VOL. XI.

BOSTON, SATURDAY, MAY 3, 1862.

{TWO DOLLARS PER YEAR, }
Payable in Advance.

NO. 6.

Miterary Department.

Translated from the German of Heinrich Zschekke, by Cora Wilburn, expressly for the Banner of Light.

CHAPTER XXI.

The Solution of an Enigma. When she had again recovered horself, she began

with painful and calm resignation :

end. The misfortune therein commences with me. God!" My beloved, excellent mother committed a fault. I am-an illegitimate child!" "Who was your mother?" quietly asked Lyonel,

as the narrator, engrossed by bitter retrospective shame and sorrow, stopped at this first confession, not daring to meet his eye.

"She was the daughter of wealthy parents, of a 'a young and wealthy butcher of the name of Angel, who loved her passionately. He took her for a wife, her reputation from the world's harsh censure."

"Just in the usual order! Licentious nobles and great forgiving hearts among the people!" mur- brought me here to St. Catharine's Vale; but the mured the American to himself. "But was your black phantom of my birth and relationship to the mother happy in her married state?"

"For ten years they lived most happily, only to loved me with all the tenderness of a father; I bore grace!" his name, and was called his daughter. He had a good heart, but his mind was frivolous; he lived extravagantly, delighting in estentation and display. guilt dishener you?" We lived in great style, frequenting the theatres, concerts, balls and bathing resorts. Mother and 1 am called the hangman's child-daughter of a maledies of the Capital in dress and ornaments. When Go, now, benevolent man, go and leave me! I must my stepfather came into possession of an inheritance weep! I have again lost the heaven that for a mothat fell to his share, the business he had followed ment seemed to open its radiance before me! No-I was given up. My gentle mother warned him have only deceived myself for a moment. Go, sir; against this growing extravagance, and entreated your condescension, your pity will disgrace you. I him to economize, as she noticed the gradual dimi- am a scorned, an outcast creature in the eyes of all nution of the incoming interest, and soon that of the world-only not in the eyes of God! That is the capital that followed. But he had grown accus- my light and consolation in the darkness, that he, tomed to the glitter of luxury; and although he my Father, is nigh, and forsakes me not!" could not deny at last the utter destruction of his fortune, he yet hoped for its restoration, and with staked sums in various lotteries, and he lost all!"

lan.
iew
anThe
the
Up.
stly.

ries Tal-

ech-

and and this

May,

irant dred,

"The unfortunate! I have a presentiment of the end, poor Cecilia! Your parents were plunged into

"They were; my dear, good mother was in despair when her husband openly declared his condition of hopelessness. His creditors assembled; the remains of his fortune sufficed not to pay his debts. My mother resigned all she had formerly earned and inherited. We were compelled to give up house and property, jewels, and every article of value, and at length we left the city, poor and despoiled, to seek a livelihood in some small provincial town. There we lived for some years, from the proceeds of my mother's needlework, in which I aided her somewhat. Her husband found occasional employment as a butcher in geveral houses. But our misery reached its climax, when my mother was prostrated by sickness and could earn no more. Then he was offered a situation-oh, Mr. Harlington, let me conceal the rest-"

"Speak, dear child! Why do you hesitate to tell

me all, even the worst?" "Then was offered to him, with free dwelling, a garden, and a wretched salary, the place-of-executioner-of hangman ! My mother, at the aspect of our poverty, acceded to all with streaming eyes. Thenceforth we belonged to the shunned, disgraced ones with whom none hold companionship! He had become the dreaded executioner, the man whom

all avoided in fear and disgust-oh!" grief in scorning the prejudices of the world. 1 expected to hear more terrible things."

sigh. "Although on account of the horrible em- and hid himself within its night. ployment we were looked upon as outcasts of humanity, yet at least we could live. My mother bore the self-composure he had retained during the most her lot without a murmur; she yielded to it with trying circumstances. He deemed himself at all plous resignation. She was my beloved teacher, and times master and sovereign of his emotions, thought instructed me in needlework of various kinds, al though no one would buy or wear the productions of His maxim in life was to be as independent of our hands. She seldom dwelt upon the better days himself, as of other beings, as he only who controls of the past. But not so her husband. At first he himself, cannot be ruled by others. He was therewas industrious, and devoted to his business. He fore overcome with vexition and shame to find him-

everywhere for further employment, and sometimes sought for it abroad, returning with good success. Sometimes he remained away from home for weeks: sometimes alone, sometimes accompanied by the servant men attached to his vocation. These were rude; bad men; in their society he accustomed himself to intoxication."

"The worst was added, bodily and mental postilence! I see, poor unhappy child, it led to his complete destruction. He lost at last even his place-"

"Oh. more! oh, worse than that! His intercourse with those wicked men-the daily use of stimulants, with which he strengthened himself for his work, or sought oblivion for his cares-his incessant desire for the former life of ease-his continual looking "It is indeed a long, long story of misery and back upon the past happier time-all, all combined, horror. I doubt that you will care to listen to the so that at last he forgot us, himself, and even his

Her voice was lost in a deep sob; the deathly pallid face drooped on her breast.

"You are faint, dearest. Do not speak," said Lyonel, as he looked upon her in alarm.

"No!" she replied, with a supreme effort collecting herself. "No. I have told you much; you must now hear it all. I have promised. Five years Professor, and left motherless at an early age. She ago the unfortunate husband of my mother was obtained an appointment in a distinguished noble brought to town in chains, with one of his servants; family, that of a royal Lieutenant-General's, as the the other servant man had been shot on the road. governess of his youngest daughter. She won ap- They had practiced highway robbery, and had comprobation, the esteem and love of the entire family, mitted a murder! While they were in prison, other and she deserved it. She was learned and beautiful orimes were brought to light, burglaries, mail roband good. Estimable men sought her hand; but in beries, and sentence of death was passed upon the secret the son of the General won her love. He was malefactors. Both, master and man, as robbers and a Major, and as love-worthy as he was brave. He murderers, were dragged to the scaffold; both were was my unhappy father. But his parents felt beheaded! My poor suffering mother fied with me ashamed of my mother, my poor mother, who was to another city, where no one knew us; but she was not of noble descent! She was cast out of the house never well again from that day. We lived from the with bitter upbraidings and reproaches, and even so little we had saved, and by the labor of our hands the son. He was sent to the Napoleonic wars; there for a factory. Often we had not wherewith to obtain he sought death, and found it. Before his depar- the necessaries of life. I do not know how it hapture, he had generously endowed my mother with all pened that the history of our last misfortune purthe necessary means. She was persuaded to marry sued us like a shadow, but so it was. We were pointed at, and named as the wife and daughter of a beheaded criminal. Then came my uncle Tobias to although she confessed to him her fault, and saved the aid of his martyred sister. He did not behold her long: she died in my arms soon afterwards; she bequeathed to me only her blessing. My uncle executioner followed me even here. They know all, I believe, as if there were unseen tongues in the air end the more wretchedly. My mother's husband that delight in maliciously proclaiming my dis-

> "Cecilia, how barshly you speak of yourself! Your disgrace! Where is it? How can another's

"Oh, dear, kind sir, I am an illegitimate child. I re obliged to vie with the most distinguished la- factor, who has paid the penalty of outraged law!

She uttered these words with the most psignant soul grief depicted on her features; and as she rose that aim he visited the public gambling houses; he to leave the room, she fell half fainting, back. Lyonel, greatly alarmed, sprang toward her. A teardrop trembled in his eye, as he gazed upon the suffering face.

"No, Cecilia!" he cried, with quivering lips, vainly endeavoring to control his own sympathetic sorrow. "If all forsake you, I will not: even as your God and mine forsakes you, never! You have been the sacrificial lamb for the monstrous prejudices of the world, that I assure you have no effect on me. Wipe away your tears; look brightly on me. I will save thee out of the swamps of European barbarism wherein they have compelled thee to flee ! The misery and darkness of thy life have only enhanced thy worth more gloriously. Take courage,

Cecilia, never despair !" She had covered her face and heard him not. He stood for a long time silently before her, and then again addressed her. She answered not. He endeavored to take her hand; she withdrew it with a

shudder, and signed to him to depart. "So be it then, beloved soul," he sadly replied. I go. But permit me to see you again to-morrow. I will come early, at the ninth hour. Do not deny me the favor. I have something yet of importance to communicate to you."

She made no reply. He took his straw hat, and pressing it deeply over his brow, left the house with rapid strides Her grief had become his own, and he felt totally unmanned by its power."

The cheerful calm of evening brooded over the lovely vale that outspread in dreamy stillness before him, while the beech and fir tops were gilded by the "Is that all? Your mother acted wisely in her last golden gleams, as were the enciroling hills. He would rather have looked on Nature in her stormiest mood, and yielding to the rush of sorrowful "They will not be wanting," said Cecilla, with a feeling that overmastered him, he fied into the forest

> The young man had until then been proud of that no joy could exalt, no sorrow overwhelm him.

loved my mother, and he doted upon me. He sought self conquered thus by the infldence of overpower-

ling feelings. And when he searched for the grounds of his weakness and loss of composure, he found them not where he desired; not, in the greatness of a generous compassion : but in-he would not confess it to himself.

He had seen the leveliest women of two hemispheres, and had admired them without any admix. ture of a warmer sentiment. But Cecilla was not to him as others were; she was so angelically beautiful, and withal so pure, so unhappy, that she attracted his entire soul homage. She appeared to him in all her poverty and heavenly humility, like a superior being, and beside her he felt himself a weak mortal only. She, in her resignation and innocence was a saint, to whom he upraised his eyes in holiest reverence.

#### CHAPTER XXII.

Vain Hopes. Lyonel impatiently counted the moments next day, until the time arrived when he was permitted to visit the solitary house in the valley. He threw aside the plans he had formed on the previous even. ing, and arranged new ones for the future. He was resolved to persuade Cecilia and her uncle to accompany him to America. Only there could they be freed from the life-long oppression that weighed upon them; only there, amid new and congenia surroundings, could the full and natural capacities of their being expand; while here, on the bleak soil, the tender flower of the divine life was crushed beneath the ban of calumny and prejudice. He thought of the maiden transplanted to his blooming and cherished solitude of Alabama; how there she would live, receiving and dispensing happiness; he dreamed and hoped and planned, as do all loving hearts at such times.

At length the ninth hour approached. He had awaited anxiously that finger point of time, and now he trembled with fear, as the possibility intruded itself that his offer might be rejected.

He went on his way, not with flying footsteps, as he had thought he should, but with slow, thoughtful aces. He knew that this Cecilia was no common mortal; she was not to be won by dazzling promises of luxurious days, and the sparkle of jewels and fine clothes. Strengthened by a life of trial and privation, she had gained an insight, and possessed pride that rendered her indifferent to the cajolings of fortune. And the question was, whether in return for the offer of his hand, she would not answer never, with firm, unfaitering lips. What her youth lacked in experience, was afforded by the advice of the stolcal, stern-judging sergeant. Lyonel thought he could hear him say to his niece:

"Who is this American? Do we know him? Will you give your future happiness into the keeping of a stranger, who boasts with his gold before our eyes? Think of your mother! And taking for are most honorable, can he assure you, that no repentance shall torment him, when the first glow of love is past, for this hastily taken step? That he will not regret having taken to his arms a poor, obscure girl, the daughter of an executed criminal? Would be like to own her as his wife in the years to come? You would then have caused his life-long wretchedness, and your own. And you would find yourself lost in a distant land, amid strange faces, where another language is spoken, and other oustoms rule."

Thus sadly pondering, Lyonel wandered along the vale, often standing still to continue his self-com munion. He even doubted whether Cecilia would receive him, for she had not replied to his questions of yesterday. He judged of the firmness of her character by the manner with which she held the pistol ready to defend herself. Whoever has loved, can explain the fears and anxieties that disturbed the young traveler on that eventful morning.

But even through these anxious doubts and apprehensions, be learnt to understand himself. Cecilia was to him what none of this earth had ever been-what no other could ever be again. Before he could frame another resolve, he found

simself close by the white stems of the drooping birches, near the hut. He saw the open door, and on the wooden bench, beside it, sat a man who stretched forth his hand in welcome, and called out: "Hallo! glad to see you, dear worthy sir! Mr. Linwell, or Linktill. You are a man of your word. Like any one who knows how to make words. Cilly. last night on my arrival, announced to me yours. Take a seat. You come to bid me adieu? Good! t must be so. Our life is coming and going."

Lyonel sat down on the bench, content to talk with the old man first, who cheerfully related his journey to the city; of the disposal of Cilly's needlework; of the hopes the physician had given, and of other hopes he alluded to, but did not define more olearly.

"Do you see," he added, "hope is here below the the truest and most dainty soul-nourishment. He who has all he desires, is indeed nought but a poor devil. He who has nothing, and has no hope for anything, must despair. He is an unhappy creature. I am now richer than ever, soul-happier than ever. How is it with you, my young friend?" Lyonel, with a beaming countenance, was resolved

to advance in his purpose: "I am not wanting in beautiful hopes," he replied, and his eyes sought for Cecilia, but in vain

"If I were only certain of their fulfillment !? "Aye, my little friend, even the uncertainty makes t a hope in reality; but certainty and fulfillment as often extinguish its lamp with a superabundance of oil, as with a lack of it. I, poor, old, stokly oripple, have very little to demand of life, and yet kin con-

shoe brush in the Spring-time. You think of your bled with outraged feeling. "If Cecilia know me return home. You behold again in spirit your new better she would give me her confidence, perhaps her world before you, where, as you have told us, you love. Yes, know it-I love her! I would, as my are better pleased than here with us." "Have you not also the desire to exchange the

Old World where you have to endure so much, for yes, and the worst! Do not be angry, my friend. the New ?"

happen. I think of it often, and in good earnest. Therefore, shortly reckoned up, and then enough: Perhaps it will occur before a year is over, my friend one, two, three! We, Cilly and I, go not with you to When I asked the doctor day before yesterday to toll America, as long as we retain our soher senses. For me frankly, he thought that I might have a year's we do not know your America, and yourself but littime before me to get ready, in order for the departile. One. I am sickly; Cilly will not leave me, and ture, so that I might sail quietly from the Old to the will not go alone with you across the ocean. Earth New World. But do not say a word of this to my and water are elements, one as good as the other: girl. She would worry herself and me sick with but I will be buried where my left arm lies, and will fruitless grief. It is well arranged that the spirit not give the right one to be eaten by the shurks. Go has not eyes before it like the body; it sees where it home to your new world; I may reach mine before has been, but not whither it goes."

joke that sounds so earnest. Think what would be- and that for nine hundred and ninety-nine reasons. come of your poor Cecilia, if you were taken from She will not. And even if she loved you-the more her."

wealthiest lord I know will take good care of her. possibilities. 2 hres. Now no more of this. Let us know that."

"What wealthy lord?" asked Lyonel, in strange Lichtenheim with the lord Minister?" embarrassment.

"I said the wealthlest Lord, to whom heaven and earth belong! Therefore the best of care! He will not leave the innocent child to die of hunger. And she understands from its foundation the art of living on a little for the best, better than the rich know how to live on a great deal for the worse; for the enjoyment of the eye and the stomach, for live. ries and titles, for splendid palaces, and grand tombstones, and all such Mammon nonsense that they cannot keep. Be assured, Cecilia will retain what she has, for she will remain what she is."

"But so young, so inexperienced, without for-

" Aha, do you also belong to the fools who stiffly and firmly believe they have received the earth as an inheritance from the good Lord? Cilly does not afternoon to bid her farewell, also, as it seemed, forforget that we all are tenants here, and must pay our ever. one in virtues. Whoever does not pay his dues may see to it afterwards."

" Very good, old philosopher. Yet, while we live here as tenants, it seems to me more comfortable to have pleasant, helping neighbors, than to have artful and quarrelsome ones? And for this reason I would talk with you. For you and your niece have become

my account, or hers; and return without care to your the entire being? America. The lord and owner of the house knows Only, when the first storm of feeling had swept how to keep order with the neighbors when it is necessary. He has true servants when we feel inclined to forget him. Their names are Trial and Sorrow, fever, and other pestilences."

ter your condition and that of your niece. This canpower to do it."

If you design being still more generous, you would only render yourself suspicious; for then you are appeared in all the lustre of her virtues, but without Cilly and I have nothing to do. Do not be offended. You wish to speak out frankly; I the same."

"Well, then, I am neither Prince nor spendthrift. tracts of land in America; there you and your neice ger, cherish for her."

expense; is it not so? And what then? I-onefor the savages there Cilly cannot weave lace or em | do it without the slightest exaction." broider. Therefore we should live upon your bounty; in good German, on your charity. No offence; but, friend, that will not do. A king's sceptre of of feeling and reflection. With a firm tread he paced gold may be heavy; people say it is; but I do n't be | the floor; he felt himself the conqueror, and, perhaps lieve it. But a beggar's wooden staff, sir, is ten times heaver than a golden sceptre."

king; for even a monarch accepts of gifts."

es. We are of our independence. Kings can make peace with himself.

a like return for gifts, we cannot." " You can; you would beautify the solitude of the country for me. You would make me unspeakably

happy, believe me." The old man glanced at the speaker with a sarcas tlo smile, and said:

"Not quite so disinterested as I thought, after all. The question cannot possibly be of me; for I, poor cripple, am not an object calculated to beautify a scene. You think, therefore, of Cilly. I understand. Well, yes, she is a pretty girl, but she is too good and wise to sell her face for gold."

Bat. O. 1 : matten and re spidosoge the tanna There can be Guel, in wonce an we

And let this lesson point no. through region, early dury. The west that leader's general to help and the chief the tree dom't Polar trees

| tented. But you are young, and when one is that, | "You judge me as I never thought you could; far, hope weaves more blossoms each day than does my for worse than I am," he said, in a voice that tremwife\_"

"Hold !-that is then the end of the song? Oh, I honor and esteem you from my heart. I believe "Yes, indeed, you have guessed it. It may soon you mean all right; I think as honestly of you.

you. Two. Cilly cannot nor dare not, now nor ever. "Sorgeant, you terrify me with your dreadful become your wife, neither in Europe nor America; that she loved you, the same roply would she give. "Have thought of it. She will not want, for the Believe me; ask herself, and do not play with imspeak of more sensible things. You have been in

#### CHAPTER XXIII. Among the Ruins.

Lyonel sat sorrowfully disappointed there, and answered briefly, striving to lead the conversation to the one subject that engrossed his mind; but the old soldier evaded it, adroitly. The young man saw the uselessness of all further effort. "It is enough." he said to himself. "Be a man! Learn to forget! Cease be a boy!" and with all the strength of his will he gave himself up to the chat of the invalid, and spent the morning in pleasant conversation and mutual instruction, as they wandered about the valley. He did not even look for Cecilla; toward noon, as he bade Tobias farewell, he heard that she was in the

Never since the days of his childhood had Lyonel felt so strongly agitated as in the moment of his return to his chamber in the farmhouse, when he again found himself alone. Love and disappointment, indignation and sorrow, surged tumultuously within; he retained no thought, only feeling; he knew not what it was he experienced; what it was he longed for. His pride of self-control had vanished. "Thanks, thanks! but give yourself no sorrow on Who, in his life, has not felt this tearing asunder of

forest with her goats. He promised to return in the

respect lure the tears to his eyes, and by degrees the consciousness of his own weakness returned and filled And when all would act too willfully, strong handed his heart with regret and shame. "Pshaw!" he emissaries, that can sweep the world, cholera, yellow cried in bitterest self-accusation as he wiped away the tears. Silly, full grown child, to weep thus child-"Let us speak without figures, father Thork, and ishiy! And yet she is worthy of these tears; even openly. I would, by all the means in my power, bet- of a life of tears! No, weakling, no; you are not pitying her; you weep and complain over yourself not be a matter of indifference to you. I have the only-and why? For a vague dream that melted away ere you could grasp it. But to have been uni-"Once again, and many times, thank you, sir. ted with that noblest one that ever came from the You have done me great good already, and I will and Creator's hand, to have purified and exalted my life must believe from a good motive, without interest or by hers-was it not desirable? Purified, exalted, hidden aim. Thank you! but I cannot accept more. did I say? Why will you seek to deceive your own understanding, headstrong fool? If this Cecilia had either a prince or a spendthrift. With both of these, the culminating glory of her youth and grace, deprived of all the charms of beauty, would the loveliest qualities of heart and mind have thus enchanted? And when the daily intercourse should have swept nor have I any hidden aims; but I possess large away the magic of her smile and presence; many a year, care and illness following in the train of time can live without being under any obligation to me; have breathed upon the tender, virginal bloom, what there you are freed from evil tongues, from the per- would she then still be for thee? You know not. secutions of brutal men. Have consideration for the But you know that what the intoxication of the senses future of the good young girl, as much as I, the stran- terms truth, the sober reflection calls a falsehood. Only compassion could exert such a power upon me; "So, so ! Compassion! Consideration! Have I will not be ashamed of it. What! only pity? nothheard all sorts of things about the girl and myself? ing more? It is false! Go, then, and, as an honor-Good, I ask not what. I believe in your well-meant able man, give her freedom from all care hereafter, intentions. Would transport us to America at your in her uncle's hut, as elsewhere. Tell her simply, where to write to you, after his death, if she needs. arm-cannot work for you in house and field, and your services. Do this without demanding a return ;

Thus, in his inward struggle ran the current of his thoughts, as he sought to recover his composure too prematurely, was proud of the gained victory. He wrote his address, and sundry directions for Co-"I think, friend Thork, you are prouder than a cilia, so that on the death of her uncle, she could apply to him for further aid. Then he took his dinner "One is proud of that which not every one posess- with his accustomed appetite, and felt thoroughly at

"We can do what we will to do, as soon as we will what we should!" he murmured to himself, as if conquered destiny lay bound at his feet. Then he went to Mr. Barnabas Trolle and paid his bill, conversed cheerfully with the uncongenial ladies of the family; took his leave, and with a buoyant step, retraced his way to the dwelling of the philosophia Tobias Thork.

He was allured by the beauty of a side path, that. leading from the road along the hem of the forcet. had often been observed, but never before visited by him, and he pursued its winding course, thus proving Lyonel turned crimson, and was strongly indig- to himself, as he imagined, his extreme indifference with regard to the hour that was to bring him to the

gar the west the most want to the War of the drawners

edgedier I by 190 dest war and of edge submedier of the control of

presence of Cecilia. He walked along leisurely mid the gleaming lights and the shadows that played over the oaks and beech trees; and he was ponder-ing on the manner of securing the account of the old sergeant's wheresbouts, through the instrumentality of his Paris banker, when suddenly the bushes partial and disclosed the picturesque ruins of St. Catherine's Vale. He heard the rush of the waterfall, and looked around in surprise; he did not seem to awaken from a dream, but to return to one long remembered.

A white goat that looked at him inquisitively, climbed up the summit of a time-worn portion of the masonry. His heart throbbed wildly, and soon he beheld a second, then the third of the little flock, capering on the greensward; then in the shade of the wild overhanging vines he saw the shepherdess seated at her hand embroidery. He remained there for a moment, undecided whether to advance or retreat. But Cecilia had heard his footsteps, and hastily gathering up her work, she advanced blushingly toward him.

"You here?" he said, "I was about to see your uncle, to say my last farewell to both of you."

"He is taking his afternoon nap," she replied with a faitering voice; "we did not expect you so soon; but come, he will be glad to see you."

"Let me linger here a moment. How beautiful is this valley scene! It reminds me of the peaceful world of my Alabama vale. Even such a wreath of forest is there, upborne by the hills, and surmounted by the blue heights of the Alleghanies. Just like this the garden of Nature in the quiet valley, only that in place of the small lake and babbling rivulet there gleams amid ranks of cypress poplars and sugar maples a majestic stream in many a winding. But in my home all is on a larger scale; the colorings of Nature are more gorgeous, the forms of life are manifold, the skies are purer, and man is a freer and a happier being."

" How happy you must be there; and you deserve to be," replied Cecilia, and a sigh trembled on her

"Would that you could live there!" he continued her presence. "Would that you could behold from the balcony of my country-house the glorious world that outspreads to the eye; the plain embellished if he must unite his prayer with hers. with the planters' picturesque homes, environed by shading fruit trees, surrounded with blooming gardens, with fields of corn and rice; following the course of the stream a line of varying hills. If once you were to wander 'neath the shades of the lilacs, magnolias, oranges, and palm-like foliage, the romantic scenery of Maryhall, oh believe me, you would feel no home-sick longing for Saint Catherine's Vale."

"Indeed, Mr. Harlington, you have what you deserve -an earthly Heaven!" she responded as she looked up to him with trustful and smiling eyes.

"You have found the right word! And do youyou not feel a wish to behold this earthly Paradise? How would it be if your uncle could be persuaded to go to America with you? See, I am the owner of a large tract of land that has room sufficient for several hundred families, while here, in over-populated. Europe, there is strife for bread-crumbs. There you both could live a life freed from care, honored and respected; while here you live in poverty, and your days are poisoned by calumny and insult. Cecilia, dear Cecilia! grant me your confidence, more than your suspicious guardian would grant. Speak to him, and if you succeeded in persuading him, then, oh heavenly Father, then yonder earthly heaven would be unfolded in its utmost glory, and I should be the happiest of the blest therein."

She cast down her eyes before the tender sparkling glances of his, and replied:

"You are kind, too kind. Yes, you are good : but more happiness than you bear in your heart. I cannot, I dare not, I will not persuade the good old man to such a voyage. And if he desired to follow you across the sea, it is my duty to advise against it. He would not outlive the fatigue of the transit; his health is more broken than he believes, or than he wishes me to know."

"For that very reason, dear Cecilia, am I so deeply troubled about your future."

"Do not be troubled, kind sir, for probably we shall soon leave this neighborhood. My uncle has told me of a better place for himself and me, and for the disposal of my needlework."

"Good child! but how will it be when he no longer stands by your side? Oh, loving innocence! You know but little of the selfish artfulness of men. I am on the point of departure for my home; even in the far distance I shall think of you, and feel wretched to know you are left without succor, poor and forsaken, persecuted by the merciless prejudices of the world, and unable to come to your rescue. Tranquilize me in this our parting hour, I imp ore you !"

" I-you? tranquilize-I?" she uttered slowly and falteringly while the teardrops sparkled in her eves as if she were the one that most needed consolation at that moment.

"Let us not part from each other, Ceollia, without speaking frankly, heart to heart. Yes, you are a gem to which my soul clings; and to my sorrow I he was beloved; this consciousness was his joy and must leave you. Yet one petition. I, will give you, his misery. He slowly followed the forest path that of their degradation. It signifies a negative satisfacmy address. Promise to write to me when you can no longer endure in this land, amid this people. Then I will return, I will-ray you consent, oh speak, Cecilia!"

She turned weeping aside; Lyonel advancing took her hand and again entreated her to speak.

She breathed a low, trembling "No/" then quickly withdrawing the imprisoned hand, she stepped back and said in a determined tone: "No, never!" as she upraised her brimming eyes to heaven.

Lyonel turned pale; his sentence was spoken. He, stood a while as if stunned, gazing abstractedly before him. Then manly pride to some degree overcame the painfulness of thought.

"Bo be it, then!" he said. "Forewell, Cecilia! I have nothing more to offer; nothing to ask of you." She folded her hands in fervent sadness, and clasped them to her breast; and then, as if urged by the overmastering anguish, she wandered off a few paces. Low sighing murmurs of "Mother, mother ! too much! too much!" burst from her lips. Then in silence she pursued her way, but pausing suddenly, she thoughtfully retraced her steps and stood before him strangely calm and self-possessed. A teardrop yet trembled on the delicate cheek, but her eye was clear with the glow of resolve and feeling. She spoke to him with impressive solemnity:

" Yes, Mr. Harlington, may the whole, world, condemu me, I will be understood by you. You shall behold me as God beholds. Since the day that you came to this valley, you have been my thought, my only one. You were in all my dreams; you are the

object of my dearest prayers. You have made me happier and more wretched than I have ever been. I have often wished I had never met you; but had I not, my life would have remained the same cold and dead life that it was. When you found me I found my tree life for the first time. Enough now; go in peace. God will protect you. Farewell!"

In the bewilderment that seized upon him at this unexpected confession from the lips of the shy maiden, Lyonel could scarcely believe that what he had listened to was not a play of the fancy. He gazed at the inexplicable child in speechless astonishment; all his philosophy came to a sudden

"Cecilia, you love me?" he stammered doubtingly, and stretched forth his arms toward her.

"Do not approach! do not mistake me!" she

cried, and waved him off with a serious gesture. "Not I, you mistake yourself, Cecilia. You sacrifice yourself to a prejudice. America questions not concerning pedigree or station. Give me your hand I am thine own, forever. I offer thee here my hand, as I will before the holy altar of our God!"

"It cannot be," she whispered, shrinking back and trembling. "Be merciful, and do not ever repent those words. I can most joyfully die for you, but I dare not live for you. Therefore-now-my uncle must be awake-go now, sir-I will call my goats-farewell!"

He could say no more; she waved him ber adieu and sped away and was soon lost to sight amid the ruins. He remained as if enchanted to the spot; his soul was tossed in a conflict of bewildering hopes and fears. He felt himself beloved and yet rejected. Was it only enthusiastic gratitude that she mistook for love, or was her hand promised to another?

He could not collect his thoughts for some time At last, as if arousing from a dream, he looked for the vanished maiden. She could not have gone far, for he espied one of the goats amid the trailing mass of the ivy that encircled a portion of the ruins. He hastened in that direction—for he would not part from her without another farewell word. He soon with more emotion than he was willing to exhibit in discovered her. She was kneeling before a broken column, her face buried in her little hands. He dared not disturb her in her devotions, but felt as

In a few moments she arose, and seeking her little flock with her eyes she observed him as he leaned against the time-worn wall. Her lips unclosed as if to speak a friendly word, but they gave forth no sound. He too remained silent and immovable; she regarded him with a deprecating look and said:

"Benevolent sir, you are not angry with me?" He could only shake his head in reply.

"Then I will allow myself a last entreaty. Will ou listen to me? I shall, perhaps, demand more than you are now willing to accord."

With some hesitation he answered: " Ask what you will, it shall be done."

Again the crimson flood rose to her cheeks, and ith a sort of confusion or embarrament she said:

"Then please, return to the hut by the same way you came; but do not tell my uncle that you found to you. I am too troubled --- no, I cannot to day! Oh, if you think well of me, do not refuse me! Only once again, if you possibly can—come to see me again at Whitsuntide?-on the Sunday, for a fow moment! Can you? Will you come, on Whitsun-

As he still hesitated, and in evident sadness, turned away his eye, she cried in alarm, with a vehemence never before exhibited:

"For the sake of Heaven! are you offended with me?" and she would have thrown herself upon her printing a kiss upon her forehead, said:

"I will come, Cecilia!" She rested in his arms, confiding and fearless as the

babe upon its mother's hallowed breast. "Thou, my life! my betrothed! my bride!" he whispered, and she upraised her violet blue eyes, and smiled in angelic serenity. But soon that smile of enrapt blissfulness gave place to an expression of sad and re-awakened painful thought.

"Oh, mother! mother! mother!" she moaned, and glanced appealingly above; then quickly, wildly, she silently to the forest path, fled in the opposite direction, and was soon lost to view amid the green darkness of the beech trees, and with agile springs, overstone and fragment, the lively little bard followed

All this occurred so rapidly, that Lyonel, like a mind. What firm resolve beside such unconquerable timidity! What a conjunction of fearless frankness and extreme reserve! And why did she call with such a piercing accent of sorrow on the departed mother? There was some unhappy secret. She had equested his return; she had a revelation to make to led to the decaying house.

[TO BE CONTINUED.]

Written for the Banner of Light. FREEDOM'S POLAR STAR.

BY LYMAN C. HOWB.

When murky storm-clouds veil the mid-day sky, And lurid lightnings dance upon their van, And trembling thunders echo, from on high, Their mimic chorus through the vaulted span.

What mind but feels a reverential awe, And inly turns to Him who rules the storm, To shield us from all dangers here below, And hold us in his All-protecting arm !

And when the lull of peace waves through the world, And joy sings from every jeweled flower. O, may our feelings to the sun unfold,

Acknowledge Him who made and rules the hour. The storm that chokes our nation in its gloom, Will break before the Sun of Liberty: For God hath spoken from beyond the tomb;

"Sons of the earth, let freedom make you free !" We tremble in the war storm's awful wrath. And feel to trust anew the " Powers that be," Awaiting fate to strew the Martyr's path With flowers of love and Freedom for the free!

But, O, may nations ne'er again forget That God is God, in peace as well as war ! And let this lesson point us, through regret, To hopes that shine in Freedom's Polar Star! Written for the Banker of Light. GREETING.

Come out with your industry, sunny Summer, Burating eich folded bud into a flower, 1 : We're ready now to welcome each new comer, So tinge with radiance each fleeting hour! We will not sigh though you should send a shower-You hold the reine and practice well your power.

Shake up the carpet on fair Nature's heather, And with your brush, touched with the limpid dew. Blend all the hues in unique shades together, And hang o'er all a curtain of deep blue; And for a border, fringe the glassy lake With hazel leaves and crimson bads and brake.

Come on with your industry, shake the branches Trimmed with presuming leaves, all brown and sear, And, like the wee cance a Fairy launches, See them float down the stream, then disappear. They are the cards the old year left at parting-Lay them away-another pack is starting I'

It might be well for you to shake the forest-Ten thousand birds' nests, now of no account, Are in the way (a query for the queerest,) And full as many birds would like to mount To the "same niche," of all the niches best, And build another cunning little nest.

Go on with your industry, and tinge the morning As it comes o'er the east with stealthy tread. With dazzling beauty, that its cheerful warning May not behold one dreamy, sleepy head; No artist, howe'er weird his inspirations, Can paint a halo like your own creations.

You have the power to lessen many a sorrow. (Ah, sorrow springs from right misunderstood!) And though to-day is very bright, to-morrow Should not be selfish with its innate good, But be as one uninterrupted glory. Like those so often pictured in a story.

Come on, come on. your promised breeze is blowing i I see a paling darkne s in the sky, The mocking skuds of snow are melting, going— Just now a little robin twittered by; listen for the fairy steps of Summer ! She comes, she comes, the Floral-wreathed new-comer!

### Original Essay.

THE AGE OF VIRTUE.

BY GEORGE STEARNS. THIRTEENTH PAPER-SECOND SECTION.

THE MARCH OF HUMAN AGES:

THE PROGRESS OF MANKIND. There is no rational warrant for the opinion that Man is about six thousand years old. Profane history does not pretend to authenticate events of an earlier date than the twenty-second century before the Christian era; and sacred history is another name for mythology. Doubtless the biblical statement as to the age of Humanity is as true as the alleged descent of the Race from a single pair miraculously created. The me. I may not see you again to day-but I must present memory of Man embraces but about four thousee you once more. I have yot something to reveal sand years; to which if the period of generic infancy be added, as comprising the ante-historical period which must have been forgotten, it will appear that the generation of the human species, by the copulative agency of bimanous tribes a little less than human, occurred about forty-seven or forty-eight centuries ago. This brute parentage of the human family could have initiated nothing more immediately auspi-

THE AGE OF DESTITUTION.

The Infancy of Man is found, by the method already explained, to cover a period of seven hundred years beginning within the twenty-ninth century B. C. and ending within the twenty-second. It comprises a porknees before him. He prevented her from assuming tion of human experience the history of which has we-no, we are unworthy, incapable of giving you | that posture; he clasped her to his breast, and im | never been written; and since its vivid realities have eluded the memory of mankind, it is impossible to recall them, or bring them to light again by scientific research. But let us not lament the loss of so pitiful a revelation as the brutish life of our primitive ancestry must afford. I indulge in no fancies of pastoral blessedness, such as poets have pictured of the past. I cherish no myths of Eden, such as religionists subsist upon in their idle hours of devotion. Reason suffices to my knowledge that oblivion has engulfed no discoveries of TRUTH, no examples of RIGHT, no attainments of WORTH; for the scale of Progress is never reversed. And no marvel if nothing worth rememwithdrew from his encircling arms, and pointing brance occurred within seven hundred years of the time when Man's sole teachers were soulless cattle. Let us not be curious of the ways of babyhood. Nature, like a true mother, permits no needless exposure of folly. but wisely conceals the folbles of her puny offspring. Who regrets having forgotten the helpless wants, the blind and fruitless endeavors, the freaks of disappointment and fits of passion, and all the unaccountable suddenly sobered inebriate, looked around him to annoyances of life in the cradle? Why, then, incur know where he was. It cost him some time and the disgust which is likely to repay an impertment trouble to arrange and collect his remembrances; peering into the nursery of Humanity? Yet, if we but the contradictions could not be reconciled in his will, let us consider the condition of the first generation. Educated by absolute brutes, or wholly selftaught; ignorant of all arts; furnished with no science: endowed with no language of ideas; gaping spectators of the phenomena of Nature, naked and houseless—it is not strange that the first-born of mankind were improvident, shiftless, indolent, filthy, evererring and often suffering they knew not why. If it him. This in part tended to console him. He knew be said that they were not as wretched as we should be in their predicament, that only completes the picture tion at the expense of that intelligence, taste and moral sensibility which characterize their posterity. and shows how little they excelled the brute species from which they derived the elements of their sensual content. Doubtless.

> "The fool is happy that he knows no more;" and it is only in this compassionate sense that we are able to congratulate the primal generation of mankind on their disposition to appreciate the bliss of igno-

> The social state inaugurated by such a beginning with such materials, is negatively designated by the term Anarchiem. There was no political head, and no tribunal of conventional justice. "Every man did what was right in his own eyes," if he was able. This was the only question of wish or will. Of course might was always right. For several centuries society was as harmonious, perhaps, as that of any species of gregarious animals. But after mankind had profited somewhat by the experience of successive generations: when they had learned the uses of things to some extent. and grown mindful of the contingencies of a competence, they became provident and also covetous; and thus the dread of penury and starvation, and the consequent inordinate pursuit of wealth, impelled the strong to overpower the weak so generally and continuously as to give birth to a new order of social relations, which I shall denominate Foudalism, or

THE AGE OF VIOLENCE. The Childhood of Humanity filled a period of seven hundred years between the twenty second and fifteenth centuries B. C. The epoch of its commencement was signalized by the first predatory incursion of "the Shepherd Kings" upon the aboriginal inhabitants of Egypt; the prime event of genuine history, which was

repeated several times in the course of this era. who were everywhere hostile to each other. Some of the people that day about three thousand men." these vagrant banditti, in their eccentric rambles. So it often happened; for this Jehovah was "a icaltransgressed the precincts of their native climes, and ous god," and withal very irritable. His anger was being surprised by the exigencies of arctic cold and persistent as well as exorbitant in its exactions. darkness, were transformed into ferocious anthropo. Seven nations in the land of Canaan were extermin. phagites. Those of happier fortune, whose circum. stances favored human development, were first in more men, women and children than were sacrificed clined to locate. But for these, for several weary cen. upon all the altars of Gentile Superstition. Christian turies, there was no safety. At the bidding of con. prejudice virtually ignores these historic characterisstant apprehension, and as the first expedient of self defense, huge walls encircled every little city. But with the better-natured God of Christendom. But these were brief impediments to a determined foe, whose battering rams demolished the strongest fortifi. Reason, it is clear that all descriptions of the Supreme cations of stone that human ingenuity was then able Being apply to human conception, and not to Divine to construct. At length the unhappy experiences of Character. God is the same to all nations, though it this precarious social state, suggested a better notion may be that no two have conceived him alike. The of political economy. The feudal system was now extended from the members of a single tribe to a confed. only by a principle which consociates him with Jueration of tribes. Though Amphyction is the first piter, Baal and all other bad portraits of the God of named in history who adopted this policy, by estab. Nature. lishing the council of chieftains which bears his name, probably, it was applied to an inferior extent, in inas the fee of protection from nomadic foes.

Let us not imagine that those ancient robbers were effect, and innocence is as aboriginal as ignorance. For the same reason it is impossible to remain guilt less without reformation. But this is the worthy child rigid father of remorse. And since it is not in human lized by the term Sacerdotaliem. or

THE AGE OF DEVOTION. The period of Man's Youth was the seven hundred

years embraced by the fifteenth and eighth conturies B. C. It was the era of supposititious theocracy, when every chieftain professed a divine commission, and every law was confirmed by an oracle. The epoch of Man as are the religious opinions and formularies of its initiation may have been slightly diversified, ac ccording to the unequal degrees of national development; though it is generally opined that the abortive attempt of untaught curiosity to explain the building of a hundred temples to the deities of phenomena of Nature-a psychical projection of all Egypt by Sesostria, was nearly synchronal with the thoughts and feelings, loves and hates, hopes and the marvelous debut of Moses, and the triumphant fears, and wants and wishes of Man's teeming, but exode of the Jews under the auspices of Jehovah. uncultured brain. Of course it was destined to be su-The sacerdotal polity of Sesostris was prolonged, with perseded by human progress and the scientific products no essential change, until the subjugation of Egypt by the Ethiopian Sabacus (B.C. 770), which event marked the political death of that nation. The so-called Hebrew Theoracy, with all its protean forms of human administration, first, by the adopted son of Thermutis on the minds of a few, that the gods were nothing but and his consecrated successor, the pretended plenipo. the deffied attributes of Human Nature; and that all tentiaries of God Almighty; then by an irregular and the mighty works which they had been supposed to accidental succession of judges, in whose hands the or achieve, had really been wrought by men. This acles of Jehovah were often exchanged for those of the thought was the germ of Ambition - the basic principle less pretending gods of their Heathen neighbors; and of a higher social state which which is fitly named finally by Saul and the fickle dynasty of David, sport. Monarchiem, or ing the insignia of "the Lord's anointed," yet always colluding with the prophets of Baal, Ashtaroth confusion of Ahaz, king of Judah, who devoted all the gods and goddesses were as numerous and various as the thoughts and whims of juvenile mankind.

These divinities of all imaginable ranks were esteem ed and reverenced with as much diversity as characterized their imputed powers and the tendency of their after permanent good; while the gods and goddesses luptas, were adorable only in seasons of phrenzied all, the Supreme Deity swayed his sovereign sceptre, commanding universal and perpetual homage as the compellated, in accordance with the diverse dialects of as a Divine prefiguration of the Age of Authority. mankind, he was the Jehovah of Jewry, the Jupiter of Latium, the Osiris of Egypt, the Belus of old Babylon, and the Ammon, the Baal and the Moloch of less prominent ethnicisms. This is evident from the fact that ing all doubts, or pretending to decide any question. all these divine appellations are somehow identified of its vaticinal importance, I regard its description of with the worship of the sun, as the common symbol of the rise and progress of Monarchism as the most graphic the Supreme being. If Jehovah and Jupiter are in any that I have ever seen. In this purported prophecy better repute with modern religionists than their out. all the kingdoms of the world, from first to last, are landish peers; or, to word my thought more literally, conjoined and symbolized as one arbitrary power, by if the Hebrew, Grecian and Roman appellations of the the statue of a man with a golden head, silver arms Most High seem more apposite, expressive and cupho- and breast, brazen belly and thighs, iron legs, and nious than those of more ancient Heathendom, it is feet of iron mixed with clay. In the vision of Nebumostly because the doctors of literature and religion in chadnezzar "a stone was out out without hands. Christendom have classicalized the idolatry of Greece which smote the image upon its feet that were of iron and Rome, and sacredized, or christened, that of .. the and clay, and brake them to pieces. Then were the Holy Land." For it is little credit to Jupiter to say that his altars, unlike those of the same Delty with other names, were never stained with human gore; when we consider that his cleverest worshipers were not re- that no place was found for them; and the stone that strained from immolating their human neighbors, and smote the image became a great mountain, and filled sometimes even their own children, to his invisible the whole Earth." an week sub regents, such as Saturn and Diana. And any Christian ought to be dumbfounded to think of Jehovah as God, without forgetting the sacrifice of Jephtha's daughter, and the fortuitous escape of young king af Babylon was told: Issae from the fate of a burnt offering, to this same

typested several times in the course of this care. The payment of the own the day the circumstances of this the written that the own the day the dependence of the was more blood thirsty at times than Banfor Moloch; been a roving clan, subsisting wholly by plunder. It is not likely that they were the first to choose this rigitim, and rately demanded a hetacomb, the sudden Piratical way of living; but rather that they became wrath of Jehovah was never to be appeared but with the most formidable embodiment of the selfish spirit of the slaughter of thousands. When Aaron made a gold. the age which produced them. They were chief of en calf and called the people to worship it, the greater the strong that ravaged the weak; but there is no rea- god of Hebrew fancy became so enraged that he was son to suppose the latter had no heart to retaliate, or about to consume them all, but was dissuaded by a dewould have been less unjust or cruel with an exchange of vice of Moses, who commanded the priests of Jehovah power. The Hyksos were less prominent after their first to .. put every man his sword by his side, and go in expulsion from Egypt by Thontmosis, about the middle and out from gate to gate throughout the camp, and of this era, when many other pillaging hordes showed slay every man his brother, and every man his comthemselves. Thus the world was peopled with nomads | panion, and every man his neighbor. And there fell of

ated at his command, which caused the butchery of tics of a rude idol, and makes the God of the Jews one without this prejudice, and with a due exercise of faults of Jehovah are therefore quite excusable, but The mode of worshiping the patriarchal gods was

uniformly sacrificial, and the ritual was very similar stances less permanent, centuries before. Feudalism for all nations. Except on the rare occasions of pubwas consummated by the general acceptance of this lic calamity and distress, when superstition overpolitical expedient, which was well exemplified in the wrought the popular mind, or when the votaries reign of Sesostris, who, in the fifteenth century B. C., wished to purchase a divine favoritism, the patron liberated Egypt from the last inroad of the Shepherd god of every nation seems to have been satisfied with Kings, and levied tributes upon seven foreign cities, regular oblations of kine, sheep, goats and other domestic fatlings, with flour, oil, fruits and suitable libations of wine; or, in shorter terms, they required any more wicked than people who like a good bargain only such esculents and beverages as made the good now-a-days. Atrocious as their conduct appears to us, living of priests. This suggests a very sensible motive it was neither more nor less than the puerile working to divine worship, so far as its chief agents were conof self-love-the earnest endeavor of undeveloped Hu. cerned. But to penetrate the character of the more man Nature, unrestrained by Authority, and unguided | numerous gulls of Priestcraft, is to discover only the by Intelligence and Moral Sussion, to help itself. Their most selfish and sensual impulses to carnal devotions. bloodiest deeds to this end were as free from malice For selfishness, the basic principle of the previous and unrebuked by guilt, as the slaughter of animals Age of Violence, was not superseded, but seconded as for the larder of human appetite to-day. 1 mean to well as modified, by Superstition. No man ever made say that this was the mental condition of the first de- a ein offering without a sense of guilt; and the device spoilers of their brethren. For guilt is a climacteric of atonement was made expressly to exonerate the wrong-doer from the fear of retribution and the duty of reparation. No other incentive to sacrifice was possible to one who did not wish to monopolize some of repentance, just as intelligence of wrong is the speciality of the divine favor; in the spirit of Mammon serving Jacob, when he pledged his word to the blearnature to stop growing, no sin of ignorance can always eyed god of special benefactions, saying, .. Of all that escape detection. Moreover, when wrong is once dis- thou shalt give me, I will surely give a tenth to thee;" or covered, right is proposed; and with due repentance, after the mercenary policy of Jephtha, who, presuming reparation is fully purposed. Then the desire to amend | too much of Providence or too little of Chance, vowed exceeds all sense of duty. But this is not always to Jehovah: "If thou wilt without fail deliver the possible. It was not with our feudal ancestors, when | children of Ammon into my hands, then it shall be they had grown to a consciousness of guilt. What that whatsoever cometh forth of the doors of my house then was to be done? Just what we call Superstition; to meet me, when I return in peace from the children vet none the less what we would in such a case-sacri- of Ammon, shall surely be the Lord's, and I will offer fice, though the manner of the religious act must often it up for a burnt offering;" or in the vein of moral vary. Thus a new principle of action was evolved, as suasion discovered by Ahaz, king of Judah, when he the basis of a new social state, which is faintly symbol said in justification of his devotion to foreign idols, Because the gods of the kings of Syria help them, therefore will I sacrifice to them, that they may help me."

Such is the universal principle of Devotion. There is no love of Truth, no purpose of Reformation, no virtue in it. Nevertheless, this polytheismic idolatry was as natural and pertinent to the juvenile age of later generations to their larger developments of mind. It was Fancy's rationale of the sensible Universe-the of experience.

Mankind were slow to learn that Sacerdotalism did n't pay-that Polytheism was a pitiful hoax. Yet, after the lingering lapse of centuries, the truth glimmered

THE AGE OF AUTHORITY.

The Manhood of Man is a period of twenty-eight hunand Moloch; this externally fluctuating government dred years, commencing within the eighth century of the children of Israel, from the epoch of their eman- B. C., and terminating within the twenty-first A. D. cipation by Moses to the captivity of the Ten Tribes | The epoch of its commencement is not well defined in by Shalmaneser (721 B. C.), soon after the idolatrous written history, unless we accept as its exponent the establishment of the Olympian Era, 776 B. C., when sacred garniture of the temple to the auriferous use of Pastime was substituted for Devotion, and the most adsubsidizing the kingly power of Tiglath Pilezer, in vanced nations turned from worshiping the gods to place of the evanescent prestige of Divine favor, was crowning their heroes. The birth of Monarchism was essentially one and the same. It was eacerdotal from very nearly coincident with that of the vogue of athbeginning to end. The same is true of the social state lettic games, as the conventional medium of popularity of Greece, Carthage, Phonicia and all minor nations and political power. For a little attention to ancient of this era, as universal history and mythology conspire history, uncertain and contradictory as its writers are to demonstrate. None was without its oracle, and on some important points, will satisfy the reader that the second Assyrian empire was the first real monarchy; since Sarnanapalus, the last nominal king of the so-called first empire of Assyria, was the first earthly monarch who set at naught all religious pretenses, and attempted to reign in his own name and influence over the affairs of this lower world. The di. authority. But the king died without terminating his vine patrons of health, wealth, national peace, and struggle with Priestcraft, which was renewed and cartemporal prosperity, were ever dear to the worthy ried to a successful issue by his son and successor heart of man, and reverently cherished by the seekers | Pul, who humbled the priestly arrogance of Belesis, and thus became the founder of the second Assyrian. of sensual joys, like Bacchus, Venus, Comus and Vo- or more properly the first absolute monarchy. He was succeeded by Tiglath-Pilezer, 747 B. C., and after him passion excited by carnal indulgence. But high over by Shalmanezer, Sennacherib, Ezzarhaddon, Saosduchin, Nabopolassar, and lastly Nebuchadnezzarthe golden head" of the notable image in his own Juvana Pater of younger gods and men. Being variously unique vision, which the prophet Daniel interpreted

Without pinning my faith on the Book of Daniel as an infallible prophecy. I can not ignore its general harmony with profane history; and without dismissfron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away

This vision, if a verity, was interpreted by oracular teachers in the spirit-world, misnamed othe God of Heaven" by Daniel, through whose mediumship the

"Thou art this head of gold. And after thee shall

old.

ater

Was

de.

Vah

o in

and

W84

ons.

vin.

y of

iced

tian

eris.

one

But

e of

eme

vine

h it

The

but

Ju-

of

ap-

ries

with

: do-

e li-

ired

bòoz

tive

ons.

ious

:d 88

nade

vice

duty

WAS

mon

lear-

that

''' or

ning

wed

the

ll be

dren

offer

ıoral

n hô

dols.

here

latry

ge of

-the

n the

f all

s and

. but e su-

at all

This

hun-

t the

when

t ad-

ds to

ath.

arity

cient

e are

that

ng of

pre

and e

g his

i car-

lesis,

rian,

WAS r him

-80a

OWN

iel as

neral

miss

tion

on of

are

ı, by

and

nds.

é tho

oken sum

WAY

illed

the

arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the Earth. And the fourth kingdom shall be strong the Age of Reason in all its natural glory—in all those features by which it excels and triumphs over the dy-things; and as fron that breaketh, all these ing Age of Authority. Yet, at the risk of being called shall W wreak in pieces and bruise. And whereas thou visionary, I shall venture to say that amid the consawest the feet and toes part of potter's clay and part stant evolutions of truth, mankind will learn not only of iron, the kingdom shall be divided; but there shall the art of ruling well, but how to educate the ruled. be in it of the strength of the iron, forasmuch as thou how to propagate the species for Virtue's sake, and sawest the iron mixed with miry clay. And as the how to to be always healthy. A new motive-power toes of the feet were part of iron and part of clay; so will be discovered, to assume the present functions of the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men; aptitudes. With the new motory agent zrial navigabut they shall not cleave one to another, even as iron | tion will become safe, and locomotion in general will is not mixed with clay. And in the days of these kings be facilitated beyond the most flattering anticipations shall the God of Heaven set up a kingdom which shall of recent experimenters to this end. A substitute for never be destroyed; and the kingdom shall not be left to the present art of printing, so as to dispense with the other people. It shall break in pieces and consume labor of type-setting, is also probable. And one of all these kingdoms, and it shall stand forever; foras | many important ultimations of combined intelligence, much as thou sawcat that the stone was cut out of the | will be the application of Espy's theory to a general mountain without hands, and that it brake in pleces control of the weather, so that the farmer's grounds the iron, the brass, the silver and the gold. The great God hath made known to the king what shall come to kept in his winter quarters. Moreover, psychometers, pass hereafter; and the dream is certain and the interpretation thereof sure."

The revolutions of political power, from the reign of Nebuchsdnezzar to the present day, have tallied so per- ing with the novel and superb developments of Gefectly with the symbolic mutations of the king's vision | nius and Talent. as interpreted by Daniel, that their correlation has never been disputed. To this consonance, even disbe. lievers in the gift of prophecy have generally testified, by the avowed suspicion that the scriptural symbolism that every reasonable optative is an earnest of reality; it is of later date than the events which it seems to prefigure. Whether this suspicion be just or not, is of no sire. an impossibility; and everything possible and deconsequence to me in the present case. I employ the sirable being to Man attainable. Did not Jesus say predictive scriptures merely as a bold expression of his. truly: "Every one that asketh, receiveth; and he thattory. The grotesque image of Monarchiem in the die. seeketh. findeth'? tion of sacred literature, aptly represents the successive rise and fall of the four universal empires of pro. perfection. Man, like another Moses, will ascend the fane history-Assyria, Medo-Persia, Greece and Rome, as well as the subdivision of the last, in correspondence | commanding summit the loftier brow of Mount Justice, with the toes of the visional statue, finto ten minor king. as the goal of another pilgrimage to the land of a hodoms.

. The Assyrian empire was divided in the sixth century B. C., becoming at first the property of the Medes and Persians, but soon after that of Persia alone. Two hundred years later the same dominion played into the hands of Greece, and in the first century, A. D., into this harmonious marriage, VIRTUE will be born. those of Rome. This strongest of all monarchies maintained her iron rule as "mistress of the world," for about three hundred years, when her sceptre was broken and her territory divided into two empires, called the Eastern and Western, to be apparently torn to pieces between the fourth and tenth centuries of our era by barbarous competitors for the crown of despotic power, whose antitypical toes nevertheless began to appear in the eleventh century as now extant in Britain, France, Spain, Portugal, Italy, Turkey, Russia, Prussia, Austria and Sweden.

Thus Monarchism appears to have nearly had its day. The antitype of its prophetic image is complete. and the stone of the prophetic vision "cut out of the mountain without hands," began to smite its giant antagonist upon the feet before the days of Luther. Huss, or Wickliffe, as long ago at least as 1215, when the people of England railled as one man, and compelled their would-be tyrant, John, to sign the great charter, as an effective curb of royal domination. This popular smiting has continued ever since, with unremitted earnestness and improving directness of stroke, to the occasional honor of such names as Bruce, Wallace, Washington, Lafayette, Kosciusko, Kossuth, and Garibaldi. But the work of this mighty stone is before it; its smiting has but just begun. Yet I know it in every age of humanitary progress, which approxipotism is complete; for the name of this mighty stone is LIBERTY.

The Age of Authority will soon have passed away. The most advanced minds have been for some time interiorly impressed with being on the verge of a new era; and to-day the indications of its approach are cognoscible to ordinary observers. The accelerated growth of humanity in the last fifty years ; the surprising evolutions of science; the suddenly sequential creation of new arts and implements of wealth, culture and enjoyoutside of the institutions of Church and State; the growing spirit of inquiry, and the coëqual relaxation by consuming forms of the property of the institutions of Church and State; the growing spirit of inquiry, and the coëqual relaxation by consuming forms and the coefficient of the coefficient growing spirit of inquiry, and the coëqual relaxation of authority, touching the sacred purlieus of mystery; the present freedom of the truth-telling Tongue and Press, as compared with the arbitrary constraints of both, in audd lang some; the startling rumors of impen. both, in auld lang syne; the startling rumors of impending revolution, which seem to threaten all the principalities of the civilized world more clandestinely, but not less sternly, than our own Republic; and even the the mind of ignorance. When this "mystery of God terrors of old fogyism, as manifest in the ridiculous is finished," as it will be in the approaching Age of plaints of obstreperous caballers and the increased conservatism of sectarian zealots, confronted by the youthful prowess of Liberty; all these quick phenomena of in which there is neither mystery nor miracle. human progress signify that the rampant carle, Ambition, is about to be rationalized, as the ruling genius of telligence, so will the Kingdom of Heaven be unfolded a better social state than our convenient world has ever of Time, I look for that to verify the fairest ideal of acterized by the universal acceptance, in heart and in Republicanism, or

THE AGE OF REASON.

The Mindhood of Man is a period of not less than seven hundred years, and probably not more than twentyone hundred, extending from the twenty-first century, A. D., to the unknown epoch of his MORAL MATURITY. The beginning of this rational era will be signalized by the institution of the Cosmopolitan Republic, or a federal union of all the popular governments by which the arbitrary powers of the civilized world will have been displaced, confirmed by a central congress for international legislation and judicature. I say this as the verdict of Reason, deduced from experience; for it is be any occasion to authenticate it by a public proclanow rationally evident that Republicanism-I mean the | mation, or personal professions; because every man principle of representative government, and not its imperfect exemplification by any party that has yet appeared, is the only possible mode of a permanent and

progressive polity. The introduction of this era will also be characterized by the utter extinction of Authority-the demistake an ipse dixit of obscure antiquity for a demon stration, nor think to establish a moral position by any "thus-saith-the-Lord" of implicit faith. Every sect will throw away its creed, and cease from ecclenow so sweet to the lips, will be bitter in the belly of liest anticipations of "the Beautiful Hereafter." Priestcraft; the alphabet will explain the Christ crossrow; the Crosier will stoop to the Pen; the Cross will give place to the Balancer; the Pulpit will bow to the Earth decline. For ere this planet dies, as die it must, Rostrum; and every steeple in Churchdom will tell like all its perishing products, angels will walk with of a Lyceum of Natural Philosophy, with no injunc. Heaven aspiring mortals, and talk of higher worlds tions upon skeptical tongues, and no condescension to and fairer cons than earthly eyes have seen or human conservative ears. To prove your point—to say what you know—to learn what is Truth, will become the or- trial ages will go the way of its storied predecessors, der of the day. Then the pulssant stone in the vision of old prophecy, by whose incessant smitings the huge image of Despotism shall have been ground to powder in a sphere all spiritual, too super-earthly for my pen and given to the winds of Revolution, will itself be. to describe. come a great mountain of humanized ambition, filling the whole Earth with Liberty; for in proportion to his discovery of Truth will Man be free. And then will the kingdom of God have come; that is, to the human understanding-the only way in which it can ever come: since God has always ruled the world, though many of his creatures are yet to recognize his Sovereign Pres. in office, a wag wrote on his back, "widened at the

Sold a country for the Santherson of the Albania

It would require a larger inspiration of intelligence than I am conscious of being favored with, to depict features by which it excels and triumphs over the dysteam; which element will be superseded in its accustomed labors only to fulfill new revelations of its utile may have due sunshine and rain, and Jack Frost be seers, and rare characters of every description, will be greatly multiplied in this era, and many arts and sciences not yet dreamed of will be born, in keep-

Some of these rational predictions will be likely to pass with the reader for eccentric speculations; and yet they are all supported by the transcendental axiom being impossible to conceive, and at the same time de-

Yet the Age of Reason will not be that of human Pisgah of mundane intelligence only to hail from its lier and happier promise. Wisdom will be the harbinger of Rectitude, for

Right is an angel of so heavenly mien

As to be worshiped needs only be seen. Truth and Right will therefore kiss each other; and of The spirit of Liberty will thus be moralized, or converted to Justice, and Republicanism will pass away. resigning all its glory to Individualism, or

THE AGE OF VIRTUE.

The Hearthood of Humanity is a period of generic human progress, as yet but indefinitely conceived as extending from the epoch of Man's moral to that of his spiritual maturity. It is separated from the present Age of Authority by the whole Age of Reason, the duration of which outreaches the present ken of rational discernment. From the foregoing exposition it appears that the Age of Virtue cannot be much nearer to us than a thousand years to come, and may be several thousand away. This is no discouraging thought, however, when coupled with any reasonable notion of the intervening era which is to reveal "the Kingdom of God." To enter at once "the Kingdom of Heaven," may seem desirable to impulsive aspiration; but to sober reflection it were as unnatural, if not as unwelcome, to leap over the untold advantages and unrealized enjoyments of the exalted Age of Reason, as to skip from Childhood to Manhood and miss all the unique pleasures and beneficial experiences of Youth. Doubtless every stage of life is necessary to the ultimation of individual character; while the social state mates as nearly to perfection as the aggregate of its own elements will admit, is the best School of Humanity—is better adapted to the development of Human Nature than any other; and probably is the most congenial, certainly the most edifying, to every growing soul. To fanatical religionists it may seem possible to jump from the Devil's frying pan into the infernal fire of annihilation, or be snatched .. in a moment, in the twinkling of an eye." from the vanities of Earth to the glittering joys of Paradise. But Reason has nothing to do with such fancies, and Nature presents no among his creatures, that God himself can act upon human spirits, so as to convert the world. He "moves in a mysterious way his wonders to perform," only in Reason, his Kingdom will be identified with Nature,

As the Kingdom of God is to unfold in human Inin human Righteousness. The beginning of this most blessed era in the earthly career of Man, will be charprominent maxims-

> BESIST NOT EVIL; and,

DO AS YOU WOULD BE DONE BY:

which precepts co-ordinate with the central ideas in the Religion of Nature and Reason, the former being deduced from the Fatherhood of God, and the latter from the Brotherhood of Man. This happy conversion of the world will not be the result of any conventional resolution, or concert of prayer, but of the natural development of Man's moral nature. Nor will there will be seer enough to know his neighbor, and this last Reformation will be so general and thorough as to leave no examples of hypocricy or jealousy.

A prime effect of this reign of Righteousness, will be Social Order, independent of legislation. Every man and woman being wise and good enough to do basement of every theory, and the dissolution of every right, the wretched progeny of ill birth and bad traininstitution which is not founded in Nature as inter. ing will become extinct, and all partial evil will dispreted by Reason. It will announce "The Day of appear in the prevalence of universal Good. The re-Judgment" to all mankind. In that day nobody will sponsibility of Self-Government being thus generally assumed, civil government will be uscless and Republicanism will be out-grown, or resolved into Individualism. In such a state of society there can be no hindrance to Freedom, no disturbance of Peace, no siastical ordinances; for the rationalized mind will danger of want and no uncertainty of Competence; call the religion of Christendom idolatry: The sacred while the bliss of Communion in a world of full-grown books of all devotions will then be opened; the Bible, and pure-natured Individuals, must transcend our live-

> This heavenly age will last till the central fire of our globe is wasted, and the fecund powers of Mother down the abyss of Time; to be succeeded by a still brighter era-The Age of Harmony, in a life all spirit,

Thus the mountains of Progression Man is climbing, will be climbing, Through the lapse of mortal ages, Through the seeming March of Ages.

An alderman, having grown enormously fat while expense of the corporation."

differ to insulated

BORROBOOLA GHA.

A stranger preached last Sunday, And crowds of people came To hear a two hour sermon With a barbarous sounding name; 'T was all about some heathers, Thousands of miles afar, Who live in a land of darkness, Called " Borroboola Gha."

Bo well their wants he pictured That when the plates were passed, Each list'ner felt his pockets, And goodly sums were cast; For all must lend a shoulder To push the rolling car That carries light and comfort

That night their wants and sorrows Lay heavy on my soul, And deep in meditation, I took my morning-stroll;
Till something caught my mantle
With eager grasp and wild,
And looking down in wonder,

To " Borroboola Cha."

I saw a little child-

A pale and puny creature, In rage and dirt forlorn What could she want? I questioned, Impatient to be gone.
With trembling voice she answered,
"We live just down the street, And mamma, she's a-dyin' And we've nothing left to cat."

Down in a wretched basement, With mould upon the walls, Through whose half-buried windows God's sunlight never falls; Where cold, and want, and hunger Crouched near her as she lay, I found a fellow-creature Gasping her life away.

A chair, a broken table,
A bed of dirty straw,
A hearth all dark and cheerless... But these I scarcely saw;
For the monnful sight before me,
The sad and sickening show—
Oh! never had I pictured A scene so full of woe.

The famished and the naked The babes that pine for bread,
The squalid group that huddled
Around the dying bed—
All this distress and sorrow Should be in lands afar.
Was I suddenly transported
To "Borroboola Gha?"

Ah, lo! the poor and wretched Were close behind the door. And I had passed them heedless A thousand times before. Alas! for the cold and hungry. That meet me every day.
While all my tears were given
To the suffering far away!

There's work enough for Christians In distant lands, we know, Our Lord commands his servants
Through all the world to go,
Not only for the heathen,
This was the charge to them:
"Go, preach the Word, beginning
First at Jerusalem."

O Christian! God has promised, Who e'er to thee has given A cup of pure cold water, Shall find reward in Heaven. Would you secure the blessing. You need not seek it far: You'll find in yonder hovel
A "Borroboola Gha."

THE AGE OF THE WORLD.

Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 13, 1862.

Reported for the Banner of Light.

INVOCATION.

Supreme Ruler, thou who hast known no time past, and wilt know no time forever, but who art eternity. Jehovah, we adore and praise thy name. Our hearts, like the universe itself, are overflowing with praise, and as the sun, radiant with light and refulgence, pours out its tide of light upon the universe, giving it splendor and beauty, so thy love fills all our hearts with gratitude and praise. God, thy presence and power pervade us as the life of creation, or as light and harmony and music fill all the atmosphere of space. We praise thee that thou art God, and that life itself is evidence of thy divinity; but when we tread upon the sauctuary of that temple reared by thee, and approach the altar and sanctuary of thy devotion, we know not what words or thoughts to employ in praising thee; but this thou knowest, that every heart which lives in the consciousness of being can but know and acknowledge thee as God, and throughout all these worlds that deck all space, thou Supreme Ruler, thou who hast known no time past throughout all these worlds that deck all space, thou Hugh Miller, who, in making the sacred traditions still dost hear the reverberation of thine own voice, clastic, caused his own brain almost to be exhausted. and feel the throbbing, pulsating life of thine own be-ing. God, receive our prayers, grant that we may six periods in the carth's development, and extended know more of thee, and that thy children here assemble them over thousands of years, each being an era when know more of thee, and that thy children here assen-bled, even though they be but atoms in the infinite universe of matter, are each the special object of thy care, and that each thought of the human soul, each cause the six days to extend over a sufficient length as piration toward take, is received and acknowledged at thy throne. Oh God, bless thou thy children with the consciousness of thy presence; may they feel thy all pervading power and life; may each soul here acknowledge with gratitude thy blessings and providence, and when they ask thee for favors, may they know, oh God, that in thy bounteous love they are allowed wheat wad and that thing infinite mercy and and unceasing praises, forevermore.

Our subject, on this occasion, is the Age of the World. It may be necessary for us to explain that, last Sunday evening, we called attention to the subject of creation, in which we stated, as our opinion, comparing various theories, that there never could have been a time when the universe, as a whole, was created, but that, at all times, as well the present moment as heretofore, creation is continually being made, and the universe is simply undergoing an infinite variety of changes, which always constituted, and always will constitute, the process of creation. In connection with this subject, and more immediately interesting the inhabitants of earth, is that of the age of

no time. If we suppose a material body in space, without motion, there would be no process by which any person, on that body, could measure time. Past, present and future would to him be one eternal now. Therefore, it is only in connection with motion that time is measured at all. And as motion applies strictly to material substances, time is a relative term, used to signify the period during which motion transpires; as, for instance, the earth revolves on its own axis once in twenty-four hours, or a day and a night; around the sun once in a year, or during a period of three hundred and sixty five days; now the only way this is arrived at is from the fact that the sun is seen at certain hours, varying according to the seasons, in the morn-ing, and seems to disappear in the evening. This gave rise to the ancient belief that the sun itself rose and set, instead of which the earth revolves, and there-by changes its position in reference to that luminary.

position in reference to the sun. producing variations
of temperature, &c. All this is owing to motion, and
without motion there would be no measure of time, no
who shall say that earth, which reveals such antiquity without motion there would be no measure of time, no day or night, or change of seasons—nothing to mark the lapse of time; all would be eternal. These propositions admitted, the question becomes simple and plain enough—that is, how many revolutions has the earth made upon its axis, and around the aun?—this giving definitively the period of time in which the earth has been created. Now, these revolutions occur regularly, constantly, consecutively, producing the various modifications spoken of; but no means have yet been discovered by science, revelation; or any belief, which has led to an understanding of how long what it now is fror by a process slow, but sure, it may various modifications aposed of but no means have yet been discovered by science, revelation; or any belief, which has led to an understanding of how long the earth has existed. Theologians have endeavored to maintain the statement of the Old Testament, that the earth is but a little more than six thousand, years of the infinite variety of the Divine nature, although

old, and that, in the period of a few thousand more years it will be destroyed, and some even go so far as to assert that the end of the world is very near, and

its immediate destruction imminent.

The theories entertained on the subject by various theologians, and engrafted in many beliefs, and even in universities, and heralded forth from pulpit and rostrum, are, however, brought to a standaill by the discoveries of science, under the name of scology, and instead of the few thousands of years which have been believed to measure the age of the world, it has been discovered that there exist in the soil and strata of the earth, evidences of a vast number of thousands of the earth, evidences of a vast number of thousands of years far anterior to the supposed croation; and that, instead of creation having been effected almost instantaneously, it is positively going on, and that many thousands of centuries have passed away since earth had a beginning. No man of science, however profound, ventures to affirm how many thousands of years it has existed. It is not our purpose to do so, for we frankly admit we do not know. We say that the earth, instead of having existed for a limited number of years, has been positively ascertained to have existed for an immense number of ages beyond all computation—nay, startling, perhaps, as it may sound, never commenced at all i The universe of matter must have been coeval with the universe of mind, and it is an affirmative proposition, sustained by argument, that the firmative proposition, sustained by argument, that the earth never had a beginning, was not created as a whole, and, consequently, can never cease to be. But to return to our legitimate sphere of argument.

We will attempt to show that not only is the theological view of the end of the world incorrect, but even geology falls very far short of our requirements on this subject. History, outside of the Bible, gives evidence that, instead of the earth having been created only six thousand years ago, there now exist nations who can trace back their annals for sixteen thousand or twenty thousand years, as, for instance, the Chinese and Indians. This effectually disposes of the idea that the earth was created only six thousand years ago, and, so far, removes the theological obstructions in the way.

Moreover, there are on the earth's surface other evidences in the shape of monuments, remains of vast ed-ifices, which must have required certainly almost aix thousand years for their construction. Geology is the key which unlocks the mystery, and which, with a key which unlocks the mystery, and which, with a few simple propositions, leads to a new realm for investigation. We notice upon the earth's surface, landmarks, by which the wild man, the natives of the forest, are accustomed to judge of the age of forest trees, viz., by the layers of stratification which they contain. Thus, if the tree be one hundred years old, it will present evidences of one hundred years old, it will present evidences of one hundred new layers one above another, till the centre is reached. This is one of the external evidences.

Upon the same principle can we remove the external surface of the carth, which is composed of a variety of substances, sandstone, granite, mountains, rocks, rivers and trees. Having removed the external surface of vegetation, we observe another; may be, a combination, an upheaval, evidences of turmoil, succeeded by a calm; mountains piled majestically, their tops crowned with never melting ice, and valleys teaming with vegetation; rocks heaped in vast masses, layers of iron, gold, silver; may be, perchance, of coal, all in one vast mass. Geologists understand these indications

Carrying our survey still deeper. we find that while upon the surface there seems to be superficial harmony, beneath, there are certain layers—these in geological parlance called stratification. These are composed of different kinds of soil, which represent various periods, or systems, of the geological era, and by comparison with portions beneath the surface, we find they correspond, and they are believed to correspond with certain periods in the carth's development.

For example, each, like the silurian or carboniferous strata, represents a certain period in the earth's history, and shows that, according to the deposits therein, which give evidence of large remains of animals, it was certainly further remote than any historic epoch, for fossil remains are found of animals not known even to tradition, of fishes, upon dry land, where there has been no water within the remem-brance of history. These various stratifications number six, and represent the various geologic periods of what is supposed to compose the earth's crust. These, in their successive periods, require for the conception of each period, before the time for vegetation, at least twelve thousand, and sometimes twenty thousand years, showing by what slow and gradual processes Nature develops her productions; and when we arrive at where animated nature is visible, we find, instead of animals now prevalent, or known to history, as having been formerly prevalent, monsters, immense and gigantic in size, unknown to history, unheard of by naturalists. Consequently, it is inferred that not only must there have been time for earth to advance to a condition fitted to receive animals, but for the latter to live, die and disappear from earth's surface, making a paried for more remote than six thousand

care, and that each thought of the human soul, each cause the rix days to extend over a sufficient length aspiration toward thee, is received and acknowledged of time. This being insufficient, there was another re-

Geology upon land, gives sufficient testimony of the immense period which must have been required in the formation even of one of these systems. Come with us, however, to the ocean. Dive beneath its waters, where there are innumerable forms of life, monready bestowed, and that thine infinite mercy and sters, tiny beings, floating around; there you will permunificence has filled the universe with blessings for ceive what are commonly known as corals. These are thy children; so may they praise thee without ceasing. in various forms, some projecting out like the branchand their hearts be attuned to perfect harmony; and
to thee, Creator, Ruler, and Guider of the universe, of
the world, of nations and of men, shall be thanks insect, which lives upon and within the ocean; and these insects do not deposit these structures, but they form their habitation and refuge, and are the remains of an inconceivable number that have lived and died, and accumulated together.

Now solence, moreover, proves to us that perchance islands, and nobody knows but continents, have been erected by the slow, gradual and silent process of co-ral remains. She proves to us that to produce one inch in thickness of these reefs, or rocks, requires hundreds of years, and to produce such immense de-posits as are found, and of the thickness and extent, perceived in many islands of the occan, must require many millions. many millions.

Who shall say when the world began? These accu-

the present world—of the periods, in other words, in mulated evidences show that, instead of a period withwhich it is supposed the earth has existed. It will be in the limited conception of humanity, could occan be necessary to make our lecture metaphysical, and, in emptied of all its waters, human eyes would perceive order to understand it, you will have to follow us closed by. We will endeavor to be brief and concise.

The only manner of measuring time is in connection with motion and matter. Outside of matter, there is island by island, continent by continent, they insects have erected the structure of what now constitutes the solid basis of land; and that subsequently to this, by various changes, or processes, in connection with the atmosphere, have been developed the various minerals, together with the animal, vegetable and human kingdoms, which seems to be the last.

The book of Geology which has opened before us, represents the earth as it is, and each of the layers, in reference to us, seems one of the leaves in the history of the world's age and growth. What the preceding page has been, no one can tell; what the next may be, no one can determine; we only know that the present one is rife with every kind of knowledge and instructions is rife with every kind of knowledge and instructions. tion, and revealing the fact that not only is the pro-cess of Nature in the development of the tinicat pro-duction, slow, constant and gradual, but even the creation of a world like your own, which is but an atom in the vast immensity of the universe, may be, The only reason for the changes of seasons, and by a slow and most gradual process, like the accumulation of time, is that the earth changes its lation of corals beneath the waters of the ocean.

the course the county to were call their time year, then or appeared over extends and his reference well

the earth, as a whole, never could have been created,

the earth, as a whole, never could have been created, composed as it is, of parts constantly changing their position with reference to each other, and, for ought we know, with reference to other worlds.

For who shall say the earth is not giving forth matter which forms other planets—who shall say there is not a secret agency by which the earth receives nour ishment as do human beings, and then gives forth the refuse to form the germ of other worlds, as it finds accelerated power and attraction sufficient to condense the vapors? And who shall say these evidences do not prove that the earth, as such, could never have had a beginning, and that there are no means by which the human mind, however great its acquired knowledge, can arrive at the positive age of the world, i.e., the human mind, however great its acquired knowledge, can arrive at the positive age of the world, i.e., the number of revolutions it has performed around the sun? That it is impossible to decide the point, is evident from the fact that, even if one occupied a place whence he could examine every portion of the earth, as it now exists, he could not perceive the causes which produced it; therefore while we may understand the world as it is, no one is so profound as to determine the causes of its being, and those causes, in turn, must have been preceded by other causes, and, therefore, it is quite impossible to arrive at any distinctive decision concerning them. For while, by mighty labors and fortunate discoveries we may determine the causes of single events, on portions of the carth, it is quite impossible to reach the causes of those causes, and all things constantly changing their relative positions to each other, and to the universe, produce such a variety of changes and combinations as to duce such a variety of changes and combinations as to defy calculation.

If we travel throughout the remote periods into the great arena of eternity, we shall find, not that the world had a beginning, not that it has any age especially, save with reference to the individuals and

things on its surface. Now we can count the number of years in which a tree has grown, but we cannot of years in which a tree has grown, but we cannot compute the number of years required for the development of the remote causes of that growth. You can count the number of years in which you have existed as individuals, but not the number of years which preceded and will follow yon, and there are but a breath as compared with the endless duration of the world. Why, upon the surface, human beings are but as the tiniest insect that you see in the sunshine of a Summer's day, and wonder whence it came, whither it is going, and why it is there—the being of an hour, gone with the setting sun. And so it is with human beings they are equally fleeting and transitory, and the earth moves on with its great upheaving tides of life, unmindful of the many thousands sporting on its bosom. This, in our opinion, is the truth with respect to all things which at present exist on the earth. Though change is gradual, though thousands of years may elapse before there is any apparent alteration on the earth's surface, still countries are varying a little in their formation, changed sometimes by the operations their formation, changed sometimes by the operations of man, until at last an entirely new aspect and dedevelopment is produced, and the beings of to-day will be swept into oblivion, while earth wears a new garment as fresh, smiling and young as though just

It were useless for us to enter into detailed arguments in order to prove this position with regard to the supposed age of the earth. After the utmost in-dustry of research into history, still very much remains unrecorded, and if we had an entire series of records, unrecorded, and if we had an entire series of records, from the first man down to the present day, they would still form only a portion of the age of the earth, and all the preceding portion would be left undeveloped and unrevealed. Therefore, while we have shown that the age of the world, as regards man's cognition, is far anterior to the records of sacred revelation, still a further and more remote period is left unrevealed, though these stratifications, like so many thousand leaves in a volume, unfold one after another to the student's astonished gaze. So perfectly does Nature preserve her work, that each of us may, if he will, understand it, and we are only astonished at the blindness of human beings, who imagine that the age of the world can in any way correspond with their own brief date of existence. date of existence.

Like a child born in the obscurity of a country town. who suddenly finds himself surrounded by the marvels of an ancient and splendid city, and fancies that the novel objects around him must have been created for novel objects around him must have been created for his special advantage and enjoyment, so each passing generation of mankind looks upon its temporary home as something called into being with special reference to its requirements, and can hardly believe that earth's destined period has no relation to its own. Somewhere in antiquity, it is imagined, men knew when the world began; the Jews, Persians, or Egyptains must have possessed the secret, when in truth they knew just as much about the matter as you and a more.

must have possessed the secret, when in truth they knew just as much about the matter as you, and no more, and had the same tradition of the first creation, and the introduction of sin by the first pair. No nation on earth has any conception of the original cause of its being, of the first parents, or of the period during which human beings have actually inhabited the earth. Generations will still come and go, and, in future years, your descendants will imagine that, in this present ago, these Christians must have known something about the creation, and when man was made, but they concealed their knowledge. Scientific men of the present day, when questioned on the subject, will tell you that ancient nations kept back what they knew. People always tell all they know, and sometimes a great deal more; and were this the case, there would have been some evidence of it in writings, traditions. have been some evidence of it in writings, traditions, or religious revelations; but not one white not one word, excepting that the world was made in six days and six nights, and Adam and Eye were the first parents; and the date assigned to this is known to be far subsequent to the establishment of the Egyptian empire and civilization. We have but given you a brief glance at this subject.

It involves many more questions, the various subdivisions of which would require us to penetrate not only into history, sacred and profane, but also into geology, which, however imperfect as a science, still reveals that the date of the earth, as regards its revolutions around the sun, is incapable of being resolved, and that no human mind can inderstand or know what preceded the ages with which it deals. It is an acknowledged metaphysical fact that the mind can never comprehend all of one subject, all the phases of any question; it can only look at one side at a time as it is impossible to see two sides of a building at once, or even to know they exist, but by the aid of deduction and reasoning. Such is the metaphysical argument; human beings can only discover what seems to exist now; they infer as to the rest from what they see, but the inference is by no means always correct. Therefore the human mind can have no positive con ception of a period anterior to the present, nor of that which shall succeed; it can only judge from facts— from what must have been causes, &c., and, trace as far as you will, still you must arrive at causes, which, in turn, are but effects; and matter, dating from that, s itself the cause to an effect, producing through itself changes, which you call causes.

We do not say it is useless for the mind to investi-gate the subject, for it will do so inevitably as a result of its existence; but we do say that, in point of knowl-edge, the conclusions of reason, predicated upon itself, are perfect, and cannot be mistaken—that there is no process by which the mind can arrive at the date of creation, or the age of the world, in its present or future form. There never was a time when man could calculate the age of the world, and there never will be such a time. It is a special quality of matter that there is no period from which to date its first commencement, and its superficial forms and changes are only in themselves products of preceding causes, which causes can never be traced: but all, at last, is resolved causes can never be traced; but all, at last, is resolved into infinity. Thus, the human mind loses itself in the conception of a single world; what, then, would it do in the whole universe? If this earth, which, in itself, is but a point of light, a grain of sand, a drop in the ocean of immensity, produces such immense results in the world of thought, what shall we say of that universe spread out before us so majestically, and whose worlds number ten thousand times ten thousand, and their inhabitants as many millions, and which march their inhabitants as many millions, and which march unchanged through the heavens? If one tiny atom of the universe so startles the mind as to draw it into the immen ity of time, what shall we say of that universe which has no end, and no beginning, but which moves in accordance with fixed and harmonious laws.

Mighty as are the efforts of the human mind, lofty

Mighty as are the efforts of the human mind, lofty as are its schemes, they seem to us, and much more must they seem to the Infinite Power, but like the labors of ants to creet a tiny sand-hill, which one careless footstep can brush away and leave of it no trace. So human beings toll and delve, rear structures and build theories, climb up to the stars on ladders of thought, to be hurled down by one stroke of time, and leave only conjectures of what they once were. But this should not discourage you; for thought, and not matter, is immortal, and its products, towering high above the crumbling monuments of physical grandeur, are those alone which never change or pass away, but, like the soul from which hey spring, are coeval with God, and, like him, eternal.

We thank thee, oh, Father and Ruler of Oreation, whose name we call God, but whose nature and dwell-ing-place we cannot comprehend, but only know that thou art everywhere, and all in all—we thank thee for thou art everywhere, and an in all we shall a suce for thy presence. Oh, may thy children, knowing thou art their God, turn to thee as earth turns to the sun for light and gladness, knowing that thou wilt give them. life and strength, forevermore.

#### THE NEW CHURCH.

An Address by Miss Lizzie Doten, at Lyceum Hall. Sunday Evening, April 20th, 1862.

[Reported for the Banner of Light.]

The lecturess spoke in the afternoon from the text. . Follow thou me." The lecture was brief, but original and pointed.

In the evening the spirit of Swedenborg purported to control, and said: As men of old sought the Delphic oracle; and as long pilgrimages were made to the shrine where the strange prophetess stood up and declared her message to mankind, so through the past and present do men come to the altar of immortality. and consult the oracle there. Jesus of Nazareth himself taught that salvation was to be found through works. We cannot find a refuge in the bosom of the Church of Christ. That has satisfied those in the past, but it is not enough for the living soul of to-day. It has been a bed of sweet repose for the weary souls in the past; but man has waked up and made a demand for a religion which brings him nearer to the head of the Infinite. The old Church has decayed away-rotted out of the hearts of the people, and is finding its place among the nunken ruins of the past. This is because some souls are growing stronger than the souls of the past. Those who look into men are ant to be scoffers; but those who look through them, are not prone to sit in judgment upon humanity. There is no doubt nor fear in the minds of those who can look through the disguises of clay and see the great possibilities that lie around every son!.

There never was a Church instituted upon earth, but the seed was planted on high-dropped by angelhands in the living souls who were its ploneers. They weep in the garden of Gethsemane, and are crucified on Calvary, long before the external act takes place on the earth. The ancient Christians stood nearer to the angel-world than the modern teachers, even as truth and heaven lie close to the unsullied soul. True. you profit by the varied experiences of life; for innocence and ignorance are twin born. But man is too prone to let go the hands of the angels, as he breathes in the life of wisdom.

Moses of old was an instrument of the Almighty, and through him the law of the Almighty was given on Binai, in the ten commandments ; yet before Moses was, they were written in the hearts of mankind. Before the great minds of the past taught of God, his presence was incorporated into man's being, and the great church of God was laid from the beginning, and his messages entrusted to the care of the angels for safe delivery unto man. We would not be understood as saying man will return to a state of innocence, but to a s'a'e of virtue achieved. Innocence, we have said, is ignorance, but virtue is the strong man, toned by discipline.

Now, as one church is developed from another, in the past, so one faith is the pioneer of another, in the present day. It takes all that is great, good and holy for the present church, or rather, the church of the future, which the present is building. The church of the past has never hardly understood the mediumship of Jesus the Nazarene. The eighteen hundred years which have elapsed since he dwelt among men, have lessened the knowledge of his nature and his mission; but the same great power is at the head of the Spiritual Church, and the communion of the angelic and seraphic is realized.

Far be it from us, however, to condemn the church of the past. We owe all to the Christian Church. It has led the unfolding mind up through the ages of undevelopment, to behold the glorious spiritual light of the present day. It has opened our vision and stimulated our civilization. If you will not accept Christianity for its truth, accept it for the good it has done. Poor as it is, it has been the best man has ever had bestowed upon him from the heavens above. You are taught that at the coming of Jesus upon earth. there would be a general judgment, when each should be sent to the place most fitted to his nature-most harmonious to his soul. Man is beginning to understand this truth now, and, stripped of its crudities and mistranslations, to accept it, as it was taught through the inspired life of the child born in the manger. What the past understood to be a state of utter darkness, desolation and woe, to-day unfolds as the seed which is planted in the earth. It is placed beneath the sod, and from its decay springs forth a newer and a nobler life, but of which the poor seed could have no conception or thought. Is is asking too much to believe that from the lowest forms of social life will be born as noble results? Through the dark age of the world, when vice nsurped the throne of virtue and truth, and crime was legalized over Church and State, the Promethean fire still burned, and the truth shot its flames through the rubbish of externality, slowly purging it from the bearts of humanity. Even as the little child holds its breath till it can do so no longer, so error had its momentary rule, while truth seemed to hold its breath. But it burst forth, and life was renewed, and man could no more return to the age of darkness than a man can clothe himself in the garments of his infancy. or assume its stature. The Christian Church is moth-

er of the Church yet to be. The doctrine of fatality has been a bugbear to frighten your children. They love to be made afraid; to tremble and shudder at the mysteries or wonders of the unknown, even as they will gather around the venders of stories and goblins; and man has been prone to put an uncharitable construction upon the kind purposes of the Deity. But, as children of God, you all inherit his attributes. He is imminent in all things-in all he has created-in man no more in degree than the lichen and the oak; and he rules each by the law of each. If a man makes a steam engine, or a wheelbarrow, he must use each according to the law governing each. He cannot make a wheelbarrow and bid it fly on the wheels of steam, nor trundle the massive iron engine on before him. He has made a law for each, and cannot transgress it. So with the creations of the human race. God has made man, but there must be an individual norm which God himself cannot transgress. God knows this as well of you, as you know it of the things of your creation. He cannot may to man, rise up and be perfect. He can be no more than be is. But there is the difference in the machine Ged creates and man creates. When man makes a machine, he must be there to guide it; there must be the intelligence which created it to control it. But in the human creations of the Almighty, he has implanted a mortion of its own divine character; and according to its capacity, so will it live, develop and pro-

Now each individual is a member of the great Church of God, and its law is written in his heart. This church comes down to man just as he is. There are no common men-no poor men in its ranks, for its standards are unlike those of earth, and God has made all men useful, and all men rich in some bounty of his blessings. It is open for the penniless and for the millionaire. There is a Church to be instituted or inaugurated, where shall be a fund for the support of those unable to work, to labor. It must have no creed save to do good to all humanity; to minister not only to the spiritual, but the temporal wants of mankind. And to do this, there must be associative action. Even as you give of your earthly good, so you will receive the spiritual. Every penny given, will be capital laid up in the spiritual world not that which is to come, but that which is, and if you are charitable from no other consideration, your selfishnem will serve you an excellent purpose. Christian My is the foundation principle of this life. There has been too much authority.

wash the feet of his people. The individual is to be law, all order, and all human affection? absorbed in the good of the whole. The bishop shall

Man may for a time be deceived, but anon the mask the aid of which they hope to do with impunity what drops off, and the disguise fades, and the truth is plain. they are as fond of as those whom they denounce. Some may feel that they receive more than they give. God grant that they may not feel selfishly so.

We have said it was necessary you should go into an organization. You are not called out merely for a show of hands, but to do an eternal work. Those, seeking truth for its own sake, will find methods of action potent and worthy which have long lain dormant with-

The church is not to be strictly an organization, but an order. You dread organizations, even as a burnt child dreads the fire ; but who objects to order? The question comes home to your hearts, and you will be obliged to declare either for or against. You need those teachers who feel they must speak or die. You tion of relatives whom they should love and cherish to can tell the ring of the true metal-can understand the the end of their days. Even the temptation to so difference between inspiration and mere intellectual heinous a practice should be rooted up and destroyed;

brighter light than ever is burning in the cloud, to remitting discipline. lead you heavenward.

# Banner of Light.

BOSTON, SATURDAY, MAY 3, 1862.

OFFICE, 158 WASHINGTON STREET, ROOM No. 3, UP STAIRS. WILLIAM WHITE, ISAAC B. RICH. LUTHER COLBY, CHARLES H. CROWELL

PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, . . . . . . . EDITOR.

Terms of Subscription: Three copies six months, in one package, per copy,

88
Four or more copies, one year, in one package, per copy,

1 50
rour or more copies, six months, in one package, " 75 Every additional subscriber to a club will be charged \$1,50

There will be no deviation from the above terms.

Monoys sent at our risk; but where drafts on Bosto an be procured, we prefer to have them sent, to avoid loss. No Western Bank Notes, excepting those of the Rute Bank of Ohio, Rate Bank of Iowa, and State Bank of Indiana, are current here, hence our Western subscribers and others who have occasion to remit us funds, are requested to send bills on the above named Banks to case Eastern money cannot be conveniently procured. Canadian bank notes are current here. Postage stamps—ones and threes only—of the new issue, will be received for subscriptions; unbscribers will please send none of the other denominations. or they are of no use to us. Subscriptions discontinued at the expiration of the time paid for.

Subscribers in Canada, or other foreign countries, will add to the terms of subscription 52 cents poryear, for pro-pay-

nent of American postago.

Subscribers wishing the direction of their paper changed rom one town to another, must always give the name of he Town, County and State to which it has been sent. ADVERTISEMENTS inserted on the most favorable terms.

All Communications designed for publication, or in my way connected with the editorial department, should be addressed to the Poiron. Letters to the Editor not intended for publication should be marked "private" on the envelop.

All Business Letters must be addressed

"BANNER OF LIGHT, BOSTON, MASS."

William White & Co.

### A Great Social Crime.

The fact has frequently been worked up in novels and omances, but does not so often come to light through a less sober medium, that interested relatives are in the habit of sending off their wealthier connections, from the fortune that is in store for them, or even put themselves in possession of property which they feel pretty certain would never otherwise be theirs. Such abuses are far more frequent than an unobservant public have any idea of. They do not appear in the columns of the daily press, along with the pitiful reports that are to be found in the place allotted to doings in police courts; they are not recorded among the accidents, the gossin, the tragedies, or the nopplar chit, that that di verts and occupies so much of the public attention daily; but they are occurrences that lie further back, in the realms of a profound domestic silence—a region of gloom and despair, far more infernal than that of dangeons, where hearts are scarred with wounds and finally break with cruellest despair.

We notice that the Legislature of Massachusetts has during its present session, been petitioned by Mr. Sewall to appoint regular Commissioners of Lunacy for the better protection of persons who are unfortunately exposed to such domestic and social consulracles: whose duty it shall be, as in England, to exam ine all persons alleged to be insane, and thus prevent the monstrous evil of imprisoning those unjustly called insane, by relatives who desire to have them removed

A cotemporary, running over the testimony adduce on this very point before the Legislature, says, with perfect truth, that some of the evidence taken before the committee appointed by that body, " has disclosed shocking abuses in an institution heretofore regarded as a model one by Bostonians." And the same cotemporary appends to its remarks, by way of illustration, the following pair of cases:

One lady, who sought a divorce for infidelity, was lragged to a madhouse by her husband, and, though brought before the Supreme Court by a writ, where her deportment was free from the lesst sign of mental derangement, and though her family physician and consulting physician, as well as all her near relations, testified to her perfect sanity, she was remanded on the single say so of the Superintendent of the Asylum, interested, of course, in her incarceration.

One lady, imprisoned by her nephew, was so well that even the Superintendent was compelled to acknowledge that he saw no sign of insanity about her · But," he added, .. it sometimes takes as long as two ears in the Asylum to develop insanity, and I doubt not that, by that time, I shall see signs of it in her!" But the poor lady died before the experiment could be

tried-as we should have expected. Great Heaven! do we insist, with loud voice, that we are this day in the van of the ages, leading the way to a more exalted civilization, and putting to shame all the practices of a dead past, when deeds like these -cruel, remorseless beyond description-are done daily in the very blaze of all our social enlightenment, in the very heart of the churches, and even under the keen eye of the highest tribunals we have as yet instituted?

Do those who run out so wildly against the preaching and teaching of generous ideas, against the truly humane and soul elevating doctrine of a close spirit. ommunion, and against all advance that is not made with their blind assent and by their torpid sufferance, retend that they are peculiarly qualified to enter up indement upon what is right and what is wrong, upon what should be done and what should not be done. upon what is, on the whole, safe for men to undertake cap; just the size of the editor's head.

He who shall be the bishop of the New Church, is and what it will not do for them to touch-when they one whose exceeding weight of giory shall bend him wink at, and practice among themselves, crimes so so low, that he will gird himself with a towel and revolting, so thoroughly infernal, so subversive of all

But let us not take counsel of Pharisees any longer. not be one to stand up proud in his earthly honors. It has frequently been said that they who denounce but an humble one kneeling in the midst of the sor- certain bad habits in others the loudest, may as well be suspected of practising them at times themselves; Human nature is more acute than man believes. employing their accusations as cloaks, or covers, by We are willing to apply the same general rule of construction in the present case. More than half the reason why certain men, and certain bodies and organizations of men, do not like to see the progress of reform and enlightenment, is because they see, also, that their own pet habits and practices are to be stripped of their covering, and made to stand the rigid test of public criticism.

We look, above all things, to see a movement made by the Massachusetts Legislature, and, indeed, by all legislative bodies in the land, that shall forever put it out of the power, and, thus beyond the temptation, of conspiring men and women, to work the sure destructhough it leaves a very small cause for boasting, to But last of all, in the new church will be freedom say that our social state has advanced no further than to think and act according to the highest convictions to a point where it is necessary to provide safeguards of right. Men now are cramped by the gyres the past and restrictions against such practices. Money-love has fastoned them with. Oh, sheep of the kingdom, of shows-false reputation-the vanity of societyyou all need a fold, but need not be driven to that fold. these are at the bottom of all. We must either be se-The good shepherd goes not behind to drive, but be- verely chastened, in order to get rid of them, or we fore, to lead his flock along. Toil on, then, in life; a must take our own selves in hand for instant and un-

#### Then and Now.

A few months ago. England was sneering at us as hard as she dared, for our incapacity to fight, for our folly in attempting to subdue the Southern States. and for our foregone fate as a nation just on the verge of falling to pieces. She could hardly get over the Bull Run affair, and delighted to argue that that oc. currence was a fair and final illustration of the nation. al, or Northern, courage and prowess. When Mason and Slidell were seized, she threw jibes and insuits at us almost without number, and began to pour her armed hosts into Canada, to let us see how well prepared she was for our aggressiveness, and never grew tired of prophesying the speedy disintegration of our governmental fabric. It did seem to all candid minds at the time, as if no great nation had ever been so insulted, in its temporary embarassments and misfortunes, by another nation which gloried in the same. Then it was, if never before, that the rules of Great Britain betrayed their troe animus toward our free in stitutions. We may forgive them, but it will be impossible ever to forget the occurrence.

Since last July, matters have changed round some what. Just now, they are discussing in l'arliament the new and startling fact which we have brought to the notice of the civilized world, that iron-clad vessels, rams, and naval structures after those plans and natterns, are destined to supersede the use of stone forts and fortresses, and that "wooden walls" for a nation's defence will henceforth cease to be built. A panic has suddenly overtaken them. It is all about America now-the talk of Parliament and the Press is, and not in anything like a jeering or sneering tone, either. We have all at once waked them up from their old dreams of security. The United States have become of just importance again. Their Parliament is in a fever about us. The paper which they boast of as their "Thunderer," comparing it to Homer's Jupiter on Olympus, is struck with a panic that makes its strongest articles weak and watery in the extreme. There is a vast difference between then and now. There is a God that rules over our heads, and British Lords and proud Bishops have not yet quite taken supreme power out of his hands.

### Dropped Off.

How they have dropped off, since the war beganthe rebel leaders, we mean. Either by death or capture, they are got out of the way very fast indeed. whom they expect to inherit, to the madhouse, where Among the killed, there is Garnett, and Barton, and they are detained for months and years against their Bee, and Zollicoffer, and McCulloch, and McIntosh, and Sidney Johnston, and Bushrod Johnson; and among the captured, we have Buckner, and Tilghman, and Makall (who made nothing out of it, in fact), and Walker, and others. On our side, we have lost the noble-Lyon, and Lander, and Gen. Prentiss as a prisoner. Now then, we have succeeded in separating Davis and Beauregard, so that they can neither shake hands nor compare opinions. If Corinth proves a success for the Union arms, and Yorktown is rendered a second time historic by the strategy of McClellan and the courage of his noble army, we may safely conclude that the rebellion is virtually at an end. There is hard fighting still to be done; but our men will never think of flinching, or of yielding after the gauge of battle is once accepted, while so many brilliant Western and Southern victories are looking them in the face with their powerful influence and bright ex-

### The Bereaved.

We are none of us to forget that the army of bereaved mothers is every week increasing, all over the country. These self-sacrificing women have given up their best offerings to the country they love, and it will be the rankest ingratitude if that country for a single moment forgets them. They do not come to us, or go before Congress, asking for public meetings in their honor, or the passage of fine-sounding resolutions in their praise; but they demand, as they deserve, the richest, sweetest, profoundest sympathy of every true and healthy heart. But for such as these, we should have nothing to dignify, or to love, with the name even of country. They are the ones who cement the very foundations of the Republic in their places. It is they who first inspire their valiant boys with the love of their native land, and then send them forth with their lives in their hands, to do or die for the cause that is dearest to us all. Let none of us forget these noble women, therefore, for even a day; they are to be kept in remembrance continually, and cherished as the first and last hope of this great and growing Republic.

### Anything for an Excuse.

It is amusing, to see how much ingenuity some persons will exercise to make their own case good, or to get their necks out of a tight place; also, to observe with what alacrity others will criticise what is going on around them which they do not happen just then to fall in with, when, at another time, they will do ex. actly what they now criticise. In the course of a ride in the suburban horse-cars, the other day, we noticed a lady who got into the ear and sat down next two lady friends, all of whom at once began talking about the coming May day. The new comer was decidedly opposed, in these sad times, to indulging in any May day festivities, such as their church society was then engaged in arranging for; and spoke so strongly on the subject, as to leave a decided impression on the feel ings of her two friends. Pretty soon she came to the end of her ride, and wished the others good-day. "And for all that," said one of the the two who were left, to her companion. " It's only last week that Mrs. -(calling her by name) gave a party at her house. Now she is suddenly opposed to everything like festivity i"

UNKIND .- The Louisville Journal says:- The Memphis Bulletin Is reduced to the size of a sheet of foolsThe Magazines.

THE ATLANTIC MONTHLY FOR MAY .- This Prince of Magazinedom comes out this month decked with new honors still. There are articles from a dozen star litterateure, and the publishers never tire in their efforts to bring out new lights to illuminate the world through its pages. Among the features in the present number which challenge our special attention, are an article on Spirits, (ominous, that this Magazine has opened its pages to the discussion of the facts Spiritusists have been upholding against the world i) and a touching poem by the late Gen. Fred. W. Lander. entitled "Under the Snow." It describes a poor out. cast woman, from whom life ebbs away, in the winter's cold, and beneath the sifting snow. We cannot forbear copying a few verses near the end of the poem; the last one is of surpassing beauty: The storm stole out beyond the wood, Bhe grew the vision of a cloud, Her dark hair was a misty hood, Her stark face shone as from a shroud.

> Still sped the wild storm's rustling feet To martial music of the pines,
> And to her cold heart's muffled beat Wheeled grandly into solemn lines. And still, as if her secret's woo No mortal words had ever found, This dying sinner draped in snow Held up her prayer without a sound. But when the holy angel bands Saw this lone vigil, lowly kept, They gathered from her frozen hands The prayer thus folded, and they wept, Some snow-flakes-wiser than the rest-

Soon fallered o'er a thing of clay, First read the secret of her breast,

Then gently robed her where she lay. Let these tender lines go home to your soul, reader friend, and then think of the gallant soldier who could touch so tenderly with the pen, or smite so Essex the snow has kissed—robed in white, a fleeting ign of immortality. A few weeks ago bells tolled, flags floated at half mast, and thousands of hearts throbbed a dirge. But Lander's soul still speaks, tell- an interest that rises in many places to the tragical. ng us he is

"Not dead, but born to never-ending fame."

THE CONTINENTAL MONTHLY .- This Magazine for April and May has been received. It has already, though not a half-year old, achieved a good reputation. and proved successful beyond the publisher's expectations. Its articles are vigorous, earnest, often eloquent, and fully awake to the interests of the passing hour. Its political department preponderates, decided. ly; but the more purely literary is fine, and full of inerest for the general reader. This magazine is edited by Charles G. Leland, Esq., formerly of Philadelphia, and one of the encyclopediaed men of America, and, albeit, one of the best sketch writers and essayists in the country.

HARPERS' MAGAZINE FOR MAY .- This, the one bun dred and forty-fourth number of this popular magazine opens with a sketch of the American Historical Trees. llustrated with eighteen engravings The second article is entitled " A Dangerous Journey." illustrated, in Central America. Then comes an illustrated " Chapter on Nerves." and various other stories and essays This magazine is for sale in Boston, by A. Williams & Co., 100 Washington street.

THE KNICKERBOCKER NEW YORK MONTHLY MAGAmarked feature. A new and promising novel is com menced in the April number, entitled "Carl Almendinger's Office; or, the Mysteries of Chicago." Still another novel is commenced in the May number. The leading article by the Editor-"Sunshine in Thought," -is full of striking suggestions and living thoughts. J. R.Gilmore & Co., 110 Tremont street, Boston.

THE AMERICAN ODD FELLOW .- This is a magazine devoted to disseminating a knowledge of the sentiments, operations and condition of American Odd Fellows, printed and published by John W. Orr. 75 Grand Representative, Grand Lodge, United States,) leads the present number.

favorably with any similar Magazine in the United States, as to literary merit. Its leading article Sketches of the Dream-Land," is an excellent production. Its patterns for dresses are a prominent feature of the work.

sprinkling of masculine wits, like Charles J. Peterson. For sale by A. Williams & Co.

### Speech on the Rebellion.

Col. Moss, of Missouri, lately delivered before public meeting in St. Louis, an eloquent speech on the present rebellion, from which we copy the following:

"Let me bereech you, my fellow-citizens, to rise us and shake off this fatal delusion; pause and reflect when your heads rest upon your pillows at night; think it all over; think on the nature and objects of all Gov-ernments; try and understand the philosophy of your own natures in connection with it, and learn to be ware of yourselves. Your hearts need purifying, and I would say to you. imitate the example of the plous Christian who ever and anon suffers his thought to travel back to Calvary and the Cross, that in the con-templation of the great sacrifice that has been made for him, his heart may be filled with renewed senti ments of love and devotion to that Saviour who died that he might live. I invite you, my fellow-citizens, to go back to the cradle of American freedom and stand amid the graves of your Revolutionary ances-Death has long since glazed the brilliant eye and stilled the eloquent tongue, but the sentimonts they uttered, whilst living, are immortal. Their bodies mouder in the dust, but their spirits live, and to-day, per-haps, are bending from their bright abode in the skies, in contemplation of the destruction of all they labored and died to accomplish. Let these holy memories come back to you, my friends, and unless you are made of stone, the fires of patriotism and love for the Union will burn once more pure and bright upon the alter of your

mprehension. They now declare they are deternined to abstain from any demonstration prejudicial to the independence of Mexico-but Spanish promises may be worth about as much in these times as " Punic faith" used to be in the old times. At any rate, England seems to be rather sick of her bargain, in the matter of that treaty with Spain and France relative full in the Republican. We copy the following parato Mexico, and we should n't be at all surprised if her graph, in order that our readers may know what sort sudden leave-taking of the whole concern resulted in of an opponent Bro. Clark had to contend with: more or less coldness, if not finally in an outright misunderstanding with her two allies. "When rogues fall out," the old proverb says, &c . &c., everybody knows what is going to follow. Poor Mexico i through a sea of troubles, even like Italy, must she come to her true destiny at last.

Free Love.

We have repeatedly assured our readers and correpondents that we repudiate the "free love" doctrine in toto; but we are still in the receipt of communications upon the subject. The last is from a lady in a neighboring town. Once for all we repeat, we will not soil our columns with the abominable stuff, in whatever specious garb it may be presented. Fanatics, at, just as a man, bitten by a mad dog, nees dogs in bis of whatever ilk will please bear this in mind.

#### New Publications.

THE CHURCH IN THE ARMY: OF, THE FOUR CENTRE BIONS. By Rev. Wm. A. Scott, D.D., of San France. Co. New York: Carleton, Publisher. For sale in Ka ton by J. E. Tilton & Co.

This volume, which is printed with open type for more ready reading, is intended for the improvement of the soldiers in the present grand army of the Union. It is Orthodox to the backbone, and we do not think its author is either a profound thinker, or an extraor. dinarily acute observer. Yet his style of expression, as well as his habit of feeling, is characterized with a sort of dash and brusquerie, that will make it attractive to many, and, no doubt, incline them to a certain degree of reflective seriousness. The sermons contained in the volume are upon practical topics, and, for the readler bringing of their contents to the minds of our soldiers, are based upon the recorded lives of the "Four Centurions" of the New Testament; in other words, the book is a commentary on the lives of the Centurions, illustrated by reference to the lives of pious men in the military profession of modern times. The author was, for a time, the pastor of Gen. Jackson. and many of his anecdotical reminiscences are of highly interesting nature.

THRILLING AND INSTRUCTIVE DEVELOPMENTS: an Experience of Fifteen Years as Roman Catholic Clergyperience of Fitteen Tears as Admini. Datafolic Clergy-man and Priest. By M. B. Czechowski, minister of the Gospel. Price \$1. For sale by all booksellers. The title of this book is the best index of its real character. The author gives a minute and vivid description of his past experience as a Roman Catholic priest, and his personal reasons for finally leaving the protherhood-his motive being mainly to induce all who may read his book to make a full examination of the matter, and to show the best way of escape from Popery. The account of his treatment, amounting boldly with the sword. His new made grave in old to persecution, which was dealt out to him by the "Infallible Church," will open the eyes of all who are not entirely blind to the nature of its creed and 'professions. It is an European experience, and possesses

THE PROGRESSIVE ANNUAL FOR 1862 .- This work. comprising an Almanac, a Spiritual Register, and a general calendar of Reform, is published by A. J. Davis & Co., at the office of the Herald of Progress, No. 274 Canal street, New York. It is an elaborate pamphlet of seventy pages, containing "The Platform of Progress," thirty pages of choice miscellany, a calendar for 1862, a list of writers, speakers, and workers in the different fields of human progress, literature, morals, and general education, Spiritualism, philosophy and reform : Traveling Lecturers : Local Speakers on Physiology, Psychology, Spiritualism, etc.; Prominent Foreign Spiritualists; Practicing Women Physicians, Practical Dress Reformers ; Valuable Progressive Publications; Works on Spiritualism; Progressive Works by various Authors, &c. This work is well planned and executed, and though not free from trifling errors. is freer than any work of the kind could expect to be. The list of prominent foreign Spiritualists might with good taste have been omitted, since a flattering array of detailing a traveler's experiences with a band of bandits great names is poor evidence in favor of the truth of our philosophy, where every man thinks for himself, and since, perhaps the greatest minds the world has produced have been claimed as believing in the absurdities of old fashioned religion. We admit, however, there is a temptation to let the world know that Spiritualism is engrossing the attention of men of science ZINE-or the old KNICKERBOCKER, simply-is filled and learning on the other side of the water, as well as with good things, as of yore. Its Editor's Table is its here, and to pay back the taunts of weak-minded scoffers with such startling facts as the compiler gives.

#### "The Event of the Season."

This is what the ladies choose to style the long-anticipated Calico Ball, which is announced at Lycenm Hali, Tremont street, Boston, Tuesday evening, April 29, 1862. The arrangements are in competent hands, and we are informed the music will be by a full instrumental band, under the direction of Prof. Alongo Bond-a fact which needs no comment.

The Committee of Invitation consists of Mrs. A. Nassau street, N. Y. The April number is before Bond, Mrs. J. T. Gardner, Mrs. M. A. Marshall, Mrs. us, and gives evidence of good taste in its conduct. O. R. Hall, Miss Maria Merrill, Miss Mary Thompson, ment. An article from Prof. S. B. Brittan, (Past Miss Kittle Loring, Miss Maggie Wilson, Miss Emma F. Welch, Miss Nellie Brackett, Miss Carrie Newhall. Miss Annie J. Butler. We hardly dare speak of the narried ladies, but a lovelier bevy of THE CALIFORNIA HESPERIAN for February has just balance of the committee one will rarely meet with. made its appearance in this quarter. It still compares Tickets one dollar, may be obtained of the committee, or at the music stores.

### The Freshets.

"Water, water, everywhere !" says Coleridge's Ancient Mariner. So here. All our streams, from Can-PETERSON'S LADIES' NATIONAL MAGAZINE, for May, ada border to the Father of Waters himself, have been s embellished with the modes, and some striking pic- swollen to a threatening size, and freshets, inundatures. Its literary contributions are by our most pop- tions, floods, and what not, have occupied people's ular lady writers, like Mrs. Ann S. Stephens, and a attention for a time, even to the exclusion of so exciting a topic as the war. The old Connectiont has been up to a point it rarely reaches, and old settlers on its banks, who seem to notch the various events in their very lives by its own motions, say that shad will be plenty a good way up, this year, because the floods, which have been free from ice, will enable them to leap the dams and weirs along the stream's course with very great ease. So mote it be; we are ready for that sort of a "broil," almost any day. The risen waters, on the whole, have greatly aided Government operations, and those who believe in and look for especial Providences," call this providential.

#### Spiritualism in California. Our cause is progressing in California satisfactorily.

Much interest is manifested in the subject all over the State. One of the most efficient lecturers in the field is Rev. J. M. Peebles. A late number of the Napa Reporter Bays :

Mr. Peebles has recently delivered several lectures in this city, to very large and respectable audiences. "We had the pleasure of hearing his lecture of last Sunday evening, on the "Ministry of Angels." and must advent mit that while we could not agree with the spiritual theory of the speaker, we have never heard a more beautiful or eloquent discourse. As a speaker, Mr. Peebles is entitled to a high rank, while in atyle and thought he is always classically correct. No one can hear him without being stirred to the inmost depth of his emotions. Whatever may be our views as to his theological tenets, we must acknowledge him to be a man of wondrous intellectual power. We would ad-Spain in Mexico.

What the Spaniards count in Mexico passes popular

What the Spaniards count in Mexico passes popular

Of English undefiled," and food for thought for many a month to come.

### Discussion on Spiritualism.

A very interesting discussion has been going on of late in Binghamton, N. Y., on Spiritualism, between Bro. Urlah Clark and Dr. Morron. It is reported in

.. Dr. Morron, in his closing speech, paid the talents, character and reputation of Mr. Clark a handente, character and reputation of Mr. Clark for years in his private habits and relations, and in his public life; and though. Ilke many independent public men, he had been slandered by invidious foes and friends, still be had maintained the honor and integrity of his manhood, and all respectable, intelligent and liberalmannoon, and all respectable, intelligent and liberal-minded Spiritualists honored and sustained him as-among the earliest, ablest and most fearless of their champions. But, whatever record he (Post of their champions. But, whatever regard he (Dr. M) had for Mr. C., as a man, he considered his influence against Christianity all the more dangerous, and he regarded Spiritualism as none the less abominable."

A lover sees his sweetheart in everything he looks meat, dogs in his drink, dogs all around him.

abe

of

vis

274

thė

als.

nd

or-

rks and

ors.

ith

y of

of

pir-

tru-

all.

an-

een

ıda-

le's

8X-

hag

lers

ı in

will.

ds,

to

irse .

for

Ben

ent

for

ily.

the

eid

Ro-

in

rt

#### ALL SORTS OF PARAGRAPHS.

An essay, from the pen of Dr. Horace Dresser, of New York, entitled "THE UNION A UNION OF THE of all ilks. PROPLE IN PERPETUITY," will appear in our forthcoming issue.

ME. GEO. S. NELSON, who is controlled by Philosophical and Scientific spirits, has just opened rooms at No. 12 Avon Place, Boston. Those interested in his phase of spirit manifestations, should not miss the opportunity of calling upon him. We attended one of his nitrate ammonia; 4 oz. sup, carb. soda; 4 oz. water. segnees recently, and were agreeably entertained. His Put together in a tin pail, and ice will speedily be terms are moderate. Rooms open daily (Sunday ex- formed. cepted) from 9 to 12 A. M., and from 2 to 6 o'clock P.

M. He will make engagements to hold seances at private residences in Boston on Tuesday and Thursday evenings. On the other evenings of the week he will this city, on Sunday next, May 4th-afternoon and be found at his rooms.

on Sundays in any town in the vicinity of Boston.

"LITERARY INTELLIGENCE."-At a young ladies seminary in Philadelphia, a few days since, during an examination in History, not one of the most promisising pupils was thus interrogated:

"Mary, did Martin Luther die a natural death?" "No," was the prompt reply; "he was excommuni cated by a bull i"

AN AMERICAN POPE .- The Emperor Napoleon, if we are to believe the current gossip in the Paris cor- next Sundays. respondence of the London journals, contemplates using his influence to make Archbishop Hughes, of two first Sunday in May. New York, first cardinal, and then, when a vacancy occurs, Pope of Rome. It is very certain the Archbishop is in high favor at the Palais Royal, and there Falls, N. H., on the Sundays of the coming month. are many state reasons why Napoleon might wish to fill the Papal chair with some one outside of the influences that surround the Italian and French prelates which are known to be unanimously hostile to the present policy of imperial France. Hence the rumor is not so improbable as it appears at first sight. If

Pope, after all. The vote of the new State of Western Virginia, on the adoption of the Constitution, was 6558 for, to 224 fer the publication of very many excellent articles, for against it; and the vote for emancipation was 5293 to 410. Rather significant.

the Papacy is to be saved in these revolutionary times.

it must have more tact and ability at its head than it

has had of late years. We may have an American

Fort Pulaski was so badly injured by the bombardment of the Federal troops, as to be wholly unfit as a work of defence.

Counterfeit "tens" on the Prescott Bank, Lowell, are in circulation.

The winter was very severe in Oregon. Many per- let it die out itself. sons lost their lives by exposure in the cold, and large numbers of cattle and horses perished.

"The clouds begin to break," said Harriet during letter will reach him at that place. yesterday's rain. She was impatient for an opportunity to go shopping. "Just so," was the answer, as the speaker glanced from the window, "they leak bad enough to be sure."

"I know I am a perfect bear in my manners," said a fine young farmer to his sweetheart. "No. indeed, you are not. John; you have never hugged me yet. You are more sheep than bear."

THE LAST MEXICAN PRO-CLAM-ATION.—The Boston Post of Friday last contains the following curious

paragraph: "The Juarez Government will give every satisfaction to the aliles in the matter of clams, but won't listen to the idea of a monarchy."

VARNISHED FURNITURE.—This may be finished off so as to look equal to the best French polished wood, in the following manner: Take two ounces of tripoli. powdered; put it in an earthen pot, with just enough water to cover it; then take a piece of white flannel, lay it over a piece of cork or rubber, and proceed to lay it over a piece of cork or rubber, and proceed to OHARLESTOWN.—Sunday meetings are held at Central Hall polish the varnish, always wetting it with the tripoli at 8 and 7 o'ck, afternoon and evening. Speakers engaged: and water. It will be known when the process is fin. Mrs. M. B. Kinney, May 4 and 11. and water. It will be known when the process is finished, by wiping a part of the work with a sponge, and observing whether there is a fair even gloss. When this is the case, take a bit of mutton suet and fine flour, and clean the work. The above process is suitable to other varnished surfaces.

The man who makes a boast of extraordinary shrewdness has n't got a particle.

A farmer, a lawyer, or a doctor may be a very respectable individual, but a hotel-keeper is a whole host. It is well for a man to get the start in a race, but

bad for a ship's plank to start in a storm. It is impossible to look at the sleepers in a church without being reminded that Sunday is a day of rest. When the Government is afflicted, the political doc-

tors generally apply leeches to its chest. The following circumstance, says the Richmond Whig, recently occurred at Pensacola, and its truth is

vouched for by an officer in the rebel army: -.. A soldier in the Confederate service fell into a long

and profound sleep, from which his comrades vainly essayed to arouse him. At last he woke up himself. He then stated that he should die on the next afternoon at four o'clock, for it was so revealed to him in He said in the last week of the month of April would

be fought the greatest and bloodiest battle of modern times, and that early in May peace would break upon the land more suddenly and unexpectedly than the war had done in the beginning. The first part of the prophetic dream has been realized, for the soldier died the next day at four o'clock, P. M. Will the rest be in April and May? Let believers in dreams wait and

The editress of the Ladies' Repository says, " The nation wants a man"; and the Milford Journal asks if that lady has not " confounded her own personal want with that of the nation."

Are there any reasons in the History of England why that country should be cautious about making war upon us? Yes, 1776 reasons in one place and 1812 reasons in another.

THE NEW CONNECTIOUT NUTMEG .- A good anecdote is told of one of the Connecticut boys. While in conversation with a rebel, after the capture of Fort Pulaski the latter said: "At least, with all our faults, we have never made wooden nutmegs." The Yankee, a very demure-looking specimen, innocently replied: "We do not make them of wood any longer," and pointing to one of the big projectiles lying near, which had breached the fort, added quietly, "We make them now of iron." Secesh subsided.

The new iron-clad steamer Galena has gone into commission. She is commanded by Capt. John Rodg-

A FOUL TRANSACT.ON .- The henery of Mr. L. P. True, in South Malden, was robbed of about fifty hens on Tuesday night. The thieves coolly killed all the fowls before taking them away.

sneak and a coward. During the fight, he kept at a convenient distance in the rear.

MEXICO.—It is rumored that the relations between Known to be a reliable cure for Catarrh, Cold in the head, and Headache, sent free by mail, for twenty cents congland. France and Spain, relative to Mexico. are liver. REED & Co., East Boston, box 183. England, France and Spain, relative to Mexico, are

gust. Will you have the kindness to state where they intend to meet when August comes?" We predict it will be at the head of "Balt River," the locality of which is well known to a large number of politicians

All the European nations, nearly, are to have iron plates for their ships. They have come to the conclusion that crockery won't .. stand the racket," since the Monitor has admonished them.

CHEMICAL RULE FOR MAKING ICE .- Take 4 OE.

#### Lecturers.

Miss Emma Hardinge will speak in Lyceum Hall, in evening. This talented lady and eloquent speaker Mr. Nelson will also make engagements to lecture will be warmly welcomed by thousands of illumined souls and also by many on whose souls the rays of spiritual light have nover shone.

> Mrs. M. B. Kenney speaks in our neighboring city Charlestown next Sunday.

Dr. H. F. Gardner, of Boston, is to speak to the Spiritualists in Taunton next Sunday, the fourth of

Mrs. Augusta A. Currier will speak in Chicopee the next two Sabbaths.

Miss Lizzie Doten speaks in New Bedford the two Mrs. M. B. Townsend speaks in West Randolph the

Miss Annie Ryder, a promising young lady medium, has been engaged, we understand, to speak in Great Miss Emma Houston speaks in Bangor, Me., during the next three months.

#### To Correspondents. »

[We cannot engage to return rejected manuscripts.]

Dr. S. W. H., Indianapolis.-If you had read the notices to correspondents in No. 22, Vol. 10, you would have known that we received the document. We then said we could not print it for some time to come, owing to the crowded state of our columns. We have to dethe simple reason that, were the BANNER ten times ite present size, we could not accommodate all our cor. respondents. Have patience, then, brother. We do the best we can, under the circumstances. We will print the messages soon, or return you the manuscript. R. D. G., PHILADELPHIA.-Your manuscripts were

rejected long ago. The military despotism you speak of wont last long. Agitation may fan it into a flame;

D. R. WALLACE, NEWMAN, ILL .- Mr. Anderson, the spirit artist, resides at present in Philadelphia, Pa. A

The Progressive Age

Is published monthly, at Hopedale, Mass, at fifty cents a year. Clubs of twenty names, \$5; ten names, \$3; and five names, \$2. Payments in advance. Friends of progress everywhere are invited to aid the subscribers in their efforts to extend the circulation of a FREE Journal, devoted to the interests of Man, in the highest departments of his career, independent of par-

y, sect, or country, and in the spirit of Universal Fraternity. Address, Hopedale, 1862. B. J. BUTTS, H. N. GREENE.

NOTICES OF MEETINGS. LYCEUM HALL, TREMONT STREET, (opposite bead of School atreet.)—The regular course offectures will continue through the sesson, and services will commence at 2:45 and 7:15 the sesson, and services will commence at 2:45 and 7:15 o'clock, p. m. Admission Free. Lecturers engaged:—Miss Emma Hardinge May 4, 11, 18 and 25; Rev J. S. Loveland, June 1 and 8; Mrs. Fannie Davis Emith, June 22 and 29.

COMPERROUS HALL, NO. 14 BROMPIBLD 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.

MARBLEHEAD.—Meetings are held in Basactt's new Hall. Speakers engaged:—F. L. Wadsworth, last three Sundays in

FOXBORO'.—Meetings in the Town Hall. Speakers engaged:
R. P. Fairfield, May 4 and 18; Miss Emma Hardinge, July 6;
Miss Lizzle Doten, July 18. TAUNTON .- Meetings are held in the Town Hall, every Bab

TABSTON.—Meetings are field in the 10wing speakers are engaged:—Dr. H. F. Gardner, May 4: Frank L. Wadsworth, June 1 and 8; Rev. Adin Ballou, June 16; Miss Emma Hardinge, June 29 and 29; Mrs. Fannie Davis Smith, July 6 and 13; N. Frank White, Sept. 21 and 28; Hon. Warren Chase, in December

in December.

Lowell.—The Spiritualists of this city hold regular meetings on Sundays, forencen and afternoon, in Wells's Hall, Speakers engaged:—Mrs. Fannie B. Felton, May 18; Mrs. Fannie Davis Smith, during June.

OHIOOPER, MASS.—Music Hall has been hired by the Spirit-ualists. Meetings will be held Bundays, afternoon and eve-ning. Speakers engaged:—Mrs. A. A. Currier, June 1 and 8; Mrs. Anne M. Middlebrook, June 15 22, and 29, and July 6; Miss Emma Hardinge, July 13, 20 and 27; Miss Laura De-Force, during August; F. L. Wadsworth, during October.

New Berrond.—Music Hall basbeen hired by the Spiritualists. Conference Meetings held Sunday mornings, and speaking by mediums, atternoon and evening. Speakers engaged: Miss Lizie Doten, June 1 and 8; F. L. Wadsworth, during July; Miss Emma Houston, Sept. 21 and 28.

"PORTLAND, Ma.—The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall on Con-

meetings every Sunday in Sons of Temperance Hall, on Congress, between Oak and Green streets. Conference in the forencen. Lociures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged:—Mrs. Fannie Davis Smith for May; Mrs. M. M. Macumber Wood for June.

Providence.—Speakers engaged:—Frank L. Wadsworth in May; Mrs. M. S. Townsond in June. Naw York.—At Lamartine Hall, corner 8th Avenue and 9th street, meetings are held every Sunday at 101-2 A. M., 8 P. M., 7 1-2 P. M. Dr. H. Dreaser is Chairman of the Association.

clation.

At Dodworth's Hall, 806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sunday, morning and evening.

Milwaukes, Wis.—Lectures every Sunday at Bowman's Hall, Milwaukee street, commencing at 2 1-2 and 7 1-4 p. M. Lecturers desiring ongagements please address Albert Morton. Sr. Louis, Mo.—Meetings are held in Mercantile Library Hallevery Sunday at 10 1-2 o'clock A. M. and 7 1-2 P. M.

### ADVERTISEMENTS.

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

TOVE AND MOCK LOVE; OR HOW TO MAR-RY TO CONJUGAL SATISFACTION.

This is the name of what the Boston Investigator calls "a very handsome little work," and of which the Boston Cultivator says, "a more unique, racy and practical early has not often been written." Its leading topics are:—

often been written." Its leading topics are:—

1. Vulgar Conceits of Love.
2. What the Poets say of Leve.
3. Conflicting Notions of Love.
4. Characteristics of Mock
Love.
5. Rationale of True Love.
Cent by mail for nine letter stamrs. Address either
The Publisher,
BELA MARSH,
Boston, Mass.

May 8.

16. The Pathelism of Love's
Preteisions.

7. Perils of Courtable,
When and Whom to Marry.
9. Guide to Conjugal Harmony.
10. Wedding Without Woolng.
Gor, The Author,
GEORGE STEARNS.
West Acton, Mass.

E. P. GOODSELL.

MAGNETIC AND ELECTRIC PHYSICIAN, cures permanently, almost all soute and and chronic Diseases, speedily, by the Laying on of Hands. An experience of fourteen years has demonstrated the above facts. The sick and afflicted should come and be healed Rooms No. 6 Lagrange Place, Boston.

5w9 may 8.

THE PROGRESSIVE ANNUAL FOR 1869.—Comprising POOR BRECKINRIDGE !—Accounts from Pittsburg an Almanac, a Priftiual Registor, and a General Calendar of Reform. This is a valuable work just published at that Breckinridge is denounced by the officers who were under him, but who are now prisoners, as a sneak and a coward. During the fight, he kept at a

BEED'S CATABBIE SAUPP.

England, France and Spain, relative to Mexico, are liver. REED & U.O., East Boston, Dox 182. Smemsy 8. unsatisfactory. Spain maintains the premises of the Convention. It is reported that France wishes to march against Mexico.

A. B. C., writing in the Post, says: "I see that the rebel Congress have adjourned until the month of Au."

Iver. REED & U.O., East Boston, Dox 182. Smemsy 8.

ISB E. D. STARKWEATHER, Rapping. Writing, and Test Medium, No. 3 East Castle street. Terms 50 contact the person. Hours from 9 a. M. to 6 p. M. Sm may 8.

INC. REED & U.O., East Boston, Dox 182. Smemsy 8.

ISB E. D. STARKWEATHER, Rapping. Writing, and Test Medium, No. 3 East Castle street. Terms 50 contact the person. Hours from 9 a. M. to 6 p. M. Sm may 8.

ISB E. D. STARKWEATHER, Rapping. Writing, and Test Medium, No. 3 East Castle street. Terms 50 contact the person. Hours from 9 a. M. to 6 p. M. Sm may 8.

ISB E. D. STARKWEATHER, Rapping. Writing, and Test Medium, No. 3 East Castle street. Terms 50 contact the person. Hours from 9 a. M. to 6 p. M. Sm may 8.

ISB E. D. STARKWEATHER, Rapping. Writing, and Test Medium, No. 3 East Castle street. Terms 50 contact the person. Hours from 9 a. M. to 6 p. M. Sm may 8.

ISB E. D. STARKWEATHER, Rapping. Writing, and Test Medium, No. 3 East Castle street. Terms 50 contact the person. Hours from 9 a. M. to 6 p. M. Sm may 8.

ISB E. D. STARKWEATHER, Rapping. Writing, and Test Medium, No. 3 East Castle street. Terms 50 contact the person of th

JUST PUBLISHED, THE

PROGRESSIVE ANNUAL, FOR 1862.

COMPRIBING AN ALMANAO, A SPIRITUAL REGISTER.

The publishers of the PROGRESSIVE ANNUAL take pleasure

A GKA GENERAL CALENDAR OF REFORM.

in announcing the appearance of this useful Handbook for Spiritualists and Reformers—the first of a yearly series—future numbers to be issued on the first of January, each year. "The object of this little Annual is neither to build up a ect, nor to herald the operations of a clique. It is designed to impart information concerning principal persons and important movements in the different departments of thought and reform : at once affording proof of the world's progress, and suggesting, by a broad and catholic spirit, the real unity of all Progressive Movements-the true fraternity of all Re-

"This, our Progressive Catalogue, is designed to be enough broad and impartial to include the names of the Leaders, Speakers, Writers, and Workers, in the several fields of inspiration, Philanthropy, Science, and General Reform."

The work contains an accurate menthly calendar, over twenty pages of valuable original and selected reading matter, including several pages of new Medical Directions, with Important Rules of Health, by ANDRRW JACKSON DAVIS; the value of all which may be inferred from the following partial

Table of Contents: Harmonial Principles, Harmoniai Francipies,
Platform of Progress,
A Welcome Religion,
Better Day Dawning,
Iudian Summer Song,
Physical Resurrection Impossible, Physical Resurrection Impossible,
Last Request of a True Man,
Phrenological Examination,
Churches and Reformers,
Important Testimony,
Not Devoted to One idea,
How to be Unhappy,
The Gift of Clairvoyance,
The Law of Conditions,
Spiritual Superstitions,
Veil Over the Face,
The Way to Live,
Sacred Hours and Consecrated Rooms,
Sources of Inspiration.

Sacred Hours and Consecrated Rooms,
Sources of Inspiration.
How to Approach the Spiritual,
The Boundary of Another World,
Marriages of Shood Relations,
Our Confession of Faith,
The Eternal Marriage.
Natural Honesty Better than Conversion,
Good Alone is Endless,
The Factority of Reference. Good Alone is Endiess,
The Fraternity of Reforms,
The Soul's Birthright,
The Spirit of Brotherhood,
Words for the Homesick,
The Rudiments of Mediumahip,
Laws of Life and Health,

Nine Rules of Health, An Alcoholic Bath, Oure for Frosted Feet, How to Check a Hemorrhage, How to Check a Remorrhage,
Temperature of Rooms,
Cure for Poisonous Rites,
Relations of Light to Health,
Dyspepsia and Debility,
Cholera and Cramp Romedy,
Fruit and Vogetables not Allowed.
Cause of Night Sweats,
The Harbinger of Health,
List of Writers, Speakers, and Workers, in the Different
Fields of Human Progress,
Lise, a carefully compiled Catalogue of recent Progressive

Also, a carefully compiled Catalogue of recent Progressive Publications-Books, Pamphlets, and Periodicals. And in addition, a list of

Over Seven Hundred Names Of Writers, Speakers, and Public Workers in the following lopartments of Progressive effort:

In Literature, Morals, and General Education. Traveling Lecturers on Spiritualism, Philosophy, an Reform.

Local Spraters. Laborers in the field of Physiology, Psychology, and Spirit

ualism. Prominent Foreign Spiritualists. Friends of Freedom. Bocialistic Reformers.

Temperance and Health Reformers. Advocates of Woman's Rights. Practical Dress Reformers.

Practicing Women Physicians: including the names and address, with the system of practice, of the regularly graduated Women Physicians now engaged in practice in the United States. This list includes more names, and more classes of progres-

sive men and women than were ever before published in one It will be found invaluable as a book of reference and fre-

THE PROGRESSIVE ANNUAL contains 70 pages 19mo. Price, postpaid, 15 cents each; ten copies for \$1. Postage stamps received-blue ones preferred. Published at the office of the HERALD OF PROGRESS, 274

Canal Street, New York. Orders should be addressed to

A. J. DAVIS & CO., 274 Canal Street, New York.

May 3. 2w

### PERUVIAN SYRUP;

OR, PROTECTED SOLUTION OF THE PROTOXIDE OF IRON. THE SOVEREIGN REMEDY FOR



### GENERAL DEBILITY FEMALE COMPLAINTS,

And all diseases originating in a BAD STATE OF THE BLOOD. An invaluable TONIC and ALTER-

ATIVE. Sold by all Druggists. JEWETT & COMPANY, 233 Washington Street.

LANDS FOR SALE IN NEW JERSEY. 

SPIRITUAL COMMUNICATIONS. P. L. L. FABNSWORTH, Writing Medium for answering scaled lot ors, may be addressed 75 Beach

Beach Street, Boston.
Persons inclosing sealed letter. \$1, and 8 three-cent stamps, will receive a prompt teply. Office hours from 2 to 6 r. m.
April 12. PROP. J. EDWIN CHURCHILL.

PSYCHOLOGIST, MADAM JENNIE OMUROMILL.

"AMERICA AND HER DESTINY;" NSPIRATIONAL DISCOURSE, given extemporaneously, at Dodworth's Hall, New York, on Bunday Rvening, Aug. 25, 1861, through EMMA HARDINGE, by THE SPIRITS.

ARCANA OF NATURE.

BY HUDSON TUTTLE.

THIRD EDITION-THIS DAY ISSUED!

CAREFULLY REVISED AND CORRECTED BY THE AUTHOR.

Contents:

Part I. Chapter I. A General Survey of Matter.—
Ohapter II. The Origin of the Worlda.—Chapter III.
The Theory of the Origin of the Worlda.—Chapter IV.
History of the Earth, from the Gaseous Ocean to
the Cambrian.—Part II. Chapter V. Life and Organization.—Chapter VI. Plan of Organic Beings—Chapter VII.
Influence of Conditions.—Ohapter VIII. Dawn of Life.—
Ohapter IX. The History of Life through the Bilurian Formation.—Chapter X. The Old Red Sandstone Beries.—
Chapter IX. Carboniferous or Coal Formation.—Chapter
XII. Permian and Trias Ferioda.—Chapter XVII. Oolite;
Lilias; Wealden.—Chapter XIV. The Cretaceous or Chalk
Period.—Chapter XV. The Tertiary.—Chapter XVII. A
Chapter of Inferences. Chapter XVII. Origin of Man.—
Part III Ohapter XVIII. The Human Brain.—Chapter
XIX. Structure and Functions of the Brain and Nervous
System, Studied with reference to the Origin of Thought.—
Chapter XX. The Source of Thought Studied from a Philosophical Standpoint. Chapter XXII. Retrospect of the
Theory of Development, as horein advanced; Conclusions;
Feets, Gillared Four their Source to the Letter Lettings to Research and Process.

suits.—Appendix. An Explanation of some of the Laws of Nature, their Effects, &c. Published at this Office. Sent to any part of the United States on the receipt of One Dollar.

Theory of Development, as herein advanced; Conclusions; Pacts followed from their Source to their Legitimate Re-

### BULWER'S STRANGE STORY!

A VOLUME OF 386 PAGES. Elegantly Printed, and Illustrated with Steel Engravings,

AT THE LOW PRICE OF TWENTY-FIVE CENTS. (Postage nine cents.)

This is one of the most entertaining works of its worldrenowned author, and will be read by Spiritualists and others with great satisfaction.

We will mail the work to any part of the United States on receipt of the price and postage. Address WILLIAM WHITE & CO.,

### A PLEA FOR PARMING AND FARMING CORPORATIONS.

158 Washington Street, Boston.

BY A. B. CHILD, M. D.

TIME BOOK clearly shows the advantages of Farming over Trade, both morally and financially. It colls where the best place is for successful farming. It shows the practicability of Farming Corporations, or Copartnorships. It gives some account of a Corporation now beginning in a new township adjoining Kidder, Mo., with suggestions to those who think favorably of such schemes. And, also, has reports from Henry D. Huston and Charles E. Caneday, who are now residing at Kidder, Mo., and are the agents of the

are now residing at Kidder, Mo., and re the agents of the Corporation now beginning, and will act as agents for other corporations desiring to locate in that vicinity. The whole book is valuable for every one to read, for it is filled with useful suggestions that pertain to our daily wants, to our earthly well-being. It is a straight-forward, unselfish record of feets and suggestions. record of facts and suggestions.

Sent, post-paid, from the Banner of Light Office, for 25 cts.

April 20.

### LECTURES

Science, Politics, Morals & Society.

BY EDWARD LAWTON, M. D.

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, Friendship, and Marriage.

This volume is designed by the author as 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, Morsi, 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 heretofore characterized the scholars of our schools and academics. It appeared to me that this would be most readily accomplished by thoroughly invostigating and compendiously arranging the most useful and interesting knowledge pertaining to these subjects, and exhibiting it in the most attractive form possible for the study and perusal of old and young.

For sale at the office of the Banner of Light, 158 Washington street, and by A. Williams & Co., 100 Washington street, Boston Price thirty-eight cents, post-paid. (f April 19.

THE

#### NEW ENGLAND CLAIRVOYANT INSTITUTE

The stabilished for the purpose of affording individuals the Lest and most reliable means of availing themselves of the benefits of Clairvoyance in all its phases. Its transactions will be conducted with strict regard to truth and integrity, and in a manner that will, it is hoped, secure for it the full confidence of the public.

In order to remunerate those whose services are employed, the following rate of charges is adopted:

A Medical Examination, comprising a written synopsis of the disease and description of its symptoms, together with a prescription of Remedica to be employed, and specific directions respecting a course of treatment, \$1.

Prophetic Letters comprising a general summary of the leading events and characteristics of the future earth-life of the applicant, \$1.

the applicant, \$1. Sealed Letters to Spirit-friends answered, including such

messages as they may give, questions answer, or incidents relate in proof of their identity, \$1.

Psychometrical Delineations of Character, written out in full, \$1. Requests on each of the above must be made in the hand-

Requests on each of the above must be made in the handwriting of the applicant.
American and foreign Publications relating to Clairvoyance and kindred subjects, supplied at publisher's prices.
A complete list of these, comprising many rare works, will
be issued.
All communications accompanied with the price as above
specified, will be promptly attended to if addressed to the
NEW ENGLAND CLAIRVOYANT INSTITUTE.

Or, to the undersigned. JOHN S. ADAMS.

This Institute has the pleasure of referring to How. WAR-REN CHASE, and DE. A. B. Child. Rooms No. 24 1-2 Winter Street, Boston. , if April 12.

MANSFIELD'S

# WILD FOREST BALSAM

THE wonderful potency of this compound is without a parallel in the history of Theraputics at the present day. The virtues of a remedial agent peculiarly adapted to disease of the surfaces on all the interior organs of the structure, opens at once a new and interesting feature in the Science of Medicine, ospecially when presented by a Band of eminent Physicians of the higher spheres, ministering through this agent effects and results which carry to the suffering in this life "Navura's Own Curas" Information beyond the ken of the human understanding has been revealed with an accuracy, a determination and careful illustration of the virtues of the Wild Forest Balsans, which cannot but make it preeminent as a restorative. It is healing and cleansing, soothing and invigorating to overy irritated surface, thus allaying pain and removing disease and nervous debility in a manner scarcely creditable, only as its application is made to confirm the truth. In Coughs and Lunguiar irritations, it is valuable as well as that which refers to other and more delicate organs.

OLAIRVOYANT,

Are prepared to answer calls to speak, examine and prescribe for the slok (whether in body or mind.)

Address at Batavia, N. Y., until the first of July,

TUBT PUBLISHED.

Valuations were as that valuations that the first of July,

MRS. J. V. MANSFIELD, 163 Chostnut atreet,

April 10.

J. S. ADAMS'S

## LITERARY AGENCY,

No. 24 1-2 WINTER STEBET, BOSTON.

Price \$3 por hundred, or 5 cents aingle copy; when sent by mail, one cent additional.

Just published and for sale wholesale and retail at the Banner of Light office, 168 Washington street. If Nov. 2.

THE UNVEILING;

OR, WHAT I THINK OF SPIRITUALISM. By Dr. P. B. Bandelph. Price, 25c.

IT IS Not ALL BIGHT;

DEING a Rejoinder to Dr. Child's colebrated work, "Whatten and Curious Books, Paintings, Legal Documenta, Records, &c., copied, and all matters pertaining to the office of a general Literary and Curious Books, Paintings, Engravings, Coins, Mars, Circulass, Auvernissments, and Notices written; Manuscripts, Legal Documenta, Records, &c., copied, and all matters pertaining to the office of a general Literary and Curious Books, Paintings, Engravings, Coins, Rever and Curious Books, Paintings, Engravings, Coins, Rever and Curious Books, Paintings, Engravings, Coins, Autographs, Mineralogical and other Specimens, and corts y variety of Audient and Modern Curiosities, and Works of Art, imported, bought, sold and exchanged.

Printing and Binding; Wood, Bicel, and Copperplate Engraving; Lithographing, Stereotyping and Electrotyping, at Name and Stripts and Electrotyping, April 18. No. 24 1-2 WINTER STEET, BOSTON.

SCRIPTURE ILLUSTRATED

### Moral and Religious Stories, FOR LITTLE CHILDREN.

BY MRS. M. L. WILLIS. CONTENTS:—The Little Peacemaker. Child's Prayer.
The Desire to be Good. Little Mary. Harry Marshall.
Wishes. The Golden Rule. Let me ilear the Gonde Voices.
Fillal Duty. Unfading Flowers. The Dream. Evening

Hymn.

For sale at the Banner of Light office, 158 Washington st.

Price IOc. Postage 4c.

March 8.

A GUIDE OF WISDOM AND KNOWLA EDGE TO THE SPIRIT-WORLD. Just published by
Almond J. Packard. For sale, wholesale and retail, at this
office. Single copies, 25 cents. tr

WHO IS GOD? A Few Thoughts on Nature and Nature's God, and Man's Relations thereto. By A. P. McCombs. For sale at the office of the Banner of Light, 158 washington street. Boston. Price per hundred, \$7; alogic copies sent by msil, 10 cents.

### ABC OF LIFE.

BY A. B. CHILD, M. D.

AUTHOR OF "WHATEVER IS, IS RIGHT," BTG. TB NOW READY, and will be sent, post-paid, to any part of the country for 25 cents.

IS NOW READY, and will be sent, powers.

This book, of three hundred Aphorisms, on thirty-six printed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds.

For sale at the office of the Banner of Light, 158 Washington street. Boston.

100 street. Boston.

NOW READY;

### THE GREAT CONFLICT!

Cause and Cure of Secession.

DY LEO MILLER, ESQ, delivered at Pratt's Hall. Providence, R. I., on the evening of Sunday, Dec. 8, 1861, and repeated by universal request, at the tame place, on Tuesday evening of the following week.

Single copies 12 conte; ten copies \$1, mailed free; one hundred copies \$8.

All order addressed to BANNER OF LIGHT OFFICE. Reserved. All orders addressed to BANNER OF LIGHT OFFICE. Bos-

#### ton, Mass., will be promptly supplied tf English Works on Spiritualism.

THE NIGHT-MIDE OF NATURE; Or, GHOSTS AND GHOST-BEERS. By Catherino Crows. For sale at the Banner of Light Office. Price 80 cents.

LIGHT IN THE VALUEY. MY EXPERIENCES IN SPIRITUALISM. By Mrs. Newton Crosland. Illustrated with about twenty plain and colored engravings. For sale at the Banner of Light Office. Price

Essays on Various Subjects,

INTENDED to clucidate the Caures of the Changes coming upon all the Earth at the present time; and the Nature of the Calamities that are so rapidly approaching, &c., by Joshua, Cuvier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communications," and "Further Communications from the World of Spirita."

Price 50 cents, paper. When sent by mail 10 conts in addition for postage.

Further Communications from the World of Spirits,

on subjects highly important to the human family, by Josh-ua, Solomon and others, given through a lady. Price 50 cents—10 cents addition for postage, when sent by Communications from the Spirit World, on God, the Departed, Sabbath Day, Death, Crime, Harmony, Mediums, Love, Marriage, etc., etc., given by Lorenzo Dow and oth-ers, through a lady. Price 25 cents, paper.

The Rights of Man, by George Fox, given through a lady. Price 6 cents.

The above works are for sale at the BANNER OF LIGHT Office, No. 158 Washington street, Boston, Mass.
Oct. 6.

FIFTH EDITION. EVERY ONE'S BOOK.

JUST WHAT IS NEEDED IN THESE TIMES! A New Book by Andrew Jackson Davis

THE HARBINGER OF HEALTH!

CONTAINING MEDICAL PRESCRIPTIONS FOR THE Human Body and Mind.

BY ANDREW JACKSON DAVIS. How to repel disease, regain health, live as one ought treat disease of every conceivable kind, recuperate the energles, recruit the worn and exhausted system, go through the world with the least wear and tear and in the truest conditions of harmony-this is what is distinctly taught in this

volume, both by prescriptions and principles. There are to be found more than 300 Prescriptions for more than 100 forms of

Disease. Buch a mass of information, coming through such a source makes this book one of Endescribable Vaine for Family Reference, and it ought to be found in every household in the land.

do not reach. All climates, and all states of the climate come equally within its range.

Those who have known the former volumes of the author. will be rejoiced to know that in the latest one Mr. DAVIS REACHES THE WHOLE RACE, and is freely lending himself to a

There are no cases of disease which its directions and rules

It should be in the hands of every Man and Woman, for all are as much interested in its success as they are in their own Health and Happiness. Here is the PLAIM ROAD то Вотні A handsome 12mo., of 432 pages. Price only 21.

work of the largest value to the human family.

Single copies mailed free on receipt of price. For sale the BANNER OF LIGHT OFFICE, Boston, Mass. Nov. 28,

A NEW BOOK. A N extraordinary book has made it appearance, published at Indianspolis, Ind. The following is the title: AN EYE-OPENER:

OR, CATHOLICISM UNMASKED. BY A CATHOLIC PRIEST. Containing—"Doubts of Infidels," embodying thirty important Questions to the Clergy; also, forty Close Questions to the Doctors of Divinity, by ZEPA; a curious and interesting work, entitled, La Brus, and much other matter, both

ing work, entitled, La Baun, and much other matter, both amusing and instructive.

This book will cause a greater excitement than anything of the kind ever printed in the English language.

When the "Eye Opener" first appeared, its effects were so unprocedentedly electrical and astounding, that the Clergy, in consultation, proposed buying the copyright and first edition for the purpose of suppressing this extraordinary preduction. The work was finally submitted to the Rev. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demolition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said he, let truth and error grappio.

would be games by the application of the hands of all who de-error grappio.

The "Rye-Opener" should be in the hands of all who de-sire to think for themselves.

Price, 40 cents, postpaid. For sale at the BANKER OF LIGHT Office, No. 158 Washington st., Boston. tf Bept. 14.

STANDARD WORKS. THE following Standard Works have been added to our already extensive assortment of Books, and will be sent by mail to any part of the United States, at the prices annexed. All orders must be addressed "Banner of Light, Boston, Mass."

Mass."

Letters on the Law of Man's Nature and Development. By Henry George Atkinson, F. G. S., and Harrish Martineau, Price, cloth, \$1. Postage 150.

A Few Days in Athens; Or, An Abstract of the Epicurcan and Stoic Philosophy, being the Translation of a Greek Manuscript discovered in Herculaneum. By Frances Wright, author of "Views of Society and Manners in America." Price, cloth, 50c. Postage 80.

The "Electrical Theory" of the Universe; Or, The Elements of Physical and Moral Philosophy. By T. E. Mackintosh. Price, cloth, \$1. Postage 150.

Hume's Essays and Treatises on Various Entirests.

Hume's Essays and Treatises on Various Entrects.

By David Hume, Esq. With a brief sketch of the Atlace's
Life and Writings. To which are added, Dialogues seen
cerning Natural Religion. Price, cloth, \$1., Postage 17c.
The System of Mature; Or. Laws of the Moral and Paysical World. By Baron D'Holbach, author of Good Sanse.

etc. A new and improved edition, with notes by Different
Two volumes in one. Price, cloth, \$1.25. Postage 24c.

Feb. 15.

New Books.

### Message Department.

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

them.

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 dectrine put forth by spirits 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 Banner of Light Office, No. 158 Washington Byrner, Room No. 3. (up stairs, every Mondat, 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 8.—Invocation; Miscellaneous Questions Alex. Zollicoffer, a robel General; Mary Louise Hawkins to her children, in New York City; Helen Unice, to her father, Cincipnati Oblo.

Cincinuati, Ohio.

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

New York City; Faran Auchains
her mother.

Monday, April 14.—Invocation; Miscellaneous Questions;
Maria Lacy, New York City; David Wicelhoff, Nashville,
Tenn, to his wife in St. Charles, Texas; Bridget Maloney, to
her children in Manchaster, N. II.

Turiday, April 15.—Invocation; Miscellaneous Questions;
Samuel Merritt, Gloucester, Mass; Thomas S. Skeiton, Montgomery, Ala, to his uncle, Caleb Brown, Cleveland, Ohie,
Thuriday, April 17.—Invocation: Question and Answer;
Minnle Doigo, to her mother in New York City; Michael
Devine, of the New York Zouaves; Silome, Pilisbury, Canton, Mass.

#### Invocation.

Mighty Sovereign of the universe and the atom, thou eternal principle of life, whom men call God, we would know something of thee and thy glorious works. And though thou hast written that we shall know thee, oh Divine One, yet do thy children fail to comprehend and understand thee as thou fain wouldst have them. Thy power, oh Lord of Hosts, is without depth. We cannot fathom thee, Jehovah, yet we can approach thee as thy children, and draw from thy parental fountains enough of wisdom and understanding to last us while we sojourn here below. Our God, we commit the desires and petitions of thy children here assembled to thy holy keeping at this hour, and in the eternal future they shall bear thee chaplets of glory, fit for thine own brow of infinite wisdom. April 1.

#### Miscellaneous Questions.

Ques .- What is meant by sinning against the

Ans.-To sin against the Holy Ghost would be to rob the Infinite Jehovah of his power-of his infinitude. Therefore, to us there is no such thing as sinning against the Holy Chost. The law of God is one that none can sin against, none can infringe

—Has the Millennium passed, or is it to come? A .- It is here with you.

Q .- What is meant by the record of Christ's com-

ing in the clouds, to be seen of all men? A .- It is a mere figurative expression, meaning a something more than the figure conveys, for God is a spirit, and none can view a spirit with the outward eve. before we can approach near enough, to see if they

Q.—l'lease explain or analyze the philosophy of melancholy?

A .- It cometh to the individual through a thousand times ten thousand sources, and yet when spiritually defined, we find that melancholy has its rise from ignorance. Wisdom begets happiness, heaven, to such as possess it. Therefore, to get rid of melancholy, get rid of ignorance and become

#### Q -What is the meaning of Millennium?

A .- A new era, a return of thoughts given in the past, and spread out upon the page of the present; fulfillment of a cycle of ideas or thoughts. For instance, Jesus gave forth certain ideas, implanted in his soul during his life upon earth. They did their work in that time, and passed round in the cycles of time until the fulfillment, which is to day.

#### Uncertainty of Spiritual Manifestations. We now propose to speak for a few minutes upon

the following question: Ques.-Why are honest seekers after truth so of-

ten deceived at spiritual circles, or seances? Ans -It would be impossible, in the short time allowed us for answering questions, to fully speak upon a subject which is of such vital importance, not only to Spiritualists themselves, but more especially to such persons as are novices in the new belief, and who, having admitted into their hitherto dark souls a few rays of light from the great spiritual lamp, earnestly seek for more light by which to dissipate the Egyptian darkness which has so long

enveloped them. That many are willfully and shamefully deceived by mischievous unintelligencies, we do not deny. That many are deceived because of their own incapability to discover the difference between right and

wrong, truth and falsity, is no less certain. We are not in favor of these promiscuous circles. for, in nine times out of ten, they are productive of more evil than good. There is a great want of order and sound judgment, both upon the part of the hearer and the giver. Again, it is almost always the case that the mediums found at such places are not true and perfectly developed ones. They are subjects forced upon humanity by unnatural means, and being artificial in themselves, cannot, of course, impart and disseminate seeds of truth to their auditors. For instance, this or that person desires to become a medium. Endowed with a material organisation, and receiving no direct inspiration from God, our subject is at once put through an artificial course of training, with the view of becoming either a speaking or writing medium. The result of imposing such unnatural subjects upon the world, would be to promote falsehood and deception,

instead of truth and faith in things spiritual. There is nothing which a person can do to induce mediumistic power; and we at all times advise those who desire to come into rapport with higher intelligences, to live in accordance with God's laws, being content to await the Father's time for the development of spiritual power in the souls of his

We find, also, at these promiscuous gatherings a great want of spiritual harmony, there being no particular centre or guiding hand discoverable at these circles. Is it strange, then, that the few truths there presented fly off, only to return again,

like Noah's dove, finding no place whereon to rest?

Now, in the name of God, if you attend Spiritual circles, carry with you that which God has given you, namely, reason. Again, it is your duty, as well as your privilege, to submit to the greatest material tests whatever ideas you may there hear advanced or promulgated. Do this, and there can be little pos-sibility of your being deceived or imposed upon by

others. Old theology hath taught her followers to lay down individual knowledge, and use that of their priests or ministers. A priest, or prelate, declares to the people that such a thing is so; you must not question or dispute the truth of it, for it is a mystery, and if you open your mouth, it is only to swallow it down. Theology has demanded your entire belief in its teachings, and you as a disciple of the old religion, are forced to submit to its decrees, stern

though they may be. Many who attend these circles, are persons that have but just come out of the temple of old theology, and are slowly moving forward toward the spiritual temple, their eyes half blinded by the dazzling light of the new religion. They believe that the invisibles send communications from the spirit-world to their friends on earth, but they question as to courage to disavow their belief in the old religion Danesville with you, when you died?] No. I was and embrace the new.

common sense to bear upon this important sub- colored woman? Yes. My father travels—does n't ject! Criticise it carefully, ere you swallow it. stay at home much. Will you take me to him? Question even Jehovah; it is your right, your duty, [We can't do that]. Will you give him my letter? a duty you owe to posterity. Remember that it is [We'll send him the paper in which it is printed.] for you to rear the most beautiful spiritual temple He do n't like Boston. I've heard him say he did the world has ever known; It is for you to leave to n't like Boston. Will you send him my letter and future generations an edifice devoted only to the tell him Walter wants to come? [Yes] And I do worship of the true God. Oh, build it not upon the n't want to wait. [Are you sure that you have giv-sand, but upon the granite of your own common en me the correct spelling of your last name?] sense, and though the winds and waves dash over Any way, it was on our trunks so. Shall I go? it, yet shall it stand firm forever. If you fail to do [When you please.] this, you will find yourself covered in a sea of delusion, with no guide or pilot to lead you back to shore, save that common sense which you have rejected and laid by. April 1.

#### Mary Augusta Rollins.

My father is an agent connected with the railroad, ask it in thy nar but how I am unable to perfectly tell you. My Nature. Amen. mother has many times desired I would come, and I wanted very much to, but I thought I would wait until able to say at least half what I wished to.

thought it was the most beautiful sensation—that of away." passing slowly upward—that I had ever experienced. angels, the air was so soft and balmy. They said I second coming of Christ. was then losing hold of earthly things, and getting The record informs us drous feeling of delight, and I seemed to be connected both with earth and the world above. I suffered

The first person I met and recognized in the spiritworld was a little brother, who had been taken from us some two years before I died. The next one was an aunt of mine, who had died when it would seem I was too young to remember her, but there was something about her that told me who she was.

She told me that I was free from earth, done with all sickness and death, and could follow her and my brother. But for a time I lingered near the friends it was lessened.

I want my mother to know about these things, because I know she has an intense desire to do so. [What was your father's name?] Richard. If I find any way by which I can talk to my father, matter and spirit are progressive. mother, or sister. I shall do so, but not until I find than done. They tell us we should try our mediums may be obliged to wait for weeks, months and years,

are adapted to our wants. I'm going now.

#### Benjamin Quigley.

my death, it was my ill-fortune to fall in with a sect words, of casting off its old dress for a new and of persons at Oberlin, Ohio, who were but little better than infidels. At that time I think, in fact I going on in the external or objective world, shall know, I had an earnest desire to know something the higher stand still? Not so; but a new heaven it was my ill fortune to become acquainted with a who worship God in the spirit.
sect of beings in Oberlin, Ohio, who profess to act

The great Infinite is continually, through various ence of any such thing in others. They ignore all government rules, set aside all forms and customs society, and seem determin their own accourt, as fast as possible. Excuse me for talking so, sir, but I'm accustomed to speaking just what I think. The result of my acquaintance with this class of persons, was to change my whole course of thought and action. I threw up all my desire to investigate beyond the tomb, consequently, went out of this world in ignorance and darkness,

and entered the other a fool.

I remember that one of that class before spoken of, said something like this to me:

Benjamin, if you go to the spirit-world before we do, you'll return, telling us that we were right, and were wrong. But that I believe them to be of his hearers. wholly right, and myself wrong, is another thing, and instead of being a blessing to the community, they are a curse, and one of the greatest curses the soever believeth in him shall receive remission of

It's not for me to set up any code of laws, or rules for them to live by, and I do n't mean to do it. But Christ, all men receive remission of sins, but when this much I will say to them, and that is, that while we step so far down from the spiritual pedestal as some of them suppose they are doing their duty, and to believe that our sins are to be forgiven through are living up to the highest laws of the universe, they are in reality casting aside all law and order as individuals, and consequently do not recognize it inheritance of the Kingdom of Heaven. All sins in others; and as soon as they abandon their way are to be forgiven through our own selves—that is, of living, and begin to live decently and orderly, in- through our own understanding of God. "Believe stead of communing with demons, they 'll have an-

gels to talk with. I may owe a something to them, and if I do, I'm willing to accord them all that's due to them. To be sure they gave me my first ideas of the spirits' return, but then they gave me so many hellish ideas right upon the back of it, that that idea was driven by me into insignificance, and to me it was buried, so much so that I could not have found it out, if I had tried a thousand years to, when on earth. There is no necessity for my coming back to hew out a path for them, there are enough already hewn out,

if they choose to walk in them. I have a brother out in that section of the country. who is somewhat of a believer in some of their fanaticisms. One thing that draws me here to-day, is to ask the privilege of talking to my brother, personally and privately. It may be my duty to set him right, if it is n't my duty to set the multitude

Now you want my name, I suppose. [Yes, if you please. Benjamin Quigley. I died in Wisconsin. [Did you live there?] Well, no. I claim Oblo as the place of my residence, though I was born in Chester, New Hampshire. [We only ask these questions, that your brother may know you.] He'll easily recognize me. Good-day.

### Walter Goodno.

I just been gone about six months. I lived in Danesville, Georgia. [What caused you to pass Mary-I was named for her. The names of the on?] I do n't know. I took sick. I was ten years old-most ten. My name was Walter Goodnot. My old—most ten. My name was Walter Goodnof. My joungest. [Do you have a good place to live in?] father used to live here in Boston. He was a doctor, and lived here in Boston. He was a doctor, and lived here in fifteen or sixteen years ago. there is nothing on earth like it. I do'n't know [Have you any brothers or sisters?] I've got two how to describe it. My grandfather says, "Tell Henry and Lucy. [Is your father in Danesville?] My father is n't in Georgia, he's in St. Louis, now. [is your mother there to?] Yes, and I want to send a letter there, or go there. [We will print your let. ter in the BANNER of Light, and send it there as Shall I go now? [When you please.] I'd say more soon as possible.] My grandmother says my father if my mother was here alone. don't do right, and he'll never be happy till he does do right. I thought he did right. [Which grand-mother is this, of whom you speak?] His mother. [is your father a secessionist?] No, sir, they do n't tell me what he does, but they told me to say that. I thank you; how are you?] I'm well, and then I What is your father's name? | His name is Henry. ain't well, for I feel mighty sort of strange here. You

pronounce a humbug, and a spiritual delusion. York city. Will you ask my father to let me talk They want to believe it, but have not the moral with him? [Yes. Were your father and mother in with Aunt Betty; she is n't an aunt, but she 's an Oh, in the name of God, bring all of your own old woman, and used to take care of me. [Is she a April 1.

#### Invocation.

Thou Mighty Fashioner and Finisher of Life, thou from whose boundless soul all life is born, we approach thee with adoration through prayer. approach thy Divine centre, through that which I lived eleven years only upon earth. I was born thou hast implanted within us. Thou hast taught in Andover, Massachusetts, and died in Buffalo, us to pray, and we thank thee, oh Lord, for the New York. It is seven years since I left my home blessed knowledge bestowed upon thy children, in upon earth. Four years of that time I have tried to the flesh, as well as in the spirit. We ask at this open communication with my friends. I have a time, our Father and Mother, a blessing upon all thy mother, father, and one sister. My sister was three children. May they receive daily new spiritual years older than myself. My name was Mary Au light; may the bright blossom of truth be showered gusta Rollins. My disease was said to be lung upon them from heaven, that they may weave in the future fair coronets worthy thy imperial brow. We ask it in thy name, oh Lord; we expect it, through April 7.

#### "The New Heaven."

"And I saw a new heaven and a new earth, for I wish to tell my mother something about my "And I saw a new heaven and a new earth, for leaving the earth. I suffered nothing in dying. I the first heaven and the first earth were passed

We have been asked to speak upon this passage I first thought I was being rocked to sleep by the of Scripture by one of the material believers in the

The record informs us that the revelator uttered hold of spiritual things. When entirely free from these words, or of him was born this passage. It my body, my first sensation was one of sorrow, but also informs us that the revelator was thrown into I was told that my sorrow was caused by the grief a superior condition, or, in other words, was esof my friends, who mourned my departure from pecially gifted of God, and did come into rapport earth. My next sensation was that of the wildest with the angels. They did open up to him the sodelight. Oh, I seemed to be filled with such a won- called mysteries of Deity, and through him unfolded the beauties of the invisible world to man. Materialism has lived, and is dying; Spirit-

nothing like what people are said to suffer, in unlism has lived, and is still living. We mean to dying. terial God, the material life is dying, and things are being understood by spiritual light.

In answer to this inquiry, we would say that the angel, in revealing these strange sights to John the Divine, wished to convey to him the idea that all matter and spirit were progressive; that God desired to do away with that which had become rooted and grounded with the nation, namely—materialism. Hence the expression, "behold I make I loved on earth, for it seemed as if their sorrow was binding me to earth, and that I could not leave until gaze a panorama of the future. He perceived the two spheres mingling with each other. Our questioner, John the revelator, looked upon the future with his clairvoyant eye; he looked upon the future simply that he might learn that great lesson, that all

There is no such thing as remaining stationary or a good way. [A medium.] That's easier thought of ever retrograding, and future ages and sciences will unfold to the minds of men that they live only in and see if they are adapted to our use, and that we the moment; that the past is dead, and that the present is theirs also; but the future, which is be-

fore them, is theirs forever and ever.

All things are changing, yea, even God himself is changing. Our questioner, we would not refer you to any written record to prove the truth of our assertions, save that which is written everywhere in na-'T is five years since I had the good fortune to lay ture. All things in the material world are continually aside one body and take up another; or in other changing; each particle of matter has the power of words, since I died. About two years previous to regermination, of being born anew, or in other about the hereafter. If spirits could return, I want- and a new earth shall be in process of creation, not ed to know it. If spirits could converse with their ouly that which was shown to John the revelator friends, I wanted to know it. But, as I said before, by the angel, but one which may be seen by all men

in accordance with God's laws, but who are, in fact, means, trying to impress upon the minds of his a sect of individuals—who, having no order or system among themselves, do not recognize the exist upon life.

April 7.

### Miscellaneous Questions.

Ques.-How are we to understand the command of Christ to his disciples, "To preach to all the peo-ple that he was ordained of God to be the judge of quick and dead?"

ANS .- You are to understand him in this way: That he was ordained by God to be the judge of both quick and dead; that whether in or our of the body, man was to be the judge of himself. His judge was within himself, yours is within yourself. You go not up to a general tribunal to receive sentence, but to the tribunal of your own conscience. This is doubtless what Jesus meant to convey to the minds

Q-liow are we to understand this passage of Scriptures -" That through his name (Christ) who.

sine?" A .- Through the practical life of Jesus, the the material Christ, or in his name, we deny our own divinity; we virtually out ourselves off from the in me and you shall be saved," the record says; believe in Nature, and thereby you shall be saved, for nature will open to you a plain highway in which all shall walk; none are excluded. April 7.

### Mary Lucille Taylor.

Tell my mother I came as soon as I could. I have been here a year ago this month. I lived in Augusta, Maine. My name was Mary Lucille Taylor. I was thirteen years old. I died of diptheria, they said. My mother has wished that I would come back, but she is n't a Spiritualist, she 's a Christian, and she hoped if I came back that I'd come to her alone, that no one else might receive what I had to say. I couldn't come in that way. I've waited a year, and looked all around everywhere, but found no one to speak to unless I came here.

My grandfather says, "Tell your mother, for me, to love God more, and fear the world less, and in so doing she will be much happier and better fitted to enjoy the spiritual life when she shall have joined us." [Whose father was this?] My mother's us." [Whose father was this?] My mother's father; he was a minister; his name was Smith— Nehemiah Smith. [Is your father living?] Yes, but he's away. [Do you know where?] No. [Have you any brothers or sisters?] I have one brother; he's in the war. His name is Daniel Taylor. I have more here than me. I have two sisters and one brother with me. [Can you give their names?] There's one by the same name as mine other two are Anne and William Henry. I was the blossoms, that are fit food for the young spirit to grow upon."

My grandfather wishes to talk with my mother. April 7.

### Oliver Plimpton.

Well, stranger, how do you do? [I'm very well,

cross, this Jordan, but if I 'm to be allowed to judge should say it was a short one, and an easy one, too. Your ferry boats here are out of tune, or I do n't know how to run them. This is my first drill round here, but I'm blowed if I'm going to be behind anybody. I'm dead, I know, but none the less I'm

here to-day and can talk. I did n't believe much in these things, but as the old saying goes, the proof of the pudding is in eating the bag." I reckon I 've ate the bag. I've lost my body and borrowed another one, rigged up in

emale uniform for the occasion. Now, stranger, what I want to do is to send some kind of a message or letter to my wife. [If you can give us your wife's address, we will print your letter

in our paper, and send it to her. That I can do. Little girl, there, say I got over on this side all right. In the next place, say that I did feel mighty bad when I found I'd got to step out without s chance to say good-bye to any one. [How came you to step out so suddenly ?] You get one bullet through the shoulder, and another through the head, and I reokon you'd step out. I hung on for two or three hours. Some fellows would have stepped out imme-

Allow me to ask you a few questions? [Certainly.] One is, do we ever get a second chance here? [If you wish it; but you want your wife to call you in some other place, where you can speak privately with her. This will open the way for her to do so, if she chooses.] I understand that to be private? [Yes.] died! They might have carried me leagues after I was wounded; how in the world was I to know? [No matter, I thought you might remember where you were at the time of your death.]

My name was Oliver Plimpton. I originally hailed from Pennsylvania. I was not Irish, by any means, if I did belong to Owen's regiment. I was a private in Company C. If I remember right, our fight took place in the night, and a very dark night it was, too; I could n't see a friend from a foe. I've been told queer stories about it since I got here—that inbut I do n't know. I got shot, and stepped out. As did so. I thought I had the satisfaction of killing two of our enemies, but I was told afterwards that they were Federals, instead of rebels. It's bad busthen I don't see as I am to blame for it.

We were stationed at Fall's Church, and were ordered to charge, and charge we did, and done it well, too! I know I did my part of the business well anyhow. Now, they say it's easy enough to fight ing more wisdom than the others. well after you get learned, but the trouble is, in getting killed before you're fairly learned. One thing is certain; I gave up my body in the service of my

country. I've no advice to give about what little I left in the way of truck, but I hope my wife will make herself as comfortable and happy as possible. I can't say that I was the best kind of a husband, but I do n't know but that I was as good as the average. was born and reared in Pennsylvania, but I struck a line for Missouri about six years ago. I had been married a few months, and went out there with a fair prospect of getting a good living. [Is your wife in Missouri?] Yes, and I want you to send my letter to Hydesville, Missouri. Her name is Mary Elizabeth Plimpton. I don't know but that she'll venture to send her a letter, anyhow. I don't see but that we are as afraid of ghosts as they were in olden time. [Have you no word to send to your children?] I've nothing to say; if I should send them any word, they would n't understand it. What I would say, I'll make up in doing for them, if it's a true story they tell here about our being able to

watch over and guide aright those friends we have left behind us on earth. Now I've done with my own affairs, how goes the your side, does it? When is it going to wind up? About three months will straighten the whole affair, I think.] You think so, do you? [Yes.] I guess your three months will stretch out to six months. But you've worked d-d smart since I left, if you hope to finish this matter in a few months. We have done a good deal already, but much more remains to be done, before this war is thoroughly ended.] I know there 's a mighty sight to do, but [No, I shan't be disappointed, but then I think that vou'll celebrate the Fourth of July? I hope so,

stranger, but it do n't look probable to me. They told me I should come into-what do you call it?-[rapport]-with my brother soldiers. I don't know what the devil it means. [It means that you will be put into communication with the soldiers; that you will be with them on the battlefield.] Not with sword and musket, I take it? [No. in spirit. You can advise them how to act, and give them your own ideas of matters and things. God i stranger, some of their skulls are so thick, that not even a bullet could pierce them, much less one of my ideas. And you've got mighty blockheads for leaders! If you had n't, they would n't, make so many blunders !

Why do n't you send efficient surgeons to war? [Government probably selects as good ones as are to be found in the country.] My God, I pity those that ter. are left behind, then. The best of them are d——d cowards, and stay at home. They told us that they admitted none into the ranks but allopaths. Now. would as soon sell my body to a horse-jookey, stran. Deity, but there are excellent reasons for believing ger, if I could, as to give it up to the treatment of that the light which reaches us from the sun, is an head to-day, and put it on to-morrow, they 'll do it. The book is their brains, and all the common sense they've got. I thought, before I died, if I ever had a chance to blow my blast about the surgeons the government provides, I'd do so. It may be that many surgeons go to war for the sake of practice. Yes, they do practice on poor devils, like myself. But they say "it's a mighty poor wind that do n't blow some one some good," and it's barely possible that those poor fellows who get shot after us, may receive the benefit of the surgery practiced upon poor fellows like myself.

Well, stranger, I'm going. If whoever controls this business will allow me to march this way again, I'll do it. Do you go out easy here, or is it a long pull and a strong one? [Just wish yourself off-the will takes you away.] April 7.

#### Henry T. Walchester. I wish to convey proof to my friends of the immor-

tality of the spirit, and its capability to return and hold communion with those it has left behind on earth.

I told my physician, Dr. Kinley, of St. Louis, yes terday, some time between the hours of nine and twelve, that I would return; that I would come to this place, and speak his name, and prove, as far as I could, the truth of the spiritual phenomena. This morning, a little past two o'clock, I left my body in ence another, and that so far as this can be demon-St. Louis. To-day, between the hours of four and five in the afternoon, I am here among strangershere to thank God, to chant praises, and to thank him for freedom-freedom, such as mortals know nothing of.

I was in my twenty-second year. My disease was called internal tumor, but proved, I believe, to be an abnormal swelling, commencing in the esophagus, or passage leading to the stomach, and finally obstructing that passage. My death was caused by rupture of the various arteries, and decided to be internal semorrhage. My name was Honry T. Walchester. 've no power to remain longer; I have kept my promise, and I will receive my blessing. Good day, sir. Date my letter carefully. April 7.

Women govern us-let us make thein perfect, but be careful that their education renders them more feminine, and not more masculine. The more they are enlightened, the more shall we be. On the cultivation whether it is well for them to believe what many My mother's name is Ellen, and she belongs in New talk about its being such a long road or big river to of the mind of women depends the wisdom of men.

Written for the Banner of Light. BONG.

BY EMMA TUTTLE

World strife or love-life-Which is the best? One is mad action, One is sweet rest.

Armored with dollars. One is a man; Wearing love's lily-white, Be if you can.

Tinseled without, Or golden within? Truth is the trump-up; What can you win?

## Scientific Department.

#### LIGHT AS MATTER.

BY JAMES LEWIS.

In your issue for March 1st, 1862, page seventh, Now you want my name? [Can you tell us where In your issue for March 1st, 1862, page seventh, you died?] Oh, my God! I can't tell you where I first column, I find an article by L. K. Coonley, in relation to a matter which I have taken occasion heretofore to write about for the columns of the Ban-

It is a very common thing for people to theorize in regard to the phenomena of Nature, and to endeavor to refer them to certain principles which shall satisfactorily explain the origin of phenomena. There will naturally be various classes of theorizers. some of which will begin early to generalize; another stead of fighting our enemies, we fought our friends; class will get a few more facts before they lay the foundation of a theory, and other classes will very strenuously insist upon exhausting the subject and every fact it will yield, before commencing to theoiness, stranger, this killing one's own comrades; but rize. Beyond this, a small conservative class will admit all the facts, but refuse to theorize; seeing how incompatible human theories are with each other, we may consider this latter class as embody-

> In regard to the question as to the character of light, whether a meterial substance or a force (or effect), it is entirely to much to inflict upon the readers of the BANNER to endeavor to point out in its columns the various facts which have led to the following generalizations, which are the present accepted views of scientific bodies, wherever science (or knowledge) is cultivated.

There are two different kinds of heat:

First, that of low intensity, which is given off by non-luminous bodies, and which will not pass by radiation through glass and certain other substances. Second, heat of high intensity, which is given off be rather afraid of this ghostly business, but I'll by bodies in a state of intensely luminous incandescence, which form of heat is transmitted by glass and certain other bodies, when radiated in the direction of those bodies.

Light is a third modification of this same force, and, like heat in either of its two forms, it has its media of transmission and of opacity.

Another force assumes the character ascribed to the actonic or chemical force of light. And this is battle, stranger? [It seems to be in our favor, just the fourth modification of the original force which, now, and success seems almost certain.] It goes on in its lowest intensity, was such heat as one feels from a warm but not glowing stove.

Scientific men without being very well able to demonstrate so intangible a substance, are forced to admit the existence of a something which, by reasoning alone, they conclude fills all space and occupies the interstices between the atoms of ponderable matter, if such instertices as those be. Perhaps this Yankee caution moves slow. Do n't be disappointed ethereal substance, which is supposed to form the if this war business is not over in six months? limit of physical investigation, is the "unparticled matters will be all right by the first of July.] And matter" of our modern seers; but it is not necessary to inquire if it be. Now, as sound has been demonstrated to be a simple vibration of the airthe propagation of a force from one elastic atom to an other, and the different successive tones of the musical scale have been demonstrated to be simply variations of intensity in the vibrations - or in other words, variations in the length of the waves or impulses; very similar or analogous reasoning has been applied to the various phenomena of heat and light. The theory of light is, that a force acting in matter communicates vibratory impulsions to the surrounding "luminiferous ether" which conveys those impulsions as a force which will assume a visible form when it is again communicated to mat-

We do not know in what manner forces originate. That is a question which would take us back to Deity, but there are excellent reasons for believing one of those allopaths. If the book says cut off a embodyment of a portion of the physical force which has collected together the atoms which form the solid portion of the sun.

Mr. Coonley presents a statement, and asks some questions, as follows-

"Philosophy proves that light is not a material substance, but unduktion of ether, or atmosphere, caused by some luminous body." He then asks: "First. Can that be and travel which has not a substance? (1)

Is force or motion the result of nothing acting on and through something? (2) Second. Is eight more instant to perceive than light to disclose? (3) or,

Can the sight by aid of the telescope, perceive an object in two seconds which it takes light 60,000 years to accomplish? (4)

Third. Can a "luminous body" cause undulations without contact, and so produce motion without matter? (b) or, an immateriality have sufficient "force" to put matter in motion "luminiferous ether." (6)

(1) We know that a force can travel, or in other words, we know that one body of matter will influstrated the amount of influence that will pass between two bodies will be according to the square of the distance. The question to which this applies has so slight a foundation for an answer to be based on which shall be consistent with the induction of science, that the answer will probably be called

(2) The answer, to be consistent with the "Laws

of Physical Movements" would be "no." (8) The eye will discover only that which is impressed upon it; the eye is not so organized as to reach out into space to make discoveries; if it were so, it would be capable of seeing without the aid of

(4) The telescope as an aid to the eye, may be compared to the lever as an aid to the hand. The telescope merely gathers a larger bundle of says of light than the eye unaided can take in, and presents I n & he after no art of them to manufactor a rent n article) but on

them to the eye at an angle differing from their original angle of inclination to each other.

(5 and 6) The writer does not understand what is meant by those forms of inquiry, and consequent. ly feels unwilling to offer an answer which might informed that we make no charge for their notices. Those not apply to the question.

### Correspondence.

Itinerating.

When March left the prairie and April began to rain, I had successfully finished my work and closed my engagement at Centralia, Ill. During the month der the title of The American Crisis; or, Trial and Triumph of Democracy.

April 1st, took leave of my few but very dear and excellent friends at C., and started northward; stopped over and lectured that evening at Decatur: had good audience and pressing calls for more, and earnest inquiries for Mrs. Spence, (which I also heard at other places,) for she has a host of friends

ers than could find seats in the Court House; found the tavern door of the Cary House open, and the ears, also, of the liberal and intelligent host and Jones, the traveling artist, has awakened a good interest there, as he has in many other places. Through his aid, I sold a large bundle of books there. which his aid, I sold a large bundle of books there, which I sand P. Greentear will speak in Camden, Me., May 4; Upper Stillwater, May 11; Old Town, May 18; Bradley, May 1 am sure will work like leaven in the minds of the 25; Belfast, June 1. Will answer calls to lecture in the vi-

From C. I came to Bloomington, but as I could only stop a few hours, did not make any engagements or look up my old friends.

was dispensing gospel and disturbing creeds on Sundays. Dr. Lyon was also reported in the city, ready as a reserve and reinforcement, if needed. Miss where. Address, North Haverhill, N. H. Ada L. Hoyt is still astonishing the skeptics, as I learned.

April 5th, I reached Milwaukie, and on Sunday (6th) met two good audiences at our hall, and one conference, which was also well attended, all, with many other evidences, showing an earnest and honest growth and inquiry in the city. Here I also met our able and eloquent sister, Frances Lord Bond, who had preceded me, and also succeeds me here, and lectures at Racine the 13th and 20th of April. She expects to spend the summer in this section and north of here, and I would solicit for her the interest of our friends who want an able lecturer and one capable of doing justice to the cause, and wor thy the confidence and support of the friends. Like many of our female speakers, she has a slender constitution, with strong moral and intellectual powers. She is sister to the Rev. Dr. Lord, of Buffalo, which is no honor to her, but I consider it a great honor

April 7th, I continued my journey north to Fon du lac, but meeting a severe snow storm, was compelled to give up my lecture in that place, but found some of our old friends and some new ones as earnest as ever, and a good field for a good speaker, ready for the harvest. I also visited Oshkosh, Neenah, Ripon and Waupon, but on "official business," and had not time to lecture or to look up our friends; but at Waupon heard many flattering reports of the success of a healing medium-Dr. Phelps, whose cures and practice are certainly remarkable.

At Berlin, Omro, &c., I hear our able and eloquent sister Sophia Warner is doing good work, and engaged every Sunday.

Saturday I returned to Milwaukie, and the 13th met again two good audiences, and this week go to Waukesha, to hold up the cause which has been attacked by a renegade Methodist, from New England, whose first wife remains at her New England home, while he lives with a new one, and preaches to warn the people against the free love tendencies of Spiritualism, and tells how it breaks up families, &c.

Next Sunday, the 20th, I close my engagement at Milwaukie, and cross the lake to lecture one evening at Grand Haven, under the droppings of Brother Anderson's sanctuary-an old acquaintance, whose pecuniary interest and religious proclivities have made him a violent opponent of our cause. If I do not fall by the way, nor in the waters, shall close my circuit at Grand Rapids the 27th, and soon after reach my own cottage home, to rest one month under my own ,vine (the fig-tree is dead) from which your readers may hear from me next.

WARREN CHASE. Milwaukje, Wis., April 14, 1862.

"Whatever is, is Right."

ing

ich

the

me

rial

ot a

gon

han

an an

with-

suffi-

inif-

other

influ-

mon-

BB 50-

are of

pplies

based

ion of

called

18 fm.

d as to

I were

ald of

L, The

rays of:

How can it be otherwise? If the universe is an expression of a perfect archetype, by a perfect architect, whose every attribute is infinite, whose every act is invariably harmonious and supremely gooda being utterly incapable of wrong doing, how can there be such a thing as absolute evil? If man, as a part of the universe, is not or ultimately falls to be what he was designed to be, he having been brought into existence without any volition, choice. or motive on his part or to the organic form, condition, uses, or the designs of his being, where is the failure? His nature is what it is by virtue of those instinctive promptings inherent in his very being, without which he would not be what he is. Circumstantially, he is what his surroundings impel him to be; even his ability to better his condition or his life, is a circumstance which must be within his control or a tendency of his nature, otherwise he never could be better: hence there is no real merit or demerit in being what he is, whether he be regarded as good or bad. To be able to understand the designs of his being, much less control or change them, he must be infinite in his perceptions. " He must be able to comprehend the design of all things, as the design of each and every part must be co-extensive with the eternal plan.

Like everything else animate and inanimate, man expresses his nature, and is ever striving to better his condition. It would be impossible for him to desire life or happiness either here or hereafter, were they not a want of his nature inherent. Being such, they are true prophecies of ultimate gratification, however long he may be in satisfying himself or others of the fact.

The present sphere of existence is man's primary school, in which there are many difficult problems to be solved, and many apparently unsuccessful experiments; made yet they all help to develop the faculties and prepare the soul for a higher department. There is no such thing as failure. J. F. Mt. Carroll, Ill., March 25, 1862.

LECTURERS AND MEDIUMS.

Parties noticed under this head are at liberty to receive subscriptions to the BANKER, and are requested to ball attention to it during their lecturing tours. We hope they will use every exertion possible in our behalf. Lecturers are named below are requested to give notice of any change of their arrangements, in order that our list may be kept as cor-

DR. JAMES COOPER Will speak at Morristown and Windsor, Randolph County, Indiana, on the evenings of the 6th, 7th, 8th and 9th of May; at Chesterfield, Madison County, on Saturday and Sunday, May 10th and 11th; in Anderson and neighborhood, from the 12th to 18th inclusive; in Mechanicaburg, Honry Co., 10th, 20th and 21st; in Cadiz, 22d and 28d; in Greensbore, Saturday and Sunday, 24th and 25th. The Doctor will take subscriptions for the Banner of Light, and have our Books and Publications for sale.

F L. WADEWORTH will lecture in Providence, R. I., four Sundays of May; at Taunton, Mass, first two Sundays of June; at Marblebead last three Sundays of June; in New Bedford, four Sundays in July; in Quincy, four Sundays in Bept. Address accordingly. He will answer calls to lecture in the east.

CHARLES A. HAYDRE will speak in Portsmouth, N. H., May 4; in Elisworth, Mo., May 18 and 25 and June 1; in Rockland and Thomaston, the four last Sundays in June, and in the vicinity during July and August. Address as above, or Livermore Falls, Mo.

ard at other places,) for she has a host of friends livermore sails, sec.

Miss Emma Houston will speak in Bangor, Me., through the months of May, June, and July; in Sutton, N. H., Aug. 24,
April 2d and 3d, lectured at Clinton, to more hear
31, and 8cp., 7and 15; in New Bedford, Mass.; Sept. 31 and

St. Address, East Stoughton, Mass.

Mas. H. F. M Brown will lecture in Sturgis, Mich., the first Sunday in May; Milwaukie, Wis., the first four Sundays in June. Those wishing her services in that vicinity should address her soon at Waukegan, Ill.

inity during the summer.

N. FRANK WHITE can be addressed until May 25th at Seymour, Conn. Will speak the five Sundays of June in Put-nam, Conn.; Lowell, Mass., July 6 and 13; Quincy, the last of July and through August; New Bedford, Sept. 7 and 14. Reached Chicago late at night, and found brother answer calls to lecture in the Middle and Western States. E. V. Wilson had possession at brother Green's, and wherever he may be called. Address, Port Huron, Mich.

Miss Emma Hardings will lecture in Boston, during May; in Quincy and Taunton, during June. Address, care of Bela Marsh, 14 Bromfield street, Boston, Mass.

Miss Lizzim Doran will locture in Springfield in May; in New Bedford, June 1 and 8. Address, care of Banner of

MRS. AUGUSTA A. CURRIER Will speak in Philadelphia, four Bundays of May; in Chicopec, Mass., the two first Sundays in June. Address box 816, Lowell, Mass.

WARREN CHASE speaks in Battle Creek, Mich., four Sundays in May; in Sturgis, Mich., May 30 and 31 and June 1. He will receive subscriptions for the Banner of Light. MR. and MRS. H. M. MILLER may be addressed at Afton N. Y., for the present, or Conneaut, Ohio, care of Asa Hickox, permanently. They will also attend funerals.

H. P. FAIRFIELD will lecture in Foxboro', Mass., May MRS. M. S. Township will speak in West Randolph, Mass. May 4 and 11; Providence R. I., during June.

MRS. FAMMIR BURBANK FELTON will lecture in Low-

oll. May 18. Address 25 Kneeland street Boston Mrs. M. B. KENNEY will speak in Charlestown, May 4 and 11. Address, Lawrence, Mass.

Wm. F. WHITMAN, trance speaker, and healing medium,

Athol Depot, Mass.

Dr. H. F. GARDNER, Pavilion, 55 Tromont street, Boston.

Dr. O. H. Wellimeton, No. 194 W. Springfield st., Boston.

Mrs. Frances T. Young, trance speaker, 56 Myrile street.

Dr. L. U. Brucz. Address care of Banner of Light, Boston.

Miss Lizzie M. A. Oarler, care Dr. A. B. Child, Boston.

L. Judd Parder, Boston, care of Bela Marsh.

Rev. Shlas Trarsll, 40 South street, Boston.

Lewis B. Morroz, 14 Bromfield St., Boston.

OMARLES H. CROWELL, Boston, Mass.

Bens. Damyorri, Boston, Mass.

Dr. C. O. York, Boston, Mass.

Miss Anna Ruder, Boston, Mass., care Banner of Light.

MRS. Mary A. Ricker, Chelsea, Mass.,

J. H. Currier, Cambridgeport, Mass.

MRS. Sarah A. Byrenes, 35 Winterst., E. Cambridge, Mass.

W. Ellery Coreland, Roybury, Mass.

MES. SARAH A.DEMBER, SO WINDOWS, MASS.
W. ELLERY COPELAND, ROXDURY, MASS.
WM. E. Rion, RoxDury, Mass., care of Staples & Phillips.
E. R. Youne, box 85, Quincy, Mass.
MRS. JENNIE S. RUDD, Taunton, Mass.
REV. STEPHEN FELLOWS, Fall River, Mass.

REV. STEPHEN FELLOWS, Fall River, Mass.
A. C. ROBINSON, Fall River, Mass.
N. S. GRENLEAF, Lowell, Mass.
MRS. ABEY H. Lowe, Essex, Mass.
MRS. J. PUFFER, Habson, Plymouth Co, Mass.
MRS. BERTHA B. CHASE, Wost Harwich, Mass.
MRS. M. E. B. SAWYER, Baldwinville, Mass.
MRS. J. B. FARREWORTH, Fitchburg, Mass.
FREDERIOK ROBINSON, Marblehead, Mass.
FREDERIOK ROBINSON, Marblehead, Mass.
MRS. L. A. BELCHER, inspirational speaker, Worcester, Ms.
MRS. L. S. NICKERSON, Worcester, Mass.
CHARLES P. RICKER, Worcester Mass.
H. A. TUCKER, FOXDOTO', Mass.

H. A. TUCKER, FOXDORO', Mass. F. G. GURKEY, DUXDUTY, Mass. J. J. LOCKE, Greenwood, Mass. Mrs. E. C. CLARK, Lawrence, Mass.

F. T. Lang, Lawrence, Mass. Mgs. L. J. Amspen, Barre, Mass. A. H. Davis, Natick, Mass. Mgs. E., A. Bliss, (lato Mrs. Ostrander,) Springfield, Mass. MRS. SUBAR SLEIGHT, trancespeaker, Portland, Maine, ALONZO R. HALL, East New Sharon, Me, REV. M. TAYLOE, Stockton, Me.

Mrs. Clipton Huxchinson, Milford, N. H. Mrs. J. B. Smith, Manchester, N. H. Frank Chase, South Sutton, N. H. BENJ. P. RICHARDSON, the Blind Pilgrim, Sanducky, Vt. EZRA WILLS, Chelses, Vt.

DANIEL W. SHELL, No. 6 Prince st., Providence, R. I. MRS. J. CLARK, CARE Wm. E. Andruss, West Killingly, Ct. MRS ARMA M. MIDDLERROOK, Box 422, Bridgeport, Conn. H. B. Storen, inspirational speaker, New Haven, Conn. Mrss Flavia Howe, Windsor, Poquonock P. O., Conn. MRS. HELER E. MORELL Hartford, Conn.

Mrs. M. J. WILCOXSON, Stratford, Conn. Mrs. Eliza D. Simons, Bristol, Conn. J. S. LOVELAND, Willimantic, Conn. MRS. J. A. BANKS, Newtown, Conn. J. H. RANDALL, Stanford, Conn. LEO MILLER, Hartford, Ot.,

MRS. AMARDA M. SPENCE. Address, New York City.
MRS. M. L. VAN HAUGHTON, 306 1-2 Mott st., N. Y. City.
MRS. A. W. DELAFOLIE, No. 176 Varick street, New York.
MRS SUSAR M. JORNSON, No. 238 Green street, N. Y.
MRS SUSAR M. JORNSON, No. 238 Green street, N. Y. Mrs. J. E. Price, Watertown, Jefferson County, N. Y. ALEX'S G. DONNELLY, Bonnettsburg, Schuyler Co., N. Y.
MISS ELIZABETH LOW, Leon, Cattaraugus Co., New York.
WM. BAILEY POTTER, M. D., Medina, N. Y., care C. S. Hoag,
H. CLAY BURCH, Smith's Mills, Obsutauque Co., N. Y.
W. A. D. HUEE, Fredonia, N. Y., care of Z. W. Mescham.
URIAH CLARE, Auburn, N. Y.

MES. E. A. KIMOSEURY, NO. 1905 Pine street, Philadelphia.
MES. G. A. FITOH, NO. 231 South 9th street, Philadelphia.
MES. A. DAMFORTH, 321 Race Street, Philadelphia.
MES. A. DAMFORTH, 321 Race Street, Philadelphia.
MES. A. DAMFORTH, 321 Race Street, Philadelphia.
MES. GLARA B. W. DAMELE, Westfield, Medina Co., Ohio.
E. WHIPPLE, West Williamsfield, Ashtabula Co., Ohio.

E, Whipple, West Williamsfeld, Ashtabula Co., Ohlo. Dr. E. L. Lyon, care of Wm. Orowell, Geneva, Ohlo. Miss L. E. A. Deforce's address is Xonia. Ohlo. Charles Johnson, Rural, Clermont Co., Ohlo. A. B., French. Clyde, Bandusky Co., Ohlo. Mes. Stand M. Trompson, Toledo, Ohlo. Lovell Berss, North Ridgoville, Ohlo. B. Philips Leaden, Cleveland, Ohlo. William Dringe, Painesville, Ohlo. Dr. N. B. Wolfe Cincinnati, Ohlo. E, Whipple, Cleveland, Ohlo. ADA L. HOYT, Chicago, Illinois. Mrs. A. F. Patterson, Springfield, Ill.

MISS BELLE SCOUGALL, Rockford, Ill. REV. HERMAN SNOW, Rockford, Ill. MATTIE P. HULETT, Bookford, Ill. REV. E. CASE, JR., Piorida, Hillsdale Co., Mich.

REV. E. CASE, Jr., Florida, Hillsdale Co., Mich. W. F. Janteson, trance speaker, Paw Paw, Mich. Mrs. D. Chadwick, Linden, Genesee Co., Mich. Mrs. M. J. Kutz, Cannon, Kent County, Mich. Aream and Nallie Smith, Three Rivers, Mich. B. S. Caswell, Orangeville, Barry Co., Mich. Rev. J. G. Fish, Ganges, Allegan Co., Mich. Henry A. Wallack, Slushing, Mich. Klijah Woodworf, Loslie, Mich. Mrs. C. M. Srows, Sturgie, Mich. A. B., Whittieg, Albion, Mich. E. V. Wilson, Debroit, Mich. MRS. J. B. STREETER, Crown Point, Ind.

MRS. J. R. STREETER, Crown Point, Ind.
JOHN HOBART, Indianapolis, Ind.
MRS. F. L. BOND, Madison City, Wis., care of T. N. Bovec.
MRS. F. WHERLOCK, Medical Clairvoyant, Waukesha, Wis.
E. B. WHERLOCK, Waukesha, Wisconsin,
DR. P. WYMAN WRIOHT, Brodhead, Green Co.. Wis.
MRS. S. R. WARNEN, Delton, Sauk Co., Wis.
G. W. HOLLISTON, M. D., New Berlin, Wis. BANFORD MILES, Salem, Olmsted County, Minnesota.
A. W. CURTISS, Marion, Olmsted Co., Minnesota.
DR. JOHN MAYHAW, Wyoming, Chicago Co., Minn. DR. JOHH MAYHAW, Wyoming, Onicago Co., Minn.
A. P. Bowman, Richmond, Washington, Co., Iowa.
Ray. H. S. Marrie, Iowa City, Iowa.
Mas. E. B. Corris, Sacramento City, Cal.,
Ray. J. M. PREELES, Sacramento City, Cal.,
ARDREW HARMAN, North San Juan, Nevada Co., Cal.

Adbertisements.

TWELVE MESSAGES FROM THE SPIRIT OF JOHN QUINCY ADAMS,

THROUGH JOSEPH D. STILES, MEDIUM,

JOSIAH BRIGHAM, OF QUINCY.

CONTENTS:—Massage I.—The Fact and Mode of Spirit Telegraphing. Section First. Adams hears of a Colestial Telegraphing. Section First. Adams hears of a Colestial Telegraph—The thought a finitary—Visits earth to experiment—Is addressed by Hancock—Sees a girl impressed—Forceives that her thoughts first pass through his own mind. Section Second. Adams wishes to make tangible demonstration to mortals—Hancock promises him the girl fication—Fredicts the advent of Spiritualism—Exhorts to pattence—Conducies the new-born spirit, Adams, to his relatives and friends. Section Third. The spiritual phenomena commence—Adams again visits earth—Enters a circle—Communicase—The medium's spirit was tee, and his own enters—Becomes himself halced in light—Prays through the medium—Addresses men through her—Three causes of failure to control—Peculiar magnetic fluids essential—Christ chose discipces on the basis of magnetisms—Immediate proximity disciples on the basis of magnetisms—Immediate proximity to the mediums not always essential—Hancock speaks again—A spirit's prayer—Angels can communicate—A chant by eight spirits. Section Fourth. Adams visits his relatives on earth—They are too positive—The old mansion—A walk in the garden—Reflections there. Section Fifth. Adams seeks those not his kindred. Nature? Section Fifth. earth—They are too positive—The old mansion—A walk in the garden—Reflections there. Section Fifth. Adams seeks those not his kindred—Nature's sormone—Rarth-loves abide 'imperishable—Spirits love to revisit their old homes—He impresses a poetle dream—Wakes the sleeper—Looks through his eyes upon nature—Brings chills upon him—Attempts to control him—Fails—Produces reverle—Impresses thoughts—Is repulsed by an uncongenial visitor—The kind of medium be wante. Section Sixth. Adams visits Quincy again—Meets the spirit Sympathy—Finds two mediums—One too positive, the other too feetle—Finds J. D. Stiles—Controls him—Thanks God through him—Accopts use and guardianship of him—Selects Mr. Brigham se legates—Gets help from other spirits, and trains this medium—Entrusts the legacy to Mr. Brigham.

Mr. Brightham.

Mr. Brigham.

Mr. Brigham.

Mr. Brigham.

Mr. Brigham.

MESSAGE III .- The Reconciliation. Section First. Two Massaor III.—The Reconciliation. Section First. Two hostile politicians—Hostile still in Spirit-Land—Their antagonism excludes them from the gard.n—Seraphs accost them —Converse with them—A child prays for them—They confess to runcor and hate—Are kept down mar to earth by their hate—Had heard that Adams was to receive a arcelal welcome to the spheres above—Wish to be present—Strive to ascend—Succeed—But cannot enter the Temple of Brotherly Love—Become reconciled, and are admitted. Section Second. Conscience quickened in the other life—Yet perceptions of truth often come tardily—Higher spirits and the lower—Conditions and processes of elevation.

lower—Conditions and processes of elevation.

MESSAGE IV.—Addresses and Scenes in the Spheres. Section First. Aniold's address to Adams—to the celestial assembly—to Andro—His invocation—reception of a robe of righteousness—of a diadem from his sister—Adams's feelings on the occasi-n—Heaven's joy over the repentant—Roview by Lafayette—His address to Andro—to Adams—An angel's prayor—The castle dissolves. Section Second. The Valley of Beauty—its mountains—The home of little children—The Temple of Instruction—Stella, a slave-child—Her address to Adams—Bjirits grow in stature—They can assume their earth-form—Andre speaks of Ainold—Repeats Arnolds prayor. Section Third. Lambs and flowers—The spirit-bark—Storm disables her—Orew take to the beats—Pilot sticks to the helm—He saved, they perish—The pilot is a pilgrim of Truth—The crew are servants of popular opinion.

MISSAGE V.—Spiritualism. Heaven not as Adams ex-pected—Man below yearns for and needs clearer light—The Church is detective and misleading—Peace and good-will the

MESSAGE VI .- Temple of Peace and Good-Will. Section MESSAGE VI.—Temple of Place and Good-Will. Section First. Indivette proposes to ascend—They reach the Temple of Peace and Good-Will—Find William Penn, Shakspeare, Mary Washington, Augustine Washington, Martha Washington, Hannah More, Felicia Hemans, Jone Gray, Josephine, Elizabeth Firy, John Howard, and Peter Whitney. Section Second. A hovering circle of spirits—Thomas Jefferson, Samuel Adams, Alexander Hamilton, Aaron Burr, William Henry Harrison, Benjamin Harrison, Israel Putnam—Spirit-Life one grand recontion day. Life one grand reception day.

Life one grand reception day.

MESSAGE VII.—Napoleon. Section First. Spirits always did and do now influence men—Washington and Napoleon were influenced—The true character of these two—Napoleon's divorce—Seconic battle—Napoleon's Thoughts—The conflict—Hovering angels—Joan of Arc—The angels minis ters of peace. Section Second, Seconts after the battle—Spirits wounded—Ascending souls of the slain—Napoleon after victory—His address to Adams—D'Enghein's address—His prayer. Section Third. Melanethon—William Ellery Cliauning—Confucius and Foncion, his guardians—Abraham, Isaac and Jacob—Moses and Elias—Christ crowned and ar above the others—Christ seen and felt by Adams. Section Fourth. Napoleon upon D'Enghein—Reflections upon Napoleon—Adams to Napoleon—Joan of Arc to Adams—His revity—Lafayette's close. ply-Lafayette's close.

MESSAGE VIII .- Home of the Just made Perfect. Section Pirst. Description and motious; Address of Mary, the moth or of Josus; Joseph, the father of Jesus. Bection Section. Correction of his carth-opinious by Adams; Christ's nature and true position; He was controlled by spirits; Man still needs their help; Respect for the Bible; Exhortations to all classes to rejoice; Thankegiving to God.

MESSAGE IX.—Washington. Section First. Washington's attendants; His address to Adams; His introduction to Martin Luther; Luther the guardian of Adams while in earthlite; Luther's woicome of Adams; The response; Washington resumes his address; Reflections by Adams upon Washington, Kunsas and our country. Section Second. Washington's brithday; his bdief in angel guardianship; his chief fault; Modern reformers; Washington's present views of slavery; A message which he has sent forth.

MESSAGE X.—Peter Whitney. Section First. Whitney pirit-birth; Monologue over his body; First impressions i spiricifie; Welcomed by John Adams; his reply; his invo-cation; Welcomed by John Adams; her views of woman's proper sphere. Bection Second. Evidences of angel-guar-dianship; Conversation between Adams and Whitney when on earth; Adams a spectator at his own funeral; A descriptive and prophetic poem. Section Third. Reflections upo carth and spirit life; Lafayetto upon Whitney; Adams t Whitney.

Whitney.

MESSAGE XI — Clising Scenes of the Reception Meeting. Section First. Freed and jubilant slaves; Rapport with Christ and the twelve; Judas progressing; Christ's efforts in his behalf; A slave's poetle offering; Vision of Christ's words. Section Second. James Monroe; Lafayette's exhortation; the assemblage dispersing move off in four divisions soverally under Josephine, Joan of Arc, Napoleon, and Thomas Paine; The mother's exultant address; A song of welcome. Section Third. Tribute to my mether; Reply of my mother. MESSAGE XII. - Sphere of Prejudice and Error. Section

MESSAGE XII.—Sphere of Prejudice and Error. Section First. The descent; Huge circular fortress; The bigoted infidel; The barsh sectarian; Truth-seeker; Peacemaker; Circle of Bigotry; Circle of Ignorance; Circle of Idolary; Circle of Superstition. Section Second. Defecated electricity; Franklin, Newton, Samoset, Brave Heart; Process of telegraphing; Pocahontas possesses Brave Heart; Proysthrough him: The listening Spirits doubt the higher origin of the prayer, as men do; Happy those who daie believe; Bameset speaks through Brave Heart; Pocahontas through Golden Bell; A daughter to her father; Circle of Sectarianism. Section Third. Still lower regions; Dismal cavern and its occupants; The nurderer; Georgo Jeffreys; Authoress of St. Bartholomew Massacre; Qualities that bring spiritelevation; Palliations of murder; Slave-mother as murderer; The fugitive slave as such; The slave-naster as such; The ornel queen and her sensual father; Jane Grey to her injurers; A miserly old acquaintance; Return from the lower spheres; Accent to the brighter ones; Closing exhortation; Washington to Adams upon this work; Five hundred and forty-four spirit-vouchers to its correctness. and forty-four spirit-vouchers to its correctness.

This volume is embellished with fac-simile engravings of the handwriting of John Quincy Adams, Abigail Adams, George Washington, Alexander Hamilton, Richard Henry Lee, Stephon Hopkins, Thomas Jefferson, Samuel Adams, Lavater, Malanuthon, Columbus, Cromwell, Jackson, and oth ers, written through the hand of the medium.

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

Price, cloth, \$1,50; full gilt, \$2. Sent by mai!, postage 85c. Address, BANNER OF LIGHT, Boston. Feb. 22.

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

DENTISTS.

129 Tremont St., corner of Winter St., Boston, Mass. Dr. J. makes the surgical branch of Dentistry a speciality, in which he has had an experience of nineteen years. Being endowed with strong magnetic and healing powers, he is enabled to extract teeth in many cases without pain. He also makes use of his healing powers in the treatment of Nervous Disease in all its forms. He has cured savere cases of Neuralia and Rheumatism, in from two to fifteen minutes.

April 19. Mediums in Boston.

MRS. A. C. LATHAM, PRACTICAL PHYSICIAN AND CLAIRVOYANT, No. 292 Washington Street, Boston,

(Over Joseph T. Brown's Apothecary store.)

CLAIRVOYANT EXAMINATIONS will be given from a lock hair when the patient cannot be present. Patrons may rely on receiving a thorough acientific and reliable statement of their case.

THE HEALING POWER.

Mrs. Latham is naturally endowed with great oital, and magnetic force; and is also highly receptive of the "HEALING POWKIL" the value of which, as a remedial agent, cannot be too highly estimated. It is deserving a more general attention, as, under its influence, an improvement or recovery of health is sure. The healing and soothing effects Mrs. L is nesum is sure. The nearing and southing effects Mis. L is enabled to produce, by the Laying on of Handa, will be found invaluable to those diseased in body, or distressed in mind. Those who have never felt these delightful and potent forces, become highly conscious of their effects, under her treatment. If all else has failed, despair not, but fry this? April 19.

April 19.

AMUEL GROVER, Trance, Speaking and Healing Modium, at Rooms No. 17 Bennett street, corner of Jefferson Placo, (near Washington street) Boston. Hours from 9 to 12, and from 1 to 6 F. M., Sundays excepted.

Terms for Examinations, \$1.

S. Grover will also visit the Sick at their homes, if requested, and attend funerals. Residence, No. 3 Emerson street, Somervillo.

DR. M. A. BRADFORD

HAS established his office and residence at No. 14 Knee-land street, where Clairvoyant Examinations can be had; also, light and information given from higher spheres, to all luquiring friends. Friends from the country, while stopping in the city, will not find it to their disadvantage to call.

DR. M. A. BRADFORD,
March I. Sm. No. 14 Kneeland street. MRS. J. S. FORREST,

PRACTICAL MAGNETIC AND CLAIRVOYANT PHYSI-CIAN, 91 Harrison Avenue, first door from Bennet at, Boston, Mass., where she is prepared to treat all diseases of a chronic nature, by the laying on of hands. Patients furnish-ed with board while under treatment, if desired. Smo Mar.1. DR. H. L. BOWKER, Office No. 9 Hudson Street, Boston.

Medical Examinations free at the office; by letter, \$1, inclos-ing a lock of hair. Patients furnished with bond and treatment. If Feb. 8.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. if Nov. 23. MRS. MARY A. RICKER, Trance Medium, 145 Hanover street, Boston. Office hours from 0 a. m. to 6 r. m. Sho will, also, offer her services as a trance lecturer. 3mº Feb 22. MRS. M. W. HERRICK, Clairvoyant and Trance Medium at No. 17 Bennett street. Hours from 0 to 12 and 2 to 0; Wednesdays excepted. Terms, \$1. 3m° Jan 11.

M 18. ADA JONES, Writing and Trance Modium, answers calculaters. Hours from 9 until 1 o'clock, and from 2 until 6 p. m. No. 80 Washington street 3m Ap. 5. MRS. A. G. POOLE, TRANCE MEDIUM, No. 13 Common street, Boston. Hours from 2 to 9 r. M. Sm. Mar.20.

A GENERAL PROSPECTUS OF THE BOSTON INVESTIGATOR.

VOLUME XXXII.

THE cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and keason, and to overthrow those of superstition, bigotry, and priesteraft, still needs the support of a free and independent press. Therefore we propose to continue the Boston investigation of May.

We have no new principles to proclaim, and hence we shall keep to the old landmarks by which we have so long been guided, endeavoring so far as we are able to render the paper acceptable to all and subservient to national utility. Belleving superstition to be the bane of human improvement—the moral leprosy of mankind—our most especial object shall be, as it hitherto has been, to counteract its pernicious influence, and to expose, by every means in our power, the mischlevious practice of that numerous class of protenders who are perpetually directing the attention of their credulous followers to THINGS ANOX, that they may the more effectually deprive them of THINGS BELOW, and attempting to reconcile them to misery and degradation in this world, by promising them happiness and honor in another.

Anti-religious, then, and anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the lawxermonyon. But as our aim is the promotion of human happiness by means of mental cultivation, we shall conrich our columns with whatever we may deem conductyed.

istics of the invertoator. But as our aim is the promotion of human happiness by means of mental cultivation, we shall curich our columns with whatever we may deem conductive thereto. We shall therefore present to our readers whatever we may find valuable in literature, art, or relence. As we pretend not to amuse the idle, or southe the ignorant, we shall have no pretty tales of mystery, to excite the imagination at the expense of the understanding; we shall, nevertheless, as much as possible, associate amusement with utility. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, and who have kindly tendered their further assistance, we return our most grateful acknowledgments; and we call upon overy

most grateful acknowledgments; and we call upon every one of congenial thought and feeling to countenance and support us in our uncompromising hostility to religious imposture, which we consider the master-vice of the age.

Tanus—Two dollars per annum for a single copy—three dollars for two copies to one address. All letters should be directed to J. P. MENDUM, No. 108 Court street.

Boston, Mass., March 1, 1862. tf mar. 22

'A VOICE FROM THE PARSONAGE,

OR, LIFE IN THE MINISTRY."

THIS volume, published under the patronage of Dr. Ed-ward A Park, of Andover, is interesting as a work of fic-tion, exhibiting the trials and experiences of one who felt called upon to take up his cross and follow Christ. It is a good companion to the "Minister's Woolng," by Mrs. Stowe. -CONTENTS-

Ordination; Marriage and Commencement of Housekeeping; Harmonious State of the Parish and Peculiar Interest in the Pastor; Crocked Stick; The Pastor a Man of Prayer; The Pastor a sound Theologian and Diligent Student; The Pastor a Promoter of Benevolent Efforts; The Pastor's acknowledged care of the Young—Interest in the Aged and Ignoble; The Pastor a Revival Preacher; Visit of a Connecticut Pastor; A Destitute Parish; Miss Bennis; An Old Parish Debt; Squire Davidson a Delegate to a Council; An Incident at an Association; An Evening in Boston; A Brother's Trouble; Another Phase of Pastoral Life; An Unreasonable Pastoral Tax; The Pastor's Wife; Visit of Mr. and Mrs. Bancroft; The Request; A Model Parish; The Letter; The Difference; The Fastor called to a Professorship; A Disappointment; Call to another Council; The Other Store; Repairing the Church; The Deacon's Son; A Donation Party; The Pastor's Visit to his Native Town; The Pastor's litree; The Load of Wood; The Pastor's Interview with the Deacen; Ordination: Marriage and Commencement of Housekeep-The Load of Wood; The Pastor's Interview with the Deacon; Request for a Dismission; Parish Mosting and Council; The Ex-Pastor.

Ex-Pastor.

Address, Banner of Light, Boston Mass, Banner of Light, Boston Mass, 1860.

TONSUMPTION AND ASTHMA CURED.-DR. H. JAMES ORSUMPTION AND ASTIMA CORED.—DR. D. JAMAS discovered, while in the East Indies, a certain cure for Consumption, Asthma, Bronchitis, Coughs, Colds, and Gener alDebility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow mortals, he will send to those who wish it the recipe, containmortals, he will send to those who wish it the recipe, containing full directions for making, and successfully using, this remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single symptom of Consumption that is does not at once take hold of and dissipate. Night sweats, peevishness, irritation of the nerves, failure of memory, dimcult expectoration, sharp pains in the lungs, sore throat, chilly sensations, nausea at the stomach, inaction of the bowels, wasting away of the muscles. Address

CRADDOCK & CO.,

Ap. 5. ly 225 North Second st., Philadeiphia, Pa.

TO THE PUBLIC.

TO THE PUBLIC.

Tyers one knows the importance of procuring freeh, genuine and unadulterated Medicines for the sick. After studying medicine for nearly twenty years, and dispensing and prescribing it for ten years, the subscriber may say, without agotism, that his Medicines, of which he has every variety used in the Botanic and Eclectic systems of practice, may be relied on as the very best to be procured in the country. His extensive experience and practice have enabled him to compound remedies for Scrofula, Humor. Lung. Liver, Kidney, Urinary, and other diseases incident to the climate, which are unsurpassed. OCTAVIUS KING,

EOLHOTIC AND BOTANIC DRUGGIST,

Feb. 1. If No. 654 Washington Street, Boston.

TO BOOK PEDDLERS, AND PERSONS OUT OF EMPLOYMENT WANTED .- Active and industrious men and women to sell The Farmers' Manual and Ready Reckoner, (see

advertisement.)
This work will sell wherever there are Farmers or Lumberman. It will be sold to traveling agents at a low figure.
This is an excellent opportunity to persons thrown out of employment by the rebellion. Bend for a circular, which gives prices and terms, to

248 Canal Street, New York,
N. B.—Circulars furnished to agents to assist them in selling.

A NOREW JACKSON DAVIS'S New and valuable Book, enutiled, "THE HARBINGER OF HEALTH" a work containing more than Three Hundred Prescriptions for more than one hundred forms of disease. Is for sale both at wholesale and retail by BELA MARBI, No. 14 Bromfield street. Price, at retail, \$1; single copies mailed free on receipt of price. The Fifth Edition is just issued. If Ap. 5.

A. B. CHILD M. D., DENTIST MO. 15 TREMONT STREET, BOSTOM, MASS New York Adbertisements.

The Early Physical Degeneracy of AMERICAN PEOPLE.

And the Early Melancholy Decline of Childhood & Youth. And the Early Melancholy Decline of Childhood & Youth.

JUST PUBLISHED BY DR. STONE, Physician to the Trov
Lung and Hyglenic Institute, a Treatise on the above subject, the Gause or Nervous Debility, Marsamus and Consumption, Wasting of the Vital Fluids, the mysterious and hidden Causes of Palpitation, Impaired Nutrition and Digession.

This is a most thrilling book, and is the result of thirty
years' experience of the author in more than ten thousand
cases of this class of direful misladics. It has been written
from conscientious and philanthropic motives, and appeals
most pathetically to Parents, Guardians and to Youth, for itdetails timely aid to restore the aircady shattered bark, and a
rudder to clear the sheals and rocks for childhood, Send tsee
red stamps and obtain this masterly effort. Fail not to send
and get this Book!

rudder to clear the same and obtain this masterly effort. Fail not to send and get this Book!

Each case is scientifically determined, and the true plan of treatment adopted from analysis of the secretions of the Kidnar's from the blood, and from printed interrogatories, furnished each applicant. The Institution makes use of a powerful Microscope, and Philosophical Apparatus Patients applying for interrogatories or advice, must inclose return stamps, to meet attention. The attending Physician will be found at the Institution for consultation, from 9 A. M. to 9 P. M., of each day. But day in the forencon.

Address, DR. ANDREW STONE, Physician to the Troy Lung and Pygenic Institute, and Physician for Diseases of the Heart, Throat and Lungs, 96 Fifth-st., Troy, N. P.

TO FEMALES .... MRS. DOCTRESS STONE, The Matron of the Institution, who is theroughly read and posted in the intricate nature of the many affictive and prestrating maladies of more modern origin, will devote exclusive attention to the treatment of this class of diseases peculiar to her sex. Among the many diseases daily most with, and which she treats with unheard of success, are chronic inflammation electrically and presented the worm. chronic inflammation, ulceration and prolateus of the womb. The Medicated Ascending Douche: a most important curative, for arousing the nervous forces. Price, \$6. Females can consult Mrs. Ductress Stone, confidentially, by letter or personally. Address MRS. N. O. STONE, M. D. Feb. 8. ly Matron to the institution, Troy, N. Y.

A LABOR SAVING BOOK.

THE FARMERS' MANUAL

READY RECKONER.

BY W. S. COURTNEY. vol. 12mo. Cioth binding, \$1. Roan, or half calf binding, \$1.25. Paper covers, 75 cents.

Titlis Book, as it name indicater, is a Manual and Reckoner. In it will be found calculations, tables, facts and figures upon almost overy subject with which the farmer has to do in working his farm. There are few persons who do not co-casionally find themselves at a lors for information upon subjects pertaining to the practical arts of life-knowledge which was familiar to them in their school days, but which has been forgotton. For example, how few persons can tell, without consulting books, the cubic inches contained in a bushel, the square variation is a contents of a square yards in a acre, or how to measure the contents of a corn crib, or guage a cistern; it is impossible to carry all these things in the memory, hence the necessity for the Manual. Beside the labor involved in calculating arithmetical, mensural and other results, and the liability to error to which even the scholar is subject, the time required is no invasible has considerable loss. Hence the necessity for the Ready Reck-

Not having space to give here, the full contents of the kock, we audioin a few of the important subjects upon which t treats:

LIFE AND INCREASE OF ANIMALS, FOOD OF ANIMALS. KEEPING OF ACCOUNTS. BUTTER AND MILK. MINT VALUE OF FOREIGN COIN. ROTATION OF CROPS. CASK GAUGING.

CAPACITY OF BOXES-WAGON-BEDS-CORN CRIBS-GRANARIES-CISTERNS. NUTRITIVE VALUE OF CROPS. CORN AND PORK.

CEMENT, GLUES, SOLDERS, &c. INTEREST AND ANNUITIES. DIET. ANALYSES OF SOILS. EXHAUSTION OF SOILS.

MANURES FUEL-RELATIVE VALUE OF WOOD. MEASUREMENT OF LAND-HAY-TIMBER, &c. WEIGHTS OF GRAIN.

HYDRAULICS-THE HYDRAULIC RAM. HORSE-POWER. IRON.

LIGHTNING RODS. U. S. WEIGHTS AND MEASURES. MASONRY. STRENGTH OF MATERIALS. THE MECHANICAL POWERS. OILS IN SEEDS AND GRAINS. SPE CIFIC GRAVITY.

PROPORTIONS OF BULK TO WEIGHT. WAGES. Upon these subjects, and many others, information of a ractical nature only is given, with tables of the most useful

A Circular containing the contents in full sent on application. The book is sent, postage paid, Sn receipt of price by

BENJ. URNER, Publisher, 248 Canal Street, New York. Bold by all enterprising book-sellers.

N. R .- To Postmasters and others : 12 books, (cloth binding,) sent to one address for \$9 00 And if on an Express line, freight will be pre-paid.

THE HERALD OF PROGRESS.

ANDREW JACKSON DAVIS, EDITOR. Assisted by an Association of Able Writers & Correspondents. A Cosmopolitan Journal of Health, Progress and Reform, evoted to no Sect, belonging to no Party, not given to our IDEA. The attention of all Reformatory, Progressive, and Spiritual minds is invited to the following distinctive features

THE HERALD OF PROGRESS: QUESTIONS AND ANSWERS, MEDICAL WHISPERS

AND PRESCRIPTIONS BY THE EDITOR, VOICES FROM THE PEOPLE. TEACHINGS OF NATURE.

DOINGS OF THE "MORAL POLICE." SPIRITS MYSTERIES, TIDINGS FROM THE INNER LIFE,

PULPIT AND ROSTRUM. BROTHERHOOD, CHILDHOOD, LAWS AND SYSTEMS.

Also, choice Poetry and attractive Miscellany, embracing translations from the French and German; mithful historical portraitures, life sketches of notable persons, late improvements in science and art, news, &c. &c. The Herald of Progress is is published every SAT-URDAY, on a folio of eight pages, for Two Dollars per an-

num, or One Dollar for six months, payable in advance. To Clubs, Three copies to the same post office, \$5; Ten Copies, \$16; Twenty copies, \$80. We shall be glad to receive the names of all persons who would be likely to subscribe.

Specimen Copies sent free. Address
A. J. DAVIS & CO., 274 Canal street, N. Y. A full assortment of PROGRESSIVE BOOKS kept constantly on hand,

AGENT FOR BOSTON,

BELA MARSH, 14 Bromfield street. Carriages, Horses and Harnesses,

FOR BALE. B. C. O. WITTY, Carriage Manufacturers, BROOKLYN, N. Y., have now on land a large assortment, comprising about Two Hundred MEW. COACHES, PHETONS, CALASHES, Family BOOKAWAYS of all systems, Depot and Stage WAGONS, Top and Open BUGGIER, BULLERS, Grocers, Express and Husiness Wagons. And, also, a large number of Second-Hamed Carriages and Wagons, of all kinds; HARMESSES AND SADDELER, Of all kinds.

kinds.

Also—in connection with their factory is a LIVERY BTABLE, where a large number of Horses are kept for sale. Horses and Carriages to let for family and road use, by the day or season.

H. B. & O. WITTY, No. 10 Revins at April A. April A. Sm.

### Mearls.

And quoted odes, and jewels five words long, That on the stretched fore-finger of all time Sparkle forever."

#### ROSES FOR THE GRAVE.

Why should the mournful willow weep O'er the quiet rest of the dreamless sleep? Weep for life with its toil and care. Its crime to shun, and its sorrow to bear; Let tears, and the signs of tears, be shed Over the living, not over the dead !

Plant not the cypress, nor yet the yew. Too heavy their shadow, too sombre their hue, For one who is sleeping in faith and love. With a hope that is treasured in heaven above: In a holy trust are my ashes laid-Cast ye no darkness, throw ye no shade.

Plant the green sod with the crimson rose. Let my friends rejoice o'er my calm repose; Let my memory be like the odors shed, My hope like the promise of early red; Let strangers share in their breath and bloom. Plant ye the bright roses over my tomb !-L. E. L.

A flush of hope renders toil and trial beautiful, as the sunbeam gives a sparkle to the mountain frost.

> THY WILL BE DONE. Thy will be done! In devious way The hurrying stream of life may run: Yot still our grateful hearts shall say. Thy will be done!

Thy will be done! If o'er us shine, A gladdening and a prosperous sun. This prayer will make it more divine-Thy will be done!

Thy will be done! Though shrouded o'er Our path with gloom, one comfort-one Is ours-to breathe, while we adore, Thy will be done!

Nature knows no pause in progress and development, and attaches her curse on all inaction.

SPRING.

Bland as the morning breath of June The southwest breezes play : And through its haze the winter noon Seems warm as summer's day.

The snow plumed angel of the North Has dropped his icy spear; Again the mossy earth looks forth, Again the streams gush clear .-- [ Whittier.

It is by troubles Heaven drags us to itself. If you would n't have trouble, do n't wait to be dragged.

#### SPIRITUALISM VS. CATHOLICISM.

Spiritualism in Detroit has been in a chaotic state for a few months past, or since the meetings stopped last fall; though a few earnest souls are still preaching the true gospel whenever opportunity occurs; and circles and manifestations are as numerous now as ever before.

The Catholics are very numerous here, and have just been having a great revival during Lent. Father Smarius of St. Louis, a learned Jesuit priest, has been holding forth for several weeks to large audiences. This was thought to be a good time to kill off Spiritualism, so the Catholies and a few hard. headed Protestants clubbed together, and got Father Smarlus to give a lecture on Spiritualism at the hall of the Young Men's Association. As I wanted of course to attend the funeral, I, in company with some others of the spiritual faith, was on hand at an early hour. A large audience was in attendance at twenty-five cents a head. (Proceeds for charitable purposes, so said the bills.)

At the appointed hour Father Smarlus appeared with his documents, accompanied (as if to give his sayings more weight) by six of the prominent men of Detroit. His discourse was a written one, showing much learning, but more sophistry and ridicule. I took notes, and will append them here to show your readers his style.

He began as follows:

The annals of every nation contain records of phenomena that cannot be explained by any known laws, having a tendency to bewilder and puzzle mankind. Coupled with this is a universal belief in spirits in some form, and under some name, who are believed to have power to make known the will of heaven and the condition of the dead. Such phenomena now exist with similar claims; and have received different interpretations from different minds. Notwithstanding the many learned comments on Spiritualism, or Spiritism, as I choose to term it, as spirits are the tive founders of this system, few have looked at it from the standpoint of its followers. Many have used it to while away an evening simply for amusement, and perhaps it may be the best method of killing it to treat it with laughter and ridicule, for it is at once the most ridiculous and dangerous system that ever disgraced the history of the world.

graced the history of the world.

I have given the subject a thorough investigation, and do not apprehend any danger from its power to my holy religion, which has survived many other far more dangerous heresies than Spiritism, though it is both fascinating, dangerous and demoralizing. It puts on the doctor's cap and the priestly robe, clothes itself in the garb of attractive literature, and comes to you under the high sounding names of "Harmonial Philosophy, Light from the Spirit-World, etc., etc." Spiritism is but another name for Materialism, for its ave God is the only substance and spirit is matter. it says God is the only substance and spirit is matter. Their God is a being compounded at a drug store, "an easonce" perhaps of tea, sugar, brandy, pepper—that is, he is at once the effect and cause. When no longer inveigh against mystery, you Spiritists would force on us the most absurd ideas ever taught to mankind old errors under new and attractive names.

My lecture has to do with the doctrines rather than the phenomena of Spiritism, which are of far less account, because all phenomena are fleeting, not final, means to accomplish an end, not the end itself. They are needed only as they help to reach the masses. Already the phenomena of Spiritism are fast disappearing. I grant that these phenomena in the main are true; and believe they have all taken place just as their followers assert; yet I do not believe they are produced by the souls of the dead; but by a spirit whose cloven hoof and tail show themselves plainly in all the doctrines of Spiritism. The true religion will live ages after this form of Satan's power shall have expired.

The teachings of the devil have been the same in all ages of the world, under different names, ever since that day when he was cast out of heaven. The contest between God and the devil will last as long as earth lasts; and human souls are the vast battle-field on which the deadly conflict is raging.

The doctrines of Confactus, Zorosater and their fol-

lowers, with regard to God and the relation of man to him, were the same as those taught now by the Spirit-ists, who, like the Hindoos and Persians, strive to place themselves on a level with God. The father God of the Spiritists is but a second edition of the Hindoo Brahma, who had a second birth from his own form, with which be formed an unnatural alliance, and became the direct father of all things both beast and human. What Siva and Kali were to the Hindoos, Basi to the Babylonians, and Astarté to the Phoni-cians—Nature is to the Spiritists, though the saorificial offerings of the former are cowardly disowned by the latter, yet their doctrines are the same. Accord-ing to them, "all things are fated, God even is bound by the same universal law as man;" therefore they must deny all special providences. Like the Hindoo Brahma, their God sustains all things and persons not oped Spiritist, a man must give up his individuality, ignore his reason, and throw himself into a complete passivity; and one must be a believer before he can

bave communications.

The best method of becoming familiar with East indian Spiritism, is to close up all the senses and pro-nounce the sacred word oom: this brings you into the closest possible communion with Brahma. Spiritists, like the Hindoos, believe in fasting, diet, &c. Spirit rappings were known in China and Tartary in the thirteenth century. Spiritism, like ancient delusions, would strive to lead us to all manner of absurdity and crime; it is, in short, a revival of all the moral evils of Paganism. Ancient idolators practiced theurgy; so do modern Spiritists, and they lack only the brass and power to make their followers as obedient to sac-rifices as the Hindoos. "All things are one," say they; "there is no difference between right and wrong, no difference between God and man." They might as well say " there was no difference between

tics, they pay much attention to dress and diet, though they are not all tectotalers, by any means. They reject redemption and salvation by Christ, and live in the midst of infidelity and adultery. Their charity consists in denouncing all others, in order to build up their own false system. Tertullian, in his condemnation of magic, said, "There is scarcely a man without a demon; and they can call up the dead in shadow, but not in substance. "O For this purpose the Nazarmonians lingered around the graves of their friends, to commune with their shades."

The New Platonics, Mahometans, and other sects hostile to Christianity, all pretended, as do the Spiritists, to restore religion to its original purity. Like the heaven of Mahomet, the spheres of the spirits are one magnificent barem, materialistic throughout. When we get there we shall live in spiritual houses, ride on spiritual horses, draw our milk from spiritual cows, have spiritual cats, dogs and birds for pets, take

cows, have spiritual cats, dogs and birds for pets, take our spiritual butter from spiritual churns, take our cows, have spiritual cats, dogs and birds for pets, take our spiritual butter from spiritual churns, take our spiritual tea from spiritual cups and saucers, eat from spiritual tea from spiritual cups and saucers, eat from spiritual tables, and retire to rest on spiritual beds, and draw our spiritual nightcaps over our spiritual beds, and draw our spiritual sleep and spiritual draws. Their God is alland in all; we are goving around in his giant head, swimming in his ponderous stomach, or traveling at madcap pace in his giant feet. Great is the God of the Spiritists! Great is Diana of the Ephesians!

The graph of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it year of cultivation, above all expenses of carrying it on. I mean that the crop will sell for enough to pay the interest on investment, the labor of cultivation, and lithe expenses of producing the pay have an all the expenses of producing the pay have an all the expenses of producing the crop, and then leave an overplus in the bands of the producing the crop, and then leave an overplus in the bands of the producing the crop, and then leave an overplus in the bands of the producing the crop, and then leave an overplus in the bands of the producing the crop, and then leave an overplus in the bands of the producing the crop will be a band the expenses of producing the crop, and then leave an overplus in the bands of the producing the crop will be a band the expenses of producing the crop, and the expenses of producing the crop, and the expenses of producing the crop, and the

but most generally garbled extracts, and very genteelly took his Catholic broom and swept Protestants, toadies; this was done up most effectually.

For assumption and braggadocio, his reverence fuly equaled his illustrious predecessors of other days, who were wont (by way of innocent amusement) to ruled the people with a rod of iron, having both profitable results. brass and cruelty" to accomplish their base designs. delty in human form, with a rack and cord beside him, and a heated brazier under his throne, wherewith to torture heretics, after the manner of the Spanish inquisition. The spheres are to him a great eye-sore, but it seems to my feeble vision that even the ridicule which he throws around the spiritual ing heaven. Again he says: "To be a Spiritist. one must lay aside individuality, reason, &c." Affirm the direct opposite and you have the facts in the on is subordinate—so much so, that the Bible must now from twenty-eight to thirty-cents a bushel. Spiritualists themselves first become converted?

But by far the most unblushing, brazen statement of his reverence was the following: "They (the Spiritualists) live in the midst of infidelity and adultery." This from a learned representative of h that church, which, in the height of its power, according to the Catholic historian, Cardinal Baronius, " was full of all manner of corruption." "Never." said he, "did priests, and especially popes, commit so many adulteries, rapes, incests, robberies, murders and unbridled debaucheries; the palace of the popes became a disgraceful tavern wherein the coclesiastics of all nations disputed with harlots the price of infamy." And of which Platinus said. The chair of humility and chastity had become the reward of all ambition, the recompense for all crime." A church that had its Sergius First, whose bastards were too numerous to count; a popess Joan, whose history they have tried to suppress; a Sergius Third and his mistresses; the infamous Theodora and Marozin, whose unnatural crimes were too gross to bear an English translation; its Boniface Eighth, John Twenty second, its infamous Borgias, its Leo Tenth. Plus Fifth and Gregory Thirteenth, and that infamous and most cruel female, ('t were shame to call her woman.) Catherine de Medecis, its Barbarins. Babelot, and Charles de Senectarie.

Father Smarius is also a member of that holy order, the Jesuits, whose pure, upright and strictly truthful character is known all over the world. (??) To show that they are the very best teachers of morality in the world, and perfectly competent to deplore the imnorality of Spiritualists, I will introduce here one of their very numerous scoret by-laws, (taken from the French of L. M. De Cormenin, a Catholic historian.) Robbery is no sin under certain circumstances. A woman may steal from her husband's purse as much as she may judge necessary for plous donations; she may steal to spend at her leisure in play, or her toilet, or even to pay her lovers, provided she gives half to the church." Is not a member of that ancient and honorable body, the Jesuite, a most fit and proper person to teach | profit, too, is from the present isolated, neglected and morality to the benighted "Spiritualists" of the nineteenth century? Oh brass, where is thy polish! Notwithstanding this somewhat severe criticism,

Detroit, M ch., March 81, 1852.

with the Committee of the

La Company

on, but in, his giant bosom. To become a fully devel- PROFITS OF FARMING OVER TRADE. We make the following extract from Dr. Child's new book, .. A Plea for Farming and Farming Corpora tione:"

There is a superficial impression that farming is an unprofitable business, and that trading is a profitable business. But experience and facts show that these impressions are not correct. It is estimated that in a long run, sooner or later, nearly all, say ninety-nine in a hundred, tradesmen meet with reverses and fall in business, while not one farmer in a hundred, who tends solely and faithfully to his business, not entering into speculations, ever meets with reverses and fails in business. A majority of tradesmen die penniess; while a large majority of farmers die leaving a compe-tence Notwithstanding the adverse influence of New England to the farmer's profits—viz., its long, cold winters, and its comparatively thin and unproductive soil—its farmers are healthy, financial men, and their names are generally counted better by the banks, for discounts, than the names of men in trade. The far-mers of New England hold more mortgages, three

mas the mind can conceive of, they call sacred truths. They reject the authority of the Scriptures, and say with Voltaire, "Lie on, lie on, some one will profit thereby." "Good and evil are one, truth and falsohood are one, and we have the sanction of the spiritism, thank God for a religion that shows it all to be the work of the devil.

Like the Nestorians of the first century, they reject the divinity of Christ, and all other doctrines that conflict with their own absurd theories. Like the Gnostics, they pay much attention to dress and diet. The rate of New England hold more mortgages, three times told in proportion to their numbers, than the tradesmen in New England do.

It is true, with all the disadvantages that have at the trudesmen in New England do.

It is true, with all the disadvantages that have at the the farming heretofore, in the Eastern States, that it has produced but little profit above allving, but this little is a sure thing, and many littles in time, make riches, or, at least, make a competence. Ignorance, carelessness, and stupidity, have characterized a great deal of what hardly deserves the name of farming. To farm successfully, requires business capacities, intelligence, care, effort and industry, and, above all, a good soil and climate. Let business men who will awake to their interest. their success in profitable results is far greater and more sure than it is in trade.

The business of agriculture needs less of isolated. The business of agriculture needs less of isolated, neglected interest; needs more attention than it now has; more science, more life, more love, and more business energy carried into it, and also a better soil than New England affords. Let the agriculture of our country be invigorated by these elements, and business men will begin to see the profitable advantages that farming possesses over trade. And this is not all; the honest, useful results of farming tend largely to the improvement of the norals, and the civilization of society, while the tendencies of dishonest, useless, unproductive labor in trade, tends in exactly the opposite ductive labor in trade, tends in exactly the opposite direction. There are thousands and millions of uncultivated acros of land in the Western States, that are, by Nature's own hand, already prepared for the plough. This land will yield a handsome profit, after the first year of cultivation, above all expenses of carrying it

The speaker quoted from several spiritual authors, in the different parts of his lecture—from Davis, Lintendifferent parts of his lecture parts of hi most energetic and thorough business men who are now in trade, and also without the advantages of the treteelly took his Catholic broom and swept Protestants, mendous strides in profits that science is sure to soon show in farming improvements. An acre of land, of the best quality, in Missouri, on the Hannibal and St. Joseph Railroad, may be bought for ten dollars; gods as a club wherewith to belabor his protestant fenced, and put under good tillage, for fifteen dollars tondies, this was done up most effectually. dollars. This land, at a low estimate, will produce seventeen and one half dollars net profit per acre, which is equal to more than fifty per cent. clear profit on in-

vestment.

There is no business in trade that will produce a torture with rack and fire all who disbelieved their steady, sure profit, above all expenses of carrying it on for a series of years, of twenty-five or fifty per cent. on investment. Farming is sure; trade is not sure for

This statement that an acre of land in the West The spiritualistic idea of God in nature seemed to well cultivated, will average an annual net profit of seventeen and one half dollars per acre, has been questrouble him worst of anything. I suppose he has a And it may be confidently asserted that even a much larger net profit may be realized by judicious business management.
One acre of land in Northern Missouri, set out with

grapes, and come to bearing condition, produced four hundred gallons of wine, which, at one dollar a gallon, amounted to four hundred dollars. The labor of one man took the whole charge of this one acre, and idea of another world, making it a type of this, would be far preferable to an eternal hell, or a psalm-sing-dollars; the interest on investment was thirty dollars; making all the expenses of one acre, two hundred dol-lars, thus leaving a net profit of two hundred for the cultivation of a single acre of land.

By extraordinary care and attention under the direc case; for Spiritualists above all others are in the habit of using their reason on all subjects, religion bushels of corn, which is one hundred and twenty five included; while the Catholic church says man's real bushels to the acre. The price of corn this year is low, almost without parallel, but it is quoted in St. Louis be kept from the common people. As said Pope will suppose this corn to be worth twenty-five cents a bushel, on the farm—which is below the estimate for human reason? I am Pope, and have power to loose on earth and bind in heaven." If "belief is necessary to get communications," as he affirms, how did \$1,250, would leave \$850 net profit, at the low price of twenty-five cents are reported. twenty-five cents per bushel, which would be a net profit per acre of over twenty dollars; and if corn sold at fifty cents per bushel, it would be forty five dollars

net profit per acre.

The corn crop in Missouri, its cost and value, if well the corn crop in Missouri, its cost and value, if well actimated as follows, for one

nanagea, may be safely nundred acres, viz:	estim	ated	88	folio	ws,	for one
Plowing one hundred	acres					\$125
Planting		•	٠.			. 50
Seed corn						5
Cutting and shocking	τ	•				. 75
Husking and shelling						450
Interest on farm			٠.	٠.	•	. 120
One hundred acres, a els per acre, is te which, at thirt	n tho	UBBI	ıd b	ushe	la,	
amounts to .	, ,,	. ,				83,000
Expenses deducted.	•	•	٠.	٠.	•	825
Leaves a net profit of	<b>!</b> .				. :	\$2,175
Which profit is twent	<b>y-o</b> ne	doll	ars	and	60Y	nty-five

One hundred bushels of corn to the acre may be counted more than an average yield; but the yield will be less only where the soil is not the best, and where the work of cultivation is lax and inefficient. With all the present carelessness, and injudicious manage ment of corn-fields in Northern Missouri, the yield o corn per acre may not average above seventy five oushels to the acre; but, even with ordinary attention to the crop, one hundred bushels to the acre is not there uncommon.

Eight bushels of corn will make one hundred lbs. of pork. Ten thousand bushels of corn, the product of one hundred acres, will make one hundred and twenty-five thousand lbs. of pork, which, at four cents per lb., would amount to
Cost of hogs. \$1,800 Labor in feeding,

Whole cost of turning corn to pork, \$2,000 Which expenses deducted, Would leave a net profit of .

So the product of one hundred acres turned into pork would be equal to thirty dollars net profit per The agricultural statistics of Missouri state that the

net profit on the culture of hemp is from twenty to fifty dollars per acre; and the net profits on tobacco, from thirty to one hundred and fifty dollars per acre; the wheat crop from fifteen to thirty-five dollars.

ols, Esq., President of Marion Agricultural Society,
Mo.; Judge D. L. Leonard, of Platte Co., Mo.; Col. Rotwinstanting this somewhat severe criticism, if feel to thank Father Smarius for his lecture against Spiritualism. It will do much to quicken investigation and awaken thought on this all-imporphism of the profits of hemp-raising, on their own forms have a read from plants of them praising, on their tant subject. As he is an able, learned and eloquent man, he will draw the attention of a class that would not otherwise look at the subject at all. So would not otherwise look at the subject at the subj

lars.

The testimony of these ten gentlomen shows the

average net profit of raising hemp, in their own ex-perience, to be twenty-three dollars and six cents per her voice singing .. Come, come home with me." acre; and of raising tobacco, the net profit is shown to be forty-seven dollars and flity-four cents per acre-

each year. The profit of stock growing, all through the western and southern prairie ranches, is estimated to be thirtythree per cent net profit above all loss and cost. There is but little chance to realize this amount of net profit in any kind of unproductive trade. Twenty-five dollars that will produce seventeen and a half dollarsand perhaps twice that amount, if invested in farming—will not produce so much, nor be so sure, if invested

in trade for any length of time.

It may be seen by the above, that the amount of profits are more or less, with different productions; so that the choice of crops has an important influence upon the amount of profit the farmer realizes per acre. Scientific culture, a good climate and soil, have enabled men to raise squashes that weighed two hun-dred and sixty pounds; beets that weighed seventy-five pounds; apples and pears that weighed three pounds; one hundred and fifty bushels of corn to the acre, and one hundred and twenty bushels of wheat; and enormous yields of tobacco, hemp, grapes, sugar-cane, and cotton. Two hundred dollars net profit on a single acre, in Missouri, may not be at all surprising, where science, aided by good business powers, with the choice of a profitable kind of produce, are made avail-

The object of showing the financial advantages of farming over trade is here presented, because men first consider the money that is to be made. But these financial advantages, however large they may be, are not the greatest advantages that must result from agricultural pursuits. Honesty of purpose, the useful results of effort, the morality, the healthfulness, and the

happiness that will come from profitable farming, are paramount to the money advantages.

By the aid of science, with careful and judicious management, farming may be carried on so profitably that two hours a day is long enough for each one to labor in order to produce his own living. A business man, a tradesman, in a town or city, if he "does toell" in his business, must give his atrict attention to it, from ten to twelve, and even fourteen hours each day Thus struggling through sunshine and clouds, harasse and bothered, for many years, and then, as a final reward for his hard toil and trouble, closes up in a bad "failure." Farming, when it shall be judiciously done, shall banish curses, and in their place substitute those earthly blessings for which the human heart now

#### Obituary Notices.

Departed to higher spheres, on Monday, March 31 1862, from her residence, in Chagrin Falls, Ohio, in the 49th year of her age, after a short but painful illness, Mrs. Almeda M., wife of John Goodell.

Mrs. G. was a lady of most lovely and estimable

character, possessing in a marked degree, those peculiar traits of social and moral worth, calculated to endear her to all with whom she became acquainted. Having an independent and investigating mind, she early and fearlessly joined with the Spiritual movement in this place, espoused the cause of truth, and was ever found an humble but earnest advocate of the Harmonial Philosophy. About one year ago, under the direction and assistance of the writer of this, she became developed as a dial, or spiritoscopic medium. Many and very pleasant have been the times I have sat and held sweet communion with the dear ones of earth who have passed on before, through the aid and assistance of her mediumistic powers. Her gift seemed to be in the direction of tests, and while retiring and unbe in the direction of tests, and while retring and unassuming in her character, very striking manifestations of Spirit presence and power to give test communications were often had, of which but little was know outside of her family and immediate friends. Soon after she was seized with the disease (ubdominal inflammation) that terminated fatally after a few days of great suffering her husband was informed

hal inflammation) that terminated latally after a lew days of great suffering, her husband was informed through the dial that she could not recover, and was feelingly admonished to put his house in order for the visitation of the Angel of Death. When this news was gradually broken to her, it produced no fear, or excitement whatever, but, as calm and placid as a May morning, she talked long and freely of the change that excited her said she was not freely of the change that awaited her, said she was not afraid to die, that she had always endeavored to do right, and had no doubt but it would be well with her. At a subsequent conversation she talked eloquently of our glorious philosophy, which she said she had found good to live by. and now found good to die by. Before her failing strength was too far gone, she sat, supported by her husband, for her likeness.

The day she passed into spirit-life, she became con-scious that her earthly stay must be very short. Be-tween short intervals of rest, she called around her individually, those of her relatives and friends who were present, and one by one, gave some affectionate token of kind remembrance that will not soon fade from the tablet of recollection. Just as the sun was sinking to rest behind the western hills, she expressed a desire to be borne to an open window near by, that she might look out and behold once more the beauties of nature, with her physical eyes, as it would be the last view she should have before her immortal vision opened upon the more glorious scenes that awaited her beyond the vale. Her look was long and interesting. After she was laid back upon her dying pillow, smoothed by angel hands, she tenderly, and most feel-ingly encircled the neck of her weeping husband with one long and affectionate embrace; and when her arms relaxed, and the last kiss was imprinted, she closed her eyes upon the objects of time and sense, and opened them upon the immortal beauties of the Summer-land.

Thus lived and passed away, Mrs. Almeda M. Good-ell, loved and honored by all who knew her; her sweet memory will long linger behind, and many will be the time, at evening tide and morning dawn, as well as noon day hour, that she, true to her promise, will return and give glad tokens of her presence and power to communicate through the same loved instrument, which she gave an affectionate sister for that purpose. A. HARLOW, M. D.

Departed from this sphere, March 17, 1862, GROBGI W. KKOWLTON, in his 49th year.

W. Krowlton, in his 49th year.

His disease was consumption, and his bodily sufferings at times were extreme—all of which he bore with the greatest fortitude, resignation and patience; frequently expressing himself that he was ready to depart, but was willing to wait his time. He was a realizer of the intercourse of the spirits of the departed with mortals, being a spiritual medium of the most positive kind. I visited him frequently till within a few hours of his department. few hours of his departure. On entering his room a short time previous to his leaving, his countenance beamed with delight, and on approaching his bedside, he gave me his hand, which I took in mine. He whispered, "How glad I am to see you. I was afraid I should pass away without seeing you. I wanted you to know that my faith is strong and unchanged; and I feel now as I always have felt, that I shall have an industrial strong and unchanged. individualized existence in the higher sphere-the individualized existence in the night sphere—the same G. W. Knowlton, in every part, even to these finger nails." We talked till he became somewhat exhausted, when he said, "I feel inclined to sleep;" he closed his eyes for a few minutes, and on opening them said, "I saw a child—it was not really a child, it was not really a child, it was not really a child. but myself—my spirit." I remarked that Theodore Parker, when he drew near his close, said that he saw two Theodore Parkers. The last smile that I ever saw on that soul-expressing face, then lit it up with angelic brightness, when he observed, ... I am glad you men. tioned it, for it had escaped my remembrance—the two cases are analagous.'

The spirit had already began to reflect and assume its individuality in the more sublimated form. As he desired, his departure was almost imperceptible, and without a struggle. He was strictly moral, a kind and affectionate husband and parent, a lover of the race, and a dispiser of slavery in its various forms, whether mental or physical. He thought he saw in the work. ings of a mercenary priesthood, the great engine for enslaving the mass of minds, and keeping them from that free inquiry which would otherwise elicit truth, and bring the sexes on greater terms of equality and

a more chaste state of society.

He leaves a widow and four children who feel deeply afflicted with their irreparable earthly loss; but they have the consoling assurance that he has gained the crown immortal that fades not, but increases in wisdom and brightness.

De Ruyter, April 7, 1862. N. MEBRITT.

Born into the Summer-land, March 1, 1862, in Con-neaut, Ohio, Julia A., daughter of E. P. and Harriet

Also, on April 11th, in the same place, EDWARD P. BREWER, aged 43 years.

Those readers of the BANNER, who were accustomed

to call at his house, in passing through Conneaut, will need no assurance of the faith in which he died.

CORRIE, daughter of N. G. and E. G. Eno, passed to a higher life, April 14; 1862, at Mongoquinong, Ind., aged 3 years, 6 months and 15 days.

One of her favorite songs was—" Three Angel Visitants," in which she would always accompany us, by - September 1995 | Land Administration | | Land Declar Belle Declar Belle

In Weymouth, Mass., April 12th, passed to the higher life, HOWARD, son of OLIVER and ADELIZA HOUGHTON, aged four years.

Departed from her earthly form, at Plato. Ill., ELLA daughter of NATHANIEL and MARY LADD, March 28,

1862, aged five years, six months, and fifteen days,

### PUBLICATIONS

FOR SALE AT THE-

BANNER OF LIGHT OFFICE.

THE PROPRIETORS OF THE BANNER OF LIGHT offer for sale the following list of Works at the prices and against them. We take this opportunity to put these works before our patrons, most of them at reduced prices, in contequence of the scarcity of money, and it is our intention to place, as far as in our power, reading matter in the hands of our friends as cheap as we possibly can, in justice to ourselves.

Our friends desiring any of these publications sent by mail, will forward us the amount set against the work, with the postage annexed, except the Wildfire Club. Arcana of Nature. Whatever Is is Right, the Spiritual Reasoner, and the Kingdom of Heaven, the postage of which is included in the price set against them. Address

"BANNER OF LIGHT." 158 WASHINGTON STREET, BOSTON.

#### NEW PUBLICATIONS:

Whatever Is, is Right.—By A. B. Child, M. D. Price \$1. CONTENTS:—Good and Evil. Questions and Answers. Truth. The Pursuits of Happiness. Nature. Nature Rules. What Appears to be Evil is not Evil. A Bpiritual Communication. Causes of what we call Evil. Evil dees not exist. Unhappiness is Necessary. Harmony and Inharmony. The Boul's Progress. Intuition. Religion what Is It? Spiritualism. The Soul is Real. Self Righteoueness. Self Excellence. Vision of Mrs. Adama. Human Distinctions. Extremes are Balanced by Extremes. The Ties of Sympathy. All Men are Immortal. There are no Evil Spirits. Harmony of Soul that the All Right Doctrine Produces. Obsession. The Views of this book are in perfect Harmony with the Precepts and Sayings of Christ. What Effect will the Doctrines of this book have upon meny

A Long Chapter of the Opinions of the following named Persons, with Remarks: Justin Lillie; S. S. W.; Y. O. Blakley, M. D.; E. Annie Kingsbury; Magne; Correspondent of Spirit Guardian; A. P. McCombs; Warren Chase; Mrs. J. S. Adams; Charlotte H. Bowen; Miss Fan nie M; Miss Lizzle Doten; J. C. W.; A. J. Davis; Miss Emms Hardinge; Lita H. Barney; Mr. Cushman; Mr. Wetherber Mr. W. H. Chancy; M. J. W.; L. C. Howe; P. B. Randolph Mr. Wilson, and many others.

Twenty Discourses, on Religion, Morals, Philosophy and Metaphysics. By Cora L. V. Hatch. With a Splendid Steel Engraving of Mrs. Hatch. Price 50 cents. When sent by mail, 15 cents additional for postage.

sent by mail, 16 cents additional for postage.

Contents:—Discourse 1. Why is man ashamed to acknowledge his Alliance to the Angel-World? 2. Is God the God of Sectarianism, or is he the God of Humanily? 3. The Sources of Human Knowledge. 4. The Beauty of Life, and the Life of Beauty. 5. "Come, now, let us reason together, saith the Lord." 6. Modern Spiritualism. 7. Are the Principles of Phronology truo? 8. Light. 9. Jesus of Nazareth. 10. God alone is Good. 11. The Sacrificial Rite. 12. The Love of the Beautiful. 13. The Gyroscope. 14. The Moral and Religious Nature of Man. 18. Spiritual Communications. 16. On Christmas. 17. Creation. 18. Total Depravity. 19. The Religion of Life. 20. The Life of Religion. Answers to Meta, hysical questions. The Spheres. tions. The Spheres.

tions. The Spheres.

The Spiritual Reasoner. By E. W. Lewis. Price 75 cis. This work is a Record or Journal of Spirit Teachings. Communications, and Conversations, in the years 1851, 1832, and 1853, through N. S. Gardner, medium. These conversations are held between a band of intellectual investigators, and the spirit of John Locke, Lorenzo Dow, Osceola, etc. The author says, concerning the circle: "On the 14th of January, 1851, about twenty individuals met at a private house in the neighborhood, and, by direction of the spirits, organized a circle, to meet regularly once or twice a week. These meetings were public, and no person was to be prohibited from attending who chose. Besides this, we were to meet in private circles, as offen as convenient, whother few or many attended, for the further investigation of the matter. This circle was composed of members of various churches—Methodista, Baptista, Prebylerian, Quakers, and others who made no open protession members of various churches—Methodists, Baptisis, Pres-byterian. Quakers, and others who made no open profession of religion—all agreeing, and bound together in the bonds of Christian union and friendship—and thus worshiping God in true harmony. The principle mediums were Mr. Gardner, before hamed, agrapping medium, and a Mrs. H., an excellent clairvoyant medium, and a lady of treproach-able character, and in all respects a Ohristian."

The Wildfire Club. By Emms Hardingo. Price, 31. Contents:—The Frincess.—The Monomeniae, or the Spirit Bride.—The Haunted Grange, or The Last Tenant.—Lik.—Margaret Infellx, or a Narrative concerning a Haunted Man.—The Improvisatore, or Torn Leaves from Life Elitory—The Witch o' Lowenthal.—The Phantom Mother, or The Story of a Recluse.—Haunted Houses. No. 1: The Picture Spectres. No. 2: The Sanford Ghost.—Christmas Stories. No. 1: The Ottanger Guest. No. 2: Faith; or, Mary Macdonald.—The Wildfire Club: A Tale founded as Fact.—Note.

The Kingdom of Heaven; OR, THE GOLDEN AGE.—By E. W. Loveland. Price, 75 cents.

CONTENTS :- Teachings and Miracles of Jesus Christ. Faith CONTENTS:—Teachings and Miracles of Jesus Christ. Isith Giving and Receiving. Restoration of Malformation. Healing Diseases. Miracles of the Nazarene. Creation Continuation of the same subject. Creation of Man. The Iron Age. The Silver Age. The Golden Age. Review of what is written, Good and Evil. A Prophegy. Language. Death of the Nazarene. Spirit Impression. The Messengers of God. Guardian Spirits. Accepting the Father's Will. Consulting God. Progression. Littled Up. Taking the Cross. The Controlling God. Dealing Judy. Scilish Loves and Appetites. Thy Father and Molber. Prophecy. The Heavens.

The Healing of the Nations.—Given through Charles Linton. With an introduction and Appendix by Gov. Timadge. 650 pp. Price \$1.50. Postage, 25 cents.

Psalms of Life: a compilation of Psalms, Hymns, Chalt, Anthems, &c., embodying the Spiritual, Reformator, and Progressive sentiments of the present age. By John & Adams. Price, 75 cents. Postage 10 cents.

My Experience: Footprints of a Presbyterian to spiritualism By Francis H. Smith of Baidmore, Sett. Postage 10 cents.

The Conflict of Ages Ended—a Succedancem to Beecher's "Condict of Ages." By Henry Weller, Price 25 cents. Postage 10 cents.

Postage 10 cents. Behemia under Austrian Despotism. An Autoblography by A. M. Dignowity, M. D., of San Antonio, Texas, 25c.
Postago 10 conts.

### PAMPHLETS.

Whatever Is, Is Right" Vindicated. By A. P. M'Comba A Pamphlet of twenty-four pages, containing clear and lucid arguments in support of the ALL Right doctrine, and a perfect overthrow of the claims in opposition to the doctrine as set forth by Cynthia Temple, in a pamphlet estitled, "IT IS N'T ALL RIGHT." Price, 10 cents.

Great Discussion of Modern Spiritualism belves Prof. J. Stanley Grimes and Leo Miller, Esq., at the Modeon, Boston, in March, 18to. Pamphlet, 170 pp. Pres \$10 per hundred; single copies 15 cents. Postage 8 cts. Discussion of Spiritualism and Immortality, in May,

1860, at the Meionaon, Boston, between Rider Miles Gran and Rev. J. S Loveland. Price, wholesale, \$5 per handred single copies, 10 cents. Record of Modern Miracles. By S. B. Brittan. Price

A Lecture on Secession, by Gen. Andrew Jackson, deli-ered at Dodworth's Hail, on the evening of Sunday, Ju. 10, 1661. Mrs. Cora L. V. Hatch, medium. Price, 10 cts Two Lectures on the Present Crisis, by Theodore is ker and Henry Clay, delivered at Dodworth's Hall, Sunds, Dec. 16, 1860, Mrs. Cora L. V. Hatch, medium. Price ice

A Discourse on Faith, Hope and Love, by Goral V. Hatch, medium. Price, 10c. A Discourse on the Immutable Decrees of God, Cora L. V. Hatch, medium, Price, 10c. A Review of Dr. Dod's Involuntary Theory of Spiritary Manifestations. By W. S. Courtney. Price, 10c.

#### DR. MAIN'S HYGIENIC INSTITUTE NO. 7 DAVIS STREET, BOSTON, MASS.

ESTABLISHED FOR THE TREATMENT OF EVEST KNOWN DISBASE.

DE. MAIN'S HYGIENIC INSTITUTE is open at all attended to the suffered at the hands of unskillful practitioners, or whose auffored at the hands of unskillful practitioners, or whose auffed N. Brawer, aged 14 years and 10 months.

Her departure was eminently tranquili, being illuminated with a beautiful faith in the veland to which we will find it to their advantage to consult a physician with nated with a beautiful faith in the veland to which we will find it to their advantage to consult a physician wh combines Science and Philosophy with Reason and commos

Those who desire examinations will please enclose \$1.00 a lock of hair, a return postage stamp, and the address plainly written, and state sex and age.

Medicines carefully packed and sent by Express Dr. Main's Office hours are from 9 A. M. to 18 m., and five

Dr. Chartes Mars, No. 7 Davis street, Bostos, Mass.

April 10. State time and the art of reality the that he had to bear me