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Literary Department. TINEL HARLINGTON

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

CHAPTER XXVIII.

The Count Von Wabers.

The simple, but handsome traveling carriage stopped before the castle, while the Minister was chatting with Lyonel in the garden. Without a word of apology, he broke off the conversation and hastened to receive the new comer. He hurried off so suddenly that he even forgot his age, and the external dignity of manner he invariably maintained. Lyonel remained quietly at his place in the garden, and from thence looked upon the first greetings. On the part of the Minister they were deeply deferential; on that of the newly arrived, pleasantly, friendly, as the greetings bestowed upon old acquaintances.

The count was descended from one of the most ancient noble families, and he was looked upon in the house of Urming as one of the wealthiest land owners in Germany; this they had told the Amer. like one bound fast by magio," said the count. "It CAL.

The counsellor soon made his appearance ; then a number of servants, who busily surrounded the car. speak of your near departure. But you, I imagine, risge. In order to give time for the first confusion attendant upon a fresh arrival to subside, Lyonel withdrew to the back ground of the garden.

It was pardonable that his thought, when he found himself alone, should revert to the unexpected across the sea." occurrence on the marble staircase. He contrasted Cecilia in her modest humility with the beautiful but frivolous court lady. How different and far superior she appeared ; the loving, artless, shepherdess, from the wealthy countess, who had received ber culture from all the masters of the art of pleasing; from the lips of flattering admirers; through . the experience of life in cities, and from reading indiscriminately the soulless love poems and stories that abounded in her time. The saint in the valley became still more sacred to his heart.

He returned to the castle. The Urming family were still assembled around the stranger in the pillared hall. He was a fine looking man in the thir- great and useful. I have heard the same from othties, of a well-bailt, slender figure, and proud bear- ers who for a long time have lived among savages. ing, somewhat of a military carriage. He was sim- How is this ?" ply clad in a summer traveling suit of a dark color, that was carefully arranged, and in accordance with the latest fashion.

That Lyonel would not, like the rest, seek the favor of the individual so courted by all, may well be imagined. According to his maxim, he became, without giving himself away, only that, and so much toanother, as that other would be to him. Probably, as is often the case in the world, each misapprehended the other. 'The count was misled by a gaswing and growing jealousy ; and still more by the contradictory judgment of the household regarding the American. The equivocal expressions of the Minister, that shrewd, experienced man of the world, seemed to him to arrive nearest the truth. And the opportunity was not wanting to convince himself in that respect.

CHAPTER XXIX. A Polite Dispute.

One and the other had been allured by the beauty of the morning to a walk in the park. It was very early, not yet sunrise. Both surprised to meet at an hour usually devoted to morning dreams, remained standing ; both seemed to hail their meeting as a fitting opportunity of reading the opponent's character more deeply than beretofore. From the beauty and glory of the morning, the pleasant retreat that surrounded them, the conversation turned to the family at the villa, to the peculiar good qual-

ities of each member there. "Since the few days of my sojourn here, I feel will be difficult for me to part from this charming place. I doubt not, none the less to you. They will not return to your Colony entirely without home-sickness; and not without taking with you the remains of the beautiful ; or perhaps," he added, smiling, "the most beautiful will accompany you

Lyonel thought of the angel in Saint Catharine's Vale, and felt his face flush slightly, but quickly composing himself, he replied :

"The beautiful I find in my own home; the most beautiful will be my remembrance of Lichtenhelm," His answer and the suffusion of his face caused the heart of the count to contract painfully; in order to conceal this and to say something, he went on :

"Wonderfal I yes, wonderfal that a man of cultivated mind should feel more at ease in your primeval forests of America, than in the enjoyment of all that art and science can unfold in older nations, of the "Probably, Sir Count, because for men in that

hemisphere, Nature is the most natural; and the constraint of the civilization of to-day, however daz-" Mr. Lyonel Harlington, from the United States zling it may appear, is constraint still. One feels

"I ask your pardon," responded Lyonel, who had ray, until it became abborred. How fatherly and not lost the jeering smile. "I thought of the Repub venerable are your German Princes, your Kings of lio of Geust, also in the Pyreness, that is situated on Prussia, Wurtemberg, Saxony, and others, standing a mountain, three or four thousand feet high, over simply in the midst of their subjects, and yet bethe springs of Eaux Bonnes. It is, I believe, the loved and great ! Indeed, the divine lustre of Kings smallest ; independent from the oldest time, and forgotten by the rest of the world, forgotten even in all the treatics of France and Spain. It consists of a few scattered huts : numbers scarcely fifty inhabitants, and is governed by five Elders only. But there dwells simplicity of manners, honesty, common sense and freedom beneath every roof. I lived three days there, and I recall them as among the most interesting ones that I have spent in Europe."

"Ahem I little pigmy States like that, forgotten in all the treaties of the great powers, you can find in Poland, Bohemia, England, even in Germany; freer than your Republic of fifty souls. You should know the life and doings of our gipsy republics. But seriously, Mr. Harlington, for I believe you are jesting, have you really, in our monarchial countries, met with unhappy nations ? Nothing humanly great, nobly created? Has the upsoaring of art and soi ence, the fullness of the bloom of civilization, no charms for you? Have you found less honesty and virtue with us than exist with you in your Ameria, so rich in bankruptcies, robberies, mobs and slave dealers ?"

"Sir Count, everywhere it is the same; in New York, New Orleans, Philadelphia, as in Paris, London, Berlin : as everywhere, in large cities, where great masses poison each other with their breath. Yes, I have seen much that is great and good and worthy of admiration in Europe. But, Sir Count, you seem desirous of giving our conversation a direction I had not-intended. We were speaking, if I mistake not of despotic and liberal State arrangements."

"We have no more despots in Europe, unless you name the Sultan of Stamboul, Mr. Harlington ; and if not everywhere great and intellectual Princes, at least, benevolent men and women upon thrones."

"I wish you joy, Sir Count, if Don Miguel is the last tyrant, or Ferdinand of 'Spain, or Charles the lenth of France were the last kings that broke their Frederic the Great. I revered the intellectual Catharine the Great ; although almost too sentimental, she erected a monument to hir lap-dog, in place of dedicating it to the noblest of her people. But, when visited the dining hall of her palace, and .saw the horrible paintings of Casanova, the portrayal of the fearful massacres at the conquest of . Oczakow and Ismael, that she gazed upon without destroying her appetite ; as I visited the knout manufactory in Kasan, where annually millions of cudgels and straps are prepared, I was overcome with abhorrence _____"

fer this as an example. Russia is still in process of I, without my knowl development; it is growing out of Asia. Do you not of your loved ones? I confess to you I feel hurt by know that Peter the Great wished those kings joy the change that is displayed." who could govern their people with laws, in place of tion of his willful child must use the rod. We were speaking of civilized nations."

arises not from the workshops of their jewellers, their tailors and architects."

"Enough of that chapter, sir !" angrily exclaimed the Count. "We do not understand each other ; you speak American, I the European tongue ; it is better each of us takes his own way." With these words and a slight bow, the European left the spot, leaving the American in surprise at his altered manner.

CHAPTER XXX. The Departure.

Lyonel looked after him without comprehending how he could have offended him, for the Count seemed displeased at something : but it did not long trouble our traveler, who returned to his inn without the slightest loss of his good humor. He wrote several letters, and toward noon returned at the acoustomed hour to the Vills.

But a strange spirit seemed to have taken possession there. In the place of the former cordiality and cheerfulness, he was received with cool politeness; the Minister, after the first greeting, turned his back upon him, the Count was silent and frosty, Leonie replied to him with timid constraint. Even the Counsellor was singularly embarrassed. Only the Countess Gabriella, as he kissed her hand, favored him with a slight pressure of hers and a kindly smile, but even the smile was grave, and bore an expression of consoling pity. She left him standing and returned not to him again.

The conversation, forced as 'it was, continued wearily, and was but seldom addressed to him. Several noblemen from the neighborhood made their appearance; all were received with cheerful faces, but for him there was not one. At the table, when amid sounding glasses and merry jests the social joy had gained a freer speech and fuller expansion, Lyonel sat silently, and felt that he was enacting the part of one who could be missed, and that that part was given words to the people. Once, I acknowledge, next to him purposely. He felt deeply wounded by this conduct, for which he could assign no reason: but he evinced not in voice or manner that he felt or noticed it. to the state to the state.

> When the numerous company arose from the table and dispersed along the garden walks, Lyonel sought his friend the Counsellor in order to question him.

"For heaven's sake, do inform me what demon has so suddenly changed all hearts and minds toward me?" he asked, as soon as he had found the son of the Minister in one of the avenues. "I seem "May be," interrupted Wabern, "you will not of- to be in the way here. Speak to me openly. Have

" Oh, Harlington !" whispered the Counsellor, gaz ng searchingly into his eyes. "And the meeting on the stairs of the Castle? You were watched. The more than friendly scene was witnessed." Lyonel replied without hesitation :

"Is that all? I did what you also would have done, Not without danger to myself did I save her from falling. And what perhaps-"

"No apologies, my friend! The Countess, as you call her, is young, lively, wilful, even now and then-I do not blame you for anything, for you did not guesswell, you have given your word of honor! Now you may be informed of it. Gabriella is the Princess, daughter of our reigning Duke ; she is the betrothed of the Prince Louis, and this hereditary Prince is the Count Wabern himself."

Lyonel gazed upon his friend in speechless amagenent, and murmured :

"How could I dream of that? Had you given me the slightest hint ? I-"

"It was, and is, in part, yet a secret. The princely pair did not know each other personally; the marriage was agreed upon through negotiatiou between both Courts. There is a little surprise in preparation; therefore the incognito of the herediary Prince and that of the Princess. It is done at the request of the Prince, and in our house the first meeting of the illustrious pair took place. Prince Louis was to have been mystified at first, but the idea was rejected. He knows his betrothed, but she knows not his identity with that of her intended ; he has become her passionate adorer."

"That is charming I like a story from the Arabian Nights. So, so ! I never could have dreamed that a prince would be pleased in finding himself the hero of such a romance !" oried Lyonel, laughing. .

"How did you happen to offend him this morning, my dear Harlington ? He came out of the Park in an ill humor, and expressed himself quite indignantly concerning you to my father and self."

"Offended, was he? Wherefore? What with? We had a conversation, an insignificant difference of opinion, that is all. He seemed, indeed, to be unpleasantly touched, by I know not what. Or, perhaps, his Highness is not accustomed to contradiotion. He left me, were he not a prince, I would say in a very unbecoming manner. Ab, now it is clear to me! Therefore the universal gloom and coldness. or, rather, the unconcealed indignation against me poor sinner! A prince has felt his dignity insulted. I must submit in such a case. But, dearest Urming. at least I should not be condemned without permission to defend myself."

" Friend, it is not alone for that. There has been another report about you-a very disagreeable one. I did not believe a word of it, only on account of the filthy source from whencd the falsehood came. I feel grieved that my father, in his indignation, reated it in presence of the Count, the Countess, and

my sister-you see we sat in conversation round the

breakfast table when my father read the letter con-

cerning you. Perhaps he wished to triumph a little

over me, because I always took your part against

him. Enough, I remain unbelieving, despite of it,

"Have you broken the staff upon me?" inter-

rupted Lyonel, as he heartily pressed the Counsel-

lor's hand. "Thank you, you are a true, a genuine

"You know, as I have heard, but was not before

aware of, our farmer tenant. Trolle, the rascal in

"Trolle? The man did not seem to me of suf-

"Then you knew him? Well, as we were as-

sembled around the breakfast table, a letter was

brought in from this man. My father read it to

himself with strange gestures, and making glances

that all without exception _"

friend. Now please continue."

of America," said the Minister, as he presented Ly- more comfortable after undressing at night, in bed. onel to the count; then turning again, he said to more at ease, than by day encased in our coat of pao Lyonel, "the Count Von Wabern ;" several light rade." bows, and a few pleasant words followed the introduction.

It is not worth while to give an account of the dinners, excursions, visits to neighboring noblemen, balls, illuminations, and fire works, that made of long to Rousseau's children of Nature Sir Count. the day a perpetual festival, since the arrival of the Monarchy and Republic are both equally honorable, count; nor how in the intimacy of country life, the for both are in accordance with Nature. We, in first restraint wore off, and each approached the other in friendly guise, honoring and admiring; not dent; you call your hereditary President, King, or deeming themselves observers nor observed.

It did not escape Lyonel's observation, however, that since the arrival of Wabern, he was treated, if not with neglect, yet with a sort of indifference. the least jealous; the count had the charm of nov countess and a citizen of America, he knew would litical confession of faith." not fail of having its effect upon etiquette. But even the Counsellor Rainer, although cordial as ever. the lovely Gabriella, who at first had favored him 40. or how he gazed upon her when her looks were day; a thousand headed sovereign never has." turned away ; how gloomily he knit his brows when she turned with like amiability to speak or listen to his foot upon the necks of his subjects, can uplift his the American. At last he seldom moved from beside her, and was almost silent when she was absent. or oudgel, in the hands of lawlessness, both are no-The very tones of his voice in addressing to her the oursed. But the peaceful repose that you praise, most insignificant phrase, sounded like homage and may be the repose of aleep, or that of decay ; men adoration.

Toward all the other persons at the castle, with perhaps the exception of Leonie, he maintained an state power are the inheritance of the Princes, and the affably distant manner, joined to a degree of condescension of which he seemed unconscious ; this assumption of superior station he did not lay aside, tion for the good of all. And when that is wanting, even with the Minister. He observed the American I would rather live in the smallest of European rewith the lurking eyes of a falcon, as if continually questioning, "Who are you ?" No doubt he feared him as a rival. In their social intercourse, he mocking smile replied : guarded the utmost politeness, but ever in his words . By ore to his teste l. Have you then been parwas wafted a something cold and distant and haugh- tigularly, well pleased with the Republic of St. Marithe infriend.

bigtig unfolded phases, ther l'officion breibers, It is the without to this to tack to the educe of

"A curious reason ; but you are a Republican, Mr. Harlington, and perhaps wish for us your sort of happiness, in becoming children of Nature."

"I was not just thinking of that. I do not be-America, call our not hereditary King, the Presi-Duke. Hereditary claims to the Chair of State, have

their advantages and disadvantages, so with the opposite views ; as all in the world has its double as pect. If only in one as the other, the principle is while Gabriella and the count were regarded with embodied that gives to each citizen his equal rights : especial attention and preference. He was not in that does not limp in the distance after the spirit of the century, we can be content. Here, Sir Count. elty; and the difference in the rank of a count and you have, as I believe you desire to know it, my po-

" Excuse me, I thought not of it, but since we have come to this point, let us continue. Even if I do not betrayed in his manner on the very next day, a de- fully agree, with you, we shall not quarrel. You gree of embarrassment that was unaccountable ; and place an equal worth on Monarchy and Republicanism. I cannot ; although, like you, I honor the natwith her candidly avowed preference, made no dis. ural rights of men and the people. I also honor the tinction between him and the count; one as well as right of descent, because, in accordance with Nature. the other seemed to have gained her smiles. The it has grown out of the gradual development of the cause of this was perhaps not entirely owing to the nations. One grain of national liberty too much, is fickleness of the lady, but to Lyonel's consistent re- a ton of national misfortune. Contrast the people serve toward the conquest-loving beauty. He ro. famed for their liberties with the contented repose mained as distant and as near to her, as when he of the strictly monarchial. Think of the continued made his first appearance in the park ; even the or- surgings of your United States; of the unceasing deal upon the stairway had made in him no change. inner confusions and agitations in England, France. Gabriella was not insensible to the external at- Switzerland, Spain. I would rather eat my bread tractions of the count, with his majestic air and beneath the sceptre of a Sultan, than beneath the looks of gold ; nor was she unmindful of the admir- oudgel of a self-sovereign people ; even the Sultan is ing glances of his eyes, when she smiled upon him; a human being, and can have better hours in, his

> "By all means, Sir Count. Even the despot, with Iron hands in prayer to heaven. I believe it. Sceptre

> and nations that are awake do not envy the dead. Lam the man for a monarchy where the throng and right to the legislature is the inheritance of the waking people ; there is an association and participapublics, than beneath her greatest Autoorat."

Wabern gave him a sidelong glance, and with a

tily commanding, to the comprehension by our not or with Anderre, in the Pyrences 7. Those, I bea galloor all und ing or, with amalles."

ulating the faith, lettres de cachet, or cabinet orders, tain prejudice against you." have rendered"the knout and the rod alike superflu-008."

"Yes, sir, and they are always useful where they are necessary !" cried the Count, somewhat sharply. knows what." And they are most needed where the political gid

this belief from me, sees from the throne further and "I have nothing to forgive your father. I honor more, than does the common citizen. He is in the his opinions. May he pardon me for having grown place of God, and is accountable to him only, and is up under other circumstances, and for being younger by birth and blood a nobler being than we of an in- than he is."

ferior station. A citizen upon the throne, a Crom-"You know, my dear friend, every one retains well, a Buenoparte, remains even there for his life- something of the avocation he pursues. As Chief of time, a citizen ; the genuine, pure greatness of Princes the Police department for many years, he espies will be forever wanting." mischief everywhere. So it is that, since the first

"I, too, Sir Count, will honor your political creed, days of your acquaintance, your person, and all worry as I must feel for our glorious citizen, Wash- that relates to you, appears enigmatical to him; ngton! Napoleon was the son of an advocate ; King your descent, your travels and their aim, your pecu-Charles the Fourteenth of Sweden was the same i niary circumstances-in short, all your doings at Boyer, President of the Republic of Hayti, was for- home and abroad."

merly an honest tailor; Theodor Kolokotroni, the "But, unfortunately, I cannot make myself differgreat mar. of the New Greeks, only a robber's son. | ent, nor appear except as I am."

could name some others, you will say, parvenus, "I understand it. Alas, the entire art of our social apstarts] We have seen pleblaus soar upwards to intercourse consists, in our day, of delusive adorpment high distinction, and Princes come down. Let us of self toward others, and of cunning distrust, on the leave God to rule! The lustre of the throne cannot other hand, against the like artfulness in the rest, bestowed by the jeweller ; it is given by the wis. That is the essential aim of all so-called higher educadom, justice and humanity of him who holds it. Be- tion. Therefore, in old age, after many an endured lieve me, I am not one of the systematically foolish deception, we are oftener more suspicious; while as fores of Kings. I know, and love and honor many of young persons, we were artiess and often more conthe present monarchs, among your Germans also, fiding than we should be. And now to return to our Not only royally great, but humanely great and no- trouble. I will believe you are innocent. Yes, you are, for we found ourselves compelled to veil from ble are some of these." you certain circumstances relating to our house.

"Only some of them? And some, perhaps, humanely little, Mr. Harlington; do you not think so? This caused you to mistake-and now-the inclbelieve that our Princes would not have lost so dent-" much of the reverence and esteem of the people, if out the worst ! What incident ?" they had been less popularly affable; but had retained more of the olden divine rights of their ancestors. I think so, sir." to keep that a secret which I will tell you concerning certain persons."

" In jest or earnest, Sir Count ? The French emigrants formerly imagined that the Revolution would never have come to pass, if Louis the Sixteenth had shown more of Oriental supremicy in splendor and lits; you caunot entirely deny it. Your suit to this exclusiveness; if the Queen Marie Antoinette had most amiable young lady-" more strictly observed the Court ton and etiquette. They thought not that it was themselves that in their myself toward the Consitess as every gentleman of throne with their uniforms, gowins and festival ar- tion with her than with your kind lady sister "

"Be tranquil ;" replied the Counsellor, with his the knout? And yet he was compelled to use the usual good nature, as he took Lyonel's arm and drew knout on his barbarians, as the father in the educa- him into an alley of vines overhung with shade. "We will talk without interruption. The ugly story cannot be more painful to you than it is to me. "Where sometimes censorship and mandates reg- You know my father, from the first, harbored a cer-

> " Call it by the right name-a suspicion. He takes me for a political emissary of young Europe, or young Germany, or for a Communist, or the Lord

Saint Catherine's Vale? You never mentioned a "It is possible, my dear Harlington. You must word of it to me." diness must be led back into sobriety. Let us not forgive the man who, in his advanced age, cannot judge of the actions of Princes as of the actions of chase away certain ideas that have taken root in ficient importance to waste any words upon him." private persons. Every Prince, and you cannot take the circle of his thoughts from early youth."

at me. Then he gave us the news, with sarcastic remarks of his own, directed against you and myself." "You make me anxious, Counsellor; what were

the news ?" "Father folded the letter, and did not reveal the entire contents; leaving us to suppose out of regard to the ladies present."

"But, I entreat you, what news did it bring ?"

"Well, it concerned -" continued the Herr Von Urming with considerable hesitation-" a sort of love affair, in which you were involved in the valley vonder : too familiar an intimacy with-with how shall I name it - with a female of not the best reputation."

Lyonel turned pale at this annoucement ; then the blood returned in a crimson tide to his face. The Counsellor noted the changes, but guarded himself against saying more.

The American inquired, however, with a firmer volce: "Know you of a Cecilia Angel, who lives there with an uncle, an old Hussar?"

"I do not; the name is not one with which I am acquainted."

"Do you know the farmer, or steward Trolle ?" "Know him? of course I do."

"Well, then, I have nothing more to say. You, will not expect that I shall defend myself against the calumnies of a man, who, in his beastly nature, . beholds nothing that is pure ; and who takes me for .one like himself. He must be made of a different. material before I could feel anger on his account ! -But you must know the old Sergeant of Hussars. Tobias Thork ?"

"Not at all, personally. We have not troubled . ourselves about the people behind there; and we . seldom visit the Catherine Vale. I only know that . They thought not that it was them elves that in their myself toward the connect as every gentieman of on the recommendation of a General, a friend of my pride and arrogance surrounded and darkened the good breeding should. I stood in no closer connect on the recommendation of a General, a friend of my pride and arrogance surrounded and darkened the good breeding should. I stood in no closer connect on the recommendation of a General, a friend of my rather's, the old decaying barrack was given to the

"Why do you hesitate, my dear Urming? Speak

"Give me your hand and word of honor, my friend.

"Here, you have my hand and word of honor."

15 100

" You paid attentions to the Countess Von Feld-"I beg pardon, there was no suit! I conducted

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BANNER OF LIGHT,

discharged soldier; and that on several oppasions we had to secure him against the quarrelague na-ture of the somewhat coarse farmer. Since then we have heard he had taken the girl to live with him, of whom we have spoken. She is said to be the illegitimate child of his sister, whose husband was executed for robbery and murder. It seems that, they are persons of a bad character and disreputable trade."

"You say, it seems ; you are right; seems so ! I will not call upon an old proverb, but upon an old experience. Many a worthy heart throbs 'neath a torn blouge, while moral perversity and hypooritical seeming stalk about enveloped in gold, and silks. I put another question to you. Do you take me for a libertine ?"

"By no means, my friend, but..."

" Bat ?"

"Did you really visit-hold intercourse with that person ?"

"Yes!" responded Lyonel, with a proud tone and a seriousness that demanded respect: "Yes! and you will not doubt it, with the best, most honorable motives. I have no scruples, if you will listen to me, to confide to you my entire secret. That the poor outlawed girl was of illegitimate birth, I knew ; that her step-father was the executioner. I knew : that he-"

"Do not be angry! but, my best friend-" faltered Herr Von Urming, shrugging his shoulders: " You comprehend that in such society, and then in that of our house, in the company of a Prince, an illustrious Princess, you took the strangest position in the world !"

"I understand it. I comprehend that I-let me embrace you! Do you, you only remain my friend! And now come !"

With these words, Lyonel clasped his friend to his heart, and then drew him without the leafy avenue.

"Where to ?" inquired the Counsellor, who gladly accompanied him : "what is your intention? Do not get me into difficulty. I rely upon your secresy, your word of honor !"

Both approached the aristocratic assembly, that in groups were gathered around a fountain whose jets of water uprose in fantastic forms, and descending, filled a wide marble basin. Lyonel, with uncovered head, addressed the Minister and his daughter, announcing to them his immediate departure ; he gave heartfelt thanks for the kindness he had received, and took his leave. Even so he bade farewell to the Countess Von Feldletz, and the Count Von Wabern, who stood in friendly ohat together. With a silent bow directed to the rest, he retired with hasty steps.

In the unanimous surprise, no one had found time to reply a word. They all looked after him in bewildered astonishment; the fair Gabriella's gaze followed him long. The Counsellor's face expressed his regret and perplexity.

" Pack up, Arnold I" cried Lyonel to his faithful Jackson, as he entered his room at the Inn. "Order post horses for to-morrow."

"Shall it be so? At what hour ?" asked his man. as he sprang up joyfully from the sopper-table, after hastily emptying his wine glass.

"About noon. I must first pay a necessary visit; remain seated, do not disturb yourself in your agreeable employment."

" Cospetto di Bacco / says the Italian ; indeed it is agreeable when one has been hungering all day !" " Wherefore that ?"

"Why, the devil led me, because I did n't know what to do with myself, into that confounded-I believe they call it Catherine Vale. I thought to enjoy myself finely. The host, the rough scamp, after I had to tell him who and what I was, where and how, and from whence, showed me the door. I am sacre num I no rogue, and 1 answered the clown according to his deserts. A couple of women, like witches, came to the rescue; ah Dio Santo / they barked worse than chained dogs! I took myself off as fast as I could, and sought another shelter: found a decaying cabin; all within stood open; but the nest was empty-the birds had flown."

Do so, I have rimemettered sometting-I must ge somewhere, but aball return by noon? Arnold grumbling's shock his brad, and retired.

The weary dreamer closed his eyes in the hope of again finding the nawinged seraph ; but against his will was visited by a sound dreamless slopp. Hastly dressing, discontented with himself, he part his steps, rather later than he intended, to the charming valley, by the well known path through the Park; by the banks of the stream, until he reached the beloved hut. He found it, as Arnold had. with open door, and empty. The few household articles had been removed. With sorrowful looks and a grieved heart, the seeker looked upon the dreary walls, the desolate space. He left the spot with mingled feelings of astonishment, sadness, and indignation, and murmured, as he pursued his way :

"This is unfriendly and ungrateful I Wherefore this we dight? Why not deign to give me the slightest notice? I have surely deserved a little attention from the old man 1 He could easily have in quired whether I yet remained at Lichtenheim; Cecilia could have known, have guessed it; she had demanded my return. She left the valley, and left me, poor, deceived one I to prolong my stay at the villa. Perhaps they have removed to the Capital. I ought to let them go. I will. But I must sneak to the Baron Von Goldtwig. Without aid she shall not be. She may be innocent of this, and I will not be unjust."

Although it was nearly noon, Lyonel resolved to visit the ruins-the place more ballowed to him than any other of the earth. As he came in sight of the crambling walls, moss-over-grown stone and pillars. the arches and the waterfalls, he was completely mastered by grief. He bowed his head and went silently! The witnesses of his past happiness were before him, and seemed in silent pity to have become the witnesses of his soul's keenest agony. He threw himself upon the ground by the overgrown column, and laid his face on the cool herbage, where Cecilia had laid hers in the hour of their farewell. Like her, he wept and prayed upon that spot.

A considerable time elapsed thus, and then he heard voices. He listened eagerly; looked around. but beheld no one. He remained in his concealment, and thought:

" Could it be Cecilla herself?"

"Charming ! Divine !" oried a female voice. " It was a fortunate idea of the Counsellor to bring us here. And to think that he never spoke of it before! It is an enchanted vale !--- is it not? These ruins, these stone walls encircled in green ; the merrily dancing stream, venturing on the willful leap from yonder height-do see how picturesque it all is! Do you know that you are a thoroughly unimpressible and prosaic being? You stand as indifferently here as before a barren stubble-field. I beg, do you not find this landscape beautiful ?"

"No !" replied the manly voice ; "where you are see nothing else, and all besides that is beautiful oses its attraction."

" Silence !" she cried ; " I cannot tolerate this language. Only on this condition, as I have already told you, can I allow myself your society. Another such word, and I will never again venture to be alone with you. Therefore, you will not offend my ear with foolish talk, is it not so? Quick, let us speak of other matters."

" If." he replied, "I were to command my lips to obey you, my heart would be disobedient still; and every syllable I uttered would give forth a tone that would contradict the words; and would say naught but I love you !-- I worship you !"

"Be silent, or I will leave you !" she responded proudly and commandingly ; "your importunity of fends me? Do not abuse the kindness with which I regarded you. You do not know her who so thoughtessly bestowed it. You do not kno circumstances that surround me." "What if I knew you and all the circumstances you allude to ?" he replied with beseeching tones; loveliest Gabriella, you are-"

Written for the Banner of Light.

SY WILFEID WYLLEYS.

PART L The are was all blushing with starlight; True in the soft flush of the June, With Florence, my light, my existence, I wandered adown the dim distance, Adown the sweet valley of Yoon-Far down by the star-lighted Otter In the flower-robed valley of Yoon.

The air was all fragrant with roses, Our hearts were unburdened with gloom. Fair, fair were the scenes of life's morning. Bright hopes all our future adorning-No thought of the wide yawning tom No thought of the grave that, was waiting To burden one soul with its gloom.

Far down past the Bridge of the Otter, And ap past the church on the height-And up past the churchyard of Baynthem, Where the dead in their couches had lain them, Where the star-lamps' tremulous light Shone down on the cold gleaming tomb-stones Of ghostly and desolate white.

And Florence clung close to me, trembling, As we passed by the gates of the dead ; Her bosom beat faster and faster, Like one who is dreading disaster : I kissed her pale forehead and said-Why tremblest thou, Florence, my sister? Has some undefinable dread Come up to thy soul with its danger? Or dream'st thou of mystery, stranger Than clings 'round the place of the dead-Than clings round the homes in the churchyard, The mystical homes of the dead?"

Then Florence replied-me not chiding-The paleness of death on her face : From out the far city immortal, From out the wide-swinging portal, With most indescribable grace. An Angel stands, silently beckoning Me up to his radiant place.

A house in the city of silence Is waiting my form to enclose ; A home in the city Elysian Shines now on my wandering vision, Past earth with its sorrows and woes, That is waiting to harbor my spirit." Just then silver Luna arose.

And soft o'er the city of marble

Her glorious light-tresses shone-.. And see," I exclaimed, .. the bright glory, The moonlighted city before you-The light on each ghostly white stone ; The light from the shining pavilion Cast down on each ghostly white stone !"

.. And see I far away in the Orient Regions of star-lighted sky. A Cloud-Angel, tall and commanding, 'Mid the stars in majesty standing, A form from the Aidenn on high ; From the hosts of shining Immortals, The holy Immortals on high I

Ah, see I he is smilingly beckoning Me up to that starlighted land ; Up, np, to the City Eternal I Up, up, to the region supernal ! To join with that glorious band-Who, up mid the star-fields of szure, In glory eternally stand.

And see, neath you low-drooping willow, Gleam out 'neath the moon's silver light. A tomb with my history graven !" I turned-'neath her tresses so raven Her forehead was ghastly and white : Was white 'neath ber dark raven tresses.

.. Thon 'rt pallid, my Florence, my sister ! Thy forehead is deathfully cold !" Her bosom beat faster and faster. Like one who is dreading disaster : Fair Dian, in cloud robes enrolled, Looked out from her path in the heavens : Looked down through the distance so cold.

Her cheek and her forehead were white.

Vanghasfed from the singdom Elysian, Withwarning so tartibly That night as we stood peak ho star light, So buoyant, and hopeful of life.

I knew, that I stood by her dwelling, In "the city of death" on the Hill, Far pp in the City Flarnal-Far up in the City Flarnal-Where pover comes sorrow or chill ; There I knew that her mpirit was dwelling, .

Enfranchised from darkness and ill.

I thought of the fabled Cloud Angel, I saw 'mongst the star-lamps that night. , Far off in the realms of the Orient,

Where the clouds with the sweet glories blent To fashion my vision that night ; When the brow of my Florence grew ghastly, When her cheek and her forehead grew white.

I thought of the grave 'neath the willow. I thought of my fancy formed grave ; ... I turned, with my soul filled with yearning ; My heart in my bosom was burning ;

Ah! weirdly the wild winds did rave, Mongst the drooping boughs of the willow That shaded the place of the grave.

I called out aloud in my anguish, I called my lost Florence's name ; With wails of the bitterest sadness, With a grief well nigh unto madness, With soul in a tormenting flame, I remembered my trivial scorning. And called my lost Florence's name.

.. Oh. Florence I far up in the Kingdom, Far up in the soul's mystic land ; From the ranks of glowing Arch-Angels, From the hosts of holy Eyangels, Where now in their glory they stand, Turn aside from the radiant pleasures Of Heaven's adorable band.

Stand out o'er this region of sorrow, With stars in your angel-bright crown ; Throw open the glittering portal, And to the dark soul of a mortal A vision of beauty send down-An Angel to beckon me starward, From far mystic Aidenn send down."

I spoke, and a light Borealic, Illumined the regions on high ; A glorious and grand lumination, Shone out in the night's desolation, Shone out with the star in the sky : A glory robed Angel from Aidenn, Appeared in the æther on high.

An Angel stood up in the Orient-Stood up 'mongst a million of stars ; Stood, bright as the god of the morning, Golden clouds his pathway adorning-His feet on the nebulous bars ; His feet, like Sandalphon's, were resting Far up on the nebulous bars.

With a smile of ineffable glory . He gazed on my sorrowful brow, Yet beckoned not up to his Aidenn, Where dwelt the adorable maiden, The glory of God on her brow, But shadows of sorrow came sudden, Came over his star-crowned brow.

Then back to his far blessed region The Angel from Aidenn took flight ; Back to his gardens of pleasure. Back to his heavenly treasure, And left me alone in the night-Alone 'mid the tombs with my anguish. Alone in the chill, dreary night.

Then I knew that my soul was too earthy. Too base for that luminous shore : I joyed for the mission of sorrow. I prayed that my spirit might borrow Strength from the lessons of yore: That grief might prepare me for Aidenn, To part from my Florence no more. Camp Tyler, Va., 1862.

n their hlande itte only cast out Judaism Thoritati Ebut cut themthe to from must of therhistorical luggage of selfer do erch the New Testament. They revel in German attracts, which has so utterly rent the weil of the old theologies. Is it honest, than, to teach to children what you so despise as men a Phould not liberal theology be truthful from its premises to its conclusions? To offer to the plastic mind of childhood. as God's truth, what, from a higher standpoint it sees not to be such, is presenting a phase of "double con. solousness" not very pleasant to contemplate-a mode of playing fast and loose that must result in various obliguities of vision-open on the one hand for all upward and onward light, repressed on the other by the bleared vision of Orthodoxy and old Jewry, and by the praying machine of the "Unita-rian Association," which has printed prayers geared for the letting off for each day in the week in parcels to suit purchasers. The young idea is thus taught how to shoot the Devil round a stump; while the sentimental pews thus have the "sincere milk of the word," kept sweet by the tears of Lot's wife, the Wand of Moses, the Meditation on Noah's Ark, with its happy family, now up, now down, "like pottage in a cauldron," by the might of Jehovah in hamstringing Jacob, and in controlling Balaam with "the strength of the rhinoceros."

When Mr. Miller was writing his "Testimony of the Rocks," there was much expectation in the old church that he would in some way make fast the land-marks of the old theologies; but alas, when the "Testimony" appeared, those who had thought to find " indemnity for the past and security for the future," must have experienced in a lively manner the truth of that Scripture, which says, that while patiently waiting for good, evil came from the Lord." The readers felt, says the North British Review, " a want which they did not like to define to themselves." Miller's vision of Moses stretched our Sabbath-day to the "orack of doom," making it but of little worth to our clerical augurs who had fenced it about as a day of common length, and holy to Sunday augury and vain superstitions. But between the upper and the nether rocks, the blow-off bib of the "Testimony" has carried away so much beneath the "firmament" as to leave what remains in a very serious stage of collapse, insomuch that the Reviewer requires of us only so much to be credited to Moses, as we would grant to the testimony of Herodotus. Certainly-and when Herodotus, or Moses, or whoever it may be, relates matters in physics or spirit intercourse, and they do not contravene the laws of either as we find them to-day, we can yield our belief that they may have been. But when Hebrew or Greek claims infallibility for teachings which were to themselves and for themselves, according to their capacities and needs, and bids us take them and walk by them as the surer word" than all the light of to-day can afford us, we decline such ancient dark valley and shadow of death. We hope in the way of seeking and progression to find a more excellent way. Indeed, we already have knowledge of such way in the modern unfolding, as shows the old vell to be rent from the top to the bottom.

The Christian Examiner says that " clerical skepticism is the root of much of our religious agita. tion." German and English iliterature exhibit the measureless sweep of disintegration in the old theologies, making Old and New Testaments the weakest of coherences. Neander, the sweet and beautiful in spirit, makes but a sorry defence of the letter against Strauss. Many who have done their best to save the Word from the hands of the more radical disbelievers, have yet to admit that in the Old and New Testaments there are "numerous proofs of inaccuracy in matters of fact," which the assumers of nfallibility so awkwardly cover, as to make the Bi ble resemble pieces of patchwork instead of a seamless ooat. The London Quarterly Review says that Dr. Chalmers, who was so eminent a leader in Scotch Orthodoxy, "acknowledges that he was himself . an unbeliever when he was first ordained to the ministerial office." Here is the very essence of infidelity assuming to be what one is not. Yet from such come the charges of infidelity against the honest searchers after truth, who love the truth above all things, and who openly proclaim it as the only saviour of man against ignorance and superstition. Shall we wonder at this deceptive rottenness of the old church, when the deceptions of Biblical natriarchisms are taught from pulpit and Sunday schools as the word of God, even Unitarianwise, as we have lately read in a Sunday school book, prepared for marshaling the way in which the young idea is to shoot. If these things are done in the green tree, what may we expect in the dry? Shall we not reap as we sow ? or do we gather grapes of thorns and figs of thistles? What is the moral and spiritual status of our country, to day, from the oblique side of its Biblical civilization, when the Word is claimed by holy men to endorse the sum of all villanles in plavery, and to endorse the foolishly devout Sabbatarianism in rites and ordinances as the way of life for making clean the soul? Is the charge of Theodore Parker true, when he characterizes a certain lawyer politician as "lying more adroitly than any other person he ever heard speak, outside the clerical profession," which thus implies that there are those in this profession who will " lie with such volubility of tongue as to make truth appear a fool." There are charges from various quarters of colesiastical untruthfulness, that shams and deceptions are given us for the bread of life, and that preachers believe not the creeds they subscribe. If this be frue. and hirelings lead the flocks, not for highest and broadest truth, but for what will pay best at Mammon's and Fashion's court, then it will soon appear that in the snare which the wicked laid for others are their own feet taken. Already there are those gorge, over Biblical excretito and distillery slops. With the whole heart sick, and the head faint, they backs. Their seven-headed, yet unitary work, sends a soreech through biblical and church fossildom, af. or from the soll in which its growth has been. frighting chaos and old night; for the enapping of



"What? how?-a little house amid the white birch trees ?"

"Exactly! The place was as empty as my stomach. Asked a peasant fellow if no one lived there? He said the people who had lived there had left five days ago, and had gone to the Capital ; a soldier with one stump of an arm, and a deuced pretty female."

"Did you hear correctly, Jackson ?"

"Sir, with one car as well as with the other. The nest had been empty for five days, and my stomach since this morning. You can think of all the rest."

Lyonel wandered silently about the room, completely overwhelmed; he questioned, sought for all the details, and then cried :

"Jackson, to-morrow at sunrise, have post horses ready. At sunrise I we go to the Capital !"

CHAPTER XXXL The Betrothal.

'A day of vexation like the past one. would have sufficed to break down the self-control of the most invincible stoic. The indignities heaped upon him at the Villa he would soon have recovered from, but not so from the evil tidings from St. Catharine's Vale. He knew he could believe in the honest report of Arnold, yet the sudden removal of the invalid and his niece, seemed to him an impossible occurrence.

Several days were wanting to the promised one that was to have brought him to her presence. She had requested him to come-had promised him a revelation concerning herself. Arnold might have been mistaken or misinformed. He resolved to go to the Vale himself. Sleep had not visited his eves when midnight struck; and when at last it came, it was accompanied by confused dreams. He looked upon his dear, familiar Maryball; then he was lost, in strange citles, or in deep forests, and on inaccessible mountain heights. At last, from the bright clouds hovered down to him the figure of Coollis, dazsling as if formed of celestial light-an unwinged angel-holding in her right hand a crown of thorns, and smiling sadly, her sweet lips touched , his forehead in consoling benediction.

He was awakened by sounds from without, and heard Arnold's voice :

* Vassignaria e forse indispola, perche e ancora in , lello I"

"Not at all !" yawned Lyonel. " It was late be-"fore I went to sleep. Go, Arnold, let me rest for a "few hours." A bos brares / The Landford is getting the 1 now ?"

"Not upon your knees, Count! Rise, I command you !" interrupted the lady, in a voice that betrayed anger, or alarm.

"I will not rise until the daughter of the Duke. the Princess Gabriella, has forgiven the temerity of the Count!" he replied, after a pause of some seconds.

"How I you knew it, Count ?- knew it, and you undertook. you dared -"

"Do not reproach me, my gracious lady! You yourself gave me encouragement in the venture. I implore you! only one look upon this ring on my hand! Deign to cast a glance upon this little note-"

"Good heavens! You-you the Prince Louis, who-" she faitered, in a fainting voice.

There was a deep silence. Lyonel listened in vain for more. He heard only light whispers, and tender, fleeting murmurs as of kissing lips, mingling with low uttered words of affection, half intelligible. "Let us return to the Counsellor." said Gabriella. at length, in a voice that was very low and that yet trembled. "And you, tormentor! you could so wickedly deceive me !"

"They all know at the Castle that it was my intention to confess to you to-day. For that reason I rode alone with you, and the Counsellor took the coachman's seat. He pretended to have business with the steward, so that he could remain behind. and we could wander here by ourselves."

"Oh, men 1 you artful beings ! But, Prince, one question: will this first deception toward me also be the last?"

Lyonel did not understand the rest. They walked on slowly toward the lake, and their voices were lost in the distance. He sprang from the ground, and, filled with indignation, turned into the forest path as if the place had been descerated by what he had heard-that, by the confession of Cecilia's love, had been so purely hallowed; or it appeared to him as if fate were desirous of mocking him in her treacherons mood. He flew toward Lichtenheim, fearful of encountering the Baron with the princely and happy pair. Luckily escaping this slight danger, he reached the Inn, and had the horses harnessed at once, and with entire loss of appetite, dinner was in vain prepared for him ; he threw himself into the carriage, and drove off for the Capital.

[TO BE CONTINUED.]

Nothing indicates greater ignorance of the history of the Church, and of the history of mankind, nothing is more fitted to reduce the intellect to imbecility, and to carry back the race to barbarism, than the idea that we have nothing more to learn, that Obristianity has come down to us pure and perfect, and that our only duty is implicitly to receive the lessons of our catehlims.— Channing. 👘

We believe at once in evil; we believe in good only upon reflection. Is not this sad ?- Deluzy.

And Florence looked upward with trembling, Looked up with her large dewy eyes ; Looked up from her midnight of tresses, Looked into my soul's deep recesses, As prophets look into the akies-As prophets, in climes Oriental.

Look into the fate-burdened skies. And gently she spoke, me reproving, (She knew of my mad unbelief.)

Her tones they were sad while reproving, Her words they were gentle and loving, Her spirit was chastened by grief. Her soul. filled with fate, was o'erburdened

With strange and unspeakable grief. Then backward we trod 'neath the moonlight,

Went back through the rose-scented vale, Went down from the churchyard of Baynthem, Where the dead in their couches had lain them. Beneath the still marbles and pale : Went back where the swift-rolling Otter Refreshed the sweet-blooming vale.

<u>- 15-0</u>1-1-15-6 PART IL.

'T was night, in the last days of autumn ; 'T was nigh to the close of the year ; 'T was nigh in the cold-skied December ; Ah, well-ah, well, I remember !

The night was so chilly and drear, The leaves were all dead in the forest, Strewn over the pall of the year.

Alone, down the banks of the Otter. And up past the church on the hill. Alone in the darkness I wandered; Sad thoughts of the by-gone I pondered ; The winds of the midnight grew chill-Blew chill 'mongst the homes of the lost on es, In "the city of death" on the hill.

Up, up, past the gateway, I wandered. And in 'mongst the midnight of glooms, Like ghost of some mortal, departed, I wandered, all silent, sad hearted, Around 'mongst the desolate tombs-

The marbles that stand in the midnight, Like ghosts by the desolate tombs.

And silently then in the heavens, One star, 'mid the darkness was born, Lighting up with silver-hued glory The skies, as the gentle Aurora Announcing the coming of morn Dispenses the darkness Egyptian, And leads in the car of the morn.

One star glimmered out in the darkness Far up in the realms of the pole, were And down through the midnight so dreary, As I wandered so sad and so weary. Came in with its light to my sonl-Came in, like an Angel of gladness, With light in his wings, to my soul.

I knew that I stood by the dwelling Of Florence, the light of my life ; I thought of the heavenly vision

Original Essay. ANCIENT GLIMPSES OF THE SPIRIT-LAND. NUMBER FORTY.

"By cowardice," says an English Review, " our theology has been oramped, and our philosophic range contracted because we are afraid to look the Bible full in the face." Hugh Miller, never able to get free of his nursery clothes, had got to declare that the clergy, as a class, suffer themselves to linger far in the rear of an intelligent and accomplished laity-a full age behind the requirements of the time;" hence the large account made of Biblical old fogvism with its clerical augurs who are ever in. tent on concealing the rents in the ancient shroud. Says the Westminster Review : "There is a large admixture of untrustworthy elements in the narrative of both Old and New Testaments." Bays Jor. tin : "Theological systems are too often as temples dedicated to implicit faith, and he who enters to worship in them. instead of leaving his shoes, after the Eastern manner, must leave his understanding at the door, and it will be well if he find it when he comes out again."

Says the Edinburg Review : " Protestant intolerance has been as bitter as enlightenment and civili-demn in terms of religious persecution. There is no direct precept against it. On the contrary, there are many which, as we too well know, fanaticism has wrested to its own mad purposes."

In his "Nemesis of Faith," Mr. Fronde says : "I know men to try to keep their private conscience distinct from their professional conscience; but it does not always do. Their nature, like the dyer's hand, is subdued to what it works in; and you know a laywer when you see him, or a doctor, or a professional clergyman. They are not simply men but men of a particular sort, and unfortunately, something not more but less than men-men who have sacrificed their own selves to become the pald instru- in "Essays and Reviews," who begin to heavy the ments of a system.

The New York Christian Inquirer has published articles declaring that "popular Christianity is a have belched the Word, and have burst the bonds of failure." The manner of our growing it does, indeed, the church, refusing to die with its harness on their appear a failure. But what better fruit could be expected from the nurture and tillage we have given. Ignorance, double dealing and superstition, are not the "Thirty-Nine" was as if seven thunders had ut apt beds for healthy growth. Even our so-called tored their volces. The very breeching of the greeds apt beds for healthy growth. 'Even our so-called *liberal* theology, Unitarianwise, teaches in its Sunday schools, and often from the pulpits, to meet the level of the pews, the barbarous Judaism's of an effete Or-thodoxy, "as well adapted to the development and illustration of divine 'trith," as 'set forth by the "American Sanday School Union." Thus teaching the Patriarchal stories, which are accounted mythe and legends by the same liberal theology in its more of the barbarous Judaism's of an effete Or-thodoxy, "as well adapted to the development and illustration of divine 'trith," as 'set forth by the "American Sanday School Union." Thus teaching the Patriarchal stories, which are accounted mythe and legends by the same liberal theology in its more of the barbar. and legends by the same liberal theology in its more of its being. highly unfolded phases. Our Unitarian brethren, It is the veriest infidelity to teach in the name of whether the same of the same o

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God, what is not believed. Even the old heathen, Homer, grandly exclaims :.....

Or as by Pope :

... Who dares think one thing and another tell. My heart detests him as the gates of hell."

Let us hope that our Unitarian brethren will soon be quit of this double dealing of teaching from the Sanday school books of a dark and billous orthodoxy, what they In private and in their better literature condemn. They talk loudly against the old theologies and against the " reasonableness of eternal fature punishment," yet they take the child books issued under the auspices of this same old theology, with all the obliquities of early Judaism, and adopt them into their own schools as the proper training for childhood. True, such works as the Christian Examiner and the " Collection of Theological Essays" by Dr. Noyes, may prove very efficient in undermining the earlier Sunday school teaching, but how much waste of time and mental conflict had been obviated had the earlier training been on such wise as to have anticipated the later light. If the child is taught that one day is more holy than another. then the Harvard Professor will switch off and reverse the young idea, and send it shooting in the opposite direction, by furnishing an essay by the Rev. Baden Powell, "an eminent professor in the University of Oxford," proving that there was " no primeval institution of the Sabbath." The Sabbath is good when not shrouded in falsehood and superstition.

Beginning with Adam and Eve, in the Sunday school, and ending with German rationalism, naturalism and mythicalism, the one mode completely reversing the other, must tax, to the utmost, the extent and stretch of grace of even liberal theology, and match any manifestation of the Orthodox tripod. whip" from the early lesson of Shamgor and his oxgoad.

Mr. Fronde, in his "Nemesis of Faith," seeks to know "why will men go on threshing over again the old, withered straw that was threshed out centuries ago, when every field is waving with fresh, quite other crops, craving for their hands." Speaking of Israel's God, he says, "this is not God. This is a fiend." and his worshipers "the followers of a God

that was but one of many-a God among Gods, as Baal was the God of the nations." Something better he thinks "should be locked for in a clergyman than the readiness of servility with which he will plod along under chains and mutter through the Sunday ritual. Oh, curses on this old, helpless theological fanaticism which encumbers us with a clumsy panoply of books and doctrines before it will trust us with our duties. And then, one remembers the case of Synesius, who, when he was pressed to take a bishopric by the Alexandrian Metropolitan, declared he

would not teach fables in church, unless he might philosophize at home. Synesius thus made his conditions, and got them accepted."

A religious work has just appeared in England, aid the position taken therein is that "the Jehovah of Israel is not the God of enlightened piety." Another author, the Swedenborgian, Henry James, says, "It is high time that all the world confess themselves atheists with respect to this orthodox Koran and Psalms will dance attendance as readily Deity. It is high time that every disciple of Christ as did David naked before the Lord in old Jewry. seize this obscure and skulking God of the nations This Syrian Rod is doubtless akin to Jacob's Staff by the beard with one hand, and with the other which he worshiped as the Lord, and which carsmite him between the eyes till he fall down and ried over the Jordan-akin to the Rod of God die."

The Rev. Thomas Hill makes a very lame and impotent attack on modern Spiritualism in the Christian Examiner of November, 1856. The Rev. Thomas

man of earlier unenlightened, Uhristendom.

the Lord, insomuch that there was a change of countenance of Laban and his sons, all which make very delectable reading for our Sunday Schools. Whether our present Thomas found it "unfitting him for church," unless he could twist old Jewry from cause and sequence of parallel phenomena to make such authority against its counterpart of today, by making this to appear as " damned witchoraft," while the same of old time, by the wizard Ja-

oob, should be transmuted into the Word of God, the readers of his paper in the Examiner can see for themselves. The present Thomas deprecates all researches in magnetism, clairvoyance or Spiritualism, and, assuming to sit in Moses's seat, condemns them because the wizard or wise man Moses did so to a besotted people three thousand years ago. Ah, priests ! disturb the whited sepulchres of your augury, and your defence will be very much alike, whether you take your one from Andover or Harvard.

Even the tory Blackwood, darkly narrow in his political and theological oreed, can yet see in the records of the past " a repetition of spiritual powers in "msgnetism; clairvoyance and the like," as manifest in old time in the names of the Lords and the Gods and the Demons-can see in ancient China. "the country covered with district schools, and the people trained in social morals by a government system of education, centuries before the birth of Christ "-can see "the practical good sense and kindliness of spirit which characterized the inhabitants of that vast empire, as well as their eminence in the social and industrial arts of life"-can see

the refined love element and spirituality of the an cient Hindoos," &c. The medium, or prophet chief -. tain, Schamyl of the Caucausus, is as much a Godman as Moses, or other Hebrew chieftains. He, too, claims direct intercourse with Allah, and fasts as many days and nights as Moses, as a means of closer relation to his familiar spirit. How miraculous Possibly, Mr. Carlyle learnt the use of " beneficent have been his many escapes from seemingly insurmountable dangers! The great Xenophon saved his ten thousand Greeks under council of his familiar

spirits, or Gods, though his medium, or prophet, Silanus, was not proof against the "loud call" of three thousand daries tendered him by Cyrus. Spiritual mediumship is not dependent upon moral status, as witness the diabolical status of David, the man after God's own heart, and a psalm singer of mighty unction.

Says Dr. Stanley in the Harvard Collection : " Epimenides and Mahomet on the one hand, Elijah and Paul on the other hand, are called prophets, not because they foretold the future, but because they enlightened the present, and the ancient oracles of the Pythoness stood to the interpreters of the Oracles in relation similar to that existing between the speakers with tongues and the prophets. In the Jewish dispensation we may compare the burst of song and trance."

So, too, in the way of miracles ; the same things are now done in Syria as in ancient Jewry, when the Lord God of Israel worked by Rod or Staff, and by

the laying on of hands. Col. Churchill speaks of a medium in Syria, Sheik Bechir, "who is well read in history and literature." He divines indifferently by the Koran, or by the Psalms of David. A stick like the Rod of God per Moses will move, at his bidding from one end of a room to the other, while the which wrought so wonderfully in the hand of Moses,

of Elisha and other God men, whose doings are found so apt to garnish our Sunday Schools and pulpits of the 19th century. Col. Churchill is a witness of presis an engineer, who hoists by his own petard in this | ent Syria presenting the counterpart of old Jewry, organ of the Zubingen school. He says, "It is though he declares his utter inability to account for absurd to give an explanation to the present phenomena, the seeming miracles which utterly confounded all which will not explain the part." This is the very the Procrustean formulas of Science. He says that basis of modern Spiritualism, but our author, with "Even some of the Christian priesthood of Syria afe the apt instinct of the priest, seeks to remove Jew- firm that the Psalms of David contain a series of ish phenomena from the very series of causation neoromantic passages, which, properly used, would which he puts forth in his premises. He then cites place the whole world of spirits at the command of Jewish mediums against the modern, though by so man. The colonel, like other savans, supposes "some doing his logic completely undoes itself. Because unknown power of Nature;" while in the light of Moses claimed the authority of Israel's tutelary modern Spiritualiem, we may behold in the Sheik God, the Rev. Thomas cites him against the modern Bechir, a Seeing Medium, as well as having other mediums, as if the new day were not equal to the gifts of the Spirit, for he affirms his sight of the old. Ah, Thomas, this is so like the Christian priest spirits, and that he effects his cures by their agency caste to flout the Hebrew old clothes as having a su- in the laying on of hands. perior talismanic virtue for divination and augury, All this and similar phenomena in one principle of action, though varying according to the status of while the Arabian throws his gage in the sacred breeches of Mahomet. It is of a like Procrustean the operating intelligences, constitute the miracles plane, which signalizes the more stupid followers of of all religions. We have sanctified these phenomthe Swedish Seer, taking all things colored by his ena of old Jewry, and find in them the finger of idiosynoracies, as of clearly untarnished light, and God, and of course the record written by such finger making his astounding antiquity, of a hundred years must be Holy Scriptures. Not having been develago, lend enchantment to the view. Mayo, of Al- oped to the more open vision of such plane, there bany, is much higher on the plane with a broader have been persistent attempts to clinch the old upon view of the "Broad Church," when he sees in modus by intolerable boring sermons, stretched out to ern Spiritualism the American religion, as a growth the orack of doom. to take the place of the dominating Spiritualism of Mr. Burton, in his " Criminal Trials in Scotland," old Jewry. According to your own showing, friend cites Sir John Dairymple's portrait of the clerical Thomas, "it is absurd to give an explanation to the doings in the Darien Expedition, which sailed from present phenomena, which will not explain the Scotland some one hundred and fifty years ago. Arpast." Did Moses forbid spirit intercourse apart riving in Central America, "the clergymen," says from himself? So too, was necromanoy forbidden Dalrymple, "endeavored to stretch their discipline by the Eleusinian mediums, whose exclusive Spirita | very far. They exhausted the spirits of the people, alism had a life of one thousand eight hundred and by requiring their attendance at sermon four or fifty years. We shall find the ancient, like the five hours at a stretch, relieving each other by modern outpouring of the spirit, to have been amenpreaching alternately, but allowing no relief to their able to laws and conditions, to have been modified hearers. The employment of one of the days set by the physiological and phrenological status, as aside for religious exercise, which was a Wednesday, well as by the educational habits of mind. In the they divided into three parts-thanksgiving, humil-Bible test against the witches of Ubristendom, the lation and supplication, in which three ministers Word was supposed to be of more weight than any followed each other. And as the service of the witch could be, and as the woman suspected would Church of Scotland consists of a lecture with a comnaturally weigh more than the Bible, when placed ment, a sermon, two prayers, three psalms, and a in one scale and the witch in the other ; this was the blessing, the work of that day, upon an average of surest ordeal for the safety of the woman. Some of the length of the service of that age, could not take our modern reverers, yet in bondage to the old Word, up less than twelve hours, during which space of gravely maintain that modern angels could not move time the Colony was collected and kept close toa table with a Bible thereon, though they could gether in the guard-room, which was used as a move rocks from ancient sepulchres. Most of this church in a tropical climate, and in a slokly seaolass of dark creedists have probably found out by son." this time that a Bible weighs no more on a modern

and among too many of the meaner sort, base pilfer-it, and which we are accustomed to call God. Human knowledge, as we have seen, is ascribed to experience ing and thieving, besides Sabbath breaking, con-tempt of all Gospel ordinances, &c., which are stum-tempt of all Gospel ordinances, &c., which are stum-be informed what is the connecting link by which bling to the very Indians, opprobrious to the Chris- be informed what is the connecting line by which knowledge is transmitted and accumulated, from age tian name, and reproachful to the church and nation to which we belong."

The State is quite as complimentary as the Church. for the council reporting to the directors at home, say, "We are vexed beyond measure with hearing, judging and punishing them and other rascals of which kind there never was so great a collection of our predecessors would have been lost in transmis-sion, since the mind cannot take cognizance through say, "We are vexed beyond measure with hearing, among so few men." From this it would appear its senses of what another knows; if so, you who are that the twelve hours boring in the guard-room by listening to us can know nothing of what has passed the Sooth Orthodoxy was not very productive of the meretofore, for your minds can take cognizance only of what you yourselves have perceived, through your orhigher life ; hence Mr. Backle in his " Civilization" has to trace other sources for the progression of man. He is, however, somewhat wide of the mark when he rejects all Spiritual causation from his between the ideas of the past and those of the present? We find no answer in skeptical metaphysics. We can, plane; for this latter, properly understood, does not according to their reasoning, possess no means of posconflict with the laws of the more material phenomena. True, ignorance and superstition have made sad work in Orthodox diabolism, where the Lord was almost wholly transmuted into the Devil, and their ideas be now alive among you? You believe that, during long ages, human beings have inhabited everybody fied from the wrath to come. But now the earth, although you never saw them, nor heard the spirit-world does not affright us as we walk in rapport with the unfleshed plane. C. B. P.

Written for the Banner of Light. THE CASTLE IN THE AIR.

Suggested by Cole's Picture, The Voyage of Life-Youth.

BY G. L. BUBNSIDE.

Lingering in light beside the portals vast. Immortal shapes are beckoning to me ; I see them stand as sentinels, beyond The pillared arches of the dawn. Awake ! And let me fly to meet them. I remember When yet a child, the murmur of the wind Filled me with yearnings for the unattained And infinite. I well remember once The East was all aflame with blazing clouds. That seemed like angels' wings, and bore me up Above the earth I scarcely seemed to tread, Because my mind was with the sadness filled That seemed a fated portion-sent to find My home in the clouds of sunset, piled upon The brim of the ether and the rounded world. Like the bastions of that eternity I fain would reach ; I now embrace the boat That comes unsought, and beckons me to go. Waft me, oh, fairy boat, unto the fields Elysian that beyond the mountains lie. For I would find the purple mystery That lurks in gorges of the rocky heights, That will not come to us; but still invites Our fruitless chase. I fain would penetrate All the etherial beauty of the earth, To its etherial limits.

Summon up The magic of the morning, to begin The downward voyage. Swiftly float, O Time, Until the hours have danced to other tunes Beyond the mountain summits. Speed away ! 0 • •

But unseen rapids curled themselves between The rocks that lurked a little further down : And in the blind, unconscious war of waves The boat was dashed in pieces. Precious wreck !

Fishers of men came to that place at eve. And found the lifeless body of the Youth, Fair as the waves that dashed themselves to foam. Even his poor, bruised body seemed to show A sort of beauty, like the fish that dies Irradiant with colors of the prism.

And they who found him there, became as seers For in the luminous East a dome was set That spanned a fourth of heaven, and a voice Came floating from the mist of ruined waves : Saved from the mocking spirits that beset

The haunted caverns of the lower stream-The Youth was wiser than the world can know. He sought the fair by fairest seeming means, And will not lose it. Nature ca

scene and filthy talking, mocking of godliness-yea, has at some time been within it, the other outside of to age, by successive generations, what is this life-giving spirit, which animates the whole race---bis material philosophy is at fault. What is this conscious being of collective humanity, which maintains its positive independence, and will neither be repressed nor blotted ont? It is said human beings can know nogans of sense. This would confine knowledge within very narrow limits, and what, in this case, would be the connecting link, the avenue of communication, between the ideas of the past and those of the present? itively proving that former races and generations actually felt and saw what history has recorded of them. Why do you believe that nations long vanished from the earth gave birth to renowned men, and how can their volces—your senses have no cognition of their existence. We would ask the metaphysical material-ist, whence is this knowledge? It is not from experi-

ence. We will answer by and by. Again, the materialist states that all knowledge is. the result of induction-of judging from things that are to be, or have been-in other words, reasoning from cause to effect. Now, the only thing the human mind can do, in this direction, as to material objects, is to receive impressions from those objects as they are presented, and lose them as fast as they are removed from the sphere of the senses. For there is nothing in the material world that has any connection with the organ or endowment called memory, whether we define it as a faculty-i.e., an active quality of the mind, or as a capacity, or passive quality. Every faculty of the mind, in the materialistic view, is derived from matter alone, and therefore can be excrted only in connection with what is occurring at the moment, so that the mind has no ground for placing any confidence in the records of past ages, or for belleving anything

beyond the circle of its direct and daily experience. But, on the other hand, that there is, in reality, another and an entirely distinct source of intelligence besides experience, this very capacity of the mind to receive and retain knowledge of itself proves, for the child who is taught step by step, and line by line, by means of this capacity, must certainly possess it as an inherent gift. It is in this respect that the human mind is distinguished from the intelligence sometimes so strikingly displayed by brutes. While the latter can receive the most vivid impressions a readily as ourselves, and often seem to apprehend what lies beyond the reach of human senses, they have no capacity of transmitting them to their posterity; we observe among them no improvement in successive generations, by which they may be expected

even remotely to approach our peculiar position. Man stands alone as a being capable of a priori reasoning—judging of that which is, or should be, by or from that which is not. Now the wonderful structure of the human mechanism, considered in its material relations, may well startle the philosopher, but, when he tries to trace to that visible structure what is not matter and had no material origin, he is pushing his inquiries beyond their legitimate province. We must go to another world, if we wish to account for what cannot certainly belong to this. That spirit and matter are entirely distinct, is the inevitable conclusion at which all minds arrive who treat the subject fairly Kant, the prince of German metaphysicians, revealed the fact, though he endeavored to conceal it, that some mental impressions must have an origin other than experience. This is shown by the fact of the mind's capacity to receive knowledge outside of it. self: and were it not so, all intelligence would be equal. whother brute or human; the one, like the other, would comprehend and care for nothing beyond what was necessary for the supply of bodily wants and the preservation of the species. How different is the fact:

"Rensoning at overy step he takes, Man oit mistakes his way, While brutes, though by blind instinct led, Are seldom known to stray."

The beaver, the ant, the bee, seem indeed wonder-The beaver, the ant, the bee, seen indeed wonder-fully wise, but in their operations they have no choice of means, any more than consciousness of end; while the reason why human beings have to decide between two courses is that that they possess the faculty of judgment or comparison, and if one expedient is not successful, are able to resort to others in succession. It is just as consistent for man to rely upon reason, as for brutes to be governed by instinct, and for the former to be sent in various directions, and to be often in error, as for the latter to be guided by an undeviating impulse to an uniform result.

Another argument against the theory of experience

fulfilled? Inconsistent man, who seeks to increase

all things else, and knows nothing of himself Again, the mind must have other sources of knowl-dge than experience, for the interior life of every edge than experience. for the interfor the of ore, individual, however uncultivated, and however hey may refuse to recognize the impulse of the spirit, is every day affording illustrations of our theory. Each one of you now before us, remembers every day in-stances in which he is impelled to do what he would, not do at the bidding of not do at the bidding of mere reason. A man may say, "What I have done bitherto, under similar cir-cumstances. I must do again." He acts accordingly, and, very likely; commits an enormous blunder. Un another occasion he refuses obedience to the same another occasion he reluses obedience to the same monitor and follows the guidance of some impulse which he cannot explain, and lot he is relieved from his embarrassment, and the way of security is open and before him.

This is more especially true with respect to morals and religion. What, in external nature, is there to countenance the idea of abstract moral law, while we see the sun shining alike on the just and the unjust, when wickedness is so often triumphant, and virtue left to be its own reward? Can human reason how in worship to a Deity who gives no sensible evidence of his being ? But the mind refuses to obey the voice of external sensation, and reverences and aspires to an Absolute Power and a Perfect Beauty, which the eye of man has never seen, and his understanding can never conceive. In short, the Christian is not right in carrying his

contemplations so far from natural causes; nor the materialist in refusing to acknowledge the influences that lie beyond his sphere. Units both realms of ac-tive forces, and you will be led to the most accurate and consistent results. The safest rule of guidance is this: When an idea

possesses your mind, which is the result of mere ex-perience, reject it, so far as it conflicts with any intuitive conception. On the other hand, if an idea which you think intuitive, is clear in its indications, and consistent in all its parts, you may be sure it is fresh from the fountain of wisdom, and you may safely trust in it, though it be opposed to the experience of the world. By a proper analysis, you can distinguish as readily between the results of mere experience, and voice of intuition, as between the light of a taper, and that of the noon-day sun !

The mistake of humanity is that, looking upon experience as the source of knowledge, they follow it as a sole guide, instead of using it to throw a useful but limited illumination on their pathway It is this ten-dency that leads you to look back to the ages of the Past for instruction, and to commit yourrelyes to those who can only be blind leaders of the blind, to adhere to trodden paths, rather than strike out a road through untried fields of observation. But, says the mate-rialist, "we are accustomed to see with our eyes, and I dare not close them, and launch into unknown realms of thought, for fear of losing my mental equilibrium.'

The mind is in no danger of losing its equilibrium by activity-it has most to fear from the contrary condi-tion. It is like the diamond; the more it is worn, the brighter it shines. Neither should you fear to venture yourself in the world of thought and speculation. You already do so far more than you may be aware. All mathematical problems, for instance, even the most familiar, depend for their solution upon purely mental processes and principles. What is the triangle, considered abstractly, but a combination of three intellectual conceptions; certain lines are imag-ined along which the mind travels from one point to another—the points themselves being material, but the idea of measurement entirely mental. So, mathematicians prove that two parallel lines, however far extended, can never meet.

Now, we can conceive mentally, of such lines, even ad infinitum-but we know of no such anywhere in space. Every mathematical figure is but another il-lustration of the same idea, and yet it is to mathematics that the materialist refers as the strongest sup-port of his argument, though it is evident that, but for this innate capacity—this intuitive faculty of the mind, which is independent of all experience, of all material existence, points might be near or distant --minute, or few; stars might rise and set-be born and fade away; there would be no intellect to measure them and apprehend their relations-there would be no mathematics. Do you suppose the astronomer, when he penetrates space, frames his magnificent genwhich he penetrates space, frames his magnificant gen-eralizations merely through experience derived by the aid of vision? Nol his sight takes in only the exter-nal forms of creation; it is his soul, by its own inborn capacity, which travels from sun to sun, from field to field, of infinitude, and measures and includes all within its eternal dominions. The very existence of thought is as much the evidence that it receives its proper nourishment outside of experience, as the proce respiration is evidence of the existence of an atmo-

The two sources of knowledge may be compared to the inaginary lines we have spoken of. They are par-allel, equal and coördinate forces-equally necessary to human existence on earth; but they can never conflict with each other. The influence of the intuitive faculty pervades every department of being, and we might almost venture the assertion that from the mind or spirit alone proceeds all certain and absolute knowledge. This may seem a startling proposition-let us

analyze the question "The matter of which the world is compo

This was preaching to "the spirits in prison" with a spirit table than the scale against the suspected wo- vengeance; but we must award these clergy thorough sincerity in their narrow-minded zeal-for were they In those days it was that a certain Thomas was not in hell with their flocks, trying to lead them by possessed by a spirit, who endowed .. Tom with the the light of old Jewry ?" True, that unventilated "gift of tongue that could not lie"" Against this, "guard-room" is rather suggestive of the lower deep Thomas protested as "unfitting him for church or of the herrible pit and miry clay, nor did such surfor market"-that is to say, that church and trade roundings, nor the interminable boring of the serare rather wrought with the obliquities of Jacob, as mons, bring forth fruits very meet for repentance, when he vowed a vow to serve the Lord if the Lord for the pastors report that " There abounded, and do would serve him, the Stone of Bethel being witness, still remain among us, such abominations as the It, will be seen that Jacob, unlike Thomas, had his modest Heathens from the light of Nature do abhor ; engineering wits in the way of marketing, by trade such as atheistical awearing and oursing, brutish and : swop; considerably sharpened by his pact with | drankenness, detestable lying and prevaricating, ob.:

Imagination is not mockery. Be it to him according to his faith." Marietta, Ohio.

SOURCES OF HUMAN KNOWL-EDGE.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 27, 1862.

" Beported for the Banner of Light.

Our subject on this occasion is the Sources of Hu man Knowledge. It may seem somewhat abstruse and metaphysical, but, in treating it, we shall endeavor. in as plain, concise, and practical a manner as possi ble, to point out what, according to the highest conceptions yet arrived at, are the means whereby human beings have attained to all their knowledge. It has been stated, by the foremost philosophers and

metaphysicians, that there are two sources of human knowledge-the once called *empirical*, or that of sim-ple experience, the other, intuition, I. e., in priori in-pressions, with which experience has nothing to do. Hence opinions on this point are divided into two classes, since some maintain that the human mind has knowledge. to knowledge but what is derived from experiencethat is, directly or indirectly, from the operations of the senses, but for which it would the senses and that we are indebted for our ideas on spiritual life; instead of impartially consulting both advisers, it is subjects either to intuition, or to a direct and distinct tries to make one the mere auxiliary or dependent of inspiration from the Divine Mind, which has been the other, or, failing in this, to obliterate the former by resolving it in the crucible of logical analysis. and shades of opinion, from the most refined tran-scendentalism to mere materialism, that we cannot undertake to examine them in detail. We may men tion, however, among the prominent writers on either side, Kant, the most profound and ingenious of the Germans, and Hume, the great Apostle of Skepti-

portant problem-what are the true sources of knowl adge among men. It is believed throughout the theo logical world, as a matter of faith rather than of rea son, that the sonl or spirit of man is distinct in origin and nature from his bodily frame; that the element of life is from Divinity, that this spirit has no knowledge sprout in the absence of soil. save what it derives from the Supreme, and that, in coming in contact with the material universe, it be-comes subject to errors and imperfections, to rectify comes subject to errors and imperfections, to rectify and amend which, its all-wise source occasionally vonchastes to afford guidance and support by special revelations through appointed seers, prophets and priests; and that Christ was the highest and purest embodiment of the Divine Mind, representing fully the standard of moral and religious perfection for hu-separate, informed soul, and declares that every mind steres informed soul, and declares that every mind must owe its development wholly to the natural senses.

separate, informed sout, and declares that every mind must owe its development wholly to the natural senses, The child, it is alleged, but for the results of experi-ence, would never begin to know more than the brite, so that this spirit, or soul, of the religionist, is mere-by the outgrowth of the senses, and of the, physical is exclusive accounted for another source of the sense of the se

by the repla course if even the

, that the human mind conceives of things not essential to material preservation and growth. Man does more than clothe, feed and shelter himself, which is all that is required of the brute, and all that it per-forms. Were the intellectual powers of man but the one thousandth part of what they are, he would still be able to exist on the earth, in perfect security and considerable prosperity; but, instead of being satisfied, even at the height of mere material enjoyment, he soars into loftier regions of contemplation, and, urged by desires which transcend his present sphere, penetrates into the infinite universe beyond, and me and weighs the planets in its furthest depths, then delves deep into the rocky bosom of his parent Earth, or erects upon it majestic and time defying structures, and all to gratify the aspirations of this mind or spirit which feeds not upon material things. All ages have shown that, notwithstanding the im-

portance justly attached to the reason, when man is obliged to choose between two courses of action, he will find his advantage in prefering that which the reason does not dictate. Nations have risen and fallen as they have obeyed or disregarded this rule; they have either been raised to glory through some impression not the result of reason, or have sunk into oblivion through a mistake in following the guidance of that faculty. So easily is this susceptible of proof, that you cannot point to any great change in the history of nations which we cannot trace directly to the operation of one of the two causes or sources of human knowledge. When the intuitive faculty has taken the guidance, the course adopted has been invariably the true one; when human reason has assumed the lead,

not exist without the loftler conceptions of intuition, which is as truly inherent in the mind as any other of its which is as trainy innerent in the mind as any other of its faculties, and which indeed constitutes the great key to the storehouse of knowledge. In proof of this, a human being can develop no idea of which the mind does not possess the innate germ; all sciences spring from this source, but for which it would be as useless cism, who denied the very existence of aught beyond the spheres of the material senses. All nations have their Holy Writ, or so-called Divine Revelations, but all have alike failed to solve the improves the existence of an inherent capacity in that mind, fitting it for its reception and development; and this divinely given intuition is as essential to spiritual growth as sunlight is to vegetation, and ideas could no more be produced without it, than an acorn could

Everything which exists in Nature is from a previous sause, which we may or may not be enabled to trace, but which we know exists, from the fact of the result.

ly the outgrowth of the senses, and of the physical mechanism with which they are connected, and which is exactly calculated for such results. The mind, in deed, according to this view, is only a combination of material substances in a high state of refinement, and which he measures, immensity, and seeks the material substances in a high state of refinement, and the line phase of the Most High. Can we believe that Nature, so careful and consistent in every other that passes away. We know there are but two conceivable sources of the have ordained powers to no purpose-whow there are but two conceivable sources of the have ordained powers to no purpose-is on useful end, and longings destined never to be

says the logical materialist. "is substantial. I can ce this stone and feel it; but thought, and this transcendental soul of yours, is all nonsense. I cannot understand it." Let us see about this material world. It is supposed to be round, and to bear upon its surco, various formations, soll, water, minerals, &c. These, the materialist says, are unchangable. Let us expose a portion of this rock to the action of fire. when heated to its utmost capacity. A chemical com-bination is affected, and where now is the rock, that solid, immutable substance? It is gone! Are your eyes deceived? No. all your senses confirm the fact of the mysterious disappearance.

Yonder mountain is a palpable and undeniable ex-istence? But presently the earth is shaken, a chasm is opened; down falls the mountain, ... with all its pines," and vanishes like a dream. So we might take every material thing, and resolve it into a phantom eluding the grasp of all the senses. But we are also able to adduce positive evidence on this point. You fancy you hear sounds-results of vibrations in the palpable atmosphere, acting on the auditory organ. shortly and out that your mind alone has both caused and perceived them. Or you are toiling through a desert, when you suddenly see before you a lake whose clear and placid surface reflects the towers of a city on ts further bank. You hasten forward ; but the image retreats as you advance, and at length you find that your mind has created these appearances from the glit-tering vapors of the arid plain.

How fallacious, then, and inconsistent is this reliance on the bodily senses alone! Of the audience now efore us, probably no two, after leaving the room, would give precisely the same account of what they had seen and heard, even if they avoided contradic-tions. This is owing to the difference in mental conceptions and capacities -according to which each bears away what appears to him a truth. Thus we see that the mind governs the senses, rather than the senses the mind.

We now come to the subjects of religion and inspiration-two things which the materialist supposes to be utterly impossible. We have proved the soul to be as much a necessity to the human being, as the material atmosphere, and that soul could no more exist without rec iving nourishment from its appropriate source of supply, than the body could live without food. This source of spiritual replenishment is the life giving element, the soul of the universe, which, by its constant influx, refreshes and invigorates the mind, renews its stores of thought and aspiration and prepares it grad-ually for immortality. If this is not so, whence is morality? whence religion ?-for surely you would not call them impostures, without being able to define the orlgin or motive of such impostures! If you say they originate in the desire for continued existence, we maintain that that desire would not, in a mere animal being, extend beyond this world. Can you say of the so-called divine laws, that they are probably the result of man's worldly experience, merely? You know that according as they are followed, happiness or misery is the consequence. But, if so-called inspiration be an empty delusion, without support or sanction from a higher power, it could not produce any such results in, practice as those which our laws and social opinions. everywhere bear witness to. Show us a man or woman who can sincerely say the

mind ceases with the material body, and you show us a natural anomaly. We do not believe such a person, can exist. There are those who have attempted to. force reason to this conclusion, but in their very endeavors they have only placed in a stronger light the-truth which they tried to disprove. Their vaunted scepticism is but the expression of the superficial unscepticism is but the expression of the supernicial un-derstanding; not of the inner-the diviner-thought; and reason. We all believe in Nature-in the divine-laws of being, in that perfection which maintains the universal equilibrium-but it is utterly inconsistent with that belief to suppose that mad is wasting bis ex-intence here in a baseless dream of eternity; in fruit-intence in a baseless dream of eternity; in fruitless longings : in hopes as unsubstantial as the bubbles on the stream. No i soul-mind-thought_the very ideas of these are evidences of God. The fact that the

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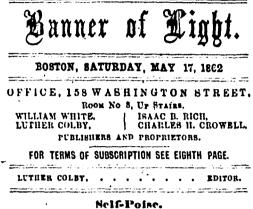
BANNER OF LIGHT.

words we utter, the mechanical vibrations in the at mosphere convey to you consecutive and definite ideas, proves the existence of your souls, and that they most possess knowledge not derived from experience. Thoughts and ideas born of abstract contemplation must be higher and grander than the deductions of logic. Search your own thoughts, and what we say will be as clear to you as the light of the morning. Reason, so called, is but the combined result of earthly experience and the absolute intuitions of the soul, and the mind could not exist unless sustained by this di-vine illumination and supplied from this inexhaustible fountain.

Such are our opinions concerning the sources of human knowledge: such our reasons for believing that the conception of all truth is derived from within, while what comes only from without, through the mediwhile what contrasting it is a wirded. I through the medi-um of the senses, is partial and unsatisfying. These are real, unchanging, everlasting; those vague, fleeting and fallacious. Choose ye which shall be your guides. We thank you for your kind attention Draw nearer

with us to the infinite Source and offer praise and thanks. Oh, God, we praise thee that we know of thee and

on, trou, we praise ince that we know of thee and of thy love, mercy and justice. Fill our hearts with the conception of thy presence. May we know thou art within us; that thy life is our life; thy breath in-spires us; thy strength sustains us, and that we live but is and therein the supression of the two live but in and through the expression of thy boundless. love, the emanation of thise infinite wisdom; and to thee, oh God, shall be offered our thanks and praise. May our daily thoughts be with thee, and all our utterances be prompted by thy spirit, forevermore.



There is one faculty in man, which really deserves a great deal more development at his hands ; and that is of harmonizing his contradictory and contrasting traits of character in such degree as to preserve his personal equilibrium continually. Nothing more attracts us, in an individual, than a certain quiet self-sufficiency which will not permit him to be thrown off his balance, or moved from his purpose and aim. No one respects, or is influenced by the person whose conduct betrays a wavering disposition, unsteady from beginning to end, incanable of fixing itself upon any single course or object, and running flightily after whatever comes uppermost. An unstable mind deceives its possessor as readily as those who approach its sphere.

There is a class of persons, however, whom we are especially partial to on this very score of self-poise and equilibrium. Whether their happy peculiarity may be charged to temperament, or to discipline, does not so much matter; and yet it is a befter mark of power that they should have carefully disciplined themselves into their present happy frame of mind. They are quiet persons, using few words ; undemonstrative ; lacking in that outward galvanic manifestation which many think to be genuine power ; fully sufficient for their own tasks and responsibilities ; going about their work with the least possible fuss or profession, and invariably accomplishing more than is expected of them, if not even more than they had set it upon themselves to do. We have much too few of such persons in the world ; we wish their ranks might be recruited as fast as possible.

The fact is, our social tone has been after the noisy. demonstrative, bragging style, almost altogether. We have scorned anything like repose in manners, which so surely proves strength and resources in character. That which imposes upon us with loud professions seems to have been esteemed the most highly. Hence, we have fallen out of the way of regarding quiet and unpretending persons at anything like their full value. The very method by which we are to get back upon the

The Cotton Mill.

The Seven Wonders of old times were nothing in comparison with the many wonders of our time. Not lent paper, printed in New York, as all our readers to mention any of the others, we allude, for instance, to but one-the Cotton Mill. Out at Lowell, the its prospectus in our columns) takes us to do for copystranger to this wonder may study it to his heart's ing "McClelian's Dream into our journal, from anothcontent; and he will come away impressed with the er paper, "unaccompanied by editorial protest." astonishing fertility and power of the human brain, more than with all else.

after a recent visit to the "Merrimac Print Works," at stated that we copied it from the Weekly Advance, a Lowell, in a highly interesting manner; he says he paper printed in Carbondale, Penn., a copy of which followed up all the processes of the manufacture of the paper was sent us with a request that we print the cotton wool into cloth, through picking, cleaning, Dream, by one of our subscribers. We also stated carding, roping, spinning, dressing, and weaving into that it originated in New York city ! cloth; thence to the print works, where, it is singed, bleached, printed, dyed, finished, done up into pieces. and boxed. He says-"As I passed through room his multitudinous legs and feet, the shafting and wheels. There he stood, good-naturedly smiling from

but remark upon the conscientiousness of the machine; dulity." for, if any part commit an error, even to the breaking of a single thread, the wheels stop and wait until the wrong has been remedied."

Such is the invention of man, and much as we may mired in himself. The fountain of his resources need never be dry, for it is supplied from a source that is wonders, indeed; but man is the most wonderful of all.

Near its End.

real service, the bats and owls meet together and pass wrath, and lead men on the way to goodness, while resolutions of congratulation that it is near its end. A cotemporary " religious " journal rather switches off from the old track of remark that has so long been indulged in by its fellows, relative to the hopes and er's faults should be "shourd up" to the people through prospects of Spiritualism, and, instead of declaring his journal, virtually because he is offended with him ;: that it is near its end, finds room to express its fears ... No man fit for the high business of journalism will that everything else is, simply because the false doc. | lower himself so far as to ask for any favor upon that trines of Spiritualism are becoming so wide spread | It score ; and it is equally true that the man who would quotes the leading Roman Catholic journal of Europe, as saying that a practical, if not a theoretical, belief hearing in any respectable newspaper." in Spiritualism extends to every part of Italy, and is rapidly increasing; adding, of its own motion, that this remark will apply to nearly all parts of the civ- one of its Boston correspondents : flized world. We give its own language: "The heathen have been Spiritualists for thousands of years. But it was not till these . latter times,' as foretold by Paul (1 Tim. iv: 1-3), that the demons were to succeed in getting professed Christians to follow their diabolical system. Now many are departing from the faith, giving heed to seducing spirits, and doctrines of devils.' By this we know we are near the end of the pres. ent dispensation. Truly, these are . perilous times." But we expect to realize it more sensibly, as we approach the great day of the Lord. Half hearted. worldly-minded, fashionable professors of religion will friend, who must be just now troubled with indiges | editorial head we find the following notice: tion, that all these people "must reform," or be "swept away." Reform is the word.

Hard Times in the Church.

The New York Independent, edited by Henry Ward Beecher, is authority-through its Chicago Correspon dent-for the statement that never, in the history of and HERALD. American Churches and general home missionary ork, has there been such & Dressure upon the esta lished churches at the West as now. Not only with number of essays to print consecutively, and the HERthe churches, but with theological seminaries and colleges. The Independent writer says: "Christians at the East can have little idea of the straits to which the professors in our colleges and theological seminarics, as well as our pastors, are put by these hard times. The Southern market is closed, produce is almost worthless, taxes are high, and will be yet higher; the moreland a man owns, the poorer he may be, and the majority of the people are in debt and compelled to pay ruinous rates of interest. Some of the ablest churches in our state have resorted to deacon meetings, because they have become involved in debt to their pastors, and feit compelled to part with them and creep about us; and vice versa. But even the darkest husband future resources in order to pay arrears. It times may be rendered lighter. Why that clouded is a and and depressing state of things when, through. out the West, colleges, theological seminaries and ness dull-can't collect- no prospect of improvement? churches are compelled to entertain the question of disbanding or suspending." So it is, but such is the ter? If you are a man in business, do you not know penalty we all pay for war. It is absolutely criminal that, especially in times like these, people like to go for some of our daily papers, for party sake alone, to crow and call out that only one side is crippled in its the most cheerfulness, that being the very article of industrial interests by this war, when it should be which they stand most in need? Then cheer up. One told that the contest is loading us all with burdens does n't know how a pleasant face will act upon a that our shoulders will find it very hard to bear. If a heavy heart, and so the lightened heart reacts upon the cause is a right one, it needs no deceitful representa- face again. The experiment is well worth the trying. tions to set forth in its proper and true light, before if but to see what power we possess over our own the minds of the people.

Amusing.

The Herald of Progress of May 10th-a very excelare probably aware-(if they are not, they can see

We would, in the most kindly manner possible, inform Bro. Plumb that he is laboring under a slight A correspondent writes one of the daily papers, mistake. We did comment upon the Dream, and

Now admitting that we were "sold" in this matter -which we don't-we should not be in quite so bad a .. fix." we think, as our usually sharp cotemporary. after room of the vast buildings, and looked upon the for in the same paper (see 8th page) in which he raps beautiful machinery, tireleasly doing the work of hun-dreds, yea, thousands of hands, I seemed to see a great-copying a *hoax*, which was published in the Boston hearted, labor-saving Brianeus rising before me-his Post on the first day of April, got up by that journal innumerable hands and arms, the spindles and looms; expressly for the occasion-a second edition of the "Cave" on Boston Common, printed some years since. However, we must have charity for our brother of the his myriad of heads, as I watched his metallic teeth Heraid, for we suppose, to use his own graphic lanpulling the cotton apart, while with the breath of the guage, that he copied it ...without stopping to require tempest he blew the refuse away; looking at his arms either external evidence of its origin, or internal eviof iron and hands of steel as they drew the cleaned dence of its truth." To get sold so badly as our cotton from one degree of fineness to another, nntil it brother has been in regard to the "Pirate's Cave," seemed almost invisible, or threw the shuttle with un. to again quote from the Herald, "must be humiliaerring certainty across the warp of cloth. I could not ting to all who feel at all responsible for human cre-

"Expose Him."

A respectable newspaper is not the channel through which the people are to vent their spleen. A newsadmire his inventions, there is more still to be ad. paper should not be made the common sewer for the offal of people's grosser natures to run through. We have been called upon, in many cases very pertinaciousboth secret and inexhaustible. The world is full of ly, to expose some one's faults, because some one else had got offended. If it is not understood, already, we wish it to be, that the BANNER OF LIGHT is not published for such purposes. All have faults, we doubt not, and those who cry the faults of others the loudest, Oh, of course ! Just as a good thing begins to do perhaps have the greatest. Kind words turn away bitter words lead to wrath, and are fraught with evil. One of our city cotemporaries makes the following sensible remark to a correspondent who thinks anothmake the press an instrument of personal vengeance is entirely too devoid of character and influence to get a

> In addition to the above, we find in the last number of the Herald of Progress, the following just reply to

> "The world is almost full of . fault-finders.' and we hope that you will not multiply them. Let your thoughts turn toward the discovery and application of Truth.""

"Ancient Glimpses of the Spirit-Land."

In this issue of the BANNER will be found the fortieth number of these essays, from the pen of our esteemed correspondent, " C. B. P." We have printed them as rapidly as justice to other correspondents would dictate, at the same time it being our object to give our readers as great a variety of matter as our soon reform, or be swept off by the rising tide of infi- limited space would permit. But the author not bedelity that is setting upon the world through Spiritual. | ing satisfied with this arrangement, forwarded to the ism in its hydra headed forms." It is really a " hard | HERALD OF PROGRESS number forty-one of the series, case." as it stands now; but we agree with our good which is already printed in that paper. Under the

"ANCIENT GLIMPSES OF THE SFIRIT-LAND," No. 41, by C. B. P., appears this week, being the first of the series to be published in our columns alternately with the BANNER OF LIGHT. The editor is laboring under some mistake in this

sgainst you? S-Yes. Bo I will try and never speak against others. I will try and speak well of all, at all times. T,-Would you not dislike to have others wound matter. We have made no arrangement whatever to you. imprison you, or take your life? have the essays published alternately in the BANNEB S.--Yes

that I would not have others do to me. T.-If you always do to others that which you would be happy, is melancholy to the very last degree.

New Publications.

An original idea, answering a want long felt. We

This little book is in no sense what the preachers and

vouthful scholar. There is one very important thing

about it-it opposes no existing beliefs, and assails no

by commencing the work with the fresh and impressi-

ble souls of the young, the great importance of teach-

impress itself upon all. They must, first of all things,

Be ye as wise as serpents but harmless as doves.

DO AS TOU WOULD BE DONE BY.

Scholar.-- I understand that my whole duty to oth-

S.-I would like to have others speak friendly to me and of me, so I will always try to speak friendly to

S.-Yes. So I will try and be just to all others.

from quoting at length, as follows :

ers is expressed in this beautiful precept.

stand by this saying?

ward them.

comfortable

fortable ?

T.-Give an example.

human creeds.

so the world is finding out.

SPIRITUAL SUNDAY SCHOOL CLASS BOOK. No. 1. Bos

only wonder the thing has not been done before.

ton : William White & Co., Publishers.

FMAY 17, 1862.

New York and Nicaraugus Coloniza tion Association.

We learn from a reliable source that this enterprise thus far has been built up privately, and through the personal influence of one friend and another, till, we are assured, it cannot fail-must be :a success: And teachers of particular creeds would call a text book. now they advertise to complete the organization, and

but simply a little work with the design of stimulating get the balance of the requisite men and means. The company, as a company, will proceed and manand encouraging children to think and feel, and express their thoughts and feelings, for themselves, and age affairs just as other careful, money-making associato do it with the utmost freedom, and in a spirit of the tions do; but the individuals comprising it are mainly largest liberality. It is a record of a happy imaginery liberal persons, and on arriving in Nicaraugua all will be free to organize societies, or try any social expericonversation between teacher and children; on some eight different topics : Duties, Commandments given ment they choose. The business of the company will by Christ, Do as you would be done by, Kindness, be to transport emigrants, open roads, work mines, im. port the larger kinds of machinery, erect public build-Faith, Spiritualism and Death. It is not a creed-book, or a chalked-out form of belief, but a little hand book | ings, mills and factories, and do all those things that are needful, and yet are beyond the power of single. of suggestions of a religious nature, for Sunday-School and family uses. The teacher first starts off with ex- persons.

Education will be among the first things to be looked planations and illustrations of one of the topics above after. If individuals do not do it effectively enough, named, and then proceeds to ask questions that quicken the thoughts and excite the moral sentiment of the the company will aid or take it under control.

The honest, liberal, progressive classes ought to be rich in order to be powerful. Wealth and power ought not to be left so largely to the mean and reactionary. If, as we all admit, the world can be regenerated only | Central America offers untold fortunes to all who are wise and will simply go and take.

Those who may desire to join this Association will ing those souls how to think, as well as inculcating gain all the information they need by addressing the Secretary, Mr. T. C. Leland, No. 614 1-2 Broadway, upon them the great need of making room for the largest and most liberal thoughts possible, will at once New York.

Too Much Care.

be kept free of the fear that they are doing wickedly It is needless to take any pains to prevent others when they think as widely as they can, in every difrom finding us out. We are publishing ourselves conrection. This proselyting business with infant souls tinually. We could not prevent this constant self.ex-. must soon come to an end This training children to posure's going on, for even a moment, if we tried. tremble at superstitions, and teaching them to grow up Our simple existence, though we uttered not a word. to be advocates in turn for those superstitions, will is a perpetual betrayal of what we are. The secret never make large-souled men and women of them-and magnetic forces of character lurk in the eye, in the mouth, in the expression of the countenance, in the The "Commandments given by Christ," as distin' guished by the less spiritual commandments given by scowls and smiles, in the play of the hands and arms, Moses, we do not remember ever to have seen collected and the entire carriage of the person. We must all the in a body before. We cite a few of them, thus : Love one time "out" with ourselves, for we cannot be hid. Let a another as I have loved you ; Swear not at all ; Resist man, or a woman, profess to be "as good as anybody," not evil ; Give to him that asketh thee ; Love your en. and you may be pretty sure he or she has little enough emies ; Do not your alms before men ; Lay not up for actual goodness to speak of. When one sits down to yourselves treasures upon earth ; Do good to them that | talk scandal about another, he is doing that other no hate you ; Judge not ; Heal the sick ; Cast out devils ; actual harm, but simply displaying his own undesirable qualities, in the shape of envy, malice, and gen-

On the topic of the "Golden Rule." the questions eral uncharitableness. The tongue always harms the and answers are so apt and happy, we cannot refrain person who wags it more than it does the one against whom it is employed. Hence it is well worth an occasional thought, and a serious thought at that, Teacher.-Christ says, do unto others as ye would to keep these habits of the tongue in stricter check, that others should do unto you. What do you under- and take more pains with the life that is seated at the heart of the nature. If all is as it should be there. neither the speech nor the manners can testify to one's harm; on the contrary, all the evidences they can offer

others and of others. T.- Give another example of keeping this precept. S.-Should I suffer from want. I would like to have others give me what I need-so I will give what I can Not all wives remember that it was by the pains they took with their personal appearance, perhaps as to others who are suffering from want. T.-Would you not dislike to have any one unjust much as by anything else, that they attracted the attention and won the favor of their husbands in the first place. A lady writer for one of our exchanges T.-Would you not dislike to have any one offended with you, and treat you with scorn and cruelty ? touches upon this little matter in her way, and says there is no excuse for negligence of dress in a house- S_{i-1} Yes. So I will try and never be offended at any one for fear that I may be scornful and cruel to wife. It is no excuse to say that "I have had so much to attend to to.day, that I have not had time to dress." T.—Do you like to see the rich, who have more &c., and thus continue slovenly-looking all day. And than is necessary for their comfort, keep that away from the poor which is necessary to make them comshe further adds-...I.am not willing, either, to admit that household duties should be a bar to tidiness in its S.-No. If I do as I would be done by, I shall not proper sense. I do no mean that a person should be want to be rich while others are poor, for I would not at all times dressed up;' but, surely, household work, want to be poor while others are rich. I wish that of whatever kind, does not interfere with having a at all times dressed up;' but, surely, household work clean frock on, however common, a plain, nice collar. T .- Would you not dislike to have others speak and a smooth head of hair." The lady is quite right. If anything, a slovenly woman is worse than a slovenly man; but the sight of the former saddens the heart, because she outrages the finer tastes and higher sentiments of her husband, and so casting only shadow So it is my desire not to do that to others and darkness upon a household that might otherwise

will be but to the individual's advantage. A Good Suggestion.

solid bottom of a right opinion again, is by first being made to suffer for a fault in practice which long ago deserved to be condemned.

Our President never became known to the people by his loud professions, or his declamatory assertions of what he was and what he could do. The youthful General who has already broken up, by his masterly strategr, the entrenched positions of a rebel army of vast magnitude, came not before the country heralding his own praises, or filling the popular ear with his promises. But each of these men were fully equal, at all times, to the demands of the occasion. Nay, more ; with the increasing perils of the hour they grew greater than others had thought them, and their resources multiplied with the multiplied accessities of the time.

So should it be with the rest of us. Without borrowing trouble, as many do. about what is likely to happen and how we are to meet it, we ought simply to feel ourselves sufficient for what is put upon us, and to determine to do all we could in the discharge of what we think to be our duty. With increased responsibilities often comes increased strength; if we did not waste our strength prematurely, in one way and another, it would more generally be so than it now is. "Sufficient unto the day," says the Scripture, "is the evil thereof." Even an indifferent and careless nature is better than one all nerve and sensibility, for the former does not waste itself like the latter, but preserves its equipoise and strength together.

Incessant action no more gives evidence of large power than incessant speech does. Rest and repose not only indicate abundant force, but are absolutely necessary to its existence. Anxiety is as harmful as over-action." To take things as they are. is the surest, proof you are prepared to take them at their worst. Borrowing trouble tends to breakt one down sooner than borrowing money. Nature is not always thundering, or blowing. It is not always day, and rapid growth, and dancing heat. The sea is not forever troubled, " casting up its mire and dirt." It requires long and patient incubation to hatch out the living bird from the shell at last. It is silent thought that blossoms finally in action, such being the order of Nature the world over.

What a man knows he is, and what he knows he can do, he will certainly trouble himself to say the least about. And being thus acquainted with his own power and resources, he will be neither anxious nor abashed at whatever duty or hindrance may offer itself in his path. Hence comes that perfect self-possession which serves so admirably in assisting him to husband his strength and maintain his resources in force. Few enough are the men and women of our day who betray such a desirable harmony of character and reliance on themselves; but we hope the changing times will work such a change in this regard, also, as to give us a new and higher tone for our society, and infuse a more lasting vigor into the entire body of our modern life.

Emma Hardinge in Boston.

Sunday, the fourth of May. Miss Hardinge commenced her engagement in this city, where she is to speak during the month of May. A crowded house greeted her, on the occasion of both lectures. In the afternoon, her remarks were full of practical suggestions to Spiritualists, and many felt their pungency. in the evening she spoke on the " Bock of Ages, ". and the duty of Bpiritualists in the present, and the demands of the time upon them. Both discourses were song, and held the audiences in rapt attention.

his matter in such a manner as to give us a certain ALD an equal number, so that the readers of each paper should not be subjected to inconvenience.

What we did suggest was, that the author classify

Hopefulness.

Why not look for brighter days, as well as for darker ones? It is quite as natural, quite as much in the order of things, that such should presently come. The very fact that it is now dark and cloudy, is best proof and promise that it will soon be clear and bright again. If we were having only sunshine now, we might well expect that the shadows would begin pretty soon to brow and overcast face? Gone off to the war-busi-Pshawi But how does the anxious look help the matand trade at those places where they are sure to find selves, if we do but choose to exercise it.

New Music.

This impassioned and unflinching soldier of freedom has issued an address after his own style, to the bats together with them for the independence of their pulpit the sacred words of the redemption of the coun. Reading, Penn. try, and the damnation in hell of the Vatican." Pret. ty strong-but that's the only way for Italy now.

Garibaldi to the Priests.

Arcana of Nature.

The Independent speaks of this standard work a follows:

"The Pantheistie theory of Development in its bald. est form, is presented with some scientific ability and Alexander Hamilton wrote, in the first number of the with much dogmatic earnestness, in a work entitled Federalist papers-"So numerous, indeed, and so His conclusion is that . Matter is eternal. • • • That the attributes on which its existence depends are fully sufficient to account for every effect, either in the external world or the world of mind. $\bullet \bullet \bullet$ The external world is Nature; the internal, God. Those who wish to see Panthelam wrought out into a system by the aids of modern science, may find it in this book. Mr. Emerson talks after the same fashion in his Essay on Nature, which is noticed under the Editors' Table, It is very true that a marked similarity exists bein the Arcana.

Ditson & Co. have sent us the following new music: "Andante Con Moto," one of Mendelssohn's songs priests of Italy, in which he talks to them as directly | without music, in the Key of E. "There's music in and pointedly as a schoolmaster might to a herd of une my heart, lassie." written by John Jamieson, Esq., ruly boys. Says he You have made Rome a den of music by Robert Bell. ... Are they meant but to dewild beasts, thirsting for the destruction of Italy. 1 ceive me?"-Mazourka Polonoise for voice and plano, am unhappily convinced that you cannot save the car. by Alexander Reichhardt. "There is a word whose dinals from perdition, but do it if you can. Moreover, solemn tone "-Farewell. Ballad, by Marla Louise cry to the four winds of Heaven, that you will have Garcia. Pictures of the War. A collection of desno companionship with the wicked, that you are criptive pieces arranged for the piano forte by Ch. Italians, that you will at least imitate the priesthood Grobe-No. 1, Battle of Winchester. Undine Waltzes, of Hungary, of Poland, of Greece, ot China, of the fur das plano, componist von R. R. Trench. "Dreams savages of America, where the priest does not deny of Childhood." Walt es, composed by W. H. Monthis cradle, his relations, his fellow citizens, but com gomery. "Esgle Brigade" Quickstep, by E. Moore, "Neversinki Mountain" Polka; composed by John country. Let the Italian priest launch forth from the H. Eberman, dedicated to Miss Leonora Hunter, of

We have received from the young and talented author, W. Louis Hayden, a new arrangement for the guitar entitled the "Delhi Galop," dedicated to Miss Addie Fogg, of Boston. It is a superior production. and its popularity is commensurate with its merit.

Intolerance in Politica.

The Aroans of Nature, by Hudson Tuttle. As the au-thor of this volume is a Spiritualist, and claims to have been led by 'invisible guides,' his work natu rally emanates from the office of the Banner of Light wise and good men on the wrong as well as on the in Boston. He exhibits a mind well versed in the right side of questions of the first magnitude to society. in Boston. He exhibits a minu went venera in the right nue of questions of the histomagnitude to society. facts of science and accustomed to patient thought. And a further reason for caution in this respect might be drawn from the reflection, that we are not always sure that those who advocate the truth are actuated by purcr motives than their antagonists. Amhition. ava. rice, personal animosity, party opposition, and many other motives not more laudible than these, are apt to operate upon those who support, as upon those who oppose, the right side of a question." Ali this may well be kept in mind, in the midst of, the discussion tween the conclusions of Emerson and those contained into which the nation is evidently about to be plunged by the rapid course of events.

S .- It would make me love others and make others love me, so I should not be an enemy to any one, and i should not have any enemies.

T.-What would be the consequence of not doing to others that which you would have others do to you? S.-It would make me hateful to others and others atcful to me; it would make me unhappy, and others unhappy, too; it would make discord, strife, inharmony and war.

T.-What course will you take to do as you would be done by?

S.-In everything I do, I will ask myself, "Am I doing as I would be done by ?"

The other chapters are equally happy, both in conlittle work that was better calculated to interest the opening mind and to do good. Were the present generation of children to be educated in religious matters after this liberal, spiritual, and genuinely Christian spirit, we hazard nothing in saying that the world would become changed-in Church, in State, and in society; so that we of the present day should hardly recognize it. The least we can do, as matters now stand, is to ask all parents and teachers to examine it that are committed to their care,

THE WRITH HILLS: their legends, landscape and poetry. By Thomas Starr King. With sixty illus-trations. Boston: Crosby & Nichols. 1862. This handsome book was first published two years since at five dollars a copy. It bore the reputation, appropriate present than is this book. The author is eminently shows his ability in a poetical way, to tell executed. Both the author and the publishers, in the production of this handsome book, ably sustains the ligh repute in which the public already holds them. A new edition is just issued with precisely the same type and plates of the former edition, for the low price of two dollars.

FURTHER COMMUNICATIONS FROM THE WORLD OF SFIRITS, on subjects important to the human fami-ly. Given through a lady.

and only need repeat that we have it for sale, and can supply all orders. As an appendix to this volume, the publisher has added the essay on the "Rights of Man." by George Fox, which has received already such high encomiums.

BALLADS OF THE WAR." No. 1. "The March to the Capitol." Ry A. J. H. Duganne. New York: John Robins, 37 Park Row.

poem, covering twelve pages, elegantly embellished with spirited sketches, and portraying the state of cents. For sale by A. Williams & Co., 100 Washing- have gone before to the mansions of eternal day. (1) 1) BRADLE'S DIME BASE-BALL PLAYME: Comprising the

proceedings of the Fifth Annual Base Bail Conven-tion, etc. Edited by Henry Chadwick. Beadle & Co., New York.

News Agents, No. 100 Washington street, Boston.

Playing a Game.

We have heard of Generals, and leading military men practising strategy in the field, and when before the enemy they were seeking to circumvent and destroy: but we never before heard in modern warfare, of a General's playing a game as a boy would enter upon that business. They say that Gen. McDowell, in order better to pull the wool over the eyes of the rebels near Gordonsville, and that they might not suspect that he had anything in particular in contemplation, was seen daily "hanging around" Washington. as if ception and expression. We never have met with a nothing in the world were going to be done by him. and chiefly desirous that such reports should be forwarded-as they indeed were-to the enemy. Suddenly he made his appearance at Fredericksburg, and thus he is on the straight and easy road to Richmond. The rebels open their eyes in surprise, and McDowell has stolen a march on them. They did not expect him at Gordonsville-much less did they expect him at Fredericksburg. Meantime, Banks is pushing upon the former place, and McDowell has so wedged himself carefully, and give it a fair trial with the young minds in between, that they can neither resist Banks, nor him, mor can Davis spare men enough to return and hinder their march upon Richmond. It was a very pretty "game."

From Mount Holyoke.

A writer in the Boston Transcript, from Hadley, says he rowed to the foot of Mount Holyoke during and justly, too, of being as fine a specimen of book- the late freshets, and made the ascent. The country making as was ever produced in this country. In the to the northward, says he, as far as the eye could long catalogue of books there is not to be found a more reach, had the appearance of an immense lake, from a liberal man; he looks deep into the beauties, and surface. Here and there a high point of ground was two to six miles in width, with towns placed on its what he sees. The pictures are well chosen and finely the neighborhood of the villages, they were covered with cattle and swine, and in the meadows, by the foxes, woodchucks, and mice. With the aid of the glass, he counted on one little hillock in Hadley meadows no less than four foxes and eight woodchucks; they were all huddled promiscuously together on the highest ground, and, paralyzed with fear, had seemingly lost their natural dispositions. One man caught seven foxes alive, and was surprised to find they offer. ed no resistance... The poor animals got fairly drowned The second edition of this work is just published, out, for once, and were compelled to make a clean We have given it an extensive editorial notice before, breast of it and show their strength of numbers, so far. as they "still lived." 1.000 11

Death-bed Seenes.

We clip the following from the Trumpet and Free man of this city: 1 STERT

··· 1+1+111

"I believe it is frequently the case, that from the spirit about leaving the body, the veil is partially rent, as it were, and that it often does, ere it has left John Robins, 37 Park Row. This is one of those elegant brochures for which we are indebted to the present national struggle. It is a fact, that I cannot doubt it."

Spiritualists are fully aware that such is the fact. Universalists are beginning to believe it is soil It is feeling and incident which characterized the North indeed gratifying to know that when those of our dear after the fall of Sumter, and when the "Massachusetts ly loved ones are about passing to the eternal, world, Sixth" marched through Baltimore. Single copies, 25 they are received by their relatives and friends who

Sunday School Class-Book. This book, of which a review will be found in our present issue, is now ready, and will be sent, post Almost any information concerning this popular paid, single copies for twenty five cents, and ave game can be found in this little volume. It is for sale popies for one dollar. It is handsomely got ap on the in Boston by A. Williams & Co. Booksellers and tinted paper substantially bound; and contains fiftyfour pages.

MAY 17, 1862.

BANNERTOFTIGHTH

ALL SORTS OF PARAGRAPHS.

The BANNER recently quoted a paragraph from the Binghamton Republican, noticing the discussion between Dr. A. Morron and Uriah Clark, speaking of the "reputation" of Dr. Morron and the "notoriety" of pondent of the St. Louis Republican with the army of Mr. Clark, as though the editor of the Republican was Gen. Curtis in Arkansas, Col. Isaac F. Shepard, forgoverned by "proclivities" prejudicial to the latter. merly of Boston, who fought so bravely at Wilson's. It seems, however, that the paragraph was written by Creek, is there at the head of the Lyons Regiment of a Spiritualist and a friend to Mr. Clark, who used the Missouri. He is said to be quite popular with the word "notoriety" as rather more complimentary than soldiers.

"reputation.". We are happy to learn that Mr. Stew--art, the editor of the Republican, is an impartial gentleman, having given a fair report of the discussion, and is on the most friendly and fraternal terms with Mr. Clark, as well as Dr. Morron.

WASHINGTON GAIETIES .- Willis writes from the na tional capital, ... the American youth is a quick scholar at most things; and I must say (with an eye that I have pampered for many years on this point) that the horsemanship at Washington, for the last six months, has been a sight to see.' There has been an almost daily improvement in the dashing performances on the avenues-superb horses, admirably ridden, and every rider (with space enough and crowded sidewalks of fer, if hit at all, to be hit in his chest. admirers on either hand) naturally doing his besttill I am sure that the mere'spectacle of military equitation is, at this moment, as fine in our republican metropolis as in any capital in the world."

A STRONG CLAIM .- The chaplain of an Ohio Regiment-the 14th-not long ago offered a premium Bible to the man who could drive a mule team in Kentucky for four weeks without swearing. And, by-the-by, that was more than the good deacon in the story could do, with his plaguy team of deaf oxen under his lash and goad ! Well, after the four weeks appointed had expired, he duly received an application in form, well and duly written out, for the premium offered. The applicant proceeds to state that he has been "triving | and humanity .- Plutarch. since December, and on the Ruffest Road you Ever saw, wich I think I ought to be intlitled for the Splendid Book." Manifestly, the poor fellow has but one other decided fault to cure himself of, now he has quit swearing.

Henry D. Thoreau, known as the .. Concord Hermit," and author of "Walden, or Life in the Woods." and a few other works, died at his home in Concord last Tuesday. He was a favorite companion of Emerson, Hawthorne, Alcott, and the rest of the Concord literati, all of whom appreciated his brilliant and nosis, and magnetism in the cure of disease, in a justly strangely intuitive but somewhat wayward intellect. Common men called him a fool, a lunatio, but great men called him a genius of the sublimest orbit.

RAREY, the great horse-tanier, has been practising his art at Music Hall, in this city, the past week, to large and appreciative audiences. It is truly astonishing with what facility and ease he "curbs" and forces to be gentle the most refractory horse flesh.

NORTHEEN MAGNANIMITY---Although the South has discontinued all our periodicals, we still continue to spirit. These are not old-fashioned, absolute formulas, take their magazines.

Negroes from Maryland, who steal the stock and wagons of their masters and "put" for Washington, are frequently overhauled, and their wagons searched for " contrabands." A negro driving a wagon to town a few days ago, was thus stopped, when he said : ... No use looking in this wagon, massa ; I hain't got any concubines dar."'

What is the difference between a drummer boy and a pound of meat? One weighs a pound, and the other pounds away.

Any one who has lain all night upon a shelf, with an irresistible conviction that the house was dancing a polka, to the imminent danger of pitching him off, can form an idea of a first " night's rest" in the berth of an ocean steamer.

The London Times pays it contributors princely salaries. It pays its Paris correspondent £5,000 a yeara sum equal to the salary of the President of the United States. The gentleman who holds that berth maintains an establishment almost embassadorial in its splendor ; has a staff of assistants ; correspondents in | through Indiana. different cities; keeps his carriage, a retinue of servants, &c., and maintains the status of a nabob. Dr.

like that of the Morse Telegraph, for receiving the mes sage and transmitting it. It has been made to work. and is expected to become practically successful, especially for sea and ocean uses.

COL. ISAAO F. SHEPARD .- According to the corres-

Intelligence from Paris, states that Jeff Davis has invested \$200,000 in the French funds on his own socount, which looks as if he had decided on fleeing to that country-providing he can get away.

A purse without money is better than a head without brains; the first may be filled, the other can's.

The Mrs. Reynolds who received a Major's Commission for her bravery at Pittsburg Landing, was formerly a resident of Springfield, Mass. Her maiden name was Belle Macomber. Illinois has lost ten thousand men in killed and wounded, during the rebellion.

If a man sitting on a chest is shot at, he would pre-

This war has been without a parallel in history in many respects-not the least noticeable of which is that the Government six per cent, securities are now at par, and its seven and three-tent, securities are now command a handsome premium. Was there ever an instance in the history of European nations in which Government stocks attained anything near their par value? That the high prices of our national securi-ties are not due to the inflation of the currency, is meand the the fact that and commands but a tight proved by the fact that gold commands but a trifling premium. - Journal.

As those that pull down private houses adjoining to the temples of the gods, prop up such parts as are con-tiguous to them, so in undermining bashfulness, due regard is to be had to adjacent modesty, good nature

Harbinger of Health.

A perusal of this work fully convinces one of its sterling value. It is not medicine, on which its talented author relies, but Nature. Sho is the ever carefal and watchful mother who rejuvenates the worn

tissues of the mortal and spiritual frame. He relies on the power of the will, and no one can doubt but he here introduces the most powerful remedial agents. He also places clairvoyance in the diagconspicuous light.

After reading this book, a thinking mind cannot avoid seeing what very poor life-preservers doctors are. It is not so much how to get cured after you are sick, as how to keep ever well, and enjoy health down

to the brink of a four-score grave. Yet he does not overlook the diseases to which flesh is heir to by its ignorance. He gives plain and simple

prescriptions for every ill; from the restlessness of the child, to what may properly be called diseases of the but breath the air of the new philosophy of the Spiritual age. Every reformer will find it invaluable: if sick it yields the curative balm; if well it tells how we can remain so. HUDSON TUTTLE.

Lecturers.

Miss Emma Hardinge will speak in Lyceum Hall, in this city, on Sunday next, May 18th-afternoon and evening.

Mr. H. P. Fairfield will speak in Foxboro' next Sunday, May 18th.

Miss Lizzie Doten speaks in Springfield next Sunday. Mrs. Fannie B. Felton will address the Spiritualists of Lowell next Sunday."

Mrs. M. B. Kenney speaks in Worcester, on Sunday, May 18th.

Frank L. Wadsworth speaks in Providence, R. I., the remaining Sundays in May.

Leo Miller, Esq., is engaged to speak every other Sanday, in Paltneyville, N. Y., during the Summer. Mrs. Augusta A. Currier Is lecturing in Philadelphia. Dr. James Cooper has commenced a lecturing tour

To Correspondents.

ABCANA OF NATURE.

BY HUDSON, TUTTLE.

THIRD EDITION-JUST ISSUED!

CAREFULLY REVISED AND CORRECTED. BY THE AUTHOR,

· 1.02 PART L

Chapter 1. A general Borrey of Matter. Obapter 2. The Origin of Worlds. Nebular Theory of the Oreation of the Universe; Geological Testimony: Increase of Temperature; The Gentral Ocean of Fire; Volcances sympathelically related; Farthquakes; Torridity of Olimate of the Ancient Eras; Figure of the Barth and Planets; Geo-graphy of the Moou; Lunar Volcances; Physical Constitu-tion of the Sun; Rings of Saturn; The Astorolds; Intimate Relation between the Members of the Planetary Bysten; Size; Distance: Density; Direction of Revolution and Rota-tion; Eccentricity and Obliquity of Orbit; Planetary Laws; Comte's Calculations; Mobule; Horschel's Conclusions; Re-tution of the prevailing Theory; Nebulæ of Andromeda, Argo, and Orion-change of Form in-distance of -consti-tution of; Magellapic Gioude, Constitution of. A Review of the Heavens, and conclusions. Ohapter 3. The Theory and Origin of Worlds. Cometary vapor; Primodial Nature of Nebulous vapor; Origin of Cometa; Production of; Especial Design, &c. Ohapter 4. History of the Earth, from the Gaseous Ocean to the Cambrian. It becomes liquid; Law of cooling Bodies; Oreation of Water; Deposition of the Medals; Scenery, &c. PART II,

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Chapter 5. Life and Organization. Relations of Life to the physical World; Impenditability and Extension; Elas-ticity; Gravity; Electricity; Heat; Light; Affinity; Ab-sorption; Capillary Attraction; Endosmosis; Catalysis; Cause of the Ascension of Say; Of the circulation of Biod; Becretion; Respiration; Nerrous Power; Digestion; Crea-tion of Life by Electric Ourrents; Author's Experiments; Conclusion.

Besterium, Rerous Zover, Digestion; Urea-tion of Life by Electric Ourrenus; Author's Experiments; Onclusion,
Chapter 6, Plan of Organic Beings. Blending of all or-ganic Beings in the Cell; Yegetable and animal Lines of Ad-vance; Embryonic Growth; Four Archetynes of Creation; Four Types of the Veriebrats; The Plan of Living Beings. Chapter 7, Influence of Conditions. Definition of Species; Hybridization; In the Horse; OX; Sheep; Deer; Dog; In Plants; Influence of Conditions; Of Domestic; Of Natural; Design and Structure.
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necticut Valley; Nature ever the same; Chelonians; Birds; Ornithorbynchus; Labyrinthodon; Saurisns; Rhinochosau-ras; Extinction of the Coal Flora; Distribution of Plants and Animals; Convulsions the Exception; Gypreous Depos-its; Balt Beds; Scenery of the Trias. Chapter 13. Oolite. Lins. Wealden. Lins; Pentacrinite; Cutale Fish; Belemnite; Faurolds; Lepidoicus; Port Jack-son Shark; Raya; Marine Reptiles; Nothosaurus; Ichthy-osaurus; Flesiosaurus; Oolite Proper; Corals; Description of a Coral Isle; Terebratula; Insects; Gavial; Cetiorau-rus; Megalosaurus; Plan of Vertebral Articulation; Ptero-dactyle; The Woalden; Iguanodon; Heliosaurus; Dawn of Mammals in the Maraupials; The Baurus Lawn of

BEING a Rejoinder to Dr. Child's celebrated work, "What-ever is, is Right." By Gynthia Temple. Price 10c. The above named works have just been received and are for sale at the Banner of Light Office, if Mar 8. Mammals in the Marsupials; The Baurian Age; Scenery of

acouje; The Wealden; Iguancdun; Heilosaurus; Dawn of Mammals in the Marsuplais; The Baurisn Age; Scenery of this Era. Ohapter 14. The Creincecous or Chalk Period. A Tran-situon Age; Existence of Species; Origin of Chalk-Now form-ing; Of Flints; Birds like the Albatross; The Polyphych-don; Moscoaurus; Ichthycosaurus. Ohapter 15. The Tertiary. Eocene; Miccene; Pliocene; Drifs; Olimaile Oliangos; Zones of Temperature; Origin of Flora and Fauna; Eocune Fauna; Lophicdon; Paleetherium; Rhinoceros; Anapilotherium; Gracilis; Cetaceans; Zeuglo-don; Scenery; Approach to the Present; European Fauna; Mastodon; Mammoth; Dinotherium, &c.; Indian Fauna; Sivatherium, Ac.; South American Fauna; Giganite Bloths; Megatherium; Mastadon; Glyptodon, dc.; Theory of Drift; Causes of-Now forming. Ohapter 16. A Chapter of inferences. Other 16. A Chapter of inferences. Other 16. A Chapter of inferences. Other 16. Coligin of Man Embryonic Growth of; His Relations to the Animal World; From whence derived; A Savage; Human Fossils; Their Testimony; Caucasian Civil-ization; Ite Origin; Disseminated from the Highlands of Asia: Earlier Period still; Number, and Origin of Races; Primitive History of. THE following Standard Works bave been added to our a ready extensive assortment of Books, and will be sent by mail to any part of the United States, at the prices annex-ed. All orders must be addressed "Banner of Light, Boston, Mass."

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Russell, who has been recently in this country as the special correspondent of the Times, receives a salary of \$10,000 a year, besides his traveling expenses, including an allowance for extra dinners, a secretary and two horses.

A WITTY CHAMBERMAID .- A commercial traveler The subject never was mooted here, and consequently lately left an article belonging to his wardrobe at an inn, and wrote to the chambermaid to forward it to him by coach; in answer to which he received the following:

"I hope, dear sir, you'll not feel hurt; I'll frankly tell you all about it; I're made a shift of your old shirt; And you must make a shift without it."

.....

Parson Brownlow states, in his own behalf, that h never swore an oath, never played a card, never took a drink of liquor, never went to the theatre, never attended a horse-race, never told a lie, never broke the Babbath, never wore whiskers, and never kissed any woman but his wife. We would n't believe it of him, " or any other man."

was hung on Boston Common. On the thirteenth day of April, 1862, Rachel Howland, by appointment, was Milton place, Boston, and the Governor of the Commonwealth was one of the audience.

his Show in New York. Artemus Ward the Traveler; who would like to join a peaceable working colony, may ad-Artemus the Victim; Artemus pateriamilias; Artemus the Patriot; Artemus the Orator; Artemus the Artistic; in short, Artemus the Artemus, is about to contribute to the book shelf of American Humor one of its raciest volumes. We are to have an elegantly printed collection of those irresistible sketches whose hard, dry sense and quaint manner, have, during the past two years, kept the country in a perpetual state of grin. Coming at this particular time, when we have so much to be sad over, and so little to laugh at. this volume, with its comical illustrations, and terrible good-nature, will receive a hearty welcome from the reading public. The writer is really a humorist of great power in his way, and his way-a good one-is

castor oil, with orange in it." Doctor-" Now remember, do n't give it all to Tommy .. Leave some for me." Tommy (who has been there) -... Doctor is a nice man, ma. Give it all to Doctor." atta Andolo Asland

A' WIND TELEGRAPH .- We have heard of such a thing before; but now it has actually come along. An ingenious invention by a Mr. Gardner, of (Pauis) dev. An scribed as a tube, made of any material, which is blown into with a small bellows, thus displacing a quantity of air. An effect is instantly produced at the other end of the tube, where is placed an apparatie, thing before; but now it has actually come along. An board.

[We cannot engage to return rejected manuscripts.]

J. C. P. BUTLER, WIS,-All correct.

J. B. P., SAN FRANCIECO, CAL .- In our opinion it is unnecessary to publish your letter of explanation. the party you allude to has received no injury from the " tongue of slander," in this section.

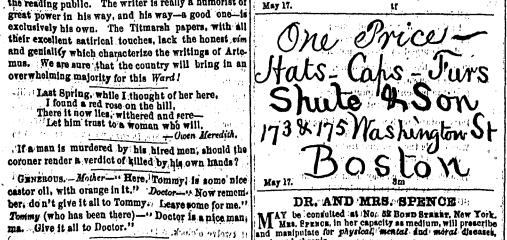
N. J. T., JACKSONVILLE, VT .- We are thankful for favors, from whatever source. The obituary has been received, and will appear in our next issue.



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

NICARAUGUA. On the first day of June; 1660, Mary Dyar, a Friend, Organized Emigration. COSTS \$20 TO GET THERE. present at a meeting in the Friend meeting house, in COMPANY CHARTERED. SHARES TWENTY-FIVE DOL-Milton place. Boston, and the Governor of the Com. OF LAND AND A JOINT INTERNET IN THE COMPANY. A most delightful region, rich in mines, fortile and healthy, has been THE GREAT WESTERN HUNOBIST is about to open selected: Farmers, Mechanics, and others, with some means, dress NEW YORK AND NICABAUGUA COMPANY. No. 614 Broadway, New York: may 17. · 8w . I STILL LIVE. A POEM FOR THE TIMES.

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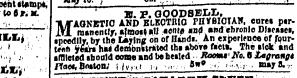
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BANNER OF LIGHT.

Message Department.

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

evil. We ask the reader to receive no doctrine 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 communics Our Director. In other which the bound of the control of the time are given, are held at the Baxner or Lioht Orner, No. 158 Washington Brazz, Room No. 3. (up stairs,) every MoxDat. Tursday and Thursday afternoon, and are free to MONDAT, IUESDAY AUG THURSDAY SREETHOON, And ATO Free to the public. The doors are closed precisely at three o'clock, none are admitted after that time.

MESSAGES TO BE PUBLISHED. The communications given by the following named spirits will be published in regular course :

Thursday, April 17.-Invocation; Question and Answer; Minnie Dodge, to her mother in New York City; Michael Devine, of the New York Zouaves; Silome Pillsbury, Cantop. Mass

ton, Mass. Monday, May 5.-Invocation; Miscellaneous Questions; Jane Kliburn, Dover, Eng.; Hiram Elliot, to his wife and brother in Perrysville, Mo.; Harriet Hooper, to her mother in 53d street, New York City. Tuesday, May 6.-Invocation; Miscellaneous Questions : Joseph Phillips, to his brother Benjamin, Eastham, Maine; Charles Smith, to his father Charles in New Orleans; Kben-eze Brockway, Hamburg, Gonn.; Minnie Leach, to her moth-er in Columbus. Ohio. er in Columbus, Ohio.

Invocation.

Thou Mighty Spirit, whose realm is all Nature, thou who art our Father and Mother, we ask thy blessing at this hour. Now that the crash of arms hath for the moment ceased, now that the din of warfare is silent for the hour, we come unto thee through prayer, assured of thy confidence and love. Mighty Spirit of sympathy and love, in concert with the moans of the dying and the afflicted we send up our prayers unto thee. Again our Father, we pray unto thee in behalf of the dying soldier. Oh our God, give him the consciousness of thy presence. May he feel that the angels are near him, waiting to convey his loved spirit to their celestial home. And oh, our Father, we petition thee in behalf of those they are about to leave behind. Dry up the fountain of their tears, and lift from their sorrowing hearts the load of grief which oppresses them. Oh God of the disconsolate, may the widow, the orphan, and the bereaved of every class of society, raise their eyes heavenward to thee, for the assurance of that sympathy and love of which thou art the everlasting type. And though the hour of their grief be a long one, yet shall the calm of holy peace gradually settle upon their storm-tossed souls, and the sunlight of happiness return once more to their hearts. And our Father, we pray unto thee also in behalf of the negro, he whose soul is crushed with the weight of ignorance, and whose very being seems to be a nought upon carth. And oh, Almighty One, now that the very heavens are brightening with freedom, we pray thee to touch with thy Divine hand the silent chords of his being, that the hitherto darkened soul of the negro may awaken to a knowledge of thy truth and power. And, oh Father, we beg an especial blessing for all who walk in paths of error and wickedness. We find these avenues of sin everywhere, not only within the mart of business, but within the pale of domestic life. Oh, our God, we ask thee to bless those who walk these dreary paths; give them that power to resist temptation which their souls crave, and may they at last come out of the fiery furnace of sin with pure and unscorched robes. For our enemies we pray most Holy One, for those who have trespassed against us, and who know not the pain, the heart-sorrow, they have inflicted upon innocent humarity. "Father, forgive them, for they know not what they do !" Mighty Father of all created things, fold them to thy breast and with thy loving arms wrap around them the garments of purity and wisdom. And in the eternal future, thy children will one and all, chant songs of glory forever and ever. Amen. April¹14.

"Choose ye whom ye will Serve." "Choose ye this day whom ye will serve."

This passage of Biblical History we are requested to speak upon this day. We care not what prompted our questioner to send us the following words, for we believe that each and every thought or do-

Each and all are sustained by an atmosphere pecu-liar to themselves, or, in other words, they live and have their being in that element. It is sometimes the case, that a spirit enters the spirit-life without the cognizance of its friends. yours, but I care not to talk of military matters; Bome spirits are endowed with the power to come into close material relations, or in rapport with human life. All, however, do not possess this power. Now, then, it is perfectly plain, when you know the influences that your spirit possesses. I by virtue of my condition am here to day, and subject to God's will

Sometimes a spirit remains for years in unconscious life, in spirit-life. Its surroundings or conditions may be such as to induce this peculiar state. The spirit slumbers, rests; it is not partially but that she return no more to Nashville. There are wholly unconscious, and at that time, a thousand reasons that are apparent to me, but cannot be so to times ten thousand times, spirits might enter the her, why it is best for her not to return. She had spirit-world without the knowledge of the dormant or sleeping spirit.

As progression is one of the grand points of law material, as all must progress, the time must sible, try to forget that I was murdered at the hands come to all, when every spirit will recognize its own of those who should have been my friends. Inaskindred in the celestial spheres, as in earth-life. The law natural is a progressive law.

Q.-If those who have left the mortal form are anxious to communicate with those they have left upon earth, can they always find some means by which to do so?

A .-- Certainly not.

Q .- Those who have promised to give a word through the BANNER OF LIGHT, do not all come, though abundant time has been given them. Then, are there rules in the spirit-land-any laws forbidding day. any to come? Those who were truthful here ough to be so there.

A .- Many promise unadvisedly, because they know not the law governing the spirit's return to thing to my children. Faith, then, I do n't know at earth. But when they come to the spirit-land, they earth. But when they come to the spirit-land, they all what place I'm in. [This is Boeton, in the find they are obliged to wait months, and even years, United States of America.] That's not Manchester, because they are unable to influence or hold control over a foreign body long enough to make their presence known to their friends upon earth.

Q .-- Will the spirit please to interpret this passage of Scripture: "And now, Father, glory thou me with the glory which I had with thes before the world Was ?"

A .- Jesus, the divine one, prayed for the outgushing of that natural purity and love, of which the older, and one two years more. This was their age Father was the type. "Give me," he says, "the glory when I go away. It was 1858 when I go. I was which I had with thee before the world was, that towed would I come here in time, I would reach thy son also may glorify thee. Take off from me these external surroundings, this materialism, and ask your husband to help you find them?] Faith, I give me that spiritual light and wisdom which shall would n't ask him at all; faith, it's not him that make me a fit companion for thee in the celestial was good to me at all upon earth! [Maybe he's world." Father, but for his apostles and all other believers in all the time, and then had again. God, if 1 was like Eternal Life, that they might be glorified with him this inside, as well as out, I'd go to me children mein heaven. He referred to that innate purity which self. Can I have another one (body)? [Perhaps exists in all principles.

Q-Can you give us the history of the snake, or the scrpent, that is recorded in Genesis?

A .--- The Biblical mention of the serpent was merey a figurative expression, or an allegory, deduced from ceremonies of the ancients. The serpent was as being the most subtle and crafty beast of the field, which God had made. Now, we believe that the scr-pent spoken of as dwelling in the garden of Eden, tual part of man.

you suppose the serpent was endowed with superior wisdom? No; the expression was a symbolical one. Jesus, the Nazarene, according to nature, in his husband.] Faith, I wor teachings, stood but one remove from Egyptian My-all. Good mornin', sir. thology; therefore, he was what might be termed a

natural teacher. We all know that nature takes no rapid strides, but moves slowly along through the

Donelson; so you see that you Northerners, or your clique, are my murderers. Excuse me, sir, but I plead guilty of the same offence, myself, I now see that there is quite as much wrong on our side, as on whatever I may want to say in that line upon future occasions, I do n't wish to, to-day. I have a wife and three children, with whom I should be most happy to speak, though I ask the favor of an enemy. [Not an enemy.] If I understand aright, you lay aside all party feeling here? [We do.] I was fortyone years of age. It may be well to here state that suffered nothing, or very little, at the time of my death, for the passage was quick.

I would like to forward this request to my wife. her, why it is best for her not to return. She had better stay where she is at present until after this

political delusion has subsided, and then I think she had better seek her friends at the North, and, if posmuch as I was quite as much in the wrong as they, I think that she, as well as all of my friends, had better look at the matter in a double light.

My wife is in St. Charles, Texas. [We can't reach there by mail, at present.] I was told that there might be difficulty in doing so. [In the course of two or three months communication will probably be open through the South.] Why, do you expect you will be able to send it then? [I guess so.] You think so; then you're mistaken. As far as I am concerned, I would to God it were so I Good April 14.

Bridget Malony.

I was towld would I come here I might send some-

United States of America.] That's not Manchester, at all! [Do you mean Manchester in New Hampshire ?] Yes, that 's the place where I took sick. I was a sweeper in the Star Corporation in Manchester.

Three children I leave without much at all to take care of them. They have a father, to be sure, but

he's not much at all. The youngest was a small, little ono, about three years old, the next two years Not alone for himself did Jesus pray to the sorry for it now.] Maybe he's sorry [he's sorry some of your friends may invite you to come to them.] Invite me! faith, hey don't invite us at all; it's everybody'll come here, and there's no-

> [What was your name?] Bridget Malony. Peter is the old man's name. I'd like to spake to me children. Faith, I think I'd like to spake to me cousin, Mary O'Brien. I was an O'Brien, and the O'Briens are just as good as anybody else. What a fool I was to marry as 1 did. [What was your disease?] I took a fever, which settled on the chest. I was born in Belfast, Ireland. It's not very well off 1 was. I did n't have much chance to get larning. I likes to know if I can have a body like me own, just a little short time to go round with? [That is something we cannot give you.] I thought, when come here, you'd take me to my children. Faith, I'm disappointed. Will I come more? [If you find it necessary.] Well, I'll say one thing before I leave here, to whoever has charge of me ohildren, if it reach them, which is, that I come here, that I want to talk to me children, and that 1'll not be aisy until I do. That's all the amount of what I want to say. [Have you no message to send to your husband.] Faith, I would n't like to talk to him at April 14.

Invocation.

Spirit of time and eternity, thou Mighty Genius of Creation, thou who art Father, Mother, Sister, Brother, our Friend, our All, to thee we come to-day, well knowing that thou wilt incline thine ear unto such of thy children as do see fit to give thee their confidence. We come not unto thee at this time to dethanksgiving and praise for the manifold

darkness. When the spirit throws off the mortal garb and finds itself free, its first call is for God. Think you the answer comes from the celestial realm alone? No, every atom from the celestial, the ethe-rial, the material world, answers this call, " Though I take the wings of the morning and fly to the ut termost part of the earth, yet thou art there."

What if man does pray to evil, is not our God there? What, though we pray to yonder sun, who made it, whose life is there? Surely the master of the soul is the author of the sun. There is no atom. no force or being incarnate or carnate in heaven or hell, but has been fashioned by God. What though we pray to the Angel Gabriel? we as surely pray to the Infinite Father, as if we said, "Our Father which art in heaven."

Oh limited Christianity I we knock at the internal of thy being, and we expect, ere long, the Angel of Change will open to us. While our querist stands doubting before the majesty of God, it would be well for him to turn within himself and learn something God's majesty and power from self. Then he will begin to perceive, that whether we pray to heaven or hell, we address ourselves directly to the Eternal Spirit-Our Father. April 15.

Samuel Merritt.

This is decidedly new to me. My name is Samuel Merritt. I'm from Gloucester, Massachusetts. It's easy one way to know I'm myself, but take it t'other way, its hard. I'm sort of in the fog, but concluded it's no use to lay to any longer. so 1 thought I might as well crowd on sail, and get somewheres, if it was only to Davy Jones's Looker. I know plenty of them are waiting for the fog to clear off, but by hokey, they 'll wait a good while for the

fog to clear off. I know all about how I've made a bold push, but the way of taking my reckoning since I got here. I was your captain ?] Captain Williams. He's from down the Cape, somewhere. [Cape Cod ?] Yes, and he's a good fellow, and I should like to see him, too. L dow't know whether I'm booked for the unner

I don't know whether I'm booked for the upper r lower regions. [You won't go any lower, I guess.] things that push you into good society while on earth, for I had n't much money or book learning. you'd petition to get sent lower, instead of higher. There's no fun in living, when you have to strain every nerve to get along. I do n't know who you are, whether you 're a minister, lawyer, or deacon. [] am neither.] I can furl a sail with you, as quick suppose Igcan stand alongside of you. I don't know, however.

My father was drowned before I was. He was her side. I've a brother that 's somewheres on the earth-but I be blessed if I know where I His name of will, and yet I combined ideas with shrewdness. was David. I got my orders before I spoke here, to say just what I knew, and not to say what I did n't Events, sometimes for

know. But if you 're commissioned to help me and others, I'd like to have you find him. [We can print what you choose to say to him in our paper, him take fust rate care of mother. He's got my do it.

I expect my mother's in Gloucester; that's all I know. I've been away over a year, then ? streets, he found that something had collected beably been resting.] It's no fault of mine, this being small coin. "Nothing," he says, "can be more vivid ably been resting.] It's no naut of mind, this where, so still. Well, who pays you? [I ask no fee here.] By thunder I was going to say I ain't got a copper. I had n't any when I left, and I'm plaguy sure I have n't got any since. Well then, I suppose we six cent pieces, with three straight marks on one side, and may call it square ? [Yes.]

should like next time I come, for you-

[MAY 17, 1862.

Spiritual Phenomena. [Entered according to Act of Congress in the year 1861, by . A. H. Davis, in the Clerk's Office of the District Court of the United States, for the District of Massachusetts.]

COMPENDIUM OF FACTS

ON SUPER-MUNDANE PHENOMENA.

BY A. H. DAVIS.

CHAPTER VI. DREAMS-SOMNAMBULISM-TRANCE.

DERAMS, WHAT ARE THEY ?--- YOLTAIRE'S TESTIMONY OF DREAM IMPRESSION-ZADOCK HUBELL'S DREAM-TWO INSTANCES OF REMARKABLE PROPHETIC, DREAMS IN BOSTON-ANNIE WAITE'S GOLDEN DREAM-BOMNAMBU-LIBN DEFINED --- TRANCE AND CATALEPSY DEFINED ----MY OWN EXPERIENCE -MESMER NEVEB PRODUCED THE TRANCE CONDITION --- MR. SUNDEBLAND'S CONFESSION---TRANCE OF BEV. WM. TENNET-REMARKABLE CASE OF SOMNAMBULISM -- MARY STARE, FULTON, N. Y .--- MES. MACUMBER.

And the far wanderings of the soul in dreams, Calling up shrouded faces from the dead, And with them bringing soft or solemn gleams, Familiar objects brightly to o'erspread;

And wakening buried love, or joy, or fear-These are night's mysteries-who shall make them clear?"-Mre. Hemans.

Well may Mrs. Hemans ask "who shall make these mysteries clear ?" No one of my predecessors have, and I can hardly expect to. Yet I can add my opinion to the opinion of the masses. I do not design do n't care, as long as I 've got here. I was eight- to enter into a discussion of these questions more een years old, and was drowned. I hain't been in than I can possibly avoid, as my business is to record was drowned upon the thirteenth of January, 1861. phenomena-more especially the phenomena of the was on board the schooner Mary Elizabeth, which Nineteenth Century, called the Spiritual phenomena. sailed on George's Banks. I was washed overboard. But I cannot very well reach them without treating do n't know that any one else went over at the upon other phenomena, which seem to be inseparably same time. [You are sure that you were drowned in the year 1861, are you?] Yes, I'm right. I know the year; I never see '62 in this world. [Who

DREAMS may be defined as an active condition of I thought like this, that if I'd got to work so hard the mind, between wakefulness and sleeping; and here, as I did in the other world, that I'd petition when aroused from slumber, the individuals rememto go into the lower regions. I had n't much of ber what mental operations transpired during their slumber. In common dreams, however, there is This is a world of toll, you know.] By thunder ! nothing more remarkable than in the current of I you had to work so hard for a living as I used to, thought which passes through the mind when all the senses are in an active or wakeful condition. But there are a class of dreams in which the mind seems to be impressed from some source external to itselfdreams in which future events are clearly foreshadas anyone, but in the way of book learning, I don't owed. And not only so, but thoughts, new and beautiful, are often impressed. We find an illustration of this in the case of Voltaire, who is said to have eafaring man, and has been dead about nine years. dreamed a portion of his Henriade. Speaking of My mother, I suppose, is on the earth now, and 1 this, he says: "In my dream I said what I should took it into my head to come back, and see if I hardly have said when awake. I therefore thought could n't do better from this side than I did from and reflected involuntarily. I possessed no freedom

Events, sometimes far away in the future, are impressed on the mind in dreams. Such was the case as related by Mr. Zadock Hubbell, Visco, Westchester and perhaps it may reach him.] I'd like to have Co., N. Y. Ten years before the three cent pleces were issued, they were shown to him in a dream. part and his own to do, and I'd like to have him He dreamed of being in a strange city, without money, and that his last and only pair of boots had where I hailed from. She may be in the moon, for ripped from the inner sole. On walking along the According to your reckoning, about fifteen months.] [According to your reckoning, about fifteen months.] Now, who pays me for all this time? [You 'we prob-foot, which he found to be a quantity of money in foot, which he found to be a quantity of money in

you a star on the other." Ten or fifteen years after this.

where else to go.

supposed to be a type of wisdom, with a certain class of ancients, and as such, was handed down to the generations mentioned in the first part of the Old festament. We find the serpent figuring in Eden, endowed with the power of speech, and represented was merely a type of deception, or of that subtle wisdom and craft, which results only in evil to others. Again, the Eden spoken of in the Bible, represented only a spiritual condition of the soul, or the intellec-

"Be ye wise as serpents, and harmless as doves," were the words of Jesus to his beloved disciples. Do

ages, step by step. Jesus being a natural teacher, was then, in his ideas and teaching, but one remove from heatheuism, or the religion of the Dark Ages, and he accordingly spake unto his disciples in this way that they might understand him from that point. And Jesus, the divine one, well knew that he could not make himself understood by them if he spoke in mand of thee any new blessing, but we come with songs any other way than the one above mentionedmust come down to their capabilities, or else his teachings to them were good for nothing.

sire that is sent out upon the great ocean of intellec. tual life, will return, bearing a precious burden of knowledge. Every thought fulfils its own mission. The passage of Scripture handed us for explanation this afternoon, is one well applicable to the times.

It is high time that you begin each one of you, to choose your God. You have been fluctuating long enough between Mammon and God. The Spiritual God is one of principle wisdom and eternal love. The Material God is one of gold and precious stones. We perceive a desire upon the part of humanity generally, to serve both at the same time. The Spir-itual God declares through all Nature that ye cannot serve but one God at a time. Now then, to bring acceptable gifts to the Spiritual God, you must renounce the worship of Mammon.

" Ohoose ye this day whom ye will serve."

The voice of mourning and wee that is rising from every corner of your beloved land, tells you that you have been serving Mammon, that you have been striving for worldly wealth, rather than for the general good of mankind.

How can I best serve myself and the interests of the hour? is a question which has been, and, we regret to say, is still uppermost in the minds of many, even at the present day. How you can serve God aright, how you shall act in order to contribute to the welfare of your fellow-creatures, is a question which should occupy the minds of every man, woman and child upon this American Continent.

It is high time to begin to cut off your idols, to turn from the worship of Mammon to that of the True God. The Spirit of Reform, which is the Spirit of Love, Wisdom, and Truth, enters your temple. He carries a sword in his right hand, and the scales of justice in the other. Now, as matter of sequence, there must be misery and woe in his trail, for in these agents you admit the recompensing angel.

You have been ignorant, and through ignorance you sin, but lo, in the far distant East there shines a star of peace and wisdom. It cometh nearer, and by-and-by its rays will enter not a few souls, but all shall begin to feel its light and warmth.

There is not upon the face of this entire continent single temple dedicated to the worship of the Spiritual God : all are dedicated to the service of Mam. mon. Then wonder not that civil war rules the hour. that eternal discord and utter ruin stare you in the face, for this internal and selfish mode of living beget you inharmony, yet by virtue of Divine power, they shall beget you joy also.

The above quoted paragraph may apply to our questioner as well as to all others. God grant that while he daily offers his prayers, that he may out off all kind of idols, that he may turn from the service of the Material God, to that of the Spiritual

God., our questioner, stand out in the might and power of your own glory. Administer righteous-ness to all men, and soon the voice of the people will ascend in gratitude to the Almighty Father, thank. ing him for this hour of sorrow.

"Choose yo this day whom ye will serve."

Oh may the Eternal One grant that your choice be a wise one. Enter the spiritual temple, and for-sver eachew the worship of idols. April 14.

Miscellaneous Questions.

Ques .- Why is it that those who have passed to the epiritiand, the not always know when their friends here, who were once dear to them. leave the

Ann All spirit, whether in or out of the form, is weach and every individual spirit may be called inset, revolving about the great centre-Delty.

Flavia Lacy.

April 14.

I was unfortunate, when upon earth, and suffered much from poverty. I had it ever with me, from my earliest remembrance up to the time of my changing worlds, I lived in poverty. I was born in the metropolis of America. Amid the filth of New York city my eyes were first opened to light, and closed again upon scenes that I now look upon with shuddering. I was twenty years of age at the time of my death. Had 1 lived two months longer upon earth, I should have been twenty-one years of age. My father was a drunkard, and did little toward

supporting the family. My mother was a sickly woman, and died when I was quite young. Most of my time, between the ages of four and fourteen, was spent in begging ; sometimes in sweeping the streets, and some times in selling small wares.

The last week I lived upon earth, I was visited by a lady and gentleman; who spoke to me of my soul's welfare, and told me to be of good cheer, for God had so ordained it that those who were poor on earth should be rich in heaven. They told me that I was going to a world of compensation, and should even probably be able to return, and through mortal lips offer praise to God. These goud people also told me call it immortality itself, we speak the truth. The that my thirst for knowledge here was not in vain ; that I should learn fast in the spirit world, and that it to be the centre of the individual. Now this I should gather the oboicest gems and buds of wisdom that were to be found in the spirit world.

This is the first time I have been able to return, after three years' absence. I know not to this day who those kind friends were, but I have felt it my duty to return as soon as possible, and give them the blessed assurance of my love and gratitude. I have its control. Thus when the spirit turns within the full reason to believe that these two people belong to walls of its own being, it finds no want, no desire the class known on earth as Spiritualists, and I have unsatisfied. Everything that has been, or is to be, full reason to believe also that my message or letter will reach them.

Teachers, divinely appointed teachers, have been my constant attendants since I came to the spiritland, and I am at this moment in possession of rich gemes of wisdom, that the soundest philosopher upon earth might joy to possess. Though I am feebly able earth might joy to possess. Though I am feebly able powerless to reach all its labyrinths; we are dumb to express myself at this my first coming, yet God before its majesty, and forever find new life, a has set his seal of wisdom and progress upon my something more grand, more beautiful than the past being, and at some future time I may be able to do has offered us. better.

These friends found me in Derne's alley, near the Bowery, up three flight of stairs, on a bed of straw. and attended by an old negro, who lived in the same tenement. From the world of spirits I send them my blessing, for they implanted in my being seeds of truth that have blossomed into flowers, and I am told that their fragrance reaches even the people of the Death, the Grave, and even to the Devil himself? If earth. For I am destined in the future-poor beggar child as I was-to pour words of consolation things allowed? Why do they drag us down from April 14 upon the wounds of humanity.

David Wicelhoff.

The favors you extend to one, I presume you ex- earth. I was sectarian. I limited my God. I built tand to all. [Certainly.] I once owned a body, and him a temple after my own theological plan. I was recognized by the name of David Wicelhoff, of fashioned him a body-that was the highest of my Was recognized by the name of David wicemon, of leasnoned nim a body—that was the highest of my Nashville, Tennesses.; I, am exceedingly anxious to hold communion with my friends. Allow me to ask, is there any means by which I can do so? [Yes, through the medium of the BANNER or LIGHT.] I correctly does this, and that class of persons known find myself exceedingly uneasy in this new degree of as Christians, have very finite perceptions of God. life-so much so, it is impossible for me to be recon-and instead of giving him the whole universe for olled to it. olled to It.

. 41

A lawyer by profession, at the breaking out of the Our querist comes to us with wonder, with doubt, rebellion, I joined the rebel forces, and fell at Fort with all those conditions of life which pertain to

ings already bestowed upon thy children. We thank thee for a conscious knowledge that shall give us a better understanding of thee. Oh Lord, our Father, there are bright blossoms of truth glowing on the brow of each of thy children upon earth. Oh Jehovah, do they inhale the fragrance? Do the individuals feel the mighty power that is with them? Therefore, oh Father, unto thy keeping we commend all souis, all things, that are made by thes. Unto thee we will sing eternal praises, whether through temples human, or temples divine. Amen. April 15.

Miscellaneous Questions.

QUES .- Are not these terrible manifestations of to-day the effects of man's violation of the law natural? and is it not the law of retribution that returns upon man in all the relations of life to bring him to igher conditions?

Ans .--- This question is one easily answered. Our answer is most certainly yes.

Q .-- The soul condition after the second death -please speak of this? .

A .- There are as many deaths as there different states of life and being. To confine these degrees to two, would be to limit God's power, God's laws. Death is before ns, behind us, above us, beneath us. being simply the left hand of immortality. If we soul-realm or soul-world-where is it? We conceive world comprehends all space, all time, all life. It is infinite in its capacities; none can fathom it, none can measure it. The soul-realm contains within its sphere everything which relates to the future con-dition of man. There is nothing in the objective world that is not known to it, that is not subject to you may find registered in the soul-world. Each in-

dividual is a kingdom, a realm, a God or King in itself. Infinite as is Jehovah, what is this Jehovah? Deep, mighty, grand, mysterious and sublime, is the subject before us, oh our questioner. Oh the soul and its capacities, the kingdom of thought, we are April 15.

Prayer.

We perceive a query is rife among certain intelligences with regard to prayer, or in regard to the manner in which some spirits pray. Why is it that the immortals sometimes address their prayers to this Spiritualism is of divine origin, why are such

the spiritual pedestal to their own level?" When dwelling myself upon the earth, inhabiting a form, according to nature, my own, I was proba-

bly as rigid, with regard to prayer, as any one on the

come before me, that I thought I'd come. I was sole of his boot had ripped from the inner sole. never sick but once, and that's when I had the The vision had not entered his mind. But that measles. [Have you seen your father since you've The vision had not entered his mind. But that been in the Spirit Land?] No, I hain't; but 1 night he determined to lay his necessities before the should like to see him mighty well ! [Have you no audience. He did so, and a collection was taken up, to say to mother; I 've been thinking about it. She which in the dream he had collected between his boot thinks I'm dead, and I think I ain't. She's a pretty old woman. I do n't know how she'll like soles; and then the vision burst upon his mind. these things. She's a Christian of some sort. I wan't much myself, anyway. Do you help us off ? lished two instances of prophetic and impressional [Only wish yourself away, to Gloucester if you like, dreams, which are to the point. They both occured ind you are gone.] April 15.

Thomas S. Skelton.

I am from Montgomery, Alabama, sir. I have been a resident of the spirit-spheres a little over one week. My name was Thomas S. Skelton. 1've no so vivid and real, and impressed her mind so forciregrets to offer, no apologies to make; I'm here, bly, that she arose from her bed and walked the simply for the purpose of opening communication with my uncle, Caleb Brown, of Cleveland, Ohio. As soon as it shall be possible, I desire that he will tried to console her, and finally persuaded her to recommunicate with the friends I have in Montgom- tire to rest, telling her to try to forget the dream. ery, inform them of my visit here, and of my desire The next Monday morning, however, the lady reto open communication with them.

A word with regard to my affairs. Let them b settled according to the dictates of my brother. hold control; however, such as I have is good, al-though it wont last me long. I was twenty eight years of age. 1 suppose my friends are, ere this, acquainted with my death. I was wounded at 11 A. burgh Landing,) and died, as near as I'm able to judge, about 2 o'clock the next morning. The weariness and agonies of those hours, crowd upon me now. No matter, it's over now, or will be as soon as I leave here. Good cheer for all! is the watchword I send from my new life. Farewell. April 15.

ALL IS ACTION I ALL IS MOTION I All is action, all is motion, In this mighty world of ours :

Like the currents of the ocean, Man is urged by unseen powers.

Steadily, but strongly moving, Life is onward evermore, Still the present age improving

On the age that went before. Duty points, with outstretched fingers,

Every soul to actions high ; Woe betide the soul that lingers i Onward 1 onward 1 is the cry:

Though man's foes may seem victorious, War may waste and famine blight, Still from out the conflict glorious, : Mind comes forth with added light |

O'er the darkest night of sorrow. From the deadliest field of strife, Dawns a clearer, brighter morrow Springs a truer, nobier life.

Unward, onward, onward ever 1 ALLE M Human progress none thay stay! dil A Shirk All who make the vain endeavor. Shall like chaff be swept away.

don't give our choice of bodies, do you? [Perhaps we may give you the brother of this lady, some time.] I'm kind of ashamed to be here, but I see so many and his perplexity was increased on finding that the word to send to your mother ?] I do n't know what on receiving which, he recognized the identical coin

Iu the fall of 1850, the Boston Transcript pubin that city. A lady who resided on Hanover street, dreamed that her brother, who was in the western

part of New York, was killed, and that his body was horribly mangled in death. This dream seemed room, weeping in great anguish. A lady friend ceived a telegraphic dispatch stating that her

brother (Mr. Wise, a brakeman on the Western Railwas a reader of your paper, and am not a stranger road,) had fallen from the cars, and been run over. to Spiritualism. I find it exceedingly difficult to and instantly killed. The accident happened almost precisely at the time of the dream. The other case was that of Messers. Faller and Colton, then enterprising merchants at No. 311 Washington street. Saturday M., Sunday noon, (probably in the battle of Pitts- night, Mr. Colton dreamed that their store was broken into, and robbed of a large quantity of silk eravate. So powerfully was his mind wrought upon by this vision, that he jumped up and caught hold of his partner, thinking he was the man. Mr. Fuller quieted him, and induced him to go asleep again; but in a few moments the same scene was again enacted. The next morning, when these gentlemen went to their store, they found it had been broken open and robbed, during the night, of fifteen hundred dollars in goods, and more than a thousand. dollars in silk cravats.

One more case taken 'from 'a Jamaica paper. although I might cite many others, will be sufficient to illustrate the fact that events unknown to the inst dividual, and all his surroundings, are sometimes? impressed upon the mind in dreams. by an intelligence greater than the odyle force of Professor Rogers, or the magnetic fluid which Professor Grimes calls Etherium. A Mr. Deruze, who was supposed to be rich, died suddenly, and on examining his effects, to the great surprise of all, his will could not be found, nor but a small quantity of money, although the most rigorous search had been made. One night, however, a young woman named Annie Waited dreamed that if a certain escretoire were searched at twelve o'clock, a large quantity of mohey would be found. This dream was carried to the ears of. a gentleman who had the effects of the deceased under his charge ; and proceeding to the place indicated, A search was made, and rewarded by finding forty Bulgets anthe product throw a drive and appled Phrenological Journal. 1. 1.- in the aliferen . + Boston Literary Museum, Nov. 28. 1650. fins Lodia

MAY 17, 1862.1

BANNER OF LIGHT

doubloons, and thirty gold two dollar plotes. What died; but while they were laying him out, a slight "makes it more" singular, is, that the desk had been | tremor was discovered under his arm. By the imsearched the day previous; but the money was con portuning of a friend, the funeral was delayed three cealed in the back part, and would have remained days, and during the time every means was used to there for years had it not been for the dream. I now come to my second head, viz:

on the subject of Patheism, and even Mr. Davis and last quarter of an hour had expired. Mr. Tennet other writers on Spiritualism, I have sometimes been opened his eyes. In relating his experience, he says : perplexed from what has to me seemed to be a misuse of terms. I find them often inclined to class all and weaker, until I found myself in heaven, as I abnormal phenomena, such as dreams, trances, thought. I can say, as St. Paul did, I heard and saw clairvoyance, &c., under the general head of Somnambulism. I will, therefore, before treating upon any further phenomena, define the term. The term | and my glory begun, and was about to join the great Somnambulism is a compound of two latin words happy multitude, when one came to me, looking me Somnus to sleep, and ambulo to walk, or go. Hence, in the face, laid his hand on my shoulder, and said. literally, a Somnambulist is one who walks about 'you must go back.' These words went through me. in his sleep. But as all Trance subjects in the cases Nothing could have shooked me more. I cried out: to which I shall be likely to allude, are in most in- | . Lord, must I go back ?' ... With this shock I opened stances gifted with somnambulic powers, I shall my eyes in this world." What is still more remarkfollow the example of other writers, and use which- able in this case, Mr. Tennett so entirely lost the ever term is most convenient.

the Latin, Transitus, passing over. Webster divides was spoken to him, nor read nor write his own name, the trance condition into two classes, vix: Eostaoy and had to learn his letters again.º and Catalepsy. Trance, he defines to mean (1)." an The cases of Trance which occur under the head Ecstacy; a state in which the soul seems to have of Pathetism and Spiritualism have been so generally passed out of the body into celestial regions, or to be witnessed during the past fifteen or twenty years, wrapped in visions. (2) In medicine, Catalepsy; that it will not be necessary to record any instances total suspension of mental power, and voluntary in illustration of my subject. I will, however, before motion; pulsation and breathing continued-mus. closing, give a few instances of phenomena which cles flexible. Trance and Catalepsy differ from Ec. may properly be classed under the head of Somnamstacy, in the circumstance that in the latter the bulism. muscles are rigid-the body erect and inflexible."§

Mr. Sunderland's definition of Somnambulism, is a very good definition of Trance, as the phenomena | from the French Encyclopedia. "A young ecclesiasis generally witnessed in Pathetism and Spiritual- tio student, when at the seminary, used to rise every ism. He says : "Natural Somnambulism is that night and write out either sermons or pieces of mustate in which the will power is active; and while sic. To study his condition, the archbishop betook the external senses and memory are asleep, the wis. | himself several nights to the chamber of the young dom becomes excited, and hence they do see and hear man, where he made the following observations. He things of which they have no recollection while in wrote notes, together with the words corresponding the natural state. At other times there is little or with them, with perfect correctness. The notes that no motion in the muscles, and the person sleeps for were to be black, he filled in, after he had completed weeks, and even months."

•···· .

It is this class of phenomena I am to treat upon In this chapter. It is, however, difficult in all cases pleased him, he erased it, and wrote the amended to fix the boundary line between the normal and ab. passage over the other. To ascertain whether he normal somnolency. I experienced the abnorman used his eyes, the archbishop interposed a sheet of condition a long time before I was conscious that I pasteboard between the writing and his face; but he was experiencing what is usually termed the trance; | took not the least notice of it ; but went on writing and it was not until I became a clairvoyant that I as before. If they adroitly chabged his paper, he was fully conscious of it. In the fall of 1858, it knew it, if the sheet substituted for it was of a difwas my practice at noon to go into my room and ferent size; but if the fresh sheet of paper was exlay down to take a nap. During this fall I was un. actly the size of the former, he appeared not to be " der what seemed to me to be a magnetical influence aware of the change, and he would read off his commost of the time. These moments of rest, appeared munications from the blank sheet as fluently as when unusually soothing; and for some time I noticed that | the manuscript lay before him. while I seemed to sleep, my mental faculties were unusually wakeful; and at times I seemed to be N.Y., is in the habit of getting up in the night, conscious of not only what was passing around me, | lighting a lamp, taking penoil and paper, and writing but also at a distance. I noticed, also, that I did several stanzas of poetry while in the somnambulic not awake as out of common sleep, gradually, state. One night her uncle removed the light, but but all at once. I seemed to be living in a charmed atmosphere. I was all alone; and hence knew no one night she produces a new piece. She has no knowlvisible was operating upon me pathematically; and, indeed, at the time, I only regarded it as a very pleasant sleep. I also noticed that the least noise would bring me anddenly out of it, with a painful sensation. On one occasion my wife came into the room in a quiet manner. As soon as the door opened I awoke instantaneously. If a cannon had been fired over my head, it would not have affected me more. It seemed to me as though the door had been burst open with great violence. I spoke to her, and asked: "Why did you come in so?" She replied, "I came in as I always do."

That I was under a strong magnetical or pathe-I know positively that there was no one in the house their arrangements, in order that our list may be kept as corthat could produce the slightest pathematic influence upon me. In October, I became clairvoyant for the first time I was ever aware of it. It was in Chapter XII. These conditions I regard now, the a somnific condition.

discover life. Twice the friends assembled to bury

him. The last time, the friend plead for one hour's SOMNAMBULISM .- In examining different authors delay; then a half; then a quarter, and when the " I found my fever increased, and I became weaker things unutterable. I was transported with my own situation; viewing all my troubles ended, and recollection of his past life and the benefit of his for TRANCE is a French word ; but supposed to be from | mer studies, that he could neither understand what

The following remarkable instance of Somnambulism, which occurred in Bordeaux, France, is taken the whole. After completing a sermon, he read it

aloud from beginning to end. If any passage dis-

It is also stated that a Miss Mary Starr, of Fulton, she wrote her poetry in perfect darkness. Each edge of what is written; and insists that she does not write them.†.

Mrs. Macumber, known in our spiritual circles as one of our best mediums, has been somnambulio from her youth. In this state she sometimes gives lengthy and beautiful improvisations of poetry.

त्यः हत्वन् स्वत्राप्तः अती । जन्म सः स्वतं तिवद्यः स्वर्धे । •Dr. Sprague's Annals. +Fulton Patriot, N. Y. Banner of Light, January, 1861.

LECTURERS AND MEDIUMS.

Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call attenmatic ourrent, I cannot doubt, and her opening the door disturbed the current. But from whence did it proceed? There was no one visibly with me, and named bolow are requested to give notice of any change of rect as possible. WAREN CHASE speaks in Battle Creek, Mich., four Sun-days in May; in Sturgis, Mich., May 30 and 31 and June 1 will pass through Ohio on Lake Shore Road in June; spend tor the next time 1 was ever aware of 1t. It was in this condition, while in my room, for the purpose of taking rest, that I saw the individual dying, as re-lated in "My Experience," in the BANNER OF LIGHT, for the Ranner of Light for the Banner of Light. DE. JAMES COOPEE will speak in Chesterfield, Madison, Co. Same as those experienced by Trance Mediums. Since this, I have experienced them often; and I am often surrounded br the magnetic current, when all the faculties are awake, as well as when I am in F. L. WADSWORTH will lecture in Providence, R. I., four F. L. WADSWOTTH Will locure in Providence, K. J., four Sundays of May; at Taunton, Mang, first two Bundays of June; at Marblehead last three Sundays of June; in New Bedford, four Sundays in Spit; in Chicope, during October, Address accordingly. He will answer calls to lecture in the esst. S. PHELPS LELAND will lecture in Jackson, Mich., June 22; Wayland, Allegan co., Mich., June 28 and 29; Grattan, Kent co, Mich., July 4, 5 and 6; Maple Rapids, Mich., July 18; Lyons, Mich., July 20; Alpine, Kent co., Mich., July 28 and Pathetism, but also in Spiritualism; but there is a Lyons, Mich., July 20: Alpine, Acut con michaeler and the second seco the former the will of the subject is under the con-trol of the operator; in the latter, under the control of an unseen agent; hence the two may properly be called the natural and inducted. The former is Killingly, Conn. where the individual enters the somnambulio or trance condition involuntarily; and the latter, where the subject is inducted. Mr. Sunderland however the subject is inducted. Mr. Sunderland however Lowell, Sept. 21 and 28. Address, care of Banner of Light, CHARLES A. HANDEN will speak in Portland. Me., May 18 and 35; in Rockland and Thomaston, during June and July, and in the violnity during August. Address as above, or Livermore Falls, Me.

MRS. M. B. KENNEY will speak in Worcestor, May 18 and 25; Portamonth N. H. in June: Address, Lawrence, Mass. Mas. M. S. Townshap will speak in Frovidence, B. I., dar-ing June.

MRS. FARMIN : BURBANK FELTON will locture in Low-oll, May 18 Address 25 Knpeland, street Boston. Ws. P. WHITHAN, trauce speaker, and healing modium

ell, May 18 Address 53 Kingeland, street Boston. Wm. P. WHITMAN, trauce speakor, and healing modium, Athol Depot, Mass. DR. H. P. GARDWER, Pavilion, 55 Tremont street, Boston. DR. O. H. WELLBOTON, NO. 195 W. Springfield st., Boston. Miss AMMA RYDER, Boston, Mass., Caro Banner of Light, Miss AMMA RYDER, Boston, Mass., Caro Banner of Light, Miss AMMA RYDER, Boston, Mass., Caro Banner of Light, Miss AMMA RYDER, Boston, Mass., Caro Banner of Light, Miss AMMA RYDER, Boston, Mass., Caro Banner of Light, Miss AMMA RYDER, Boston, Mass., Caro Banner of Light, Miss AMMA RYDER, Boston, Mass., Caro Banner of Light, Miss AMMA RYDER, Boston, Mass. DR. O. O. YORK, Boston, Mass. DR. O. O. YORK, Boston, Mass. Mas. Mary A. HOREN, J. Bromfield SL, Boston, OWALLES H. CROWELL, Boston, Mass. Mas. MARY A. HOREN, Chelson, Mass. Mas. MARY A. HOREN, Chelson, Mass. Mas. MARY A. HOREN, Chelson, Mass. MME. KINGY, Mass. MME. MARY A. HOREN, Chelson, Mass. MME. SARAH A. BYNNES, 53 Winter st., E. Oambridge, Mass. MME. SARAH A. BYNNES, 53 Winter st., B. Cambridge, Mass. MME. J. BURN, TAUMON, Mass. Mas. J. COMENDER, Mass., Caro of Staples & Phillips. E. R. YOHNG, DOX 88, Quinoy, Mass. Mas. JENNIE S. RUDD, TAUMION, Mass. Mas. J. COMINGON, Fall River, Mass. Mas. J. COMINGON, Fall River, Mass. Mas. J. PUFFIER, HANSON, Flymouth Co., Mass. Mas. M. B. BAYWER, Baldwinville, Mass. Mas. J. B. YAMEN, Saldwinville, Mass. Mas. J. B. YAMENGON, Plymouth Co., Mass. Mas. M. B. B. HAWYER, Baldwinville, Mass. Mas. J. B. SAMEWORTH. Fitoburg, Mass. Mas. J. B. SAMEWORTH. Fitoburg, Mass. Mas. J. B. SAMEWORTH. Fitoburg, Mass. Mas. M. B. B. SAWYER, Baldwinville, Mass. Mas. M. B. S. HANEWORTH. Fitoburg, Mass. Mass. M. B. S. ANDEWER, Wordester, Mass. Mass. M. C. CLARK, Wordester, Mass. Mass. C. CLARK, Lawrence, Mass. Mass. J. J. LOWER, Soboro', Mass. Mass. J. J. LOWER, Soboro', Mass. F. T. LAME, Lawrence, Mass. Mass. M. C. CLARK, Lawrence, Mass. Mass. M. C. J. ANDOW, Barre, Mass. Mass. M. A. Bilas, (late Mrs. Gatrander,) Springfield, Mass. Mas. E. A. BLUES, (late Mrs. Ostrander.) Springfield, Mass MRS. SUSAN SLEIGHT, trancespeaker, Portland, Maine. ALONZÓ R. HALL, EAST New Sharon, Me. REV. M. TAYLOB, Slockton, Me. ANN. M. TATLOR, BUCKAU, MC. AMMIE LORD CHAMBERLAIN, HOCKSell, N. H. MRS. CLIFTON HUTCHIMSON, MILIOUI, N. H. MRS. J. B. SMITH, MARCHESTOF, N. H. FRAME CHASE, South Sullon, N. H. Bans, F. RICHARDSON, the Blind Pilgrim, Sandusky, Vt. EZRA WILLS, Chelses, Vt. DANIEL W. SNELL, No. 6 Prince st., Providence, R. I. Mas. J. J. CLARE, Care Wm. E. Andruss, West Killingly, Ct MES. J. J. CLARE, Care Wm. E. Andruss, West Killingly, Ct MES. ANNA M. MIDDLEERCOE, BOX 429, Bridgeport, Conn. H. B. Bronzen, inspirational' speaker, New Haven, Gonz. Miss FLAVIA HOWE, Windsor, Poquonock P. O., Conn. Miss. M. J. WILCONSON, Straiford, Conn. Miss. M. J. WILCONSON, Straiford, Conn. Miss. M. J. WILCONSON, Straiford, Conn.

MRS. ELIZA D. SIMONS. Bristol, Conn. J. S. LOVELAND, Willimantic, Conn. MRS. J. A. BANKS, Newtown, Conn. J. H. RANDALL, Stanford, Conn. LEO MILLEE, Hartford, Ct,

J. H. HANDALL, BURNOR, COLL. LEO MILLEE, HARIORI, C. MRE, AMANDA M. EFENCE. Address, New York City. MRE, A. W. DELAPOLIE, NO. 176 Varick street, New York. MISS SUSAN M. JOHNSON, NO. 238 Green street, N. Y. MRE, J. E. PRICE, Watertown, Jefferson County, N. Y. ALXX'E G. DONNELLY, Bonnettsburg, Schuyler Co., N. Y. MISS ELIZABETH LOW, LOON, OALBARAUGUE CO., New York. W. BAILEY FOTTEL, M. D., Medinn, N. Y., Care O. S. HOSG. H. CLAY BUECH, Smith's Mills, Chautauque Co., N. Y. W.A. D. HUME, Fredonia, N. Y., Care O. S. HOSG. MRE, S. L. CHAPPELL, Hastings, Oswego Co., N. Y. MRE, LOVINA HEATH, LOOKPOT, N. Y. REY, J. D. SAWYER, OUXSACKIE, N. Y. JORN H. JENKE, JONSACKIE, N. Y. JARD D. GAGE, Oneida, N. Y. MRE, E. A. KINGBSUEY, NO. 1905 Pine street, Fhiladelphia-

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Not having space to give here, the full contents of the book, we subjoin a few of the important subjects upon which

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There have been several remarkable instances of Trances recorded, and perhaps that related of Rev. William Tonnet attaches to it as much importance as witham Tennet attained to it as much importance as any that has occurred during this century. This case, however, comes more properly under what in lecture in the vicinity during the summer. case, however, comes more properly under what in medicine is termed Catalepsy, than the common Trance witnessed in Pathetism and Spiritualism. Mr. Tennet, to all human appearance, was sick and

|| Montego Bay Union.

See Trance, Webster's Dictionary. T Sunderland's, Treatise on Pathetism." Ed. 1847. Page, 87, 26 group referred at the left "Sunderland's Treatise on Pathetism, page 115.

Miss EMMA Housron will speak in Bangor, Me., through the months of May, June and July; in Sutton, N. H., Aug. 24, 81, and Sopi. 7 and 14; in New Bedford, Mass., Sept. 21 and 28. Address, East Bloughton, Mass.

N. FRANK WHITE can be addressed until May 25th at Beymour, Conn. Will speak the five Sundays of June in Put-nam, Conn.; Lowell, Mass., July 6 and 18; Quincy. the last of July and through August; New Bedford, Sept. 7 and 14. BANUEL D. PAOR, trance speaking and healing medium, answer calls to lectors in the Middle and Western States, He will pay special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich.

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W. K. Bipter will leduie in Norway, Me., May D.; Balkor, May D.; Old Town, June I; Lincola, June 8 and D.; Ban-gor, June 32. Address, as above or Bangor, Me. Mus, H. F. M. BROWN will ledure in Milwaukic, Wis, the first four Sundays in June. Those wishing hot, services in that, vicinity should address her soon at Waukegan, III.

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April 19. tf

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

INTO THE DARKNESS.

Into the darkness we all must go. Shadow and sunshine-forward and fro ; Out of the noontide's golden glow Into the midnight's stygian flow ; Out of the joylight into the woe. Out of the transport into the throe-Shadows and sunshine-forward and fro !

He who climbs the mountain's height, And sets his eye to the larger light. Must dare the flery blinding flash. And pale not at the thunder crash.

The dark and dangerous ravine Is found the grandest peaks between. And Death's appalling shadow lies Close by the gates of Paradise.

An angel's scope of cestacy Is but an arch above a sea, Within whose dim, unsounded deeps Supernal power of anguish sleeps.

The pang each burning bosom feels Full well its vanished joy reveals, And only by the shadow cast We guage the truest light at last.

[Mary Forrest.

Honor women I They scatter heavenly roses on the path of our earthly life ; they weave the happy bonds of love; and beneath the modest well of the graces, they nourish with a sacred hand the immortal flower of noble sentiments.

THYBRIT. To heaven approached a Sufi saint. From groping in the darkness late. And, tapping timidly and faint,

Besought admission at God's gate. Said God, "Who seeks to enter here ?"

"'T is I, dear friend," the saint replied, And trembled much with hope and fear. " If it be thou, without abide."

Sadly to earth the poor saint turned. To bear the scourgings of life's rod ; But aye, his heart within him yearned To mix and lose its love in God.

He roamed alone through weary years, By cruel men still scorned and mocked. Until, from faith's pure fires and tears. Again he rose, and modest knocked.

Asked God, "Who now is at the door ?" " It is thyself, beloved Lord !" Answered the saint, in doubt no more, But clasped and rapt in his reward.

[From the Persian.

Pure truth, like pure gold, has been found unfit for circulation ; because men have discovered that it is far more convenient to adulterate the truth than to refine themselves.

> A BRAUTIFUL VOICE. Shall I call thy voice's ringing Talking, laughing, or wild singing? A pril rain through waving trees ; Plashings cool of sunlit seas ; Breezes in the bearded corn ; Robins piping on the thorn ; Prattling brooks in pebbled dells ; Clearest chimes of silver bells ; None so glad as voice of thine, Joyous, laughing Geraldine.

[Coventry Patmore.

Speech is silver, silence is gold.-[Greek Proverb.

THOUGHTS ON WOMAN.

possessed great souls, but, like the .. mute, inglorious from our townsmen as could be expected, and I believe Miltons," have never given expression to them, and less than it would have received in nine-tenths of the towns in the United States; and had it not been for have either smothered the great thoughts within them until they were entirely extinguished, or until they certain thoughtless acts on the part of the Free Lovers barned out their very lives. when first locating here, they would have been allowed 11

Hudson, O., April 28, 1862. At Honic.

Once more in the round of the seasons, and the eliptie orbit of my journey, 1 am at my own cottage, and under my own vine and peach tree. Our little circle is complete, except the eldest son, who is at New ()r

leans, in the service of his country, but whose work we hope will soon be done in the war department, that

In fraternal embrace wandered the Angel of Slumbers and the Death Angel over the earth. he, too, may return to his parental roof in time to It was evening. They lay themselves down upon a bill not far from the dwellings of men. share in the rich fruits of autumn, which now promise A melancholy stillness reigned round about; even the vesper bell in the distant village had ceased to to be abundant. Our little home seems more pleasant and happy than ever, as each year increases its attractiveness, without and within, a united and happy cir-Calm and silent they seated themselves in familiar cle, laboring to continue the bonds of kinship beyond

embrace, each the beneficent genius of humanity; and alraady approached the night. this stormy world. Then arose the Angel of Slumbers from bis mossy couch, and strowed with a light hand, the invisible Many of my friends in New England and elsewhere

will remember my Lottie, who once yisited them with will remember my Lottie, who once visited them with me. We cannot spare her, and she cannot go from our little circle, especially since she has added a grandson to blossom and bless the cottage with the smiles of a prattling boy. I wish my enemies could call and see us : to my friends I can report.

us ; to my friends I can report. We are all contemplating and arranging for a broader home in the more sunny clime of Southern Illinois,

ne sick lorget his pains; the mounter his grach; the poor his poverty. All eyes were locked. Now, after the accomplishment of his labors, turned again the good Angel of Sleep to his stern brother: "When the morning dawn appears from behind the mountains." exclaimed he with playful innocence, "then will mankind acknowledge me as their friend and benefactor." but not for several years. Last Sunday, I met many friends at the hall in Grand Rapids, and among them one who for several and benefactor I" "Oh, the pleasure of imparting good in secret and years was one of our brightest stars in the inspired con.

unseen | How fortunate are we, the invisible mea-sengers of the Good Spirit | How beautiful our transtellation of mediums-Mrs, Martha Hulett Perry-now married into retirement, which promises to silence her quil creation !" as effectually as it has Lucy Stone, Emma Jay, Char-So spoke the charitable Angel of Slumbers.

pled half the time by females. I believe we should

have better preaching and better morals resulting from

The Death Angel viewed him with inexpressible sad-ness; while the tear-drop, such alone as Immortals lotte Bebee, and others, and which, so far as public usefulness is concerned, is about equal to the grave. Why our marriage laws and system should be such as

weep, rose to his large eye. "Alas I'' said he, "that I am not, as thou, permitted to rejoice in the cheerful reward of thanks." to any more silence a wife than a husband, I cannot 'I am denominated by the earth an enemy, and the see. It seems to me that a female whose talents are

disturber of her joys." "Oh. my brother i" replied the Angel of Sleep; valuable to the public, and who can do much good where so much is needed, should not be tongue-tied and pen-tied by the ceremony of marriage. Our sisters

"will not the good upon their awakening recognize thee, and gratefully acknowledge thee as their bene-factor?" So spoke he. Townsend, Felton, and Middlebrook and some others Then glistened the eye of the Death Angel, and with have not been, so it is practicable for females to marry and preach, too. I wish all the pulpits could be occu-

more than brotherly tenderness they once again em-braced each other, -- New Covenant.

Victor Hugo's New Book.

"Jennie June," the sparkling, witty, and (rara On Monday, by forty miles of stage and twenty of avis !) sensible, fashion correspondent of the New car-ride, I reached the glad faces of the cottage. Dur-York Sunday Times, says of this new literary debuing my last circuit, I have lectured in thirteen States, tante : and delivered two hundred and thirty lectures ; written

"Victor Hugo has laid a live coal upon the heart of two books and more than one thousand letters; en-joyed good health most of the time, and missed not one appointment; have met thousands of mediums, and had hundreds of encouraging messages from both spheres; have not seen nor heard one sign of discour-agement to me in the great contest with superstition. bigotry and error. While many fear and falter, or fail two books and more than one thousand letters : enbigotry and error. While many fear and falter, or fail and fall, by the varied attacks of enemies, (the most of which are in the ranks of Spiritualists) whose selfish-ness, jealousy or envy have not been cured by our glo-rious gospel. I have been strengthened by every at-tack of enemy, and encouraged by thousands of friends. With a happy home to retire to when I need, and plenty of calls and good pay, and the encouraging sale of my books, and the rapid spread of our gospel. my heart is made glad, and I only wish every other heart glad and encouraged as mine is. Our cause and the war both seem to me to be progressing steadily and the war both seem to me to be progressing steadily and the set of the th surely to the final accomplishment of the great work of to day, in the church and in the world, as when Christ redemption.

hundred years ago. It is, however, something to be thankful to God for, when a mind like that of Victor Hugo devotes its transcendant powers to the reitera-tion of a lesson so grand, yot so little thought of, so importectly realized. Divine faith and love, conquer-ing, triumphing, without seeming to triumph, over human hate and skepticism-this is what is taught."

"A Heathon Funeral."

A beautiful young lady was freed from her mortal covering in Willimantic, Conn., on the 25th of April, and as usual, the funeral was to be attended to with kindred duties. A notice, stating the name of the la-

Horsehends and East Randolph Conventions.

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in the World, IS PUBLISHED WEEKLY AT BOSTON, MASS, BY ISAAC B. RICH, Start WILLIAM WHITS, LUTERE COLST,

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Bro. Peebles has also arrived at his Battle Creek home from California, the same day I did, and he no doubt will also be able to report progress from the land of the sunset. I can truly say, from my travels in several of the Western States, that our cause was never in a more prosperous condition, nor the demand for good speakers ever as good. The two last days of May and first day of June we are to have a session of souls in Sturgis, Mich , from theuce I shall make my way slowly to New England. WARBEN CHASE.

The Doctor is a kind-hearted, genial, common-sense

man, entirely free from those consequential airs so often

assumed by professional men; never talks ...learned

nonsense," but is always ready to give a reason for

whatever course of treatment he thinks proper to pur-

sue. though he freely confesses that he depends mainly

for his success upon a power outside of himself, be

yond his control, and a power as mysterious to him

I learn that his object in leaving your city, where he

has been so useful, and where his efforts have been

crowned with pecuniary success, notwithstanding a

large proportion of those seeking his aid have received it

own health, which has become considerably impaired

I have felt impelled by a sense of justice and grati-

tude to say what I have, and most sincerely hope that

the benefit of his wonderful skill and power, as well

as by a large circle of personal friends.

in his efforts to alleviate the sufferings of others.

without money and without price." is to improve his

as it is to others....

Battle Creek, Mich., May 1, 1862.

and the residence where the remony would t Retirement of Dr. Charles Main. place, was taken to the minister of the Congregation-MR. EDITOR-I learn, with regret, that Dr. Charles alist Church, with a request that he would read it be-Main, of your city, is about to relinquish his very ex fore his audience on Sunday morning. He looked at tensive practice in this vicinity, and remove to the it and said he should "have to consult the brethren." He West, where, after a visit to Europe, he intends to lowas asked his objection to reading the notice, and recate permanently. plied, that it was not to be a Christian funeral, and he The most wonderful success which has attended his considered it no more than a Heathen or Mahemetan efforts in all kinds of diseases which human nature is ceremony. He was told that your writer would offiheir to, will cause the Doctor's intention to leave to ciate. Iask, is there not charity enough in Chrisbe deeply regretted by thousands who have been, as it tianity, if it be Christlanity, to give the notice of a fuwere, raised from the grave by his aid, and disappoint. neral among "Heathens" if they minister to their ment to many an afflicted one who will thereby be dedead according to their highest conceptions of right? prived the privilege of consulting this truly remarka. If not, deliver me from it. ble physician. I speak from personal knowledge in Give me a religion, or Christian feeling that is the case, having been for some time acquainted with broad enough to mantle all our Father's children with him, and having witnessed his astonishing power over such charity as concedes to all the liberty to worship diseases of the most aggravated form in numerous in. God after the dictates of their own conscience, and to stances, and he having prescribed for a member of my bury their dead as seems most appropriate to their family with the most satisfactory results.

they have returned to order and reason.

Translated from the German of Krummacher by Miss

The speakers at the Binghamion Convention were

invited to adjourn for a three days' meeting at Horse-heads, N. Y., March 13th, 14th and 15th. Though the weather was extremely unfavorable, the attendance was quite large, and the interest deep and earnest. The public speakers participating were Lyman C. Howe, A. M. Hunter, J. H. W. Toohey, Mrs. Sophia L. Chappell and U. Clark, James G. Clark, the poet and vocalist, contributing his harmonic spiritual songs. At the close of the meeting on Sunday evening the 15th, the Convention voted to continue in session two days longer, and the friends and citizens of Horseheads proposed to terminate with a grand festival. In addi-tion to the regular speakers, Warren Burtis, of Au burn, D. W. Seavens, of Horseheads, Wm. Palmer, of Big Flatts, John Corwin, of Genoa, Father Crandell, and several others, took interesting part in the dis-cussions. Letters of congratulations were read from Mrs. S. C. Cleveland of Penn Yan, and J. R. Durfee of Carbondale, Pa. Many of the most important practical reforms came up for consideration, and were handied with the ntmost freedom. Social, civil, religions.

secular and commercial reforms were urged as indispensable. None of the speakers shrank from the utterance of most solemn and radical convictions, and all seemed most solemn and radical convictions, and all seemed for they are of no use to us. Subscriptions discontinued as to regard the time as having come when Spiritualism should be made radical in its application to every rela-tion in human life. Some oriticisms had been made in Horseheads as to the freedom of Spiritualists in their circles, and in social intercourses between the sexes. These criticisms called out some of the speakers in the spinitual set in the speakers in the spinitual set in the sexes. These criticisms called out some of the speakers in the four to another, must always give the name of the four, County and State to which it has been sent.

carnest protest against those corrupt imaginations which saw nothing but evil in the most pure and in-nocent liberties between the sexes, and which would keep a constant espoinage over men and women, as though nothing like friendship or fraternity could exist without suspicions of the most infamous sensual-

The Convention was one of unusual interest and harmony. A vote of thanks was passed in behalf of the friends and citizens of Horseheads. Also, Resolved, That this Convention recommend the hold.

tecoved, That this Convention recommend the hold-ing of regular Quarterly Conferences for the State of New York, and that a committee of three be appointed to select the places for the holding of said Conferences, and publishing due notices of time and place. The Committee appointed for this purpose were J. H. W. Toobey, of Penn Yan, N. Y.; Lyman C. Howe, of New Albion, N. Y.; and U. Clark. . The following significant and important resolution was unanimonaly adopted:

was unanimously adopted:

Resolved, That as Spiritualist Reformers, advocating Resourced. That as Spiritualist Heformers, advocating the need of recognizing the doctrine of individual re-sponsibility and the exercise of justice and charity. and urging, as we do, the obligations under which all men and women rest, to be true to their better self. hood, to ignore all that is false in the light of their unfolded consciences, and seek those relations only which are true and in harmony with our highest ideals for the sector work of the sector wor of angel-life-we hold it to be our most solemn duty toward brothers and sisters who have the moral courage to come out from civil, religious and social conservatisms, to defend them in the maintenance of their rights and liberties, allow no scandals nor calumiles nor reports concerning them to pass unchal-lenged, and no judgments or opinions to be pronounced without positive knowledge derived from personal com-munication with all the parties involved, and with whose private relations no other mortals are entitled to interfere.

The closing festival on the last evening, was an occasion of unusual social enjoyment, and creditable to the friends and citizens of Horseheads. Several songs were sung by James G. Clark, enlivening anecdotes narrated by J. H. W. Toohey and U. Clark, prome-nading and social intercourse were freely indulged, light refreshments were served around, while music and dancing wound up the exercises before midnight. It was said to have been the finest party of the season. much to the chargin of a few low-minded persons, who dealt in vu'gar epithets and undertook to create a dis-turbance. The ringleader of this set of base fellows was none other than one of the wealthiest men in Horsebeads, and a large patron of one of the Ortho-dox churches. Ignoring celestial spirits, he rapped at the bars of lower spheres, and under the influence of the bars of lower spheres, and under the indence of ardent spirits, was inspired into a state of rowdyism. It is presumed, however, that soberness has ensued, and Spiritualism in Horscheads lost nothing in repu-tation from this manifestation of opposing elements. Many progressive and intelligent minds became new-ly enlisted, and our cause is now strongly established in Horscheads. in Horseheads.

East Randolph, New York.

The same speakers who were at Horseheads, were invited to conduct another Convention at East Ranlolph, April 25th, 26th, and 27th. The meetings were held in the Baptist Church. J.

H. W. Toohey, President: A. Bushnell, Napoli, Vice President; U. Clark and Miss H. Towne, Secretaries; A. Bushnell, I. Tuttle, J. E. Weeden, Mrs. Amy Mor-gan, Miss M. J. Huntington and J. W. Burrows, Com-mittee.

BY CABRIE C.

People talk much about the doings and sayings of great men who have figured rather conspicuously in the world's history from time to time, but, for some reason, keep silence about women who deserve equally as much to have the honor of being called great conferred upon them. The greatness of women has always been depreciated by the world, and that of men has often been over-estimated. Notwithstanding this. history furnishes us with an abundance of evidence that really great women have lived. In ancient times many women distinguished themselves for their superior intellectual endowments, as they have more recently. Aspasia, Socrates' instructress, seems to have been remarkable for her learning. It is said he always spoke in the warmest terms of her intellectual greatness.

Whoever has read history much will remember Zenobia, the famous Queen of Palmyra, who was an elegant historian, besides being renowned for her fine military abilities. After the death of her husband, she led on her armies undaunted by any fear, and, because of her fine generalship, won many battles. She was finally defeated and taken to Rome by the emperor Aurelian, who so much admired her greatness that he did not ignominiously imprison her, but led her through the streets of Rome so heavily loaded with jewels that she was nearly crushed to the earth, and gave her a home on the Tiber.

Among the female writers of ancient times were Corinna, of Thebes, the rival of Pindar, and Sappho, of Bencadia, who wrote so finely that she was styled the " tenth muse." Then there was Erinns, the friend of Sappho, who wrote much, though she died at the age of nineteen. Her verses are said to have rivalled those of Homer, though only one poem-The Distaffis extant.

In the fourth century, Hypatla, the mathematician, lived in Alexandria. She added a great deal to the science of mathematics by her talent. Because she was a Pagan, and wielded a great influence, she was killed by Okristians. One day when riding past their church, they dragged her into it and tore her limbs from her and burned her.

In the history of the French Revolution, we read of the bravery of such women as Madame De Stael. Roland. Charlotte Corday, and others, who felt impressed that they could benefit the people of France, and, forgetting that they were women, conscious only of a strong determination to assist in freeing distracted France from anarchy, they devoted their energies wholly to this purpose, unintimidated by the fear of the guillotine.

There is no use in despairing of woman's reaching her highest destiny in the age, when such women have lived as Elizabeth Browning, Harriet Hosmer, Bosa Bonheur, Florence Nightingale, and hundreds more, who have not spent their time in useless talk about what women might be, " freed from bondage"; but ig. noring any bonds that would imprison their respective talents, they have socomplished much good, not only by their additions to art and literature, but by the glorious examples they famish us of woman's great-BANK) !!!

Great women have lived, as well as " great men," 'and the world is forced to acknowledge this fact in spite of its obstitutey in persisting that they were only "subjects," incapable of self-management, and, con-

own judgment and feelings. The notice was not read. It was the request of the young lady to have Mr. Love land attend her funeral, but as his services could not be obtained. I served as a substitute.

M. S. TOWNSEND.

"Now, children, who loves all men ?" asked a school inspector. The question was hardly put, be-fore a little girl, not four years old, answered quickly-'All women.'

Obituary Notices.

Died, in Braceville, March 29th, of inflammatory croup, WILLIS E. SHELDEN, son of Mrs. Adaline Lane Shelden, aged three years, two months, and twenty days. This lovely gem that so beautifully adorned the casket that once contained its germ, has fledged its angel wings, and by spirit hands been safely conveyed to the summer land when former black to the summer land, where flowers bloom to never fade, and where life's glowing features never grow pale. Little Willie was a child of rare excellence, entude to say what I have, and most sincerely hope that the Doctor will fully regain what he seeks by removal, wherever he may locate, and that the remainder of his sojourn on earth may be as happy to him as his pre-vious days have been useful to others—a hope that will be concurred in by thousands who have experienced lection, but not until death had unloosed his loving grasp could he be separated from the bosom of his idolized mother, in whose pillowed arms he sweetly expired. We deeply aympathize with his bereaved and disconsolate mother, who now feels that she is and disconsolate mother, who now feels that she is left to journey alone through this cold and heartless world, deprived of her only and last hope of enjoy-ment. Being separated by death from a loving mother and an affectionate father, also forsaken by an early and an allectionate father, also forsaken by an early companion, this world to her seems like a dreary land ensbronded with the mantle of gloom. May the whisperings of those loved ones which have departed now cheer and console her desponding heart. May the orphan's Friend and the widow's God watch over and protect her lonely steps, until she is again re-united with her father's family head.

· PRUDENCE L. ROOD.

"Another hand is beckening us, Another call is given, And gleams more bright with angel steps The path that leads to heaven."

ANGIN KINGELEY, sged 25, passed from her con-sumptive, yet beautiful body, on the 25th of April, in Willimantic, Conn., leaving loving friends to mourn, only because they can no longer see her as one among the members of their household, but fully believing thet

"For the dust that filled the vacant chair

A happy siget will be sitting there i" Xour writer being used as instrument at the funeral, was controlled to speak from the text, "I will reign until all enemies are put under my feet," &o. 'A sub-ject for a " Heathen ceremony." Give us more light, b. amorela M. S. TOWNSHID.

James G. Clark was in attendance, with his incom-

James G. Clark was in attendance, with his incom-parable spiritual songs and melody. Regular discourses were delivered by L. C. Howe, J. H. W. Toohey, Mrs. S. L. Chappell and U. Clark; while voluntary speeches and experiences were offered by the above lecturers, and by John M. Spear, A. Bushnell, Miss Harriet Towne, of Napoli, Mr. Adams, of Laona, Mr. Meacham, of Fredonia, Mrs. Howe, of Randolph, R. Bucklin, of Little Valley, J. W. Bur-rows, the lecturer of Sherman, A. M. Hunter, the lec-turer and clairyovant physician. of Rochester, and S. turer and clairvoyant physician. of Bochester, and S. S. Raymond, of Columbus, Pa.

A high degree of enthusiasm reigned throughout the Convention. Many earnest and intelligent souls thronged in from the region around, some coming thirty and forty miles with their own conveyance.

A deep impression was made on all minds, and Spir-itualism took a new hold in Bandolph. This is the location of the flourishing, liberal institution known as "Randolph Academy and Ladies' Seminary," at the head of which is Prof. S. G. Love, The cause of Spiritualism, in Cattaraugus County,

will take new impulse from the East Randolph Con-vention. Much credit for the success of this meeting must be given to A. Bushnell, of Napoli, and to the Morgans, Tuttles, Huntingtons, and many others in Randolph. These Conventions are doing a good work in behalf of spiritual progress, especially, as in this case, where the same speakers are engaged from place to place, and are enabled to labor in harmony. Invitations are constantly given, and during the present year it is expected that similar Conventions will be year it is expected that similar Conventions and Water-held in North Collins, Rochester, Hastings and Water-U. CLARK, Scoretary.

NOTICES OF MEETINGS.

LYCHUM HALL, TREMOST GYDENT, (opposite head of School street.) — The regular course of lectures will continue through the season, and services will commence at 2:45 and 7:16 o'clock, p. M. Admission Free. Lecturers engaged: Miss Emma Hardinge Msy 18 and 25; Rev. J. B. Loveland, June 1 and 8; Mrs. Famile Davis Emith, June 22 and 29. CONFERENCE HALL, NO. 14 BROMFILLDSTREET, BOSTON.-The Spiritual Conference meets every Wednesday even hing, at 7 1-2 o'clock.

Spiritual meetings are held every Bunday ; trance speak ing at 10 1-2. A M.: Conference meeting at 2 1-2 r. M

OHARLESTOWN.-Bunday meetings are held at Central Hall at 3 and 7 o'clock, afternoon and evening.

MARBLUMMAD.-Meetings are held in Bassett's new Hall Speakers engaged:-F. L. Wadsworth, last three Sundays in une.

Fornoro".--Meetings in the Town Hall. Speakers engaged: H. P. Fairfield, May 18; Miss Emma Hardinge, July 0; Miss Lizzie Doten, July 18.

TAUNTON .- Meetings are held in the Town Hall, every Sab-bath afternoon and evening. The following speakers are en-gaged :- Frank L. Wadsworth, June 1 and 8; Rev. Adin Bal. lou, June 15; Miss Emma Hardingo, June 29 and 29; Mrs Sannie Davis Smith, July 6 and 13; N. Frank White, Sept. 21 and 28; Hon. Warren Chase, in December.

LowaLL .- The Spiritualists of this city hold regular meet Ings on Sundays, forenoon and aftornoon, in Wells's Hail, Bpeakors engaged:-Mrs. Faunie B. Felton, May 18; Mrs. Fannie Davis Smith, during June.

Fannie Davis Smith, during June. Ontoorsu, Mass.--Music Hall has been hired by the Spirit-ualists. Meetings will be held Sundays, afternoon and eve-ning. Bpeakers engaged :--Mirs. A. A. Currier, June 1 and 8; Mrs. Anne M. Middlebrook, June 15 22, and 20, and July 6; Miss Emma Hardinge, July 13, 20 and 27; Miss Laura De-Force, during August; F. L. Wadsworth, during October. NEW BEDFORD .- Music Hall has been hired by the Spirit-Naw BEDFORD.-Music Hall maspeen. hired by the Spirit-dalists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged: Miss Lizzie Doten, June 1 and 8; F. L. Wadsworth, during July: Miss Emma Houston, Sept. 31 and 85. kers

PORTLAND, MR. -The Spiritualists of this city hold regular meetings every Sunday in Sons of Temperance Hall, on Con-gress, between Osk and Green streets. Conference in the orenoon. Lectures aftornoon and evening, at 1-4 and 7, o'clock. Speakers engaged :---Mrs. Tannie Davis Smith for May ; Mrs. M. M. Macumber Wood for June.

PROTIDENCE.—Bpeakers engaged:—Frank L. Wadaworih iu, May: Mrs. M. B. Townsend in June. Maw Yoak.—At Lamartine Mall; corner 5th Avenue and 20th street, meetings are held every Sunday at 10 1-2 a. x., 5 r. x, 7 1.9 r. D. Pr. H. Dreiser 16 Chairman of the Asso-clation.

"At Dodworth's Hall: 806 Broadway, Mrs. Cors L. V. Hatch will lecture every Sunday, morning and evening. est to me

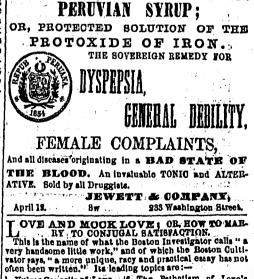
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Dec. 81.

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the Free Lovers. I suppose you belong to them, and can, consequently, give me all the information I de-

am a resident of Berlin Heights, does not necessarily nake me a member of the "Social Community."

dice, but a candid disbelief in its doctrines. There never has been a "community of interest" established here, and the few families who have secured permanent residences, with gardens, or a few scres of land, live, for anght I know, as respectably, and are as honest and industrious citizens as we have in our fown.

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