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

CHAPTER XXXII.

Tired of Europe.

" Par Dieu," said Arnold Jackson, as soon as he had made himself comfortable in the cushioned corner beside his master and friend.

"Am pleased to the soul to see the road once again we would soon return to Maryhall."

said Lyonel to his companion. "I only desire to have not been unfavorably received. My last, The find the residence of an old Sergeant of Hussars, complete policy of government for great monarchs. Tobias Thork, and his neice, Cecilia Angel. I wish in three volumes, has been reviewed by several to care for these persons. Perhaps I can find out in | critical journals." the city. You shall aid me all you can. They are when your hungry stomach plagued you."

And Lyonel continued giving a description of both to his attentive listener, telling him of their sad work?" condition, their noble modes of thought, their refusal of his proffered help.

will, the chap won't have a new arm growing out sick of the Old World, or, as they have it in the rivulets to villages." stranger's book of mine host of Lichtenheim, weary Europe,' that 's characteristic!"

day, so much more than at home."

gardens, covered with the dust and dirt of centuries. to accompany them across the sea. People build new old-gothic churches and furnish | "That one is tired of Europe, also," growled them with a new Christianity of poor durability. Jackson now and then. They build columns of honor, and monuments for those to whom they denied bread while living, whom favorable impression produced; but he amused Lythey drove out of the land! Make new fashions, onel with his commonplaces, beside the droll-dry but remain in them the same old figures. Run to the humor of his faithful attendant. Jackson, with seplay and act parts themselves. Speak of taxes, rious face, and very respectfully, made fun of the rents, duties, excises, stamp-laws, whimper and com- philosopher; and knew how to evade his questions plain until one's ears are filled; and then shout at and praises on America. They talked on uninter-All is great boasting, talking in the wind, sir. Ven- at once cried out: tosilates, says the Spaniard. Nothing more! I am "Cap Sagrant, what the devil! a deserter? Halt! of Europe."

are in a had humor. Your were always delighted at for a wager with them. The chaise leaned to one the thought of beholding the wonders of the Old side; they were compelled to stop, and the faithless World."

everywhere, as I did when we were on the Sicilian screaming peddlers, and swearing drivers. coast—you remember? There cloud-pictures rose out of the sea, towers, gardens, ships, masts, churches, country houses—all was illusion! Fata Morgana! the words of the singer: say the Neapolitan. So it seems to me that in Europe, I see the gray spectres advancing from the coasts of antiquity, Sultan's thrones, feudal castles, convents, ruffians in single combat, monks, persecutions of the Jews, discord among the clergy and the schools."

Arnold continued in this vein for sometime before he became aware that no one heard him but the postillion. The monotonous roll of the wheels, the heat of the afternoon, joined to his conversation, had brought sleep to his neighbor. He found it advisable to follow his example, and drawing a black silk night-cap over his bald head, he composed himself in the most comfortable position for a nap Scarcely, however, had he chosen the better part, as he deemed it, before it was taken away from him:

The carriage stopped to change horses, and Lyone also awoke, as does the miller when the noises of the mili wheels suddenly cease. The carriage door was approached by an honest-looking man, who mildly requested permission to take a seat behind until the next station. Lyonel took a good look at the man, whose exterior was not displeasing, and bade him take a seat inside, opposite to himself.

He was an awkwardly stiff, but exceedingly friendwas spotted with red, as if indented with hail. at the next stopping place, the great market hamlet, Binsenberg. His further conversation revealed that rian to a Count, living on his estate.

Arnold, well pleased to have company, was as wit a man possessed of knowledge, even a Heroules, saw something written on the glass. As in our should at last have become a grave digger," if no us

A am not a grave-digger, but a librarian." many bent to read; the inscription. But he could the cheerin elevable lite. - The Robbie's Harrier.

"C'est Ca " said honest Jackson, smiling; "are | scarcely trust his senses as he beheld there, dis | enough, you sirs, or whatever else you may be !" ex- | the wildest flourishes of his screeching horn, and not libraries real burial grounds, where the learned book heroes and their works rest till the day of the last judgment and the last criticism? There they gently repose in the dust that once figured so gloriously; there they decay with their decaying systems and forgotton immortality-friends and foes, peaceably together. The ban-hurling Pope beside the triumphant heretic, the Despot and Tell. I like to visit libraries as little as I do churchyards."

"That is charmingly said ! Bene dixisti!" orled the librarian of the Count. "You are right. I would long since have given up the grave digger's work, if I could obtain another place. You are from America? That beautiful America has been the land of my longings from childhood. Germany does not value men of talent and scientific merit. Here under both our feet. Shall we make a long stay in everything is gained only by birth, gold, patronage. the city ? Mr. Josiah Waynes expects you impa. I will also remark that I am secretary to the Count. tiently. We promised in the Spring already that and can wield a tolerable pen. In America I might. My name: in our literature may not be wholly un-"I think in a week my affairs will be settled," known to you. I have written seven works that

"Terrible fate!" said Arnold, "that compels the the same persons whose house you exclaimed against father to bury his own children! I would not be an author and a librarian at the same time for all the money in the world! And which was your master-

"I would not," modestly replied the learned man, "call any of them a master-work. But I "Good! good! Won't be difficult to discover the might give as the best, my philosophical investigaold fellow," said Arnold. " Let him hide where he tion upon the design of the Creation of the World." "The design of the Creation of the World!" oried of the stump. There are police everywhere. They the old American, as if beside himself with surprise. will aid us. The country is overrun with game. "Only a philosopher can look the Creator in the hounds, gensd'armes, village watchers, soldiers, toll cards. Have myself often wondered at the wisdom writers, beggarly baliffs. The deucel as if there of Nature, to see how carefully and designedly she were more rogues here than honest people! Am puts a large stream before every large city, and gives

The philosopher looked at the speaker deprecaof Europe,' that's what I am. Have never read of tingly, not knowing whether he had spoken in lest people wearying of Asia or America! Weary of or earnest; but soon recovering himself, the conversation was continued. He told a great deal about Wet you behold new and remarkable things every himself, of all that he knew, and much that he did not know; but through all he said, the aim was vis-Bee what? old cities, and wide extending fool lible to gain the favor of the American travelers, and

As he unfolded his ideas, he lost much of the first casinos, beer cellars, masquerades, balls and parties! ruptedly until quite near the hamlet, when Arnold

better pleased at Maryhall. I am sick and weary | The wheels are running faster into the village than we can follow!" It was so. One of the carriage "This is a great change of mind, Arnold; or you wheels close by the horses was running along as if wheel was fastened on as well as could be done. "Wonders or not, don't care if better ones are not | The travelers then walked on between wooden booths. growing up. They fetch their best and newest won- carts and freight-wagons, to the celebrated village of ders from America; lightning-rods, steam machines, Binsenberg. The place was crowded with gaping modes for buildings of reform; in short, sir, I feel women, children, drunken farmers, trafficking Jews,

> "Here it is permitted," said Hercules Strong, with a smile, and bowing to Harlington. "To quote

· Odio profanum vulgue, et arceo l' "

CHAPTER XXXIII.

The Joys of a Country Fair. It was the time of the Annual Fair in the village. and twilight shadows enfolded the landscape; the peddlers were packing up the remnants of their wares, as the chaise stopped at the post-office, that was at the same time the best inn of the place; But there was not a room empty for the accommo. dation of the stravelers; the sounds of a riotous mirth issued from doors and windows, joined to the rattling of beer jugs; there was quarreling, singing, and the ring of glasses. All the smiths were applied to for the restoration of the truent wheel, but not one was to be found at his forge and anvil. Ar. nold went out on a search, for better quarters to the different inns, but returned angry and disappointed from the fruitless task of man while

The busy post-master, his brow bathed in the sweat of the day's labor, robbed his hands together in the strongest embarrasement, as often as he returned to the awaiting Lyonel. He did not wish to lose the wealthy customer; and yet he could offer him no other place, than a miserable little chamber, ly individual, oldd in a black, somewhat shabby directly under the roof, that contained two wretched coat; his face, marked by the rayages of small pox, beds, and was the only empty room in the house At last he ventured to offer it; with a thousand apoli-They were informed he had walked for six hours ogies and many bows, and as the guest declared that hot day, in order to attend a meeting of friends himself contented to accept that sole retreat, he led the way up three flights of wooden stairs. The profite

Waiting for the return, of Arnold, who was enhe was a Doctor of Philosophy, of the name of Hor- gaged in bringing the chaise to a secure place, Ly. cales Strong, and that he held the situations of libra- onel stepped to the window that looked out upon the yard and stable-roofs. He could not open the window, and while searching for the clearest panes to ty as could be, and expressed his astonishment that see through mid the dim and paper covered ones, he travels we often cast our eyes upon these memen. "Beg your pardon," said the traveling companion, toes of wandering beings like ourselves, so the young good Mir elland ban el east

cross above.

time. He knew of no one who bore his name-no you hear?" one, who thinking of him would have written it, ex. A deep silence followed the question. But as cept-he could hardly believe it, and yet he hoped soon as the first surprise had been recovered from, it might be so. He took the ring from his finger to one after the other arose from the table; every one write the name of " Cecilia Angel," beneath his own; desired to speak; every one was eager to resent the but it was too dark, and then he thought, how could officer's interference. Only the two Americans rethe writing have been done by the shepherdess, mained silent spectators of the scene. The stentowhen a diamond was necessary for the purpose? rian voice of the broad-shouldered man sounded Although a flint stone might have done the service above all the rest: of the diamond.

and the maids appeared with the linen and mat- and enjoy ourselves for our money, at the table, at trasses; also Arnold, who was in a state of exceed- least with the same rights and duties as yourself. ing ill-humor. Lyonel heard not the invitation to Spare your curses for your recruits; we laugh at supper, nor the Russian and Turkish invectives of them. Stop up your ears, if--" his traveling companion. He minutely questioned "Ten thousand!" vooiferated the young lieutenthe landlady in regard to the persons that had lately ant, whose long drawn out oaths we will omit, and occupied that chamber. She could not remember all he turned to his companions. "Do you hear? I the journeyman, servants and drivers that had made believe the radical, rebellious pack dares to oppose it their lodging for the night. But as the deter us! Not another impertinent word, you fellows! mined questioner described to her the face and fig. Do you know who you have before you?" ure of the one-armed Tobias Thork, one of the maids recollected the old man, and the young woman that accompanied him.

the narrow attic for the splendid boudoir of the yourselves." Princess Gabriella. He followed, with his faithful "Than we!" oried the enraged officer, and seized companion, to the dining-room, vowing in his heart his opponent by the breast. "Rascal! Off with to rob the house of its noblest possession, the pane of him to the watch!" glass containing the memorial words and sign,

their midst the voice of the philosopher Heroules man called upon his fellow citizens: Strong was distinctly heard; although at first, his . "Throw the meddling, haughty fools out of figure was hidden from view by the clouds of cigar doors in ... smoke.

each seemed unaware of the existence of the other, hurled by plebian hands, smote the face of the warand but few words were spoken at the largest table, like nobleman. Then followed loud outcries, hand and those were in reference to the viands before encounters, fisticuffs; bottles, candlesticks, plates, them, and in polite attentions to the neighbor. But and all sorts of missiles flew hither and chither in the sons of Mars were all the noisier. They in- the battle storm; friend and foe, stroke for etroke, dulged in loud talk and contradiction, in praise and all mingled together. The last light was axin. cerning young girls, the chase, and love adventures. furious. with many other like important matters.

er table had satisfied the cravings of hunger, when the wine had unshackled their tongues and inspired comfortable, here. Let us get out, and leave those glasses and the confusion of voices, and at last it heart's content! This is no company for us." became so loud that the warriors gave up all hope of hearing one another's words.

" Enough of political tinkerings, sir !" interrupted voice. "let us leave that to our cits and diplomatists. l love facts. What is there new in the papers? For thing relating to the German Fatherland."

"Newspapers ! Fatherland !" replied a small, thin individual, as he shrugged his shoulders. "Who sees and knows his Fatherland behind the hangings cast before it by the censorship of the press? We are everywhere more at home than in our own land. We speak of O'Connel and Barryer, Peel and Guizot. Narvaes and Abd-el-Kader, Espartero and Mehemet our inland State heroes? We talk of new poets and we Germans have been for centuries cosmopolitans. Our peculiarity is to have no peculiarities at all. What could we not be, what could we not achieve. and how mighty would our rulers be, if they would least, the right to the te deum Laudamus. grant us only a span more of thought and speecherty !" of a reconstruction 1 69 C

"Spoken truly, Mr. Sub-Rector," said a mous ached neighbor. "The years fourteen and fifteen have proved that, when for our Prince's throne, and our own fireside, we manfully arose against Attila Napoleon. What loving promises were then recelved by the dear German nation! And what have overwhelmed with honors. we gained by the sacrifice of our blood, and fortunes? Where is the expected golden age? The high-born families, with their rights and privileges. nobility and priestly treasure boxes, snatched up the

"Perent the old boxes !" oried the philosopher Her-Americans and the English !" on to mine

endowed with piety and insight. Welt follows :

with us too. We Germans are all the world's imf. German innkeeper, but have the provided in the postillion, no doubt inspired by the same idea, tators | Let us pray for the nobility (Valo 1 - same) atta Hillion-thunder and hall he Buonga in Now it is announced Lyonel's arrival in the ducal capital by Lyonel found nothing attractive their except the genengtien. Hat marbe nichnen onner berd.

tinctly graven, his own name, "Lyonel Harling- claimed one of the officers, as he indignantly sprang ton," surrounded by a graceful flourish and with a toward the table of the jubilant citizens. "One word more of that sort, and I will have all you Jac-This little surprise caused him to ponder for some obins, in a body, taken to the watch-house! Do

"What is our conversation to you, my pretty sir While he was considering the question, the hosters lieutenant in the whalebone corset? We sit here

The broad shouldored with the bass voice replied: "According to the uniform and haughtiness. a pair or so of the Duke's soldiers; and we, sir lieu-Lyonel feared to question more. A loving seren- tenant, are the faithful citizens of the Duke, some of ity pervaded his soul; he would not have exchanged us are in office, and we are not one inch less than

"Off with him to the guard-house, without further The not very spacious dining-room was filled parley! Off with the suspicious soundrel !" ohimed with guests, with a number of well-dressed persons, in his comrades, preparing to lay hands upon him. who seemed to be mostly known to each other: In Like the roar of an infuriated bear, the insulted

Instead, however, of doing so with the lieutenant, For that party a separate table was spread, at he merely gave him a thrust that sent him to the which the two Americans were assigned the flead, floor with such celerity that, in place of his crim-At another table, covered with full and emity wine soned angry visage, naught but the uplifted feet bottles and glasses, was assembled a small odirdie of were visible. At the same moment one of the offifour or five young officers. As long as the music of cers drew his sword. It no sconer glistened in the the plates and spoons, knives and forks resounded, light of the tapers, than a pair of wine glasses, blame of dogs and horses, in jesting remarks con-guished. In the darkness the strife became more

> Arnold Jackson, carefully taking the hand of Lyonel. said:

" Tatter demalion ! what a riotous life! It's not their hearts, there arose there, too, the clatter of wild beasts to bite and scratch each other to their

With that he led him to the door, but in the darkness he trod upon a living mass, that cried out pitifully; with tender and benevolent care the two Amera broad-shouldered gentleman with a fearful bass icans lifted the man and carried him from the room. It was the loftily named Heroules, who had been trodden under foot by friend and enemy; covered eight days I have been without knowledge of any- with blood and dust, and howling most unphilosophically. The wounded man was given in charge of the tavern keeper.

Mid the noise, health-drinking and singing of the peasants and market-people in the adjoining rooms. the tumult of the skirmish in the more fashionable world, had been unheard. As soon as it became known, men and women hurried thither as peacemakers, though they had not been witnesses of the Ali. Who takes notice, or knows anything about engagement. But the silence of death reigned on the battle-field: for as soon as the door had been opened new fashions, of railroads, and most obedient State the citizens and the nobility had hurried from the assemblies. Other nations have a national spirit; scene of action to escape the baptism of wine and blood. So, both armies had compelled each other to flight, which is seldom the case, and probably each of them assumed the victory to themselves, or, at

But the inn keeper and his wife, as they beheld freedom, of faith, press, business, and political lib- the destruction that had taken place, commenced a series of unavailing but piercing wails and ear-rending cries, in view of the losses they had sustained. Thus mourn the unhappy farmers, whose fields and gardens have been devastated by the tide of battle. or whose villages have been plundered and burnt: while Kings hold festival and the heroes of war are

> Weary of the misery they looked upon, our Americans sought their quiet chamber.

CHAPTER XXXIV. The Ducal Palace.

As soon as the art of the smith had restored the oules, whose face glowed crimson. "The golden age carriage; the travelers continued their way to the of the nobility and priesthood was ever the iron one capital, Lyonel having fulfilled his purpose of abof the people, and the unborn alone were as well off structing the precious pane of glass. Of course, he as the well and high-born . I, therefore praise compensated the landlord for double the amount of Its worth, and questioned him anew respecting the "Excuse me," said Lyonel, correcting him, " the sergeant and his niece, promised a handsome reward Britons honor their nobility more than the Germans. for the tidings of his whereabouts, to be sent to the In England, they are included in the public prayers, Baron von Goldtwig, at the capital. The host, who and the people beseech for them not conly that God mistook the guests for wealthy Englishmen, solemnly may fill them with his grabe, but that ithey may be vowed to make it, his especial business to find the dwelling-place of the crippled hussar, at the first on-"Good, good! That is splendid!" orled the entire portunity. A rich Englishman is, next to the Sover-assembly, with loud laughter: "It ishould be so eign of the land, the most revered or all objects to a

reif decetring.

drove to the Hotel du monde, the largest one in the city, situated on one of the main streets, and opposite the Palace of the Duke.

"Two rich Englishmen," he whispered to the apper and under waiters, to the servants and grooms of the "World's" host, and the new arrivals were shown into an elegant saloon with adjoining rooms on the first floor.

Lyonel hoped, and consoled his grumbling friend with the thought that the abiding place of the old soldier would soon be found.

"Have patience for a few days, Arnold; then we will go on," he said.

Arnold, like a genuine Yankee, expressed his unbelief by thrusting his tongue in his hollow cheek.

He may have had good reasons for his skepticism.

"He seeks the cripple, but he means the girl, I reckon," he growled.

Without delay, as soon as he had dressed himself. Lyonel paid a visit to the upper police office, to commence his search. After waiting for hours, he was told to return on the morrow, as it was necessary to look over the registers. The following day, after turning over a number of leaves in the folios, he was informed that no Tobias Thork had arrived or taken his abode in the city. The Baron Assur could not be applied to, as he was yet absent on his business

tour; but he was soon expected to return home.

Thus passed eight, fourteen days in auxious expectation. To console himself, Lyonel gazed at the window pane at morning and at night. Determined not to leave the spot till he should hear from the vanished angel, whom he believed concealed in some neighboring village, he wandered through the entire neighborhood, sometimes in his carriage, at other times, on foot; but with like fruitless result. At last, under pretext of examining and buying goods. he frequented warehouses, shops and booths of all the lace manufacturers, dress makers and milliners, in order to ascertain whether a certain Miss Cecilia Angel worked for them, or whether a one-armed husar took their commissions. The labor oflove was in vain.

To banish disappointment, and to divert the mind of his faithful follower, he took him to the various churches, picture galleries, libraries, museums, concerts, casinos and theatres. But he could not dispel his ennui and discontent, and yet he would not by both be driven from his post.

Among the remarkable sights of the city, the travelers were surprised only by one, and of the kind that is not counted among the wonders of the sightseekers. The influential host of the "World's Hotel" had succeeded in gaining for the strangers admittance to the interior of the ducal palace, during the absence of the illustrious inmates, who were visiting at one of their summer residences, to celebrate enthal of the Princese Gahriella reditary Prince Louis.

Lyonel and Arnold wandered slowly over the intervening space on the other side of which arose the palace-a large, old-fashioned pile. Through a wide arched gate they entered the inner court-yard, that was overgrown with grass. A melancholy silence reigned there, broken only by the step of the sentry and the murmur of a fountain, around which gods of the sea, nymphs, syrens and dragons threw aloft the

An aged and somewhat deaf attendant, in a suit of livery trimmed with silver, white silk stockings and powdered wig. received the strangers with formal politeness, and led them up the broad stairway into a long corrider, which was adorned with a long line of weather-beaten portraits in oil, representing the former counts, princes, and dukes of the land. It is, of course, implied that the oldest ancestor was a warrior in the days of Charles the Great and his cousin Roland.

From thence the visitors were shown into the audience and throne saloon that was laden with tasteless splendor, then into a number of apartments and saloons that had been used by the reigning dukes and their consorts, and that now stood forsaken in all their antique adornments. They were also permitted to enter the apartments and boudoirs of the Princess Gabriella; and there Lyonel paused awhile, although silent and indifferent he had coldly passed by the dead splendors of ancient and modern times. He felt himself attracted by the poetic and fa-

miliar air of the surroundings, and yet repelled into distant deference by the ruling air of acknowledged superiority; and yet there was a womanly charm and grace mingling with it all, even as it existed in the manner of the fair and honored owner. She had rested upon his breast, had almost touched him with her lips; then as soon, amid the ruins of Saint Catherine's Vale, she had received the tender homage of the Prince. It almost seemed to him as if he sinned against Cecilia by lingering amid the household surroundings of the Princess. Without the pomp of wealth, luxury and descent, the Duke's daughter, as a maiden of the people, would still remain a loving, pleasing girl, but a commonplace one, such as there are many. Cecilia, whose youthful bloom was vivified by the exalted beauty of the soul, beamed in her coarse attire even as a royal, virgin, lending significance and glory to the meanest object that she touched.

Who knows how long the young man would have remained there engrossed in like thoughts, had not Arnold awakened him from his abstraction, and pointed to the respectful attendant who stood awaiting their pleasure at another open door? Through many finely decorated rooms they were led into the study of the reigning Duke; it was remarkable only. for old fashioned ornament and simple arrangement.

four days of proparation; one paradic on the greats

"Who is that?" in the meantime inquired Jackson of the attendant. He stood before a small writing table, with an expression of intense surprise. almost alarm upon his face.

" Who is that?" he repeated, as he had not reremarked the shrug of the shoulder wherewith the mau replied to him, and expressed his ignorance.

"Rascal!" he uttered between his teeth as he threw him a sidelong, indignant glance; then turn-

ing to Lyonel he continued: "For God's sake, look, sir! I do n't know how I feel! Look, look for yourself, sir!"

He pointed to a miniature that in a golden frame was suspended from the side wall of the writing desk above the Duke's seat. Lyonel gazed upon it in equal astonishment with his faithful servitor.

It represented a beautiful and tender face, around which floated the loosened golden curls that partially veiled the alabaster neck and shoulders. The blue eyes expressed the holiest innocence and unconsclousness of sorrow; the rose-bud mouth, a pure and child-like blessedness. Around the picture was wound a wreath as of stars, formed of large and smaller brilliants.

"Who is this?" asked Lyonel, in German, in the loud tone of impatient solicitude.

The old man drew his shoulders up to his ears, and replied:

"In all probability a deceased princess."

" Silly face!" growled Jackson in his own vernacular.

"Have you ever seen a more striking resemblance, Mr. Harlington? Mrs. Mary, as she lived and looked! Like that you never knew her, but just like that she looked in Baltimore, and during the first years of our stay at Maryhall, until your father died. You were scarcely eight years old then, and used to gallop about on the rocking-horse in the garden. I recollect very well; seems as if it had happened to-day."

"And I recognize her! Every feature the same!" oried Lyonel. "It is herself! but in youthful form, and with a happier expression. What was the whim of Nature in forming two beings so much alike, in different hemispheres, that so completely resemble each other? Or how could the Duke have obtained a picture of my mother? My beloved mother! for many years the grave has covered this beautiful casket of her immortal soul."

With folded hands and eyes that filled with tears, he looked upon the portrait. Then he turned again to the attendant of the palace.

"Has the Duke ever been in North America?" "Beg most obediently your pardon," was the re-

ply, "it is hardly possible. But we know that his Highness, when he was yet the hereditary prince, spent several years at various great courts."

" A thousand dollars for a true copy!" oried Lyonel, and he said to the amazed listener: "Can you at least tell me whether any copies of this picture are to be obtained? Or whether the Duke would permit me to have the pictured by a good artist?-"

Before he could conclude what he would say, the man replied be his own peculiar shrug, and followed it by a smile and long continued shake of the head. as if he had listened to some unintelligible proposi-

"Well, then, sir, we will take our leave," said Lyonel. "Come, Arnold, show him our gratitude; away! I am becoming melancholy." He hastened to the door, casting a longing look upon the picture, and swiftly returned to the hotel.

"I will and must have it! only a copy-and if 1 have to fall on my knees for it to the Duke!" he said to his friend. "The picture at Maryhall is not half as well executed. But what princess or queen could be so wonderfully like my mother? I will, I must know! Do you make inquiry, Arnold-ask of all the world !-"

[TO BE CONTINUED.]

"SPRING-TIME."

BY WILPRID WYLLEYS.

The weeks come and go; the sun shines; the warm spring rains refresh and gladden the young verdure : the birds carol amongst the trees, and the humming of the bees is heard amongst the blooming orchards and gardens, just the same as in the spring-times long agone.

How earnestly we waited and watched for the coming of the spring-time! Pent up amid the snowy mountains; chilled by the winter winds, we shivered over our feeble camp fires, and looked longingly away to the South in expectancy of Spring. And now the spring-time has come, and we mind us of the spring of last year. We remember how the news spread through all the hills and vales, and over the broad prairies of the West, that the madmen of the South were preparing to overthrow the Constitution and the government, and trample upon the liberties of the people. We had heard the faint notes of the hostile thunder during the cold days of the winter, and had hoped that the genial sunshine of spring would disperse the malarious clouds of treason, and restore peace to our disturbed political system. But, alas! the thunder-tones of the bombardment of Sumter fell like the clarion call of Liberty on the ear of the sturdy freemen of the North, and the springtime was filled with other labors than of the husbandman, and heard other music than the lowing of herds and the humming of bees.

How well we remember the evening the President's call for volunteers was read to us at the corners of the streets -at the post-office -at the depot! And must we then shoulder arms and go to the war? With what trepidation did many of us ask ourselves this question! We could not make it seem that we ought to go: and yet, some one must go. Why not we as well as any? Personal interest! Oh, we had no right to think of that. Our liberties, the common interest of every American citizen, the hopes of every nation of the earth were in danger! Ab, that was the talismanle thought which preserved us from the meaner considerations of personal and private mo-

Alportogrammatest a wide men a Enough: we were ready. So, loosing the steers from the plough ; casting down the saw and plane; leaving the half-written sermon; closing the volsomes of level lore, and leaving farm and workshop, and pulpit and here we thronged to the defende of the right. Ahobow vividly some of us semesiter the few days of preparation; the parades on the green;

the great droyds of interested friends who througed the streets to gaze at the new saids soldiers, and last of all, the partings from those acar one at home;" how they went with us to the depot, and, with full hearts and streaming eyes, sobbed a mournful fare-

One year of toll, of hardship, of danger and death, hat passed away, and as we look around and think over the names of our comrades, we sigh to think how many are gone. Some grew weary of the long marches, and laid them down and died, and we buried them on the mountain sides : some, the bravest and best, perhaps, fell, with "back to the field and feet to the foe." amid the wild carnage of the battle; and we, the residue, are still in the field.

With stout hearts and high hopes for the future, we press on through paths thick set with dangers. We are hopeful. We think the cold winter of our national discontent is being melted away by the strong rays from Freedom's own sun. The warm air of Spring, throbbing with new born delight, seem burdened, as it were, with prophetic whisperings of the future. The warm sunshine seems filled with a THE SOCIAL RELATIONS OF SPIRITthousand presences; and with hearts alive to every sympathetic intelligence, we are listening for the thunder of the guns. We are waiting to feel the solid earth tremble neath the mighty onset of contending forces.

From the West and from the East. we shall hear the vibrations of the mighty tidings, and we shall feel the nation's heart beat again like a crystal fonntain unlocked from the Winter's icy chains. How sweet to think that we may soon again sit beneath the dispensation of peace, clad in the garments of our calling. No more rattling of drums and shrieking of fifes, no more roll of artillery and musketry, no more gleaming of bayonets; " peace throughout the land to all the inhabitants thereof."

New Market, Va., May 4, 1862.

Written for the Banner of Light. A DREAM, NOT ALL A DREAM.

BY SAMUEL PHELPS LELAND.

'T was on a tranquil Summer eve, the soft stars smiled O'er earth there slept a silence-a deep, unbroken

As if Nature paused to listen to the minstrelsy of Even.

The moonbeams bathed the sleeping world, and slept upon the river ; And the flowers courted slumber-a sweet and tran-

quil slumber, While the heavens wept soft dew-drops from the fountains of the Giver.

The calm, blue sky, with soft embrace, bent o'er creation sleeping ;

While the stars and gentle Luna-the mild, inconstant Luna,

Were the windows in the zenith where angels watch were keeping.

With pensive thought I mused beneath my favorite garden bowers : The soft breeze moved so gently-on wings so tire

less, gently. That it seemed to me it stole a kiss in passing from the flowers.

I lay me down beside the flowers, with the midnight it, and as it would be impossible for a theory to exbending o'er me,

And my restless soul sought dreaming-sought but of none makes a speciality. strange and trance-like dreaming,

passed before me. dreamed I was an angel clad in bright tinselry super. happiness or woe.

I dreamed it bore the name of DEATH, and 't was fixed

there external.

And yet methought its waves were tears wept by earth's

sons and daughters. I gazed again. My throbbing heart, with wild, inconstant beating,

Seemed so strangle, ethereal—so boundless and ethevearning greeting.

o'er me-The rising waves were swelling-clasped the shore, high swelling.

And each wave changed that touched the strand and in person stood before me.

One after one the pebbly shore they touched in hasty swelling. When each wave was a human-a strange, dejected

Till a multitude before me stood and each their sorrow telling: One had been wronged, or been enslaved, or robbed o

all endearing : Another disappointed—sorely disappointed : Another had been threatened death, and died of simply

Another lost his property; another reputation; Another died of worship-of patristical worship;

While another, more religious, had died to prove sal-One thought himself not worthy life, and died of deep

dejection ; And one of melancholy—of painful melancholy: While ardent lovers beyond count were grieving o'er

One grieved because he was a MAN, and wished himself B WOMAN ! Another of low station-born in humble station.

Wept in hot tears his life away because he was a hu-

another:

BOTTOW- 1777 His was so great he could not see the anguish of his brother.

Each one was loaded so with grief he thought no other impression. I do not mean that, but provided the SOTTOW-His was the greatest anguish—the deepest, screst

anguish; Dh I could he have his brother's woe how bright would be his morrow !

asked them to exchange their grief, each taking on another's: And all throw down their trouble-their deep,

lamented trouble. In the ocean altogether and each one take his broth-

They cast them in the sea of tears, its restless waves were heaving

Their anguish quickly vanished sorely, deeply van-And each found when comparing his, he d been him-

self deceiving.

saw each teer that alled the sea was soldah, hollowboarted.

I woke! The full bright orb of day was dimbing up the beavens ; The air my cheek was kissing-softly, sweetly kinsing.

And I had passed in dream-land o'er from the reveries

I mused upon the vision that had passed so sweet before me-Thought others might have sorrow-deep and pain-

Angulah sore and deep, too, that has never brooded

o'er me. Cleveland, Ohio, May, 1862.

ful sorrow,

Griginal Essays.

UALISM.

BY HUDSON TUTTLE.

The universal grasp of Spiritualism has gathered the floating rubbish of the sea of mankind, as well as heaven born truths. All the restless, reckless charlatans of the age have at convenience taken its name. It has been basely prostituted to purposes of quacks; its sacred name has been used to bring senseless verbosity before the public: the traveling doctor has found his patients increase in number when he claimed that he was healing by spirit power, or had a clairvoyant with him; the addled lecturers on meamerism or phrenology, finding their audiences growing thin, discovered that they created greater interest by notifying the public that they would speak on Spiritualism, in a normal or abnormal state, as suited their convenience.

I sicken at the black list of abuses which have weighed to earth the Divine Philosophy. Enough, truly, to crush a less truthful system into oblivion. That it has survived seems miraculous, and not only survived, but gather millions under its standard.

But this debasement to the vile purposes of gain has not sufficed. Charmed by its rapid growth, the supporters of the innumerable hydra-headed isms, have one and all strove to attach themselves to its triumphal car, and thus be drawn into miserable notoriety.

The Land Reformer was sure the spirits were Land Reformers :

The advocate of Woman's Rights was equally sure that they advocated his hobby; The Reformer whose speciality was the abolition

of Capital Punishment was sure the hosts of heaven were on his side; And the Socialist resented the imputation of their

opposing him and his. So through the interminable catalogue. I neither affirm or deny its support to any or all of these. Wherever a truth exists, it unhesitatingly embodies

ist entirely false, some portions of all it supports, Of the reforms the last few years have presented, While a vision full of strangeness like a phantom its support or censure is far from vital consequence; in one only can its influence work immeasurable

The spirit-world may go with labor, or with capi-Before me lay an ocean-a boundless, restless ocean- tal; with the low, or the criminal; with the supporters of woman's rights, or against; the world moves on calm and serene, but when it deigns to lay its finger, however lightly, on our social fabric, s ety totters to its base. When an immortal agent A soft breeze swept its bosom-its gently heaving steps into the domestic circle, bearing the upas branch of enmity between husband and wife, insecurity, instability and social anarchy are at once inaugurated.

A large class of professed Spiritualists have allowed this to occur. They have placed more reliance on the word of a spirit than the tenor of the That it clasped that restless sea of tears in a deep and | philosophy, or the voice of reason. I shall not pause to explain how, but will state the fact that strange As I strangely mused and listened, a deeper trance fell and chimerical views have slowly crept into the vaguely understood system known as the Spiritual Philosophy. I shall now deal with those opinions only which are related to its social aspect.

One of these vague conceptions is that of "affinities"-that there is only one woman and one man made for each other, and that these two halves can never be happy unless united; that they will be united in heaven, if not here.

The patient husband consoles himself with the reflection, while pelted beneath the stormy wrath of his Xantippe, that his beloved and true wife exists somewhere in the world, and in the spirit-world they will inseparably meet. He bides his time-a social martyr. Does he strive to please Xantippe, to improve her turbulent disposition and harmonize her mind with his? Far from that. He is like a western squatter, who has no title deed, and feels duty bound to improve as little as possible. He is not sure but to-morrow he may find his lost mate, If he exerts himself at all, it is in the search of her. If we receive such a conjecture as this, where are we? We are not sure a true marriage exists in the wide world-we never can be sure. To what a depth it leads! Very plausible at first, but woe lies beneath. Plausible, but totally wrong, being neither based on human experience or moral desire.

nor supported by a fact. What is the teaching of common sense? That for every man, thousands of women can be found equally Oh! what a world of grief they told, each greater than adopted, and vice versa. A young man selects a young woman of congenial qualities. Can it be for Each had the worst of sorrow—the keenest, deepest a moment supposed that he could not find another equally so? I put this question direct to the heart of every one who inclines to dispute it. It is true. after he has learned to love, others may produce no first had not been met. The contrary—that only one exists. if believed, would convert every man into a Quixotte, and send him around the world, after his Dulcluias of embodied perfection. If marriage is submitted to under such impressions, it is only as a temporary expedient - a necessary evil. If it be true, how is it that many are married to more than one companion, and are as happy with one as the other?-and that too, after the first has for long years moulded the mind to be mated with the second? 1.43.3 Same in the Administration

The young man and woman sufficiently alike to develop rational love, are married. There are a thousand others who might as well take the place of assumption. But mark: a change occurs here, ters in and dwells with him.

The waves retricted from the shore and one by one departed of the shore and one by one departed to each ather. They be parted ?

The multitude all vanished—quickly from me vanished people, if it all in mison. Year after year inherence in the statement of the statement of the compan-Every year midens the interval between the companleng and those who once might have been as " con-

mailel."
Such I consider the true doctrine of "affinity," which supports the entire system of free love. Its vauntal "affinity" is an idle dream, without exist-

I do not wish to be understood as saying that the present marriage institution is perfect. On the contrary, it is liable to great abuses. I mean it is the best we can now have, and decidedly preferable to any yet proposed. It was never intended to procure the union of the "right halves." Its entire office is to protect the rights of the contracting parties, and those of the offspring. Beyond these, it leaves to the discretion of the parties. It is not the abrogation of marriage, or the universal assumption of the theory of "affinity," that the world demands, but education into the laws of our social nature—a domain as yet untouched, and wholly excluded from the schools. Youths should receive this all-important knowledge with their first lessons, and seek by every means to understand their duties to themselves and the world. Then there would be little ground for complaint against marriage, for its saoredness would not be polluted.

To give this social knowledge, is one of the important labors of the spiritual philosophy. It comes not to disturb the household relations, but to yield knowledge which will render those relations more perfectly harmonious, and home a haven of peace.

FAITH.

BY C. D. GRISWOLD, M. D.

What is Faith? Is it the "assent of the mind to what God hath revealed?" Or. is it a clear consciousness that God hath the power, and therefore will work out through us that for which we pray by thought and deed ?

How man has prayed in the past for prosperity, for power, for wealth, and for progress; and how signally have his prayers been answered in this growth of the nation, the extension of its commerce, the spread of knowledge, the accumulation of wealth. and in the vast power which has risen to break the nation asunder. Who can ask for a better warrant for faith? With every prayer for material growth, man has put his hand to the work, and the answer came—not the less from God, though man was the instrument.

Let the world pray for spiritual prosperity, for spiritual power, for the riches of the spiritual kingdom, its knowledge and its progress; let him pray, and do things spiritual, and all that he asks, by thought and deed, will come to him. When man comes to know God—to know that he is an infinite power, measurably dwelling within him-that the portion to each is in accordance with the aspirations, or love of good, or God-then will he begin to have faith, and pray in full expectation of receiving. Conviction must come before faith. The world has been taught to have faith, that conviction might come; but such faith is impotent.

zed it more fully, probably, than any other being who exercised. ever walked the earth. Certainly, if he believed It is also clear that in order to accomplish this, it that nothing would be impossible to them that had will be necessary to discard many accepted theories, great indeed. In this he showed that he claimed nothing above his disciples, if they by faith could do greater works than he had ever done. True faith is confidence in the power of God, and the God power in man is in proportion to his faith in the Infinite: hence, the power of man is measured only by his faith. When man comes to know the law, he weilds

Is not the progress of the world in every sense in exact accordance with the aspirations of man? When commerce demanded an opening between the of old, proves the truth of it. East and the West a canal was built; when this failed to meet the wants of the nation, the railroad was built: when it was necessary to speed intelligence more rapidly, the telegraph came; when the forests failed to furnish fuel, coal was discovered : and when the oily monsters of the deep were becoming extinct, the earth opened its bosom and gave forth of its abundance. These were not the creations of man's power altogether, but such as were not came at his bidding. Man prayed with faith and works, and he received what he asked. Who shall say that man has not measurably the power of God within him? Who shall say that the words of Jesus to his disciples were not true, for they had but to put their hands to the work with faith, and in time the mountain would have been moved?

of Faith, as a means to ends. Whatever the united invention," says the old proverb. We are guided, and often mysteriously, to that which we most need. rently by accident, but the need was felt beforehand. How far the aspirations—the prayers of mankind open the way to the result, is the question. If we through ministering angels in a special manner? Ask, and ye shall receive; knock and it shall be opened unto you!! said Jesus; but the door only is accumulation of knowledge, but through holy aspirations, therefore that which exalts our conceptions of the Infinite, and causes us to aspire to be like him, leads us in the direct way to heaven. A compulsory observance of the law does man: no good. He only finds a reward in following in the path of virtue, who can appreciate its goodness cover the ways of vice. Restraint, therefore, is of no avail, only so far as it protects the rights of others. There is no more fatal dogma than that knowledge leads to virtue; it leads simply to vices of a higher order, as man regards them, Moral teachings such as enof goodness and its power; over us.—alone develop find, it, be it ever so rough in the bark, they catch man spiritually, for by these he comes to have faith in the Infinite, and prays for Divine guidance, which each; or might have taken it as well previous to its opens the way, and the spirit of the Almighty en-

tainment of happiness is the desire and ambifien of the world. Each individual of the race is dillernily angaged in its pursuit, in accordance with

his tastes or inclinations, or as he deems the means will best promote the end to be accomplished. The man of the world seeks it in the accumulation of riches, that wealth may purchase rank and position in society, and supply all the wants that fancy can invent. But too oft there is disappointment in pursuit, dissatisfaction in enjoyment, and uncertainty in possession, to obtain the happiness

for which he seeks. Others seek to find it in the theory of religion. But experience proves that the proposed satisfaction of the soul is not found among its proselytes.

Philosophy has been searched in vain, also, to discover its hidden path. But where, say some, can it be found, seeing that

Religion. Wealth and Philosophy have been tried and found wanting? The failure of success is owing to one of two things; either there is no rule by which it can be

possessed at all, or if there be one, it is not properly understood, through ignorance. But we are assured by the revelations of the Bible, by the teachings of Christ, by the angel-world

in former and present times, that happiness is attainable, and the lives of the followers of Christ, cotemporary with him, prove the truth of it. If this be so, the rule or law on which it is found-

ed, is in existence, and if followed correctly, must be as productive of happiness now as then. But lamentably for the world, we read, since the time of Christ, errors of faith and practice have

made inroads upon the truth, and the unhappiness we

see is the just consequence of their embracement. To relieve ourselves from the embarrassments of these, it is necessary to take the practices and teachings of Christ alone, as the standard and guide of our thoughts, words and actions—to listen to the counsels of the angel-world, the still small voice within, and to profit by the experiences we are subjected to in life.

It must be clear to every mind that a law or rule of conduct is to gain a special object; and that if the law be misunderstood, the object cannot be attained. Take a case. Love is said to be the ruling principle of the universe. God is Love. Now any thought, word or action that produces the contrary of this principle, is said to be opposed to Love, therefore opposed to God. But strictly speaking, this is not so; for all the powers of soul and body are the creations of the Infinite, and if he be good, as all allow, he could not create any others but what is good, and none of a nature to oppose him.

But what is really attempted to be conveyed to the mind, is, a disposition on the part of some not to listen to and practice the requirements the law demands to acquire the promised happiness.

Now Christ teaches "the kingdom of heaven within you" is the highest happiness of which man is capable; this kingdom be affirms consists of " Love, Joy and Peace." Here we have a solution of the mystical rule of happiness.

All our thoughts conceived, all our words uttered and all our actions manifested, must produce these three qualities. Hence it must be seen, that all The power of God in man has never yet been fully conception, utterance and conduct, that produce comprehended, and perhaps never will be in this hate, sorrow, and trouble, are opposed to these, and sphere. Jesus seemed to have a gleam of it—real- must create unhappiness in proportion as they are

faith even as a grain of mustard seed—even to the creeds, prejudices and ignorances, and to apply one's self with all one's ability to correct one by one the causes of unhappiness.

Probably the greatest difficulty with which the beginner will have to contend in the commencement is, the fear of poverty and want in this present world. But if the law of happiness is reliant, it must provide for all the contingencies of life. Christ declares this. He says, "Seek ye first the kingdom of heaven, (Love, Joy and Peace) and all these (the necessary things of this world) shall be added. unto you." The uniform testimony of the righteous

It is apparent that the beginner is required to have a firm and abiding confidence in the Supreme Being, the Author of the law. Unless this happiness, this kingdom of heaven, can be established here, as Christ declares, what hope has mankind to enter heaven beyond in the future?

If we have not merited this present bliss, how can we expect the future? What law in the universe will transfer hell into heaven, the evil in the good, the lowest in the highest, in an instant? If we would travel from unhappiness to happi-

slow and steady steps until the end is secured. Woman's Veneration .- If women have one weak-

ness, it must be by pursuing the right course, by

ness more marked than men, it is toward veneration. There is a great principle involved in the doctrine They are born worshipers-makers of silver shrines for some divinity or other, which, of course, they alvoice of the world demands, seems to come, and it is ways think fell straight down from heaven. The rare, if ever, that anything does come until the first step toward their falling in love with an ordithe want of it is felt. "Necessity is the mother of nary mortal is generally to dress him out with all manner of real or fancied superiority; and having made him up, they worship him. Now, a truly great man, a man really grand and noble in heart and in-Nearly all great discoveries have been made appa tellect, has this advantage with women, that he is an idol ready made to hand; and so that very painstaking and ingenious sex have less labor in getting him up, and can be ready to worship him on shorter notice. In particular is this the case where a sacred earnestly desire Divine guidance, do we not get it profession and a moral supremacy are added to the intellectual.

Just think of the career of celebrated preachers

and divines in all ages. Have they not stood like the image of " Nebuchadnezzar the king set up." and opened at which we knock, and we receive only that for which we ask. In this is the secret of man's progress. Man does not grow spiritually by the forth? Is not the faithful Paula, with her beautiful face, prostrate in reverence, before poor, old, lean, haggard, dying St. Jerome, in the most splendid painting of the world, an emblem and a sign of woman's eternal power of self-sacrifice to what she

deems noblest in man? Does not old Richard Baxter tell us, with delight. ful single-heartedness, how his wife fell in love with him first, spite of his long, pale face; and how she confessed, dear soul, after many years of married life, that she had found him less sour and bitter than she expected. The fact is, women are burdened with fealty, faith, reverence, more than they know what to do with; they stand like a hedge of sweet peas, throwing out fluttering tendrils every where for someupon it. And instances are not wanting of those who have turned away from the flattery of admires to prostrate themselves at the feet of a gentius here. who never woodd them; except by herois deed and the rhetoric of noble life.—The Minister's Woolng. Written for the Banner of Light. MAY.

BY A. P. M'COMBS.

With rosy cheeks and dewy mouth, Young May, from the soft sunny South, With her songs, sunshine and showers. Bursting buds and breathing flowers. Fills our fields and woodland bowers

With her rich gushing strain: Bland, joyous, blushing, laughing, gay, Oh, welcome ! welcome ! gentle May ! To warm our shore again.

When thou spread'st thy blossomy hand, Scattering fragrance o'er the land, Hill and vale with gladness wakes, Each tree and shrub new beauty takes, And earth in all her fullness breaks Forth in wild melody ; And fresh, strong hopes around us play, When thou art here, sweet, blooming May, Thrice welcome unto thee!

Now, daisy-slippered, violot drest, And clover bells within thy crest, Amid thy dappled white and red, O'er the sweet scented orchards spread, Where the quiv'ring sunbeams tread, Lingering by thy side, I see young June, so bland and sleek, Bringing the blushes to thy cheek.

Wooing thee for his bride.

With smiles and sighs the amorous swain, In the olden way, makes love again; His pulses throb and his being warms, As he drinks the beauty of thy charms, And folds thee fondly to his arms, A willing captive led; Then glowing with the bridal kiss To sip the sweets of wedded bliss Upon the nuptial bed.

Soon to prolific ripeness grown, A plenteous offspring, sure thine own, Of luscious fruits, of Summer flowers, Of humming bees, of golden hours, Of waving grain and vernal bowers, Ripe beauty marked with health; There's none can count thy riches o'er, Or trace the glories of thy store, Or paint thy gorgeous wealth.

But still my heart will wander back To days when o'er my early track, Thou shed thy smiles and songs of mirth. That made me feel the whole of earth. Was surely of celestial birth. And thou its brightest star; Thy maiden, open, artless way,

I'll ne'er forget, oh, dearest May! Though thou be gone afar.

ITINERANT ETCHINGS OF U. CLARK

BARLY REMINISORNOES-TRYING TO BE POPULAR-MOCK TRIALS-NOW AND THEN-SPIRITUALISM DYING OUT-BELF-GLORIFICATION-WOLVES AND SHEEP-A BRACE OF SCANDAL VICTIMS—HOW TO TREAT THE ACCUSED— PRINCIPLES OF REPORM-VILLAGES AND RURAL RE-GIONS GALLING-WESTERN NEW YORK-THEMES FOR

It is now seven years the present month, since I started out as one of the pioneers of Spiritualism. I had been waiting three or four years for auspices favorable for my coming out from the ministry, in order that I might take the Spiritual field with an unimpaired reputation. But the longer I waited, the more unfavorable did circumstances and surrounding influences appear; and my reputation, instead of improving, only grew worse and worse, from every day's delay.

While on a salary of \$1000 as pastor of the Second Universalist Church, in Providence, R. I., 1850- our foes," or all who fail, in the least appearance, to 51, where I first came out with a series of Sunday come up to the standard of blinded suspicions, corevening sermons favorable to Spiritualism, I was rupt imaginations, random rumors, rampant reports, denomination to which I belonged, would gladly servatives, jealous-eyed monsters, invidious rogues, welcome Spiritualism as in confirmation of the lib- prudish pimps, petty pores, mimic Joves, and groaneral Christianity which was the boast of the sect. ing granny Grundies. Good Lord, deliver us! But I was soon awakened from this delusion by numerous ministers and laymen, who assured me that been confined to Central and Western New York, the unpopularity of Spiritualism would endanger where the signs continue to appear more and more my reputation, if I dabbled with it, and that it was encouraging, especially to laborers who take the a dangerous rival power threatening to break up pains to visit small villages and rural districts, inour societies, and overthrow the sect.

Many of the brethren at first, went into Spiritualism, believing it destined to aid our sect, but finding the most financial encouragement. My course is to its mission otherwise, they drew back in conserva- fill up every evening in the week, except Saturday, tive alarm. My course in the matter drew out va- and visit every place where a door is opened, if there rious criticisms, suspicions and derunciations, and are friends who will assume the responsibility of I was subjected to the most rigid espionage. In en- making arrangements and do the best they can in deavoring to be wise, I was tempted to practice pol- the way of remuneration. It is astonishing to find loies which only rendered my retribution more terri how many places are open to those who have the ble in the end. As long as I remained loyal to the faculty of making all due inquiries. I have lately sect, a veil of charity was thrown around me, not- marked out a tour through Cattaraugue and Chauwithstanding the invidious espionage exercised by a certain class of papal magnates. But when at ready to welcome the Spiritual lecturer with large last I came out from the sect, and was announced in and eager audiences. Lyman C. Howe, Libbie Lowe the Spiritual field, the most unqualified denuncia- and some others have done good service in this retions were visited on me. I was exposed to an ex parts inquisition in my absence, without any no- ive souls are ready to second the efforts of efficient tification, and found myself damned on the ground in the shape of tangible charges. I sought for justice, but was informed that my withdrawal from the do some marvelous things which are never done. denomination, precluded me from claiming the right of an impartial hearing; and to this day, there are conservative members of that sect who shrug their shoulders and whisper ominous suspicions wherever I go. It is a singular fact that no man can leave his old sect and come out a Spiritualist, without exposing himself to similar penalties, no matter how pure his motives, or noble his character may be. It should be no longer a matter of sensitiveness with men or women, that they are thus exposed.

m I took the Spiritual field with a damaged name, Revolutions of the Times | Civil, Social and Religand with friends and the world opposed." I found it jous Conflicts; Uprising of the People; New Openwas useless to wait for favorable circumstances. True merit is tested only in coming out and facing ration of Christianity; Laws of Life, Health and obstacles. I knew only hve or six individuals then Healing; True, Love, Conjugality and Fraternity; devoted to the public adjocacy of Spiritualism, and True Freedom; Spiritual Culture and Mediumship; I had heard of not more than twenty places in all Objections and Slanders Answered; Immortality the States where public lectures were encouraged. Demonstrated; Old Theories and Subterfuges Ex-Since that time, the lecturers, regular and occasion- ploded; Errorists, Traitors and Demagogues alarmed, al, have increased to over one thousand, and I have intinerated in all the Eastern, Middle and Western States, and in Maryland and Kentucky, and lectured in about twelve hundred different localities.

experiences of every laborer, I hope to escape the accurate delineations of character, demonstrating charge of egotism, if I allude to my individual efforts the existence of interior powers capable of revealand affairs. It is strange how little we understand ing the inmost secrets of life and mature, and likeeach other, even those who are laboring side by side, wise the 'presence of intelligences whose vision'exand hand in hand in the same great field of reform. While beyond the external senses. The time is com-We are too wont to deal in accusations suspicions ing when these spiritual gifts will become more gen-

mediums seem to glory in attempting to depreciate others, and extol themselves. Now, all this only reflecis on the whole body of workers, and creates a lack of confidence among the people.

It is lamentably true that there are some men and women who ought not to be encouraged as public teachers, because they are rank imposters, swindlers, vagabonds, dangerous and degenerating in their influences or wholly inefficient in their labors. These are easily detected and guarded against by all intuitive, discriminating Spiritualists. It is impossible for the spiritual press, or for the believers as a body to adopt anything like a sectarian inquisition, by which these objectionable individuals shall be personally pointed out and branded with infamy. If they carry the mark of Cain, they will be known.

We do not believe in dealing out any unqualified damnation against even the most degenerate. Redeeming elements are found even in those whom we deem the worst. It is easy enough to find out whether an individual is safe and efficient or not. No vague rumors may be heeded, nor even opinions which may be current among many good men and women, for nothing is easier than to scatter false reports of the most plausible nature, until even the best persons are foully abused. An illustration is at hand: The wife of one of our metropolitan editors recently wrote a lecturing sister, in central New York, saying she had been informed that the said sister was authentically reported as a rank and dangerous free-lover. of the sensual type. The report was utterly groundless, for a nobler, purer woman never lived. Another case: A Boston editor wrote, inquiring about one of our public laborers, stating that he had been informed on the best authority that said laborer had cruelly and without cause, abandoned an angelic wife for the purpose of taking an "affinity;" was loose and licentious, and prodigal, reckless and dishonest in his finances; all of which proved to be substantially false; the man having come to an honorable understanding and separation with bis former companion on grounds perfectly justifiable before any jury of impartial men and women, without impeaching either him or his wife with anything criminal: he was proved chaste and reserved in his relations with women; he was an advocate of monoganic marriage, and rather conservative on social questions, and as to his finances, he had been honestly laboring for years, for a bare subsistence; never prodigal nor reckless, never rigid nor avaricious in his demands. and open to the charge of dishonesty only on the ground of having been so poor and oppressed as to be unable to meet some small debts contracted under the pressure of overwhelming embarrassment and misfortune.

Now, in case a man or woman is accused of anything unbecoming a Spiritual reformer, our only safe rule is to seek out parties who claim to be personally aggrieved or injured. If no such parties can be found, then let all reports pass as the idle wind, no matter who the reporters are. Make the reporters responsible, or let them take back their slander. If injured parties can be found, let them make specific charges and adduce their evidences, their facts, their witnesses, their positive grievances; no hear-says, no mere rumors nor suspicions. Then let the accused be heard. Hear all sides. If the accused is proved palpably guilty, then let reparation and reformation ensue. If the guilty refuse to attempt any recompense, or take a reformed course, then let him carry the mark of Cain, and the world take warning according to its own intuitions. I know of no other course to be pursued. The principles involved in this course are the principles which lie at the basis of all human progress. If we ignore these: principles of justice and humanity, we must fall back on the old conventional plane of society, and "deal damnation round the land on all we deem bigoted Pharisees, sordid slanderers, croaking con-

Since my last writing the BANNER, my labors have stead of skipping from one large place to another, and stopping only where they are sure of receiving tauque Counties, N. Y., and find almost every village gion, and hundreds of the noblest and most progress pioneers. But the people all over the country have of random rumors which nobody had dared to put had about enough of the "mission" of a certain class of loungers, loafers, spongers, who propose to I find the people becoming more and more in need

of hearing Spiritualism applied to the common relations of life, as well us to civil and religious relations. The more practical and radical, the better, if wisdom is exercised. My invariable course now is, to give at least two or three, if not more lectures, in every place, and do something more than to startle with the novelty of an hour. My thomes are: The New Era of Spiritualism; Its New Phases, its Soit ence, Philosophy, Religion and Reform; Signs and ing of the Heavens; Coming Pentecost; Re-inaugubut Humanity hopeful.

Where there is a demand, I give my public test examinations of strangers selected by the audleness closing my eyes, and never failing to describe past Since lessons of wisdom may be drawn from the incidents, accidents, diseases and events, and give and invidious comparisons. Some fecturers and erally cultivated and exercised, and then we shall

see as we are seen," and the kingdom of heaven THE HUMAN MIND-ITS ALLEwill be opened in souls now dark and desolate. On the Wing, May 18, 1862.

Life in the Tented Field.

EDITOR BANNER OF LIGHT-Thinking that a pen picture drawn from the great field of war may be acceptable to your readers, I hide myself away in my canvas quarters to talk awhile with the many dear ones who read the Bannes whom I have known midst scenes more genial, and with whom I have often held converse from the abode of peace and often held converse from the abode of peace and nipotent and all-wise, whose majesty we cannot comfort. The night is damp and chilly, for rain comprehend, who art all of life and all of eternity, has fallen almost constantly for four days and we bring to thee our heartfelt praises, not alone the nights. A small fire of sticks in the centre of my utterances of our minds, for they are nought, nor tent yields some warmth and much smoke, which feeling of devotion out-gushing from the depths of last is more healthful than pleasant, and gives me, the soul. Infinite Being! we know that thou rejust now, a more lachrymose appearance than any quirest not our praises, that our words fall upon sorrowful emotion of the heart would warrant, thine ears without effect and void; but still we Any one who could witness the scenes of horrible know that when we praise thee with our hearts. Any one who could witness the scenes of horrible when our souls gush forth with tenderness and love, war that I have the last ten days—whose ears could and we turn to thee with simplicity and trust, thou listen to the groans and prayers of the suffering hearest and hast compassion. Oh God, thy being and dying by the hundred, day and night, and be and the grandeur of thy power, which has filled the called upon for words of hope, that life may be universe with glory, we cannot comprehend, but we spared until the dear ones at home may again be clasped in living arms—any one who has passed a knowledge of thy love, which all the universe cannot through such a terrible ordeal as this, would gladly take from us. Oh, God, we praise thee for this, no feel that there is comfort even in such quarters as less than for all material blessings and all the rethese. Shut out measurably from the storm of the elements that beats upon my canvas roof, and from sociations of human life, and the intelligence by the sight though not from the sound of the more which we measure the things thou hast ordained. pitiless storm of human strife, and the rough clangor For all these we praise thee; yet, when our hearts of war, I feel measurably the repose of happier are filled with gratitude, we still remember that days coming back to me; and a sweet communion with the dearly loved in the form, and out of it, steals over me, driving the natural sadnesses of the round about us. Oh, fill thou with thine all-pervatheart away, and making me feel that I am not alone, ding blessing, this assembly. May we know thou though no loving soul that I ever knew before ministers to my happiness in the form here in this land of devastation and death. of devastation and death.

For three days and nights I assisted in ministerng to the needs of the wounded at Pittsburg Landand made as comfortable as circumstances would admit, they were transferred to a transport boat, and In this enlightened are, it might appear almost an

On being ordered to this place, but eight miles be-low Pittsburg Landing, I was assigned to duty in

The part, question which interests humanity is charge of a temporary hospital, where there is nei- what are the relations of earth's children to this all-

cherished memory. gy of hell and eternal damnation. Somehow those their minds of the abominable ideas of God inculcated by the church. I have often found my words to give peace and comfort even in the misery of words in answer to such appeals, I have heard those around respond, "That's the doctrine," from which I inferred that Spiritualism has its disciples even in the combatant ranks of unrighteous war.

I am now visiting daily a wounded colonel, who who communicate with him clairaudiantly. Within a few minutes after I first learned of his reliance in spirits, he described to me two spirit intel- world. ligences with whom I have held converse through other media for years, one of whom was a professional friend. The colonel has a son with him, who is also a medium in seeing spirits. The night after pacity of thought. Gov. Harvey, of Wisconsin, was drowned, the son informed me that he saw his spirit very distinctly, though he is not altogether satisfied himself of the reality of such appearances, not having known much of such experiences, except within himself.

If death is the greatest of calamities, as I have always been taught, I should find it hard to reconcile war as a measure in the plans of Infinite Wisdom; but that such is the fact, I have long since ceased to believe. The spirit world is populating rapidly with revolutionary minds, and what their influence will be upon the coming destiny of this country, it is difficult to determine, but it may be safely concluded that ultimate good will be the result. A balance of power is rapidly being developed, favorable to an entire new order of things in the management of human affairs in this world. The old systems in church and state are rotting and crumbling into perishable things of earth. The conception of laws originating fragments, and upon their debris this republic will in a sphere above humanity-that God is an infiture, but the form is by no means yet apparent to and, therefore, not governed by necessity, and is the arbiter of material things—constitutes the chief my comprehension, at least, in detail. One thing charm by which religion has attracted and retained however is clear, the interests of this maternal life that have heretofore held a predominant influence over mankind must give way to spiritual, the perception of which is growing daily more and ence. Now the human mind conceives of wondrous more clear to human comprehension. This last and greatest effort on the part of unprincipled demagogues to grasp the reins of power, will prove such a signal failure that perhaps never again will men be found to undertake the like, and the lesson of terrible experience that awaits the leaders must teach them the consequences resulting from efforts at ascendency based upon a system of human aggression and subjugation. C. D. GRIBWOLD.

Savannah, Tenn., April 22. Surgeon U. S. A.

A MOTHER'S GRAVE. Earth has some sacred spots A MOTHER'S GRAYE.—Earth has some sacred spots where we feel like loosening the shoes from our feet, and treading with holy reverence; where common words of pleasure are unfitting; places, where friendship's hands have lingered in each other's, where yows have been plighted, prayers offered, and tears of parting shed; Oh, how the thoughts hover around such places, and travel back through immeasurable space to visit them. But of all the spots on the great each piaces, and travel back through immeasurable space to visit, them. But of all the spots on the green earth, none is so sacred as that where rests, avaiting the resurrection, those we once cherished and loved. Hence, in all ages, the better portion of mankind have chosen the loved, spots for the purish of their dead, and in those spots they have loved to wander at evenitide to meditate and weep. But smong all the charnul houses of the dead, if there is one spot more sacred Inth houses of the dead, if there is one spot more sacred than all, the rest, is a mother's, grave... There sleeps the mother of our infancy—the guide of our youth—the counsellor of our riper yours—our friend when others deserted us; she whose heart was a stranger to every other feeling but love, and who could always find excurses for us when we could find none; for ourselves. There she sleeps, and we love the very earth for here sake.

GIANCE TO GOD.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, May 3, 1862.

Reported for the Banner of Light.

INVOCATION. Our Father, God, we turn to thee in joy and thankfulness. Receive our praise for the innumerable blessings of thy Providence which continually surrounds us. Father, thou who art infinite, om-

Our subject, on this occasion, is man's relations to ing, as they were brought in from the field. The God. Though we have heretofore frequently exchief duties in the care of nearly four hundred re- pressed our ideas on this topic, it is as inexhaustible as the fountain whence it emanates. No other quesceived on one boat (the Hannibal) fell to me and one tion, outside the realm of physical being, can present other surgeon, the surgeons from the field being such an infinite interest in every direction, as bemuch exhausted, and, for the most part, seeking longs to this. In all varieties of creed, whichever rest. On the fourth day, their wounds being dressed, way we turn, we find the necessity of solving-first,

guide. Amen.

In this enlightened age, it might appear almost an conveyed to hospitals on the Ohio river. Such has insult to an intelligent audience were we to entertain been the method by which at least seven thousand the question as to the existence of a Being whose wounded and sick men have been conveyed from the presence and power are so universally acknowledged.

That there is an omnipotent Being, who wrought orfield of the late great battle, while from fifteen hunder from chaos, and from confusion brought forth indred to two thousand have been buried hastily be finite perfection, every mind must acknowledge, neath the soil on which their blood was poured out. Whether it worships at the shrine of self, or of mere

The next question which interests humanity is. ther room or comfort equal to my taste, such as I wise and great being? We perceive, in the struchave described in the tent which is all my own, and ture of the universe, such gigantic proportions, such where, as night comes, I hide away from the outer an infinitude of space, filled with orbs, any one of where, as night comes, I nide away from the outer which, perchance, would outweigh a hundred worlds world, to commune in thought and with the pen with like this—such magnitude of scope; such untold those toward whom the heart goes out in love and wonders—that, to the physical sense, it seems almost impossible that a being who could fashion these over-It is horrible to see men die, or suffer the fear of whelming marvels, should devote any share of his death, who have been educated under the old theolo- attention to such a molety as this little globe of yours; and yet, when we come to earth, we find, instead of a rude and unattractive surface, that it is decorated thus suffering often appeal to me for words of hope, with many thousand forms of beauty; covered with and I never neglect the opportunity to disabuse green and beautiful trees, and plants of every description; flowers which rival the hues of heaven, and of forms innumerable, and all these not beautiful in general aspect and design only, but in the minutest insect we find every part and organ finished with a pain, and sometimes, when uttering a few hearty delicate perfection which puts to shame the most ingenious workmanship of human hands. Such are the perceptible workings of the Divine Spirit. The human mind understands all this, and takes in at a glance the symmetry and harmony of Nature; conceives an idea of the great creating power, and comprehends the significance which belongs to material anticipates almost everything I have to suggest in things; it perceives, in part, its own relation to the the treatment of his case, by the instruction of spir- latter, but when we come to the soul, the diviner es sence which constitutes the human being, there the mind has no resting-place; it knows not, and dares not question, what are its relations to the invisible

> The human mind is forced to conceive of Deity from the influence of three causes:

First and foremost-Its own being, by which is meant, not only its physical organization, but its ca-

Second—The material universe. Third—The necessity of something superior to it-

Now, if there were no other proof of the existence of a Deity than this, it were all-sufficient, viz.: The human mind knows it did not create itself: that it did not create any of the things by which it is surrounded; but it is able to analyze and compare them, to arrive at the laws which govern them, and estimate the forces which control their activity; therefore, the mind says: "Here is no power superior to myself-nothing which I cannot understand and grasp." The mere material understanding can advance no further; for God, being that which created the mind, the latter cannot analyze or understand

Now, the relation of the mind to Deity, has been the study of all ages, the origin of all religion, and constitutes the present basis of the hope of immortality, the predicate of everything which ennobles humanity and gives it aspirations above the grosser will find a new foundation for a more perfect struc | nite and divine being—that he must be self existent, her votaries. The necessity of worship is felt because mankind must have something superior to itself to which it may assign the origin of its existmanifestations of its own power, during all the ages of the past. From infancy it has been poured into your willing ear, that man is an epitome of the universe-the last and noblest work of God-a combination of all that is great, wise and good; and yet, while claiming this position, we find him reproaching his own nature, loading himself with condemnation, and humbling himself before a higher Power.

But, were he gifted with no higher faculty than understanding, and did his mind derive its origin solely from natural laws, man, instead of recognizing a Deity, would worship himself, and himself alone—as even now he often does in thought, and selfishness would not only furnish the sole motivepower of his being, but would ever be the cause of that being. To such an extent does this idea of in-feriority and dependence pervade the human mind, that, notwithstading we, are educated to claim for humanity the right of superiority over all creation, there is no individual but turns instinctively to an unseen God upon whose perfection he can rely with implicit confidence.

We have now reached that portion of our subject which demands an analysis of the construction of the human mind, that we may determine its relations, directs and indirect, to that invisible Power whose existence we have assumed. The human mind may be presumed to possess

three fold nature, distinguished as follows: let. The material, or instinctive mind, which is related to the material world, and the supply of animal wants. This might exist without conscious intelligence, as in the lower animals, who are prompted by their sentiations, without making rational deducgreater, or wiser, change his decrees, on inspire him tions therefrom.

2d. The reasoning faculty, or logical understandng, by which man is raised one degree higher than rutes in the scale of creation. This is the offspring first, of sensation, and, secondly, of something beyon the sphere of material sense, and which forms the avenue of communication between the seen and the unseen. It is this faculty which provides for the growth of the soul, which, by combining experiences, makes up the judgment of mature years.

8d. A still more distinctive endowment than either the instinctive impulse, or the matured conceptions of reason—a holier attribute, known as the religious entiment.

Wherever you may go, and in whatever direction history furnishes a record, you will find this sentiment developed among the most savage, as well as the most cultivated nations—the same in its essential features, however varying in origin and symbolic expression. Now this intuition of worship, or reverence, is conclusive evidence of an alliance, more or less intimate, between man and the all-pervading, all powerful being called God. Intellect, as before stated, deals only with experience; but the soul, possesses also, intuitive power, which governs both the reason and judgment, and the whole combined, make up the human being, in his spiritual aspect. This being cannot be the result of simple experience -part of it can have no other origin but the diviner. subtler principle, termed intuition, and which forms the capacity of all knowledge.

The mind may be likened to a camera-obscura such as is used in the photographic process, and which may stand and reflect an object for years, to no purpose, if the sensitive surface of the prepared plate is not there to receive the impression; and the soul resembles such a plate in its relations to sensational experience.

In short, that the human mind does not derive all its impressions from experience, is as clear as any purely mental proposition. The mind receives imressions, but the soul measures and compares them. consequently, God must have caused the human soul to partake, in some degree, of his own nature, and the soul is related to God as a drop of water to the ocean, as a ray of light to the sun, as an atom to the universe. That it contains in such a proportion, the attributes of Deity, is intimated in that passage in Genesis, which says that God made man in his own image.

In a physical sense this cannot be true; it only means that the substance of the soul is the same as that which exists with and in God, who is infinite in comparison. The idea of this relationship is not only conveyed in the expressive terms-Creator and oreated, Father and child-but God and humanity mean something more, vis., the eternity of which the soul is the exact type and symbol. God, of which the soul is the miniature representative; ubiquity, which the soul possesses; omnipresence, which the soul also possesses; omnipotence, which the soul can conceive of; infinitude, which the soul can likewise understand; all that is boundless, perfect, divine, self-existent, and which the soul of man can understand and measure, relatively, as far as God himself.

The relations between particles of matter depend on the attraction of like to like. Nature, in the material sense, is removed from God; it is only through the agency of laws, elaborate and complicated to external apprehension, that Deity is connected with matter, but, between God and the human soul, not even the shadow of a film is interposed. This soul, according to our conception, is not removed from Deity: it exists but in him and with him, and is like him, and, therefore, is a type of himself. Were it otherwise, the soul, or thought, would never be capable of its loftier attainments-its powers would never be exercised outside of the material brain, it would take no thought but for the sustenance of bodily life, it would entertain no aspirations or conceptions beyond. It is no evidence of the being of a God that man desires immortality, nor can our relations to the infinite be inferred from our moral endowments, for these are as necessary to mere earthly progress and enjoyment as food and clothing; but the very fact of this conception of a future existence, outside of bodily requirements, of thoughts existing in themselves, is sufficient proof of our relations to the Supreme Power, though other arguments might be needed to establish the immortality of the soul. Nor is is necessary to this end that religion, in its various types, be taken into consideration. The existence of God and his relations to the soul, would probably remain equally clear, were every trace of religious revelation, together with every moral theory, and every distinct conception of immortality, obliterated from the mind of humanity. We do not believe that the human mind would ever ibt these great spiritual truths, aft been spontaneously evolved and tested in the crucible of reason.

The soul is related to God, indirectly through Nature, directly, through that avenue we have called intuition. We know that intuition is not derived from Nature-has not its origin in the material life, and, therefore, its birth must be attributed to the being we term God, and God himself must evidently be like the thoughts which spring from intuition. Therefore, intuition, when acting in conjunction with reason, is never found wanting-weighed in the balance, is never found insufficient-when fairly tested, is never found defective. When measured by the highest standard, unbiased by prejudice, its teachings are never found inconsistent with human happiness. A thing so perfect in itself must be perfect in all its workings, and while human beings cannot apply it, in every instance, to daily life, owing to the imperfection of their material natures, still its indications must be universally admitted to be true and correct.

The relations, therefore, of the soul to God are as intimate as those of the seed to the tree from whence it came-of the ray of light to the solar orb-as intimate as the connection of pulsations of the heart with the heart itself, or as that of the respirations of the animal with its lungs—as that of any thought of the human being with the brain which creates it. The mind looks afar off for Deity, locates him in infinite space, desires to scan the universe and find out where he dwells, but never can fix or circumscribe his existence, because that God of which the soul conceives. is felt within the soul, and is the soul, and there fore, his habitation cannot be localized. Were the human mind simply narrowed down to the limits of material experience, all this lifting of the thoughts to the starry heavens, this searching for an unseen God, this exploring of creation for the author of our being, would never have occurred.

If all thought arose from material being, there would be no desire or utterance beyond the satisfaction of material wants; but so far from this being the case, the grandest and loftiest of minds are those the sphere of whose activity is furthest removed from practical experience, and all that constitutes the beauty of religion itself is in that divine influence which draws the mind away from material things and concentrates it upon that spiritual, divine being, God. The grand mistake of humanity has lain in looking too far and analyzing Deity as if it were a part of earth—in measuring the distances of being as if they were the distances of planets. It is not to be done in this way. The soul fiself is the type of God, is his interpreter; and, as the soul is God to the extent in which it possesses, in a finite degree, what belongs to God in an infinite degree, if you look within, you will find there all which constitutes Delty. And it has not been placed there in vain, as a toy or plaything, but that the human mind may understand and apprehend the purposes of its own existence. So simple, clear and distinct is this relationship, in every day life with you now, that it does not require to be recognized by stated forms of worship by offerings, or ceremonies, but only by the constant worship of good within. So well defined is this spirit, that God cares nothing on his own scoopnt, for the uttered praises of humani-ty. It is that disposition of the soul which praises generate—the deeds which are prompted by true de-votion; it is the offering of living and burning truths on the altar of the heart, that he regards. Humanity can never, by bymns or supplications, make God

with a warmer love, but they may become more perfect by habitually recognizing his divinity, not only in religious observances, as fully established, but in every noble effort, and in all that makes up human happiness and wisdom.

Not alone to day, or all days and years, but even every hour or moment which hears us onward to eternity, is but a partial revolution in the great eternal cycle of being, which changes continually, like the forms in a kaleidoscope, but ever returns, like them, in the same combinations. God is as near to your every thought as the pulsations of your own life. God is the atmosphere which the spirit breathes. As we stated, the relation of man to Deity is constant inspiration, and were it not for that spirit and power, we could no more exist than we could breathe without an atmosphere, or see without the light of the sun So infinite is this relationship and so simple in its nature, that, as in the case of all great truths, men start in search of it armed cap-s pic, prepared to encounter all kinds of "gorgons and chimeras dire," and even to torture and persecute themselves, to attain an object so precious. God requires no such sacrifices. His lesson is simple, clear and plain. First find God within yourselves, and you will be sure to find him outside. Find the spirit of good within, and you will be sure to find it without. Find truth an I mercy and justice in your own hearts, and you will find them throughout all creation. Get true knowledge, or wisdom, and you will have that God for which men have searched so long. You will find the principles of power, knowledge and reason within the soul, and not in any faroff corner of the universe.

We have thus tried to explain how, in this con nection, Deity is brought home to every conception, and how each mind, however ignorant, can understand and measure the workings of the spirit. Further, it is not necessary to possess great wealth of knowledge, but a clear, calm condition of the mind, which shall secure you from going ustray under the guidance of reason. The source and origin of thought will always direct you aright. Cultivate the power of intuition. Simple in origin, perfect in conception, it cannot and will not be obscured by the external prejudices of superficial reason, but sees with the eye of Divinity all causes and all effects, and can

form judgments and conclusions perfectly.

Rely, then, upon the voice of intuition. Understand that God is God everywhere, and wherever you wander, whether dark or bright your pathway. Even sin cannot stain the purity of his divinity. The soul in itself, having inherent divinity, cannot be marred, but the human nature is made to suffer the penalty of imperfections. This essential purity, simplicity and perfection, belongs to the infinite-it that which makes it infinite, and beyond the possibility of change or corruption; no human thought can render it more perfect, no analysis can penetrate or apprehend it; everywhere active, though invisible, and remaining ever the same all-wise, all-disposing God within you and round about you. Such is God, and such is man.

Our Father! thou who art above all things, Creator, whose Divine life is the fountain of our beingwhose essential attributes constitute all we know of perfection, and whose being is perfection itself, we praise and bless thee for thy kindness, for thy love within our souls, for thy life, which is our life, and for that conception of immortality which renders us forever conscious that we are allied to thee, and our souls types of thine infinitude; and to thy name, oh God, who art, forever, Creator and Ruler, shall be thanks and unceasing praise, forever.

Mr. C. H. Foster.

This gentleman, who is one of the most extraordinary mediums we have any knowledge of, has just returned from England to his home in Salem, Mass. He has spent about five months in London, where he has given the most satisfactory and convincing evidence of actual, tangible, spirit communion.

What is called the higher classes of London, have been Mr. Foster's chief visitors. Most of his visitors have been convinced of the truth of actual spirit communion. and those who have not, have gone away in wonder and amazement at the unaccountable cause of the miraculous exhibitions given through his medium powers. He has been treated with marked kindness and attention by the nobility, and by a majority of the Eng lish people he has met, he has been treated with respect and generosity. The Spiritual Magazine, after the first week of his visit in London, treated him, for some cause, with silence, while other London journals, both secular and sectarian, have published accounts of the manifestations given through him, some, as they stupidly think, to please their patrons with ridicule, while others, more faithful to veracity, have commented upon them as being unaccountable, if not what they are claimed to be, real spirit manifestations. Mr. DeLaine. one of the editors of the London Times, published a fair report of the spirit manifestations that he witnessed through Mr. Foster's medium powers, but it his closing remarks he evidently concludes that his readers demand a little ridicule-so he makes his own conclusions ridiculous by attempting to throw ridicule upon the subject before him.

Among Mr. Foster's visitors were Robert Chambers, the noted publisher; Dr. Ashburner, the celebrated medical writer; Dr. Carpenter, the physiologist; Sir Edward Bulwer Lytton, and a host of other men of science. During Mr. Foster's short stay in London, he received many valuable presents from his visitors, among which was one diamond ring, valued at five hundred dollars, and a splendid gold watch, with a handsome, heavy chain of pure gold.

Some reformers told Mr. Fostor, when he arrived in London, that he must not smoke, and, if he smoked, he must not spit, for if he did it would injure the cause of Spiritualism, and he could not go into the best society. Mr. Foster replied, that if he desired, he should "smoke and spit;" that he would not "injure the cause of Spiritualism," and that he would go into the "best society." Mr. Foster thinks there is no serious opposition to Spiritualism in England; but there is a great want of knowledge about it. Many are afraid of it—thinking that to commune with spirits is something like the ancient idea of seeing and talking to a ghost. One gentleman came into Mr. Foster's presence, holding up a letter, saying : " This letter, sealed, contains the name of one who has been dead forty years. How long will it take to call him up?" Mr. Foster immediately replied, pronouncing the name in full held in the scaled envelop : " This spirit is already up. and says he needs not to be called. He tells me that he is your son." The old gentleman answered ; " The name is correct! Very extraordinary! You are very A. B. C. clever, sir."

Debate on Spiritualism.

The Herald of Progress contains the first portion of the interesting debate between Bro. F. L. Wadsworth and Rev. Moses Hull, Adventist, which, took place at Battle Creek, Mich., in March last (17th, 18th, 19th and 20th). We quote from Bro. Wadsworth's remarks the following truthful and beautiful passage;

.. The divine spark in man is of itself pure; there fore it cannot be infringed upon. It has to manifest itself through a physical body, and though the germ cannot be adulterated, it can be retarded in its manifestations. Go to the sea shore and scatter dismonds on the sand. Then bury them beneath the surface. on the sand. Then bury them beneath the surface. Travelers may pass that way and see not the gems beneath their feet; but the waves of the ocean roll and move, one by one, the grains of sand that cover them, and they come forth at last in all their worth and pristine parity. So with human beings placed on earth. Many a bright soul is entirely covered in the rubbish of circumstantial relations; but the waves of time are among sure than the waves of the ocean, changing one in waves of the coveril changing one. into the correlation waves and surroundings; and he was our circamstances and surroundings; and he was our circamstances and surroundings; and he was our circamstances and surroundings; and he with almost infinite light and love." attellice

Wat is a lottely, in which every costomer may expect

THE ROSICRUCIANS.

The Lecture by Miss Emma Hardinge, at Lyceum Hall Sunday Evening, May 11th, 1868.

[Reported for the Banner of Light.]

Previous to the discourse, Miss Hardinge read an extract from a work on the Antiquities of Masonry. etc., by General Ethan Allen Hitchcock, of St. Louis The choir then chanted the last verses of Ecclesistes set to music by the lecturess of the evening. The air was sung by Mrs. Newell, with thrilling effect.

The lecturess commenced by speaking of man's natnral proneness toward association, in past times, to bring out, by the unity of energies, new truths in religion or new developments in science. The Rosicracians were one of this type, and representative of many of the rest. . In the world's old day, God spake, ·Let there be light," and light came in obedience to the call of God; and man responds to the cry to-day, ·Let there be light." Centuries ago, when men first strove to comprehend the mysteries of the astronomical religion, they organized a society-banded themselves together, for the purpose of better elucidating the hidden mysteries of the universe; and through them we find the great secrets preserved among men. They also organized for self-protection; for strength to resist aggression and war, in order to render unto Cæsar, that which was Cosar's, and unto God that which was God's; also to mark the changes on the face of Nature, and note the phases of the panorama of the skies. And men learned through all the changes and aspects of Nature, the inevitable lesson of a God. They called attention to the power of the heavenly bodies, and their influence upon the beings who stood beneath their power. So Astrology, the science, or the religion of the stars, grew out of the astronomical religion of the world's early days-since reduced to a system by the Swedish Seer in his doctrine of Corre-

So long as the people are ignorant, the priest's power is a miracle, though to the educated mind, science gives the key which unlocks all mysteries. So, in the olden times, the people were most deluded and the olden times, the people were most deluded and warped. It was deemed unsafe to trust the people with terly unworthy of the trust reposed in it, there will be the mysteries the priests had the ability to understand, and hence the association. Who comprised the asso and hence the association. Who comprised the asso ciation? The priests resolved themselves into associations, then, and the people regarded them as more than human, because of the power which seemed to rest apon them. The people did not understand the science, nor did the priest desire them to; and so they John, was but the record of this astronomical reli-

Let us now look at the association called Alchemists. Some seven hundred years after the death of Jesus, there said that all matter was formed from two sourcesthe boreal, or condensive, whose power is attraction, and the astral. or rarificative, which is repulsive, so fully known to you as the two modes by which all the works of nature are carried on; that of these or their material representatives, all things in Nature are compounded.

It was the effort of the scholars of this age and sect to discover the philosopher's stone. It was thought there was a third power wanting, and he who could find this was the fortunate one who could give to the world the philosopher's stone-possessed of fabulous power. To flud this, was the struggle of hundreds and thousands of lives. We have no important account of their success, till in the ninth or tenth century, when this sect acquired great celebrity, aided by the discoveries of one Paracelsus, and from him a new era in the science was dated. He claimed to have discovered for himself the philosopher's stone. He had imprisoned the spirit in a stone, and fitted it into his sword-hilt; marvelous stories of a wondrous rock somewhere in mid-ocean, whereon ships were drawn by an uncontrolable force, the iron drawn from their hulls, and to nullify the acts of a coordinate branch of the gov. upon which whole navies went to pieces. This same spirit was imprisoned in the hilt of his sword, and through its magnetism he performed wonderful cures. He said, My hand is so charged with this invisible power that I can introvert the human soul, intensify its faculties, and cause man to have superhuman power.

We have heard of those who went in search of the Alchemyo elixir of life-the pure water of elernal routh, by which the period of man's life may be prolonged almost indefinitely. Thousands of lives were spent in the search for this fabled fountain, and finally Paracelsus reappeared in the form of one Mesmer.

Next we come to the brothers of the Rosy Cross, who from one of their number derived new power, long sought, and which was a new era in the wisdom of the world. One Christian Rosenkroots, claimed to have found a wonderful secret; and, fearing to trust it to the world, lest he should be nailed to the cross, as good men had been before, who came to bless their race, he ventured, a little at a time, to reveal his mystery to a secret order—the Rosicrucians. The order was founded upon a spiritual origin; and the founder claimed to have discovered the philosopher's stone, in the power to read men's thoughts, to become invisible, and be in the company of others, seeing, but unseen.

Those three societies have been the great secret organizations of the world, and the world is much indebted to them. Remember, to the Astrologers you are indebted for the knowledge of the stars, their effects upon mortals, and upon the tides and agricultural powers of earth; the Alchemists discovered in their sarch for the philosopher's stone, the great truths of chemistry; remember that the Rosicrucians have taught you of the principles of life, of clairvoyance and psychology. Though the labor of all might have been selfish, God's providence has turned all to eternal good. Now, with the unfoldments of modern Spirit ualism, you behold the perfect blending of all the purposes of the past, in the economy of nature, as so many steps in the march up to delfic life. You have learned that one law governs all nature, and each is unfolded in its time—as the world can asssimilate the knowl edge, and profit by its coming. The dacmon of Para celsus has stood at the cloow of every new unfoldment and the power compacted in Paracelsus's aword hilt streamed in luminous power from Mesmer's fingers. This is the inspiration of the philosopher's stone : and the elixir vite, the water of life, is found in the science of clairvovance, in the power of magnetism, which unrolls the scroll of the heaven and the earth at voter feet. All things are resolvable into gases and back again; and thus is the truth of the ancients verified to-

Spiritualism comes, as the philosopher's stone, not to transmute the vulgar metals into gold, but to transmute vice, ignorance and crime, moral, physical or spiritual, into the gold of wisdom, intellect, virtue and purity. Such a mission is for each and every one of us. This is the lesson taught us in all the varied cypher language of Nature. "Let there be light;"

age to day has not ceased obeying the call. (il. in the We thank the Astronomers for their truth, the Al. chemists for what they have taught us, and the Rosioruclans for what they have unfolded, as so many volces consider Miss Hardinge one of the very best of our

Banner of Might.

BOSTON, SATURDAY, MAY 24, 1869.

OFFICE, 158 WASHINGTON STREET,

Boom No. S, UP STAIRS. IBAAC B. RICH, CHARLES H. GROWBLL WILLIAM WHITE, LUIHER COLBY, PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLET. EDITOR.

The "Man on Horseback."

The Boston Courier has got into trouble. That is nothing particularly new, for "hot water" is as closely connected with its existence as any other sort known. It appears that in an article of not long ago, it used language relative to the present Congress something after this strain—that unless the members of that national body exercised a little more care in the expression of their sentiments, and were rather more given to legislation for the benefit of the country, rather than of party, there would be a loud call for military interposition, and such a step would virtually be the necessary one to take. In other words, it came out for the catablishment of a military dictatorship, unless the present state of things at Washington was soon mended?

On being overhauled for the expression of this kind of sentiments, it attempted a defense; but it was in words only. It talks thus:

"We suggested in regard to the army, only that it should do just what it is now doing, in support of the Constitution. It is in the field for that very professed purpose, and is as much one of the regularly constituted authorities of the United States, under the provisions of the Constitution, as Congress is. In case Congress should undertake to overturn the Constitution by passing acts of enancipation in violation of that charter of our rights and liberties, then we say the appeal must be made to the American people, whose instrument and means of reëstablishing the Constitution the army would be. And in such an tive, as its Constitutional Commander in Chief. By what other means, we should be glad to learn, could the disease be reached and the remedy applied!"

This bold and desperate scheme, entertained by men who call themselves strict Constructionists of the Constitution, would at once subvert the spirit and forms claimed there was no secret, but only an outward sign of public liberty, and set up the power of the army inof the inward sense. In process of time the people stead. The latter would not be employed as now, as sank into superstition and the most fabulous idolatry. an instrument in the hands of the laws for the execuand the worship of the external sign became the tion of its will, but would instantly supplant the powworship of the grossest images ever designed. The ers of legislation, and became itself imperial and ir-Biblical Apocalypse, which many claim as the work of responsible. Thus did Rome fall, and thus have fallen at last all nations-great and small-that trusted their libertles with the keeping of military hands.

When these are the ideas put forward by the press. it is time they were repelled at all points, and without were vague rumors concerning a new science. It was delay. It is not less than treason to liberty, to be found calling for the military power to step in over Congress, and take control. In this particular have we found reason to confide in the President from the beginning-that be has held the military power all the while with a firm hand, letting both friend and foe understand that he was Commander in Chief on behalf of Congress and the people.

The Journal of this city, fitly took up the reply to the Courier, lashing its conductors for giving loose to such heretical doctrines in a free government. We extract as follows:

"There is no authority of the Constitution by which the army can be employed to resist the legislation of Congress. If any act of that body is unconstitutional, the redress lays with the Supreme Court. If Congress does not properly represent its constituents, the remedy is in the hands of the people, and they can readily apply it without resorting to the army as the 'instru-ment and means.' These are truisms which every ad-

ranced school boy understands.

The Courier would now have us infer that the army and by virtue to the spirit, and its obedience to the conditions of its being, he could cause to decay living Constitutional Commander in Chief.' Did it not ocmatter, and bring health from disease. There were our to our cotemporary that the Executive has a veto necessity for a resort to the army, even if the President has power to employ this branch of the public service

ernment? But the Courier and its sympathizers are not satisfied with Constitutional means to remedy fancied evils. They sigh for a military rule which will override the legislation of Congress and put down the free sentiment of the North. To use the language of Senator Davis, which is fully endorsed by the Courier, they are willing to enbmit all these issues to the armies to

They would invoke a power which history shows can never be arrayed against the legislative branch of the government without overwhelming the liberties of the people, and which, if it once breaks over the restraints that surround it, will initiate a military despotism. That is the position of the Courier; and if it represented any considerable number of neonle, we should indeed despair of retaining our democratic institutions. But the sympathizers with such doctrines are few, and they are impotent for mis-

Calumny!

The New York correspondent of the London Herald makes the absurd statement that both General McClellan and his wife are zealous Spiritualists, and that the operations of the army are directed in conformity with alleged Spiritual manifestations. We learn from an intimate friend of General McClellan, who was an officer upon the Illinois road with the General before he accepted a position in the army, and has since had frequent occasions to meet him, that there is not the ightest basis for the statement that he is a believer in Spiritualism.

We clip the above from the Boston Traveler. It must be put to great straits indeed, if it can do no better than this for an item, expecting it is going to interest its readers. If, then, the New York correspondent did make the statement to the London Herald above given, it is "absurd," is it? Why, Mr. Traveler? Who told you so? What tangible reason have you for thinking so? And if you do not know it to be so, what honesty and truthfulness can you lay claim to in saying it is so? Ah! your ready answer is-" We learn from an intimate friend of General McClellan," who was an officer upon the Illinois road with him before he went into the army, that " there is not the slightest basis for the statement that he is a believer in Spiritualism." Then of course this friend of his professes to know all of the General's thoughts and feelings, and has dived down into the recesses of his heart more deeply than any other man ever went before. Well, let it be granted that it is so; what then? Does the pious Traveler suppose that McClellan is, or could be, any better General for not being a Spiritualist? or any worse one for being a Spiritualist? Out upon such foolish bigotry! When so many of the first and best men of this and other lands accept in full the consolatory and profitable doctrine of spirit communion, what consummate nonsense it is, at so late a day as this, to declare, in the columns of a paper pretending to intelligence, that it is .. absurd " for a man like McClellan to be suspected even of entertaining a similar belief!

Miss Hardingo's Lectures.

It was our intention to have given full reports of said the great Master Mason of the Universe, and the Miss Emma Hardinge's lectures in Boston, but circumstances beyond our control have prevented. We hope to give our readers a verbatim report of at least one or two of her Sabbath discourses here, however. We, responding to the flat of the Delty- Let there be Spiritual lecturers, and extremely regret our inability may be consulted for the treatment of mental or physianordered; deed to give all her productions a world-wide of confation.

How the South Feels.

From such evidences as the newspapers of the leading Southern cities furnish us, we should say that the state of feeling there, capecially among the leaders and directors of this rebellious movement, was that of sullenness and ill-concealed hatred toward the Government whose power they have at last been made to feel. The press of New Orleans betrayed this to the largest degree, signifying simply that they submitted because they had to, but there was no chance for proselyting to the cause of the Union in that entire locality. Perhaps not; and still the New Orleans papers and wriway it happens to be now. As some people would provisions. phrase it, human nature is a mighty uncertain concern.

back as soon as the first-as at Yorktown-has been entirely abandoned. "We now retire" says the Richmond Whig, "within our second parallel of defence. throat of your gigantic conspiracy?

How to Live.

We must quote from the Springfield Republican again, because it has been saying exactly what we have been wanting to say ourselves, in our own way. Thus sensibly it moralizes on the notions that get a enjoyments:

ties, and more real than most of its sorrows. It is a morbid melancholy—black bile, and too much of itiectation. They do enjoy a pleasant prospect, a good dinner, the inspiring countenance of a friend, the have a vague notion that it is somehow wrong to cul-tivate or gratify any human faculty that is not wholly spiritual, and that it is a sign of great heavenly mind edness to consider all the pleasures of this world insipid and valueless.''

The world ought to be heartly sick of cant, by this time. This eating humble ple before others, when the heart is full of dissatisfaction, rebellion, pride, and doubt it, we are to be crucified in all our social feelings and affections, our business broken up, our changes for public service upset, our articles in the Magazines to be run down, and even our faith misstated and ridicaled.

The Way it Is.

The London Spiritual Magazine, speaking of the style in which Spiritual advertisements, notices, &c., are treated in the office of the latter, as follows: "To show how sensitive the Times has been in the interval, we need only mention that, on a recent occasion, on rectly in the light of the facts actually demonstrated. feels as if it had been cheated somewhere, somehow, and law will answer. So we go. Men get their eyes not suffice to wash it out again. open at last, however; and they do on this matter, as on all others.

The Wood Work Done.

Henceforth, no more wood work for naval defences. This war has revolutionized all the old ideas respectmore eating up of Government funds with the worms, forts of stone, those sightless monuments of masonry however, both in the field of defence and the science of the world than anything else could do; for every nation can supply itself with sufficiently strong iron world." vessels for defence, and one power will thus become as strong to repel invasion as another. It may finally lead to all parties agreeing, as America and England have agreed in the case of Lake Erie, to reduce the common defences to a single ship, or a single set of ships, and so leave out all future national differences to arbitration, instead of to war.

A Home for Sale. How much we dislike to read so sad an announcement in the advertising department of the papers i Not a house and grounds only, but all the long-cherclasses of real estate. It is a sorry day for a man-and his home and go drifting again over the world. No experience like this so shocks the sensitive heart. All gone-all deserted ! The lights shining no more in the windows. The familiar faces no longer pressed against the panes. The fires dead and gone out. The amokes nolmore curling from the chimneys. The dear voices will not be heard there again, though the man pass of New York, referring to the recent sortle of the Presand repass the house, daily. Ah, there is indeed no desolation of a sort like this. His must be a hard and

It will be seen by their advertisement in the BAHNER that this gentleman and his estimable lady have taken rooms at No. 52 Bond, street, New York, where they cal diseases, in fera feesions a long to the liber to a

Slavery as Connected with Rebellion In his inaugural, Gov. Buckingham of Connecticut, takes the following positions in relation to Blavery as

connected with Rebellion: ··In the execution of the high responsibilities committed to our charge, we need not be careful to take counsel of our enemies, or be guided by their opinions. If plighted faith restrains us from interfering with

slavery, we are under no obligations to strengthen and uphold that institution.

Blavery has forced us into a civil war, but insists that we have no right to use the war power against

her interests. Slavery has repudiated her obligations to the Conters cannot say exactly how it is going to be, from the stitution, and yet claims protection by virtue of its

Let us not be deceived by such fallacy. The Conphrase it, human nature is a mighty uncertain concern. stitution was adopted for the mutual interest of the Just let the popular mind of New Orleans up from the citizen on the one part, and the public on the other. oppression of rebel rule, and we do not believe that He who refuses to obey its requirements must not ex-

oppression of rebet rule, and we do not believe that the sharpest editors that ever lived can pretend to say which way it will or will not jump.

The Richmond papers, on their part, seem to think the Government has done all it can do, when it has captured the Southern ports and held them with its naval vessels. It has much to say about its "second parallel of defence," upon which it is proposed to fall back as soon as the first—as at Yorktown—has been

Distress in England.

All the late advices concur in the statement that the We withdraw troops from untenable positions; the distress in the manufacturing localities of Great Britenemy detaches troops to occupy them. We can con- ain is beyond calculation, and even in excess of what centrate our columns with comparatively short march- was anticipated by many when the war in this country es; the enemy must advance with weakened columns first broke out. Alarming apprehensions are conseand increased labor. We withdraw from the reach of quently excited there for the future. The lower stratheir fleet, scarcely less formidable than their army, tum of English society is volcanic in its character, and and then compel the enemy to cope with us where his may be suddenly thrown to the top by almost any conadmitted advantages are reduced nearer to equality. vulsion of circumstances. That catastrophe is just We have fought the enemy on his own grounds; let what is feared now. Owing to the great falling off of him now meet us on ours. Let him conquer the vast trade with this country, and to the blockade of the spaces of the Confederacy." Get as much consola Southern ports, a state of things has been brought tion out of unwelcome facts as you can, good friend. shout there of which even their greatest croakers did How long is money, how long are arms, munitions of not dream. Will they meddle with our affairs here? war, and men, to last you, with this steady and ter- That is the question. There is talk of it just now; yet rific pressure of the Federal armies around the very we cannot see upon what pretext, so long as the Presideut is declaring the Southern ports open to trade as fast as they can be taken by the Union forces.

The Frequent Fires.

The air has seemed to be full of fires of late. We have reports of the immense destruction by fire in Troy, when eight hundred buildings were devoted to the hearing, on this side and that, respecting Life and its fiames; in this city, where the strange occurrence took place of a large store falling upon another and crushing ... Life is real; its enjoyments are as real as its du- it and its contents level with the ground; in Charlestown, attended with loss of life; on Long Island, where that makes it seem otherwise to many of us. But with several villages were skirted with the furious flames most of those who talk and write otherwise, the depreciation of worldly happiness' is mere cant and after the control of the state of a whole town; and in the woods tentation. They do anion a pleasant proposed a result in the state of a whole town; and in the woods almost anywhere one would choose to think of. Fire sweet kiss of wife, sweetheart and child—or any other of the immeasurable good things that make the daily lives of all of us so blessed. And they profess dissatter is comparatively slow, progressing with its work is faction with God's earthly gifts only because they have a vegre point that it is made in the state of the same of rather by inches; but fire swoops down and laps all up with a single hot breath, and the desolation left behind is sickening and sad to the heart of the beholder.

England on the Sea.

The London Times admits their forlorn condition. since the iron-clad revolution has set in. It says, in even revenge, is too bad to be tolerated; and it is a melancholy tone, that of all that wast fleet whose harder yet to bear, when those who do it step forward salis and smoke-pipes have been visible at one and the and tell us that their conception of God and our relations to him are the true ones, and that if we dare to now in order of battle, there are half a dozen ships in the world which would run them down and riddle them with shot, and smash them utterly, without allowing them a chance of resistance. So fall away the boasts of Brittania? She will, of course, make her position good again among naval powers, but it is going to take time; and, meanwhile, she is under bonds to at least this extent, to keep the peace of the world. If Napoleon really has any evil designs on her greatness, now is his chance; but if he does n't meddie, pray let feeling of the Times in relation to its editor's sitting England award him some little credit for honor and with a medium from America, lets us into the secret honesty, when she resumes her place again upon the ocean.

"Japan Tommy."

The ladies of America have lost sight of Tommy, in sending an advertisement of Mr. Coleman's . Notes of a sort, of late years, and many of them really thought Spiritualism in America' to the Times office, the fol. him dead, and felt seriously disposed to go into mournlowing dialogue took place: Of course this is against ing on his account. But Tommy has turned up again. Spiritualism?' . Well, no; it's rather in favor of it.' He declares he has "left his heart in America," how-Oh, in that case, we can't take it in without consider- ever, and refuses to be consoled by any of the ordinary ing it. You had better call again." That is the methods. Poor Tommy! His is not the first susceptiway they do it at the office of the London Times, and ble nature that has been entangled in the meshes of at many other newspaper offices beside. Prejudice love. The object of the tawny Japanese youth's affecagainst some particular medium is made to stand di- tion does not herself say much of the affair, if, indeed, she would care to have his unwelcome preference and the facts themselves are disbelieved. The Times known. Whom she may be, we know not. But it ought to make any girl feel serious, however, to know by somebody, and nothing short of a total and thorough | that the impression she has made on another is so lastcondemnation alike of every Spiritual manifestation | ing that even the entire waters of the briny ocean can-

Ericsson Abroad.

It is said that a late letter from Capt. Ericsson to a gentleman of Boston was not at all to the taste of the English press, but that they growl and grumble about it beyond account. John Bull does n't like to be told ing the science of naval architecture, and iron steps by a Swedish-American, even in the course of a brief in to take the place of the old material. No more and informal letter, that he has that in his own brain calking and seaming; no more copper-bottoming; no which will set the Bull aforesaid at defiance as long as he pleases to try to the contrary. But the French look or consumption of it with dry-rot; no more erecting at the matter in a little different light. The Paris Pays which future generations will ramble around and gaze concludes in this form : "Although but a simple citiat with fruitless wonder. These very improvements, zen, Ericsson has none the less addressed to England a sort of defiance. The American Archimedes has held of destructiveness, will do more to preserve the peace toward the first maritime power of the world a language, the boldness of which has astonished the whole

Is it True?

The New York Times informs us that the newly appointed collector for the port of New Orleans, Mr. Lathrop, did not long enjoy his Federal honors; for the "powers that be" seemed to be as expeditious in their efforts to get rid of him, as they had been, at Collector Barney's and Sec'y Chase's earnest request, to appoint him. But why? Mr. L.'s friends, it is said, labored to elevate him because he was an eminent Spiritualist, and the authorities, discovering that fact, dispossessed him for the same reason. If the adminished memories and tender associations of the place, istration pursues such a bigoted, selfish policy as this, that enrich it with a wealth beyond the computation of it will find itself, ere long, in a minority, so infinite business men, the traders in homesteads and other simally small, that there wont be a grease spot left in less than four years from this time. Progress is the the more so for a family—when he is obliged to give up watchword of our people to-day—not Persecution,

A President in the Field deleted Mr. Lincoln is the second of our list of Presidents

who has personally taken the field in the time of war. Madison was the other. The Commercial Advertiser, ident against the rebels at Norfolk and vicinity, and his directing operations there himself, remarks that

desolation of a sort like this. His must be a hard and undeveloped nature that can contemplate such a scene without the deepest emotion. To lose one's home, is to lose nearly all that earth has to offer of happiness to man.

Doctor and Mrs. Spence.

It will be seen by their advertisement in the Banner.

a did Gobiles all, awa padi, deno

P. W., PLAINFIELD, N. J. Our columns are not open for neighborhood "broils." Blessed are the peacemakers." Herald of Progress, enoughful hun-

A Beard.

"Shall I wear a beard?" Generally speaking, more or less beard is becoming to all human faces. But how much and in what shape it shall be permitted to grow is a point not so often attended to. May a long. thin face wear a beard under the chin, and not elsewhere? May a fat, moon-faced man wear whiskers of magnitude on either cheek? Shall a man with a full, square chin wear the goatee, and the man with the retreating chin do without altogether? Will you culti- sue. By Horace Dresser, Esq., of New York. vate red whiskers as well as black? All these are very answers. For there is a law—the law of physiognomy and taste-about these things, and it is just as well to respect it. Because you see whiskers on another man that the same arrangement will add to your facial expression; on the contrary, it might work exactly the other way. Taste-not imitation-is the rule in this. none than one that is a positive burlesque on the elsewhere. features it tries to frame in.

At Newport.

The last year's season was very dull at the several watering-places of the country, but we hear that the glad to learn that Mr. P. B. Randolph, who visited tide will turn this year. Newport-that famous old town where Berkeley dwelt, and where hundreds of fashionable people come every year to kill time and East. His present address is 6 Prince street, Tottenspend money—is said to be looking up already, for the ham Court Road." Bro. Randolph has promised to many engagements now making for residences there write to the BANNER a series of letters from the East. during the summer. It is reported that many families have arrived there already, and that probably in consespoken for, and families are coming in that never made a summer residence there before.

Lecturers.

Miss Emma Hardinge will speak in Lyceum Hall, in this city, on Sunday next, May 25th-afternoon and to make the alteration. It is like "hunting after a evening, which, we regret, closes her engagement here. needle in a haymow," amongst thousands of names on

Mrs. M. B. Kenney speaks in Worcester, on Sunday May 25th.

of Charlestown next Sunday.

Miss Lizzie Doten speaks in Springfield next Sunday. Charles H. Hayden will speak in Portland, Maine next Sunday.

Frank L. Wadsworth concludes his lectures in Prov idence, R. I., next Sunday.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

"A CONSTANT READER," ANDOVER, MASS .- We do not know Prof. Anderson's terms for taking spirit portraits, &c., &c. Wait patiently and you will know all about the matter, as the Professor will be in this and we had the full power to do so, we should sentence

..F. W. E.," MOUNT LEBANON, N. Y .- Forward the letters, if you please. We will conform to your terms. "A. W. S.," PLYMOUTH, VT .- Your favors came

too late for this number of the BANNER. They will Emancipationists, says: "On a careful examination receive early attention.

Bulwer's Strange Story

Is having a great run. Orders for the work sent to this office will be attended to promptly.

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 sinane." paid, single copies for twenty-five cents, and five copies for one dollar. It is handsomely got up on fine. tinted paper, substantially bound, and contains fiftyfour pages.

Spirit-Communion.

MR. EDITOR-Having noticed the advertisement of Dr. Farnsworth in the BANNER, in, regard to giving Spiritual communications, I called on him, at No. What is fit to be spoken at all times, and speaking 75 Beach street, Boston, having previously written a words that flow only from a true and generous heart. letter to my spirit wife; and to my entire satisfaction, the letter was fully answered in my presencethe spirit controlling Dr. F.'s hand to write. The ter the fourth plate full? following copy of the letter and answer-as it is positive proof to me of spirit-communion—I send to you to insert in the columns of your paper, that others, as well as myself, shall be made happy by the knowledge that our spirit-friends do return to earth. H. A. ADAMS. Yours, truly,

Philadelphia, Pa., 1662.

SPIRIT-LETTER.

My Dean Wife-If you can control the medium, Dr. L. L. Farnsworth, will you answer me the following questions: 1. Have you met our children in spirit-life? 2. Are they constantly with you? 3. The Independent publishes about one hundred and fifty Do you often come to me? and can you tell me what names of ministers and minister's sons who are in the I was doing just before I commenced writing this letter? If you can communicate any incident of of this " splendid church militant." your earth life, to satisfy me that you can return from your present abode, and communicate with mortals, it will be a great consolation to me.

Your loving husband, H. A. Abans,

SPIRIT-ANSWER.

My DEAR HENRY-I am glad to be permitted this opportunity of communicating to you, I am ever with our dear little ones, Henry and Blanche. I often linger near you. You were reading my letter that I wrote you, a few weeks before my departure from earth. There are times that I am conscious of what you are doing. With pleasure I will give you an incident which you will remember, and will satisfy you that I am communicating to you. Do. you remember of my finding your ring in the garden, and of your great surprise in my handing it to you? My dear husband, if these facts fail to satisfy

you, I can give you more through this medium. Be happy. Mourn not for me. I am happy. Be assured of my constant affection for you.

From your loving spirit-wife,

Faur. - From present indications and from the intimations of fruit-growers, there is likely to be a good crop of apples, pears, and cherries, where last year there were none. The spurs are putting forth favorably, and there are indications that the yield will be abundant in this vicinity. So far as we can learn, the peach trees that have survived the late severe winters, are also likely to do well this season. If we do not have any more chilly weather, or remarkable changes from warm to cold, it is safe to say that the season will be the reverse of last year in the product of fruit. At this time strawberries are also quite forward and looking promising. looking promising,

A PRINTER BOY IN BATTLY.—In the battle of Pittsburg Lahding, young Martin Been, of Alton, Illinois, scarce eigiteen years old, was a sergeaut in the 13th Missouri, having entered the regiment as a private. On that fatal Sunday the color-bearer was shot down at his side; he caught up the flag and carried it through the day, and slept that night with its folds around him. The next morning his captain appointed him a second lieutenant pro tempore. The first volley killed the first lieutenant, and Martin took his place. Boon after the lieutenant colonel fell, and the captain of Martin's company acted as major, leaving this young here to carry the company through the battle, which he did most gallantly, and escaped unharmed. Young Martin Been was in a printing office when the

ALL SORTS OF PARAGRAPHS.

"THE HUMAN MIND-ITS ALLEGIANCE TO GOD."-A lecture by Mrs. Cora L. V. Hatch, delivered May 3d, 1862, at Dodworth's Hall, New York, will be found on our third page. Everybody should read it.

A letter to Secretary Seward-" THE VICE OF THE CONSTITUTION"-will appear in our forthcoming is-

A correspondent sends us a good test of the reliaimportant questions, and demand plain and distinct bility of Dr. Farnsworth's mediumship. It will be found in this issue.

DE. CHARLES MAIN, who has done a successful busithat strike you as really becoming, and aiding in ness in this city for several years past, has sold out bringing out his expression, it is no evidence at all his establishment, we understand, to another party. Wishing to pay a visit to his native land, and to recuperate his wasted energies, is the sole cause of the Doctor's giving up a lucrative practice. He leaves as in other things. We like to see a beard; but better with the good wishes of numerous friends here and

> The Spiritual Magazine for May, published in London, England, has just been received. It is brim-full of good things. In its notes to correspondents, we find the following: "Many of our friends will be London some four or five years since, is again in London, for a short timé previous to his departure for the

J. DUNHAM, Magnetic physician, has taken rooms at 75 Beach street. He comes to Boston well recomquence of the removal of the naval school from Annap- mended. He tenders his services to the public gratuiolis there—Baltimore will be more largely represented tously for two weeks, we understand; after which time, there than ever before. Many cottages have been should be give satisfaction, he will charge the usual remuneration fee.

Subscribers often write to us to have their names changed from one town to another, but forget to state where the paper is mailed, which subjects our clerks to much useless trouble to find the town's name, in order Mrs. Sarah A. Byrnes will address the Spiritualists our books. Be a little more particular, if you please, BANNER subscribers who are on the "move."

> Carious stories are told in regard to Major-General Butler, by the invalid soldiers just arrived here, on their way to Wisconsin, from Ship Island. We do not think it would suit the friends of the General very well did we put their statements in print. No doubt, the Wisconsin papers will do that soon enough. Some of the "yarns" are almost too tough to believe.

> We shall prune our List of Lecturers next week. Send in additions and alterations early.

The London papers contain graphic details of the opening of the great international art exhibition in London, which passed off with perfect success.

If it became necessary for us to punish our enemies, them to edit a newspaper five years! This would be all the punishment we should desire to inflict.

Wendell Phillips, in alluding to the North American Review, in its recent attack on the policy of the of the North American, I find that, barking at the heels of onward men as it always has, this has been uniformly true: take any idea it attacks, wait twenty years, and that idea is a statute."

THE POETRY OF FIGHTING .- Commodore Porter had the masts of his mortar fleet in "verdure clad" to conceal the vessels from the enemy. The rebels probably thought another "Birnam wood had come to Dun-

"Imagine (says an eye witness) the pleasantly pe-culiar appearance of the schooners in their leafy dresses. Eighteen of them converted into shady bowers! A tree lashed to each masthead, intertwining its branches and boughs beneath, laced to the rigging on either side, jutting a refreshing shade. They looked prepared for a festival instead of for war."

True glory is said to be doing what deserves to be written, writing what deserves to be read, thinking

Alas! how fleeting is all earthly bliss! Did you ever meet a man who greatly cared for turtle-soup af-

A large and powerful dog, belonging to Andrew Whiton, of Stafford Springs, caught in his mouth the reins attached to a runaway horse, while the animal was under full speed, and held him firmly until secured. Don't this prove that dogs think, as well as

The laws of changeless justice bind Oppressor and oppressed; And like to sin and suffering joined We march to fate abreast.

MINISTERS, AND MINISTER'S SONS IN THE WAR .war, saying that this number is only about one-tenth

It is said by chemists that there is iron enough in the blood of forty-two men to make a ploughshare weighing twenty-four pounds.

Flattery often makes men flatter than they are.

"When shall I be a man?" is the poetry of childhood. "When I was young!" is the poetry of old

> Llove I and into angel-land
> With starry glimpses peer !
> I drink in beauty heaven-like wine,
> When one is smiling near! And there's a rainbow round my soul For every falling tear.

There has been some regret that Com. Farragut has not a more euphonious name. A gentleman with slight German proclivities, says it is not to be complained of that it is, in truth, "ferry goot!"

Cant. Boggs, of the Varuna, who fought so heroically at New Orleans, has been ordered to the command of the new sloop-of-war Juniata, at Philadelphia.

The new fron-clad war steamer Ironsides was launched at Philadelphia last week. Lieut. Worden, who commanded the Monitor, is to have command of her. He is fast recovering from his injury.

Archeologists interested in Greece, have just had new sensation in the discovery at Athens, by an English architect, of the ancient theatre of Bacchus, on the southern slope of the Acropolis. LARGE FIRE. At the recent conflagration in Troy,

N. Y.. over five hundred dwellings, houses, besides public buildings, stores, bridges, &c., were destroyed. The loss is estimated to be nearly three millions, with only an insurance of about one million.

A wit says that the successes of our navy on the Southern coast will soon enable the President to be hospitable enough to open a little port almost every day after dinner.

Timothy Webster, the Union man who was hanged at Richmond on the 29th, formerly belonged to the New York Police Department. Dr. Hoge, who officiated as clergymen at the execution, is the traitor who was formerly assistant to Rev. Dr. Spring, of the brick church, New York.

The San Jose (Cal.) Mercury informs us that spiritual believers in Mariposa are rapidly increasing."

The retail price will be paid at this office for the following numbers of the HANNER OF LIGHT: Vol. 1—entire; Vol. 2—Nos. 1, 2, 8, 4, 5, 6, and 9; Vol. 7—Nos. 14, 16, 17, 24, 25, and 26; Vol. 8—Nos. 1, 2, 8,

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MOUNT to be a reliable cure for Catarrh, Cold in the sire to think for themselves.

IN NOWN to be a reliable cure for Catarrh, Cold in the sire to think for themselves.

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Message Department.

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

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

vil.
We sak the reader to receive no dectrine put forth by
sistic in these columns that does not comport with his anirits in these columns that does not comi ceason. Each expresses so much of truth as he perceives-

Our Circles.—The circles at which these communica-tions are given, are held at the BANNE or Light Office. No. 153 Washington Street, Room No. 3, (up stairs.) every Monday, Tuesday and Thusbay afternoon, and are free to the public. The doors are closed precisely at three o'clock, and noue are admitted after that time.

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

will be published in regular course:

Will be published in regular course:

Tuesday, May 6.—Invocation; Miscelianeous Questions; Joseph Phillips, to his brother Benjamin, Eastham, Maine; Charles Smith, to his father Charles in New Orleans; Ebenezer Brockway, Hamburg, Conn.; Minnie Leach, to her mother in Columbus, Ohio.

Thursday, May 8.—Invocation; Questions and answers; Thomas Knox, Pembroke, N. II., to his sons in Alabama; Bobert Sauborn, to P. K. Bankorn, of Richmond, Va.; Margaret Payson, to her father Wm. 8. Payson of New York, Margaret Payson, to her relations in Waterville, Me.; John Lidard Davenpart, to his uncle in New York; Wm. T. Crawford, (colored) barber, Charlestown, Mass.

Tuesday, May 13.—Invocation; Miscellaneous Questions; Sanuel Colby, Westfield, Me.; Uriah Comn, Jr., Edgartown, Mass.; Samuel Blads.

Invocation.

Our Father, even the silence of inanimate nature teaches us to pray. Everything that ever was, is, or shall be, prayeth continually unto thee. Everything above, around and beneath us, is suggestive of prayer. We bear it from the lips of thy masterpiece-man, in the song of the birds, the sighing of the breeze, and the rush of the waterfall. Therefore all things do pray. We approach thee, this hour, with love and gratitude. We thank thee for all the blessings thou hast showered upon thy children from the world's birth, even unto the present moment. For the present, the glorious present, that which is ours, which is already unfolded to us, we thank thee, oh Divine One. Oh our Father, we thank thee in behalf of those who see thee not in the cloud as well as in the sunbeam. We bless thee for that eternal future which knows no terminus save in Heaven. And, oh God, we thank thee that thou, through the new light of Spiritualism, hast shown unto thy children a glimpse of that future life which cometh sooner or later to all. Mighty Spirit of eternal life, need we ask thee to descend from heaven and be with thy children present? Need we ask thee to give them truth? Need we ask thee to bless them? Need we ask thee to give them those bright gems of wisdom which are born of thee? Oh no: for from thy Eternal Fountain from which blessings flow so liberally to all, we shall receive those divine gifts which are alike requisite for our bodily and spiritual happiness. Therefore, for all thy great gifts we thank thee now and through eternity. April 17.

Materialism vs. Spiritualism.

We will speak, this afternoon, upon a question present with us. A seeker after truth, in the outside world, desires to know if the spiritual manifestations of to-day, and of all time, may not be attributed to some elomentary power, to some principle in the atmosphere with which man is unacquainted?

Nature is very precise in all her operations. She gives unto each form of life its own peculiar sphere of action. And in nature all things are harmonious, though they sometimes appear to the contrary. The law of one atom never infringes upon another. All move on in perfect harmony. Now we claim that the so called manifestations when genuine for some are spurious-are apart from, or outside of atmospheric influence, inasmuch as one is physical and belongs to the material or objective world, while the other is spiritual, and belongs to the invisible or celestial world.

The needle points with unerring accuracy to the Arctic regions. It ever turns according to the law of its own being. Now the needle is governed, to a great extent, by elementary principles, but our questioner would not suppose that the needle could turn from its course, or rise up in a perpendicular

A miracle signifies a something done or performed outside the laws of Nature. Now if our God is a God worthy of worship, he abides by his own laws; he is an example; so then we distinctly declare there never was a miracle performed. The law natural and divine is not yet understood. You have only the crude outlines of it, you can know nothing of the internal structure.

Are not these manifestations the result of some atmospheric principle? No, certainly not; because the laws of the objective and elementary world cannot infringe upon those of the spiritual. Now all the manifestations of to-day, as well as of all time, must come from the invisible or spirit-world. The lightning may play a vast number of freaks, but can it take up the penoil and write out a communication? Nover. The atmosphere is subject to a variety of changes, but can the atmosphere give you one line of rational thought? Surely not. Now, then, behind this Spiritualism there must be spirit. supermundane spirit. To prove the truth of our theory, our friend has but to learn that there is a world more tangible than the objective world. The spirit returns and manifests itself through a mortal body, or foreign organism. It mirrors its desires upon the camera of the spirit or subject used, and through the fine and electric nerves of the medjum. it manifests itself to you. It uses no element in your material atmosphere; it carries its own power; it requires the influence of no north, south, east or west, aside from its own individual life.

Spiritualism, ancient or modern, derives its power, its strength from the real world, the world of spirit, and, though the inhabitants of that world are obliged to use material bodies in order to appeal to your senses, yet they are governed by no laws save

Materialism bath gained great hold upon the people of earth. It were high time that you were baptised in the spirit, to learn more of the internal; and it were high time that you learn more of the world to which you all must came, and in which you must all live eternally.

Minnie Dodge.

I want you to tell my mother I talk to you. was nine years old. My name was Minnie Dodge. I did n't live in Boston, but in New York. I died with throat distemper, and I've just been dead about three months, and I lived in East Twenty-Second street. My father is on Broadway, and keeps a silk and lace store. [Do you remember the number ? No; I can go there. My father's name is Aaron; my mother's, Harriet; and my mother goes to Trinity Church, but she does n't believe I can come; but if you'll tell her, then I can go home and talk. I never had any brothers or sisters. Will you write her about me? [Yes.] Can I go? [Certainly, if you wish.] April 17. tainly, if you wish.]

Michael Devine.

I have a brother, a couple of sisters in Boston, and I have some folks in Lowell and Fall River, and plenty of friends and acquaintances in other places with whom I'd be well pleased to speak.

My name was Michael Devine, a tailor by trade. and killed at Bull Run fight. You see I thought I'd leave the board and try the gun. When first I got across, I felt like cursing at Providence—which they say overrules all things—but I've got over

-if you'll be kind enough to put me in the way of heaven, the city of your God. Life celestial, is the They tell us we can come back and talk to our communicating with my folks, I shall consider my-life of wisdom and of soul. Oh, when the soul gazes friends. If that's so, I suppose you'd like to have self somewhat in your debt. [We can do so through at the mirror of its own being, apart from mortality, me tell what I died of, that you may put it in my

anyway I can't be made any worse. I suppose, nor Intelligence pervading life universal, hath hidden much better. I suppose you've heard of the New York Zouaves -- a pick-up of all sorts? [Yes.] Well, I was one of them. [Where did you work at your trade?] In New York. I'll tell you where I worked last. I make a few jobs there before I take Truth. it into my head to take up the gun and see what I could do for my adopted country, which I thought as much of as any Protestant. It was at Wilkins' It's very near round as you turn into East Broadway, up three flight of stairs. T. S. Wilkins, Merchant Tailor, but more properly a piece-man; that is, a man who takes in jobs and hires men to do them. He'll tell you all about it, and may say that I was on a spree when I enlisted, but I do n't suppose the knowledge of that fact is of much consequence to you. [It may help to identify you to your friends.] Well, if spreeing would help to identify me, I might as well say that I spreed it generally twice a year, when I was round "kicking for tack," that is, looking for work. [It's a new phrase to me.] Your tailor will understand the expression.

I'd like to have a talk with my brother John, if could, and that 's the main thing that attracted me to Boston, just now. If there's any way I can be of service to any of the friends round here, I'd do it with pleasure, but I would n't advise any of my friends here to spree it much, for I find that those

who do, do n't fare very well when they get here. It 's no use for me to say anything about religion, I suppose. [Say what you please.] I reckon the most of them will be disappointed when they get on this side, about religion. I do n't see but the Protestant is as well off as a Catholic, and the Catholic as the Protestant. I do n't see as it avails you much any way, for some that are the best Christians on earth, are the worst off here. Well, sir, a fair day to you, and a pleasant journey to you across. That's the best wish I have for you. April 17.

Marian D. Kennedy.

I've been away from earth four months. My name was Marian D. Kennedy. I was born in Quincy, Massachusetts. I died in Chicago. I was twentysix years of age. I have two children upon earth, one six years, and the other between three and four vears. I have one also with me. I have a husbandone who was my husband, in the Army. I am here over our children; that strangers may not hear them entirely aright.

I am here to announce to him my birth to the Spirit-world; I am here to bless and thank him for the spiritual, and less in the material. The last them, out of mercy to themselves, and to all our proof of my coming:

"A something tells me, I shall never see you again on earth. I cannot get rid of the impression; it is with me in sleep, it is with me awake. I believe I shall never see you again on earth." These ideas were prophetic, truthful, but the glorious realities of spirit-life have given me power to return, and watch over my children, and all those dear to me. If I thought there was a possibility of a word from me reaching my half-sister—she who has

But I know her terrible aversion to Spiritualism. in the case of my dear companion, for I know he would joyfully receive even the least semblance to a thought of mine. I would ask him to return with duty by all means. But a mother's love sees more clearly in the one direction than in the other, and I see the necessity of his return to watch over our children. He belongs to the Second Indiana Regiment, or did before I died. He was a private, then. ian Dale Kennedy. April 17.

Silome Pilsbury. Written:

I will comply with your request, as far as possi-SILOME PILSBURY, Canton, Mass. April 17.

Invocation.

Our Father who art everywhere present, we at this time come before thee, with a new song of committed murder, and though my spirit did not thanksgiving. We adore thee through all adoration, we bless thee through all soul. Our Father, need we ask thee to visit any special blessing upon thy children to-day? Need we ask thee to crown them with joy in the eternal future, as thou hast ofttimes clothed them with sorrow in the shadowy past? belief in the minds of any who knew me, I desire Nay, we need not thus beseech thee, for well we them to give me the privilege of speaking with them know that thou art the author of all soul, and that privately. thou will bless thy children according to their bodily and spiritual requirements; making them to feel each hour of their sojourn upon earth, that the precious souls lent for a time to their keeping are part and parcel of thy Divine Being, and that unto thee the Eternal, they must sooner or later return. Our Father, we thank thee for the mighty past-its scenes of woe and soul trials; for the deep and fathomless future, whose scroll of mysteries thou art daily unfolding to such of thy children as do hunger and thirst after spiritual knowledge. Our Father we thank thee for thy greatest gift-immortality! and while we thank thee, may we even now catch the cohe thrill of thy Divine Being, from out the tomb. Our Father, need we ask thee to bless the widow and the orphan, whose wail of sorrow and despair now bursts upon the air? Everywhere, everywhere we turn, death is robed in darkhued garments, because thy children look upon death with fear and trembling. Oh, our Father, do thou in mercy give this death a new garment, that the contemplation of it may bring joy instead of terror to the children still in the flesh. Mighty Spirit of Love, be with us at this time. Give to each and all thy subjects that divine love and loyalty, which cometh from thy kingdom. Oh may each individual that professes to commune with the angels, learn to love humanity rather than self.
May they learn that thou art everywhere present that thy smile rests upon the prostitute and the beggar, as well as upon those who fill higher positions in social life. And unto thee, now and in the eternal future, we will ascribe eternal praises. Amen. May 5.

Miscellaneous Questions. Ques.-What is the condition spoken of as Celes-

ANS.-The life celestial is the life of wisdom, removed from mundane conditions, or progressed life. myself known to my friends. [Just mention some The heaven celestial may be with you within this of your most striking traits of character, or any room, and yet be unknown to you. Within the important events in your life.] The most striking? small compass of your own realm or being, you I can tell you two. I could smoke a pipe as long as may sometimes find the soul-world. When the spirit any one, and could drink a glass of whiskey with is freed from earth, it is struck with wonder at its as good a relish as any fellow living. I could fol-own grandeur, and its magnitude is a never-end-low a plough as well as anybody, but as to writing ing source of surprise to many who had measured letters or preaching sermons, I must say I had n't the soul-world by material limits. It may find much talent for those things: [Was your father a pleasure for years to come in wandering through minister?] No, sir, he was a cobbler; and as for its own boundless empire. It need not go out of the me, I got my living by selling all sorts of garden limits of its own soul-realm, to find heaven; while truck. In the winter—when I was sober—I spechere in the mortal sphere, you measure the soul by ulated in what I could get to speculate with. Tomaterial conditions; you strive to confine it within bacco is a pretty article to speculate upon, stranmaterial conditions; you strive to connue it within bacoo is a pretty article to speculate upon, stran-external limits or boundaries. But when you cast ger. I speculated upon it, and made some money off the garments of mortality, and step into the at it, too, but not what you at the North would call a spirit-world, you shall see there is the kingdom of large sum.

They tell us we can come back and talk to our life of wisdom and of soul. Oh, when the soul gazes friends. If that is so, I suppose you'd like to have

the medium of our paper.] Of source you know we it wonders how it could have so long been misled, had no chance of sending even a good-by to our so long dwelt in darkness. You need not wander friends at home. We all of us expected to come to any far off planet, to know of the glories and back. I know it's a common idea among you mysteries of that planet, to anow so the sound you wanted a sound any arrow of all created things. You have soon account, anyway. I take it if the services of an been told that they are microcosms of the universe, account, anyway. I take it if the services of an irishman to his adopted country are good for anything, the Irishman himself is good for something.

I'm not exactly ashamed of the folks I went with, but I am ashamed of some of their actions. But you would bow down and worship self. But a wise from you, while in your infancy, these untold mys. teries; but when you merge into manhood, or the second degree of intellectual life, then you shall worship God, and the True God, too, in Spirit and in

Q.—Is there not a law which progresses matter? A .- Most certainly.

Q.-And does it not change?

A .- We think not. According to our understanding it is ever the same, and is not subject to the May 5. conditions of time.

Jane Kilburn.

They say, return bearing with you those evidences necessary to identify you to us, and we will believe you live and have the power to return. Eight years ago I died, as the world terms it. I was born in North Conway, England. I died in Dover, England. I have dear friends living at both places, and friends in America also. Some members of the family have recently become interested in the return of the spirit, and as proof that spirits cari return, I have been called here, and requested to bear such evidences as will prove my identity to them beyond the shadow of a doubt. Furthermore, they ask me to describe my entrance to the spirit-world: to tell what my feelings were and whatever else I think would please and instruct them. There is sadness yet lingering round my spirit, when I comprehend any scenes passed through while on earth, but I care not to speak of them at this time.

On the eleventh of August eight years since. I left this world, or. I should say, my body, and how? Not by my own hand, as my kindred supposed, not by my own will. Oh no, I am no suicide! My friends supposed that I poisoned myself. It was not so. I was poisoned, and by whom, they ask? My sister—my only sister! Time is right for me to speak of this, for, hard as it may seem, I turn the key that opens the door for her to find peace of soul.

My friends will recollect that there was something of jealousy existing toward me on the part of my sister, but oh, they knew not there were evil forces urging her on to deeds of wickedness, and stifling all the good in her nature, and telling her she was but securing her own happiness, and another's, too, to-day to plead for his return, that he may watch and that it were far better that I passed away. Tis true I was unhappy, and oftentimes wished their evening prayer, and strangers may not guide death would visit me; but oh, I again declare I was no suicide-oh, no!

It will be remembered there was a letter found upon my person, in which it was supposed I made his kindness, and to urge him to live more truly in full confession of the crime committed, and begged words I spoke with him, were these. I give them as friends, to; hush up the matter, inasmuch as they could not restore me to life again. The letter was forged. My hand never penned it; my will never dictated it !

> Oh, I shrink from the task of unrolling the scroll whose pages are so dark—so dark! But mortality demands, in strong and stirring tones, that we give proof of our coming, and I must answer its call with truth, however painful it may be to myself.

When first I found myself a spirit, free from earth, I knew not what I was, or how I came here. charge of my children—I should be happy beyond I saw myself having two bodies, one seemingly expression. Presently I beheld my friends, as they came to see I know her ears would be deaf to my call. So I must me, having heard of my decease. But I grew sick wait until the great Physician heals her spirit, be- from contemplating them. I desired to be away. from contemplating them. I desired to be away, fore I can approach her. I have more to hope for yet I knew not I was dead even then, until approached by one whom I knew had phased to the spirit-world some years before. She said to me, "Jane, you are dead." At first I was seized with all possible speed, though I would have him do his fear, but after conversing with her a short time, I perceived that there was no longer cause for fear, I then said, "Lead me away, and show me some of the beauties of the kingdom of God."

Suddenly my whole being seemed to expand, and within my very self were mountains, valleys, hills, I cannot tell what he is now. My name was Mar. lakes, rivers, oceans, and all that go to make up the beauty of Nature. And I said, "How is it possible that my soul can so expand as to contain all these wonders of God's hand, and that I need not not go of all created things?"

For a time the manner of my death was concealed from me. When revealed, I then perceived the shrinking of myself away from my friends to be caused by the inharmonious magnetism surrounding

distinctly recognize the act, yet it felt it, and desired to free itself from such an unpleasant atmosphere. They tell me there are places in the old world where we can return and commune with our friends, and if I have succeeded in awakening a shadow of

me. Through that unholy magnetic force my sister

My name was Jane Kilburn, and I was twenty-one years of age at the time of my death. What was my disease? I had none, except it be that of being poisoned, which I have to-day unwillingly confessed to my friends. They have called for it, but ob, they expect not the revelation that awaits them.

....

Hiram Elliott.

Well, stranger, what's expected of me, besides what I'm mind to give? [Nothing.] I aint a woman, I never was, but I've got on women's clothes. [You have changed your position.] I see it, but I do n't understand it; but I took it we should have a body so near like our own body that we could n't hardly see any difference, if there was any. I'm from Missouri, or was, and if they've told

me right, this is Boston. [Yes.] Well, it 's a long way to come to send a few words to one's friends. [You didn't find it a very long journey here, did you?] No, no; but when you get here, you measure time and distance just as you used to here on earth. I haint been away two years. I haint learned much since I've been in the other world, either, but how am I going to get anything to my friends-that's what I want to know? [We shall print what you say in our paper-the Banner of Liour-and it may reach your friends in Missouri.] Does it go to Perrysville? [I think so.] By gorry, then it's all righti

You never knew anybody by the name of Hiram Elliott, did you? [No.] That's my name. [Who would you like to have me send your message to?] I'd like to have you send to Dave.

'But they tell me something about a pretty hard war going on. What's it done? has it made any trouble in Missouri? [Yes, it has swept through the State.] I thought things were mightily changed, as nigh as I could see; but the main thing is to make

letter ? [Yes.] I took cold; first I had chills, then sort of a fever. I was n't sick a great while.

I want to know if you can ask some of my friends to come here and talk with me? [They will probably request you to meet them at some place in Missouri. Oh, bless you, stranger! they never have any such kinds of works there. [I guess they do.] Well, you can tell David I'm here, and I'll tell him as much as I know of the other world, when I get a chance to speak with him. . I want to get all the information about things going on here that I can.
[Where is Perrysville situated?] It's up back of St. Louis: must be four or five hundred miles beyond it. [Is it near the St. Joseph Railroad?] No, it's all of two or three hundred miles from it, I should think. [Is it near Kansas?] Yes, yes. You'll get my letter there? [I'll try to. Who is Dave?—your brother?] Yes. [Did you have a wife?] Yes; but this coming back after you are dead to women won't do. [Why?] Because you'd scare them to death.
[I guess not.] I had a kind of an idea women would be frightened at ghosts. [Have you any children?] Yes, two children. Little David, named after my brother, and one called after my wife, Nancy.

I'd like to talk to my wife. I left a log-cabin and

s pretty good patch, which might be worked into a pretty good place; but, according to your ideas of wealth, I was n't worth much property; I did n't require so much. But, if this war 's been through there, it 's time that I was looking round after things. [Where have you been all the time?] I do n't know. [Well, I want you should do all you can to help others; will you?] I'll do anything that's good that I can get a chance to do. [You can influence your friends for good in many ways.] Well, supposing they're taking a glass of rum, and I want it; what then? [I hope you will practise self-denial; you know the evil effects of drinking.] Oh, well, do n't go to preaching a temperance lecture; there's plenty of them out in Missouri. It's a temperance lecture on earth; a temperance lecture in hell, and a temperance lecture when you get back again. [[do n't want you to feel hurt at what I've said.] do n't feel hurt about it; but it do n't exactly suit Well, let the rum business alone; you'll help me to get back, and I'll help myself, without a lec-

Would you like a description of myself? [You may give it if you like; perhaps it will help your friends in identifying you. I was five feet, four and a half inches in height, was pretty stout-a good deal stouter than yourself. I'd whip you; that is, I mean to say, stranger, that I was strong enough to do it. My eyes, I suppose they called them blue; hair brown; face, pretty full. Well, stranger, I wan't very pale; didn't look like you, at all. My father was an Englishman, and I partook of the English pretty largely. [Do you know how heavy you were?] I can't tell my weight. I might have been weighed some five or six years ago, but I don't remember much about it. [What was your age?] Forty years. Dave and I always contended about that; he had it I was two years older; but I was forty when I died; he do n't know.

Well, stranger, what can I do for you? [Do what-ever good you can to others.] Well, I shan't preach any temperance lectures. Can I go? [Yes, wish yourself away to your friends.]

Harriet Hooper.

I was eight years old. My mother wants to see me. I want to go home. I've only been away three months. I had the scarlet fever; and my brother wants to come, too; he came here a week before I did. He s most three years older. I got the first chance in here; he tried to, but I got it. [Did your brother die of scarlet fever?] Yes, we were both sick at the same time. I did n't live here. [Where, then?] In New York city, Fifty-second street. [Do you remember the number?] Ed says it was eightyfive; but it was n't. My mother wants me to come home: she wants us both to come. My father wont take her anywhere where she can see these kind of things. My brother Ed will come and talk. 171 help him come next time; he can't come to-day. Have you any brothers and sisters living on earth?] There's three at home: little Lou, Willie and Mamy, all younger. Me and Ed were the oldest. Lou was sick, too; but she did n't die, as we did. [What was your father's business?] He kept a liquor store; it was way down town. Ed says it was a bar: it wasn't. [Was it a wholesale store?] It was a retail store; it was n't a big store. He says he 's been down there, and I have n't. He has n't; for mother would n't let him. [Were you ever there, yourself?] No, but I've been past there, with mother. Was it to come? He save it was, fo oldest. They'd let me come, because I'd look better

My father's name was Edward Hooper. My name was Harriet Hooper, and my mother's name was Harriet. [Have you been home since you died ?] was home once, when there was a lady there, like was home once, when there was a lady there, like this. I could n't speak, but I was there. Can I come next time, if I want to? [Perhaps so, but you had better go home and talk with your mother first, if you can.] Father says it 'll make her crazy and sick, and I know what's the reason, too. Ed and me knows. He hears that the spirits tell things, and he 's afraid they 'll tell mother all about him. I can tell what I'm mind to. Tell her Ed and me are both here. We do n't live together all the time, and we ain't instructed together, because Ed likes some things I don't, and I like some things Ed

We would n't like to come back and live on earth again, but we want to talk with mother. [Why don't you try and talk to your father?] He won't let us. [Shall I say you'd like to?] Yes, Ed would like to. He likes Ed better than me. I want to talk to my mother. If I go now, can I come any time when I want to. [Whenever it's proper for you to come]. Ed says you won't let me come again, because I talk so: but that old gentleman here said for me to tell the truth, and in any way I pleased, but Ed wanted to come first, and because he could n't, he keeps saying all these things. I'm going, now. Do folks die when they go out of here? [No.] Are they slok abed? [No, all you have to do is to wish yourself away.]

The blending of precociousness and child-like simplicity evinced by the above spirit imparted a charm to her communication which all persons present felt gering near and toasing his sister-was natural and life-like in the extreme.]

THE DISADVANTAGES OF A LONG SERMON. - A preacher had divided his sermon into thirty sections. One of the auditory arose immediately, who being asked whither he was going, said : "To fetch my nightcap, for I foresee we shall pass the night here." fect, the preacher having lost the thread of his sublivisions, could nover reach the end of his sermon. The whole auditory, losing patience and seeing the night approached, filed off one after another. The preacher who was short sighted, did not perceive this desertion, and continued to gesticulate in the pulpit, when a little singing boy who remained alone, cried to him, "Sir, here are the keys of the church; when you have done be so good as to look the gate."

men, now-a-days; and I have already got to the point of considering that there is no more respectable character on this earth than an unmarried woman, who makes her way through life quietly, perseveringly, without support of husband or brother; and having attained the age of forty-five or upwards, retains in her possession a well regulated mind, a disposition to enjoy simple pleasures, and fortitude to support inevitable pains, sympathy with the suffar as her means extend."—Charlotte Bronte.

In the interchanges of leaden and iron compile ments between soldiers, it, is thought more blessed o give than to receive, singer one or with a prome

A HEBREW'S PRAYER.

. . . . : BY T. K. HERVEY.

A Hebrew knelt in the dying light, and we His eye was dim and cold; The hairs on his brow were silver white, And his blood was thin and old; He lifted his look to his latest sun. For he knew that his pilgrimage was done. And as he saw God's shadow there. His spirit poured itself in prayer :

.. I come unto death's second birth. Beneath a stranger air.
A pligrim on a dull, cold earth,
As all my fathers were; And men have stamped me with a curse-I feel it is not Thine; Thy mercy, like yon sun, was made On me, as them, to shine ; And therefore dare I lift mine eye Through that, to Thee, before I die!

In this great temple built by Thee. Whose alters are divine-Beneath you lamp, that ceaselessly Lights up Thine own true shrine— Oh! take my latest sacrifice! Look down, and make this sod Holy as that where, long ago. The Hebrew met his God!

I have not caused the widow's tears. Nor dimmed the orphan's eye; I have not stained the virgin's years, Nor mocked the mourner's cry; The songs of Zion in mine ear Have ever been most sweet, And always, when I felt Thee near, My shoes' were off my feet!

I have known Thee in the whirlwind. I have known Thee on the hill; I have loved Thee in the voice of birds, Or the music of the rill; I dreamt Thee in the shadow, I saw Thee in the light, I heard Thee in the thunder-peal, And worshiped in the night And worshiped in the night!
All beauty, while it spoke of Thee,
Still made my soul reforce,
And my spirit bowed within itself,
To hear Thy 'still, small voice'!
I have not felt myself a thing
Far from Thy presence driven, By flaming sword or waving wing Shut out from Thee and heaven!

Must I the whirlwind reap, because My fathers sowed the storm, Or shrink—because another sinned-Beneath Thy red right arm?
O! much of this we dimly scan, And much is all unknown. But'I will not take my curse from man, I turn to Thee alone ! O! bid my fainting spirit live, And what is dark reveal, And what is evil, O! forgive, And what is broken heal, And cleanse my nature, from above, In the deep Jordan of Thy love!

I know not if the Christians' heaven Shall be the same as mine, I only ask to be forgiven And taken home to thine! I weary on a far, dim strand. Whose mansions are as tombs. And long to find the fatherland Where there are many homes I Oh grant, of all you starry thrones, Some dim and distant star, Where Judah's lost and scattered sons May love Thee, from afar! When all earth's myriad harps shall meet In choral praise and prayer,
Shall Zion's harp—of old so sweet—
Alone be wanting there?
Yet, place me in Thy lowest seat, Though I, as now, be there,
The Christian's scorn, the Christian's jest;
But let me see and hear
From some dim mansion in the sky Thy bright ones and their melody 1" The sun goes down with sudden gleam, And—beautiful as a lovely drean And silently as air— The vision of a dark eyed girl, With long and raven hair, Glides in—as guardian spirits glide—And lo! is kneeling by his side, As if her sudden presence there Were sent in answer to his prayer (Oh, say they not that angels tread Around the good man's dying bed?) His child—his sweet and sinless child! And as he gazed on her He knew his God was reconciled, And this the As sure as God had hung on high The promise bow before his eye! Earth's purest hope thus o'er him flung,
To point his heavenward faith.
And life's most holy feeling strung
To sing him into death!
And on his daughter's stainless breast
The dying Hebrew sought his rest!

Farming in the West.

I have read Dr. Child's Plea for Farming and Farming Corporations with much satisfaction. I am much in favor of his ideas as to the advantages of associations, as people may agree upon. Neighborhoods, associating together for mutual benefit, assisting each other in a private and public capacity, are of the first importance in new settlements. Persons of similar education and like associations will naturally seek each other's company, and they will harmonize together. I approve of the plan of Dr. Child, for it will call together families of kindred tastes and desires. The locality selected strikes me very favorably, from what I know of the south part of Iowa; its southern tier of counties, as Davis, Appanoon, Wayne, Decatur, Ringgold, Taylor, and some others that I have visited the two last seasons, with the view of selecting a locality for myself. I must say as to the quality of the land, cheapness, and healthfulness of the country, away from the streams, and for limestone, water, timber, and many other considerations, pleased me much. The wind in every season of the year, owing to the level state of the country, and enjoyed. The by-play of the little spirit with is one objection. The land is mostly prairie, unduher brother Ed-who, boy-like, seemed bent upon lin- lating and rolling enough so to prevent the water from accumulating too much for farming purposes.

Through all these counties in Iowa, are great tracts of unimproved land, of the best quality, to be had cheap—say from three to twelve dollars per acre, according to locality and quality. Timber, in some places is scarce, but generally can be obtained for all necessary purposes, at reasonable rates.

The streams through these counties run southerly, and increase in size as they pass on toward the Missouri river. All along their banks the timber grows, and in places to a very large size, so that I should think by the time these rivers reached the railroad running from Hannibal to St. Joseph, which would be about one degree further South, they would be in a latitude suitable for raising grapes and other fruit, Unmarked Women .- "I speculate much on the far better than in the latitude of Iowa, where the existence of unmarried and never to be married wo wind is an objection. Indeed, while I was in fows the two last seasons, the people from Missouri brought up many loads of apples to sell, where they found a ready sale, at high prices, as far north as Indianola, in Warren county, lowa. This rect led me to believe all the northern part of Missouri was good for fruit. It seems to me that for pasturage this country cannot be excelled. A person has no need to buy land ferings of others, and willingness to relieve want as for cutting hay or for pasturing of cattle, sheep or horses. Millions on millions of acres in every di-

rection lay common specifies and rates of and parties of and parties of good disliky is a Coal is found in many plause of good disliky is a continuous plause of good disliky is a continuous parties of the continuous parties of some places there is a sourcity of clay for making

brick, but, as a general thing, nature's bounties are lavished with unsparing hand to give everything forty feet-an anomaly which I saw in three or four

Corn is the main staple through this section of Iowa, a large amount of which is fed to hogs. The price of corn, when I was in Iowa, was from ten to fifteen cents per bushel, yet every one would say that it would be worth twenty-five cents a bushel to feed out to hogs or cattle. When I compare the expense of raising corn in New England with this part of Iowa, the Yankees would not believe me. Corn can be raised standing in the field in Iowa for ten cents a bushel, easier than in New England for forty cents a bushel, easier than in New England for forty cents
a bushel. One acre of corn in Iowa will produce
threble at helf the expense of labor and attendance
threble at helf the expense of labor and attendance threble, at half the expense of labor and attendance, that it will in New England. The bottom lands are immensely rich, and the upland prairies have been east.

transportation that will in due time excel any other plane on earth—the Hammonton Settlement in New Jersey with its sand and rock soil not excepted. In this country, one solitary acre of land will produce more

Miss Emma Houston will speak in Bangor, Me., through
the months of May, June and July; in Bucksport, August 3
and 10; in Button, N. H., Aug. 24, 31, and Bept. 7 and 14; in
Hammonton, in the same time, allowing no compost

New Bedford, Mass., Sept. 21 and 28. Address, East Stoughor manure to be used on either—that is, let each plece have equal attention. This may seem exaggeration to some people, but it is true. The difference, in the writer's opinion, is, the ten acres in Hammonton must be kept up by manure or some other dressing, while the land in Iowa is manured to its maximum by nature, and years of use will not injure its crops. The New England weeds among corn, have not got into the West. Prairie grass is easy killed, and the corn is easily tended without a hoe.

People who have a desire to get ideas of the West, ought to get Dr. Child's Pamphlet on Farming. I am so much in favor of his plan now being started in Kidder, Mo., that I intend to make a visit to that region as convenient. It is just what thousands are anxious to enter into. It is about the centre of the United States, and if slavery becomes extinct, in our nation, that locality will make the garden of the West, and the paradise of the world.

The great Western Railroad from New York to the Pacific, will necessarily pass through this region, and when in operation, articles may be sent in every direction to market. For instance, the article of eggs may be sent to every part of the United States for a market from Iowa and Missouri. If that be the case, what country can compete with it? Corn can be raised at the expense of six to ten cents per bushel and other articles in proportion. Where is the drawback? For raising of sheep, the prairie grass. cannot be excelled. Horses ditto and, in fact, every kind of stock.

I know of only one trouble in moving to such a country where all kinds of grain and fruit grow in abundance, and all kinds of stock can be raised so cheap—that is, people become lazy, for the reason that necessity does not stare them in the face. New comers will be apt to take on the habits of the old settlers. Therefore, let those who require necessity to compel them to labor, stay back. S. W. Elis. Mansfield, Ohio.

A Child's Book.

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A GENERAL PROSPECTUS OF THE BOSTON INVESTIGATOR. VOLUME XXXII.

THE cause of Universal Mental Liberty, which seeks to establish the claims and teachings of Nature and Reason, and to overthrow those of superstition, bigotry, and priest-craft, still needs the support of a free and independent press. Therefore we propose to continue the Bosrow investigators, and shall commence its Twenty-Second Volume on the 7th

of May.

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

Anti-religious, then, and anti-clerical, in connection with universal mental freedom, are the distinguishing characteristics of the investigators. But as our aim is the promotion of human happiness by means of most collisation reacher.

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

ty. In a word, we shall do the best we know how to render our paper deserving of the patronage we solicit, and worthy of the cause we advocate.

To the friends who have hitherto stood by us, and who have kindly tendered their further assistance, we return our most grateful acknowledgments; and we call upon every one of congenial thought and feeling to countenance and support us in our uncompromising heatility to religious imposture, which we consider the master-vice of the age.

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Boston, Mass., March 1, 1862.

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LECTURERS AND MEDIUMS.

Parties noticed under this head are at liberty to receive subscriptions to the BARNER, and are requested to call attenthat is needed for use. Many springs on the river tion to it during their lecturing tours. We hope they will banks are of hard water. Wells on the tops of rolling use every exertion possible in our behalf. Lecturers are prairie are only fifteen to twenty feet deep, while in informed that we make no charge for their notices. Those the bottoms it is sometimes difficult to get water at named below are requested to give notice of any change of their arrangements, in order that our list may be kept as correct as possible.

WARREN CHASE speaks in Battle Crock, Mich., four Sundays in May; is Sturgis, Mich., May 30 and 31 and June 1; Chagrin Falls, Ohio, June 15; Geneva, O., June 29; spends most of July in the vicinity of of Syracuse or Oswego, N. Y.; August and Sept. in Vermont; in Lowell, four Sundays in October; in Quincy, first four Sundays in Nov.; in Taunton, four Sundays in Dec. Friends in Ohio and New York wishing lectures must apply soon. He will receive subscriptions for the Banner of Light.

DR. JAMES Cooper will speak in Anderson, Indians, and neighborhood, from the 12th to 18th inclusive: in Mechanicsburg, Henry Co., 19th, 20th and 21st: in Cadiz. 22d and 23d: in Greensboro, Saturday and Sunday, 24th and 25th. The Doctor will take subscriptions for the Banner of Light, and have our Books and Publications for sale.

Bedford, four Sundays in July; August is all engaged; in Quincy, four Sundays in Sept.; in Chicopec, during October. Address accordingly. He will answer calls to lecture in the

oultivated to corn for twenty years with unabated productions. This soil will produce everything applicable to the latitude.

At Centreville, Appanoore County, Iuwa, the distance to Otumwa is about thirty miles, the nearest place for shipping and procedure of the shipping and shipping and procedure of the shipping and shipping and procedure of the shipping and procedure of the shipping and shipping

is as good land, and in as healthy latitude as the earth produces, with daily increasing facilities of Foxboro, July 13: in Portland, Me., August 24 and 31; in Lowell, Sepa 21 and 28. Address, care of Banner of Light. CHARLES A. HAYDEN will speak in Portland, Maine, May

25; in Rockland and Thomaston, during June and July, and in the vicinity during August. Address as above, or Livermore Falls, Me.

ton. Mass. N. FRANK WHITE can be addressed until May 25th at Seymour, Conn. Will speak the five Sundays of June in Put-nam, Conn.; Lowell, Mass., July 6 and 13; Quincy, the last of July and through August; New Bedford, Sept. 7 and 14. SAMUEL D. PACE, trance speaking and healing medium, answers calls to lecture 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. LEO MILLER will speak in Pultneyville, N. Y., every other Sunday during the present Summer. Persons in Central and Western New York, desiring his services, will address him

MISS L. E. A. DEFORCE will remain in the West till Sept. when she returns to New England: The friends in Iowa and Northern Illinois, will please address her immediately at St. Louis, Mo., care of box 2307.

MR. and MRS. H. M. MILLER may be addressed at Afton N. Y., care of W. H. Johnston, Esq., for the present, or Conneaut, Ohio, care of Asa Hickox, permanently. They will also attend funerals.

MRS. A. P. THOMPSON will lecture again at North Haverhill, N. H., Sunday, June 1. Address, for the present, Bridge-MISS EMMA HARDINGE will lecture in Boston, during

May; in Quincy and Taunton, during June. Ad of Bela Marsh, 14 Bromfield street, Boston, Mass. ISAAC P. GREENLEAF will speak in Bradley, Me., May 25; Belfast, June 1. Will answer calls to lecture in the vicinity during the summer.

W. K. BIPLEY will lecture in North Turner Bridge, Me., May 25; Old Town, June 1; Lincoln, June 8 and 15; Bangor, June 22. Address, as above or Bangor, Me.

Mss. S. E. WARMER will lecture until further notice, in Berlin, Princeton and Omro, Wisconsin. Post office address, box 14, Berlin, Green Lake Co., Wisconsin. Mrs. H. F. M. Brown will lecture in Milwaukle. Wis., the

first four Sundays in June. Those wishing her services in that vicinity should address her soon at Waukegan, Ill. Mrs. AUGUSTA A. CURRIER will speak in Philadelphia, four Sundays of May; in Ohicopee, Mass., the two first Sundays in June, Address box 815, Lowell, Mass.

Mrs. C. M. Brows will spend the Summer and Autumn in Iowa and Minnesota. Address, till further notice, Indepen-dence, Iowa, care of "Rising Tide." MRS. M. B. KENNEY will speak in Worcester, May 18 and 5; Portsmouth, N. H. in June. Address, Lawrence, Mass.

MRS. M. S. TOWNSEND will speak in Providence R. I., during June. MRS: FARMIE BURBANK FELTON Will lecture in Low-ell, May 18 Address 25 Kneeland street Boston

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April 19.

SAMUEL GROVER, Trance, Speaking and Healing Me-dium, at Rooms No. 17 Bennett street, corner of Jefferson Place, (near Washington street) Boston. Hours from 9 to 12, and from 1 to 6 r. m., Sundays excepted. Terms for Examinations, \$1. B. Grover will also visit the Blok at their homes, if request-

ed, and attend funerals. Residence. No. 8 Emerson street.

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Mr. Nelson will also make engagements to lecture on Sundays in any town in the vicinity of Boston.

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Feb. 8.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-voyant Physician, 48 Wall street, Boston. Patients at a distance can be examined by euclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. tf Nov. 23.

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SPIRITS AND ANGELS. Lonely musing in the twilight, When the lengthening shadows fall, Spirits bright and holy angels Come obedient to my call. Lost and loved ones gone before me-Phantoms fair from memory won. Beem to fit before my fancy. Midway to the setting sun.

I can see them, robed in beauty. Some rejoicing, some fortorn, Friendly all, and sent to guide me Out of darkness into morn. On the chimes I hear their voices Whispering solace from the skies; Holy angels hover near me-Fit my soul for Paradise !- [Charles Mackay.

If it is a good thing to honor dead saints and the heroism of our fathers, it is a better thing to honor the saints of to-day, the live heroism of men who do the battle when the battle is all around us .- [Parker.

A WISH, FOR A YOUNG GIRL. Twelve years before thee through life I must run. Dearest 1 O, would I might council the hours, Saying. " Keep back your best sunshine for one That is coming behind me, and spare her the showers. Fain would I stop to remove from thy way Stones that have bruised me, and thorns that have

grieved: Set my errors for waymarks, to say-" Here I was wounded, ensuared, or deceived !"

Vain is my wishing! in lines of our own We must traverse the pathway marked out from above; Life is a sorrowful teacher, alone

We must learn its deep lessons-unaided by Love, Yet where I journey waste places among, I will scatter a seed by the wayside, and say Soft to myself as I hasten along-

" It may be a flower when she comes this way."

MELANCHOLY.

All things are touched with meiancholy, Born of the secret soul's mistrust. To feel her fair, etherial wings Weighed down with vile degraded dust; E'en the bright extremes of joy Bring on conclusions of disgust, Like the sweet blossoms of the May. Whose fragrance ends in dust. Oh I give her then her tribute just. Her sighs and tears and musings holy. There is no music in the life That sounds with idiot laughter solely: There's not a string attuned to mirth But has its chord in melancholy .- [T. Hood.

I would rather it should be said that no such person as Plato ever existed, than that he was a wicked man. Better dony the existence of God, than make him a revengeful, cruel Being .- [Plato.

If the spirit, and example, and precepts of Jesus Christ have not taught us to love our fellow-creatures, we have no title whatever to the name and hope of Christians .- [Channing.

RESERVE---ITS USES.1

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There are people who are all frankness and openness - who have no secrets, no sacrednesses. What ever they think or feel, and especially whatever they know, they are unable to retain, but are anxious at once to impart to all around them.

Much as we may admire such generous natures, and selfishly love to feed upon them, we all know that too great frankness is an element of weakness. Those who give themselves out too freely, are not only liable to "give that which is holy unto dogs," and to "cast pearls before swine," which will turn again and rend them; but they dissipate their own condense and crystalize into the best and most potential forms. By too hastily expressing every new thought, they are continually plucking the fruit before it has ripened; or taking off the blossoms before the fruit has appeared; or, indeed, diffusing the vital fluid before it has had time to produce either fruit or blossom. Hence, such persons fail to attain that strength and solidity of character necessary to make them centers of influence in a community; and they accomplish but little in life, simply for the lack of reserve.

True, there is an opposite extreme of secretiveness. which is equally undesirable; but between these two there is a golden mean which every wise man and woman will seek to cultivate.

A proper reserve leads persons to carefully consider and mature opinions before broaching them; to avoid a constant dribbling from the tongue; to condense and concentrate the spiritual forces within them to the highest degree of potency, so that when they do speak, it is with power; and it also leads them to choose the best times and the proper persons to whom to impart what they have to give. They will impart their most sacred and precious things only to such as have carned the right to possess them-such as will not use these pearls either to their own or other's injury. Incontinence is a most pernicious vice.

The same principle applies to societies as to individuals. No doubt out of a perception of this necessity of judicious reserve have grown many of the various secret institutions which have existed in all ages-such of them at least as have contemplated at their outset, useful and beneficient ends. And it is clear that, whatever perversions may have crept into such institutions in the lapse of time, the world is vastly indebted to them for the preservation of its historic records, the perpetuation of religious ideas, the discovery of scientific truths, and the davelopment of spiritual facts, of momentous value to the thinker and worker of taiday.

The Magi of the East, the Egyptian and Jewish Priesthood, the ancient Masons, the Alchemists, the Druids, the primitive Christians, the Resicrucians. the Jesuits and other secret organizations, have all performed most important uses in preparing the way for modern civilization. They have in fact. been the secretise organs of the general body of humanity-gathering and holding the experience, the learning, the religion, the spiritual forces of the races, and using these to sway the destinies of nations, and to shape the course of events.

It may surprise some to see the primitive Christians set down as among the secret bodies of their tians set down as among the secret codies of their may still find a new and better one, in due time, for At Dodworth's Hall, 806 Broadway, Mrs. Cora L. V. Hatch time. Yet all readers of cocleciastical history know a central or pivotal, when it is required, and we will coture every flunday, morning and evening.

the Christian Church was a most sacredly secret in- prophecies have not proved to be blessings, and are stitution. Says Coleman, in his "Christian Anti- oftener false than true. quities," page 35 :

with became customary to celebrate the sacrament deed to administer baptism, and to perform most of ganization to enable it to hold property than in oththe appropriate rites of religion with cautious se-Not only were unbelievers of every description excluded from the view of these rites, but catechumens also, and all who were not fully initiated into the Church, and entitled to a participation in its ordinances. From all else, the time, and place, have two or more lectures each year, there is mateand manner of administering the sacred rites were concealed, and the import of each rite was a profound mystery which none was at liberty to divulge or ex-

The catacombe of Rome were no doubt the lodgerooms in which the Christians held their secret asthrough secresy, or reserve, that they at length supplanted heathenism and established a higher religion in the Roman Empire.

opened to everybody who chooses to inquire, power of execution is lost, and interested parties know just how to lay counter-plans to defeat and circumvent the loose-tongued merchant.

An army must of necessity be a secret institution; and the soldier, from the Commander in Chief to the humblest private, who has not learned the virtues of reserve, as well as obedience, has not learned his first duty. The history of the last year's war in this country furnishes instructive lessons on this point, and also illustrates the difficulty of teaching both these virtues to a nation of democrats.

Secret societies no doubt help to cultivate this virtue of mental continence, if they do no other good; and when they have any worthy purpose in viewany secrets worth keeping-they may do much to round out, solidify and strengthen the individual characters of their members. Association is a powerful aid in all such matters.

Of course, the objects of a secret society-the motives for which reserve is maintained—determine the worthiness or unworthiness of the institution. If formed for the purpose of withholding knowledge and if any of our readers are desirous of obtaining from the people-of subserving the selfish interests of the members, to the damage of others-of grasping power to be used for the exclusive benefit of a few-such societies are dangerous and damnable. But if constituted and used solely for noble ends-for the gathering and wise distribution of light and universal beneficence—for the overthrow of tyranny and the displacement of bad institutions by the introduction of better—such societies may be dead man may become a shareholder forever, by payworthy of all commendation, and be a mighty instrumentality for good.

Thoughtless and suspicious people sometimes consider privacy as prima facie evidence of guilt. "Wherever there is secresy, there is something wrong," they say. "Why conceal, unless you are throughout the year a mass is to be celebrated for ashamed?" This is no more true of societies than of individuals. There is no manly man or womanly we presume we are to understand that the Romish Church has not an equal care for the souls of all who woman but has some secrets and sacrednesses. To be without them is to be a brute or a wanton. And tention than others (of course heretics never get into any company of men or women who have a noble purpose in view-whether it be to build a railroad. establish a steamship line, or reform the wrongs of society-have the right-nay, it is their duty, to use just so much of privacy in their plans and methods as may be necessary to accomplish the end, with inof the company. Fourthly, all the other masses as well
as the alms (for one-third of the money, it should be jury to no one.

The "Army of Reform," both as individuals and as a body, will do well to cultivate the uses of Re-

Organization.

The time has evidently arrived for the organization of societies of Spiritualists, to secure many adday!" When we read a document like this we can vantages which cannot be secured without. But the hardly believe that we are living in the nineteenth time has not yet come for the single, or central or century; but we suspect that the whole affair admits ganization of the cause in which we are engaged. of some explanation, from the circumstance that the No central power, however delegated, or restricted, could control or direct the movement, nor could one the Jesuits in Paris, and the ingenuity of the Jesuits be now formed that would not meet an outside opposi- in practices for raising money, even from the poorest tion stronger than itself. With the present variety of the people, is notorious. But in this transaction vital forces more rapidly than these have time to of shades, angularities, eccentricities, frailties, absurdities, and Christianities contained in modern Spiritualism, it would not be possible to organize it with all its philosophy, virtue and religion, and it spiritual lottery, each prize being so many souls has more of these than Catholicism, or Protestantism. and one of them was organized in the dark ages and maintained by power, and the other could not be organized singly, more than Spiritualism.

Notwithstanding all this, the time has come when we must have more system and order, and by combined efforts support meetings and speakers, build. purchase and hold many more halls and houses for in the clouds above are angels approving, and in a meetings, furnish more and better support to papers, establish and maintain libraries, Sunday Schools and week day Schools. We must soon purchase the old, or build new colleges and academies, and direct the education, leaving out the superstition now so profusely mixed in it, and let in females on equal terms with males in all schools. We must open all the professions, the banks, stores, offices, &c., to females, as we have our pulpits.

Many other progressive steps the people are nearly prepared to adopt, but which cannot be accomplished without some kind of organic or concert. ed action. If we attempt one organization, we shall he weak as Methodists. But if we have many, we shall be strong as Protestants. If we organize on articles of belief, we shall fall and fall-as all socicties must, that attempt to control by authority, the involuntary action of the human mind, and to put a stop to change and progress in opinions, while science is continually making discoveries to change them. If we organize on character, we have no standard and no power, or manner to select a competent tribunal, and should soon find as most political and religious organizations have, that

.. Often have the better men Through guile of worse supplanted been,"

for both politics and religion have long since proved that often the best churches are excluded and the worse supported.

If we organize on reputation, it is the most frail and flimsy of all, and as it is not created by, but for, the person, it is either a smoke or an illumination. as the public prejudice or favor makes it. If we attempt to organize on principles, not half of those who are ready for the cooperation know what principles are, as in the churches where many were trained they were not required to know that or much else, but only to say they believed, &c. and with us the acceptance and rejection of principles is so varied that we can never make them a basis for in May; Mrs. M. S. Townsend in June. a popular organization. If we reject all the old bases of organizations, even the property basis, we see that property basis between the property basis by the property basis by the property basis by may still find a new and better one, in due time, for ciation

that for centuries before the reign of Constantine need not look it up before, nor prophecy of it, for

Why not have a thousand organizations, and let each fix its own basis, and one suitable for its purwith an air of the most profound mystery, and in. poses? In some States more is required of an orers. In every town, or ward, or city, where there are ten or more free minds who are able, by cooperation, to purchase or build a house for lectures, or to start a library, or to get up a club for papers, or to rial sufficient for an organization and cooperation; and if they will let each other alone, in those departments of life that are personal, and over which there is no right of criticism or censorship, such efforts could be not only successful but highly beneficial, and semblies; and it was by the aid of the power gained thousands might be warmed and improved, that are now standing out in the cold, useless to themselves and the world, and who could often be very useful in society; and as a good government would guard No business man, or house, can succeed, that does and protect all its inhabitants, good, bad, or indiffernot practice reserve. If all plans and methods are ent, so a proper organization should take in all who will aid its objects and contribute to its support, and never fear error while " truth is left free to combat it." Let all who will pay the door fee come in and share its benefits, and not do as our churches dofasten them out till converted, and then fasten them in-but take them in and convert and leave them free to go out or in. More anon.

> WARREN CHASE Battle Creek, Mich., May 7, 1862.

A Company for the Salvation of Souls.

As we were passing the other day through one of the great plous and charitable establishments in Paris, several papers were pressed into our hands by zealous tract distributors, and among them a prospectus, in four pages, of a Company (association) which has been formed "for the deliverance of souls from purgatory.2' The origin of this Company is told in a few words. A poor servant, who had saved s little money from her wages resolved to give it, with her services for the rest of her life, to the Catholic Church, for the relief and deliverance of souls in purgatory. Her example excited emulation-so, at least, we are told in the prospectus-and suggested the idea of this Company, which was formed in 1847, shares, we can recommend them to the central bu-reau, 95 Rue de Sévres, Paris. We are assured in the prospectus that the shareholders incur no liability beyond their subscriptions—and we do not very clearly see what liability they are likely to incur, unless it be to the poor, unfortunate souls. The subscription itself is moderate enough, being only three francs—half a crown—per annum. Any individual who wishes may become a life shareholder, by paying a composition of one hundred francs (£4); and a ing fifty francs (£2). Shareholders belonging to this latter class are called foundationists.

The funds of the company are to be employed for the following purposes. In the first place, on the first day of every month, a mass is to be said for all the souls in purgatory. Secondly, on every Monday "the most neglected souls" in purgatory; by which die within its bosom, but that some receive more atpurgatory at all, but go directly into perdition, without any intermediate.) Thirdly, three masses are to be said for each shareholder immediately after his decease, if he die being a shareholder; if he should not have kept up his subscription, of course he loses these three posthumous masses, with all other benefits stated, is to be expended in alms) are to be applied equally and forever-First, to the most neglected souls in purgatory; second, to the defunct relatives of the shareholders; third, to the shareholders who have died while they were shareholders.

Let nobody suppose that this is a bad investment for the money, for the company guarantees to the shareholders a minimum dividend of "nine masses a central bureau of the company for the deliverance of souls from purgatory is one of the establishments of the Church of Christ is not only made a common market, but it is literally turned into a stock exchange. Yet the brethren of the Society of Jesus might have gone a step further. Why not start a saved out of purgatory, the names to be filled up at the will of the subscribers who gain the prizes? It would no doubt be a profitable speculation. The prospectus of this limited liability company is tricked out with all the attractions which are employed by traders to captivate the attention of the public. A nicely executed engraving in front represents a multitude on their knees before the altar, while the priest (in this case, a director) is performing mass; vault under the church are a vast number of souls in the fire of purgatory, who are gradually rising out of the flames in consequence of the "nine masses a day." and one of whom one of the said angels is dragging out in consequence of the prayers "as above."

NOTICES OF MEETINGS. LYDNUM HALL TREMONY STREET, (opposite head of School street.)—The regular course of lectures will continue through the season, and services will commence at 2:45 and 7:15 o'clock, p. M. Admission Free. Lecturers engaged:—Miss Emma Hardingo May 25; Rev. J. S. Loveland, June 1 and 8; Mrs. Fannie Davis Smith, June 22 and 29. CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.-

The Spiritual Conference meets every Wednesday ing. at 7 1-2 o'clock. ning, at 1 - 3 0 closs. Spiritual meetings are hold every Sunday; tranco speak-ing at 10 1-2. A m.; Conference meeting at 2 1-2 r. m. CHARLESTOWN.—Bunday meetings are held at Central Hall at Sand 7 o'clock, afternoon and evening. Breakers engag-ed:—Mrs. B A. Byrnes, May 25; N. S. Greenlest, June 1 and 8; Miss Lizzie Doten, June 15 22 and 29; Mrs. M. S. Town-

nd, during August. MARBLEHEAD.—Mootings are held in Bassett's new peakers engaged :- F. L. Wadsworth, last three S

FOXBORO'.—Meetings in the Town Hall. Speakers engath Miss Emma Hardinge, July 8; Miss Lizzio Doton, July 18, TAUNTON.—Meetings are held in the Town Hall, every Sabbath afternoon and evening. The following speakers are engaged:—Frank L. Wadaworth, June 1 and 8; Rev. Adin Ballou, June 15; Miss Emma Hardinge, June 29 and 29; Mrs Fannie Davis Smith, July 6 and 13; N. Frank White, Sept. 21 and 28; Hon. Warren Chase, in December.

Lowell.-The Spiritualists of this city hold regular meet ings on Bundays, forencon and afternoon, in Wells's Hall, Bpeakers engaged:—Mrs. Fannie Davis Smith, during June. CHICOPEE, MASS.—Music Hall has been hired by the Spiritualists. Meetings will be held Sundays, afternoon and ovening. Speakers engaged:—Mrs. A. A. Currier, June 1 and 8; Mrs. Anne M. Middlebrook. June 15 22, and 29, and July 6; Miss Emma Hardinge, July 13, 20 and 27; Miss Laura Deforce, during August; F. L. Wadsworth, during October. Naw Benyond.—Music Hall has been hired by the Spirit asists. Conforence Meetings hold Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged: Miss Lizzle Doton, June 1 and 8; F. L. Wadsworth, during July: Miss Emma Houston, Sept. 21 and 28.

PORTLAND, Mr. - The Spiritualists of this city hold regular meetings every Sunday in Sons of Tomperance Hall, on Congress, between Cak and Green streets. Conference in the forencon. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged:—Mrs. Famile Davis Smith for May; Mrs. M. M. Macumber Wood for June.

Obituary Notices

Passed to the Summer shore, Rugus C., eldest son of Peter and Sahan Holbrook, aged 25 years and 1

His life that needs no praise to perpetuate its memory, came to its earthly close on the 13th of April. But little less than a year ago, he left us to risk his life in defence of his country, and it is thought that he was a victim to disease taken at that time. He was a young man of superior musical talents, and in the society of our village, he will be missed, as well as at home. To his parents, to his brothers, who are now absent in their country's service, and to his sisters and remaining brothers, he will be the ever remembered star, whose gentle beams will live in memory, to guide them in sunshine, or when in life's storms, they grow beart weary, to bless them with his presence. He was ever mild, gentle, and nobly good. During his sickness there was no complaining, but his characteristic patience and gentleness were with

ilm in his darkest hours; but at last there came-

"A shadow on those features fair and thin, And softly from that hushed and darkened room, Two angels issued, where but one went in."

The writer was called to attend the funeral, and though the traveling was almost impossible, yet the house was filled with sympathizing friends; and I judge

house was filled with sympathizing friends; and I judge that many heard for the first time, our beautiful theory of Life and its consequent changes.

Rufus has left many friends who will long sorrow for his departure; yet may of them will not call him dead, for they know that he was called, as the Spring calls the flower, forth from the gloom of its earthly winter. existence. And still do we feel that he will return to us, for while our yearning hearts would follow him, a oice within our souls, says, "he is with you still."

His form may sleep beneath the flowers, And yet we feel he still is ours. Love's fond chord is not riven.

And when this dream of life is fied, Beyond the storm-clouds driven-

and others wen have occasion to remit us tunes, are requested to send bills on the above named Banks in case Eastern money cannot be conveniently procured. Canadian bank notes are current here. Postage stamps—ones and threes only—of the new issue, will be received for subscriptions; subscribers will please send none of the other denominations, for they are of no use to us. Subscriptions discontinued at the available time and for

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BY P. B. RANDOLPH.

SYNOPSISTE VALUE AL WOL

A dying woman makes a promise that, "If possible, she will come back after death, and reveal the mysteries, of the land beyond the grave. She keeps her promise. The second part of the work relates the experiences of a man, who for a time, was completely disenthrailed of his body. An Interesting phenomenon. Two souls in one body. "How dead people live, and where The Blending! How a living person thinks the state of the work." Invisible beings, with human characters are the works." live, and where I The Blending! How a living person thinks a dead one's thoughts." Invisible beings, with human characteristics, who never lived on earth! The mysterious prophecy of a disembedied soul. What the dead lady discovered in regard to sound, soul, and spirit, after death. A cyricus thing regarding light and darkness. Bhe disceras 'wo phantoms from behind a mystic veil. Difficulty of 'going between the three worlds! Souls existent from all past time, Pro-existence. "The souls were clothed in garments." Do they feel the weight of years?" Three grand discoveries. The dead lady experiences difficulty in getting out of the door; a terriple alternative; "I must wait till the house decays!" Another grand discovery—a universe within a room. The Vastitude! An important discovery—hills, lakes, valleys and rivers in the soul. Death, life! Something nobler than intellect. Difference between the spirit-land and the souland rivers in the soul. Death, life I Something nobler than intellect. Difference between the spirit-land and the soul-world. Her strange sense joys. Something worth knowing by all who expect to die. The dead lady's organs, "her hands are blue and wrinkled, her cheeks are rale and haggard." She falls into a singular state. Her passage from the spirit-land to the soul-world! Finds herself in a new realm—a miracle. The law of images! How the future is read. What material a disembodied soul's clothing is made of i Where the dead lady was—a new universe. What animals really are. Concerning the origin of the human soul. Its pre existence. Why beasts are, and are not, at the same time, immortal.

The Story of A Soul, before in occupied the Human

And when this dream of life is fied,
Beyond the storm-clouds driven—
We'll met him where no flower is dead,
And endless life is given.

Jacksonville, Vi., April 24, 1862. Nellie J. Temple.

Passed from his earthly residence in Oneida, Knox Co., Ill., to a home in heaven, Washington T. Ladd, on the 31st day of March, 1862, in the 39th year of his age.

A firm believer in the beautiful philosophy of immortality as taught him by the angels, the messenger of change found him ready to test its realities. Although coming silently and swiftly in the terrible form of diptheria, we have every reason to believe that our brother had no fear, for the loved companion of his youth, with a little white robed angel who now calls him father, had passed down through the valley before him, and disclosed themselves, radiant with the sunlight of their spirit-love, to his believing soul.

The Story of A Soul expose in occupied the Human Form. The Beath of Fire. The Burial in the Chain from mess to man! Why gorillas and spec resemble men; why the latter are immortal and the former not! The Transmigration of Souls. The Souls of the word love. Do phantoms grow? A singular law governing the dead! The barlot in the Phantorama! What betails many a dead father! a thing well worth at our brother had no fear, for the loved companion of his youth, with a little white robed angel who now calls him father, had passed down through the valley before him, and disclosed themselves, radiant with the sunlight of their spirit-love, to his believing soul.

The Story of A Soul Expose in occupied in the Human Form. The Bath of Fire. The Burial in the Whoth of Fire. The Bath of Fire. The Burial in the Chain from mess to man! Why gorillas and special when on; why the latter are immortal and the former not! The Transmigration of Souls. The Souls of Fire. The hild and his former not! The Transmigration of Souls. The Souls of Fire. The hild and his former not! The Transmigration of Souls. The Souls of Fire. The hild and his former not! The Transmigration of S

calls him father, had passed down through the valley before him, and disclosed themselves, radian with the samilght of their spirit-love, to his believing soil.

He leaves with us a young and lovely wife, to whom the best by people of the midregions of space—and what the samilght of their spirit-love, to his believing soil.

He clares with us a young and lovely wife, to whom the best by people of the midregions of space—and what the same threats. Comparative value of diverse the same confidence in those to whom she has confided her beloved, we are rebuked, and can but who of best own goods the same threats. Comparative value of diverse has confided her beloved, we are rebuked, and can but who of best own goods to the same presents. Comparative value of diverse has confided her beloved, we are rebuked, and can but who does not be same presents. Comparative value of diverse in the same treats. Comparative value of diverse the world.

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The writer of the above, a transcapeaker of this print of the same treats are not always brother and size the same treats. Comparative value of the same treats are not always brother and the value of the same treats. Comparative value of the same treats are not always brother and

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