication.

Afterwards there came into my mind the name of a person who had been supposed by all his you?] Yes, whole heaps of 'em. [Have you any friends, and myself among the number, to have been lost at sea about two years since. I therefore concluded that I would visit Mrs. Charter again, and see whether I could get any more information respecting this person who said that he had been drowned at sea. Very soon Mrs. Charter informed me that the same spirit had come again, and now said that the vessel had been attacked by mutineers, or pirates, as I should judge from her account of them, and in the struggle he to pay anything in the spirit-land, where I am. fell overboard and was drowned; that the pirates You can ask my father: he'll pay you. [You threw a number of those who were in the veshave no sister on the earth, have you?] What do sel overboard; that he had in his company a party of friends, and among them a ludy. And he further said that he, the spirit, was the same person considered by us who are spirits in the body.] I had supposed that it might be. She also made some other remarks as coming from him.

So much for the spiritual communication. Now. as to the person whom I had supposed that it ready.] What do you say here-good-day, good- might be, and the facts of the case in relation to him. A gentleman whose name was Josiah Thomas, and who was a brother of the Hon. Benjamin F. Thomas of this city, was about two years since appointed by the Government at Washington, Consul to Algiers, and sailed for that place with nearly all his family-two sons and one daughter. But neither they nor the vessel have been heard from since, and the owners of it, and their friends, have long since given them up as being lost. As that part of the world is well known to be infested with pirates, and as the Algerines themselves are considered as little better than pirates, it is not at all improbable that this spiritual communication may be true as coming from him, and that the vessel and those on board of her, may have been attacked by pirates. and destroyed by them. The communication is certainly a remarkable one, as applying to the actual facts in this case. W. S. A. Boston, June 13, 1864.

> Written for the Banner of Light. . ANNA BINGEN.

Where, oh where is Anna Bingen, With a heart like Summer's song-birds, Gushing out its rills of music, And a form to match in beauty Her pure soul, that daily won us? She had hair like braids of satin, Glowing o'er her dove-like forehead; She had eyes like fairy blue-bells, With a diamond dropped within them; She had cheeks which mocked the wild-rose. And like honeysuckle blossoms Freshened with night-dows her lips were.

Where is gentle Anna Bingen? Night winds moaning through yon hemlocks, Whispering round the marble headstones, Read upon one leant and lowly-Tell of blighted Anna Bingen! Whisper how she paled and vanished Like a star into the heavens, Whisper-ah! forget to whisper That her unwise loving slew her: For 1 bruised the snowy lily, Tore the gauzy wings in pieces, Covered them with dust and ruin. \*\_\*

#### Questions and Answers.

SPIRIT .- We are now ready to answer any inquiries, if the friends have any to propound.

QUES .- Why are some persons blessed with mediumistic powers and not others?

Ans .- My dear lady, can you tell us why some of these beautiful blossoms are tinted with one color and some with another? [Alluding to bouquet on table.] All the stars in the intellectual firmament differ one from the other. There are no two thoughts ever alike. Although in essence all life is the same, yet in combination and manifestation no two things are exactly alike.

Now the persons whom you call mediums are such from the fact that they are peculiarly organized in the physical and the spiritual. They are peculiarly combined, both in outer and inner life. They are so organized that they can receive not only impressions from spirit-life, but they may be psychologized by minds in and out of the body. But as mind out of the body has the preponderance of power over physical life at all times, then it follows that mind out of the body has more control over them than has mind in the body.

We are unable to tell you why the Great Powor, the Great Force, the Great Master Mind, if you please, has seen fit to create some mediums, while others are not so, as far as you are able to discern. And yet in one sense all are capable of receiving impressions from all life; but some of you have the power so very minute, that such are unable to discern it themselves, and so they stand, as it were, as mediators between mind and matter. Q.--Explain imagination?

A .- It may be defined in this way: as the reaching out of soul into the future. In reality there is no such thing as imagination, for the soul never sees anything that does not exist somewhere in the universe. Now according to the literal definition of the term, there is no such thing as im-

I am aware that as you have never stood on the immortal shores, never been inspired with spiritual wisdom, that there seems to be almost a doubt as to the power of all to return to earth after death, yet I think, as believers in the beautiful Philosophy of Spiritualism, you must have intuitive notions concerning the anxiety that a spirit must feel upon entering the spirit-world to avail himself of this spiritual light. Knowing, as we do, that as spirits we have the power to returnand we have almost an unlimited power over matter-in concert with thousands we feel within ourselves an intense desire to avail ourselves of the law of spiritual control. But I assure you. dear friends that it is much harder, very much harder, for the disembodied spirit to arrange his forces in line of battle to attack his skeptical friends in earth-life, than it was to arrange our armies properly upon the battlefield. Why, I would rather take the chances of conquering your whole Northern army with a handful of men, than to take the chances of conquering the prejudices of earthly friends; and yet I am reckless enough to stand out boldly and combat those very prejudices, helieving that the time is not distant when I shall be able to have them all conquered and laid at the feet of Eternal Truth.

There is but one person among all the friends I have in earth-life, who, I think, is prepared to receive in any way a thought from me from across the river. I once expressed a wish to know something about this Spiritualism to that friend, and in the course of conversation, he made this remark to me: "Well, it seems to be attended with so much mystery, so much danger also, to social life, that I think we shall have to defer our investigations upon the subject until we land where | earth. there is better opportunity of doing so."

And so we ended our conversation upon Spiritualism, both agreeing if the phenomena were true that he who should go first, would return, if possible, after death, and say something by which his friend could recognize him. I could think of live. I've no more to say, sir. Good-day. nothing better by which I could identify myself than the calling up of this conversation, which took place between four and five years ago.

I now ask that friend-Vallandigham was his name—if he will not give me the chance to speak with him, to come nearer to him. And in return for my telling him something with regard to this intelligence for me to friends that are dear to me, friends that are near to me, and yet they are very far off.

Names! names! what are they worth, except so far as they go to represent some identity, some combination of thought? Mine was Johnsonknown as General Johnson, of the rebel army. Perhaps so now, but I think not. Farewell. May 31.

Jim Paige.

I could not help thinking, as I stood here waiting for that rebel chap to leave, how hard more.

I want to tell my sons that their mother, Deborah Androws, speaks to them to-day, just as much as she ever did in her own body, and only wants to come into closer rapport with them to convince them that she does speak and can speak, and does May 31.

#### Billy Morton.

I'm Billy Morton, of Baltimore. [Are you?] Yes. I lived here ten years, and I've been away most a year, and I'm come here so I can send a telegraph to my father and mother. My father's spirit-world, I want to ask that he transmit some secosh. [Is he?] Yes. [How are you going to reach him? Is he in the army, or in Baltimore?] He's in Baltimore. He don't like Mr. Lincoln. My mother's got sick since I died, and has n't got well yet. But the doctors in the spirit-land say if

she'll come further North she'll get well. So I want my father to bring her North. First-first place-oh dear! I want him to take us to that lady there who lets folks come and speak through her. [Is she a medium, in Baltimore?] Yes, sir; she's one of these kind of folks. I want my father and mother to go there. Then I'll tell them something

man life would sink into insignificance should they be unfolded. God knows poor human life has all the light it can bear, so be content for a time. After coming here, I was not very happy, for I felt that I ought to be on the earth; but gradually that passed off, and now 1 am happy. Think of me often, and love me always.

Your husband and father, June 18. 1 LEVI E. SHORT.

#### Written for the Banner of Light.

LINES TO MISS ELIZA COULDOCK. WITH SOME FLOWERS.

Written after witnessing her exquisite impersonation of "Dot."

BY MARY A. WHITAKER.

Accept this gift, Eliza, from the hand Of one who, with a friend's true sympathy, Is watching now the rising of the star

That will thy light and future glory be.

Around thy thoughtful brow its rays divine Shed brightness, beauty from the immortal sphere,

Whence noble purposes and pure desires Descend on each aspiring spirit here.

Upon the altar of thy heart is laid The living sacrifice of youth's sweet prime; Thy fresh, young soul is vowed to toils and breathe In duteous service to a work sublime.

Thy aims are free, thy winged hopes soar high, Far, far beyond the flight of meaner minds, Who crave no richer meed than worldly fame, The soul that stoops its poor reward soon finds.

But thou, methinks, art destined to fulfill Thy chosen task with strong, heroic love, In firm devotion to the true and good, While breathing inspiration from above.

Blest ministry I to feed the altar-fires, Where poets' thoughts in deathless radiance

burn,

And when the lyre is silent, by a breath Rowake its music, bid its strains return.

A sacred trust is thine, to sway and move Our mysic nature with resistless power; To sound the depths of passion, and arouse The sleeping Past to rule the present hour.

Strange heart of man I now melted by a tone. Now kindled to a flame by one great word: Now panting with indignant hate or Bcorn-Now stirred to laughter, gleeful as a bird.

And all these changes by the wondrous art, The magic spell, the actor works at will-Mysterious spark from the eternal source, That fires with genius feeble human skill,

May choicest blessings rest on thee, sweet friend And joy and love light all thy future days; Thy earthly crown be bright, but brighter still The crown that circles thee with heavenly

rays l St. Louis, Mo., 1864.

#### **Obituaries.**

Passed on to the higher life, the bright loys of which have long cast their pleasant shadows around him, and made a life of trial and suffering glorious and triumphanut, our brother and friend, Welcome Wilitaker, in the sevenity-first year of his

ile was a native of Massachusetts, and lived in Troy, New

He was a native of Massachusetts, and lived in Troy, Now York, where the bursting dawn of the new dispensation cama flooding the land with light, and feeding awakened souls with manna from the land of spirits. His honest and carnest soul, ever seeking the bread of life, found that which was more than meat and raiment in the an-gel visitations. And as his soul was thus fed and strengthened, he was led to open to others the glad tidings of the glorous gospel that the angel host was proclaming to man in the wild-erness of this life. He became associated with the early friends of Spiritualism in that city, where his integrity and love of humanity were heautifully manifexted. A few years lince he removed to this city. Ho was a man of great firmless and dignity of character, patient under trials, of which he had a large share, and always buoyed up and sus tained by an unfaitering faith in the an attack of pneumonia, in which his sufferinge ware way ways and within a weath it

which he had a large share, and always buoyed up and sus-tained by an unfaltering faith in the presence and guardianship of the angels. About three months since, he had an attack of pneumonia, in which his sufferings were very severe, and within a month it had become evident that the powers of a vigorous constitution, which had carried him through three score and ten winters, wore about to yield to the universal summons. To him this sum of a lorious prospect, and he frequently inquired, "How long must I he a prisoner?" As day by day he noared the shore of the beautiful land, his desire to go increased. On Sun-day morning, the 19th list, he said, "Tell my friends that I thank food the change is near at hand. All is peece and har-mony within me, and I would send this message to all who can hear it." He was disappointed in not being able to pass away in the evening. I remarked to him that the bridge was not quite ready. Ho replied, "I am sorry, but patient." On Moniny, the 20th list, he lows present at the death-bed of J. Q. Adams, when he uttered the memorable words, "This is the end of earth. "He bid us adleut; in the afternoon he saw the loved ones who had come to meet him. He recognized his son, who had passed on a year since, and in calinness and pace, as the setting sun glided the western horizon, his spirit winged its way to the realms of endless iny. "Thou at gone, our bother. Farewell i we drop no tear of sadness now. "Thy well-spent life is ended, and the welcome message is sounded now in thine cars," Enter thou into the joy of thy Lord." His remains were taken to Troy for Intor ment. Hexage. Git Rines street, Philadelphia, Pa. Gone away with the angels, from Huutley Grove, June 18th,

June, 1864. GH Race street, Philadelphia, Pa. Gono away with the angels. from Huntley Grove, June 18th, 1864, Miss Carrio W. Keese, aged 21 years and 6 days. Passed from a home made beautiful by love deep and devot-ed, a home endeared to her by the presence of a truty kind and induigent father, a devoted mother. to whom the ties of life have a deep and pure significance, two sisters whose high and lofty perceptions, caim and screene qualifications, enable them to pass through dark allicitous uncomplainingly, and a brother whose many and devoted heart clings tenderly and support-ingly around the hitherto unbroken home-circle, which has now been visited by-mot the "king of terrors" — but a kind, pitying angel, who stooped and gently bore her anxious, wait-ing apirit from its emachated tenement, gently waiting the trials of a diseased organism, and while enduring, firmly belley-ing in the faith that allows of no separation, but looks up-on death as a quite gliding behind the vell which mortals may not raise. not raise.

She was weary, anxious, waiting, Waiting for the boatman white: Waiting for the voice that called her From the ever-blooming height. O'er the tide the boatman saw her, Saw her soul thus anxious wait; Clasped her gently when he reached her, Bore away his precious freight. Ah 1 't is home where now she ravels, Home where she will sweetly wait,

Wait to welcome home the loved ones When they are the boatman's freight Huntley, June 20, 1864.

Mas. O. S. MATTRSON.

Passed to the Summer-Land, from Milford, N. H., June 17th, 1864, Freddie L., only child of David J. and Hattle A. Pearson. Although he had been an inhabitant of the earth-form but three years, he had entwined himself very classly acoudh his parents, and inspired them with bright hopes of future happi

parents, and inspired them with bright hopes of future happiness. Ho was a heautiful child, and seemed more fit for life with the angels than to meet the conflicts of this life. If a papeared to he inspired with the thought of angel-ministry, for but a short time before he was taken sick he said he wanted to go and he a little spirit; and if he did, he would watch over papa and mamma and anut Lizzle, and asked them to call him a dear little spirit. And now that he has passed through the golden gato, may the parents fully realize that their darling Freddle is all of life's struggles. That the full in angel-life and communion which has hoen their comfort in days of joy and pleasure may prove to be their support and consoliation in this the hour of deep sorrow and antiction, is the prayer of N. S. GRENNLEAY.

### JULY 9, 1864.

### VALUABLE BOOKS ON SPIRITUALISM,

PUBLISHED AND FOR SALE BY WILLIAM WHITE & CO.. AT THE

Banner of Light Office, 158 Washington St., BOSTON, MASS.

WORKS BY A. B. CHILD, M. D. A B O OF LIFE. 25 cents, postage 2 cents. SOUL AFFINITY. 20 cents, postage 2 cents. THE LILY WREATH OF SPIRITUAL COM-Mun LS

WHATEVER IS, IS RIGHT. \$1, postage 16c.

#### WORKS BY A. J. DAVIS.

ANSWERS TO EVER-RECURRING QUES-TIONS FROM THE PEOPLE. (A Sequel to the Fenetra-lia.) \$1,25, postage 20 cents. FREE THOUGHTS CONCERNING RELI-GION; OR, NATURE VERSUS THEOLOGY. 15 cents, postage

NATURE'S DIVINE REVELATIONS : A Voice

to Mankind. \$3,00, postage 50 cents. THE GREAT HARMONIA, in 5 Vols. Vol. 1-The Physician. Vol. 2-The Tencher. Vol. 3-The Seer. Vol. 4-The Reformer. Vol. 5-The Thinker. \$1,25 each, Particle 20 cents ach. ostage 20 cents each

THE HARBINGER OF HEALTH. \$1,25,

THE HARMONIAL MAN; or, Thoughts for the Age. Paper 40 cents, postage 6 cents; cloth 60 cents, postage 12 cents.

THE HISTORY AND PHILOSOPHY OF

EVIL. Paper 40 cents, postage 6c.; cloth 60c, post. 12c. THE MAGIC STAFF; An Autobiography of Andrew Jackson Davis. \$1,50, postage 20 cents.

THE PENETRALIA: being Harmonial An-swers to Important Questions. \$1,25, postage 24 cents. THE PHILOSOPHY' OF SPECIAL PROVI-DENCES: A Vision, 15 cents, postage 2 cents. THE PHILOSOPHY OF SPIRITUAL INTER-

COURSE; being an Explanation of Modern Mysteries. Pa-per 50 cents, postage 6 cents; cloth 75 cents, postage 12 cents.

WORKS BY DIFFERENT AUTHORS. ARCANA OF NATURE; or, the History and Laws of Creation. By Hudson Tuttle. 1st Vol. \$1,25, post-age 18 cents.

AROANA OF NATURE; or, the Philosophy of Spiritual Existence and of the Spirit-World. By Hudson Tuttle. 2d Vol. \$1,25, postage 18 cents.

AN EYE-OPENER; or, Catholicism Unmasked. By a Catholic Priest. 40 cents, postage free.

A LETTER to the Chestnut street Congrega-tional Church, Chelsen, Mass., in Reply to its Charges of hav-ing become a Reproach to the Causa of Truth, in consequence of a Change of Heligious Biellef. By John S. Adams. 15 cts., postage 2 cents.

ANSWERS TO CHARGES OF BELIEF IN MODERN REVELATION, &C. By Mr. and Mrs. A. E. Now-ton. 10 cents, postage 2 cents, BLOSSOMS OF OUR SPRING. A Poetic Work, By Hudson and Emma Tuttle, \$1,00, postage 20c.

EVIDENCES OF MODERN SPIRITUALISM: being a Debato held at Decatur, Mich., between Mr. Whiting, and Rev. Jos. Jones. Price 40 cents, postage A. B

FAMILIAR SPIRITS, and Spiritual Manifesta-tions: being a Series of Articles by Dr. Enoch Pond, Professor in the Bangor Theological Seminary, with a Reply, by A. Bingiam, Esq., of Boston. 15 cents, postage 4 cents.

FURTHER COMMUNICATIONS FROM THE WORLD OF SPIRITS, on subjects highly important to the Human Family. By Joshua, Solomon, and others. Paper 56 cents, postage 8 cents; cloth 75 cents, postage 12 cents.

FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD, with Narrative Illustrations. By Ro-bert Date Owen. Price \$1,50, postage free. HISTORY of the First Council of Nice, A. D.

By Dean Dudley. Price 75 cents, postage 12 cents.

INTELLECTUAL FREEDOM; or, Emancipation from Mental and Physical Bondage, By Chas, S. Woodruff, M. D., author of "Legalized Prostitution," etc. Price 50 cents, postage free.

INCIDENTS IN MY LIFE. By D. D. Home, with an Introduction by Judge Edmund 81.25, postage free LEGALIZED PROSTITUTION ; or Marriage as Marriage as it Should be, Philosophically Const Charles S. Woodruff, M. D. 75 cents, postage like MESSAGES from the Superior State. Commu-nicated by John Murray, through J. M. Spear. 50 cents. nicated by John postage 12 cents.

STERIES OF LIFE, DEATH AND FUTU-RITY, illustrated from the best and latest Authorities. By Horace Welby. Price \$1,50, postage free.

NEW TESTAMENT MIRACLES, and Modern Miracles. The comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses. An Essay read before the Divinity School, Cambridge. By J. H. Fowler, 30 cents, postage 4 cents.

Fowler, 30 ccuts, postage 4 ccuts. PLAIN GUIDE TO SPIRITUALISM. A Spirit-ual Hand-Book. By Urlah Clark. Cloth \$1,25, postage 16c. POEMS. By Achsa W. Sprague. \$1,25, postage

20 cents. **POEMS** FROM THE INNER LIFE. By Lizzie Doten. Full glit \$1,75, postage free; plain \$1,25, postage ldc. **REPLY** to the Roy, Dr. W. P. Lunt's Discourse against the Spiritual Philosophy. By Mrs. Elizabeth R. Tor rey. Is cents, postage 2 cents.

BANNER OF LIGHT.

ELIZA WOODSON; or, The Early Days of One of the World's Workers: A Story of American Life. \$1,25, postage free. Postage free. EUGENE BEOKLARD'S PHYSIOLOGICAL MYSTERIES AND REVELATIONS. 25c, postage 2c. FACTS and Important Information for Young Men, on the Subject of Masturbation. Ize, postage free.

FAOTS and Important Information for Young Women on the same Subject Ize, postage free. HESPER, THE HOME SPIRIT. A Story of Household Labor and Love. By Miss Lizzle Doten. 80 cents, particular blocks postage 120

LOVE AND MOCK LOVE. By Geo. Stearns. MARRIAGE AND PARENTAGE; or, The Reproductive Element in Man, as a Means to his Elevat Happiness. By Henry C. Wright. \$1,25, postage 20c.

OPTIMISM, THE LESSON OF AGES. By Benjamin Blood, '5c, postage 12c, PATHOLOGY OF THE REPRODUCTIVE ORGANS, By Drs. Trail and Jackson. \$4,00, postage 36c.

PECULIAR: A Tale of the Great Transition. By Epes Sargent. \$1,50, postage free.

PERSONAL MEMOIR OF DANIEL DRAY-TON. Paper 25c. f cloth 40c. REDEEMER AND REDEEMED. By Rev. Charles Beecher. \$1,50, postage free.

Charles Beecher. \$1,50, postage free. REPORT of an Extraordinay Chruch Trial: Con-servatives versus Progressives. By Philo Hernes. 15 cents, postage 2c.

postage 2c. THE ART OF CONVERSATION, with Direc-tions for Self-Education. Frice 31,25, postage free. THE AMERICAN CRISIS; or, The Trial and Triumph of Democracy. By Warren Chase, 20c, postage free. THE APOCRYPHAL NEW TESTAMENT. 8100 postage free.

THE CURABILITY OF CONSUMPTION DE-MONSTRATED ON NATURAL PRINCIPLES. By An-drew Stone, M. D. 81,59, postage free.

THE EFFECT OF SLAVERY ON THE AMER-ICAN PEOPLE. By Theodore Parker. 8 cents. THE EMPIRE OF THE MOTHER OVER THE CHARACTER AND DESTINY OF THE RACE. By Henry C. Wright. Paper 35c, postage 4c; cloth 50c, post-age 8c.

THE ERRORS OF THE BIBLE, Demonstrated

by the Traths of Nature; or, Man's only Infallible Rule of Faith and Practice. By Henry C. Wright. Paper 25 cents, postnee 4c. THE HABITS OF GOOD SOCIETY. A Hand-

300k of Etiquette for Ladies and Gentlem legant cloth binding, \$1,50, postage free. THE HIEROPHANT; or, Gleanings from the Past. Being an Exposition of Biblical Astronomy. 75 cents, Dostage free.

THE KORAN. Translated into English Imme-diately from the Original Arabic. 61.25, postage free. THE LIFE OF JESUS. By Ernest Renan. Translated from the Original French, by Charles Edwin Wil-hour of 160 postace free anslated from the Origin ur. \$1,50, postage free.

THE MISTAKE OF CHRISTENDOM; or. Jeaus and his Gospel, hefore Paul and Christianity. By Geo. Stearns. \$1,00, postage 16c. THE REVIVAL OF RELIGION WHICH WE

NEED. By Theodore Parker. Scents. THE RELATION OF SLAVERY TO A RE-PUBLICAN FORM OF GOVERNMENT. By Theo. Parker. Scents.

THE SELF - ABNEGATIONIST; or, Earth's True King and Queen. By Henry C. Wright. Paper 40 cts., postage 4c; cloth 5c, postage 8c.

THE UNWELCOME CHILD; or, The Crime of

an Undesigned and Undesired Maternity. By Henry C. Wright. Paper 25c, postage 4c; cloth 40c, postage 8c. THIRTY-TWO WONDERS; or, The Skill Dis-played in the Miracles of Jesus. By Prof. M. Durais. Paper 25c, postage 2c; cloth 45c, postage 8c.

UNCONSTITUTIONALITY OF 'SLAVERY. By Lysander Spooner. Paper 75c, postage 8c; cloth \$1,00, postage 16c.

#### BOOKS FOR THE YOUNG.

Any book on this list will be sent by mall, and postage paid, on receipt of price. Special pains will be taken to select suita-ble Books for Libraries. A liberal discount to the Trade and to Libraries.

SPIRITUAL SUNDAY SCHOOL MANUAL, for forming and conducting Sunday Schools on a new and simple plan, and for home use. Readings, Responses, Invo-cations, Questions, Lessons, Gems of Wission, Little Spiritu-al Stories, Infant Questions and Lessons, Songs and Hymns, By Urlah Clark, 14 pages, 30 cents. Postage free.

KISS FOR A BLOW. H. C. Wright. 42 A NEW FLOWER FOR CHILDREN. L. Maria

Child. (Illustrated.) \$1,00. ADVENTURES OF JAMES CAPEN ADAMS, Mountaineer and Grizzly Bear Hunter of California. T. II. Kitteli. (Engravings.) \$1,60.

A PICTURE ALPHABET OF ANIMALS AND BIRDS. Stories and Hymns. (Illustrated.) 63 cents. ALL FOR THE BEST. T. S. Arthur. 63 cts.

ANYTHING FOR SPORT. Mrs. Tuthill. 50c. ARABIAN NIGHTS ENTERTAINMENT. ARBELL'S SCHOOL DAYS. Jane W. Hooper.

A STRIKE FOR FREEDOM. Mrs. Tuthill.

AUDUBON, THE NATURALIST: Adventures

A Discoveries. Mrs. II. St. John. (Illustrated.) \$1,00. A WILL AND A WAY. From the German. (Illustrated.) \$1,00. BELLE AND LILLY; or, The Golden Rule, for Girls. (Illustrated.) \$1,00. BEARS OF AUGUSTUSBURG. (Illustrated.)

LITTLE FRANKIE AT SCHOOL. 38c. LIFE OF LAFAYETTE. E. Ceeil, (Engrav-ings.) \$1,00. LAND OF THE SUN; Kate and Willie in Cuba.

LIFE OF WASHINGTON. E. Cecil, (Engrav-MARY AND FLORENCE. Ann Frazer Tytler.

(Illustrated.) \$1,00. MARY AND FLORENCE AT SIXTEEN. Ann Frazer Tytler. 01,00. MOLLY AND KITTY; with Other Tales. (En-gravings.) 01.00.

gravings.) \$1,00. MANY A LITTLE MAKES A MICKLE. From the German. (Illustrated.) \$1,00.

MISS EDGEWORTH'S EARLY LESSONS. "Frank," "Sequel to Frank," "Rosatnond," "Harry and Lucy." 5 vols. \$5,00.

MARK SEAWORTH; Tale of the Indian Ocean. (litustrated.) 61,00. MERRY TALES FOR LITTLE FOLKS. (Il-

NANNIE'S JEWEL-CASE. (Illustrated.) \$1. ONWARD! RIGHT ONWARD! Mrs. Tuthill.

PEARLS, and Other Tales. (Illustrated.) \$1. POPULAR LEGENDS OF BRITTANY. From

the deman. (Engravings.) \$1,00. PICTURES OF COMICAL PEOPLE, with Sto-ries about them. (Sumerous Illustrations.) \$1,00. POPULAR TALES. Madame Guizot. (Engrav-

ASTROLOGER AND BOTANIO PHYSIOIAN, ASTATEMENT of the Disposition and Qualities of the per-son will be given, and on the leadth and Constitution, with advice as to the beat means to avoid the results of Con-stitutional Complaints, of the Length of Life, and the Manner of Death, of Wealth, and what Profession or Employment will be most suitable; a full statement of Marriage, the Deacrip-tion, Disposition and Qualities of the Wife or Husband, and which will de first; of Children, what number, and if they will live. The Astrologer can be consulted upon all affairs in conf-dence. Time of birth necessary. TERMS, ORAL-For Rending a Bielf Statement of Principal Events for three years to come, do Centis; a Minute Reading all through Life, with valuable advice how to avoid Constitu-tional Diseases, 81,00, and in addition to the above, which is the Modern Practice of Astrology, the Doctor will read your Life according to the System of Astrology as practiced by the Ancients, seven hundred years before Christ, translated from an old Latin Book printed in 1488, the being the only Astrolo-ger who has the Work, having been translated at great expense into English. Hence, to read both, \$2,00. TERMS FOR Will TING, (SEXT by MAIL)-For Answering any Three Questions about same person, 50 Cents, in Stamps or Currency. A written Nativity of Events three years to come. \$4,00. A Full Nativity, written all through Life-Ladles, \$4,00; Gents, \$5,00. For Calculating the Most Important Directions, \$4,00. A Full Nativity, written all through Life-Ladles, \$4,00; With the Transit of the Superior Planets, and Judguent Writ-ten therefrom-both Systems, very minute: Ladles, \$6,00, on the Superior Planets, and Judguent Writ-ten therefrom-both Systems, very minute: Ladles, \$6,00, on the Superior Planets, and Judguent Writ-ten therefrom-both Systems, very minute: Ladles, \$6,00, on the Superior Planets and Judguent Writ-ten therefrom-both Systems, very minute: Ladles, \$6,00, on the Doctor has been 19 years in thi PETER THE WHALER. W. H. G. Kingston.

(Illustrated.) \$1,00. PLAYMATE. (200 Engravings.) \$1,75.

ROBINSON CRUSOE. DeFoe. (Illustrated.)

ROBIN HOOD and his Morry Foresters, Ste-phen Perry, (With Hinstrations.) 75c. ROUND THE WORLD, W. H. G. Kingston. (With Hustrations.) \$1,00.

SEED-TIME AND HARVEST. (With Illustra-

trations.) 81,00. SPIRITUAL SUNDAY SCHOOL CLASS BOOK. A. B. Child, M. D. 25c. STORIES ABOUT ANIMALS. Thomas Bing-ley. (Illustrated.) 63c.

STORIES and Legends from Many Lands, (With Illustrations.) +\$1,00. SWISS FAMILY ROBINSON. \$1,25.

STORIES of the Ganadian Forest. Mrs. Traill. (llustrated.) \$1,00.

SALT WATER; or, Sea-Life. W. H. G. Kingston. (With Hustrations.) \$1,00. THE ROBIN'S NEST. Mrs. M. Leslie. (Illus-

THE LITTLE ROBINS IN THE NEST. 40c. THE LITTLE ROBINS LEARNING TO FLY.

THE LITTLE ROBINS IN TROUBLE. 40c.

THE LITTLE ROBINS LOVING EACH OTH-

TALES WORTH TELLING, by Sea and Land. (Numerous Engravings.) 68c. THE CHILDREN'S YEAR. Mary Howitt. \$1.

THE WILD MAN OF THE WEST. R. M. Bal-lautyne: (Illustrated.) \$1.00. TALES from the History of the Saxons. Emily Taylor. (Illustrated.) \$1.00. TITANIA; Tales and Legends. (With Illustra-tions ) \$1.00

tions.) 81.00 WONDERFUL MIRROR. (Engravings.) 75c.

WELL BEGUN, is Half Done, and the Young Artist. (lihistrated.) \$1,00. WILD SPORTS IN THE FAR WEST. Fred-erick Gerstaccker. (With Illustrations.) \$1,00. YOUNG RABBIT FANCIER, and Other Sto-ries. (lihistrated.) 40c.

YOUNG ISLANDERS; or the School-Boy Cru-

YOUTH'S PICTORIAL LIBRARY : " Poems

for Little Folks;" "Tales of the Great and Brave;" "Sto-ries of Animals;" "Christmas Stories;" "Stories of Natu-ral History:" "Rubhit's Bride, and Other Stories;" "Tales of Adventure;" "Stories of Foreign Countries;" "Casper's Adventure;" "Fables in Verse;" "History of Birds." 500 Illustrations. 12 Vols. \$500.

New Books.

THIRD EDITION.

First Volume of the Arcana of Nature.

BY HUDSON TUTTLE. Carefully revised and corrected by the author.

WHEN ARE WE HAPPIEST? 50c.

roy. Is cents, postage 2 cents. RAVALETTE, A Wonderful Story. By P. B. Randolph. Frice 81,25, postage free. SPIRIT MANIFESTATIONS: being an Exposi-tion of Views respecting the Principal Facts, Causes and Peculiarities involved, together with interesting Phenomenal Riatements and Communications. By Adm Ballou. Paper 60 cents, postage 6 cents; cloth 75 cents, postage 12 cents. STUDIES OF RELIGIOUS HISTORY AND OUPPUEN By Venero Paymer & Contract Control Control CONTROL OF RELIGIOUS HISTORY AND

RITICISM. By M. Ernest Renan, Member of the Institute France. Author of "The Life of Jesus." Price \$2,50, stage free.

postinge rece. SPIRITUALISM AND THE BIBLE: A Dis-course delivered by the Spirit of Prof. Edgar C. Dayton, through the Mediumship of Thos. Gales Forster, Price 25 cents, postinge 2 cents.

SCENES, BEYOND THE GRAVE: Through Trace of Marietia Davis. \$1,00, postage 16 cents.

THE BIBLE: Is it of Divine Origin, Authority and Influenco? By S. J. Finney, Paper 25 cents, cloth 45 cents, postage 8 cents.

THE FUGITIVE WIFE. By Warron Chaso. Paper 25 cents, postage free: cloth 45 cents, postage free. THE GOSPEL OF HARMONY. By Mrs. E. Goodrich Willard. 30 cents, postage 4 cents.

THE HISTORY OF DUNGEON ROCK. 25

THE KINGDOM OF HEAVEN; or, the Golden Age. By E. W. Loveland. 75 cents; postage 12 cents. THE "MINISTRY OF ANGELS" REALIZED.

A Letter to the Edwards Congregational A. E. Newton, 15 cents, postage 2 cents

THE NIGHT-SIDE OF NATURE; or, Ghosts and Ghost-Seers. By Catherine Crowe. New London Ed-tion. Price \$1,50, postage free.

tion. Price \$1,50, postage aree. THE PHILOSOPHY OF CREATION ; Unfold Ing the Laws of the Progressive Development of Nature, and embracing the Philosophy of Man, Spirit, and the Spirit-World. By Thomas Taine, through the hand of Horaco Wood, medium. Paper 25 cents, cloth. actist, postage 8c.

THE PSALMS OF LIFE: A Long, "Sice of Psalms, Hymus, Chants and Anthens, &c., embory, g., in spiritual, Reformatory and Progressive sentiment of the pre-sent age. By John S. Adams. 75 cents, pastage 16 cents.

THE RELIGION OF MANHOOD; or, the Age of Thought. By Dr.J. II. Robinson. Bound in muslin 75 cts., postage 12 cents.

THE SOUL OF THINGS; or, Psychometric Re-searches and Discoveries. By William and Elizabeth M. F. Denton. \$1,25, postage 20 cents.

THE SPIRIT MINSTREL. A Collection of Ilyms and Music for the use of Spiritualists in their Circles and Public Meetings. Sixth Edition, enlarged. By J. B. Packard and J. S. Loveland. Paper 25 cents, postage free; cloth 38 cents, postage free.

THE SPIRITUAL REASONER. 50c., postage

TWELVE MESSAGES from the Spirit of John Quincy Adams, through Joseph B. Stilles, medium, to Josiah Brighan. 81,50, postage 32 cents. THE HISTORY OF THE SUPERNATURAL,

That Add For and the all Churches, Christian and Pagan, demonstrating a Universal Faith. By Wm. Howitt. I WILL BE A GENTI. #AIAN. Mrs. Tuthill. I WILL BE A GENTI. #AIAN. Mrs. Tuthill.

THE PRE-ADAMITE MAN, Demonstrating the Existence of the Human Race upon this Earth 100,000 years Ago. By P. B. Randolph. Price \$1,25, postage 20 cents.

WOMAN AND HER ERA. By Mrs. Eliza W. Farnham. Two volumes, 12mo., nearly 800 pages. Price, plain n. usiin \$3,00, extra gilt \$4,00, postage free.

plain n.uslin \$3,00, extra gilt \$4,00, postage free: WHATEVER IS, IS RIGHT VINDICATED: being a Letter to Cynthia Temple, briefly reviewing her Tho ory of "it is n't all Right." By A. P. McCoombs. provide cente, postage 2 ccnls. bill the function of the function of

WHO. IS GOD? A Few Thought on Nature and Nature's God, and Man's Relation thereto. By A. P. M'Combs. 10 cents, postage 2 cents.

WOODMAN'S Three Lectures on Spiritualism, in reply to Win. T. Dwight, D. D. 20 cents, postage 4 cents.

MISOELLANEOUS AND REFORM WORKS. AN ESSAY on the Trial by Juy. By Lysander Spooner. Leather, 81,50, postage 20; cloth \$1,00, postage 16c; paper 75c., postage 8c.

A SERMON on False and frue Theology. By

BATTLE RECORD OF THE AMERICAN RE-

 BALLION. By HORDON DATA A. M. 25c, postage 2c.

 OHRIST and the Pharkees upon the Sabbath. By a Student of Divinty. 2c, postage 4c.

 CONSUMPTION. How to Prevent it, and How to Curo It. By James Chackson, M. D. \$2,00, postage 2dc.

 EIGHT HISTORIGAL AND CRITICAL LEC-TURES ON THE BIBLE. By John Prince. \$1,00, post. 16c.

BOY OF SPIRIT. Mrs. Tuthill. 50 cents BOY OF MOUNT RHIGI. Miss C. M. Sedg-BEAR HUNTERS OF THE ROCKY MOUN-TAINS, Anne Bowman, (Illustrated.) \$1.00.

BOARDING SCHOOL GIRL, Mrs. Tuthill.

CHRISTMAS EVE, AND OTHER STORIES. From the German. (Illustrated.)

CANADIAN CRUSOES. Catherine Par Thraill.

CHILDREN'S FRIEND. M. Berquin. (Illus-

COUSIN HATTY'S STORIES AND HYMNS.

CHILDHOOD OF MARY LEESON. Mary

CHILDREN'S TRIALS. Rope Dancers, and other Tales. (Illustrated.) \$1,00.

DOG CRUSOE. R. M. Ballantyne. \$1,00.

DICK RODNEY. Adventures of an Eton Boy. (With Illustrations.) \$1,00.

ESKDALE HERD BOY. A Scottish Tale. Mrs. ELLEN STANLEY, AND OTHER STORIES.

FLORENCE ERWIN'S THREE HOMES. A Tale of North and South. \$1,00.

FLOWERS FOR CHILDREN. L. Maria Child.

FANNY GRAY. (Illustrated, in a box.) \$1.

FRANK WILDMAN'S ADVENTURES. Fred-crick Gerstaccker. (Illustrated.) \$1,00. GEORGIE AND HIS DOG, AND OTHER

GORILLA HUNTERS: A Tale of Africa. R. M. Ballautyne. (Illustrated.) \$1,00.

GRIMM'S TALES AND STORIES. (Numer-ous lilustrations. \$1,75.

HARRY AND AGGIE; or, The Ride. (Illus-

trated.) \$1,00, HURRAH FOR THE HOLIDAYS. (Illus-tra.ed. \$1,00.

HYMNS, SONGS AND FABLES. Mrs. Follen.

HAPPY DAYS. (Illustrated.) 60c. HOLLY AND MISTLETOE., From the Ger-man. (Engravings.) \$1,80. HURRAH FOR NEW ENGLAND. (Illustrat-

I WILL BE A SOLDIER. Mrs futhill. (Illus-

I WILL BE A LATE. Mrs. Tuthill. 50c. JOHN CHINAZAN. W. Dalton. (Illustrated.)

JACK THE FORECASTLE: Sea-Life Illus-

KEEPER'S TRAVELS IN SEARCH OF HIS MASTER. (Illustrated.)

KANGAROO HUNTERS. Anne Bowman. (IIstrated.) 81.00

LEILA. Ann Fraser Tytler. (Engravings.) \$1. LEILA IN ENGLAND. Continuation of "Leila." (Illustrated.) \$1,00.

LEILA AT HOME. Continuation of "Leila in England." (fillustrated.) \$1,00.

LITTLE FRANKIE AND HIS MOTHER. Mrs. Madrine Leslle, (lliustrated.) 35c.

LITTLE FRANKIE AND HIS FATHER. Mrs.

LITTLE BY LITTLE; or, The Cruise of the Fly-away. O. Optic. (Illustrated.) Sec.

LITTLE FRANKIE AND HIS COUSIN. 38c.

By HUDBON TUTTLE. Carefully revised and corrected by CONTENTS: CON System, Studied with Reference to the Drain and Nervous Chapter XX-The Source of Thought, studied from a Philo-sophical Standpoint. Chapter XXI-Retrospect of the Theory of Development, as herein advanced; Conclusions; Facts followed from their Source to their Legtimate Results. Ap-pendix-An Explanation of some of the Laws of Nature, their Effects, &c. Price, §1.25; postage, 18 cents. For sale at this Office. May 17.

SECOND EDITION-JUST PUBLISHED.

#### Second Volume of the Arcana of Nature.

OR, THE PHILOSOPHY OF SPIRITUAL EXISTENCE, AND OF THE SPIRIT-WORLD. By HUDSON TUTTLE. Heaven, the home of the immortal spirit, is originated and sus-

AND OF THE BYIRTCH WORLD. BY HUBBON TUTTLE.
 Herven, the home of the immortal spirit, is originated and sustained by 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 edition of the second volume is now ready for delivery.
 CONTENTS:
 Chapter I--Evidences of Man's immortality, Drawn from History, Spiritualism of the Nations. Clapter II-Profits of Immortality, Drawn from History, cuclude. Chapter III-Evidences of Man's immortality, Drawn from Modern Spiritualism. Chapter Y-Consideration of Spiritual Free Modern Spiritualism. Chapter YII-Philosophy of the Imponderable Agents in Licer XII-Philosophy of Change and Death, cencluded. Chapter YII-Philosophy, Laws, Application and Relation to Spirit. Chapter XII-Animal Magnetism. Chapter XII-Animal Magnetism. Chapter XII-Animal Spiritual Spirit. Chapter XII-Philosophy of Change and Death, encluded. Chapter XII-Philosophy of the Spirit Spirit. Chapter XII-Philosophy of Change and Death, encluded. Chapter XIV-Philosophy of Change and Death, encluded. Chapter XIV-Philosophy of Change and Death, encluded. Chapter XIV-Philosophy of the Spirit Spire Chapter XVI-Philosophy of Change and Death, encluded. Chapter XV-Philosophy of the Spirit Spire Chapter XVI-Philosophy of Change and Death, encluded. Chapter XV-Philosophy of Change and Death, encluded. Chapter XV-Philosophy of Change and Death, encluded. Chapter XV-Philosophy of Change and Death,

A New Poetle Work.

BLOSSOMS OF OUL SPRING, BY HUDSON AND EMMA TUTTLE,

#### Just Publishei.

In this elegant volume of two hunced and twenty-eight  $P_{\rm paces}$ , will be found some of the finite Poems in the lat-grade. All lovers of beautiful poetit thought will find a get treat in their perusal. The spiritus hunchony which per-vades most of them will find a response a the hearts of believ-ers in the Spiritual Philosophy.

TABLE OF CONTENTS: 
 TABLE OF COATELED:

 America: a National Poem.
 A Hope.

 Vision of Death.
 Spirit-Volces.

 The Course of Empire.
 A Dreim.

 A Visit to the Occan.
 Light.

 The Snow.
 The Three Patriots.

 Pet.
 Memrites.

 Loulou.
 Why bost thou Love Mo?

 Bodings
 Leonope.
 Pot. Louion. Bodings. Weary. The Second Wife. Why bost thou Love Mo? Leonote. An Inlian Legend of the Al-legtanics. The Oid Bachelor. BridalMusings. Leie. The Dring Robin. Deathof the Year. Lightrand Shadows. My Ilyme. On thi Sea. An Invocation. The Undeceived. Life's Passion Story. The Second whe. Heaven. Nutting. I've Been Thinking. The Destitute. Sleighing. Ween. Weep. Strange. Love. How She Came. Everallyn. Jose D'Arc.

Commissioned, Published by WM. WIITE & CO., 18 Washington street, Boston, Mass. Price, in cloth, \$1; postage, 20 cents. For sale at this Office. March 26.

#### "I STILL LIVE."

A FORM FOR THE TIMES, DY MISS'A, W. SPRACUE. THE above is the title of a heaudful POEM, by MISS SPRACUE, and is the last written by her which has been published in pamphlet form. It makes i volume of 22 pages, and was published by the lannented anthor just before her de-parture for the better land. The Poem is dedicated to the brave and loyal hearts offering their lives at the shrine of Liborty. For sale at this Office. Price, 10 cents | postage free. May 28. BY A. B. CHILD, M. D. THIS BOOK breaks through the darkness and afflictions of arthly alliances, and tells each and every one who his and her own other half is. It transcends the tangle and wrangle of Free-Dorim, that falls with falling matter, and tells what Spiritual Love is, that shall grow brighter and purer forever. This book is warm with the author's life and carnest feel'ng. It contains terme bold, original, startling thoughts. It will be a solace to the afflicted and downtrodden of earth. Price, 20 cents; postage, 2 cents. For sale at this Office. Nov. 13.

### FURTHER COMMUNICATIONS FROM

THE WORLD OF SPIRITS, ON subjects highly important to the human family, by Doshua, Solomon and others, given through a lady. Price, bound in cloth, 73 cents, postage li cents; paper, 30 cents; postage l0 cents. For sale at this office. tf May 16

SYSTEM OF THE COUNTRY.

THIS CONTINENT.

Miscelluneous.

ASTROLOGY AND MEDICINE!

DR. LIMTER,

ASTROLOGER AND BOTANIC PHYSICIAN.

Address,

May 28.-3m.

to use it.

Dep

be its echo.

re :

DR. LISTER,

FEMALE STRENGTHENING CORDIAL

THIS MEDICINE is of long tried efficacy for correcting all disorders incidental to the feminine sex. That the afflicted may feel assured that this Cordial is truly valuable and worthy their confidence—not one of those secret compounds purposed to destroy healthy action—I add a few testimonials from physi-clans, whom all avoring the Eclectic and Reformed Practice of Verdicina resused:

or. Medicino respect. Dr. WILLAND C. GEORGE, formerly Professor in the Worces-ter Medical College, and Preskient of the Eclectic Medical So-clety, Mass., speaks of it in the following terms: "I lave used the *Female Strengthening Cordial*, similar to that prepared by Dr. GEO. W. SWETT, 106 Hanover street, and 1 regard it as one of the best medicines for Female Complaints that can be found."

That can be found " Dn. J. KING, Author of "Woman: Her Diseases and their Treatment," says: "This medicine appears to exert a specific influence on the Uterus. It is a valuable agent in all derangements of the Fe-male Reproductive Organs." Dn. E. SMITH, President of the New York Association of Bo-tanic Physicians, says: "No formals of the Alexter and the second second

tanic Physicians, says: "No female, if in delicate health, should omit the timely use of this valuable Cordial. I owe much of my success in mid-wifery to the use of this Medicine."

MOTHERS AND MARRIED LADIES :

The following from DR. FAr is well worthy your notice: "As a general remedy for Female Complaints, this 'Cordial' is a very valuable one, but by the Profession it is esteemed more highly for its good results during Confinement in relev-ing the great suffering attendant upon childbirth. I acknowl-edge with Dr. Smith that much of my success in midwifery is due to the use of this medicine. It strengthens both mother and child. In such cases I follow the directions of Prof. King, by allowing my patients to use it a few weeks previous to con-finement, as by the energy it aparts to the uterine nervous sys-tem the habor will be very much facilitated, and removes the cramps which many females are liable to. No woman, if she knew the great value of the Strengthening Cordial, would fail to use it.

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

The following symptoms indicate those affections in which

Fendle Strengthening Cordial has proved invaluable: Indisposition to Exertion, Wakefulness, Uncashness, ression of Spirits, Trembling, Loss of Power, Pah in the Back, Alternate Chills, and Elushing of heart, Dragging Sensation at the Lower Part of the Body, Headache, Languor, Aching Along the Thighs, Intolerance of Light and Sound, Pale Countenance, angement of the Stomach and Bowels, Difficult Breathing, Ilysteria, &c., &c.

Ilysteria, &c., &c. It is a specific remedy in all Uterine Diseases, Chlorosis, or Green Sickness, Irregularity, l'ainfuliness, Profuso or Suppression of Customary Discharges, Leu-corrhea or Whites, Scirrius or Ul-cerated State of the Uterus, Sterility, &c., &c. No better Tonic can possibly be put up than this, and none less likely to do harm, as it is composed wholly of vegetable agents, and such as wo have known to be valuable, and have used for many years.

Price for Single Bottles, \$1,00 ; Six Bottles for \$5,00.

Should your Druggist not have it, send directly to us, and when six bottles are ordered, we will settle Express charges.

BOTANIC DEPOT, 106 HANOVER STREET, BOSTON. April 23.-6m GEO. W. SWETT, PROPRIETOR.

THE NEW NATION,

A POLITICAL, MILITARY AND LITERARY JOURNAL.

THE NEW NATION gives its attention to all topics of National interest, Civil and Military; alming at the formation of public opinion upon all important questions, rather than to

The distinctive features and policy of the NEW NATION

I.-FULL DISCUSSION OF THE NATURE OF THE CHANGES

WHICH ARE REQUIRED IN THE ORGANIC LAW. WHICH ARE REQUIRED IN THE ORGANIC LAW. II.-UNIVERSAL LIBERTT, WITHOUT DISTINCTION OF RACE. III.-THE MAINTENANCE OF THE MONROE DOCTRINE ON

the Female Strengthening Cordial has proved invaluable:

The following from DR. FAY is well worthy your notice:

25 Lowell Street, Boston, Mass.

V -FOREIGN CORRESPONDENCE FROM DISTINGUISHED STATESMEN OF THE DIFFERENT NATIONS

Mediums in Boston.

DR. MAIN'S

HEALTH INSTITUTE.

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

Fatlents will be attended at their homes as heretofore; these desiring hoard at the institute will please send notice two or three days in advance, that rooms may be prepared free.

TD OFFICE HOLEs from 8 A. M. To 5 P. M. Those requesting examinations by letter will please enclose

\$1.00, a lock of hair, a return postage stamp, and the address

A liberal discount made to the trade. If May 7.

MRS. R. COLLINS.

CLAIRVOYANT PHYSICIAN,

No. 6 Pine Street, Boston,

No. 0 Fino Street, Boston, CONTINUES to heal the sick by laying on of hands, as Spirit Physicians control her. The sick can be cured; mir-ncies are being wrough through her daily. She is continually benefiting suffering humanity. Examinations free. Call and see for yourselves. All medicines furnished by her wholly composed of roots and herbs from the garden of Nature. P. S.-Mirs. C. having so much business to attend to she will not be able to examine locks of hair by letter. tf-April 2.

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

WILL treat discases of Body, Mind and Spirit with VITAL-IZISO MANIPULATION and MAGNETIC REMEDIES. Also, Delincation of Character, Matters of Internal Culture, Latent

Powers, &c. Mis, LATHAN gives especial attention to the preparation of her medicines. No poisonous drugs will be given. Her reme-dies are struttors and EFFECTIVE. Grounder No. 292 Washington street, Boston. If May 14

D. WILLIAM B. WHITE, Sympathetic, Chair-organt, Magnetic and Electric Physician, cures all dis-cases that are curable. Nervous and disagreenble feelings removed. Advice free; operations, 81.00. No. 4 JEFFERSON PLACE, icading from South Bennet street, Boston. June 11. 3m<sup>9</sup>

SAMUEL GROVER, Trance, Speaking and Healing Medium, No. 13 DIX PLACE, (opposite Harvard street), Boston. Hours from 9 to 12 M., and 1 to 5 P. M. Will yielt the sick at their homes, or attend functuals if requested. Residence, 3 EMERSON STREET, Somerville. If May 7.

DR. BENJ. H. CRANDON, Electric and Mes-

D meric Physician. Residence, 12 MAVERICK STREET Chelsea. Office in Boston, ROOM NO. 4, TREMONT TEMPLE. March 26.

MRS. M. W. HERRICK, Clairvoyant and Trance Medium, at No. 13 Dix PLACE, (opposite Har-vani street), Boston. Hours from 9 to 12 and 2 to 6, Wednes-days excepted.

Mays excepted. MRS. N. J. WILLIS, Clairvoyant Physician, Trance Speaker and Writing Medium, No. 241-24 WIXTER STREET, Boston, Mass. MIS. T. H. PEABODY, Clairvoyant Physician, at home from 4 to 9 o'clock r. M.; No. 15 DAVIS STREET, Boston. May 7.

May 7. MASS E. D. STARKWEATHER, WRITING MAD TEST MEDICA, No. 7 Indiana street. Hours-9 A. M to 6 P. M. 3m<sup>2</sup>

MRS. O. A. KIRKHAM, Trance and Person-ating Medium, No. 140 Court street, Boston. Hours from 10 to 12 and 1 to 5. Jm<sup>6</sup> April 16.

SOUL READING,

SOUL READING, Or Psychometrical Delineation of Character. Mil. AND MRS. A. B. SEVERANCE would respectfully manuoneo to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their fading traits of char-acter and peculiarities of disposition; marked changes in past and future life; physical discase, with prescription therefor; what business they are best adapted to pursue in order to bo successful; the physical and mentia adaptation of their fading traits of the second second second second second second tending marriage; and hins to the inharmonionaly married, wheredu they can restrained, and what cultivated. Beven years experience warmuts them in asying that they can do what they advertise without fail, as hundreds are will-ing to testify. Skeptics are particularly invited to investigato. For Written Delineation of Character, 81.00. Increased and call and restration of the promptly attended to by either one or the other. Address, Mit. AND MRS. A. B. SEVERANCE, March 26. tf Whitewater, Walworth Co., Wisconsin.

WASH TUB SLAVERY ABOLISHED

BY THE

WARRANTED TO WASH

THAN ANY OTHER

MACHINE EVER USED!

AND TO WASH CLEAN

AND

OTHER CLOTHES IN PROPORTION;

AND WITH ONE-QUARTER OF THE

WEAR TO THE CLOTHES OF HAND WASHING.

AGENTS WANTED!

In every Town in the Union. They are making from \$30 to \$90 per week. Send for Circular, inclosing stamp.

SPECIAL NOTICE.

DEVELOPMENT OF THE HEALING POWERS.

DEVELOPMENT OF THE HEALING POWERS. WALTER HYDE would respectfully say to the readers o the "Banner of Light," that he has removed from Coon-er Institut, and taken rooms at Hope Chapel, No. 20 Broad-way, New York, where he will continue his betures in the art of Healing by Laying on of Hands, and the Successful Develop-ment of Media. From the realms of inteiligence comes the fact to our per-coption, that medicines never cure, only as they excite to ac-tion the spiritual and magnetic forces, and through these pro-duce a balance of the circulating fluids. His method is to Spiritually and Magnetically coultrol these circulating life-principles, and not only induce bat require their action. For the convenience of Physicians, and others who come form one to three hundred miles to attend his lectures, he has determined to give a weekly course of five lectures in the foi-lowing order: Thesing yourse of the electures in the foi-lowing order; These and Thursday forenoons. All persons posses healing powers, yet all have not the wis-dom of its use, and it is intended that those who attend the is exer will be abundantly qualified to irrat every form of disease. A new class is formed every week, and this ar-mangement will continue during the summer months. *EF* Address, No. 200 Broadway, New York. June II. MESMERISM AND CLALEVOYANCE.

A superience of twenty years has demonstrated the fact, A that Mesmerism is more speedy, safe and effectual in cur-ing disease than all other remedies combined. Call and test it at No. 36 licenty St. Also, CLAIRVOYANT DESCRIPTION and T

at No. 36 Henry St. Also, CLAINVOYANT DESCRIPTION and PRESCRIPTION sent on receipt of patient's name and 82,00. S. W. CORBIN, M. D. Binghamton, Broome Co., N. Y. 5w\* June 11.

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

BOOKS IN BRANDON, VERMONT. I KEEP CONSTANTLY FOR SALE all Spiritual and Re-formatory Works which are advertised in the BANNER OF LIGHT. March 19. tf

AT THE OLD STAND.

N. 654 WASHINGTON STREET, may be procured every N variety of pure and fresh Medicinal Roots, Herbs, Olis, Extracts, Patent and Popular Medicluse, together with all arti-cies usually found in any Drug Store. A liberal discount made to the Trade, Physicians, Clairvoy or and these Who have to tell seein.

BOOKS!

BELA MARSH, at No. 14 BROMFIELD STREET, keeps con-stantly for sole a full supply of all the Spiritual and Re of matory Works, at publishers prices.

MISS L. HASTINGS, TEACHER OF PIANO AND MELODEON, Vocal Music, (italian Method,) and FRENCH and LATIK LANGUAGES, will visit pupils at their residences, or receive them at her own, 33 Lowell street, Boston. Terms reasonable.

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

a discount made to the Trade, Physicians, Claurouy i those who buy to sell again. 26. tf OCTAVIUS KING.

s. w. PALMER & CO.,

4 Sheets in 4 minutes, or

QUICKER,

June 11-oam.

March 26.

6 Shirts in 7 minutes, or

EASIER and BETTER

20 Pillow Cases in 5 minutes,

.

Auburn, N. Y.

" Banner of June 11.

Dec. 12. ,

plainly written, and state sex and age.

VI .- REVIEWS OF LEADING LITERARY, SCIENTIFIC, AND

RELIGIOUS PUBLICATIONS. VII.-DRAMATIC, MUSICAL, AND ART CRITICISM.

VIII .- FINANCIAL AND COMMERCIAL REVIEWS AND REPORTS. THE NEW NATION is INDEPENDENT of all Political Parties. It impartially and rigorously criticises all measures with reference to their actual bearing upon the welfare of humanity, and all men with reference to their intrinsic worth. THE NEW NATION is published every SATURDAY, each number containing sixteen pages. It is sold by all News-dealers at SEVEN CENTS PER COPY. The price by Mail a \$3 per annum, in advance, and two copies for \$5; each additional copy \$2.

ADVERTISEMENTS of a suitable character are inserted at ten cents per line.

at ten cents per line. NEWSDEALERS are supplied through the AMERICAN NEWS COMPANY, No. 121 Nassau Street. THE NEW NATION, THE NEW NATION,

No. 271 BROADWAY, Cor. Chambers street, New York. April 9.

#### CIRCULATING LIBRARY.

MRS. C. W. HALE,

At the carnest request of many friends, has opened a Circulating Library of Spiritual and Miscellaneous Books,

No. 931 Race Street, Philadelphia, Pa.

No. USI Ence Street, Fhiladelphia, Fa. TEELMS for Books, Five or Ten Cents per week, according to Reference or security will be required for the safe return of all books loaned. It is intended to keep all the works on Modern Spiritualism. These and the BANKER of LIGHT and HERALD of Photasses will also be for sale. If a sufficient number of Subscribers can be obtained, these papers will be served as soon as issued the Jan.

PROGRESSIVE PUBLICATIONS. WESTERN DEPOT, No. 356 STATE STREET, corner llarri-son street, Chicago, 111.

Agency for the "Banner of Light." AND ALL

LIBERAL, SPIRITUAL, PROGRESSIVE AND REFORMATORY BOOKS AND PERIODICALS.

LT A fine assortment of STATIONERY, NOTIONS, PHO-TOGRAPHS, &c., will be kept constantly on hand. Address, TALLMADGE & CO., April 30. Box 2222 Chicago, III.

WM. L. JOHNSON, Dentist, NASSAU HALL, Wash ington street, entrance on Common street, Boston, Mass. March 26.

THE EARLY PHYSICAL DEGENERACY

AMERICAN PEOPLE.

AND THE EARLY MELANCHOLY DECLINE OF CHILD-HOOD AND YOUTH,

JUST PUBLISHED BY DR. STONE,

Physician to the Troy Lung and Hygicnic Institute.

Institute. TREATISE on the above subject; the cause of Nervous Debility, Marasmus, and Consumption; wasting of the Vital Fluids, the mysterious and hidden causes for Palpitation, Impaired Nutrition and Digestion.

Agrees Fail not to send two red stamps and obtain this book.

DR. ANDREW STONE,

Physician to the Troy Lung and Hygicule Institute, and Physician for Diseases of the licart, Thront and Lungs, No. 95 Fifth street, Troy, N. Y. ly&6w July 4.

SOUL AFFINITY.

BY A. B. CHILD, M. D.

# BANNER OF LIGHT.

# Children's Nepartment.

8

BY MRS. LOVE M. WILLIS.

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

### AUNT RATIE'S STORIES.

No. 3.-The Excursion to the Sea-Shore.

"I have told you," said Aunt Rachel one day, as we sat upon the grass under the beautiful locust tree," that I always wanted to have my own way, and was quite unwilling to be governed by others. Now as we sit here this beautiful afternoon, I will tell you what a sad lesson I learned before I would be taught that it is best, sometimes, to accept the advice of those older and wiser than one's self. I was very fond of Gertle and Freddio, but I wished to have them do what I thought was best.

Freddie had been at home almost a year, and his time for returning to his ship drew near, and he proposed that we have a little excursion to the sea-shore, and a pleasant time gathering shells and sea-weed; and he would be able then to talk about his own adventures, and the long way he expected to sail before he should see us again. The sea-shore lay several miles away, and we rode through a beautiful country to reach it. It was a glorious, sunny day; the air was sweet with the fragrance of blossoms, and the sky was almost cloudless. We took baskets of bread, cake and fruit for our dinner, and expected to be at home justattwilight. As my father bade us goodbye, he said:

Ratio, you are to be a very good girl, and Gertie, you are to be her attending angel, and Freddie is to keep you both like a good father.'

I remember having a little thought like this: 'I am quite old enough to care for myself.'

The day was the happiest that I had ever known. I had never before been permitted to run on the beach, and take off my stockings and shoes and feel the rippling waves touch my feet. I danced with delight up and down the smooth sand; I gathered my basket full of pebbles and shells; I watched the barnacles on the rocks, and floated the sea-weed until I was weary.

Freddie told us beautiful stories of the sea and of the shells, and explained how the little inhabitant built his beautiful home. When the day was nearly spent, Freddie said he would take the carriage around by the path, and Gertie and I might walk by the shore until we came to a steep precipice, where we were to wait for him, and he would guide us up it, and from its summit we could behold a far-off island, and perhaps some ships.

'But be sure, girls, that you wait for me, for I shall not long delay,' said he; 'and it would be very dangerous for you to attempt to climb alone, for there is only one safe path.'

When we reached the spot where we were to wait, I could not restrain my desire to see what was above me. The rocks looked so grand, the path looked so direct, that I immediately proposed that we ascend.

'Oh, no,' said Gertie, 'you know Freddie told us we must wait, and we had better not go up alone.'

But I think I can do as I like,' said I.

But you would not like to displease Freddie; and then you know your papa said you was to do as he said."

Papa lets me do as I like: it is only silly girls that always want to do as others say.' 'Oh, you sha'n't go-I can't let you,' said Ger-

tie, as I began to ascend.

'I sha'n't?' said I; 'we will see;' and I ran up the rocks as if I had been a squirrel.

By this time Freddie had reached the spot where we were told to wait. He called to me first gently, then he ordered me back severely. This made me very angry; I shook my hand at him and went I did not mind where I was going, i thought of having my own way. In vain Freddie called to me and motioned the way that I was to go, but I delighted in doing contrary to what I thought he desired. I felt that he was trying to control me, and so I determined not to be controlled. As I looked back and saw his face of anxiety I felt really pleased; for much as I loved him I loved my own way better than all else. I I climbed up the huge rocks until I was so far above my friends that they looked quite small to me. I stopped and saw that Freddie hesitated what to do. If he followed me he was afraid that I would rush on to greater dangers, and Gertie feared to be left alone. I laughed a merry laugh at their appearance as I watched them from above. I had reached a sort of shelf and stood admiring the view of the ocean; for the first time I looked about me, and as I realized where I was I began to grow giddy. I had been so absorbed in accomplishing my own will that I had not realized how high I had ascended. I was, however, ashamed to be frightened now, and determined to try one more perilous ascent. I had left the path usually taken, which wound around among the rocks easi ly and pleasantly, and had tried a dangerous path almost impossible to retrace. For a moment I thought I would go back and relieve my friends of all fear: but that seemed to me like giving up my own way and acknowledging myself beaten. I clambered up a little higher, and in doing so, I took hold of a little shrub that grew in the crevice of the rocks; it loosened as I clung to it, and with it came down a large piece of the rock. I fell over and somewhat bruised my face and hands, but I lodged safely on the rock I had just left.

Dear Father, I have been a very bad girl; but | brother, twine them in our hair. When tired of I need help. Oh, come and take moon these dread- making saw-dust ples and dressing our hair, ful rocks. grandfather would stretch a wire tightly on a

I sat very still; not a sound reached me. I looked far away to the beautiful sea, and then down below; but I could not move for fear and trembling. All at once a little sound caught my enr; I turned and saw a tiny bird in guite another direction from the one I had been going. I felt impelled to go toward it, and as I went, it moved a little further forward. I then discovered that interest we watched the faces of the new scholars, and the many runs we had, and the games of hidethere was a safe and easy way of descent where

the little bird had lighted. It kept a few steps before me, as if guiding me; and as soon as I had reached one rock it lighted on another, so that I had no trouble in descending. I think I never felt so thankful in my life as when I looked on this tiny guide sent by heaven to lead me from danger.

My hands and face ached sadly, yet I did not mind the pain, but hurried down. When I had reached the first landing, where from the large, shelving rock I had heard Freddie and Gertie urge me to return, what was my terror at beholding Freddie lying as if dead. I ran to him, but he did not speak to me or move. I shook his body, but he gave no sign of recognition. I screamed and cried, and called on Gertie; she heard me and called out:

'I can't come; Freddie told me not to.'

'But Freddie needs you; come, quick!' said I; and soon she ventured up the path that was easy thus far. When she saw how matters were, she did not, like me, begin to scream and cry, but went up to Freddie gently, and opened his coat, and rubbed his chest, and kissed his lips, and called him softly.

It was not long before he opened his eyes, and soon was able to answer us and say he felt better. It seemed that the stone that I had loosened when climbing, had hit him on the head and made him faint. I had never felt such mortification as when I learned the cause of his injury. If I had been obliged to have borne all the suffering I would not have cared, but to have been the cause of injuring another by my folly, and that one Freddie, whom I loved so dearly, seemed to me too dreadful a punishment.

As soon as Freddie was able to help himself we found the carriage and returned home. I could not tell whether it was because his head ached so severely, or whether he was displeased, but he was silent all the way, and I was too much ashamed to ask him if he could forgive me.

Gertie looked too sad and frightened to talk, and ds I thought of our merry drive in the morning, and remembered that my own willfulness had changed it to this mournful ride home, I thought had learned a lesson never to be forgotten.

Freddie was sick several days, and before he was quite well he received an order to appear on shipboard. My face and hands had been so swollen and painful that I had been obliged to remain at home, and Freddie hurried away, leaving only a message for me. If he could have come to me and have kissed me in his old loving way, and called me his dear little Rai, I should have been happy; but to know only that he had gone, and had only told them to give his love to me, and say beware of slippery places-that seemed too hard. I cried hours about it, but that did no good. Only one thing comforted me, and that was thinking about the little bird. I was sure that that little bird had in some way been a messenger of love to me-that some loving power had made it guide me from danger, and by this I knew that however wrong I had been in my conduct, a loving Father kept me and cared for me. To this loving Father I prayed many times a day, and asked the angels to go to Freddie and tell him I meant to be very

gentle and loving in the future. Gertie came to see me every day, but she never spoke of our excursion to the sea; and I thought she blamed me very much for causing Freddie so much suffering."

Many weeks passed by, and I had been wishing that I could know something about Freddie, when one day Gertie came running in with a letter. That letter I have saved as one of my dearest treasures, and also that it might teach me, if I ever needed it, to be sure that my own way is the best and truest before I insist upon taking it."

Fourteen letters, as it will appear, Spell the name of a public lecturer Who lives in the West, where the skies are bright, board and make us a harp, as we called it; then seating us on his work-bench, he would sing for As you may see lu the BANNER OF LIGHT. us to play. Those were happy days, and I love to 5, 7, 1, 12, 13, 8, in the Navy is a Commodore: think of them. At last the time came, and I was 14, 2, 9, 13, is a garment for both rich and poor; old enough to go to school; so hand-in-hand with 4, 7, 14, 13, is a relative to every one; my sister, we walked to the red school-house, and 8, 6 and 5 is a tool with which much work is done; my lessons commenced. I remember with what 14, 6, 3, 1, 13, 14, is one we do not like to hear; 9, 11, 2, 12, is used by all, both far and near.

and-seek, after we became acquainted. Behind and in front of the school-house was a brook: removing our stockings and shoes, we would wade in the water and take the small, smooth stones from the bottom, and carrying them to the bank, build in the rivulet's side a miniature lake; then, sitting on the bank, we would braid

from the rushes that grew in the marshy places near by, pretty nets, and catch the little fish in them for our lakes. Sometimes we would get them nearly filled with little fish and tadpoles; then we would talk about them and think it would be nico fun to watch them, and see them grown in our lakes, thinking that we had them very secure. 1 do not know that we dreamed at night of our fish, but when we arrived in the morning to look at them, we would always find them gone.

They had escaped through the crevices in our wall to join other fish in the river. Did you know that that is the way with our thoughts, sometimes, both good and selfish? We think we have them all safe, but they escape, and are gone to join other thoughts in the river of life, and they bring neither good or ill to those who gather them in. When we had been good children, the teacher would go with us to spend perhaps an hour in the woods and by the brook behind the school-house, with some of the elder scholars. How pleasant it was to walk along in the bright sunshine and gather the flowers and berries by the brookside, and to hold the tiny snipe that had wandered from its mother's side, and was easily caught in our hands. How soft its little feathers were, and how bright its eyes! When put upon the ground again, how fast it would run to pick again some worm for its dinner.

Then when all the bright summer flowers had gone to rest until the warm summer sun and wind should again call them in love-tones to blossom. what fun we used to have with the snow, the pure, soft snow; we would roll it until we had large balls of it, and then put them together and build large snow houses; then going to the brook where in summer we played with the fishes, we would get our ice furniture. When tired of this play, we would walk along and look at the beautiful pictures the ice had formed. Then some of the boys would take us on their sleds, and away we would go, sliding down the hill-side. All these pleasant plays had some sad interludes, and then we saw each others eyes grow dim with tears, and perhaps we would make up for our offence by kissing our friends, and then play on, still happy.

In my next letter I will tell you of a little girl I knew, and what she did to me, and the lesson it teaches me. When you read these letters you may know they are true, and all the little boys and girls I tell you of have lived here or are living now, either grown up or still small, and perhaps they may see these stories.

A little spirit-girl once gave me a name, which I will sign for you at the end of this letter. May good angels bless you until you again hear from your friend. BLUSH ROSE.

#### INCIDENTS OF THE WAR.

ALBERT MANSON, OF MARBLEHEAD, MASS. This boy was too young to carry a musket, but he was so desirous to do something for his country that he begged to be permitted to go with the Twenty-third Massachusetts, and drum for the regiment. His father consented, and afterwards enlisted himself. The father fell wounded while his boy was at his side. So carnest was the little fellow that the battle should go for the Union cause, that he scarcely heeded his father's fall, but seized a disabled revolver for a drumstick and

Emigma.

Word-Puzzle.

AFESOMWRLY

Spiritualists.

vote:

ventle

#### JUST PUBLISHED, BY WILLIAM WHITE & CO., 158 WASHINGTON STREET, The one that first finds out this, if they will appear, Shall have the prize which I get of R. Thayer. BOSTON, Cosmo. THE POET. AND First Grand National Convention of OTHER POEMS. At a Convention of the Spiritualists of New England, held in Boston, in March last, the follow-ing Preamble and Resolutions, after a full and BY free discussion, were adopted by a unanimous MISS A. W. SPRAGUE. Whereas. The facts given to man through communication with the spirit-world, conclusively prove that a portion of the inhabitants of that world feel a deep interest in the elevation and improvement of humanity, and are associated together for the perfecting of wise plans to accomplish so desirable an end; therefore. Price \$1,25, . . . Postage 20 Cents. icrofore, Resolved, That it is largely by associated action on the part (Spiritualists that their beautiful teachings can be made prac-cally useful to our race, and result in the establishment of in-ividual and social liberty, equality and fraternity throughout TABLE OF CONTENTS: avoint and social mostly, second to exigencies of our times, *Resolved*, That we believe that the exigencies of our times, demand that measures should be taken by which this concert of action on the part of Spiritualists should be brought about. And for the accomplishment of this object, we recommend that a National Convention of Spiritualists should be convened at some central point in the great West during the coming sum-ner. INTRODUCTORY REMARKS. THE POET. SCENE I. SCENE II. SCENE III. SCENEIV. ner. Resolved, That this Convention appoint a committee of five o correspond with the friends of the movement throughout the sountry, and decide upon the time and place where the Con vention shall be held, and make any other necessary arrange ments for carrying out the spirit of the foregoing Resolutions. MISCELLANEOUS POEMS. THE PEOPLE. THE PEOPLE. THE SOLDIER'S SHROUD. EMANCIPATION IN THE DIST. COLUMBIA. THE AMERICAN EAGLE. H. F. Gardner, H. B. Storer, Mrs. Amanda M. Spence, Miss Lizzie Doten and Henry C. Wright LET THE SAINTS BE GLAD IN HEAVEN. Word appointed said Committee. **Resolved**, That we most extractly recommend all Spiritual-ist associations and neighborhoods to appoint one or more of high best minds to attend this proposed Convention when THE STOIC SOUL'S DEFIANCE. CHANT OF THE SOUL. THE REAL PRAYER. After careful examination and deliberation the

THE RUINED CHURCH. BEAUTIFUL SLEEP. INTO THE DEPTHS OF HADES.

After careful examination and deliberation the Committee have decided that the greatest facili-ties for the accommodation of those who may at-tend the Convention can be had in Chicago, III. They therefore most cordially and carnestly in-vite all Spiritualists throughout the country to meet in Convention in the city of Chicago, on Tuesday, the 9th day of August next, at 10 o'clock A. M., and continue from day to day thereafter during the pleasure of the Convention, for the purpose of a free interchange of thought upon all subjects embraced in the foregoing resolutions, and to take such action in the premises as they way deem best. And as the Committee fully

THE STORM OF LAND. DEVOTION. WAITING AT THE GATE. THE SOUL OF SONG. TAKE ME HOME. WHO ARE THE BEAUTIFUL?

MOUNTAINS.

EARLY POEMS THE DYING WARRIOR. THE WANDERER'S RETURN. THE DAYS OF OLD. DARK HOURS.

THE SHIP

A VOICE FROM FRANCE, 1848, THOUHTS ON LEAVING HOME, THE MOURNER.

DISEASE. TO A BUNCH OF VIOLETS IN MY SICK ROOM

THEY BID ME NERVE MY DROOPING SOUI

SOUL. SING TO ME. TO MY SISTER ON HER 18TH BIRTHDAY. LAMENT OF THE JEWISH CAPTIVES. ADDRESS OF HENRY IV. TO HIS ARMY. TO ONE WHO CALLED ME UNGRATEFUL.

DESPAIR. "SUFFER, YET BE STRONG."

RECOVERY FROM SICKNESS. "ONLY FOR ONE." LINES WRITTEN IN A SCHOOL-ROOM. ONGS FROM SPIRIT-LAND.

MORNING. THE ANGEL'S VISIT.

THIS SPLENDID VOLUME

Comprises three hundred and twenty-eight pages, 12mo., yound in cloth. To be had of all Bookschers and Newsdealers.

A BOOK FOR THE CENTURY I

#### JULY 9, 1864

# **GEMS OF INSPIRATION I**

HARK TO THE WAVES THAT ROLL.

No pent up Utica confines our powers, For the whole boundless universe is ours,"

"No pect up Utlea confines our powers, For the whole boundless universe is ours," It was said in a former notice, all Spiritualists re-alize the great fact, that we live in a transition age. Old things are rapidly passing away in the roli-gious and social, as well as in the political world. Bohold all things must be formed anew. And the time has fully come when the millions in our country who have received the glorious light of the incoming day, must decide whether, by asso-clated action, they will give direction and shape to the new, securing to all and cach the greatest possi-ble amount of individual, social, religious and po-litical freedom, compatible with the greatest good of the whole; or, whether religious and political demagogues, the rulers of the past, shall, in the re-construction, so frame our Constitutions and Laws as to crush the millions, for the exclusive aggran-dizement and benefit of the few. Slavery, cruel-ty, oppression and wrong have had full sway un-der the old regimé, based as it was, and is, upon the Mosaic code of barbarisms, and it is for us to decide whether they shall still rule the earth, or the more rational and beautiful theory of the Brotherhood of all races of men, and the Father-hood of God shall furnish the basic foundation of the new Church and State. In conclusion, the Committee would urge upon

In conclusion, the Committee would urge upon the new Church and State. In conclusion, the Committee would urge upon the attention of *all* Spiritualists the recommenda-tion contained in the last resolution. Do not fail to have a representation from every city, town or

Arrangements have been completed with the Vermont Central R. R. Company to convey pas-sengers from the following places to Chicago and return for twenty-five dollars the round trip:

purpose of a free interchange of thought upon all subjects embraced in the foregoing resolutions, and to take such action in the premises as they may deem best. And as the Committee fully recognize the Identity of interest of all Humanity in the "New Dispensation," they would extend the same cordial invitation and greeting to the Spiritualists of the Canadas to unite with them in their deliberations

#### in their deliberations.

I was not much accustomed to pain, and I cried heartily and did not dare to move.

'Oh! oh!' said I. 'Help! help!' but no help came. What could it mean? I cried louder and louder, first calling on Freddie and then on Gertie. I did not know that the breeze carried my voice in another direction. At length finding that I was not so very badly hurt, I determined to try and descend. I crawled on my hands and knees, and swung myself past several dangerous places, and at length reached a spot where I could look down. As I gazed, I saw Gertie, with her sweet, upturned face and her hands clasped, as if imploring some one to help; but where was Freddie? I listened carefully, and thought I heard a faint sound not far below me. I felt that I must try and reach the spot, for a terrible dread had come over me. In a moment I began to feel that something was wrong; what it was I could not tell. Again I tried to descend, but I grew faint and giddy, and I sat down; my own folly and wrong seemed to come before me.

'There's no use of praying,' thought I, 'for who can wish to help so had a girl;' and yet I thought of my dear spirit mother. I knew that she would love me if I had done wrong-that she always loved me, and that my father had said that the dear Father in heaven loved me much more than all others. So at last, I said:

"Oh, read the letter to us," said I.

"Not to-day," said Aunt Ratie, "but when we meet again. When I look over the relics of my young days I need to be quite strong and well, and to have a great deal of faith and hope; but you may all come next Saturday, and I will take you into my scoret chamber."

We all looked around us as if we expected to see some door that we had not before discovered. " I do not mean," said she, " into a room of my dwelling, but into the most secret and holy places in my heart, by telling you some things about myself that I can only tell to those that love me very much. These secret doors can never be opened except to the loving and true, and for the purpose of blessing them."

How proud we all felt that Aunt Ratie had confidence enough in us to let us into the holy places where only the loving could go. I do not think we would have done a mean thing, for the world, lest we should have felt ourselves unworthy of her love and confidence. We all felt that she trusted us, and was going to confide to us that which was too precious for all the world. We all left her cottage with proud, happy faces, anxious for the time when we should hear more of her history.

Letter from "Blush Rose."

DEAR CHILDREN-Now I propose writing and telling you some stories of childhood; partly of my own, and partly of the childhood of those I have known, for I cannot talk with you and hold your tiny hand in mine, or put my hands on your soft, silken heads, or look in your sweet, laughing eyes. You must not suppose that I think you are always good, or that your eyes are never dimmed with sometimes petulant tears because you cannot go and visit "Susy" or "Georgy." O, no! I know that childhood has its cares and trials, that it is not all sunshine, as many might wish to believe; for not many years ago I was a little girl, and I remember well that" Dollie" did not always do as I wished, and "Trip" would not always come when I called, and sometimes "Kitty" scratched me. Now that I am grown up, things trouble me sometimes, and I wish to talk of these little trials. and of the bright beauties that surround us, that I may grow strong and pure with you in spirit by so doing.

When I was a little girl, I lived in a low-roofed, brown house, under some tall maple trees; near by a river rippled along and sung oh, so merrily as it kissed the drooping branches of the trees that grew on its banks. Little fishes played beneath its dimpling waters, and sometimes a leaf curled along until it gracefully disappeared over the dam by the old mill. In the same house with my father and mother lived my grandfather and grandmother, and it was my chief delight to go with grandfather and play in the mill.

I used to get the shavings that he planed from his boards, and with my elder sister and little

struck up the tune of Yankee Doodle.

The rebels were fleeing, but one heard this strain, and turning round, took sure aim at Albert. A soldier tried to pall him down, but he continued to beat the tune of triumph. The ball struck him, and he fell; his lips moved, and they asked him what he was saying.

"Which boat; tell me quick."

He did not at first understand what they said to him

"Quick-tell me," said he again. "We beat them," said some one near.

"Why don't you go after them, then? Don't mind me; I'll catch up, I'm only a little cold; running will warm me."

Thus the little hero spoke his last words. Unmindful of loss, danger and pain, he rejoiced in the victory of the right, and his young spirit went forth courageous and strong to begin the better and nobler life.

Solution of Enigmatical Puzzle in the last Banner.

Fiery Mais, the God of War, Sways his sceptre o'er our land, Bringing wes to many a home, Once a happy household band.

For in that last dark, bloody fray, The husband, son or father fell, While fighting for his country's cause, And the fag he loved so well.

Ah, when will this warfare end? When wil all our troubles cease? Not till every FOE is vanquished Will our country be at peace.

Answer to Word-Puzzle. The nation leels that her great want Is filled by Ulysses S. Grant. With Lee and Longstreet he will box 'Till the autumnal equinox, For he well knows what he's about, And "on this line will fight it out."

Riddle. I am large and I am small, Can be made to suit the notion; I am always stationary, Yet always am in motion.

Cosmo.

I am in every person,

As well as every mouse, There 's not a horse without me, Nor yet a single house.

Yet. strange as this may seem to you, It yet must needs be told. That every flower possesses me, As well as young and old.

You may see me in a snow-storm, You may see me at the plough; Oh! I have nearly told you-You surely know me now.

Sengers from the following places to Chicago and return for twenty-five dollars the round trip: Boston, Lowell, Lawrence, Worcester and Fitch-burg, Mass.; Concord, Manchester, Nashua, Keene and Portsmouth, N. H.; Bellows Falls, Rutland, White River Junction, Burlington, Montpelier and St. Albans, Vt., and Ogdensburg, N. Y., by the following route; over Vermont Central Rail-road from Boston to Ogdensburg, thence via the Grand Trunk R. R. to Port Sarnia, thence via Sar-uia Line of staemers to Chicago. and roturn by Grand Trunk R. R. to Port Sarnia, thence via Sar-nia Line of steamers to Chicago, and return by the same route. Tickets good from August 1st to September 1st, inclusive. Tickets to be had in Boston only of L. Millis, Esq., General Agent, No. 5 State street, and at the ticket offices of the Ver-mont Central in the above mentioned places. From the State of Maine passengers will be con-veyed over the Grand Trunk Railroad to Port Sarnia thence by the Lokes as chows for the some Veyed over the Grand Trunk Italiroad to Port Sarnia, thence by the Lakes as above for the same fare, viz, \$25 for the round trip. Apply to Wm. Flowers, Esq., General Agent, Bangor, Me. The Spiritualists of New York can make satisfactory arrangements for reduction of fares by calling up-on E. P. Beach, Esq., General Agent of Grand Trunk Railway, 279 Brondway, New York City. H. F. GARDNER, M. D., Chairman. H. B. STORER, Secretary.

All papers favorable to the movement will please copy.

#### Three Days' Meeting.

The Spiritualists of Old Town, Milford, Bradley The Spiritualists of Old Town, Milford, Bradley, and vicinity, will hold a three days' meeting in Milford, on the 26th, 27th and 28th of August. It is expected that the Davenport Brothers, whose celebrity is world-wide, will be present, and possibly the Davenport Sisters; also, some prom-iment Spiritual speakers and lecturers. Among thom, W. K. Ripley, H. P. Fairfield, C. A. Hay-den, I. P. Greenleaf, Mrs. A. A. Currier, Emma Houston, Susie M. Johnson, and, we hope, a host of others. All lecturers, mediums and Spiritual-ists are most cordially invited to come and share with us our homes, hearts and hopes.

with us our homes, hearts and hopes. The friends here will make provision to accom-modate those coming from a distance, and want every niche of room occupied. Comel one and all! Let us join hand and heart, that we may more effectually work—

we may more effectually work-

or the cause that lacks ass	istance,
of the wrong that needs re-	sistance,
or the future in the distance	e,
And the good that we can	do."
H. L. EMERY, NEWEL-, BLAKE, A. RIGLEA I. M. ROBINDAN, J. J. NORRIB, J. Penebacot Co. Ma. Jun.	Committee of Arrangements.

Bradley, Penobscot Co., Me., June 2. 1864.

#### Grove Meeting.

The second Grove Meeting by the Spiritualists and the friends of progress of St. Lawrence Co., N. Y., is to be held in the grove of Mr. Kingsly, three-2., is to be held in the grove of Mr. Allgsly, three-quarters of a mile from Napp's Station, on the N. R. R., on the 9th and 10th of July, commencing Saturday, at 10 A. M. Accomodations free. If any speakers find it convenient to attend from a distance, they need not bear their expense alone. By order of Committee, By y. J. FRANCIS. alone. REV. J. FRANCIS.

Parishville, N. Y., June 10, 1864.

#### Grove Meeting.

The Friends of Progress in Little River Village, Me., will hold a Grove Meeting at their, Nace on Sunday, July 10th, at 10 o'clock A.M. W.K. Rip-ley is engaged to attend, and several other speak-ers are expected. The grove is one of the nost delightful in Maine. A cordial invitation u-tended to all. Per Order Committee.

#### WOMAN AND HER ERA! BY MRS. ELIZA W. FARNHAM.

Two Volumes, 12mo., nearly 800 pages.

TIIIS REMARKABLE and POWERFUL WORK comprehends an exhaustive treatment of the WOMAN QUESTION. The ar-gument embrages the following divisions :

THE RELIGIOUS, THE INSTORIC. THE ORGANIC, THE ESTHETIC,

Also, the testimony of Popular Sentiment and Common Ob-servation: with a clear Analysis of Women's Nature and Ex-perionces: Her Affectional Qualities, intellectual Methods, Artistic Towers, Capabilities in Excl., Woman it the Kingdom of Uses, Maternity, Spiritual Development, The Ideal We-man, Era of the Feminine, &c., &c. The following are specimens of the notices already extended this work by the press: "A remerkable, original newsrful work "-Buffelo Conjer-

"A remarkable, original, powerful work."-Buffalo Courier.

"One of the most remarkable productions of the age."-N. Y. Dispatch.

"One of the most valuable books of the century."-Daily

"A book which is likely to attract no little attention."-

"Unlike any of the works on Woman that has proceeded it, broader, deeper and more comprehensive."—New Covenant. "A very thoughtful and suggestive work."—Ilus. News.

"It has profoundly impressed us, both in regard to the gran-deur of its object, and the ability of its author."-Liberator.

"Mrs. Farnham writes perspicuously and invitingly,"-

at this office. For sale June 4.

#### HISTORY

#### OF THE FIRST COUNCIL OF NICE, A. D. 325. BY DEAN DUDLEY.

BY DEAN DUDLEY. THIS work upon the Nicene Council is one of a good deal of research, and at the same time proves the author to be a scholar of varied learning. It will be found a very convenient manual for these desirous to investigate the transactions of the carly Christians. The work is gotten up in a very handsome style.—Neve England Historical and Genealogical Register. Cloth, Bvo.. 86 pages. Price 75 cents, postage 12 cents. For sale by BELA MAIKSH, HBronnield street. 3m Ap. 30.

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

_	الارد الدين بيري ميري ميري ميري المركز في اليان التي يك الله محمد مين ميري منتخص من ميري الاركز المركز معند الك <mark>افش ا</mark>
A .	BANNER OF LIGHT: Journal of Romance Literature and General Intelli- gence; also an Exponent of the Spiritual Phil- osophy of the Nineteenth Century.
by L	ublished weekly at 153 Washington street, Boston, Mass., WILLIAM WHITE, ISAAC B. RICH, and CHARLES H CROWELL- UTHER COLBY, EDITOR, assisted by a large corps of the est writers.
Pe	TERMS OF SUBSCRIPTION, IN ADVANCE:
B17 E des	k Months, 125 There will be no deviation from the above prices. Whon draw, on Boaton or Now York cannot be procured, we also our patterns to anoid, in then thereof, United States Gov.
cei lun	subscribers in Canada will add to the terms of subscription 26 its per year, Sr pre-payment of American postage. 'osr-OFFICR ApplessIt is useless for subscribers to write, less they give Vicir Post-OFFICE ADDRESS and MAME OF
Co th	Subscribers wishink the direction of their paper changed from a town to another, bust always give the name of the Town, unity and State to which it has been sent. Dr Subscribers are lifered, that twenty-six numbers of Bustanxan compose a volume. Thus we publish two volumes reat.
	ADVERTISEMENTS inserted in the most favorable terms.

vay connected with the Editorial Department, should be sa-iressed to the Epiron. Lettereto the Editor not intended for sublication should be marked "plyate" on the envelope. All Business Letters must be adjected "BANNER OF LIGHT, BOSTON, MASS.,"

WELLAM WHITE & CO.