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TABLE HARLINGTON

Translated from the German of Heinrich Zechokke, by Corn Wilburn, expressly for the Banner of Light.

CHAPTER XVII.

Scruples of Many Soris.

The appearance of the American traveler had created a variety of impressions at the Castle. After he had left, there was an almost unanimous opinion expressed in regard to him. The minister found him to be a young gentleman of talent and learning, even possessed of manifold experiences. although, like many of his age, imbued with the mania of reform; of a lofty imagination, that, losing sight of reality, would remodel human nature and the conditions of the world to his ideal. Yet. withal, there was something unconstrained in his manner, that might betoken the educated man of respectable connections, or might as easily belong to an adventurer of the higher classes, as there were so many in our days.

Leonie remarked, he was by all means, of a prepossessing exterior and cultivated mind, such as is seldom met with among the young men even at not assured her he was truly an American-never a native of the land. His free, proud bearing, his consciousness of being every one's equal, might denote the man of rank, at least, of noble birth, if he did not appear without servants, equipage, or dis. play, with valise on his back, and on foot, like a traveling journeyman. Gabriella listened in quiet thought to the differing judgments, and only uttered her views when aught was said remotely suspicious of the stranger; then she undertook his defence with spirit, and put on quite an indignant mien, when the daughter of the minister, with an arch smile, would cast upon her a significant look, as if she were aware of the existence of a secret.

Seated at the breakfast table, beneath the shade of a leafy temple, on the following morning, Leonie remarked to her father that it would have been more hospitable to have invited Mr. Harlington to take up with a frown upon her brow: his quarters at the Castle, than to have allowed him to remain at the inn.

Gabriella was of the same opinion. But the Baron You Urming deliberately took a pinch from his golden snuff box, and said:

"Ladies, I would say nothing against it, did I Rhow who and what this man is in reality, to what se he wanders through this neighborhood, and whether it would be advisable, without compromising oneself, to seek a nearer acquaintance. It is necessary to have caution under such circumstances. He is a little fauciful, at all events. By the aid of he deeply regretted his departure. Contrary to the the Innkeeper, however, under the pretext that the expectations of his father, and despite of his scrupolice demanded it, I succeeded, this morning, in ples, he took part with the ladies in defence of the looking over his passport."

"Do you then really suspect him?" asked the young Countess, hastily. "Impossible! I have evening, when, accompanied by father and son, they never in my life seen a more open, honest countenance I"

everywhere signed correctly; although one knows ways reliable; they can be obtained in various ways. at one side of the road. But setting this aside, this Harlington, as he calls The former lack can be overlooked, for America has straw hat, said: no nobility. But whether he is of a family at all respectable, whether it is prudent to introduce him into good society, without thereby incurring risk; for all this we have no evidences of his character or ing?" position."

"But the recommendation of his manners, father dear, his tone of good society, his intellectual oul- lodged there at the Paradise; am in the service of ture, the fine dower of nature and of education, will Mr. Lyonel Harlington, and want to know whether not these serve for vindication of his appearance he is here, or has taken flight for somewhere else?" here?" replied Leonie.

"I ask, who is he?" cried the Minister. "That is the principal question. Nature often endows Mr. Jackson called out: a valet with the graces of kings, and enriches ask? He says he has visited Courts, and he runs ward, driver," and on they went. about with his bundle on his back! I ask, in whose service is he traversing Europe? On his own account, certainly not; he says, to learn of life and ringing laugh. the world. Dear heavens! I ask wherefore?-that can be learnt at home, and in the market-place, of sellor, as he joined in the hearty laughter. itself. It is not necessary to seek another portion of the globe."

"Your Excellency appears to harbor a slight suspicion of the American," observed the Countess. " If

I may inquire, what do you in reality take him for ?" "My gracious lady," said the old Baron, as he bowed deferentially, and lightly shrugged his shoulders, "I do not know him; caution is not suspicion. His head is full of brilliant projects, and for all he has a ready-made theory, as is the fashion with the beardless philosophers, poets, and reformers of our day. But he lacks in tact, in knowledge of the world and of business. He can talk agreeably; but to render himself acceptable in conversation, he must visible. The politely cold reception of the Baron' not be so contradictory and positive in his views; Von Urming, and the stiff ministerial bearing, the and besides, he has a tendency to revolutionary air of haughty condescension with which he had on-

"No, sir, Minister, you are indeed too severe with the young man," interrupted Gabriella.

"If you had been a witness, my lady, of my conversation with him, you would, perhaps, not be so cruel as to accuse me of undue severity. His favorite theme, that is one that always gives wide scope to the fancy, was the entire and radical change of all existing things. World-transformation, that, I think, is his pass-word. He spoke of the future, and the great events it was to bring about; and prophesied, like the best seer, the strangest, most inconceivable changes."

"Well, dear, good father !" oried Leonie, "do not think of him harshly for that, for he is young, and youth lives chiefly in the future, because there is the widest range. Old men live in the past; for them the longest part of life is there. For that reason, probably, young men are the best poets, and older ones better historians. Remember, father, how Rainer entreated us to receive the American."

"Your brother Rainer, my child," replied the Minister, " is as lightly won by handsome phrases as yourself. What an unpractical, mad, true-American notion-to abolish the death punishment, and place in its stead that of the deprivation of the sight of criminals! And such a proposition to meet with the approval of Rainer, the otherwise so thorough a Judge! But let it be. Send a servant to the inn and invite the stranger, let him be who he will. Since our honored guest, the Countess, has benevolently taken his part with the rest, why, I Court. She would—if her brother, the counsellor, had must give myself a prisoner. Let him have the rooms in the left wing, next to those of Rainer. have taken him for one, for he spoke German like You know, Leonie, we expect the Count Von Wabern, soon, therefore in the left wing."

Leonie rang a small silver bell; and when the servant-man answered the summons, she gave him her father's orders, which he hastened to obey.

The conversation turned to other topics. Gabriella taking but little interest in it, was looking expectantly toward the gate of the garden, as if she waited the return of the stranger.

The man returned announcing, that "his honor, Herr Von Harlington, had, according to the account of the Innkeeper, left that morning—just as he had arrived, with cane and valise. He had not said which read he would take, but had assured them of his probable return in a few days."

The old gentleman heard the announcement with tranquil, almost contented mien. His daughter said,

"He must have taken us for cold-hearted, inhospitable people!"

The countess looked down upon her finger ends in silent vexation; then looking up hastily, said, with indignant tone:

"I find it very impolite in him to treat us so," and leaving the table, she took Leonie's hand for a walk in the garden.

The two friends would have passed a wearisome day, had it not been for the return of the Counsellor Rainer. His first question was for Harlington, and American. This was for them a conquest of the Minister; but a still greater one awaited them that walked in the cool shade toward the village.

On the main road they espied an elegant and con-"Permit me, gracious lady, I have nothing to venient traveling carriage, dashing along at full say against the face; although it is well known that speed with extra horses. Beside the postillion in the shrewdest adventurers have often the most front, sat a servant clad in a becoming, but simple honest looks. The passport, too, was all in order, livery. In the chaise was an elderly gentleman. "Perhaps the Count Von Wabern," cried the Ministhat even regularly finished passports are not al. | ter, and with those accompanying him, he stood still

The stranger in the carriage ordered the driver himself, is not a nobleman, and is from America. to halt, as they drew near, and politely doffing his

"Beg pardon, are you from this place?"

The Minister took a step forward, and replied: "I am. With whom have I the honor of speak-

"No honor at all, sir," replied the traveler. "My name is Arnold Jackson; come from Baarmingen;

The Minister somewhat chagrined, hastily covered his head, and gave the desired information.

"Deuce take it! but I thought it would be just laundresses as well as princesses. Who is he, I so. Must lie quiet again. Thank you, sir. For-

> The girls looked at each other. Mirth and mischief dancing in their eyes, they both burst into a

"That is a genuine Yankee, also," said the coun. "Do you see, father dear," oried Leonie, "the handsome traveling equipage brings you complete

reassurance of the value of our American?" "And we are in the right, after all," added Gabriella. "He is an eccentric being, that is all."

The Minister bowed before the countess, and said. in a jesting tone : When did ladies ever make a mistake in such Cases ?"

CHAPTER XVIIL

Household Discord.

A few days elapsed before Lyonel again became tertained him, may have displeased him somewhat.

his past avocation, and they cling to him as the barassed glimmer. Mr. Trolle, desirous of appearsigus of his trade," he thought; "or his ancient no- ing polite, endeavored to doff his hat in salutation, bility weighs heavily upon his limbs."

his faithful Arnold Jackson, he resolved to return to justed her cap. The servant man turned around, St. Catharine's Vale, to Farmer Trolle, or rather to and grumbling left the spot; Miss Sybilla followed pay the expected farewell visit to Sergeant Thork, him at first with her eyes, then slowly her person and behold once more the lovely Cecilia. For he followed her glances; perhaps she sought the derich in her poverty, so blest in the midst of mis- been with the object of reconciliation. fortune! In all probability, she would not so her for the first time in the assemblies of the great world, decked in the adornments of fashion, aided toward her by the power of a scoret compassion; and the very wretchedness of her external surroundings and attire served only to heighten her innoent and wondrous beauty.

valley and approached the farmer's dwelling, he was creeted by the harsh sounds of quarreling, by wild outories in male and female voices. He sped on hurriedly, and found Mr. Barnabas Trolle in the room is awaiting you, and is in the best of order. yard before his house, swearing and cursing with a There are many bad subjects in the world, and pherry-red face and deep blue nose, bearing a strong therefore there is no lack of scenes, your honor. resemblance to an angry and inflated turkey. He Your lordship understands that well. What do you swung aloft his cane, and threatened with it a young command for dinner, your grace? Can I serve you athletic fellow, who stood opposing him with a face of wildest fury, and a gleaming knife in his hand.

When two savage bull-dogs show their teeth precanine fry to bark and yelp in concert, though at a safe distance. So bawled Frau Isabella, with arms a-kimbo, and cap all awry, showering abusive epithets upon her lord, while her sister Sybilia, a ment. But no one listened to the words of the other; they were engrossed by their own all overpowering inappeared the faces of the servant-girls, day-laborers. and man-servants, listening eagerly.

Lyonel felt assured that here was warfare of all against all. The steward cried out to his opponent:

break your skull open." To which the other one responded:

"Try it, miserable villain !-- and I'll put this threatening you with a pistol, when you tried to ant seeking the love of such a maiden.

"Silence, miscreant!" roared the farmer, and for each other?" he inquired. new he raised the cane. "Do you want to turn the hide? I am master in Catharine Vale. I wanted her worthy husband could make the attempt. the female to obey. I sought you-you in that dis-

At the same time that they were thus inveighing little fortune, and "-here she cast a bitter look at against each other, Frau Isabella, bending forwards, Barnabas-" he never gets drunk like some people shrieked in her husband's ear:

time, and saw how you followed that beggarly piece knock wherever he will; the richest farmer's daughof the soldier cripple! I will apply for a divorcé. Do you hear, for a divorce! I'll never again touch | zilly thinks, wonders who she is, with her smooth, a glass that has been put to your lips, and I'll put | pug face, and throws her net for all, no matter" no spoon in the soup you eat from. Our Lord has punished me in his heavy wrath, in making of "whether he is an old fool or a green-beak. That is all me the wife of an adulterer !"

and fearfully excited manner paced up and down. threatening the man-servant as if she meditated is a ruffian; one must be careful of running against tearing him to pieces.

such company! Have I deserved this from you, ungrateful, good-for-nothing knave? Don't ever fully as in Heaven. But the Herr Minister is too come before my eyes again. There is no good good, too compassionate. His Excellency will not in you! I do n't want to see or hear any wore of you. That is the reward for being friend. mouth against the rough fellow—the sergeant; his ly and kind to such low wretches as you. Go to the hangman; become hangman's servant, and reprimand. And yet I am a respectable woman, marry her! But never come back here to me! Your and always, as Heaven is my judge, speak the holy eyes and hers ought to be scratched out!"

silent witness of the scene. As far as he could Trolle; "I must suffer and endure much. I am to comprehend, there was an outbreak of universal believe everything, and nothing is believed of me." jealousy: and judging from their coarse expressions, the object they so disgustingly designated with vile epithets, was the niece of Tobias Thork. The brawl- thus effectually stemming the tide of her further ers continued to assail each other with a torrent of discourse. The conversation was not at all refreshvulgar abuse, heeding not the presence of the stran. ing to Lyonel; he almost regretted having left the ger. When at last the farmer raised his cane to Lichtenbeim Inn; the more so when he was informed sighed. strike, and the enraged servant clasped his knife that the sergeant had gone on a journey in a farwith renewed deadly determination, the women screaming meanwhile with redoubled fury, our whither he went. American deemed it time to interfere. He sprang forward with his thorn cane outstretched toward them, as in judgment, and thundered:

"Hold! Cease your quarrelling! I command you in the name of your noble lord! If you do not leave each other in peace, I return to Lichtenheim on the instant, and inform the Minister of your be-

This unexpected appearance of the rich American. as they called him, and the threat he uttered, struck box, took a pinch, and resigned herself to her destiny. them like the lightning flash, and paralyzed their rage. Their arms fell down, and their voices died from the place at the top of his speed; he felt such out so suddenly that they were stayed before the indignation and contempt for the oringing pair,

"The man has retained the forms and manners of in their eyes changed to a deferential and emforgetting that it had long since left his head. To pass the time while awaiting the arrival of Frau Isabella dropped two curties for one, and addeemed her worthy of being sought, that being so serter to punish him still further, or it might have

"Pray excuse us, honored sir," at length began strongly have attracted his sympathy, had he met Barnabas Trolle with a forced unnatural smile. "Je sius bien charme de vous voir. That fellow, Hinz, is an awkward clown, who loses all the sense of by the lustre of wealth. As it was, he felt drawn respect. I must set him to rights sometimes. You come from the castle? I beseech you do not tell his Excellency of this little occurrence; avez la bonte : it might result to my disadvantage. The matter is laid saide. I shall send Hinz with his unwashed When at length he reached the entrance of the mouth out of my service. With that, all is settled: is it not so, dear Isabella?"

"You will do us the honor of remaining with us to-day, my lord?" added the farmer's wife. "Your with a glass of something in the meantime? In an establishment like ours there is often cause for chagrin. People of our class have their house-cross. paratory to a combat, it is enstomary for the little It must be borne with Christian patience. Will you take the trouble to enter the house, my lord ?"

Lyonel was undecided for a moment; he felt repelled by the coarse h pocrites, who, out of fear of the Minister's displeasure, laid such a restraint maiden of forty, clenched her unlovely hands to- upon themselves, and feigned a complete concord, beward the young house-servant, and with a shrill lieving that the stranger was ignorant of the cause voice, poured forth reproaches and threats of punish- of the dispute. His desire of knowing the entire occurence was not satisfied with their explanation. He undertook a complete examination, and was told dignation. At some of the windows and stable-doors that Hinz, the upper servant, was an otherwise lad of well-to-do parents. That he was looked upon in their house as a son, but that he loved to run after the neice of the sergeant, as young people would, and thereby he neglected his work. So Mr. "Out of my house and service. Liar! rogue! Trolle sought him, that morning, in Tobias Thork's Judas! What! I, I went after the girl? I wanted but, and his suspicions were augmented when Coto speak to the sergeant! What is the girl to me? cilia bolted the door. But Mr. Trolle was mistaken, know you watch the miserable creature whenever after all. Hinz came out of the forest, and the she shows herself. I have warned you a thousand foolish fellow imagined that his master came for the times. Now it is over. Away with you, or I'll purpose of paying a secret visit to the girl. So one misunderstanding brought about another.

Harlington put on a wonderfully wry face on listening to this narration. He thought of Cecilia. knife between your ribs! Did I not hear the girl with her cultivated mind, the expression of soulscream murder? Did I not see her at the window, purity in her features, and then of the young peas-

Frau Isabella took upon herself to reply, before

"It must be so, of course," said she, " for Hinz is reputable place. I wanted to find you on the spot !" withal a smart lad, and will one day inherit a nice do. But it is not at all allowable for a young man, "Do n't try to make yourself white, you dissolute | who is the son of bonest and wealthy parents, to finch, you! I have been watching you for a long visit such folks. Hinz can have his choice; he may ter will not give him the mitten. But the ragged -here another sidelong glance at her husbandthe same to the wretched little coquette. Enough, my On the other side the spinster with clenched fists lord, the creature knows how to ensuare the dunces, and make game of them all. The old Hussar Thork him; he is capable of burning the house over one's "You base, mean fellow," she cried, "to go after | head, and laughing at it into the bargain. If he and the female were out of the vale, we should live peacebelieve me when I complain. I dare not open my Excellency directly puts on a cross face, and gives a truth! I, poor woman, must bear a great deal on Lyonel stood there for a long time unnoticed a account of that pack-" another glance at Mr.

The more she spoke and pitied herself, the softer she grew; until she burst forth in tears and sobs. mer's wagon, no one knew nor cared wherefore, nor

"See to the kitchen, ma chere," said in a mild, almost tender tone, the ateward to his wife, who was wiping her brimming eyes, and he held toward her his opened snuff box in a forgiving way. "All will be better; our honored count has walked for two hours, and must have a good appetite. Let bygones alone, chase your grief, my treasure !"

She ground aloud and cast an appealing look to Heaven; then she dipped two fingers in the snuff-Lyonel felt the strongest desire of running away

tyranny of which they would be capable under otle circumstances. But he controlled himself; he would not insult those even whom he felt compelled to despise. It would not be productive of good. He allowed himself to be conducted to the room he had occupied before.

CHAPTER XIX.

Change of Mind.

His mood was not a pleasant one, for he was enriched by another disappointment. With far different feelings he had returned to the charming valley that to his imagination was clad in all the beauty of an Idyllian dream. He had anticipated the happiness of enjoying life once more in a world of innocence. He paced the floor in vexation of mind: threw himself upon the sefa, and brooded over gloomy thoughts, noting several of them in his diary: he looked out of the window over the quiet vale, but all its magic had fled. At the dinner table the host desired to keep him company, but was politely requested to leave him alone.

"That it is ever so!" he thought; "that where Nature thrives in fullest glory the human being is the worst, and every Paradise has its serpent."

At the recollection of the serpent, came the thought of Eve, then that of Cecilia and the house servant of the farmer. At this association the young peasant with the drawn knife in his hand became still more repulsive, and Cecilia grew no lovelier. He felt nothing like an attack of jealousy, only compassionate sorrow for a young girl that seemed worthy of a scraph's love, and yet could deecend to stolen interviews with so coarse a boar He was vexed with the deception practiced upon him by his imagination, that had compelled him to render a sort of admiring homage to so commonplace a character. He thought be now understood the hitherto enigmatical expressions of the old Hus-

When he was ready to depart, he intended to return to Lichtenheim at once, and leave the vale forever. The invalid was absent, so he wrote to the old man, whom he held in esteem, a few words of kindly farewell. But as the Trolle family harbored so strong a resentment against Tobias Thork and his neice, he could not hope to find there a messenger for his note. After some internal conflict, he resolved to go himself, but he went with strangely adverse feelings.

When he reached the edge of the forest, and saw the lowly dwelling beneath the birches, he found the windows covered the door tocked or holted: he knocked several times, but there was no response. The maiden was not at home, thought the traveler : or she had company, and would not be interrupted. He laid the note upon the threshold, and turned to go, when Cecilia's voice called from within:

Lyonel gave his name. The door was opened a few inches; he pushed it gently with his hand, and Cecilia stood before him, barefooted, attired as he had first beheld her, near the ruins by the stream, tending her little flock of goats. But she was another being then; her delicate face was suffused with a osente lustro; her eyes revealed the signs of weeping, and betrayed surprise and embarrassment. In one hand she held a pistol, with finger on the trigger He gazed on her in astonished silence, after the first salutation, to which, in her confusion, she made no reply. For a few moments she remained thus speechless, then she fell upon her knees, and taking his hand, pressed her lips upon it, and bedewed it with a burning tear. As he endeavored to lift her from the ground, she refused to rise, and entreated weep-

"Oh, let me remain!"

The young man looked upon her with pity, almost ith emotion, and asked:

"Why do you weep, my good child?"

"My joy-my gratitude!" she faltered forth. Then it length controlling her feelings, she rose and cast ipon him a look of reverence and humility, that seemed to plead for forgiveness. She wiped away the tears, and led him in silence to the little sittingroom, where, on the table, by the curtained window, stood the embroidery frame with the work not yet completed.

· I should never have taken you for such an Amaon," said Lyonel, forcing a jesting remark to his lips, as he hung the pistol in its accustomed place. Almost, I fear you."

" You fear me?" she responded, with singular emphasis on the words, and she raised her dark blue eyes and rested their piercing, questioning glance

upon his face. "But why so armed ?" he continued.

"I am alone in the house," she said softly, and

"And you fear robbers? Is it unsafe in Saint Catherine's Vale?" "No; but I am in danger of being insulted when remain alone. There are very bad people in the

house of farmer Trolle, and I fear them. Only this morning, they caused me great slarm. And as the master, so is the servant. My uncle ordered me to let no one in, and, in case of necessity to defend myself by force. But when I heard your voice, Mr. Harlington, your name-"

Again she cast her eyes to the ground, and was si-

Lyonel, too, forgot his speech, as, in the delight of gazing upon her, he forgot all besides, in admiration of the timid beauty and humility that stood before him, with folded hands. Au entire change of thought. word on their lips was uttered; they gazed at the whose hypocrisy and assumed good will, fawning and feeling took possession of him. His former constranger in utter bewilderment, and the angry fire and deferential homage, proved to him the innate victions returned; a being like Coolifa -- such a reveelation of saint-like naturalness, could not be guilty of aught derogatory to her sinless soul.

"Can you-will you allow me to remain a few moments?" he asked, after a long pause, that to him, however, had seemed only a second in duration.

"How can you ask?" she smiled, with that fascinating manner that was her rare and especial charm. "Then go on with your embroidery; we will talk awhile."

He sat down by the little table; she took the frame uron her lap, and sat down opposite to him. But she did not appear to make rapid progress with her

"Your uncle, Cecilis, whither has he gone?"

" To the ducal residence; to the capital. He has taken some of my work to dispose of there, as he is obliged to go to speak with the physician. My good uncle! The spitting of blood, that causes me so much anxiety, has returned, and he is quite feeble!"

At the request of the traveler, she related the commencement and progress of his illness: Thus the conversation, although on a saddening topic, was continued. She seemed to lose somewhat of her shyness and reserve as she talked. Her voice was very sweet; her conversational powers fine. He listened with increasing interest and sympathy. Questioning her, he gained much information respecting the past life of the worthy Tobias; many a trait characteristic of nobility and goodness, that she was aware of. In all that she spoke was revealed a bright. freed understanding, a greatness and fortitude of soul gained from life-experiences; again, this child of poverty impressed him like a heavenly, an almost supernatural being. When looking away from her, he listened, it was as if he were in the presence of a youthful lady of culture and high refinement. And when he glanced again at the barefooted maiden in her linen sleeves, short, colorless bodice, with the red cotton handkerchief folded over neck and shoulders he could scarce believe it was she who had snoken. Neither did she appear ashamed of her condition, but in every movement she displayed a grace and digni ty that had been her dower from above.

"But. Cecilia, how will it be, when, sooner or later, your uncle will be separated from you by death?" said Lyonel, as the young girl dwelt upon the feeble health of that beloved and only relative. "How then, what prospect remains to you?"

She drooped her head upon her breast, as if a charp pain had smitten her, and answored with a dcep sigh:

"He often speaks of it-too often. He must not

"It is right in him to prepare you for this, Cecilia, that he tells you where to turn. Have you no other even distant relations?"

"My nearest relative is God! I have no other, and he suffices me. He, of a certainty, will never forsake me!"

"Through him, dear child, I, too, am related to thee. But tell me, would you, if uncle Tobias died, resolve to remain, left to yourself, without human advice or aid, in this lonely vale, with such unfriendly neighbors?"

"We have talked about it, and Uncle spoke before his departure, of his intention to remove to a great city, where I can far more easily dispose of my embroideries, and we can live from the proceeds; where we can find more congenial people; where no one knows me, and where, on account of certain occurrences, no one will repel and avoid me; for I was and am guiltless of these things. And, kind sir, your goodness, your benevolence have given us the means, which we lacked, of removing from here. But we will say no more of this. The apprehension of the future is always more terrible than that future when it becomes the present. You have been to us the angel in human form, whom God has sent to our timely help! And we, and the dear God, will net forget you. I pray you, let us speak now of other matters."

CHAPTER XX. The Wish.

It would have been most agreeable to the American to have continued the subject; the strange expressions of the young girl, " where no one knows me, and where, on account of certain occurrences, no one will repel and avoid me, for I was and am guiltless of these things," seemed to point toward some portion of her past life, which it was necessary to conceal. Perhaps it denoted some crime, in which she had been

implicated against her will; or it meant some hidden fault of the mind; some fearful physical disease. He was silent, as if stricken by terror; he was eager to question and ventured not, for fear of giving offence.

As he continued silent, Cecilia artlessly endeav-

ored to turn the conversation into other and more agreeable channels. She spoke of the goodness of heart, the fatherly solicitude, the cheerful spirit of her uncle; related with a childlike confidence his adventures in the past; his campaigns; of distant lands and nations he had seen, interrupting herself sometimes to put a query to her listener, who as one far traveled, might have passed over the same sites. Thus called upon, he would look up and reply in a friendly, but yet abrupt manner.

But when he thus looked up to the bright innocent face, he felt his doubts confusedly mingling with other strange and bewildering feelings. That pure, fresh bloom could never have been breathed upon by sin, by even the poisoned approach of an evil thought. He had thought often, as a pitying witness he gazed upon the uncomplaining sergeant and his nicee, of ameliorating their condition of bitter privation, by persuading them to emigrate to the Colonies of Alabama; to accompany him to Maryhall, there to enjoy a freer and a happier life. He could not deny to himself, and that without any selfish motive, that this Cecilia would be the costlicst iewel he could transfer from Europe to the banks of his native stream.

And yet she had herself uttered these dreadful words. And they were in accord with the words that had fallen from the lips of the old Hussar. Even so had they spoken in the house of Farmer Trolle: the maiden was set apart from the esteem and friendship of the world; she was an outcast; and no one but the faithful uncle could be her friend and guardian. Even while her beauty was acknowledged, she was mentioned with unfailing abhorrence

and disgust. Again he bent his looks upon her, as if to read from her features the fatal secret that oppressed her, and he saw, that with her arm thrown care-Jessly across the table, she, too, was regarding him with serrowful attention. She had ceased speaking for some time, that she might not disturb his reflections, for she soon became aware that he was not

shamoticed that a cloud, as of melancholy feeling, swept over the erst animated countenance. She cast down her eyes, as she felt the questioning glances of his; a question hovered on the lips of both, that neither expressed in words. At length, Lyonel, regaining composure, said:

"Listen Cecilia, I would-but you do not know the. I wish you knew me well." Again he stayed his speech.

She smiled, and answered with a warm-hearted rathfulness:

"Why, Mr. Harlington, it seems to me as if I had known you long, almost as well as myself. One cannot be mistaken in you."

"Do you believe it? So much the better. You are without guile, and do not know the world. But rest assured, you shall not be disappointed in me. It would be impossible for me even to attempt it. Will you then give me your entire faith? Will you place full confidence in that which I will tell you?" "Willingly; faith and confidence as in myself,"

"Then listen to me, dear child. I have large possessions in America. You and your good uncle endure a life of privation. I wish to aid you both."

she replied, in a low voice, and without raising her

"Good, kind sir, you have done so already. We need no more ; our misery is ended. But we must remain your debtors to all eternity, for how could we ever repay you?"

"Repay me? You can do it; you can fulfil one of my dearest wishes by your confidence, by giving proof of your faith in me. This wish of mine, but you may call me intrusive--"

" No. I shall not call it so, for you can never become that."

"Will you then grant me what I entreat of you?" "Most willingly, Mr. Harlington; for you will not demand aught unreasonable. I pray you tell me wherein I may serve you?"

"Well then, forgive me, Cecila! I will address to you a single question, one question,-but, Ceceila, answer me freely and openly; I will believe all that you say. You spoke of-"

The voice of the young speaker died away; in the impulse of the moment, or perhaps in order to still further attract her confidence, he had taken her hand, and as that little hand with its slender fingers rested in his own, he forgot his discourse and the wish he was about to utter. His heart throbbed loudly, and all surrounding objects flitted confusedly before his eyes. It was as if, holding that pa. tient hand, her soul had come to him, his had fled to her for refuge; he could have lived thus for an eternity!

At length he cast a timorous look on the young girl, who sat with averted head, low drooping on her breast, in graceful embarrassment and maiden shame. She did not withdraw the hand he held; but her quick coming breath betrayed the unrest and oppression of a heart that did not comprehend its own emotions. She revered in the benevolent. condescending, rich and handsome traveler, a being of a superior nature of all whom she knew, he was different and excelled them. She deemed herself too unworthy of his attention; and the feeling that so purely glowed within her breast she deemed in humble acknowledgement of her unworthiness, only the response of gratitude that lacked the expression

Lyonel sought to arouse himself from the wondrous bewilderment; and to return to a sober condition he compelled himself to relinquish Cecila's hand. Then he called her, low, and in an imploring tone, by name. She turned towards him at the summons: a roseate lustre on her cheeks, the glow of inspiration in the violet-blue eyes, over all her features a rapturous expression. She folded her hands, as if in fervent prayer, upon her bosem and

"Yes, sir, yes! You wish to give me a command; will obey, - obey if I am to die this moment!" "Tell me, Cecilia," he said in a soft, low tone: who are you? You are not what you appear to

Her hand fell in surprise, she slowly uttered, *I--*"

"Do not misunderstand me, you precious child! In my soul there is no doubt of you. But the nearer I come to you, the more inexplicable you seem. How shall I solve the contradiction that exists between the culture of your heart and mind; and premit me to say, your personal leveliness, and the contrasting poverty and lowliness of your life and avocation? How solve the enigma that presents you to me as a pure, religious spirit, in contrast to the evil reports that are spread about you, ay, even the secret repulsion with which you are regarded? Even the expressions of your own Uncle, strike me is singular; and still more so your own, when you spoke of things of which you are innocent. Dear Cecilia, your present lot has not been your former one. Tell me frankly, without reserve, what occurrence, or whose fault brought you to this miscrable condition? Yes, beloved soul! I believe it, you are innocent. But, I conjure you, tranquilize me completely by complying with my wish. You have promised it, and I vow, though you have not desired t, the most inviolable silence and secresy."

While he was speaking, the young girl had grown leathly pale. She sought to conceal her face, but her hands sank powerless to her side. She seemed to undergo a terrible internal struggle. After a long rause that Lyonel had not presumed to break, she cast a sorrowful imploring glance upon him, and faltered : " Have pity !-- " Then she became suddenly composed and resolved, and said, like one in despair but with a firm voice:

"No, I have given you the promise! Be it so. I felt the foreboding: my heaven could not remain to me. I will speak; yes, as I would speak before my God; then I will say farewell; and forever remember you; forever pray for you! But, do not repent of your goodness to me, though you regret that you have ever-"

"Regret? Impossible!" cried Lyonel with profound emotion, and again he put forth his hand to take Cecilia's. But she starting and shuddering, drew quickly back with an air that betokened fear, he knew not whether of herself or him.

'[TO BE CONTINUED.]

There are no such disagreeable people in the world as those who are forever seeking their own improvement, and disculcting themselves about this fauit and that; while, on the other hand, there is an unconscious merit which wins more hearts and does more good than all the theoretically virtuous in the wide world -those who seem to be more than to do; who speak of no deficiencies in either themselves or others, but who are necessarily modest, because they only take listening. Without being able to reach his thought, what their hands find to do, and do it with their might.

Written for the Banner of Light. A PLEA FOR THE ERRING. BY SYLVINA L. WOODARD.

"Fallen," say you, "vile" and "degraded," .. Her presence unfit for the pure and the good ?" "Deserves," did you say, " to be shunned and upbraided.

Because the temptation she hath not withstood?" What was said by our Saviour to one of yore? · Neither do I condemn thee, go, sin no more."

Judge not the erring one harshly, my brother-In her and fall hast thou borne no part? Christ hath commanded us, " Love one another ;" Strive, then, to bind up the poor, wounded heart-Say to her as was said to thy sister of yore: · Neither do I condemn thee, go, sin no more."

Speak to the erring one, kindly, O, woman! She is thy sister-in Love thou should'st live; Remember 'tis said that " to err is but human," But, 't is also said, "'t is Godlike to forgive." Perhaps thy kind words may the erring restore-· Neither do I condemn thee, go, sin no more."

Condemn not the erring; thou know'st not the conflict Which rages, deep hid in the poor, wounded heart! Issue not lightly thy soul crushing edict, But act toward thy sister the Samaritan's part. These words, like a balm, o'er the bruised heart pour

" Neither do I condemn thee, go, sin no more." Scorn not the erring! Judge not till von know All the sad causes which led her astray ! Though, for a time, in dark paths she may go, She will rise up redeemed, when love points the way

Tell her, while thy soul is with love flowing o'er.

"Neither do I condemn thee, go, sin no more." Be just to the erring-thou hast many faults, too, Which thou fain would 'st have kindly forgiven. Judge others as ye would that they should judge you. And Earth will to thee be a Heaven-

These blest words will fall sweetly in sorrow's dark hour: · Neither do I condemn thee, go, sin no more." What though the frail form by adversity driven

Has yielded at last to the tempter's dark power, Her spirit 's as pure as the angel's in heaven. And love is to it as dew to the flower.

Speak these holy words gently and kindly once more-· Neither do I condemn thee, go, sin no more." Flora, 10., April, 1862.

Griginal Essays.

BASIS OF RELIGIOUS ORGANIZATION

BY EDWARD B. FREELAND.

TO A. BEATTY.

The points of difference between us are, in my judgment, important and radical. They relate to the essential elements of difference between two opposite classes of the advanced men and practical reformers of the day; and upon their harmonious resolution and adjustment, theoretically and practically, depends the question, whether actual reform shall advance by the or progress of antagonism." or by the progress of cooperation. I purpose to consider these points, therefore, at some length, and to endeavor to point out the Using the term Convincement for all that which is

seld as truth, whether called Science, Knowledge, Belief, Thought, Opinion, Ideas, Feeling, Inspiration, Philosophy, Doctrine, Creed, or by any other name, we may say that all human Convincement divides. radically, into two classes. 1st. That which goes back to, rests upon, and includes, what all men recognize as true. 2d. That which rests upon individual experience only, whether amounting to knowledge, or remaining in the less certain domain of mere belief. The former of these classes is allied with science, and is distinguished as being demonstrable to all intelligent persons. I shall therefore use the term Demonstrable throughout this article, to designate this class of Convincement, as discriminated from the latter which I will call the Undemonstrable, because it is not. as yet, capable of being proven to all intelligent men, and hence is accepted as truth or knowledge, by a

larger or smaller portion of people only.

All that pertains to the spheres of Religion, as well as all that pertains to the spheres of Government, Po-litical Economy, Morals, Social Harmony and Art, has, up to this time, belonged in the domain of the undemonstrable. But while this is so; while all our Convincements in relation to Religion have been purely personal, and have been considered, therefore, more or less doubtful, by those whose experience did not include them, they are, to the individual holding them, or to the sect, the most vivid and undoubted of verities. Hence the religious convictions of men have been the most powerful of any which they have pos sessed, and hence the destructive energy which h ways characterized religious wars — wars in which men fought to vindicate that convincement which was the deepest and most vital, and which, consequently, when denied or opposed, called forth their most violent possions in its favor, and their most strenuous

efforts in its defense.

This fact—the strong hold which religious of vincement takes of the individual, coupled with this other fact, that such convincement is not capable of demonstration to one who does not accept it, and who, therefore, generally regards it as erroneous been, and is still, the source of the intolerance. bigotry and arrogance which, in the past and up to our own time, have characterized all religious sects. Nor can it be otherwise, so long as religious conviction rests upon that which is demonstrable to the individual alone, or to his sect, and not to the minds of all intelligent men. Intolerance is exactly proportioned to the strength of conviction and the narrowness of perception. In proportion as I have faith im my truth, and do not perceive the efficacy of another's, in that ratio I am intolerant of that which he professes to believe. The old Spanish Inquisitors, who tortuned with the utmost cruelty the bodies of heretics, did -as history is now showing, as a matter of fact, just as logic shows, as a matter of reason-not because they delighted in torture, but because they never doubted for an instant, that hell was a heretic's everlasting portion, and that any earthly agony was preferable to perpetual damnation. You and I would do the same now, if we had a faith as strong as theirs, and a devotion as overwhelming, coupled with as limited intellectual perception. By which I mean to say, that if you or I, or any one believed that our religion was the only one competent to save men's souls — however we may define that idea — then the measure of our intolerance of every other Religion, the vigor and the constancy with which we fought, even to death, all who opposed us and all who refused to join us, would be the measure of our philanthropy and of our devotion to truth. Elizabeth Barrett Browning, in a remarkable sentence, which I believe I have quoted in a previous article, conveys this same idea. "We either tolerate everything because we believe nothing, or we tolerate nothing because we believe something."

As long, therefore, as Religion rests upon Undemon.

strable and individual Convincement only; as long as t is out of the range of Science, which may be loose. ly defined as Demonstrable Convincement; so long must there be intolerance and exclusiveness, to a greater or less extent. It is only when Religion becomes a Science, whose truths are capable of demon. stration to all, that intolerance becomes impossible. As yet, Religion rests upon no such basis : each man believes his own convictions, in that regard, to be the true ones, and his neighbor's, the erroneous ones, And in the ratio in which he thinks it possible that there may be a doubt of the exclusive truth of his own convincements, in that degree he is tolerant of his neighbor's faith. This position proves, itself; for toleration implies a belief in your own idea, coupled with doubt of another's; yet, still, not entire doubt of some good contained in it; this upon the assumption of true devotion to truth in the heart of the telerator.

While Religious tenets rests upon Undemonstrable Convincement only, there is, therefore, no possibility of a broad, harmonious, all embracing Church or Re ligious Organization. For, as you very truly remark, in regard to such an organization: "instead of all the members living in sweet harmony together as one man, having, as it were, one heart and soul. Christ being 'the living head and inspiration of the whole, we would have discord and strife, which is hell."

A believer in Mahomet would have substituted that name for Christ, in expressing the same sentiment, upon the same subject; a believer in Buddhim that of Buddha; and so in relation to all the religious faiths .

possible ground of harmony, except in the admission of the position claimed by each, which, of course, is impossible. Unless, therefore, the methods of Science Now, as I have already affirmed, all our religious can be carried into the sphere of Religion; unless convincements are to day particular truths known to some new scientific discovery, different from any now the individual, but not demonstrable. The fundamen some new scientific discovery, different from any now the individual, but not demonstrable. The fundamenta bears of demonstration, no grand organization, or the definite chain or series which leads up to the no broad basis of harmony is possible. Still further, special aspect of truth is not known. We have no until religious tenets are placed upon this sure foundation of scientific demonstration, none of us bearing to base our belief upon intellectual convince which we know in religion, nor its relation to other than the convince of the truth of that of which we know in religion, nor its relation to other have convinced. You say "I cannot believe that a proposition made by another must have truth to [in] tit, because that person believes it. It may be a mis. these laws are thoroughly and commonly understood you know that your own belief is true? How do you edge will be of no avail for practical cooperative or know that it is not a mistake? How do you know ganization. I cannot act upon that which is not verthat Christianity is the only true, or supremely true itable to me, however clear it may be to you. You Religion? The Mahometan, Buddhist, Brahmin, etc., cannot act upon that which I know, unless I can prove affirm that, par excellence, for their faith, which you it to you. So that knowledge, I reaffirm, is not prac-claim for yours. How can you be certain that they itself to day in religious affairs, because the Neither your Undemonstrable Convincement, nor mine, nor theirs, settles that question; nor any other. It leaves the whole matter at issue. Nor have we, at present, any reliable method of settling this question, nor can we have any, until the Laws and demonstrations of Science are carried into the region of religious convincement.

My assertion in relation to the truth of those things which others see, was not apprehended by you, in as stitute the science of religious truth shall be comfundamental a manner as I intended it should be. I monly known, religion, in its intellectual or truthiundamental a manner as I intended it should be. I monly known, religion, in its intellectual or truthwas not dealing with the question at issue in the superficial view of it, and as a mere fact, but in the light of philosophical cause. What I mean is this: That wherever any sane human mind, looking for the truth wherever any sane human mind, looking for the truth rank or relative importance of various principles will says: "I perceived such to be truth." there must be some such verity there, or else that mind would not have perceived such. There is no reason why it should be otherwise. The only possible ground of believing that there was no foundation for the perception is, that the mind of the investigator was not merely, will then vanish in the clear light of narrows. lieving that there was no foundation for the perception, conjecture, theory, belief, personal knowledge tion is, that the mind of the investigator was not merely, will then vanish in the clear light of unerhealthy or sound. That it was a case of mental delusions, just as in Optics we have optical delusions, caused by unsound eyes. For, if the mind of the one asserting his perception of a truth be regarded as healthy, then there is no way to account for his seeing diance of the risen sun. When such a science becomes

to the assumption, by each individual, of the truth of that which he apprehends, and the setting aside of all instead of being simple, is compound, and that the else as mistake. In religion, each person is strong in practical truth is everywhere, the result of the interthe belief of that which appears to him as truth, and in the denial, more of less vehement, of something equally clear to his neighbor, but not to him. Hence, as I have said before, the intolerance, narrow mindedness, bigotry, of religious sects. And the principle of ness, bigotry, of religious sects. And the principle of this is precisely the same, whether the opposition be openly active or negative, merely denying the equality of the aspect which the hill presented to him, and each as I said in my first letter to you, the mistake of men in the past and now, is not in their afirmations, but in the regations, not in asserting the truth of their own perceptions, but in the illogical denial of truth to those of others, whose neutral organizations are equally healthy with their own. For I dismiss, as ground not possible to be held by any rational man in this day,

ent or opposite view must be errroneous. True Philosophy, founded on science, will show us just the contrary, and will exhibit truth in its highest aspect. as the result of the integration of opposites.

This is the Philosophy of Integralism, or wholeness,

as distinguished from all the various systems of philosophy of the past, which have never conceived of the possibility of truth being found in antagonisms, but have always insisted upon either one or the other side,

fill in the more comprehensive truth, and the deductions drawn from them, may be erroneously estimated or the deductions themselve may be incorrect. And this sweeping and all embracing assertion of the fundamental truth of all healthy perceptions relatively to the standpoint of the observer. I just as distinctly affirm the relative difference of all truth as regards its importance or rank, so to speak, and the impossibility perceived that while each of the fifty can easily satisfy upon its firm and unalterable foundations the relative value and position of every basic mental or material fact, there can be no adjustment of the question of the relations of diverse moral, religious, or other laws. To illustrate: the fact that Christ and his religion assume, in your mind, the highest rank among religious things, does not establish them as entitled to that rank. We have as yet no scientific standard by which o measure men, any more than we have one by which to measure truths. The question of the relative high-ness or lowness of men, in the scale of humanity or divinity, is one for the solution of which we have yet to wait. It involves points upon which various and opposite opinions are held, such as the relative rank of the physical, mental, moral and spiritual nature of man; the question of the preponderance of the one or the other of these in a perfect organization, and the my convincement upon this subject, or yours, or any man's, is futile to settle this question. Every man mportance, and consequently that of the individuals who stand representative of them, is still untouched. convincement only. Science, exact science alone, is adequate to the exact adjustment and establishment of truth upon a practical working basis. I am using the word science here, in its broadest and most expansive signification. Oken defines

science as "a series of necessarily dependent and consecutive propositions, which rest upon a certain fundamental proposition." A more exhaustive definition may be given. Exact science is a system or series of the whole universe, or to some definition of the whole universe, or to some definition that it is not all departments of human activity, and truths, relating to the whole universe, or to some definition of the whole may be given. Exact science is a system or series of truths, relating to the whole universe, or to some department of it, consecutively and necessarily resulting from, and dependent upon, each other, in a definite chain or series, and resting primarily, upon some fundamental truth or truths, so simple and self-evident, that when clearly stated, all men must, by the natural constitution of the human mind, perceive them and recognize them as true.

light into all departments of numer who are about to enter upon the most tremendous revolution in science, in government, in the cology, in political economy, in art, in practical life, which the world has ever witnessed. It will carry the sure methods of demonstration into the departments which have heretofore remained out of the pale of existence and link all the various and diverse spheres of existence in one harmonious whole. A brief

shows to be true, or in other words, of being demonstrated. Demonstration is the pointing out of the Universe definite chain or series by which we go from fundamental truths, clearly perceived, up to the particular truth in question. Every man has that in his mind which he knows to be true, the truth of which he cannot, however, demonstrate. It is, therefore, truth to him only; and while it may be, and generally is, the most undoubted of truths to him, it does not take its place among commonly recognized verities. The reason why this convincement, so plain to him, cannot be demonstrated to others, is either because the fundalemonstrated to others, is either because the funda have given rise to dreamy, misty theories of mental truth upon which this special truth cognized rests, is not known, or because the definite chain or essentially true and universal, and are, therefore, conseries which leads up to this leads up to this leads up to the leads up to th

and collaterally, is not known. particular truth to those linked with it, is not known—this former is apt to assume proportions not justy its due, and of which it is curtailed, when the whole truth, or the truth of its relations, comes to be understood. A good illustration of this statement is the divinity which ignorant men and races have, in times out of the intuition, by Oken, Fourier, Swedenborg, past, ascribed to those who, by reason of knowledge, were able to do that which was incomprehensible to

of the world-each one of these faiths assuming its their undeveloped minds. The fact that a white man of the world—each one of these mins assuming the could, by a few marks upon paper, make another white man know his thoughts, elevated these twain in the others.

Now so long as this state of feeling exists, so long there is no possibility of a harmonious organization, beings. But the moment the basis upon which the which shall include all these various diverse be lefs. For, each sect having precisely the same estimate of its own supreme position, which estimate rests upon precisely the same foundation in each case—the undemonstrable convincement that it is so—there is no possible ground of harmony, except in the admission at the same time admitting and affirming that mission are repard to their relative value. takes are made in regard to their relative value.

Now, as I have already affirmed, all our religious

ecause that person believes it. It may be a mist these laws are thoroughly and commonly understood." But this is a two edged sword. How can and recognized as the basis of action, all our knowl. laws of this knowledge are to the world at large, un-known. Until, therefore, the world does know the laws, or what is the same, the science of religious knowledge, we must remain in the unsatisfactory state of inharmonious antagonism, isolation, bigotry, and assumptive arrogance, which ever has characterized and ever must characterize knowledge which is that of personal convincement only.

But when the laws which lie at the base of, and con-

healthy, then there is no way to account for his seeing disnice of the risen sun. When such a science decomes a verity anywhere, except upon the ground that it was in the place which he affirms it was seen by him.

The denial of this broad philosophy leads inevitably to the assumption, by each individual, of the truth of the assumption, by each individual, of the truth of the ing from the magnificent knowledge that all truth. practical truth is everywhere, the result of the inter-blending of "antagonistic principles." producing the composite, living, vital laws of being in every sphere and department of existence.

An illustration may make clearer this not easily made clear subject. Suppose, fifty persons to live at which he has invariably seen, and will regard as mis-take the equally positive statement of the others in rehealthy with their own. For I dismiss, as ground not possible to be held by any rational man in this day, the assumption that every man must be of unsound mind who differs from himself.

This mistake of the past has been the result of a false philosophy, which has always, hitherto, pervaded two world—a philosophy which teaches that because one view of a subject is true, therefore a different or opposite view must be errroneous. True Philosophy, found on science will show me just the whole or integral truth was that the a mistake. The whole or integral truth was, that the hill, instead of having one aspect only, and that one that which presented itself to each individual's eye, had an innumerable number of aspects, which, taken together, or in-

tegrated, made its composite, inclusive, aspectral presentation, as seen from all possible stand-points.

Precisely this state of things exists to-day in regard to religious truth. Each individual sees that portion as true, and the opposite side as necessarily false.

You see, then, that I do not deny that mistakes may be made; but on the contrary, affirm that they are made. Still further, in the absence of science, they equally true, which is presented to those, who, differmust be made. For while there is a "basis of truth" in every peculiar aspect of things, as seen from individual standpoints, the relative importance of the same truth. Just as soon as religionists come to perceive, shades of truth, thus perceived, the place which they have been surrounding and aspecting different sides. have been surrounding and aspecting different sides, opposite aspects of the same great unity of truth,

> "All are but parts of one stupendous whole," There will be no difficulty in gathering ourselves into

of satisfactorily settling this relative rank or import himself of the truth of every one of the diverse aspects ance by individual perception, reflection or observation, upon any method now known to the world at large. In other words, until science shall establish same time. For, as he goes around the hill, one view fades as another presents itself. Now the fact to which I desire to call especial attention, is this. That while personal observation invariably shows but one aspect of truth to be true at one time, reflection integ-rates various aspects of truth, and demonstrates to the intellect that these are all true at the same time : as one journeying around the hill sees but one given aspect of it at any one time, yet knows, by reflection, that, at the same time, various other and opposite aspects of it are equally true to those occupying positions, formerly his own stand-points, in the course of

his journey.
Our individual views of religious truth must be corrected by the same faculty which corrects our personal observations in the physical world; by the reflective faculty. In the religious sphere we are to day in the the other of these in a perfect organization, and the measure of preponderance, the relative importance of the love and the wisdom sides of man, etc., etc. Now the love and the wisdom sides of man, etc., etc. Now their own vision. We have no conception that truth is my convincement upon this subject, or yours, or any man's, is futile to settle this question. Every man of truth, are, in reality, different aspects of the great recognizes his ideal, his God, in that which appeals truth, as seen from different standpoints, and are all most forcibly to his own nature. It is then merely a question of individual development. If one is in the plane of physicality, only the most splended physical becomes the ideal; if in the plane of intellectuality, own. When the relations of these various views of the most remarkable mind; if in the religious, the most truth shell, become generally known and the laws the most remarkable mind; if in the religious, the most truth shall become generally known, and the laws divine or inspirational, etc. But the question of the which govern them, as also the fundamental basis upon position of these planes of development, their relative which they rest; when, in other words, the science of which they rest; when, in other words, the science of religious truths shall become known to the world, through the instrumentality of the reflective faculty, Nor will any "searching diligently after truth, by persevering inquiries and reflection," bring us to the angles of observation, and see, intellectually, truth as "exact truth, on any subject within the range of the mind's capacity," be it this or another, so long as our inquiries continue in the realm of undemonstrable more than one aspect of truth at any one time, any convincement only. Science, exact science along is more than we are able so to do in relation to physical observation; yet, as in the case already given, we shall know by means of the reflective faculty, that all these different mental views are true, at the same time, just as were all the different aspects of the hill.

and recognize them as true.

Now everything which is true, is capable of being statement of the nature of this discovery will not be

series which leads up to this latter, is not perceived. In other words, because the relation which this special truth has to those connected with it, fundamentally and collaterally, is not known.

For this same reason—because the relation of the particular truth to those linked with it is and collaterally to those linked with it is and collaterally.

Principles, and distributes, not only all the Sciences,

within every domain.

It is, therefore, in one sense, the one and only Science, of which all other Sciences, whether physical or mental, are only twigs or branches; but, in another sense, it is only the central Science, from which all the special Sciences are, in the nature of things, derived, and to which they must of necessity relate and adjust themselves, in order to their own perfection. In still another sense, or in addition to all this, it is the introduction of a new Scientific Method and Epoch; the furnishing of a genuine and legitimate method of deduction, as a guide for all future scientific investigations, in all departments whatsoever; not, however to the disparagement or exclusion of observation and the continued induction of minor laws.

The science of Universology is based upon the discontinued induction of minor laws.

The science of Universology is based upon the dismostrates the particular place of each fact in the broad generalization, and the relation it bears to the other parts of this, considered cither separately or as a whole. More exactly, while it is a Science commencing in the broadest and most inclusive observational generalizations, it proceeds from these down-ward to the other parts of this complete and fundamental analysis.

In mean refer those demands that those thus merely tolerated should assert for their belief the same position, justly its due, which the opposite parties claim for their own. Hence mutual arrogance, superclifors their own. Hence mutual arroga

tional generalizations, it proceeds from these downward to the most complete and fundamental analysis. ward to the most complete and fundamental analysis. By this analysis it discovers and establishes the equally broad and universal adstract generalizations, which furnish the Unitary Law and its primitive branches. From this analysis it again proceeds upward to the scientific synthesis of the Universe, supplying the most complete and detailed classification of the particulars, in each department of being, carrying scientific precision into the minutest details of all the Sciences. I mean reform through the instrumentality of Sciences. The Christian world has quietly assumed, and I see you join with them in this assumption, that "submitting to the government of Christ," is all that is easential to the regeneration and harmonization of the world. As you express it: "Every discordant thought is eradicated, and the will of man brought inscientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest details of all the scientific precision into the minutest det Sciences, and giving the rationale even of the shape of the shells on the sea-shore, and of the colors of the

the same, and demonstrates, with the clearness and exactitude of Geometry, the identity of all the laws at work in each of them. Universology is therefore the complete scientific demonstration of that universal unity of plan in the universe which Fourier vaguely theorized and confusedly attempted to explain. The multitude of the Sciences are to it what the distinct parts of the body—head, arms, legs, fingers, toes, etc.—are to the body as a unit or whole. It is a science linking togethrr and including within itself all the sciences now known and numerous others which will be developed by it. It may be viewed, therefore, both as a grand all inclusive science, and as a new and comprehensive scientific method.

Importance; so long as they look to religion alone for truth: so long will they remain in the error, dark-ness, faisity and ignorance which have been since the world began.

The province of religion is to sanctify the heart; to exalt the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul with benevolence and love—love to God and love to get the spirit; to subdue evil passions; to fill the soul benevolence and love—love to God and love to get the spirit; to subd

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found to exist and to have presided over the produc-tion of harmony in every sphere of the universe. In the sphere of Mathematics they take that form which the nature of that science demands; in that of Astronomy, they are wrought out in conformity with the condi-tions imposed upon them by the nature of the sub-stance or material in which they are embodied; some what in the same manner as the same architectural and wished to render their fellows happy, just in what in the same manner as the same architectural plan is modified, according as it is embodied in wood, in brick, in iron, or in stone. In Chemistry, in the Mineral, the Vegetable, the Animal Kingdoms, in the science of mind and elsewhere. universally, these same fundamental laws reappear like an echo, modified in their manifestation merely by the nature of each individual case, but constituting, when revealed by the discovery of their identity, the basis of the new science of Universallogy.

The belief in analogy has been very general in all past time. But, in the absence of any science on the subject, men were liable to use false analogies for true ones, and hence analogy has been, in a great measure, to use that knowledge for the benefit of humanity, in

ones, and hence analogy has been, in a great measure, excluded from the domain of science and of exact thought by the common consent of the intellectual thought by the common consent of the intellectual world. Prior to this discovery, moreover, there was no knowledge of the mutual identity of those laws, or systems of laws, which constitute the different sciences. Nor, as I have already said, were the departments of government, religion, ethics, political economy, etc., admitted to be within the legitimate scientifications. ences. Nor, as I have already said, were the departion of human society, when it shall indicate the true ments of government, religion, ethics, political economy, etc., admitted to be within the legitimate scientific domain. But under the methods of a new dissive enough to enfold the world in its embrace, and covery, which shows with unerring precision that the yet minute enough to touch and find a home for every laws which lie at the base of every department of the nuiverse are identical, and that the various sciences vide for the ever varying needs and necessities of huuniverse are identical, and that the various sciences are constituted of the same principles or laws working themselves out in conformity with an original and never varying model, adapting itself to the material in laws working, there is no corner of the universe, in any of its manifold manifestations, into which science will not enter, and which it will not illumine by its clear light, dispelling the shades of error which may hover over and distort the truth thereis of the Lord as the waters cover the sea, and all shall are constituted of the same principles of laws working themselves out in conformity with an original and never varying model, adapting itself to the material in which it is working, there is no corner of the universe, in any of its manifold manifestations, into which science will not enter, and which it will not illumine by its clear light, dispelling the shades of error which may hover over and distort the truth therein honseholded.

I manify in every stage of growth, and in every phase of development; when religion shall have inspired men power to bless and uplift the world; when Science and Religion, Bridegroom and Bride, shall meet in loving embrace, and greet each other with a holy kiss—then shall the earth be indeed filled with the knowledge of the Lord as the waters cover the sea; and all shall have larged.

It is clearly established by this scientific discovery that those realms of activity in which the laws of head amid the degradation and ignorance which have order have been evolved without the intermediate aid encompassed it, and the God in man, so long conor guidance of man, and which constitute what we may denominate the domain of things unmodifiable by human intervention—chemistry, zoölgy, etc.—are wrought out into beauty and harmonious regularity upon the same primitive plan, consisting of the same fundamental principles, invariably. It becomes, then, theoretically certain that the departments which are to be established through the intermediate aid of man, and which we may call the domain of things modified and trushed and which we may call the domain of things modified and trushed and which we may call the domain of things modified and trushed and which we may call the domain of things modified and trushed and which we may call the domain of things modified and crushed, find utterance and expression. The New Jerushed, find utterance and expression included and trushed, find utterance and expression. The New Jerushed, find utterance and expression included and trushed, find utterance and expression. The New Jerushed, find utterance and expression included and trushed, find utterance and expression. The New Jerushed, find utterance and expression. The New Jerushed, find utterance and expression. The New Jerushed, find utterance and expression included and trushed, find utterance and expression. The New Jerushed, find utterance and expression included and trushed, find utterance and expression. The New Jerushed, find utterance and expression. and which we may can the domain of things modinable by human intervention—government, religion, social institutions, etc.—will be beautiful and harmonious in their operation, just in that degree in which they are founded upon, and work in accordance with the identical laws which pervade the former of

these domains.

Still further, these laws, having been applied to these domains modifiable by human intervention, were found to result in practical harmony, and the proof of their being the true laws of organization becomes thus complete from a three-fold corroboration.

First. The discovery of universal analogy in the laws of every sphere of the universe. Second. The investigation of the operation of these laws in order and harmony in the now recognized sciences, and the discovery of the identity of plan in all of them in regard to these operations, and a deduction therefrom of the identity of plan in the operations of

which any religious sect has established itself, has been a fundamental truth in the scheme of the Universe, which has a correspondential analogy in every one of the departments of creation, from the most one of the Beiences up to the most attenuated Realm of Creation. Not only this: but by the discovery of this Science of Universal Analogy we are able to distinguish exactly what sade and segment of truth each of these sects represents, and what relation that bears to each and all other sides of the great whole, and the comparative importance of each. From this examination we find that the Great Sects—Christian, Mahometan, Brahminic, Bhuddist, etc., have each is characteristic of all unenlightened bones, the rebasic represents and what relation that bears to sacrifices, ordeals, rods of the great whole, and the comparative importance of each. From this examination we find that the Great Sects—Christian, Mahometan, Brahminic, Bhuddist, etc., have each icharacteristic of all unenlightened neonle. "Knowlmetan, Brahminic, Bhuddist, etc., etc., have each metan. Brahminic, Bhuddist, etc., etc., nave can represented a side of truth only, and not the whole edge mear truth; that either of them taken alone is defective the wizard and insufficient; that the doctrines of all of them are true, and in the same sense, as the doctrines of any one of them; and that consequently, they must be all harmonized in the greater truth, which includes them and goblic it were, o

all.

The divinity of all religious being thus scientifically demonstrated to be primately the same, we can all stand upon the broad plaiform which I set forth in my first letter to you not because we are willing to be liberal to, or tolerant of, that which we deem error; but because we know that doctrines the opposite of our own are, nevertheless, as true, and also as necessary to the completion of the great circle of truth. In this recognition you will likewise find the reconciliation of your philosophical and your religious platform, and will be able to see that mine is none too broad for "Spiritualism as a religion," any more than for its a "Philosophy:" but that both rest upon the sume fundamental laws and cannot therefore be at variance.

In this broad recognition of the truth of opposites will also be found the justification and necessity for and consequently all the departments of being among themselves, but enters directly into the body of each special Science, and distributes all the particulars within every domain.

It is, therefore, in one sense, the one and only Sci. to the superiority of their own opinions or belief or convincement, and merely tolerate those opposed to them, so long truth itself demands that those thus merely tolerated should assert for their belief the same positions.

form, which, as yet, has been, to a great degree, neglected. I mean reform through the instrumentality of

and love."

Sciences, and giving the rationale even of the shape of the shells on the sea-shore, and of the colors of the autumn forest.

It is, therefore, the Science of the Laws of Order and Harmony as they exist in the universe at large, and in consonance with which all human affairs must be conducted, in order to secure true and practical concord and the most perfect results. Commencing in the Mathematics, and ascending gradually through the whole range of the Sciences to the topmost ones of Sociology and Theology, it shows the laws lying at the base of each of these seemingly different sciences to be the same, and demonstrates, with the clearness and exactitude of Geometry, the identity of all the laws for truth; so long will they remain in the error, dark-

ings of Jesus have brought them to love man; but the entific method.

Still another aspect may be presented of the subject.

Agassiz, in an article in the February number of the Atlantic Monthly, says:

"Yet believing, as I do, that classification, rightly "Yet believing, as I do, that classification, rightly the intellect is informed; until science, the product of the intellect is informed; until science, the product of the intellect is informed; until science, the product of the intellect, shall teach us what is right among men, in commerce, in government, in religion, in society, then, the results of Science are of such general interest for the human race, if they are gradually interpreting the purposes of the Deity in creation and the relation of man to all the nast, then it is well that all should share long is incompetent, without the head, to the normal functions of life. Religion alone will lead us the purposes of the Deity in creation and the relation of man to all the past, then it is well that all should share in its teachings," etc.

Looking at Universology from the same point of view in which Prof. Agassiz here regards classification, we may announce it as the complete discovery, and perfect interpretation of "the purposes of the Dei; the Creation," and the entire unfolding of "the creation," being in the universe of matter and of mind. To state this in another way: Certain fundamental laws are found to exist and to have presided over the productions of life. Religion alone will lead us in the future, as it has in the past, into error and consulted by a sound head. Science alone will lead us in the future, as it has done in the past, into error and consulted by a nound head. Science alone will lead us in the future, as it has done in the past, into error and consulted by a nound head. Science alone will lead us in the future, as it has done in the past, into error and consulted by a nound head. Science alone will lead us in the future, as it has done in the past, into error and consulted by a nound head. Science alone will lead us in the future, as it has done in the past, into error and consulted by a nound head. Science alone will lead us in the future, as it has done in the past, into error and consulted by a nound head. Science alone will lead us in the future, as it has done in the past, into error and consulted by a nound head. Science alone will lead us in the future, as it has done in the future, as it has done in the past, into error and consulted by a nound head. Science alone will lead us in the future, as it has done in the future, as it has Life, other than that now extant in the world, all the desire, all the love, all the religion which ever overflowed even the heart of Jesus himself, would be powerless to bless or harmonize society. On the contrary, the very love and devotion of individuals would be the just in proportion as men were good and benevolent and wished to render their fellows happy, just in that degree would they strive to impose upon them those conditions which they regarded as essential to that

On the other hand, were men possessed of all the knowledge possible to man, in the absence of a desire to use that knowledge for the benefit of humanity, in the absence of a truly religious love for, and devotion to, mankind, such knowledge would result only in intensified selfishness, than which there is no deeper hell.

But when science shall point out the true constitu taste and see that the Lord is good.

Then shall the splendid divinity of humanity lift its

death shall be swallowed up in victory—the victory of knowledge and love over ignorance and selfishness; and the human race shall enter upon that long foretold and heavenly inheritance which has been the sustaining support of the martyr, the enthusiastic desire of the saint, and the ultimate hope of the good, in all ages, in all countries, and of all religious creeds. 178 Fourth street, New York, March 26, 1862.

ANCIENT GLIMPSES OF THE SPIRIT-LAND.

NUMBER THIRTY-NINE.

ences, and the discovery of the identity of plan in all of them in regard to these operations, and a deduction therefrom of the identity of plan in the operations of these same laws in the departments of being not now recognized as sciences.

Third. The proof of this deduction from the results of the practical application of these principles in the operative sphere.

By this Science it is shown that every belief upon which each process of the dead, he span out pretty much in the style of his brotherhood all the world over.' But the similar plane of old Jewry, we are rejoiced to receive as infallible. The different god, many religious seet has established itself, her men in Africa weed each other out as witches and wizmen in Africa weed each other out as witches and wizards, as in Jewrydom, where "thou shalt not suffer a witch to live. In "East Africa, a mouldering skull, a scattered skeleton, or a few calcined bones, the remains of wizards and witches dragged to the stake, are the only visible signs of man's mortality." Central Africa is yet upon the plane of the ancient "chosen accorde" and the present in the present in the present. sacrinces, brocais, rods of God, and tailmans to pre-serve from "malevolent spirits," or the evil spirit of the Lord. There is "the utmost dread of disembodied spirits;" hence the various ways to propitiate them characteristic of all unenlightened people. "Knowl-edge means magic," as Magi, wise men, &c.; hence the wizards are put out of the land, as in the days of Saul, while Samuel remained as an Orthodox wizard of

> The African .. peoples the invisible world with ghost and goblin, demon and spectrum, the incarnations, as it were, of his own childlesh fears. How, inquires the dying African, can I alone be ill when others are well,

ton, "the Rakshasa of the Hindoos is a disembodied spirit, doing evil to mankind, and the ghost or the prophet Samuel, raised by the familiar of the Witch of Endor, was the immortal part of a mortal being, still connected with earth and capable of returning to it." Here we find the counterpart of the Jehovah of Jewry, whose "there wrath," and "consuming fire" affrighted the groundings with "doing evil to mankind;" for, "while patiently waiting for good, evil came down from the Lord," In Africa, "upon the ground, or suspended from the roof, are handfuls of grain and small pots full of beer, placed there to propitiate the ghosts, and to defend the crops from injury," as when the Johovah of Israel threatened to smite with mildew, and blast and scab, unless propitiated by his peo. dew, and blast and scab, unless propitiated by his peo-

dew. and blast and scab, unless propitiated by his people.

Park, in Africa, saw a hen hung mp to propitiate the ghost or Lord, while in Jowry seven of Baul's household were "hung up before the Lord," on Mt. Gibeon, that his flerce wrath might be turned away. Bays Burton, "there is an abundance of professionally boly men in Africa." The diviner or divine is "asser or clairvoyant," and practises as "doctor or physician," as well as in other mysteries of the Lord. These drones, who swarm throughout the land, are of both sexes; the women, however, generally confine themselves to the medical part of the profession. The chief priest "is known by a little more of the usual grime—sanctity and dirt being connected in Africa, as well as elsewhere. These men are sent for from the village, and recoive, as spiritual fees, sheep, goats, cattle and provisions." It will be recollected that the Lord claimed a large proportion of similar grub in old Jowry. Particularly did the Lord get a large "heave offering" when the Midlanlites were spoiled, and their sheep, goats and cattle made a chief share of "the Lord"s heave offering" after he had directed the killing of the men, women and children, and the keeping alive of the young women for the soldiery.

In Africa we find the Holy Chost and the Devil of the same circle of being as in the Christian theologies.

"The same man is a physician-by natural and supernatural means, a mystergogue or medicine man, a detector of sorcery, by means of the Judicium Del or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on the rude Stone which was his legitimate altar, or on t

natural means, a mystergogue or medicine man, a detector of sorcery, by means of the Judicium Dei or tector of sorcery, by means of the Judicium Del or ordeal, a rain maker, a conjuror, an augur and a prophet." The overshadowing of the spirit or afflatus, equivalent to the mesmerio aura, like the Christian Devil is supposed to be more prevalent than the Holy Ghost. The African prince of the power of the air, like the Hebrew Jehovah, is synonymous with "a zephyr"—the still small voice—"a high wind, a whirlwind devil and an evil ghost." The blowing of this wind, says Burton, is equivalent to "possession," and "he has a devil." "The God-man" is expected to heal the patient by expelling the possession. Like the evil spirit in the days of Saul, the unwelcome visitant must be charmed away by sweet music; the drums cause excitement, and violent exercise expels the ghost, as saltation nullifies in Italy music; the drums cause excitement, and violent extended in the conserving expels the ghost, as saltation nullifies in Italy schaspauds and izeds were clothed in those manifestation of the spirit as common to old Jewry, and to every other people. The wind, whirlwind, &c., were the common vehicles of worship. We know from the New Testament, as well Jehovah in Israel. To be born of the spirit, wind, or Apostles, to signify the spiritual afflatus or adventment of Morghab or Persence, intelligent and contained the Mount? that they were images of heavenly significant and contained the Mount? That they were images of heavenly significant and contained the Mount? That they were images of heavenly significant and contained the Mount? That they were images of heavenly significant and contained the Mount? That they were images of heavenly significant and contained the Mount? That they were images of heavenly significant and contained the Mount? That they were images of heavenly significant and contained the Mount? That they were images of heavenly significant and contained the Mount? That they were images of heavenly significant and contained the Mount? The American significant and contained the contained the cherch significant and contained the contained the contained the cherch significant and of familiar spiritual presence, intelligent and con-trolling. Even the English residents at Zanzibar, rolling. Even the English residents at Zanzibar, things: that they were an attempt to exare confounded at events seemingly only of a superstitious basis, but which would put The Positive Compte and Strauss to the blush. The negro, says

Burton, is "peculiarly liable to the epidemical mania called phantasmata, which, according to history, has blue purple and scarlet tissue concealing the sanctusting of street mortal particular and propagation. at times of great mental agitation and popular distance, broken out in different parts of Europe, and we guess the general character, though we have lost in even this our day, forms the base-work of revi-

vals."

The possessions, trances, and slaying power in Christian revivals, the appearance of the Lord, &c., simply present a phase of the spiritual world in its action upon this. The ghost world of Africa is another phase of the same mode of being with less or greater degree on the scale. The African ordeals for the detection of witches, would do no discredit to Cotton Mather and Salem, or to Moses and old Jewry. Burton finds "the bitter waters of the Jews," the "saucy water" of West Africa, and "the fire tests of Medieval Eurone." marking the same status of the hudieval Europe." marking the same status of the hu-man mind. The African man of God is made one of man mind. The African man of God is made one of the Lord's anointed by being "carefully greased." He then mounts the "dwarf stool," or tripod, and utters the oracles of God as the Spirit gives him utterance. We find hornets performing as in in old Jewry, when the Lord sent them against his enemies. The African man of God "catches a bee, recites over it certain incantations, and lets it loose in the direction of the foe, when the insect will instantly summon an army of its fellows, and disperse a host, however numerous. And in the books of the Hebrews we read merous. And in the books of the Hebrows we read that the hornet sent before the children of Israel against the Amorhite was more terrible than sword or bow."

The African, like the Asiatic, is by nature a con-The African, like the Asiatic, is by nature a conservative, at once the cause and effect of his inability to rise higher in the social scale. The king lives in a manner of barbarous state. He has large villages crowded with his families and slaves. The monarchial tribes are legitimists of the good old school, disdaining a novous homo"—equivalent to our Southern plantations, disdaining the "rail splitter" and the graphed of the Yankee go ahead of the Yankee.

"The practice of slavery in East Africa, besides demoralizing and brutalizing the race, leads to the results which effectually bar increase of population and progress toward civilization."

planting in our land, some two hundred years ago, its planting in our land, some two hundred years ago, its leaven has leavened the whole lump, gangrened our nation, and filled it top full with direst corruption and cruelty. Now we behold the culmination of this most execrable of all sin crops, and we are but justly reaping what we have sown. It is the all-embracing cause of our present national death, though the resurrection shall cast it among the lowermost of the ex-cretiae. We would not hearken to the logic of events, to the evolution of the moral world, nor to the anti-slavery prophets who proclaimed the unfolding, but have cursed and stoned them, because they did not prophecy smooth things, nor say peace, when, between the right of freedom and "the sum of all villanies,"

Leaving for a time the ghost-plane, and the manifes-Leaving for a time the gnost-plane, and the mannestation of the spirit for every one to profit withal, we will take a glimpse of the "l'rogress of the Intellect." sion of an idea into a rite.

as set forth by R.W. Mackay, who beautifully gives us an astrological view of all the Old Religions. He says:
"Christianity itself had adopted emblems and observations, which caused it to be regarded by many as a heavens as stars, in consequence of their falling from the same of form of form were the same as stars, in consequence of their falling from the same of form of form were therefore presumed to be ensembled. Righteousness,' prophesied by Malichal, the 'Light with a divine or celestial intelligence.

One of the most expressive symbols of the Deity was vent, conformably to the oracle of Baalam, was announced by a star from the East, and his nativity was celebrated on the shortest day of the Julian calendar the day when, in the physical commemorations of Athenian Prytonium, and on the Levitical altar. Persia or Egypt, Mithras or Osiris was newly found. Stones were reverenced as the mysterious depositories en, the unfading attendants of the Sun, surrounded, as at the Spring dawn of Creation, the cradle of his birth-place, and that, in the words of Ignatius, 'a star with light inexpressible, shone forth in the heavens to destroy the power of magic and the bonds of wickedness; for God himself had appeared in the form of a man, for the renewal of eternal life.' Our church formulas still present the astrological phase of being as among the mysteries of godliless. Our Sabbath or Sunday, was anciently consecrated to the Sun, and Saturn's day, or Saturdsy to Saturn, some fifteen hundred or two thousand years before the Nazarine Reformer. Our Easter and other holy days are astrological in that mentances as the mysterious depositories sian Housheng; and it was probably in this sense chiefly that they received the name of "Bethels" or business of God, who was supposed to be actually resident and enclosed within them. Hence the practice of pouring oil over them; and Heraclitus compared image worship to talking to "houses," for the same of pouring oil over them; and Heraclitus compared image worship to talking to "houses," for the same chiefly that they received the name of "Bethels" or business of God, who was supposed to be actually resident and enclosed within them. Hence the practice of pouring oil over them; and Heraclitus compared image worship to talking to "houses," for the same elicify that they received the name of "Bethels" or business of God, who was supposed to be actually resident and enclosed within them. Hence the practice of pouring oil over them; and Heraclitus compared image worship to talking to "houses," for the same of "Bethels" or business of God, who was supposed to be actually resident and enclosed within them. Hence the practice of pouring oil over them; and enclosed within them. Hence the practice of pouring oil over them; and enclosed within them. Hence the practice of pouring oil over them; and enclosed within them. Hence the practice of pouring oil over them; and enclosed within them. Hence the former. Our Easter and other holy days are astrological in their mysteries. The descent of Christ into hell, symbolized the descent of the Sun to the winter solstice, and his rising up from this dark shadow and valley of death, with all the host of heaven in his

ton, "the Rakshasa of the Hindoos is a disembodied as did also Pharach, Melchezidek and Abimilech.

Zend-Avesta.

Again, .. he is the loftlest and most remote among

ple of the universe, or canopy of heaven. The Hebrew God, the God of the Burning Bush, takes his station on the rude Stone which was his legitimate altar, or descends in fire on the mountain-top; and when the offerings of Manoah and Gideon have been deposited on certain rocks, a flame, the "fire of the Lord"—for it is equally God's fire, whether issuing from above, or from below-is seen to rise from the Stone and con-

sume the sacrifice.

The Persians, those Puritans of Paganism, are said to have worshiped one God, and to have originally treated the elements alone as his visible symbols. Afterwards, their symbolism became more complicated; all the powers of heaven were reproduced on the earth. Ahriman was the Martichoras, or great Dragon; his Deves the Gryphins of Tooran; Eorosh, the King of birds, Ormuzd himself. The Amschaspauds and izeds were clothed in those manifold wings of the cherub, which they still bear on the monuments of Morghab or Persepolis, Hebrew the ism became similarly involved in symbolism and image worship. We know from the New Testament, as well as from the Josephus and Philo, that the tabernacle and its accessories, the altar and candlestick, were Afterwards, their symbolism became more complithe Mount;' that they were images of heavenly things;' that is, that they were an attempt to exthe exact details.

The Orthodox establishment tolerated not only the use of emblematic vessels, vestments and cherubs, of sacred pillar and scraphim, but symbolical representations of Jehovah himself, and those not confined to poetical or illustrative language. Notwithstanding the repeated assertions in the law of God's jealousy and his hatred of images, we find repeated traces of attempts to represent him confirmed by his own testiment his properties of any law testiment his properties. timony through his prophets, as well as by his pro-hibitions inserted in his laws. The symbolic calf worship of Dan and Bethel continued to the end of worship of Dan and better continued to the end of the Israelitist kingdom; and even in the Judean es-tablishment the prohibition of images was not, says Grotius, so peremptory as to exclude the divine pre-rogative of making an exception. God therefore admitted cherobim into the holy place, and allowed the bulls and lions of Solomon's brazen sea; and by pre-cept extraordinary, says Tertullian, he ordered the construction of the brazen serpent Nehustan, which continued to be worshiped as an emblem of God, the Healer and Saviour, to the days of Hezekiah. • • • The true essence of idolatry is a lethargy of mind, and the arrest of its development through an ignoble subjection either to the senses or to authority. But the sterility of the desert is no disgrace to the Arab. It is not the ignorant savage, poor in resource and in opportunities of enlightenment, who is the most oulpable idolater; it is the indolent, the sensualist, the sentimentalist, the man of taste or routine, who, sacrificing his reason or his sincerity to conventional forms, languishes over a superannuated symbol, and, in spite of all the sids of civilization, deliberately abandons the great end of his intellectual existence.

Early art was a substitute for literature; and the origin of sculpture was propared in that necessity of the mind by which natural objects had been invested immemorially with an appropriate emblematic mean-ing. Among the first symbols of Deity were those fabled ancestors of mankind, trees and stones. To an of Biblical civilization, has "the practice of slavery" attentive mind even stocks and stones may be made proved itself "demoralizing and brutalizing" to the instructive, and be used like any other cypher or most damnable extent. From the time of its first sound to raise the thoughts to religious contemplation. The worship of stones, frequent among all rude tribes, was especially so in Arabia, Phoenicia, and other parts of western Asia, where several individual Stones, as those of Pessinus, of Emesa, and of the Caaba, have obtained historical celebrity. Emblematof Pausanius, and were appealed to, in the practice of the Arabs and Romans, as a monumental attestation of oaths and compacts."

of oaths and compacts.

Zuri Shaddai and Zuriel appears to have been a common name for the Hebrew God, adopted conformably to the custom of the religious East as a family patronymic; and the emphatic way in which Jehovah is often addressed as "the Rock" or "Stone" of Israel, seems to indicate something more than a mere poetical metaphor, this natural comparison easily generat-

One of the most expressive symbols of the Deity was fire, the all vivifying and all consuming element borne in the van of the Persian and Hebrew armies, and forever burning in the temple of Numa, the

the heavenly bodies, worshiped also rude stones.

The thirty Stones of Pharae mentioned by Pausanias, and the pyramidal figure of Jupiter Meilichius, had probably an astronomical significance; the same may be said of the pole surrounded by the Sun's disc worshiped by the Paonians, and the stone pillars could be Phoniais, the Hamping You have properly and valley of ceath, with all the nost of neaven in his rain, marks his resurrection and advent to the Spring may be said of the pole surrounded by the Sun's disc country, when Christ is risen and all the stars or sons of God shout for joy. 'Pan, with the music of his pipe, directs the chorus of the constellations, or Zous heads the solemn procession of the celestial troops in the astronomical theology of the Pythagoreans.''

most ancient symbols; they represented the divine attached figures or order, unity, the power of stabili-"Amidst an infinite diversity of opinions on all other subjects," says Maximus Tyrius, "the whole ty or regeneration. Hence God is "the Rock, and world is unanimous in the belief of one Almighty and Christ his earthly vicegerent," the "Corner King and Father of all. Even in the most assection Polytheistic forms, there is always a soverthe Sun's prolific ray, the phallus, or, astronomically, the sun's prolific ray, the phallus, or, astronomically the sun's prolific ray, the phallus, or, astronomically. cetical Polytheistic forms, there is always a sovereign power, a Zeus or Deus, Mahadeva or Adideva, to
whom in analogy with human governments, that is
on moral as well as metaphysical grounds, belongs
the maintenance of the order of the universe.

Homer's Jove is alone able to cope with the united
strength of all the other gods; he sasigns to them their
respective offices and duties; and his superiority to
Fate, is proportioned to the distinct recognition of his
divine personality. Among the thousand Gods of India the doctrine of divine unity is never lost sight of;
and the etherial Jove worshiped by the Persians in an
age long before Kenophanes or Anaxagoras, appears
as supremely comprehensive and independent of planctary or elemental subdivisions as the 'Vast One,' or
'Great Soul' of the Vodas.

The Chaldean ancestor of the Hebrews may have
been a monotheist in the same general sense; he worshiped one God, "the maker of heaven and earth,"

In the Interior pay, the phallus, or, astronomically,
the Soul's prolific ray, the phallus, or, astronomically,
the pole or spindle of the sky. The spires of our own to
the pole or spindle of the sky. The spires of our own to
the pole or spindle of the sky. The spires of our own to
the pole or spindle of the sky. The spires of our own to
the pole or spindle of the sky. The spires of our own to
the pole or spindle of the sky. The spires of our own the
these ancient symbols; the pyramid being only a
more gigantic obelisk, typical of God's mountain, the
Atlantian fabric of the universe, of which the pinnacle
is the Lord's house or throne, while the Lord's house of throne, while the Lord's house or throne, while the Lord's house of the lower parts
or full of dark and intricate passages, through which
the disembodied spirit folfils the labyrinth of its mistrength of the Lord's house of the same while the Lord's house of the leaven, or
uranus, and there is no good reason for doubting him
to be the same who appears as patriarch of the North
in Hebrew tradition; for the H

God-men, wizards or Gods were interchangable terms. so that when Saul had put the wizards out of the land, it was said that "Saul had slain the Lord's priests. These were the Seers, Mediums, Clairvoyants, Prophets, Lords and Gods, who in meameric surroundings interblent the boundaries of the two worlds. Much of an illusive or deceptive character may have intervened with basic truth, where ignorance and darkness were bottomiess to receive the outpourlings of the spirit in grossest mixtures, as chiefs and pricate covered themselves with the mantle of the Lord—spake in his name, and damned in his name all who came not up to the halp of the Lord against the who came not up to the help of the Lord against the mighty, as when Korah, Dathan, and Abiram were sent down, because they questioned the orthodox interpretation of the Lord.

Again, Mackay:—"The seeming strife between re-

ligion and philosophy is rather of form and applica-tion than of substance. Each displays an image of truth appreciated by different minds. Each tries to grasp the supra-sensual; but one claims a divine sanc-tion for forms expressing, though but obscurely, the simplest conclusions of reason, the other makes a simplest conclusions of reason, the other makes a selection among inferences, and appeals, not to an authority, but evidence. One treats human nature as stationery, the other as progressing; philosophy in the progressive education of mind and thought, contemplates an endless career; while religion, which in many respects is but a medimentary and fettered philosophy, becomes arrested in his march, and enslaved to the first forms or symbols it happens to assume. Religion, therefore, is butter suited to the masses. Religion, therefore, is better suited to the masses, while philosophy is confined to the few. For, to the many who shrink from intellectual Itil more than from physical toil, it is far easier to believe that God has himself furnished a solution for every difficult problem, than to suppose here as elsewhere nothing really valuable can be gained without labor. The very diffidence of philosophy rendering it improvable and progressive, and so eventually raising it above that which, however unfairly, commonly engrosses the name of religion, makes it seem unsatisfactory to the name of religion, makes it seem unsatisfactory to the unintellectual, who, on the principle of division of employments, not unreasonably expect to be regularly supplied with positive and reliable results, to be spared the difficulty of a choice, which they have neither leisure nor power to make, and to be exempted from the necessity of themselves conducting the government they pay for. They rail against philosophers as slaves against revolutionists, and suspecting the extraobligations of freedom, stoutly defend against speculative encroachments those accredited forms which in their idea are order and religion itself. The civilbeing the readlest resource against anarchy, the religion to the readlest resource against anarchy, the religion is self. being the readlest resource against anarchy, the religious explaining all they wish to know intelligibly and confidently."

Thus do we ever remain in base subjugation to the old Jewry Spiritualism, whether of its Ghostdom, or

of its Sun of Starry hosts, with interchange of names in the various personifications. Whether Lord, God, or Devil, the domination is greater in these names over the multitude than the simple names of souls born on this side of the Jordan. Hence the assumpnor on this side of the Jordan. Hence the assumptions behind the veil, and echoed by priests in front—and thus the Word, though its source was simply of the fleshed and of the unfleshed humanities. The magnitude of a name was simply to give enchantment to its potency—hence the El-Shadrai or Almighty God—the Great I am, and the Lord God of Israel; and so our churches of to day continue to give flattering titles to the Heroes of the old Spiritualisms. neither shepherd nor flock caring to rise to the Mount of Vision that penetrates the veil. But the exclusive claims for the pasteboard barriers of the lible have no basis except in the darkness of the submerged vision. The unfleshed may assume high names, and the fleshed may render undue homage, not to the truth, but to the exalted name—hence, the crushing out of healthy mentality and the swooping of all to the narrow formulas of the church by a "Thus saith the Lord," when the oracle so uttered was simply that of the name or transmission humanity. There are mandane or transmandane humanity. There are spirits in the modern unfolding, like their brothren of old time, who think to be better heard if they come in the name of the Lord, or equivalent pretentious the name of the Lord, or equivalent presentious name, though they are far from being progressed to the more blessed abodes. Swedenborg found this class to have assumed the name of Jehovah in the mysteries of Hebrew Spiritualism, while Swedenborg himself is alike pretentious of the Lord. He was indeed a Medium of large capacity for the transmission of the spiritual humanities, but the world of these, with the internal being appears to have been corrected. with their status of being, appears to have been somewhat viewed through the Medium's proclivities, according to the general law of Media, which may somewhat color their transmission of influxes, according to domination of the ante-natal, constitutional, and educational projections, or of present mundane excita-tion; hence it is never safe to receive the Word as of absolute infallibility, but only for what it is worth in your own fullest seeking. Not what was said by them of old time, unless it helps to fill the soul by its common sense counterpart, but what are the manifestations of the Most High to-day, through the upheavals of all nature, through the effloressences of broadest unfoldings, where deep answers to deep in the whole soul of humanity. For why should we stint ourselves to the germinations of the old darkness, to the sickly growths in the valley of death, while health and bounding life await us in the woolngs of mountain breeze and sunlight, in blest outpourings of the spirit, because, not of fear and wrath, but in omnipotence of love? Learning first to rear fit temple for the soul, and thence less earthward seek for food, but take the more from heaven, the body thus shall have its bright effex of the spirit, even though the risen Lord be not fully clothed from the tombs of ancient Jewry

> Written for the Banner of Light. PRESENCE OF ANGELS.

BY SUSIE RIVERS.

There are angels around us Wherever we are. The pathway from Heaven To earth is not far ; From the bright realms of glory They wander below, To comfort the weary And scatter earth's woe.

We may wander in deserts, Where man ne'er abides; We may sail on the ocean -Where'er duty guides. Though the eye may not linger On aught that is fair, We need not be lonely. For angels are there.

Alone in the wildwood, 'Neath lowering skies, When lightnings flash brightly And tempests arise. Though the sunlight departeth. We need not despair. Still watching around us The angels are there.

In the hour of temptation, When pleasure smiles bright. And the sweet cup of nectar Seems sparkling with light, Still angels are whispering: "Oh, mortal, refuse The pathway of evil; The narrow way choose." When weakness hath stolen The cheek's rosy glow. And sadly we struggle With suffering and woe, When the spirit lies writhing Almost in despair; Still God's blessed angels Withdraw not their care. And oh, when our footsteps Draw near the dark vale Through which all must journey, And earthly friends fall. Oh, then with soft whispers Of tenderest love.

The angels draw nearer, And guide us above. Thus ever encompassed By messengers bright, Who cheer earth's lone pathway With visions of light, We wait till the Father Our spirite shall claim, And give to us also,

An angel's bleet name.

And to share

THE LESSONS OF SPIRITUALISM.

An Address by H. B. Storer, at Lyceum Hall, Boston. Sunday Afternoon, April 18th, 1862.

(Reported for the Banner of Light.]

The distinguished scholar and orator who addressed the Spiritualists to-day, spoke to a crowded house

from the following text:

"But when they shall lead you, and deliver you up,
take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given

er do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit."—(Mark 13: il.)

This was one of the promises made by Christ to his disciples; and he told them, further, by way of encouragement, that they should be despised, given upand become a by-word of reproach among all people, and every species of obloquy should be thrust upon them; while their reward should be the faith within them. They had nothing to hone from the world, but them. They had nothing to hope from the world, but all was based upon the unseen but actual spirit life. All promises must rest upon immutable, eternal principles, and be based upon immutable law. If, then, Jesus, walking the plains of Judea, scattering his gems of thought among his followers and pupils, felt be had the power to make this promise, it was because he felt upon him the authoritative inspiration; and he felt if they trusted as he trusted, in no case should they be disheartened. And this promise is as certain now among all followers of Truth, as it was then among the followers of the Nazarene. You will observe the promise is based upon certain conditions. It is made to those who put their trust in God—in the goodness and righteou-ness of the cause which they serve. They feel weak and feeble of themselves, and must depend upon a being all powerful and all-wise. whose essence permentes every avenue and channel of existence; and when they are delivered up, and their names have become a by-word of reproach among all people, they should feel the strength of their immortality, and rely upon the higher spirit of existence.

So when you are delivered up unto all the circum stances of temptation and trial, you will be strength-ened, and the spirit of the Father shall work within you. There can be no doubt with the fervent soul and the quickened spirit. All disappointments belong to the externas plane of life. The spirit, controlled and measured by the power of all wisdom, can never be disappointed, but its hopes meet with full fruition. Come not with censure and harsh judgment, expecting to find what God has not promised any man.

This subject is one worthy of being vitally understood by every human spirit. You need the clear eye of Faith to look upon the source whence all this disci-pline proceeds. You and every human spirit need to recognize the passage through a series of disciplinary experiments. The soul carries with it the vital force experiments. of all experience; and when you go into the spirit-world, you find you have gained the very kernel, the grain of this earthly experience, and it shall be com-petent to supply the needs of life forevermore.

You are to-day readers and prompters of each other.

Some of you are stimulators to good, and some to evil;

some to holy effort, and others to evil thoughts. Some lift the soul up, and bid it poise its wings heavenward; and others shed that gross magnetism which imply awakens the lower passions of the nature, which fed, always produce inharmony of the nature. There are many externally refined, who are within like a case of nuclean birds; and it should be the effort of all to bring out the hidden nature in all its nakedness. and show it as it is: and again, to make the light of the dormant soul shine out through the sordid meshes of externality. What Spiritualism can do for each human being, is to reveal himself to himself and to others. Do not assume a virtue if you have it not, but strive to cultivate that you have not; and no matter what low and filthy places there are in your nature, it is better to know them, and to guard against, or remove them, than to keep them hidden from yourself. It is better they should be thrown to the surface, like any violent disease, that it may the better be cured.

Take your stand upon an eternal principle, worthy of you, and be faithful to it, and no power on earth can do you harm You recognize the hand of the Father, and you acknowledge his power. Be strong in this thought, and no contumely nor censure can harm you; for they will be but the chastenings of the Almighty by the hand of your enemies; and you will be so armored in your trust and confidence in the Father's goodness, and in consequent purity and charity, that malice and envy will drop harmless from you.

You are called upon to give up the idols of life. The money which men have molded into a God has melted, and they have been left without a God. Others of you have bent in reverence to the idol of reputation, and it has been stripped from you. Oh, Reputation was a beautiful garment, and all envied you when you wore it; yet there was a hand stretched out which stripped it off, and you were left naked to the world's scratiny. Look within and see if you have a character left; if you have, it is better than all the reputations which may hang upon your back, which even a zephyr may blow away. Be sure your own character builds up a reputation for you. Reputation avails nothing in the sight of the spirit world, save as it is an index of the working soul within you. If you have got nothing better than the things of earth to embelright soil, you have made inthe progression in spiritual things. It is not worth while for you to accept the Saviour's promises, since the fame, homage and other trifles of the external world alone satisfy your yearning -- since you can apprehend, can realize nothing higher. It would be well for such if the future were a myth, for they, alas! will be poorly pre-pared to enter upon its mysteries. But there are those who have had their eyes opened—can understand what God has written in the heavens above, and in the hearts of his human creatures. We do not claim that such are able to harmonize all things, for the world is full of ideas, acting upon all minds, and ideas are not always worthy the name of thoughts; but, by and by all these conflicting ideas will assume their place in

Nature's economical classification.

Now there is a true science of life; and no matter what men thinks in relation to that science. God has different means of development, and from his hands all things proceed. We have heard it said that each man must become a law unto himself. Precisely. But he must learn that law, and its connection with principles that had existence in Nature before he born. He must measure his heing by universal born. He must measure his being by universal nature, and accept the laws of Delty as written everywhere; and till he does, he must reap bitter experiences, and meet disappointments all the way along. Have the best opinion you can have, but be not in haste to throw away the useful old till the new and baste to throw away the users and make it a temple for the living God to take up his abode in—and it cannot be big enough for God till' it is big enough for all his children. If you are really in earnest to live right lives, you must desire strength. If mistakes lie in your way, let them be from indolence rather than the constitution of the con insincerity. Your mi-takes are oftenest because you have attempted to live out another nature than your Your mistakes are oftenest because you own. You have only to be true to yourself, and make the act the child of the thought and the emotion. Be true thus to your interior promptings, and you then let speak the hidden keys the angels touch. So long as God be true to you, it matters little if others be

There are those waiting for God's own good time; but this is a state of inaction we cannot but dispar-age, being, as it is, the parent of perfect indolence. They sit till their bodies drop off their spirits, and They sit till their bodies drop off their spirits, and then sit and wait till some instrumentality or agent comes along, to compel them to work out their own salvation. But no man can wait on God till he is massivation. ter of himself. Make the occasion serve you. Master circumstances, and make them work out your purposes

for you.

This leads us to present the thought that men are individuals growing up in the divine likeness, each the proper feature in the proper place, and each incomplete without all the rest, as great links around the earth through which the heart of the Almighty throbs its slectric life, charging all with the essence of his being I securio lite, charging an with the essence of his being i Bo, then, the well-being of one is dependent upon the well-being of every other. Others may not be happy till you are, and suffering souls around you bind your soul down to misery, and olip the wings of your aspiring sont cown to misery, and only the wings of your aspiring spirit. As one rises, others are lifted up. They who seek remissness by the lamb, will find she lamb a very poor beast of burden. Every man is his own saviour, and it was a poor, filmsy deceit which set up the death and it was a poor nime deceit which set up the death of poor Jesus as the salvation of the world. Salvation, like all great ends, is achieved through the bloody awar of effort.

We care not to awaken fear. It never yet aided a

single spirit's progression, but oftener prompted a feeling of chilling despair. We would awaken hope and confidence. You may perchance feel alone in the world—feel that there are none to sympathize with you. But this idea is not God-taught. You are born to be blessed and you cannot be miserable unless you choose to be. Everything in life is for you, and for you to turn to a good use. Use it, and never more be discouraged. Remember the angel helpers of humanity, anxiously waiting to be called to the service of the loved on earth. As soon as you come into the atmosphere of hope, all will be yours, and your heart filled

to the brim and running over with love and kindness, will drop its fragrant blessings into thousands of other waiting and yearning hearts, not so high up as you are longed.

And the work was suddenly, and as by a mystery,

of spirituality, and every step must be taken. Life's lessons must be learned one at a time. Not to cumber the lumber room of your nature, you must take spiritual truths sparingly, as you do your daily food. You may load your table with all the dainties, but the stomach can receive and take care of only so much. and keep its healthy tone. Now there are spiritual and keep its nearby some. Now there are apprictual dyspeptics as well as physical ones. How many we have seen so full of God's bounties that they cannot digest, that they feel morose and sullen, and have be

ome spiritually unhealthy. Rest assured there is one element strong enough to serve you—the divine spark in your own mind—the clement of universal consciousness in your spirit. Remember this; and remember, too, that it is capable of expanding, even as the seed of the tree, and producing untold results.

Banner of Aight

BOSTON, SATURDAY, APRIL 26, 1862.

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"BANNER OF LIGHT, BOSTON, MASS." William White & Co.

The Morals of Taxation.

If a man, or a nation, has a debt to discharge, the inference is fair enough that it is in requital of some value already received and enjoyed. It is not always the worst thing in the world to carry around a burden of pecuniary responsibility, for it may often supply the place of needful ballast, whether for a man or people. The English have long labored with a heavy oad of obligations of this character, and are really become nationally greater and stronger in consequence. In their case, it is simply the Government's owing the people; the latter, therefore, are many times more interested in upholding and making stable the Government, while the Government, on the other hand is Government is styled a "funded debt:" that is, it is never intended that the Government shall repay the principal, but it is promised that the interest shall be paid with promptness and regularity. Thus a new sort of stocks are created, which are bought and sold like tangible and real property; the property itself consisting, after all, in nothing but certificates certificates the Government pays interest to the holder at stated intervals.

been found, from long practice, to be the most successful and sensible, while, on the very face of it, it is plain that it is capable of indefinite expansion. It is highly proper that a Government should apply to foreign capitalists, for it thereby continues to hold the control of its destinies in its own hands, and is exempt from the reach of those exactions and crippling conditions which foreign interests and influence might be ed to interpose.

We are just about entoring a similar experiment, in our own national affairs. Fortunately for the experiment, if not indeed for ourselves, we found the cold shoulder turned toward us when we first became in volved in our troubles, and so were obliged to look to our own resources for the help we needed so much. We began, therefore, to borrow of our own citizens. Government stocks, or securities—as they are called hardly become of the highest quotable value at once. and doubt as not to be able to see their way over any road of apparent safety, or even to allow themselves to cherish their usual faith in the perpetuity of popuar institutions. But time has strengthened that slightly impaired faith, even as it has continued to improve our circumstances; and it it is now confident ly predicted that Government securities are to be the favorite investment for private wealth, in the future, and will be readily sought for by capitalists abroad. We heartily trust it may all be so.

The reflection now occurs to us, as it doubtless oc curs to every mind, that, after all is said and done, a national debt is a good, rather than a bad thing. Everybody will admit, and did admit before the present troubles came upon us, that we were, as a people, purse-proud and greedy of accumulation; we had become actually riotous in our haste and scramble after money; the finer feelings and sentiments had been kept down by our vulgar love of display, and our gross desires of going before one another in appearance; what we had fallen into the habit of styling culture, was not culture at all, but only a something that was to stand for it-a temporary and shallow shift-a scarecrow of an affair, without realness or worth at all: our society was no better than a pasteboard show. painted and gilded for outward effect, and fit material for the merciless satire it was continually receiving even at our own hands; men were accounted men, not T.." of Philadelphia. Pa., in aid of the destitute famat all for the truly manly qualities they could show, illes of the fishermen lost at sea in the severe gales of but by virtue of their having succeeded in the game of Feb. 24th and 25th, 1862. More money is wanted, alpolitics or the scramble for money; in fine, we were though the benevolent in various parts of the country fast approaching the brink of social, and therefore of have responded nobly. Any money entrusted to our national, destruction, because our entire social state care will be placed in proper hands for distribution had become corrupted with the notions that prevailed among the most needy of the destitute widows and respecting personal worth and character.

A change was needed, and a radical one. We were in sad want of a social tonic. To save our politics, lars, also from Philadelphia, which we take this methwe required to have our society saved first. The od to acknowledge, agreeably to the desire of "Y. B.," superstitions of the churches had received a pretty the donor. thorough overhauling, in one way and another, for years before. The prime importance people had been both forced and taught to attach to the mere possession of money, obtained no matter how, it was highly issued by us, revised and corrected by the author. We necessary to displace with ideas of a different charac- are prepared to supply the trade on reasonable terms. ter. Manbood and real nobleness needed to be brought | Sent by mail everywhere. See advertisement for price, into the foreground, and property and belongings to contents, &c.

And the work was suddenly, and as by a mystery on the ladder of progression.

But it was not intended you should accompliab all at once. There are rugged mountains and flinty paths between the dark valleys of life and the bright sunrise money-bag people shrank and collapsed all at once, money-bag people shrank and collapsed all at once, admitting, in a variety of ways which all their custom and ingenuity could not help them to conceal, that they were not of the account they had heretofore set themselves up for. True, the harpies still gathered around the national board, ready to pick up the remains of the great feast that was laid for other and better uses; yet the general tone and temper of the public mind underwent almost instant change, and the single year that has just passed has witnessed the successful beginning of a greater revolution than soldiers or politicians, statesmen or generals, at present have any idea of.

The debt in which we have all become necessarily involved, for the sake of saving our beloved country from anarchy, corruption, and the whole train of diseases to which rapidly thriving communities are subject, will prove our surest salvation, after all. It will first serve to relieve us of our egotism and vanity, and develop a little more sense and reflection in their stead. It will make us steady, in place of the flightiness to which we were so inordinately given. As we said before, it will serve for needed ballast on board our fast-sailing ship, and help keep us right and steady on the course we have chosen over the vast national seas. We really needed this; we needed to have the vanity mortified that was in our composition to so large a degree. Nothing could be better, or more wholly healthy for us in the end, as will be seen before the great experiment is fairly over.

Spring.

Poets and painters are accustomed to invest the Seasons with the attribute of personality, and the enchanting season of Spring is represented by a virgin clothed in light robes and possessing all the charms of youth and beauty. The conception is extremely agreeable, and we certainly know of no young woman whose lovers are more numerous or more constant. They often sigh for her sweet presence while she is afar off. She neither comes too soon to please them, nor does she remain too long. She is a modest maid whose blush is reflected in every flower that follows in her train, while she clothes the naked trees with her own soft mantle. When Spring appears there is "music in the air;" and the song of an English painter is not too ardent to express the satis! faction of her lovers when she comes:

With the sunshine and the swallows, and the flowers, She is coming, my beloved, o'er the sea! And I sit alone and count the weary hours, Till she cometh in her beauty back to me: And my heart will not be quiet.
But in a "purple riot"
Keeps ever madly beating
At the thought of that sweet meeting, When she cometh with the summer o'er the sea, All the sweetness of the Bouth, On the roses of her month,
All the ferver of its skies
In her gentle loving eyes,
As she cometh, my beluved, home to me.

The sweet season of germination is here! The pulses of the great life beat again in the cold bosom of Nature, and vital tides flow in all the plants and trees. From the humble lichen, that clings to the rugged rocks, on the cliffs and by the sea, to fruitful orchards and mountains clad with the glory of Lebanon, there is fresh inspiration and the revelation of new forms of life. All nature wakes to greet the Spring! Even the hearts that were chilled by disappointment and the world's neglect are more hopeful when this inspiring season comes to them with its warmth of life and its wealth of beauty. The winter has been one of peculiar trial and oppressive gloom to more directly responsible than it could in any other many. The Arctic storms are not so terrible as those way be to the people. The debt due the people by the that desolate the home of the affections. The winter of the outward world is mild and not half so dreary as the cold season that builds up its glaciers around the heart and leaves it alone in its desolation.

Come, O Spring, to the poor and neglected-those who silently suffer and have great need of a season of rest and fruitfulness. The world is affinent in all things that supply sustenance and minister to the of indebtedness issued by the Government, on which gratification of our rational desires. May those who have abundance remember those who possess little or nothing. It is in their power to carry Spring to Of all the ingenious modes of helping the Govern. many a deserted hearth, giving strength to such as are ment of a great nation out of its difficulties, this has bowed down by the heavy burden of toll and care and sorrow. Here is an object worth living for. The man who constantly labors with a wise reference to the happiness of his fellow men, is a living sacrifice for Humanity, holy and acceptable before Heaven. The ite own citizens for aid when it needs it, instead of to sun rises in his soul, causing flowers of hope to bloom at the cottage door of the humble and along the dusty highways of the poor.

How earnestly do those who writhe beneath the heel of the oppressor, still wait for the coming Springtime when they may enjoy the fruit of their own labor! To toil and sweat from year to year, at the behest of an arbitrary master, and feel that life has nothing more nor better this side the grave, is a thankless task and unwelcome thought. In human affairs, as in the changes of the years, all seasons come in their order, and Spring shall yet visit the down-trodden races and enslaved peoples of every land. How will they rejoice when the wintry despotisms of the world shall have completed their cruel for men were plunged into such a maze of confusion reign, and the tree of LIBERTY bloom over their forgotten graves !

All invoke the presence of Spring. The sickly child pines for the brooksides and the meadows : the old man leans on his staff, above the grave of his generation, and prays for the restoration of the season that shall return to him with rejuvenating power; and the mourner bedows the ashes of the dead with his tears. while he wails in faith for the realization of the immortal Spring-time of the soul. All pray for the return of the season that is fragrant with many living forms of use and beauty, and we can but join in the universal prayer. Come, O Spring, with gentle power in the teeming earth; come in the sunshine and the shade; come in the balmy air and the living waters; come in the open fields and the fragrant flowers-in the blush of morning and the music of the birds; come to the care-worn and the weary ones; come to the wanderer in foreign lands, and to the captive in his chains; come to the deserted home and the deso. late heart ; come especially to the sick and the dying ; come. O come. to us all: in the sweet ministry of returning PEACE, in the opening germs of divine affections, and in the everlasting joys of Heaven.

Aid for the Gloucester Sufferers.

We acknowledge the receipt of ten dollars from ..G. orphans, without delay.

Since penning the above, we have received four dol.

Arcana of Nature.

A new edition of this invaluable work has just been

There are comparatively few men, engaged in com-Ross & Tousey, the great news agents of New York) is generation. conspicuous among them. Notwithstanding the protracted indisposition of his partner-which has long rendered him incapable of giving his personal attention to business-Mr. Tousey finds time to observe the progress of events, and to write occasionally for the daily press and the magazines. Some time since, he contributed a paper to the Knickerbocker, on .. Emancipation," which stirred the slow blood of its conservative readers, and excited some discussion in the papers. Mr. Tousey is a gentleman of great frankness, and, when he has anything to say, is accustomed to sneak out loud, without the slightest regard to latitudinal considerations, or the velvet slippered servants of the Van Winkle family. We are bound to respect every man who respects the rights and interests of all men. Mr. Tousey appears to be such a man, who dares to strike at Wrong, whether it be concealed beneath the mitre or behind a throne.

From a late issue of the New York Daily Times, we extract the following earnest and unstudied exhortation to the free men of the North:

NORTHMEN, TAKE COURAGE.

The world moves. The Star of Freedom is rising bigher and higher, to be eclipsed only by the more glorious rays of the Sun of Universal Liberty, whose sphere is being purified by the storms of agitation. As the Pacific (significant of peace) come great tornadoes of pure air. From the North, land of snow and ice, (emblematic of purity and strength) come great tor-rents of clear waters. These Western winds and Northern waters are sweeping down toward the Gulf, in one grand, sublime current of onward power for good, for

Freedom, for civilization.
Northmen, be hopeful. With your hopes blend watchfulness. Truer to-day than ever before is it, that "eternal viglance is the price of liberty." The homes of Freedom must-be guarded by the "watch fires that never go out" The West, North and Northwest winds and waters have carried traitorous Senators from the "inner chamber," have borne luke-warm rebelsympathizing Generals from command; have swept mperious spying correspondents into prison; have carried contumacious witnesses into congressional Northmen! see that these movements go on. Put the broad shoulders of honest workers to the on. Put the broad shoulders of indices workers we car wheels now rolling on to freedom. Let the hard hands that "break" the strong greenswards of the Western prairies grow harder in "breaking" the yoke Let the East men and the West of the bondman. men and the North men, join hand in hand in rolling on the chariot-wheels of American liberty, till our commotions purify. Discuss, educate, enlighten. Be missionaries of liberty; be apostles of freedom; be the flag-bearers of civilization. Encourage your Congressional representatives in their deeds for freedom; cenional representatives in their deeds for freedom; censure them if they falter. Be bold for the right; be cowardly only in wrong. Be strong for justice; be weak only when unjust. Demand justice for all; allow injustice to none. Let your motto be "one freedom, one country, one fiag, one people," knowing no distinction but that of merit. Be thankful for the past, trustful of the present, hope and watch for the future; and as you act in this great crisis, so will be your lot in the time that is coming.

Sinclair Tousey. If it be in order, we respectfully move that Bro.

Tousey's name be entered on the list of "licensed exhorters" in our political zion.

Physical Education.

Our people are waking up to the necessity of it, and t cannot be many years before a perfect gymnastic system will become a part and parcel of even our common-school education. No single people that ever beauty, as the Greeks; they regularly celebrated their the nature of man in a very large degree. On these tion was offered and adopted: occasions, all sorts of physical combats were introduced; and, as a result, the successful athletes at the renowned Olympic Games were held almost in a state of popular adoration. Their persevering practice in has gained our entire confidence and friendship, while the gymnasia, before these games and festivals were held-which was but once in a number of years-was sufficient to betray the profound interest taken in the same by their population. There was not a Greek town or city that was without at least one of these valuable schools of exercise. Athens had three of thour, and they were places for the schoolboy to go and practise at his daily task, the young man about town to lounge an hour or more in, and the scholar to frequent with the design of hearing his favorite teacher discourse upon philosophy. That wise people did not believe in sound minde, unless bodies were sound like. wise. They cared for both. And the result was a race of men of whom the world of that age was justly proud, and to which the later ages have furnished no parallel. It is hopeful to see that America has taken time, in her turn, to bestow a little thought on this

Sketches on a Gravel Train.

The city dallies tell of the sudden and unaccounta ole death of a young American, named Constance Smith, who fell from his seat on the last car of one of the gravel trains that are engaged in filling up our Back Bay Lands. There were no contusions on his skull, and no hurts on his body; only one of his wrists appeared to be broken. The item that excited an interest even more than this, was that in his pocket was found a sketch-book, containing some very fine sketches of various objects he had been in the habit of passing daily on the train. Young, married, and temperate. We run over, in imagination, the many pleas ant days he had passed up and down the line of the temporary road, seated on the platform of his open-air car, engaged in securing for his own future enjoyment the pretty scenes his eyes were in the habit of resting upon. Only a stroke or two of his pencil at any one time, but each one an addition to his treasure. What glowing, dancing, joyous thoughts his must have been, riding at so swift a rate over the country, exposed to the winds and the rains, the suns and the mists! There is a volume of sentiment bound up in the simple statement that a sketch-book was found in his pocket.

Panorama of the War.

A panorama of the exciting scenes of the present war, we understand, will be unrolled at Aliston Hall, next Monday evening. It is pronounced a fine work of art. Mr. John Davies, formerly of the Boston Museum, is to be the lecturer and delineator. Mr. D. is an eloquent speaker and possessed of fine descriptive powers, and will undoubtedly add much to the merit of the entertainment.

The Fifth Edition

Of the HARBINGER OF HEALTH has just been issued. Back orders for this work, which have been accumulating for several weeks, will be filled immediately. Ali orders will be carefully attended to by us with

AB C of Life.

The second edition of this work by Dr. A. B. Child, has just been issued from the press. It may be had on to receive subscriptions for the BANNER OF LIGHT in application to us, wholesale and retail.

Well Said.

The Universalist Trumpet gives the following plain mercial pursuits and daily occupied by the cares of spoken paragraph from a sermon preached by Elder business, who have much to do with the commerce of Mark Fernald, formerly of Kittery, Me., some years ago, ideas, or can find leisure for a critical observation of Our readers will readily see wherein theology stands the signs of the times." There are, however, occa- in the way of an enlarged humanitary view of the sional exceptions, and Mr. Sinclair Tousey (firm of Deity, in the minds of the rigid evangels of the past

"I observed the impropriety of speaking of God's love being unbounded. If it is so, wicked men, devils and fallen angels must all be included. It must extend to every word, deed and action, however wicked; for unbounded love includes the whole; sin and holi-nes are all one, or in fact, there can be neither. But God loved the world, not with an unbounded love, but just so much as to give his Son to save man, if he will accept the provision. The bounds of God's love fall inside of sin."

The good old elder has "passed on," and his new home affords ample opportunity for an enlarged idea of the Almighty; and that he has taken advantage of it, he has two or three times returned to our Seances to testify. Verily, it is "through a glass darkly," that the Christian world has been compelled by its unripe theology, to look upon the things of the eternal world; but Spiritualism is the crystal lens which enables man to stand face to face with his Deity, and see through the shammy disguises which have made of natural things the untold and dreaded mysteries of godliness.

A Gentleman.

The discussion of what this character really is, is silently going on in the popular mind pretty nearly all the while. Ruskin has written upon it, too, and what bright light will soon illuminate our whole political he says is of especial interest; because he writes from hemisphere. The civilization of Freedom is crushing the truly artistic standpoint, and is better able to see out the great barbarism of Slavery. The moral atmojust what are the elements required for filling up and fitting up the character. He asserts that the " lower tides keep oceans pure, so do great thoughts and just the character. He asserts that the 'lower principles purify the political and social pools of human classes' insist that no gentleman can live unless he stagnation, human wrongs. From the far-off shores of tworks; in other words, that a gentleman is not above works; in other words, that a gentleman is not above work, and is not addicted to idleness-and that there is as much in blood as in anything else. "Blood tells," then, and no mistake about it. Ruskin says that from both errors the people must finally awaken; "gentlemen have to learn," says he, " that it is no part of their duty or privilege to live on other people's toil;" and, on the other hand, he says, the lower orders, and all orders, have yet to learn that every vicious habit and chronic disease communicates itself by descent, and that, by the purity of the birth, the entire system of the human body may be gradually elevated, or, by recklessness of birth, degraded, until there shall be as much difference between the well-bred and ill-bred human creature, as between a wolf hound and the vilest mon grel cur.

Before Yorktown.

Many of the incidents of camp-life and war are touching in the last degree. The correspondent of the New York World, writing from before Yorktown, says Flag shall in truth wave over "the land of the free," that the men are not appalled in view of the terrific undimmed by the presence of a single slave. Northmen! be workers, be agitators; be to the moral atmosphere what the winds are to the natural. Let your with their pathetic and patriotic songs. The enemy's camp fires are in plain sight. Our soldiers stand around their own, with loaded muskets, singing-and waving the currents of song toward the foe-the .. Star-Spangled Banner," and the "Red, White and Blue;" while amid it all, the cherished ones at home are not forgotten, for they sing likewise, turning their faces homeward, "Do they Miss me at Home," and "Let me Kiss him for his Mother," breathing silent prayers that the fortunes of war may permit them to mingle at last with their friends in the enjoyments of Peace. How many poor fellows will never realize that prayer! Death has made himself ready for multitudes of them. And hundreds will return again but to linger along through painful lives, and have the green turf laid over them lovingly at last, to be remembered with speechless gratitude to the latest posterity.

F. L. Wadsworth.

We see by the last Herald of Progress that the lived were as renowned for manly grace, strength and friends at Battle Creek, Mich., have been giving Bro. Wadsworth a pretty strong "manifestation" of their games and festivals, and instituted religious games in appreciation of him as a man and a lecturer. At the honor of the gods, whom they thought to partake of close of his engagement there, the following resolu-

Resolved. That we have listened with great pleasure soundness, and practical bearing of his addresses, he has won admiration and respect. We sincerely bid him God-speed in his future efforts to reform and bless the world. May God and his angels ever watch over and bless him in his journeyings through life. R. B. MERRITT; E. C. MANCHESTER.

ALBERT A. WHITNEY,

· Trustees. This is truly encouraging. It will be the means of impelling others on to do the work set before them, thoroughly, notwithstanding the many drawbacks they are inevitably obliged to meet with in their journey-

New Publications.

LECTURES ON SCIENCE, POLITICS, MORALS, AND SO-CIETY. By Edward Lawton, M. D., St. Louis: Jas. M. Crawford. For sale at the BANNER OF LIGHT Office, Boston.

A very neat little volume of popular Lectures, by a progressive man, on topics of daily interest to all who. think and feel. He styles it but " an appeal to the good sense of the American public, to take a step forward in the education of their children, especially in the political, moral and social spheres of life, and to promote in the youth of the country a taste for a higher degree of literary excellence, and a more extended moral and political education than has hitherto characterized the scholars of our schools and academies." The author, in his pithy little compendium before us, has carefully and skillfully arranged the most useful and entertaining knowledge relating to these subjects. and has aimed to present it in the most attractive form possible for the study and perusal of old and young. The book is worthy every one's purchase and

THE PHRASE BOOK. By Benn Pitman, Phonograph-

ic Institute, Cincinnati, Ohio. This is one of those publications tending to simplify the science of phonograph o reporting, for which Mr. Pitman is famous. We know of no one person who has done more to spread a knowledge of this science, and make it universal, than Mr. Pitman. He is a brother to the inventor of the system, and has devoted his life thus far to its promulgation. The volume before us is elegantly printed from plates of stone, and ornament to the art. It is, as its title signifies, a vocabulary of commonest phrases, from one to six words long, and though sometimes arbitrary, it must be of great advantage to the phonographer. He sends the volume to all who desire, postpaid, for 75 cents.

Prince's Nurseries.

We have just received Mr. Prince's annual catalogue of strawberries, hundreds of varieties, at his gardens at Flushing, Long Island. A word of advice to our readers: Let all interested in the culture of this most delicious of all fruits, write to J. R. Prince, Flushing. L. I., for a copy of this catalogue, with prices annexed. and they will no doubt appreciate the information they receive.

Agonoy. BRO. MARK A. BARTLETT is the authorized agent Bangor, Maine.

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ADVERTISEMENTS.

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

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WANTED---By a middle aged American man, a situation in some kind of business where I can make myself useful, for a reasonable salary. I am ingenfous, and can turn my land to simost anything: I am used to business and to work. It makes but little difference to me where I go,

as I have no earthly ties any where. Can give references as to good character, capability, &c. A line addressed to A. A. HOPE, Boston Post-office, will be attended to. OltAp.26.

LECTURES

Science, Politics, Morals & Society.

BY EDWARD LAWTON, M. D.

CONTENTS: Natural Philosophy; Philosophy of Language; Varieties of Races; Public Morals; Political Economy; Spirits and Ghosts; Slavery and Rebellion; Education,

a more extended moral and political education, than has here-tofore characterized the scholars of Our schools and acade-

knore entracterized the sendar of our schools and accase-mies. It appeared to me that this would be most readily accomplished by thoroughly investigating and compendious-ity arranging the most useful and interesting knowledge per-taining to these subjects—side exhibiting it in the most attrac-tive form possible for the study and perusal of old and young. For sale at the office of the Banner of Light, 158 Washing-

on street, and by A. Williams & Co., 100 Washington street Seston. Price thirty-eight cents, post-paid. If April 19.

DR. W. L. JOHNSON. AT THE OFFICE OF DRS. M. W. PRAY AND W. W.

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MADAM JENNIE OHURCHILL,

April 26.

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158 Washington Street, Boston.

with great satisfaction.

April 26. tf

ALL SORTS OF PARAGRAPHS.

Read Bro. Leo Miller's very timely suggestions which will be found on the sixth page of this issue. The BANNER would have double the circulation it now has, were Bro. Ma plan carried into effect in every Try the experiment, friends. Sow the good seed, and been reduced to a nominal sum; as negroes, who a the fruit thereof shall in due time spread all over the year ago, were worth fifteen hundred dollars, now

There is nothing like a fixed steady aim : it dignifies your nature, and insures success.—The World's Crisis. Just so. That's the reason our soldiers whip the rebels on every battle-field.

Much of the Champagne wine in the market is a spurious article. Jersey cider and sugar of lead are the ingredients composing the noxious beverage, it is said, which makes him who drinks it have a pain in the head-and that is no sham.

TO THOSE WHO USE FLUID LAMPS .- The following cure for burns is recommended, especially to parents of children. Factory muslin, dipped in strong alum water, the application to be renewed every ten minutes.

PRETENSION .- An ignorant man who " stands upon his dignity," is like the fellow who tried to elevate himself by standing on a piece of brown paper.

It is astonishing how "toddy" promotes indepen dence. An old Philadelphia "brick," lying, a day or two since, in a loose manner, was advised in a friendly way to economise, as " flour was going up." " Let it go," said old bottle-nose, " I kin git as ' high' as flour kin any day.''

Young Nimrod, being asked by a lady for his photograph, pleaded that his hunting did not give him time to sit for it. On which the lady naively answered, "I fear, sir, you are putting the horse before the carte."

The Louisville Journal says the same week in which Gen. Buell occupied Nashville, the common schools were reopened, after having been closed for months by the rebels. What eloquent arguments are presented in the rebuilding of destroyed light houses, and the reopening of public schools, to enforce the idea that national prosperity and individual happiness equally demand the restoration of our unity as a government!

COFFEE FOR THE TABLE .- The roasted berries should not be ground until a few minutes before you wish to make the liquid coffee. The coffee-pot should be heated previously to putting in the coffee, which may be done by means of boiling water. The common custom of boiling coffee is unnecessary, as all the flavor is extracted by boiling hot water. Should it, however, be placed on the fire, it should be only just a minute. To clarify the coffee, add a shred of isinglass, a small piece Artist. of sole or eel skin, or a spoonful of the white of an egg.

PRETTY GOOD JOKE.—A London (O.) paper tells a pretty good one on an old bachelor of that place, who was present at a Butter Fair, recently held in that town: A lady who enjoys a joke hugely, asked him if he would like to see the milking-machine, one time give the light you see of which was on exhibition. The gentleman, of course, signified his assent, when Mrs. — conducted him to a far corner of the room, where a very young person was drawing sustenance from the maternal fount, and, pointing to the cherub, Mrs. — said that that was one of the most perfect arrangements for the roe in guestion ever invented. Such a roer of laugh. use in question ever invented. Such a roar of laughter followed as was likely to bring down the plaster-

The Herald of Progress says: "We publish all thoughts which are sincerely and fairly expressed with a view to enlighten mankind." You must keep an extra number of paper-mills constantly employed, Brother Davis, turning out paper, we opine, in order to do such an extensive publishing business as the paragraph quoted above implies. Glad to hear you are ranging ahead so rapidly.

THE DISCUSSION OF SPIRITULISM, between Dr. A. Morron, opponent, and Rev. U. Clark, advocate, will open in Brigham Hall on Monday evening, the 14th. The reputation of Dr. Morron as a scientific lecturer and an anti-spiritualist representative of Orthodox Christianity, and the notoriety of Mr. Clark, as editor of the Spiritual Clarion, and an alleged champion of Spiritualism, together with the importance and nov-elty of the theme, will render this discussion one of usual interest and excitement .- Binghamton (N. Y.,) Republican.

The adjectives this paper uses-"reputation" on the one side, and "notoriety" on the other-in the above paragraph, show the proclivities of the editor. One little word some times, thus expressed, makes transparent a man's whole character. The time will come when editors will be more just to Spiritualists. And that time is not far distant, either.

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A writer in the London Times states that he knows of a drug called " drei," which, once brought in contact with living flesh, begins to throw out filaments which choke up the passages, and in about three weeks causes death, while, as the filaments decompose, no trace of the poison is left.

Some one says that a lobster is a posthumous work of creation, for it is only red after death.

I put outside my window a large box, filled it with mould, and sowed it with seed. What do you think came up? Wheat, barley, or oats? No; a policeman, who ordered me to remove it .- Digby.

When some women get to talking together, they club all their husbands' faults for the general entertainment, just as children club their cakes and apples to make a common feast for the whole set.

UMBRELLAS have been recognized as property at last, and are to be taxed for the benefit of the government five cents each. As the tax is to be paid by the party in possession, we may expect to see a sudden return of borrowed umbrellas when the collector is ex-

It is becoming very cloudy all around the war-horizon. Ere many days, thunder will be heard from earth's artillery sending forth peals for universal liberty.

A ducking in cold water destroys the temper of hot steel, but increases that of a flery woman.

Children are generally very noisy, but we must except the children of the brain, which do not often make so much noise in the world as their fond parents

Some people are ever dull when perfectly sober; like a wafer, they must be well wetted to be good for any-

The number of chaplains officially reported is four hundred and twenty-two, ninety-seven of whom belong to the New York regiments. The chaplains cost the government more than a million of dollars a year, and we mean no disrespect to the clergy, when we say we do not believe they have saved a life or a soul since the rebellion commenced. War and religion are not exactly compatible, and in view of the cost, we are inclined to the opinion that the office of chaplain in the army should be abulished. Music and prayers are costly luxuries in a large army, and the finances of the country do not warrant such extensive indulgence in them.—N: Y. Alias.

Slavery in Maryland.

The Baltimore American, a paper of the first respectability, has a significant article on the situation and prospects of slavery in Maryland. It affirms that the mad course of the cotton States has virtually ruined the interest of the slaveholders in Maryland, as. in consequence of their action, the value of slaves has sell for three hundred; and the American suggests that it is time for the State to save what it can of this species of property. It adds:

"That the loyal men of the nation will longer tolerate slavery as a 'political hobby' is not possible. It has to go to the wall, 'peaceably, if it will—forcibly, if it must;' and those who debate its merits in tuture, Winter still lingers in the lap of Spring, according even here in Maryland, will have to confine themselves winter still lingers in the lap of Spring, according to our country exchanges; but the snow is beginning to travel at "double-quick time."

Too much preciseness and solemnity in pronouncing what one says in common conversation, as if one was preaching, is generally taken as an indication of self-conceit.

No one has more enemies in the world than an upright and sensible man, disposed to take persons and things for what they really are, and not for what they are not.

Much of the Champagne wine in the market is a spulposed.

Spring, according two many land, will have to confine themselves to its pecuniary aspects. The 'precipitators' have pretty nearly precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitated it; have dragged it at last to the brow of a precipitate it; have dragged it at last to the brow of a precipitate it; have dragged it at last to the brow of a precipitate it; have dragged it at last to the brow of a precipitate it; have dragged it at last to the brow of a precipitate it; have dragged it at last to the brow of a precipitate it; have dragged it at last to the brow of a on their reserved rights—and ignore what is impeau-ing; but the nation is aroused by an unprovoked war, the civilized world is aroused—according to the late declarations of Mr. Yancey himself—and none here need attempt to ignore facts so full of meaning."

Lecturers

Miss Lizzie Doten will speak in Lycenm Hall, in this city, on Sunday next, April 27th-afternoon and eve-

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

Mrs. M. B. Kenney speaks in Taunton next Sunday. Mr. H. P. Fairfield will speak in Quincy next Sunday. Mrs. Augusta A. Currier will speak in Lowell, April

Mrs. M. M. Wood is announced to speak in Foxboro' next Sunday.

Leo Miller, Esq., speaks in Chicopee next Sabbath. Miss Emma Hardinge will speak in Portland, Mc., next Sunday, April 27th.

Mr. W. K. Ripley will lecture in Kenduskeag, Me., next Sunday, the 27th. Miss Emma Houston speaks in Manchester, N. H..

next Sunday. Charles H. Hayden, of Maine, will speak in Ports-

mouth, N. H. the next two Sundays. Mrs. M. S. Townsend speaks in Willimantic, Conn. Sunday, 27th inst.

Mrs. Fannie Davis Smith is announced to speak in

Providence, R. I., next Sabbath. Dr. James Cooper is to commence a lecturing tour through Indiana, in May; the particulars will be found in our column of Lecturers' movements, on seventh

To Correspondents.

[We cannot engage to return rejected manuscripts.]

MRS. C. C. F., BLUFFTON, IND.-Your letter has been duly forwarded to Prof. Anderson, the Spirit-

W. K. R.-Your obituary notice of Bro. L. P. Rand, as you will see by reference to the proper column, has been anticipated by another correspondent—otherwise

J. H. T., AUROBA., Ili.-We cannot, just at this time give the light you so much desire. We do know, however, that Dr. Newton, of New York, has cared rheumatic complaints; but his process of doing the business it would be better that you consult him about. We give no credence to rumors. Facts tell their own story.

ALTER EGO. SHIRLEY, MASS .- Will examine the poem, and reply in our next.

> WE'VE HAPPIER DAYS IN STORE. I yet shall see you smile again
> As you were wont to smile,
> Before the heart was crushed by pain, The spirit bowed by toil.
> On that pale cheek I yet shall see Life's roses as of yore.
> Those eyes resume their brilliancy; We've happier days in store!

Though with the monster grim Despair Shall we forget that angel form Whose heavenly name is Hope? Who sweetly whispers 'midst our grief, "Take counge, sigh no more," And bids us on her anchor lean; We've happier days in store?

A dull and plausible man, like an unrified gun, is a smooth bore.

Married.

In Le Roy, on the 26th of March, by J. M. Foreman, Esq., Prop. J. Edwin Churchill. of Washington, D. C., to Miss Jennie Preston, of Batavia, N. Y.

NOTICES OF MEETINGS.

LYCEUM HALL, TREMONT STREET, (opposite head of School street.1-The regular course of lectures will continue through attect.)—Interegular course differents with continuous the season, and services will commence at 2:45 and 7:15 o'clock, P. M. Admission Free. Lecturers engaged:—Miss Lizzie Doten, April 27; Miss Emma Hardingo curing May; Rev. J. S. Loveland, June 1 and 8; Mrs. Faunie Davis Emith, June 23 and 29.

Convergnon Hall, No. 14 Browyield Street, Boston.-

The Spiritual Conference meets every Wednesday evening, at 71-2 o'clock. Spiritual meetings are held every Sunday; trance speaking at 101-2. A m.; Conference meeting at 21-2 p. m.

CHARLESTOWN.—Bunday meetings are held at Central Hall at 3 and 7 o'cik, afternoon and evening. Speukers engaged: N. S. Greenleaf, April 27; Mrs. M. B. Kinney, May 4 and 11. MARRICERAD.—Meetings are held in Bassett's new Hall. Speakers engaged:—F. L. Wadsworth, last three Sundays in

FOXBORO'.—Moetings in the Town Hall. Speakers engaged:
Mra. M. M. Macumber Wood, April 27; H. P. Fairfield, May
4 and 18; Miss Emma Hardinge, July 6; Miss Lizzle Doten,

TAUBTON.—Meetings are held in the Town Hall, every Sab-bath afternoon and evening. The following speakers are en-gaged:—Mrs. M. B. Kinney, April 27; Frank L. Wads-worth, June 1 and 8; Rev. Adia Ballou, June 15; Miss Emma Hardinge, June 22 and 29; Mrs. Fannie Davis Smith, July 6 and 18; N. Frank White, Sept. 21 and 28; Hon, Warren Chase, in December.

Chase, in December.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forenoon and afternoon, in Wells's Hall, Speakers engaged:—Mrs. Augusta A. Currier, April 27; Mrs. Fannie B. Felton, May 18; Mrs. Fannie Davis Smith,

CHICOPER, MASS.—Music Hall has been hired by the Spiritualists. Meetings will be held Sundays, afternoon and evening. Speakers engaged:—Leo Miller for April; Mrs. A. A. Currier, June 1 and 8; Mrs. Anne M. Middlebrook. June 18 29, and 20, and July 6; Miss Emma Hardinge, July 18, 20 and 27; Miss Laura Deforce, during August; F. L. Wadsworth, during October.

NEW BEDFORD.—Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged: Miss Lizzie Doten, June 1 and S: F. L. Wadsworth, during July; Miss Emma Houston, Bept. 21 and 28.

PORTLAND, ME. - The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Congress, between Oak and Green atreets. Conference in the forencon. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged:—Miss Emma Hardinge, April 21; Mrs. Fannie Davia Smith for May; Mrs. M. M. Macum-

DR. MAIN'S HYGIENIC INSTITUTE, The undersigned Committee hereby extend a cordial invitation to all Spiritual Lecturers, Mediums, believers, reformers, and inquirers after truth, to assemble in conference, at East Randolph, N. Y., on Friday, April 25, 1802, at 10 o'clock A. M., and continue a series of meetings on Saturday and Sunday, the 26th and 27th Assemble for all the provided for all NO. 7 DAVIS STREET, BOSTON, MASS.

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plainly written, and state sex and age. Medicines carefully pasked and sent by Express. Dr. Main's Office hours are from 9 a. m. to 12 m., and from

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error grapple.

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

thom.

These messages go to show that spirits carry the characteristics of their earth-life to that beyond—whether good or

evil.

We ask the reader to receive no destrine put forth by sprits in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives—

Our Circles.-The circles at Which these communications are given, are held at the Banker of Liont Office, No. 158 Washington Street, Room No. 5, (up stairs,) every Monnay, Tuesday and Thursday afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED. The communications given by the following named spirits

will be published in regular course:

Tuesday, April 1.—Invocation: Miscellaneous Questions; Mary Augusta Rollins to her parents in Buffalo, N. Y.; Benjamin Quigley, Wis.; Water Goodno, to his father, Danesville,

Jamin Quigley, Wis; Water Goudin, to his lattice, Dancer me, Georgia.

Monday, April 7.—Invocation: Miscellaneous Questions; Mary Luclile Taylor to her mother in Augusta, Me.; Oliver Plympton, Co. C. Owen's Regiment, to his wife, in Hydesville, Md.; Henry T. Walchester to Dr. Kinley, St. Loula, Mo. Tuesday, April 8.—Invocation: Miscellaneous Questions; Alex. Zollicofler, a robel General; Mary Loulae Hawkins to her children, in New York City; Helen Onlee, to her father, Clastical Obio.

Cincinnati, Onio.

Thursday, April 10.—Invocation: Miscellaneous Questions: Joshua Whitman, Bucksport, Mo. Charite Highland, New York City; Farah Adelaide W.—., New York City, to

r mother. Monday, April 14.—Invocation : Miscellaneous Questions ; Plavia Lacy, Now York City; David Wicelheff, Nashville, Tenn, to his wife in St. Charles, Texas; Bridget Maloney, to her children in Manchaster, N. II. Thesday, April 15.—Invocation; Miscellaneous Questions;

Samuel Merritt, Gloucester, Mass.; Thomas S. Skelton, Montgomery, Ala., to his uncle, Caleb Brown, Cleveland, Ohio.

Invocation.

Thou mighty spirit, whom men call God, thou loving Father and tender Mother, unto thee we commend these, thy children. Send unto each individual spirit a guardian angel, who shall minister unto thy children and walk with them through life. Oh Father, give to each and all a knowledge of thee, not as thou art known in the celestial spheres, but even as thou art known here upon earth. Oh Lord, our God, may each one of thy children turn within the holy temple-self-and there hold communion with thee. Our Father, again we commend these thy children unto thee. We know that thou wilt care for them; but, inasmuch as thou hast implanted a spirit of prayer within each human heart, we know that thou wilt gladly accept these spontaneous offerings of thine earthly children. Oh Lord, our God, we adore thee, we worship thee, we render unto thee the divine jewels given us, and know that thou wilt bless us for rendering them again unto thee.

Memory.

Ques .- The philosophy of life's memories and experiences; where and how are they retained?

Ans.-Upon the tablet of the soul, the mirror of life. Each and all are engraved upon its surface, and reflected according to the character and condition of each individual. Memory is eternal. All things are immortal, whether invisible or not. The spirit retains all that has been engraven upon It. It loses nothing in passing through the cycles of eternity. The philosophy of memory is that of God, deep and high as the philosophy of Infinitude. March 25.

Ann Shields.

In 1817 I lived in such a body as the one I now use. I was in my twenty-first year when I died. I was born in Newcastle, England-not here in America. My father was a coppersmith, and we

lived in Corden Alley.

I was visited by what you in America call spirits, but what we in England called ghosts. I was many months seriously tormented, and at last sent to London and placed under the care of a physician. I believe he attributed my discase, as he called it, to some wild excitement that I had been under in childhood, and the reading of wild stories, and other strange things. I know that he has no faith in the power of spirits to visit the earth. Sometimes they would seem to anticipate my going to a place, and would tell me so, and I at last learned to talk with them, and without fear, too. [What appeared to be the object of this clars of spirits?] They had none, only to try the powers I seemed gifted with. This emed only desir presence known to me. I never remember being thrown into any unconscious state, it was only the sounds and noises that seemed to follow me. you remember the physician's name under whose treatment you were placed?] Yes, his name was Benjamin Rohdes. The Doctor is an old man—upwards of eighty years of age-and is almost ready to step into the kingdom. He has relatives here in America, and, if I remember right, he has a younger brother somewhere in your Western country. [Did you ever find out who the spirits were that followed you?] One was a sister, but I never learned that she had any definite object, except to make herself known to me, which she never succeeded in doing. I feared to believe that the sounds and movements were produced by my departed friends; if I had not, I should have investigated the matter, and gone into the spirit world a different being from what I did.

[Will you please give us your name?] It was Ann Shields. Theyesaid if I would come here I should be able to send a letter of thoughts to those who know me, and in that way reach them, and talk with them as I do here. Is it so? [Yes, your letter will go to London.] If the Doctor gets my letter he 'll send it to my father, I know. [I'll send him a paper.] You may, if you will. I can't give you the number of his residence, but I can give you the name of the square in which he lives. [That will do] It is Newburgh Square. [Can you tell what disease caused your death?] I believe it was called a general breaking up of the body, and an entire prostration of the nervous system, but I never was satisfied as to the nature of the disease myself. I've heard it said here that my death was caused by the indiscriminate use of my magnetic powers by the spirits, who came to use me, but I don't know whether it was so or not. March 25.

Jane McDermot.

Gude afternoon, lassie. I'm coming here to talk with me mither, who is far far away. The time is most four years since I went away from earth. Lassie, will you write to me mither in Glasgow? [Certainly.] I live, I can speak, I can see and come nigh to me mither and all friends, when I find a body like this to come through. Me mither hear sounds far, far away, about the angels coming, and its all along the way that I come here that I might spake peace to her soul. Lassie, write that Jane McDermot comes here to-day. That she bath sixteen years on earth and four years in spirit. Me mither and two brithers live in Glasgow; me father is with me. That 's all, lassie. March 25.

Daniel Thomas.

I am conscious of my inability to do justice even to myself, to say nothing about those I come to. I made certain promises to this effect before death, that if this coming back business was a reality, and if I happened to die before this Spiritualism died out. that I would come back and satisfy my friends of the truth of it. Now I am conscious of my own existence and of that of my friends, but I'm not competent to define that existence.

Two weeks since I left my own body, and I left it under hard circumstances-circumstances, too, that I could not control; but I see since I come here to the spirit-world, that it makes no difference about the nature of the sin committed while upon earth, for if you sin, you've got to take the penalty of it. It's a mighty hard law, but it's a just!

I fee friends in New York, Lowell, Boston, and

If they 'll meet me anywhere where I can speak to them, as I do here, I'll be happy to tell them all Lead us not into temptation, but dollver us from I know about this place, which is n't much as yet. evil." The ancient Jewish Delty was a triune God, This much I'll tell them now; if they want to avoid or a being possessed of one body, and three distinct my experience since I 've been free from my body, heads, called respectively Wisdom, Justice and Powthey had better avoid it while upon this side. Let the wine-cup alone, for one thing. When they do employed in leading people into temptation. "But that, I'll come back and give them some more addeliver us from all evil, for thine is the power, vice. I know I'm not fit to tell them what ought to and the glory, forever. Amen." be done while upon earth, but perhaps the knowledge of my experience in the spirit-world may be of some use to those who were known as my boon companions upon earth.

[Will you please give your name?] Daniel Thomas, and a hatter by trade. They say I died up here to the Washingtonian Home. I do n't know about t! As far as my own consciousness is concerned, l should say no; but the spirit-friends who attended me, say that I did, and I suppose they do n't

Mr. Chairman, I'm in a bad way. [What can I do for you?] Nothing at all. I knew something about this business before I died, but I did n't pay much attention to it. Do you know Bush up there, the hatter? [Yes.] Then you know me, I suppose. Some gentleman present here asked-" Do you

know Theodore Stearns?" The spirit replied: Yes. Does he know me? [Yes.] Have I told a lie or the truth? [The truth, I should say.] You are a Spiritualist. [I believe I am called so by my friends. I was present at your funeral.] Good God, you were!

The Chairman then asked, "Was there anything peculiar about that funeral ?" The spirit replied: I do n't know anything about it. I was taking a nan about that time.

Well, I've come back according to promise, and if I have n't done what is right, I 'll try and do better next time. [Can you give us your age?] I suppose I was forly two. What did the plate say, Stearns, or did n't they give me one? [I did n't notice, I was so much occupied in looking at the cas-ket.] How did I look? [I thought you made a very good appearance.] Well, it's all over. [Were you born in Boston?] No. I'm a New Yorker. Mr. Stearns then said, "how's the family-your

family ?" The two children? My God, I do n't know. ought to be here, taking care of them. Well, this is no place for me. I get the horrors when I'm round My mother's name is Ruth Browne. March 27. here. So by your leave, Mr. Chairman, I'll go. March 25.

Invocation.

Oh Life, Life, thou Almighty King of Kings and Lord of Lords, we would worship thee, as thou pre-sentest thyself, through myriads of forms to our vision. Therefore, oh Life, everything shall be fit for our homage, everything shall be an offering worthy of thy acceptance. Oh God of Gods, we know that thou art present in our midst, to-day as forever. Whether we walk in heaven or hell, we shall find thee there, for thou art Omnipresent. In all created things, we see thy loved image. As we stand gazing upon the rough granite block, we behold thee there, and worship thee there. When we behold the beautiful and wondrous mechanism of the human form, we recognize thy master hand, thy creative genius, and worship thee in thy counterpart, As we turn our gaze heavenward, and behold the glorious stars studding the firmament, in each twinkling star we see thy face reflected, and, lost in holy admiration, we fall down and worship thee anew, oh God. Whatever conditions of life may be ours, we shall fear no evil, for we know that thy encircling arms form a bulwark of defence, which even the strongest of thine earthly children have no power to break down. Oh Life, men here below tell us of death, but we know no death. Though we have walked through the valley of the shadow of ever you may be able to do toward crushing rebeldeath, yet have we known no death, for thou didst walk with us, carefully leading us out of the dark-ness into the light. For lo! thou fillest all space, mighty Jehovah. Thou art present, past and future. So Life, we acknowledge thee as our only King, and as such, will pay thee homage through coming March 27.

The Lord's Prayer.

We propose to speak briefly upon the subject of the Lord's Prayer, inasmuch as we have been dered many times to do so—the Lord's Prayer, or a form of prayer said to have been set up, or given by one Jesus Christ. We will not presume to deny that the prayer in question was given by Jesus of Nazareth, nor will we pretend to declare that it was given by him. We stand neutral in this affair.

But of the origin—the material and spiritual origin-of the Lord's Prayer, a good brother of the Jewish faith has often demanded an explanation. Tell us, ye invisible spirits, if the Lord's Prayer as recorded in the New Testament of Protestant use, was not derived from the Jewish Church? If we speak the truth, we must say it was most certainly. Now we well know that this prayer has been held acred by all Christianity, since the time of our Saviour. It has been worshiped and held sacred even by men of the present age, as the ancients revered their gods. Noting this fact, it may not be amiss to show you at this time the internal physique of

The disciples of Christ-or his chosen followerswere believers in his divine origin and Godlike wisdom, and it is not strange that, seeing him engaged in prayer in a certain place, that when he had ed, one of his disciples, as the record is written, said unto his Divine Master, "Lord, teach us to pray, as John also taught his disciples." Now, then, as Jesus was called upon by the apostles to give them a natural way to his disciples.

He says you shall pray in this way: "Our Father who art in heaven." He might have said, Our Father, who dwelleth in Hevus, the Jewish name for the Christian word, heaven. Hevus, or the seat of the gods, is a term which belongs to the Jewish Church. This was a faith peculiar to the ancient Jews, who believed in a holy place, or heaven, called Hevus, known as the abode of the gods, and which,

wont to bring their religious acts and ceremonies into all their conditions of life, thus mingling, as it were, their theology with the practicalities of every day business life. They would say, we do thus and so, in the name of the gods, or in the name of Jehovah, thus forever hallowing the name of their gods. "Hallowed be thy name." Here you will perceive again the Jewish extraction of this portion of the

Lord's Prayer. "Thy kingdom come; thy will be done; on earth as in beaven," or, in other words, as in the Jewish of Hevus. Here, again, is a direct appeal to the Jewish My father is n't a Senator! He do n't like them

"Give us this day our daily bread." The inhabitants of Jerusalem were accustomed to go each morn, at the rising of the sun, to the temple, for a portion live in ?] I live in a nice place now. [What does it of the holy or blessed bread, which was daily dis-look like?] I don't know. I never saw anything tributed to them by their priests. If denied them, for any breach of good conduct, they were excluded from society for a time, their name was held in put- they aint made of brick, wood and stone, like those lic contempt, and the brand of ignominy was stamped on earth. upon their brow. Your capital punishment, as administered to criminals, was not to be compared to the refusal of holy bread to any of the populace. In this illustration of a common Jewish custom, you will find the key to the supplication, "Give un this day our daily bread"-words which were transmitted by Christ to his disciples, and by them to all modern

"Forgive us our trespasses." These words were various other places. I believe I owo the fulfillment but the natural expression of feeling upon the part of a promise to some of them. I can come here of penitent Jews, when imploring forgiveness of and tell who I am, and identify myself as far as their sins from their priests. "Forgive us our tres-I'm able. I know that I'm dead, and that I'm passes," says Jesus, a perfect fac simile of the words here speaking. tion from sin.

er. The God of Power was said to be continually

The Jews, even those of the present day, will tell you that they have no faith in your Christ, because he stole his ideas from their Jewish faith. They will tell you that he was a thief, a liar and an impostor, and that they will prove the truth of their assertions to you beyond the possibility of a rational doubt. But there is another side to look upon in this matter, before justifying the truth of such a remark. This Christ, whose memory we all love and revere, was born under peculiar conditions, in the Dark Ages, at a time when men knew little of their own souls, and still less of the great Author of those souls. Ignorance and superstition enslaved their senses, and made them jealous of a new king, who declared himself to be chosen of God.

So, then, this Jesus-whom the Jews so cruelly put to death-could have been but one remove from Paganism, from Heathenism, or from Jewish ideas. If he had been further removed, who would have countenanced either him. or his acts? who would have understood his mission? None, not even his

beloved followers. Nature, or God, knows best how to fashion all things, and it is not for us to rise up and say that Christ, or any one of us, had not a mission to perform upon earth. There is a Supreme Judge placed in the centre of the universe. We call him Wisdom, and we will bring all the things we cannot compre-hend unto his holy temple, and there lay them upon the altar, well knowing that they will return to us March 27.

Ruth Browne.

The following communication was given by a dumb spirit, whose language was interpreted by signs, made upon the fingers of the medium:

I was born in Conway Valley, New Hampshire. My name was Ruth Browne. I was seventeen years of age when I died. I have a mother living in Wabash, Illinois. Tell her I come. I lost my speech when two years old, by fever. I died in Wabash.

Philip Gregg.

The emotions of the returning soldier, who has yielded up his life upon the battle-field, can be scarcely imagined. A thousand wishes crowd upon the brain we borrow, and it is almost impossible, as in my case, to fashion ever one perfectly framed thought.

My father was a Massachusetts man, and one in all respects loyal, I believe, to the Union and the Constitution; but for myself, I can say but little. I've resided for thirty years in Kentucky, and, of course, have adopted, in that time, many ideas, and things that are not what you at the North would call exactly right. But notwithstanding I fought against you, and lost my life in fighting against you, I believe if I'm true to myself, I must say, that, united, you all stand, live and are recognized as a people; but, divided, you fall, you die, North and South. feared this might be so before death; I know it will be so, now. In dissolving the Union, there comes death—moral, political, religious death. If I were here in my own body, I'd fight for the Union, for with it there comes mighty and glorious results, peace and prosperity; without it, poverty and de-

My name is Philip Gregg. If it be possible for me to send even one embodied thought to the friends I have left behind me, I would say to them, do whatlion, and saving the Union; for, in dissolving it, I see only death to both North and South, as a people.

If I find an opportunity of communicating with any of my friends privately, I'll do so. I have been, as nigh as I can reckon time, in the spirit-world about three months; but I know not whether I'm right as regards time, but I suppose I met my death at Blooming Gap. To-day I meet one of my murderers, face to face; to-day I shake hands with and forgive him, for he thought he was right, as well as myself.

suppose there are no means of communication yet open with the seceded States? [Communication is no longer out off, with either Kentucky, Tennessee, or Missouri. The rebels are all driven out of Tennessee.] Are you sure you are right? [There may be a few in Memphis.] If I am not very much mis taken, I have a brother there, and with stronger rebel principles too, than ever I had. [Will you give his name?] Charles T. Gregg, of Memphis,

I have a wife and family in Louisville, Kentucky. I know not what power I am possessed of, but if I find myself capable of meeting them and watching over them, I should like to do so. I have sought to reach my family, even as a spirit, but I've not been able to do so. [Spirits sometimes come here first, and then find it easier to reach their friends afterwards. This may be the case with yourself.] What I would say to my family the world has no right to hear. You will excuse me, then, if I send them no message but a remembrance-March 27.

Josephine Bright.

I do n't know who to talk to! I want to talk to my father. [Is he here?] No, he lives in Washington city, District of Columbia. His name is Benjamin Bright. My name was Josephine. I was eleven form of prayer, we are to suppose that he would an years old when I died. I've only been gone three swer the call in a natural way. We suppose the weeks. [What do you wish to say to your father?] record to be true, because it was given by Jesus in a I want to tell him it was my brother that came for me, just before I died. And my mother, too, I want to tell her I 've seen my grandmother, and that I 've seen a great many folks that I used to know here, and some folks who used to know my father and mother that I did n't know at all; and I want to go back home and talk. [I guess you can go after leaving here.] I don't know what to do to go. [In-quire for Dr. Fisher; he 'll go with you.] He did n't tend me while I was sick; Dr. Winthrop did, and he in every respect, corresponds to the Christian heav.

en. So far, then, the Christian idol and Jewish idol are essentially the same thing.

"Hallowed be thy name." The ancient Jews were your letter in the paper, and send it to them, and perhaps they 'll call you to them.] Well, say I'm alive, and that I'm with my brother George, and I would n't come back and live here on the earth again if I could, and that I want to talk to my mother and

They thought I did n't see my brother before I died, but it was him. I did see him. I was n't sick but a little while, of sore throat. [Did you see the soldiers when you lived in Washington?] Yes, every day on Pennsylvania avenue you could see a plenty them. [Are you Senator Bright's daughter 9] wire-pullers. He says they'll pull any wire you want them to for eight dollars a day. [Is your father a Union man?] Yes. [What kind of a place do you like it here; so if I were to tell you, you would n't know. [Is it a house?] It aint like houses here; March 27.

Death to a good man is the coming of the heart to its blossoming time. Do we call it dying when the bud bursts into flower?

Naturalists tell us that "wild boars" are become extinct in the land. What a capital thing if "tame bores" were to follow the example!

Written for the Banner of Light. SWEET WILLIAM.

Affectionately inscribed to her who will understand it.

BY MILTON H. MARBLE.

In smiling, gladsome May-time, the month of genial showers, The month of fair sweet-williams, and hosts of other

flowers,

With my Sweet William wandered I, with heart so gay and light, And I decked him o'er with flowers-with flowers, oh

so bright-With sweet-williams-my Sweet William !

They spoke him, oh, so gallant, and gallant sure was

he ! Where was one half so gallant, so daring, bold, and free ? The softly whisp'ring breezes it seemed were far more

gay. As I gathered the sweet-williams, on that fair and lovely day-

The sweet-williams, with Sweet William!

For no other flowers cared I but sweet-williams, fair and bright, Of no other person dreamed I but Sweet William, by

the night: E'en the zephyrs seemed to whisper, as they hurried

by so free, The name so fondly cherished with a mellow voice to

Of Sweet William, my Sweet William!

pressed some bright sweet-williams, that they ever might be near; And my daring, bold Sweet William, my Sweet Wil

liam, oh! so dear, Is upon life's pleasant journey ever wandering by my side.

And (please to never tell it!) I am now the cherished bride OP SWEET WILLIAM-MY SWEET WILLIAM! Iowa City, Iowa, March, 1862.

Correspondence.

Sensible Suggestions.

Allow me to say a few words through the columns of your excellent paper, to the friends of Spiritualism, on a subject concerning us all, as well as the its penetrating light, or feel its holy influence. dearest interests of human progress. I allude to the

the spread of an intelligent Spiritualism, might spirits in form, reaping on earth a crown in heaven. easily double the circulation of invaluable papers like the Banner of Light, and Herald of Progress.

There are thousands who would be glad to read able, and, especially in these times, to pay two dollars in advance for a year's subscription. They never find themselves just ready and able to enclose that amount in a letter, and commit it to the tender weekly, such persons would gladly avail themselves week, without ever realizing any perceptible dimunition in their cash account, or in their daily rations of bread and butter. This can be easily done. In every village of four or five hundred inhabitants, may be found a newsdealer, who will supply these purchaser the postage.

I know that a little effort in this direction will sefish toil.

head of the list, on the opposite sides of a perpendicular line drawn through the centre of the paper.

In many places where it would have been impossiyear's subscription in advance, I can get ten, twenty or thirty individuals to take twelve copies in this way; and when their subscription expires, of their earthly eye-sight.

I would suggest the adoption of this plan by our last, though not least, for the good of those who are known.

list to the newsman, and he will order the papers without further trouble.

It is no more than due of us that we put forth this slight effort at this time to support the evapgels and defenders of newly revealed truth. They are indeed BANNERS OF LIGHT and Heralds of Progress, before whose triumphal march error, darkness and oppression must forever flee.

Before closing this article, dear reader, let me say Sunday, principally in the New England States.

village of Pultneyville, N. Y., invites my hands to and its associations. . the culture of fruits, flowers, and vegetables, " for the service of man." On it stands a little cottage; large enough, however, to shelter the material forms the houseless wanderer, whether stranger or friend, who may chance that way. Like the famous omnibus, we shall always be able to make room enough in it for one more.

But do not think I am going to retire from the lecture field and bury myself in four scres of dirt. seats. The Spiritualists of Sturgis, as you have O'no; "I still live," and am going there to stir up been informed, have at their own command a large

the physical elements of earth during the six unholy (7) days in the week, and on the holy seventh. which is the first, shall employ my humble talents. the region round about, in the "agitation of thought"

When the leaves on the trees of another summer begin to fade and fall with the ripeness of time, and the products of the soil are gathered into cellar and granary for winter use, then will I go forth again to the great world to proclaim the glad tidings of truth which flow down from the realms of infinite wisdom, light and love. LEO MILLER.

Chicopee, Mass., April 10, 1862.

From Philadelphia.

DEAR BANNER-I may, I think, communicate a few lines to you regarding Spiritualists, and the good cause of Spiritualism in this city, my present home. It is with mingled feelings of sadness and regret that I now feel it a duty I owe to our noble cause, to speak thus. Nevertheless, I feel as keenly as any one the truths I am about to utter.

Since my residence here, I have sought to find the true loving principles of Christianity, "viz., Spiritualism," but alas I have almost given up in despair. Circle after circle, meetings and gatherings appertaining to our cause—all these I have visited, but have, on searching, found not the hidden treasure. I have adopted another plan-found those who had served as mediums, broken down physically, unable to serve themselves; troubles of course follow. I naturally supposed in such a vast multitude of Spiritualists, to find the Christ principles of love developed far enough as to enable them to assist those who had aided them to reap the many enjoyments Spiritualism affords. But no; I find the Spiritualist yet clings too lovingly to the sectarianism of former days, too closely clad in the armor of selfishness, to allow the nuble bursting of the heart free from all thraldom. I grieve to find it so. Our class of enlightenment is losing day after day; those who have set at our council fires, begin to grow drowsy; others have become so little interested as to leave us altogether, although in the quiet of the domestic circle, they still hold sweet communion with the departed. I love to know they are thus holding intercourse with our future bright home, but, dear Ban-NEE, I do not love them to thus place their light under the bushel. No poor inquiring mind can see

I do wish, if we are willing to acknowledge oursupport and circulation of our Spiritualistic journals. Selves as Spiritualists, that we do so to all the For the past year I have adopted a plan, which, it world, and by thus acknowledging it, practice all seems to me, if our public lecturers and teachers that which it may require of us, thereby showing to would employ, and all others who feel an interestin the world that we are truly what we profess to be-

If we could but bring our minds to do this, how much might we do for the cause; whereas, now very many are losing their interest in our regular Sunthese papers and profit by them, who do not feel day meetings, and, unable to feel pleasant and happy in all the remarks which they may hear put forth from time to time, begin to stay away. What is to be done? Are we to fall from our pedestal of hope. or are we to be sustained in these our failings, by mercies of Uncle Sam's mail agents for safe delivery | the abiding spirits hovering around us? I hope the at the publishers' counting room. Now, if that sum | bright loving band will support and sustain us in could be divided into fifty-two equal parts, payable the hour of trouble. Let all true Spiritualists rally around the standard of the cause, and renew and of the spiritual food, at an expense of only four cents strengthen their support of the glorious Banner of Light and freedom. 'T is there we may find much to improve us, and much to make us wise and true Christians.

I also would like to say a few words in regard to the remarks of Brother Mandell, in his criticisms in papers for four cents a copy, thereby saving to the the Bannes of the 11th of January, of Paul Pry. I think him rather too severe in said criticisms as regards snuff. I have, while being in an unconscious cure many additional readers of our spiritual pa- state of entrancement, been frequently influenced by pers; and, though the lecturer may not receive, di- a spirit purporting to be my grandmother. She rectly, any pecuniary reward for his or her work, having died while I was an infant, of course I knew yet a little unselfish labor often brings with it a far | nothing of her personally, and losing my mother at greater blessing than the hard-earned wages of sel- a very early age, I knew nothing from her concerning her. When in the trance state, she invariably luses my nostrils for pleasure, or amusement, which some newsdealer, and then draw up a subscription ever it may be to her, by using snuff, which I have paper, pledging the "undersigned" to purchase of in the house for plants. I am, as far as myself is said newsman, say twelve consecutive numbers of concerned, perfectly disgusted with shuff and snuffthe paper set over their names; placing the words takers, and I can assure Brother Mandell, that I do "Banner of Light," and "Herald of Progress" at the not feel very pleasant about it after I come to my senses; and on one or two occasions, have secreted it from those in the house. But in vain: when the old lady comes, she is sure to find it. Thus I for ble for me to have persuaded one person to pay for one, am positively convinced that spirits do use us even for snuff taking, sometimes.

And now, kind BANNER, one thing more ere I close. I have but lately recovered from the effects half of them, at least, will continue to order the of a brain fever, and my object in speaking of it, is paper till the end of the volume, if not till the end to show what spirits can and will do for us, while laboring under insanity. The fever raging through me with fury, my hand was seized with nervors public teachers and all active friends of spiritual twitching, so much so, as to incite the fears of my progress, for their good, for the good of truth, and friends that I wished to injure myself with a knife. They gave me everything they could think I wanted, so nobly bending every energy to publish these until I cast all from me. When, instantly, one gave journals in the midst of commercial and political me a pencil, and in the state I was in I wrote my convulsions, such as our country has never before own prescriptions; and so 1 kept on the pencil in hand, while others held the paper, that I might tell Come, fellow-laborers, let us help to hold up the them what to do for me; and I can truly say, Mr. hands of those who need help now more than ever. Editor, that it was a successful thing. Since I have You can get long lists of names in the way I have been able to be entranced, my old physician told my proposed, which will benefit the publisher just as friends I had had five weeks sickness in two, and, much as if you sent the money directly to him. save the loss of flesh and strength, I can say I have When you have made up your subscription, hand the indeed escaped a long fearful sickness, unscathed, and to the spirits do I offer my heartfelt thanks for Yours, respectfully, thus saving me. MRS C. A. FITCH.

Spiritualism at the West.

It will be very gratifying to you, Mr. Editor, and the truthful friends of Spiritualism everywhere, to learn that the cause of spiritual truth, love, and wisdom is steadily progressing throughout the great word concerning myself. For four years I have West. When I last wrote you and the readers of been constantly in the field as a public advocate of the Banner, I was lecturing in Lyons, St. Johns, and the facts and philosophy of Spiritualism; the last Maple Rapids, Mich. Here the intellectual light of two years and a half of which I have spoken every the Bannen is sure, and many there are who feast upon its profound philosophy. Every intelligent One more Sabbath in this place, and then I must family that is able, should subscribe for the BANNER bid my dear friends in the East an adieu for seve- or Liour, and read it faithfully; then they would ral months. A "Cincinnatus' farm," lying on the learn something of the condition of the departed, shore of the placid waters of Lake Ontario, in the and better prepare themselves for the Spirit world

Well, from Maple Rapids I went to Elkhart, In dlans, to rest and work as the spirits might direct. While here I received a call-not Orthodox-from of the writer, his wife, two bright-eyed children, and the Spiritual Society in Sturgls, Michigan, to become their Mediumistic teacher in Spiritual things. The invitation was agreeable to my mind, and I accepted of it, and for four months I have spoken every Sabbath to large, inquiring audiences; many persons being obliged to stand up for the want of

new brick church, the fruits of their own labors. Thus, they can sit under their own vine and fig tree, and receive and enjoy the angel Gospel of glad tidday. Thus the good work of reform is on the wing named below are requested to give notice of any change of of time, and every issue of the Bannen brings new evidences of the fact that the spiritual philosophy will enlighten, redeem and save humanity from eleven thousand errors and more. A spirit of earnest inquiry has gone abroad, even into the would beclosed churches, and the voice of wisdom that speaks from the heart of angels rises superior to the speaks from the heart of angels rises superior to the speaks from the sp prattle of theology. Spiritualism has demonstrated prattle of theology. Spiritualism has demonstrated clearly and positively the immortality of humanity.

Away, then, with the vague idea of non-immortality; in a cannot be persuaded out of his senses, nor left in a case of nonentities. Let man thank God for in a chaos of nonentities. Let man thank God for in a chaos of nonentities. Let man thank God for his spiritual manifestations, and use them rightly; and while we are rejoicing in the riches of spiritual intercourse, let us not fall down in adoration to any one thing but acknowledging all things as the symptomic part of the cast. one thing, but acknowledging all things as the symbols of the first great cause, God, let us learn from Let us look back and learn and understand that ton, Mass, and then look forward by the same principle, and the first or succeeding stages; last Sunday in April and the first in May; Milwaukie, Wis., and then look forward by the same principle, and the first for Sundays in June. Those wishing her services we shall be able to recognize the spirit world and each stage of life prepares for succeeding stages; we shall be able to recognize the spirit world and W. K. Riflex will lecture in Kenduskeag, Me., April 27; its inhabitants, our departed friends. Reason is the energizing and directing faculty of the human soul, Bangor, June 25; Old Town, June 1; Lincoln, June 6 and 15; Bangor, June 29. Address, as above or Bangor, Me. and it must reign; it cannot yield to error; it will
not run at the sight of opposition; its nature and
business is to "Prove all things, hold fast that

Baston, during May: in Quincy and Taunton, during June. Address, care of Bela Marsh, 14 Bromfield streef,
Boston, Mass. which is good." Thine in work and worship of all truth,

H. P. FAIRFIELD.

WAR-ITS HEROES AND HARPIES.

BY JOHN G. BAXE.

" As the wild tempest wakes the slumbering sea.] Thou only teachest all that man can be !"
Bo sings the poet; and his words are true;
Full many a lesson eloquent and new
Has stern Bellona; and with wisdom fraught
Deeper than mild Minerva ever taught!
Lessons of Valor brilliant as the glare
Of some wild meteor flashing through the size Of some wild meteor flashing through the air; Lessons of Faith that trusts in duty done, Calm as the radiance of the morning sun:
Nay, e'en of Mercy—when around his bed,
The wounded soldier hears the gentle tread Of her—the woman with an angel's art— Who smoothes his couch and cheers his drooping heart

Oh that the goddess who can thus reveal Man's highest glories, might his shame conceal; Nor, blushing, show us in the human race All that is sordid, cowardly and base! In Washington she taught us to admire
A statesman's wisdom and a patriot's fire;
Then turned the medal, that the world might see
A traitor's face—in Arnold and in Lee!

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O, there are knaves, and "loyal" knaves at that, Who on their country's woes grow sleek and fat; The pampered crew to whose unballowed gains The cheated soldier owes his direst pains; Suffering—to swell their heap of shining gold— The pinch of hunger, and the pang of cold, And wishing oft some rebel's punctured head Had been his own .. Contractor's" in its stead !

A generous highwayman, it is said,
Despoiled the rich to give the needy bread;
A harlot has been known, at Mercy's plea,
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rect as possible. DR. JAMES COOPER will speak at Morristown and Windsor.

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April 27; in Bangor, Mc., through the months of May, June and July; in Sutton, N. H., Aug. 24, 31, and Sept. 7 and 14; in New Bedford, Mass., Sept. 21 and 28. Address, East Stough-

MRS. H. F. M. BROWN will lecture in Sturgis, Mich., the

ISAAC P. GREENLEAF will speak in Camden, Me., May 4; Upper Stillwater, May 11; Old Town, May 18; Bradley, May 25; Belfast, June 1. Will answer calls to lecture in the vi-cinity during the summer.

N. FRAME WHITE can be addressed until May 25th at Seymour, Conn. Will speak the five Sundays of June in Putnam, Conn.; Lowell, Mass. July 6 and 13; Quincy, the last of July and through August; New Bedford, Sept. 7 and 14. SAMUEL D. PACE, trance speaking and healing medium, answer calls to lecture in the Middle and Western States. He will ray special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich. Mas. A. P. Thompson's engagements at North Haverbill, and Bath, N. H., and Danville, Vt., having closed for the present, she is at liberty to make engagements to lecture elsowhere. Address, North Haverbill, N. H.

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H. P. FAIRFIELD will lecture in Quincy, Mass., April 27. Will answer calls to lecture during May and June. Address,

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GEORGE STEARMS,

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Pearls.

And quoted ories, and jewels five words long, That on the atretched fore-finger of alltime Sparkle forever."

______ " THE SUMMER LAND."

When evening's sweetly perfumed breeze Waits its sweet odors through the trees, There comes to me a shining band Of angels from the Summer Land.

A mother's voice again I hear. A sister's form again is near, A dearer takes me by the hand. My loved one from the Summer Land.

They cheer my heart with words of love. They lift my thoughts from earth, above, And while I list I seem to stand With them, within the Summer Land,

O Heavenly Father, let me raise To thee the voice of grateful praise, . And let me bless thee that thy hand Has shown to me the Summer Land.

And when my life's last hour shall come. And God shall call my spirit home, Gulde me above, my angel band, To join you in the Summer Land .- [P. R. J.

Never prefer a great good intention to a little good action. If a poor friend wants a frieze coat, don't let him wait in his nakedness until you can give him a cloak of broadcloth.

PATIENCE.

Let me not dream in vain despair That progress stays her steps for me; The puny leverage of a hair A planet's impulse well may spare, A drop of dew the tided sea.

The loss, if loss there be, is mine; And yet not mine, if understood; For one shall grasp, and one resign. One drink life's rue, and one its wine, And God shall make the balance good.

Oh, power to do! oh, baffled will! Oh, prayer and action, ye are one. Who may not serve may yet fulfill The harder task of standing still : And good but wished, with God is done! [J. Q. Whittier.

The Spartans, notwithstanding their Doric austerity, prayed the gods to grant them " the beautiful with the good."-[Humboldt.

BE BENEVOLENT.

That man may last, but never lives, Who much receives yet nothing gives-Whom none can love and none can thank-Creation's blot, creation's blank!

That we may suffer less, let us suffer patiently.

THE CREATION.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 6, 1862.

Reported for the Bannor of Light.

INVOCATION. Infinite Father of all that is, Amighty God who art without beginning and without end, who hast known no past and will know no future, who art Eternal Lite, we approach thine infinite being with praises and adoration. We cannot raise our voices in fit utterances to thine infinite mind, our souls will not confine themselves to sentences—we cannot shake immensity. All we know is that thou, Jehovah, art Life, Being, Eternity, and fillest, with thy presence and thy majesty, all the universe. Oh Father, our souls, lashioned in thine image, can still perceive but could the avidences of the layer. feebly the evidences of thy love. Our spirits, aspiring toward thee, cannot fathom the grandeur and beauty of thine influitude. We only know that our souls seek to find thee, that our thoughts travel in the direction whence cometh thy life and light, that thy power, thy greatness, infinite mercy and love, are all around us, enveloping us as in a halo of light and us, and that, though we cannot fathom thine immensity, still we know thou art all-sufficient, that there are no boundaries to thy conceptions, that thy love is illimitable, thy power and knowledge without end, and that thou wilt forever, through the ages of eternity

that shall come as cycle upon cycle rolls away, be still God—infinite, eternal, boundless. Oh Father, thy children search for thee in single grains of sand or drops of water, and still, not finding thee, look beyoud in the starry regions of space, and up there fix thine abode; but oh, they know thee not, nor apprehend thy power, when they cannot see thee with every pulsation of the soul, every respiration of the material body. Every longing of the soul, every righteous desire of the heart is known and responded to by thee, oh God, that art within and around us, whose silent presence fills the atmosphere as melody fills the vaulted aisles of some cathedral. Father, let the hallowed inspiration of thy presence be upon us, and its stient yet palpable workings overpower us and spread around us; may its shadowing, like the wings of ten thousand angels, fan us on every side; like the inspiration of ten thousand suns, may it pour forth within our souls its spontaneous influence. Father, Creator, hear our praises. We are thine, as the universe is thine, to be dealt with as thou wilt to be, to

That, in his immensity, God worked alone, and, through a fathomics eternity, heard not one tone, nor saw one form, nor felt vibrating one breath of nor raw one form, nor felt vibrating one breath of life till the great I Au sped forth and said, "Let there be forms and matter, and let these be fashioned into shapes that shall be orbs and suns and satellites; and let them thus and thus arrange themselves as I shall dictate, and then, after having thus created these things, I will withdraw again into the immensity of space, and will dwell alone." such is popular religious constitution of the Continuous constitution of the Continuous constitutions of the Continuous continuous constitutions of the Continuous continuous continuous continuous constitutions of the Continuous continu

cease to be, to return to thee, or to seek thee through the vaulted aisles of heaven, and through eternity to

own that thou art God.

ception of the Creation.

In the beginning God created the heavens and the earth, and the earth was without form and void, and the spirit of God was upon the surface of the deep, and God was upon the surface of the water. Such is the evidence of the first and second verses of the first

chapter of Genesis. Our theme—Creation—may seem too much for the scope of the finite mind, and may even tax the highest thought and loftiest conceptions of transcendental reason. There is nothing to date from, nothing in the past or future eternity from which to draw taugible conclusions. We can only say, being is, but whence it came, or whither it goeth, the human mind cannot understand. We only know that life, sunshine, earth and atmosphere, and all forms upon the earth's surface, are not what they once were, and that they come and go like fleeting vapors or shadows, or the come and go like heeting vapors or shadows, or the breath of morning, or the life of an insect in the sun-beam. Such are all things which we see, and such they must have been forever. Science reveals, however, to the reason of man, that there are some processes of change which are slower than others. These fleeting, transitory beings upon the earth's surface and in the atmosphere, are but types or lesser evidences of greater and more important changes, revealed in larger spheres of matter; and this world, in itself, is but the type of great changes in greater worlds; and, finally, we come to the mastion was the changes in greater worlds; and, finally, we come to the question, was there ever a time when the world and all the stars which fill the heavens, began to be

or were created?

The testimony revealed by religion is very inadequate to answer the longings of the soul. We find that it says, "In the beginning God created the heavens and the earth." Let us analyze this. It affirms in the beginning such was the case, but it does not show how long it required God to create the heavens, but says, "In the beginning he created the heavens and the earth," and, after the earth was created, the evening and the morning were the first day, and that it took six days for him to elaborate the things on the earth's surface, when he had but one or were created? things on the earth's surface, when he had but one day to make all the earth and the heavens. Strange

misconception! That the worlds upon worlds which is forever, so long as eternity shall be, rise in such majesty, the suns and stars which, in the distance, seem but points of light, but which are known to be of ten thousand times the magnitude of this speck of earth, that they should have required but a single day to be created, and yet that earth, this insignificant, small atom, should have taken six days for its was called forth from pathing. For, we can solve the this speck of earth, that they should have required but a single day to be created, and yet that earth, this insignificant, small atom, should have taken six days for its perfection! This does not seem reasonable; for, if so, whence came these stars, how were they thus arranged in perfect order, and, (as science reveals) made to march with such majestic and harmonious step to some unknown goal? How is it that, in their cease-less revolution, they come not into collision, but seem each to know the purpose and place of their existence?

Such are our inferences upon reading the evidences of Creation in the Old Testament of Revelation. What are the various theories of science upon the subject? The word creation signifies in its material sense, to call forth, to make, being but, in all tangible applications, simply to modify, change, or give expression to that which is; in other words, we say an artist has created a most beautiful picture, while we know he has only changed, or modified, or transferred an image to some suitable substance previously provided for him and the passed away—systems upon systems have vision in the blazard and in like meanage a suitable substance previously provided for him and the passed away—systems upon systems have vision in the blazard and in like meanage and the created and heavens are nothing. If God made earth and heavens are nothing, the earth and heavens are nothing, for from nothing, the earth and heavens are nothing. For meaning—and the Creator, or power which made them, was mothing, for from nothing, the arching for from nothing, the arching for from nothing, to the creator, or power which made them, was mothing, for from nothing, the sorting—and the Creator, or power which made them, was mothing, for from nothing, to a nothing, for from nothing, to a nothing, for from nothing, to a nothing, to a nothing, for from nothing, to a nothing, for from nothing, to a nothing, to a nothing, for from nothing, to a nothing, for from nothing, to a nothing, and will return to nothe and from

to some suitable substance previously provided for and have passed away—systems upon systems have him, and, in like manner, a sculptor is said to create risen in the heavens, and have disappeared; grander a most beautiful statue, by which it is not meant he constellations, brighter galaxies, than those you see, made the stone, or even the image, but that he combave dawned upon the sky, and set again, and yet

God made the world in accordance with his will, and it is not worth while for mortals to trouble their

heads about what they cannot understand.
Science, on the other hand, not satisfied with the there are proofs of constant changes, each almost

equal to a new creation.

Therefore, we infer there must have been a period long anterior to the date of the Mosaic Creation, when

theory of imponderable, or incongruous substances, which gradually assimilate with each other, until the planet is produced.

same is the case with the other worlds and the sun; same is the case with the other worlds and the sun; and God, instead of being idle since the last day of the six, bas never ceased to work.

If there is a place in creation where nothing is the matter of the stars was in a chaotic condition. It is six, has never ceased to work.

composed of distinct and separable particles, but all lifthere is a place in creation where nothing is without aim, or object, or perceptible centres; these gradually formed themselves into centers, and, through in the universe where there is no change, that place

mebular development, and a long long line of nebular was thought to be seen in the nilky way, and other clusters were also supposed to be planetary matter, not yet polarized, or with special orbits, and these

Copernican pilosophy, and was handed down until a life; and, passing beyond the pale of earth, the stars new theory arose, when it was discovered by means of telescopes, that what had been supposed to be until formed matter, floating about the heavens, was no other than a combination of systems of stars, each as all is darting, marching, working ceaselessly; and

Centres of systems like suns were formed from one universal mass—first one centre, and gradually around this were concentrated all the elements that came within the sphere of revolution, and from this centre were formed by revolution, and by the direction of matter outside, belts, or rings, of which the rings of Saturn present an exemplification. These were extended to an immense distance, as far, if you please, as your own system, and, gradually, as the centre itself became pertected, these belts, being no longer capable of containing more matter, and being unable to bear the pressure, broke, their substance flying off in various directions; but, at last, settling down to the revolution of the orb in which the belt was formed, thus making

form of comets, starting without a known law, but going in a legitimate sphere; these gradually assume a spherical form, and are placed in their true positions as satellites of planets—from which came another the.
ory, which has been avowed of late, and has very
inany legitimate grounds. It is that the Sun, having
within itself the property of attracting all matter outside to its own surface, is constantly doing so, without interfering with the planets revolving around it,
and is also constantly emitting forth the nucleus of
planets, which, by the momentum acquired from the
sun, pass beyond the sun's atmosphere, and form orbits around that body: that the sun periodically
rest.'' and since that rest, has never worked again.

being; that there never can be a time when that substance shall cease to be; that being itself, is the evidence of this, for, if God dwell alone in the universe, without substance, or material to form substance, from what place, outside of infinitude or immensity could he have called matter into being? Where, outside of himself, could he have called this matter from? If from within immensity, which must have been, he did not create it; if not so, he, being all substance,

matter from some portion of being other than that there would be no God, no life, no being, forever herematter from some portion of being other than that there would be no dou, no frie, no being, forever nerewhich he occupied, or we must suppose matter and mind to be infinitely coeval, and that they have been, and will be, eternally the same. Then we have only perfect, or divine. Therefore, we analyze creation to solve the question, what are the changes called seek only changes of form and being, which are constants. and will be, eternally the same. Then we have only perfect of divines. Interior, we manyze greation to to solve the question, what are the changes called seek only changes of form and being, which are controlled the changes of life into existence. The dithought he would make suns, and worlds, and systems when God thought he would make suns, and worlds, and systems are creation, as constant, unceasing, working, is the

We cannot suppose such a thing. No, there are creation is that tolling and changing spirit, which excaugh worlds this night—step out of this room and look at the sky—enough worlds in the visible heavens can be no God.

Intercore, the divine creation is that tolling and changing spirit, which excannot sky—enough worlds in the visible heavens can be no God.

made the stone, or even the image, but that he combines the two, and renders them a statue. Thus, in all superficial conceptions of creation, we have simply call it. Each day, each hour, each moment, ushers in that which is another name for change—so the artist transfers the landscape from Nature to his canvas, or the sculptor his ideal image to stone, which itself life less, becomes the semblance of a living being.

But Creation signifies more than this. It also signifies giving type, expression, and form to that which is void, and has no form; and therefore we are led to the conclusion that there must have been a time when. the conclusion that there must have been a time when, and a process through which, the Great First Cause that its, ten thousand forms of life, no less than has molded and caused things to assume something of the shape in which they now appear.

In greats so caim and trandul in their brightness and the radience, calls forth from the earth's surface tinylatom that it is, ten thousand forms of life, no less than from the greater sun round which your own centre revolves, it calls forth millions of forms of life? It is of the shape in which they now appear.

Any consideration of the various processes of external creation, of course must be entirely speculative, and while Science lends her aid as to the effects of causes, she gives no clue to the causes which preceded existing effects. We simply infer a cause from existing effects, but the cause itself we do not know.

For instance, we infer, from seeing the appearances of vegetation, &c., on the carth's surface, that there must have been some preceding time when these were guage, and phrase, and science, with all her proud must have been some preceding time when these were not, and then, retrogressively, that there must have and lofty skill, her deep penetration, and subtle aim, been another cause still further back, and so on, up to an Inlinite Cause, sufficient to embody all lesser upon the mole-hill of human habitation. Science, causes. Science, therefore, claims various ideas which have been gradually developed, and are all unsatisfacas as a king-ant might rule a mole-hill, and then disaptory, but which serve to illustrate the subject of Creation. The theological idea is embodied in the Old Testament, and it is enough for a religionist to know that the subject is beyond his comprehension, and that therefore it is not worth while to meddle with it. God made the world in accordance with his will.

God made the world in accordance with his will. anothing is proven, save that science arrogamy assumes what she does not know, and asks the world to follow her because she cannot direct. The only advantage the mind has is that it is allied to various departments of nature, and therefore elaborates many of the causes and important effects of what seem changes of matter; therefore the human mind derives construction as for a department of import it but is Science, on the other hand, not satisfied with the Science, on the other hand, not satisfied with the limited view which allows only six days and nights to departments of nature, and therefore elaborates many the creation of earth and heaven, endeavors to penetrate still further. Guided by her, we find that not of matter; therefore the human mind derives consoling on the earth's surface, but more deeply deposited, struction, as far as experience can impart it, but is left in the dark as to the cycles which the divine mind application of the earth's being of greater antiquity applications of the earth's being of greater antiquity. employs for the accomplishment of its purposes. We must resolve creation, therefore, into an infinite numper of cycles, which perform their revolutions as regu-arly as the earth or planets, and the changes on earth Therefore, we infer there must have been a period long anterior to the date of the Mosaic Creation, when the earth was, as to shape and form, and the substances universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and go in the universe, and the insects which come and the inse change produces a new creation, not of the whole, but conglomerate mass forms a centre of gravity, from a of a part, and thus, finally, the earth's surface is encombination of outside and interior causes, and thus a tirely changed by the constant change of matter. The

the laws of matter, were arranged at proper distances, and thus a variety of systems was formed, and then a special centre, until, at last, an harmonic and tentre revolution was produced.

In the universe where there is no change, that place contains the elements of destruction, and God's kingtones and thus a variety of systems was supposed, and thus a special centre, until, at last, an harmonic and comision domis in danger. If there is a place where there is not constant labor, working, toiling, struggling, changing, moving, that place contains the very clements, of darkness and decay. We find that history of astronomy, that various clusters of subjects in the far distant heavens, were evidences of ing, forming matter; upon the surface, toiling, was thought to be seen in the milky way, and other laboring, changing, growing matter; within the clusters were also supposed to be algoritative water. The contains the elements of destruction, and God's king-tone the contains the elements of destruction, and God's king-tone there is no change. The trop is a destruction, and God's king-tone there is no change. The trop is a destruction, and God's king-tone there is no change. The trop is a destruction, and God's king-tone there is no change. The trop is a destruction, and God's king-tone there is no change. The trop is a destruction, and God's king-tone there is no change. The trop is in darger. If there is a place where there is no contains the elements of destruction, and God's king-tone there is no change. If there is a place where there is no contains the elements of extraction, and God's king-tone there is no change. If there is a place where there is no contains the elements of dom is in danger. If there is a place where there is no contains the elements of owns in the far destruction, and God's king-tone there is no contains the elements of owns in the learn there is no contains the elements of owns in the labor, working the place contains the very consistence is not constant. clusters were also supposed to be planetary matter, throbbing, breathing matter; and in our thoughts, as not yet polarized, or with special orbits, and these life they too must toil, is thinking, longing, aspiring were considered to show that all systems were once and toiling matter, and, without that brain, all in a similar state, while gradually forming into worlds like your own.

This, for many centuries, was a chief product of the control of see, is vibrating to an fro, in toilsome of the control of the con other than a combination of systems of stars, each as perfect as your own system, and which only from their distance, resembled nebulæ. Thus these improvements in the telescope showed distinctly that these were not nebulous masses of matter, but worlds, stars, and perhaps even suns, vastly superior in size and brilliancy to your own, and which only from their immense distance, seem like dense and unformed masses of light. The nebular theory is still retained by adherents of the old school of astronomy.

Another theory has taken its place, and that is this:

Centres of systems like suns were formed from one would paint throughout eternity; so God has always would paint throughout eternity; so God has always been claborating the forms of creation. Do not misunderstand us-we know no beginning of creation, and we only know that, before the present earth, sys-tems and suns, there may have been other suns and systems, and that the earth is not to-day what it was pesterday; its form now is not what it was ten thousand years ago, and ten thousand years hereafter will not be what it is at present; but that it once had some other being and form, and that every atom, dis-tinct and perfect, was working and struggling as it

is now and ever will be.
You may pulverize the rock—you may reduce it by fire, and the atoms composing it will still be in existence. Water is made into vapor, and from that into the same manner were produced the stars of the solar system. These belts assumed in certain instances the form, of comets, starting without a beam manner and which blooms to day and to make the same to be perfume, and which blooms to day and to make the form of comets, starting without a beam manner and which blooms to day and to make the same to day and day a hough we can simply smell its fragrance, and chemical science may not detect its traces in the atmo-sphere, still those emanations are in existence, and live

bits around that body; that the sun periodically rest," and since that rest, has never worked again, sends forth such planets," and there is tangible proof whence comes it that every new born day is filled with that the stars of the solar system are gradually receding from the sun, but so slowly, that it is not perceived for thousands of years.

These are the probable theories connected with the in systematic harmony? Where is God—that supreme, order of Greation, but none of them endeavor to available selective their who has nothing to do? order of Creation, but none of them endeavor to ex-plain whence matter first originated, but only how it cannot find him; he has no dwelling place in creation, was arranged and received the solar formation; none There is no place in immensity for God to be, unless he was arranged and received the solar formation; none of them pretend to show whence it emanated, or was called into being.

Neither is it our purpose to do so, for we believe, that, as surely as the stars are in their places, matter and spirit are coeval; that there never was a time when the substance of the various stars was not in any which preceded or has followed.

Each moment is prolific of creation, and there is no change but is one of many hundred thousand changes which are going on always in creation. To day-this night—creation is beginning; as far as that which shall follow is concerned, but as far as that which has been and is, is concerned, there was no creation in any different sense. Do not misunderstand us. We say different sense. Do not misunderstand us. We say distinctly and emphatically, without fear of refutation that creation never began, and never will end, and could not have made a new thing out of himself.

Thus, we must either suppose that God is not infl.

and dimmensity will be blotted out forever. No! we nite, and did not fill immensity, and that he called affirm, most distinctly, that, were creation at an end, special period of existence when he found it in result of motion, motion, motion, producing constant -any special period of existence when he found it in-convenient to be inactive, and created for his amuse and eternal life. The divine creation is that which is, ment?

to occupy God for more than can be conceived of eternity, and, if eternity is limitless, where shall we fix
the limits of that creation, and say it had a beginning? Never! Never! So long as eternity has

would contain within itself its own destruction, and death be enstamped upon the brow of defty. No God toils day after day, night after night, year after year, generation after generation, century after centu-

year, generation after generation, century after century. God is still working, still creating, still forming, still moving, that his creation may go on, that the universe may be, that his own immensity may be fulfilled. When is there a rest for anything? It is a mistake to suppose there ever was a period of time when anything was at rest. If that time should come, destruction would be inevitable. There is no rest for body or soul would be inevitable. There is no rest for body or soul or the slightest instinct of being that ever was created All is toil, change, unceasing struggle. From these go forth the evidences of being, and from that which struggles and labors most, proceed the highest and ho-liest results. You are creating anew every day some form of life, producing, each day, some new type of thought, in the creation of your father, God, and you

assist him in producing perpetual and constant life. Religion has blinded your eyes so much that you conceive that earth is the only scene of struggle, that toil is the consequence of sin; labor the necessity of error; thinking the result of crime, and that it will be different hereafter, when there will be neither toil, nor thought, nor labor, nor struggling, and that this will be Heaven. Now, if you will place the soul of man isolated and alone, in a position where it has nothing to do, or think of, can you conceive of greater misery? down the steep of eternity all alone, with nothing to the postage annexed, except the Wildfire Club, Arcans of do, would not that be perdition itself? Do you ever dealer reat, to cease to be, to act, to think?

The loftiest angel enthroned on the mountain-tops of eternity, and whom you may think supremely blest in having nothing to do, is, in reality, supremely blest in having most to do, and in knowing best how to per-form it. God is not praised by idly chanting hymns to his glory; they who toil most with hand, mind, brain, or heart, praise him most acceptably. The toiling man, who labors night and day, molding into forms of beauty the things upon the earth's surface, who builds gigantic monuments of skill and industry, praises God more in the daily work of his hands than the idle prattler who prates of heaven, and rests with nothing to do. He who raises wealth from the bosom of the earth, and realizes the fables of Vulcan, and Tubal-Cain-he, indeed, is a creator worthy of the image of the divinity, more than he who says that toil is sin and shame a curse upon humanity, a result of crime. Believe it not! He is most blessed who tolls most, who ennobles labor most with the divine impress, and praises God most by assisting him in his creation.
Go on, toiler! Go on, delver! Work on thinker

and all ye who have something to do; for, believe us, eternity will grow pale, and cease to be, and all the stars will set into utter darkness, before creation shall ever cease, or toil become ignoble.

We thank thee, oh God, who art without beginning or end, for the tangible evidences thou hast vouchor end, for the tangible evidences thou hast vouch-safed us of thy power and greatness, and we cling to thee, the all-refulgent and radiant, knowing that thy light fills our darkness, thy completeness our incom-pleteness, thy certainty our uncertainty, thy knowledge our ignorance, and therefore, we are content to know thou art God. Receive our prayers, let our ouls go forth in utterances of praise, and may we forever know thou art still the same—the beginning and the nd, the aim and the purpose of all being, forever and ever. Amen.

Obituary Notices.

BORN AGAIN .- CATHERINE RUSSELL, eldest daugh ter of Edward R. Anthony, Esq., departed this life from the residence of her parents, in Brooklyn, N. Y.,

" Katie" was as fair as she was frail, Spring flower are not more beautiful even when they blossom on the rugged hill-sides and in the lonely solitudes of the world. The natural delicacy of her organization ren dered her exquisitely susceptible alike of pleasure and pain. Her fine temperament contributed to produce remarkable activity of mind and intensity of feeling Hence the vital combustion was rapid, every circum stance of joy or grief, like some passing wind of life serving to fan the flame until the fuel was all con sumed. The Æolian lyre is not more sweetly sensitive and musical when the soft South-wind—from the land perennial bloom and fragrance-comes to breather

of perennial bloom and fragrance—comes to breathe on its trembling chords. And so the fair child of eight summers—all radiant with her peculiar beauty and unusual intelligence— remained on earth until the silken cords of parental affection had taken fast hold of her whole being as with hooks of steel. And then, when her presence seemed most essential, the mother's first blessing, a fond father's living joy, and the priceless treasure of the household was at once called away to the divine security of the Heavenly Home.

It was a beautiful fancy that those who died young enjoyed the special favor of the gods who were supposed to take such innocent souls into their own immediate keeping. More than one inspiring truth has thus found significant expression in the language of heathen poets. Indeed, essential principles and fundamental ideas are in some form universally developed and, in the last analysis, Pagan, Jew, and Christian have in some important sense, a common faith.

amortal in the huma Even in seasons of solemn trial, sweet peace and silent joy often thrill the sorrowing heart, and we be come conscious of the fact that human nature may be refined and exalted through suffering. Since the treasures we lose on earth are laid up in Heaven, "It is well with the Child." S. B. B.

In Bradley, Me., April 8, 1862, after a short but severe physical illness, the spirit immortal of our Bro.
L. P. RAND, passed on to the spirit's home.
As one of the earliest investigators, and promulgators of the Spiritual Philosophy, he is more especially worthy of notice and remembrance by all who hold the Spiritual faith dear. As early as 1845, we find him giving his testimony, in connection with others, in relation to the wonderful powers of Mr. A. J. Davis, who was then being developed as a medium, the meameric sleep. As a minister of the Universa-list faith, his character for integrity, discernment and cander, was never questioned. In this cause he was

an efficient and faithful worker.

When the Davenport mediums visited Maine, he be came associated with them as manager, of their pub-lic circles. His subsequent trials, while traveling in this capacity—the contumely and abuse which were heaped upon him—his pecuniary losses, privations and physical sufferings, while holding circles in Mexico and Oswego, N. Y., have been given to the public. Perhaps no man has risked more and suffered more deeply for the cause of Spiritualism than the sub ject of our notice. He was a man of talents and edu-cation. As a friend and companion he was never false No labor was too trivial, no privation too severe to be endured by him in the service of truth.

V. W. Osgood,

In camp, at Hall's Hill, Va., Private N. R. STEVENS, of Company F. Eighteenth Regiment, Massachusetts Infantry, of typhoid fever, after a few days' lilness. His remains have been sent to his bereaved parent: at Dedham, Mass. This young man was distinguished by his devotion to literary pursuits, and gave promise of excellence, which is now disappointed. He was active in establishing in the regiment a literature of the control of the con ry association, and was, himself, one of its most prominent members. That association feeling deeply his loss as a member, as well as a companion in arm, and desiring to pay a tribute to his memory, have passed the following resolutions:

Resolved, That in the death of Nelson Roland Stevens

we deplore the loss of a brave and accomplished young man, of great promise, and one who has made himsel

man, of great promise, and one who has made friends respected by his associates.

Resolved, That we tender to his family and friends at home our warmest sympathy. And while, in the swift tide of events which press on and around us, we may not be able to mourn as they mourn, yet the memory of their lost one shall be ever present to our minds Resolved. That these resolutions be published in the National Republican and Dedham Gazette, and that a copy be sent to his bereaved family.

CHARLES D. O'REILLY. President.

EDWARD H. FENNA, Vice President. HERBERT LUTHER, Secretary.

Departed for spirit life, March 13, 1862, ZADOC HUM PUREY, of Yarmouth, Maine, aged 69 years. For a number of years Bro. Humphrey occupied the post of Deacon of the Baptist Church, in Yarmouth, but being ever an earnest sceker for truth, the forms and creeds of Theology failed to satisfy his soul, and for the last flux and the satisfy his soul, and

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FRIETY, of Yarmouth, Maine, aged 69 years.

For a number of years Bro. Humphrey occupied the
post of Deacon of the Baptist Church, in Yarmouth,
but being ever an earnest seeker for truth, the forms
and creeds of Theology failed to satisfy his soul, and
for the last five years he has been receiving light and
instruction from the unseen ones of the spirit-world,
to guide his footsteps onward. During the last two
years he has enjoyed that light more fully, as his soul
became freed from the shackles which bound it. And
as he ever performed his duties faithfully to the
Church of which he was a member, he was no less
faithful to the new light which shed its beams through
out his soul, but was an anxious and zeasous coworker with those who are ready and willing to shed the
glorious light abroad.

Although his departure was sudden, he went not in

cease to be? If that day should come, then thought darkness, but was ready to take his place among the

Returned to his home in the Angel-world, the dearly loved angel-spirit of RANNANOAKE, infant son of Rob-ert and Mary Greer Giving, of 121 Fourth atreet, Wil-liamsburg, N. Y., he having left the earth form on the 2d instant, where he had tabernacled for the short space of seven months and seventeen days. . . The Lord giveth and the Lord taketh away; bleased be the name of the Lord."

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