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BOSTON, SATURDAY, APRIL 4, 1863.

Pive Cents.

NO. 2

Riterary Department.

Welten for the Banner of Light. VHITHER?

of the Darkuess into the Light.

A man without some seri of religion, is at best a poor charte, the foot-ball of deating, with no its linking him to sity, and the wendrous eternity that is begun with him a, woman without it, is even worse—a figure without a relabow without color, a flower without professional in the series of t

True religion is a life unfolded within the soul, not acting forced upon us from without."

OHAPTER V.

in a few days Mr. Maynard called at Dr. Lesile's, a: Leslie told her that Rev. Mr. Haynard had called. inquired for her.

Is be then a minister?" saked Mabel; " I balf spected it when I heard him talk."

Yes. You will probably see him when you go to kiled in the city only a short time. He has friends

"I shall not go to hear bim."

Mabel could not account for the strange influence e wished might have a little more sleep-alas ! she as forced to acknowledge, unquiet slumber—in the im makes of skepticism.

The Sabbath came-came with beautiful smiles, and of murmuring tones, for the forests and groves blushed at the coming of the Frost King, and the seaning was in those low-breathod tones, and as Mael, in the quiet of a morning walk, listened to them, are reshed to her eyes, and that deep, unutterable nging for immortality filled her soul. A less came igh reached its moser grave; and Habel, earling upon t, select. (Aut 1-16th no more than that lating leaf? It is beautiful, even now, but soon 't will be no more. God I' And then the whispering leaves took up the words and repeated, "There is a God !" A bird then came and alighted in the tree above her head, and began to sing, and his clear music-voice brook that flitted along in the sunshine, murmured like one vast cathedral, and every object in nature own spiritual being which longed for truth.

Sad and disquisted Mabel returned to Dr. Leslie's. She went to church, notwithstanding her assertion spirits. that she should not, but in her price and waywardness. the whispered to herself. "I will not yield." and she ntered the sanctuary with a stately step and a haugh the place. Then came stealing upon the car the If with awo. Yet Mabel's heart trembled not, at and holy aim. east not with awe; she loved music for itself alone, ir, Mabel's heart was perhaps the only one in the will you not come to me?" congregation not softened, not prepared for the com-

ing services, by the holy power of music. The minister arose, and as the deep hush was broken

and lay no prayer there. Then as he read the hymn commencing.

"Lo, God is here! let us adore!"

he felt that religion was to some a reality, and a hing of joy, but such, she was sure, it could never be her. After the choir had ceased, he read a portion thee, ida, beloved !" and the vision was gone. Christ's sermon ourthe mount. It was strange, she preacher seemed unconscious of human, presence, owledging only the presence of the Great Invial. when he prayed for those not enjoying a Chrised Redeemer were as a scaled book, when no noticake to not mouse a monthly of God's and that such might be made partakers of God's might she cast from her the messengers of God's his truth, his peace, the tears fell fast from Ma- truth, and His love. eyes. Bhe speedily recovered her composure n the next hymn was read, and no one saw any

A Committee of the store of the same of the

ings of the heart. There were no dry dogmas set. forth, no denunciations thrown out; there were no sly federe sent captionaly out to ascertain if the way were clear for any new idea. Regardless of consequences, fearing not man, but God, the preacher declared hold-

ly what he believed to be truth.

Mabel who more allent on her return home, and her
friends wisely thought it belter not to trouble her with. conversation. However, she took up a book Mrs. Leslie had been realling in the morning, which proved to be a volume of sermons.

" Did you ever read that?" asked Wellie.

" No indeed! I should die of sober mood before I finished it. I did once survive a reading, or, rather, scampering through Baxter's Call, because my parents hade me read it: but the moment the finis was reached it was sent in a burry to the furthest corner of the room, where it lay till mother espied it the next day. Then the next book in the course of reading, according to Mr. Phillips's prescription for my poor, lost soul, was Baxter's Saint's Rest. I waded through about one half of that, when I begged mother to ex once me from reading the remainder. I told her it was not at all adapted to me, as I was no saint, and had Mabel had gone out to ride. When she returned, no idea of ever being one. She sighed such a sigh, and told me to do as I pleased. I always feel badly after I have hurt mother's feelings by making such speeches, but I can't be sanctimonious, for I do n't believe a word of it."

"You would like these sermons, however, I am nuncle's, as he is their pastor, though he has been sure; they are very unlike Baxter's writings. His were very good in their day, but are not so well whom he is visiting, and is to preach here next adapted to the minds of the present age. These serabbath, so you will have an opportunity of hearing mone are not sectarian, they are purely practical, and consequently are adapted to all minds."

" Well, I 've no taste for either theory or practice, and all I have, to say of stupid old sermous is. I let r. Maynard had unconsciously imparted to her, and them alone entirely. 'So please do n't give me anothte resolved she would not hear him preach, lest she er invitation to take such a bitter dose, as you love could be deluded; for she had an instinctive feeling me, Nell and the young creature—so beautiful to at he would be able to overthrow her stronghold of the eye of mortals, alas i so dark to the gaze of antheism, or at least to trouble her conscience, which gels-smiling gally, and uttering these trifling words to hide the deep, deep wretchedness of her soul, danced lightly out of the room.

At first Mabel was again respired not to go to church in the afternoon, but an influence that she could not resist impelled her to go. She paid close attention to all that she board, and the preacher could press whispered among their leaves tales of love, to not fail to notice the extreme paleness that now and which they softly nodded in reply. But a deeper then overspread her countenance, the compressed lips. and the troubled, inquiring expression, which told that a struggle had commenced in her soul-a struggle which he carnestly hoped would terminate in her conversion to Christianity. And he was faithful in the eating from a maple tree close by, and with a quiet discharge of his duty; and when, closing his manuamips, he continued an aprel if the things and aiding him. He spoke as did bis Divine Master in the Long Ago. Must I, too, die like the leaf?" and she looked up to as one having authority, and, with a full sense of the the deep, blue say. How quiet it was in its beauty! responsibilities of his station he sought not to please now mysterious in its deep silence | but yet she man, but God. And his words sank deep into many fanoled a voice issued therefrom, saying, "There is a hearts that day, and one of those hearts was Mabel's.

Ida remembered Arthur's last words-" I will come rang out again "There is a God!" and the little to you, Ida, beloved"—and she watched and waited for his coming. The long, weary months had come and softly, "There is a God !" All nature seemed to her brought their duties to her, and had passed on to the great judgment-hall of eternity, laden with many had become a preacher; but she knew not that these prayers of faith, and songs of praise, many deeds on words had first come rushing up from the deeps of her love and charity, many victories over self, a record of soul-life such as the angels in heaven must love to read, such as they love to bear up to the Father of

It was near the close of a cold winter day. Ide set alone in the gathering shadows of the twillight, gazing abstractedly into the grate; and as the little blue r glance, as if she hade defiance to the holy influences | hames tangled themselves among the coals, she thought how much like this fire was her own life-striving to oft, inspiring tones of the organ, so sweet, so clear, impart to others a bright warmth of happiness, while but they would seem fit wings to bear the prayers of she carried in her heart the memory of the loved de-Dhristians to the throne above; and then, louder and parted, which wove lizelf into her every thought and leeper grew its tones till the great church trembled as feeling, and gave new strength to every good purpose

Then she arese, and walked slowly to and fro through but she understood not its bidden measing, its soul, the firelight and the shadows, thinking of Arthur, till to life. And when the last soft strain died upon the at last she exclaimed in her carnesiness, "Uh Arthur,

She stopped, her eyes' fixed, her whole frame trembling with emotion, for in the part of the room where the shadows lay thickest, she saw, enveloped in a soft. by his low, subdued voice, saying, " Let us implore beautiful light, her own Arthur! A strange calm, a Jod's blessing." it must have been indeed a hardened holy peace filled her soul as she stood gasing upon meart that could turn away from the Throne of Grace him, fearing to move or speak lest the vision should

He looked as he had looked in health, and his face was eloquent with love and happiness. A momentand she heard his voice :--

" Fear not, though the night cometh ! I am with

Ida remained for some moments motioniess, overught, that it should seem so beautiful to her. She come by what she had seen and heard. At last the never before noticed its peculiar beauty, but now words, "Oh Arthur! thank God you have come!" ached her soul, clothed in a new and exceeding broke from her lips, and a gush of tears relieved her. se and power; and then with a sudden determina- Then she knelt in prayer to the Loving Father who she cast such thoughts solds. Yet when the min- had vonchasfed to her this rich blessing. She did not the second time said, "Let us pray." involunts unce doubt the reality of the vision. She knew that she bowed her head. She had never listened to a Arthur's promise was fulfilled; she had seen him; er that touched her feelings so deeply; and yet and heard his voice, and she thanked God for it. Then, while grateful for the vision, knowing that Arthur had indeed come to her, was even then present, Mabel felt this, and she knew he was sincere. while her soul reached out to grasp, if it might, the new revelation from heaven; even then she prayed faith, to whom the glories of Christianity, that she might not be led satray by the intensity of realities of the apirit-existence, the infinite love her feelings. She prayed to be guided in the way of God and Father, and the holy example of a truth, and to be shielded from error, that she might d Redeemer were as a scaled book, when he not take to her heart a delusion, a lie, that neither

From this time Ida read with increasing interest whatever pertained to the subject of the Spiritual an of agitation on her part save the prescher, who. Philosophy, from the first resolved, however, that she se basty glance, read what none other could; and would receive nothing as truth that did not harmonize ent prayer arose that he might be instrumental in with the teachings of Christ. The Bible, which had ing the poor, migguided one out of the deep dark, always been her daily companion, now became more into the glorious light of Truth. . . . if dedean than ever ber study and her delight; and she felt; so he sermon was thoroughly practical, original in sever before, that the spirit world is all eround be s ight and expression, of a character to arrest the that we, walking even new in the eternal manelous; t now a comment of the control of th to the property though therein well as a to be

flesh, shall look around us, and wonder that we have of city life. been so blind to its glorious realities.

And now, reader, that we have taken a momentary glimpse of Ida's life, and see how like a little child she is being led along her "hidden path," and see, too, that her spiritual vision begin to discern, as did Jacob of old, the accending and assending measengers of God's love, we will leave for and return to Mabel.

to a select party, and Mabel had thensel from matrimony. going, on plea of a headache. She felt restless, un-happy. She tried to read, but the books abe would bave read could not amuse her. At last she went to the piano in the back parlor, and played all her new

ing strains, she knew not that pitying, loving ones in some of your city admirers of old. Heaven were listening to those beart-cries, and were waiting to bless her. She had matheticed either the lilize your quendam friend entrance of one who was starting leaning against one of the open folding-doors-Mr. Maybard who was listening to the music with an expest, compassionate expression on his fine countenance. We must excuse to you, reader, the intrusion of our

derical friend on this wise. The servant had ushered him into the parlor, and Mr. Maynard hearing the music thought he would not interpupt it; so he remained standing, thoughtfully listening.

There was a peculiar sadness and a wildness of grief in the composition, which touched his feelings, and he could imagine how fitly it expressed the sad. restless wanderings of a soul that had no religious faith. Hither and thither, still rentlem. ungejet despairing. Now and then there broke from the keys a cry as from the shades of darkest despair; then, rushing impetuouely into intricate strains, and wild; unnatural keys, he could well realize the waywardness and the proud willfullness with which such a soul would strive ever to stand away from the truth, to repel all comfort, and to boast in its own tiny strength, Another wild, de-spairing strain, a low, uncertain includy, and Mabel paused. She leaned forward audit had her face in ber hands.

Just as Mr. Maynard was about to go forward and speak to her, she raised her head and a moment resumed playing. (At first, the metal) was mournful and presertain: it seemed almost as though she paused to listen, and then clearer, sweeter, the notes danced to her light touch, and the air was filled with music grand in its conception, and beautiful in its expression. The wild, depairing wall had vanished, and instead thereof, bright, soul-stirring melodies floated upon the air, and seemed to exult in very joyousness. It seemed as, though on those notes of thrilling harthere lingering awhile, borne on those pulsing waves of sweet sounds, and catching a deeper inspiration from that nearness to the Beautiful Land-then softly the music died away.

Mr. Maynard had listened to some of our best musical performers, he was himself an amateur in music, yet nover had he heard strains so soul inspiring. to beavenly; and as Mabel again pansed, with her hands lying idly upon the keys, he went forward, and laying his hand lightly upon hers, asked, in low, impressive

" Whence comes this music that lives to your heart?" She looked up with a surprised, troubled glance, then hid her face in her hands. Tears came stealing through her fingers, and fell fast and silently. Several moments passed in silence, and at last Mr. May-

"Will you not believe in God, who is your Father beaven-born, must be eternal. Those melodies were echo-notes which have dropped into your soul from some high angel's harp, to tell you of God, of Christ, to open to you the gates of immortality, and reveal to you its reality, its beauty, and its blish, to lead you by its heavenly power to the faith which cometh by Christ."

He pauced, and at last she exclaimed: "Oh, if I only could believe !"

"You can believe, my young friend; and you will, inless you cast saids the holy influences that would draw you up higher, into the serone atmosphere of Christian faith. Let us alt down and talk of these things." -

Then in a simple, earnest manner, the servant of truthe of the Gospel. He spoke of God's love to man, of Christ, who came to bring salvation to sinners, of shown forth in the word of God, dimly to us, because the letter, while its spirit, in all its reality and power to bless, is unreached, often completely hidden by our own earthliness and sin. And as he talked, those dark, ellent depths of Mabel's spiritual being were reached, they began to move, recognizing that strong magnetic influence which draws the soul upward toward Godi

They knelt in prayer, and when they arose, Mabel with the simplicity of a grateful shild, thanked him, saying that it had done her good. She had more questions to ask, and they continued their conversa

They were soon interrupted by a servant, who

brought in a note for Mabel. At Mr. Maynard's request that she would not delay reading it, she opened it and read the following : "WILLOWYALE, March 2, 185 Habel Dear-I have been in my humble way sending

"the distantance will place that have a

attention, awaken thought, and arouse the better feel- | fare but vetled spirits, and when we drop the mantle of | that you are buried alive amid the din and excitament

Well, after this long prelude. you are doubtless expeoting something wonderful, but if so, I must speedily give your expectations a gentle descent, till they alight upon a very commonplace affair, vin., a wedding, to take place in our delectable village four weeks from to-day; and to tell you, moreover, that I am authorized to give-you an invitation thereto, both bride and bridegroom desiring your presence. You will

we find her a few weeks later in a distant city, speedily receive a note from the former, requesting where she had gone to spend a more time in her you to be present on that important coession. Be you nuclea's family, before she about the steam, and clear, and with me, till, the catastrophe shall come of, and the cold. Mabel was alone. The family had all gone out The happy pair are none others than your old

friends, Howard Meredith, and little sunny-hearted Lizzie Bentley. Our worthy village gossips, of course, feel in duty bound to discuss the matter at length, and are quite onanimous in their amazement at the match, on account of the disparity in their respective hands over the keys according to her own fancy, and ages and characters; but I, for one, think it an exrought out in sweet sounds, the melodies floating in
her own soul. She loved to make, the piano or the
harp express her feelings as no words could; and as could n't do better than she has done. I expect the she now woke from the instrument, wild, sad, touch. next wedding I attend will be your own. I remember

Come next week, be sure, and try once more to elv-. KATB."

Mabel did not read it all. As she glanced at the name of Howard Meredith, she grew very white, and would have fallen, had not Mr. Maynard prevented. He placed her on a sofa, and seeling some-water on a table near by, he bathed her forehead. It was some moments before she revived, and as she lay there of conscious, so pale, yet so beautiful, Mr. Mayoard could no longer deny the fact that he loved her. From the first he had folt more strongly attracted toward her then he ever hed toward any other woman, and had felt that, widely separated as they were by difference of theological opinions, there was, nevertheless, a sacred tie binding their souls in one.

At last Mabel opened her eyes, and her look of surprise was quickly followed by one of intense agony.

Yet she strove to rise, saying: " How foolish I was. I believe I am not quite well this evening." The smile accompanying this she meant should be a gay one, but it was the mere ghost of a smile, most touching to behold.

"Don't try to rise yet, Miss Mervyn, till you recover more fully."

"Yet her strong will would not allow her longer to yield to the weakness, and she eat up. She spoke on indifferent subjects, and seemed desirous to avoid al lusion to what had just occurred.

Mr. Maynard moon took his jeave, saying as he bade her it good evenlight.

" Remember, my dear Miss Mervyn, that you have a Father in Heaven, and whether he sends you joy or serrow, through it look up nato him, and he will teach you that all is well, and will give you that peace which passeth all understanding. You will study his Word, my young friend, and seek him in prayer?"

"Yes. Think you!" and Mabel, again alone, heatened to her chamber.

She re-read the note. It seemed like a terrible droam. What could it mean? Only a few months before. Howard Meredith had parted from her with tender caresses and with words of love on bis line, and now-could be be so false! It was true she had only received one short letter from him since they parted, yet be bed written that he was intending to travel during the Winter in the Southern States, and that as he should be constantly roving, it would be impossible for them to correspond during the coming few months, although she might occasionally receive a letter from him. If any doubt of his fidelity had at any time entered her mind, she had speedlly dismissed it, believing him when he wrote that, although eilent, she would not be forgotten.

Her friend, Kate Lowe, with whom she had only occasionally corresponded, was, she knew, ignorant of the engagement existing between Howard Meredith and herself, as were also Lizzle Bentley and her other Such music as that I have just listened to must be friends in Willowvale. But she could not understand the cold cruelty with which Mr. Meredith had concented to her own invitation to the wedding.

The truth was, Lizzle, who had always admired and loved Mabel, was very anxious she should be present, and Mr. Meredith dared not persist in refusing to comply with her wishes, lest suspicions should be aroused which might involve him in trouble. He did not once suppose Mabel would accept the invitation; and even his cold heart would have shrunk from this act of cruelty if he could have avoided it without bringing to light their engagement, and thus losing the prize so soon to be his. For it was not Lizzle Bentley, good and beautiful though she was, whom the proud man loved; it was her fortune; which had only lately come into her possession. To secure this he heeltated not God propounded to the young, inquiring mind the to ignore his manhood, forfelt all honor, and perhaps change the bright, giad life of another into a dark and dreary waste, while whispering hollow words of decelt the great beyond, and its velled mysteries, dimly into another young, trusting heart. No! before be could perpetrate that cowardly, sinful act, he cast off we too often catch only the outer form of the Gospel, his manhood, and became a wreiched piece of living mechanism devoid a name.

The shock was too sudden. Mabel was almost over whelmed. Yet she thought even then of the delicate regard for her feelings shown by Mr. Maynard in not summoning the corvents at the time she fainted. For no one need know now that she had received bad news, and she could better bear it so.

"I will go to Willowraie," she resolved, "and will attend this wedding, and no one, not even Howard Meredith himself, shall suspect a single paperio my heart. I will be gay and lively. I will congratulate Lizzie. They shall not be false, hollow words, either. She shall have my best wishes. Dut oh, poor Lizzle ! perhaps; perhaps even you are the one to be pitled more than I. Oh Howard, how have I loved you ! Must this be? I cannot, emnor have it so ?" and she rapidly paced the room.

The minutes grew into hours, and passed by unsples about the country to ascertain your whereaboute; heeded by Mabel. Up and down her room with hus in other words, have been indulging my Yankee pro- ried step she walked, only now and then pausing to pensity to sak questions, verbally and by letter, to press her hands to her hurning forehead. At last, find out where you were hiding yourself; and you are bearing the sound of voices in the hall below, she moh a veritable comet, thel I have only just learned hartly retired; and when her cousin Amy not long

after entered the room, she believed her to be asteen An hour passed, and when Amy, with a light, care, ces spirit, was that asteep, Mabel arose, and again q. leatly paced the floor. More was one of those impula. ive natures, very demonstrative, whether in joy or so-, row. She had not learned the lemon of self-control, Those solemn words, .. Be still, and know that I at God," had never come to her sont with all their awful grandour, ay, and with their tender leve and needed strength. She know nothing of all this, and now that the tempest broke above her head, she had no shelter to which to fice, no arm on which to lean, and she found that her owd besited strangth was nought but weakness. At last the returned to her souch, and as the bells sounded the hour of five, she fell asleep.

It was into when she awoke, and Amy was not there Ob." abs explained in the bitterness of her soul. why could I not have elept forever? Why must I wake to this dread agony? What is life but a dark, horrible mockery ! Oh, that I had never lived !" She was startled when she cought a glimpee of her boggard features in the mirror. Hhe looked many years older than on the evening previous, and her face was chantly to its pallor.

"I can bear this great corrow, anything, everything," abe marmared bitterly. "I am equal to anything life can bring me !" and a bitter, bitter amile stale over her face.

Her friends foured she was perfensly ill when she doscended to the breakfast room, but she had never seemed in a gayer mood. She at nothing, but drank a cap of strong coffee, and made many toquiries in regard to their entertainment the provious evening. The hours passed as they always do, however heavily

aden, but their bollow foetsteps sounded drearily in Mabel's boart, A few days later, and Mabel lay tossing in the detirlam of brain fover. Her parents were ecat for, and

watched over her with stricken, auxious hearts, but she daily grew worse. CONCLUDED IN OUR HERT.

Written for the Bannor of Light. A NARRATIVE

EXPERIENCE OF A SPIRIT

INNER LIPE.

BY HENRY 7. CHILD, M. D.

634 Bace Street, Philadelphia

OHAPTER 11.

The Ligh of Cater Barbycool Where there is Walling and Calleding of Toops,"

I fell in a dranken sween, mortally wounded, and as the life-bleed flowed, I felt the half conscious staper passing away, and then came a blank, unconscious period, the duration of which I knew not; after this a faint, shadowy consolomous returned, and I perceived a deep, dull, echelem, fathomicas abyse of oblivion was all around me, and the only sensation I had, was that of sloking down, down, down I and as I roused myself with an intense effert, the result was another and more fearful swoop dewnward, downward, downward into that which was to me a fathomiese, bottom less pit of perdition ! Oh I the agony which wreng my soul to its very depthe, as thee, for a period, which seemed to me to be ages upon ages, I fell, fell, fell ! The darkness grow even more black, and the etillness of that dread, dark allence, oh how doop; how anglterably awful was it. The greans and agonies of a fellow-being would have been music to my care in the deep, dark, sullen, overwhelming silones of that voiceless, acholess abyes. I sought over and anon for some sight, some sound; but no light, not a voice, not an echo, nor a sound of any kind came from the dark abramal danth around mo. for all there long and weary ages of torment and remores.

I grew, not weaker, not stronger; but I felt. ohgive me annihilation itself rather then this unendies. unutterable woe. Language is totally inadequate to describe the emotions which raged in wild confusion within me ; all the old panione that had so long been unrestrained, tomed and beaved like a fempertuous ocean within mo, and found no means of gratification or judulgence, except to feed and goow continually upon themselves. Thus filed with the most fendish and harrible remorse, the faucied plotures of bell were weak and feeble compared with that which I was now realizing, and there ecomed no way out of this—it was fathomics and apparently cudices, and I cannot new look back to these scenes without a shadder,. Among the feelings that memory recalls meet vivid.

ly is the some of atter leveliness, the want of companionship, of some one to whom I could relate my feollage, and unborem myself; but there was no one there-no senud, no light, no touch, no taste, no smoll-elmple consciouence of unutterable wee is all that I can recall. Thus through the etygian pool. deep and dark, and demaing, I persed, nor heard, nor felt, nor now one glimmering ray of hope to lift the terrible weight from my soul. Ohl mortale traveling beavenward, may your foot-

steps never lead you to grope through that dark and grovelling abyse, and if my warning voice one save one bomen being from falling into that terrible condition it shall be lifted in thunder tonce from land to land. And now lot every one who reads this narrative endeavor to go beyond the feeble words in which I have attempted to describe other scenes, and if worst. ble, fancy the reality of such a condition.

But awful and appelling as were those long and to me weary ages of augulob and remorse there came a brighter day. I am told by those who have thee been my good guides and kind instructors, that my condition of onlive unconsciousness at death lasted twenty. four days, and that the period in which I was thus out fering with only a simple consciousness of existence and suffering, was about sixteen years, and during alt that time I was carefully and tenderly welched over by hind guardian angels, although I was utterly and entirely unconscious of this.

I am also told that the seas of slaking was alte

nother mental, and that physically I was in repos and my friends were using all the means in their parties of the surroundings and conditions of my new name; but my moral nature, and especially my ariettees. to bring me to a consciousness of their presence, was so totally dormant and undercloped, that it was impossible to arouse it until [had passed through all en acebes. «

The impression that long ages were passing over me was a baltosination, as is perceived by a comparison of dates ; nevertheless. It was as perfect a reality as any experience of my life, so far as my feelings were concerned, and nene the less painful for being a falleny.

So also my sense of ,uttoe loneliness was a false impromion, for there were some good angels always near no, bet such was my Ignorance of this fact, that the admeliness was a perfect reality to me, and one that mede a permanent impremien upon me. Jam told that it would have been possible for my guardian mirits to have brought me into rapport with some of earth companions, much sooner than they did, and I could have had a dim perception of them, but my friends knew that, under the circumstances, lonese and utter desciation was better for me than the a sociation with such depreved human beings as my moral and mental condition would have brought me in o rapport with, bence they kopt me away from thee, and I now thank them for it, for indescribably herrible as were the intense feelings of authoring that Lendared. I am now fully satisfied that this was the shortest and best way for me out of my condition of degradation and undevelopment into the blessed light which has now dawned upon my pathway, and I now feel that I can bless God and his kind ministering angels for all that I have passed through, even for the bitter hours of unexpressible angulah and remores.

We need not dwell much longer upon this dark background of the picture. I shall soon have to tell how the light dawned upon me. Had I been ensbled to describe my feelings and condition during these dark and terrible hours—and it, would have been a great relief to me to have done so-I should have painted a far more fearful and thrilling picture than I have now given, because the burning, throbbing emotions of my spirit would have flashed out in words of living fire, and pictored a bell of anguish and remorse so vivid, so real, as to-make humanity shudder-shudder and shrink back from the grim and gheatly vision. and though I recall all these scenes clearly and distinothy, still the barning, scathing, writhing agony of the mements has passed away, and I can now speak calmly and serenely, but in strong and carnest language of those scenes.

Let no one imagine for a moment that because I am now in a good degree relieved from the auguish and suffering of these experiences, and because I believe that the divine and immutable laws of pregreation are so arranged and established that every haman being, as an immortal child of God, must sooner or later pass above and beyon! the power of such infloraces and experiences, that therefore it matters little how you may neglect. either ignorantly, or willfully, the unfolding and development of all your faculties on the earth plane.

The most common and fruitful cause of suffering in your sphere and in ours. Is an undue cultivation and atimulation, and consequent exercise of certain facultice, the result of which is to place them in an abnormal condition, and to leave other faculties which should be attended to, inactive and dormant.

The lesson of my life, the deepest and most impressive teachings of my experience for myself and for others, have this one significance to parents, to teach ers, to children, to individuals everywhere, and under all circumstances, and I desire all to take this lesson home to themselves.

Seek the equal, the righteous, and harmonious development of all the faculties of the human soul. Let no enticing, glittering promises of success on some narrow and limited plane, lead you from the broad and glorious pathway of universal unfolding and develop-

Limited as my experience has been. I have been among the high and the low, the far advanced, and those who have traveled but a little way on the ladder of progression, and in all departments I find spirits laboring at some undesirable tasks, doing penance for some irregularity of earth-life.

Even among those who have stood very high in earth-life, the great and the good who expected a high seat in heaven, and who have been esteemed by their fellow-men as eminently fitted for such a position-I have seen in many instances these were compelled to labor on a plane nero which would have been irksome and unpleasant in the earth-sphere, and which is uone the less so here, except that the necessity for it is so palpable and manifest that they feel there is no escape from it. I am told that there is more disappointment in this one thing, then in any other, for by long continued neglect of some faculties, we lose sight of their existence, and find it difficult to hunt up the fecmity and then ouldvalg it.

There are many swong the humble and lowly childres of earth who have made their way through life. with cornect endeavors to fulfill its mission, who are often much nearer the proper standard than they suppose, and in such a condition as enables them soon to threw of the external crust of earthly influences, and do those works which are meet unto repentance, and which soon bring the lagging forces of the system up to their true places.

These bave much less bigetry and prejudice to ever pome, and having but few erroneess opinions to cradloate, are much more teachable than some of the great and renowned of earth, especially the aristocracy in the theological world.

There is no class who find more difficulty than these in doing those offices which seem to them menial, in order that they may enter into the kingdom of Heaven, and it is literally true of these while they remain in their sealed houses of bigotry and prejudice, that "it is easier for a camel to go through the eye, of a needle than for" such "rich men to enter the kingdom of Heaven."

Repeatedly do these decline the offer to labor at that which is to elevate them, and thus they continue for a long time; until they often become quite unhappy; but the door is always open through which they may pass into higher and better conditions, whenever they are prepared to lay saids the pride of station and rank, and become as little children.

You may think that I speak thus of these from my Dwn early prejudices. I confess that there nover was any particular respect Instilled into me in regard to this class, and I have endeavored to judge them by their fruits in both spheres.

Those whom the world esteems as the most depraved and wicked men, are not always the slowest in onlecing spon the true work of development and advance. ment, for it is a treth, that " to know one's self disrared is half a cure," and I am told that the most diffinals cases which the teachers meet with here are those who, feeling thomselves whole, declare that they of no physician. In my own case, the circum. my birth gave me an organization that led me cally into the paths of tice and crime, and my earthly asseclations were such as to make me what] was, although I know there were times when, if I had Tellewed my Impressions, I should have out lesse from the expelations and loft, and had I found such good Samueltant on earth as I have found here. I sould have falled up the dormant Stollies of my nature,

will say I could not. I do not believe it. The law of them and enjoyed them:

The aroma of celestial flowers seemed everywhere to will say f could not.; I do not believe use same use of progression forbids such as idea; and I fully believe progression forbids such as idea; and I fully believe performs the air, and gratified the same of briefly while that there can be no condition or directionateless in performs the air, and gratified the same of briefly while that there can be no condition or directionateless. In the same of touch I felt the warm trap of the same of touch I felt the warm trap of the greater like. entirely reprobate and cast off.

It was an undeveloped condition, the result of ignorance, that barled me into that pit of oblivion through metiner as it is passed over the form of the weak and which I struggled, and when I came out of it into a undereleped spirit. condition to receive and appreciate the teachings of those around me, I was not only willing, but desicone, to get all that I could so fast as I had any capacity for it, and though I belonged to a very low class of spirite. was not compelled to remain with these so long so I would have been had I gone down into this condition of degradation and undevelopment from a higher and better state, by my voluntary action. There is a spirit views. here now who fell from a very high position to a degree of degradation. He says he will give you his experience at some time, and you will find it was very different from mine.

In the next chapter I am to describe the dawn of light.

CHAPTER III. The Dawn of Light?--Escape from Topment.

"There is no wee so dismal,
Not an evil so abyamal,
"But a rainbow arch of glory
Epans the yawning chasm e'er!"

I have described the sensation of sinking downward continually, which was experienced, at length, and there is no night so dark or long but has its dawn of day to follow. I saw, far off in the dark and gloomy arch that spanned the gulf into which I seemed to be forever falling, a little glimmering star, and as soon as perceived its twinkling light coming and going. I felt that a mountain weight had been lifted off my spirit; soon that sense of falling, which, like a hideous nightmare, had been so terribly overwhelming, left me, and for a brief period I remained suspended in calm repose. Oh! what a glorious vision! I was no longer utterly alone-one familiar object at least remained. Surely, thought I, there must be more. Now the star grew brighter, and the mild beauty of its light shed a glory and a soft mellow radiance around me, and soon I began to feel that I was rising on toward the star as it shops above me, and I rose, and rose, and rose, and as I approached nearer to that lone star I perceived that it was my mother, and when I saw her in the distance and recognised her. I remembored that the only true leve that had ever gilded my rugged pathway through life, was a mother's leve in my carly childhood, and this had scarcely dawned upon me ere the rude hand of death had anatched it away, and I was left in the cold, unfeeling world, strongly Impressed with the idea that I should nevermore hear the sweet cadences of a mother's voice, or listen to the coething lullaby as It fell from a mother's

A wild train of thoughts rushed through my mind at this recognition, and I was doomed to disappoint. ment. I came near enough to recognize the being whom of all others I would have most fought embraced, and then the violen faded away. But nevermore was I plunged into that absolute darkness that had been so long around me. Other sters new shone with varying brightness, and as I approached these. I recognized one by one old friends and acquaintances whom I had known on earth. And though I approached many of these near enough for recognition. the vision was all that I could realize. Not a voice, no not a sound of any kind could I perceive...

This experience, in which there was a gradual and beautiful unfolding of my spiritual vision, continued as I am told, for a period of three years, though it seemed much longer to me, as I had no correct means of computing the passage of time. During this experience I must have visited hundreds of persons, some few that I knew, but mostly strangers. Some I perceived clearly and distinctly, while others seemed very dim and shadowy. I felt from the first alstrong desire to speak and have a response, but I was dumb, and not a word, not a sound echoed over my pathway. This desire grew stronger, and I was not happy; yet the contrast of my present condition with that of my former one made it very tolerable. At length the monotony of the scene was broken. I began to hear sounds, and then, after 's time, indistinct human utterances; and the first voice that came, was from that loved one mother. It was some time before I got any meaning from the sounds of her voice, but I found myself nearer to her than I had been to any spirit before, and after repeated visits. I was gratified in getting the following words from ber:

" My son, the joy of my life is realized in the fact that you live and I live."

These words, the first that I had beard for so many long and weary years, gladdened my heart beyond oxpression. 7. I repeated them over and over, and ponlered them. I saw they had a deeper meaning, a more profound significance, than any mere words. I perceived that the strongest, the deepest and most inexhoustable fountain of human feeling—a mether's love -which had been frozen up for a period that seemed to be long ages, had been again opened, and there flowed out from it the grandest and most sublime low that men or aprels can realize.

Very gradually and by alow degrees was my spiritual bearing opened so that I could hear voices in the spirit-land and voices on earth. With the senses of meter and hearing unfolded very dimity. I began to recolve leagons of instruction; and with a simple and childlike carnostness I questioned everything and tary dominions, but greatly extended them. He pereverybody, and I acquired knowledge very rapidly. The newly awakened faculties had no false and erroneous teachings or prejudices to be removed before the truth could be received. I now learned some of the he finished, and adorned it with a palace and gardens. facts which I have given you, and that after death my in imitation of Paradice. spirit was so weak, and had so many of its faculties in totally dormant condition, that it was necessarily for a very long time like a feeble plant, whose life. forces had been almost exhausted, and to which the dens were planted with shrubs and trees of the same most gentle and careful appliances must be wisely and precious material. These were hung with fruits and Indiciously made: and this was done by those who unierstood well what was required.

knowledge rapidly in my condition. The long state the breste with exquisite fregrance. This palace of almost total imperceptibility had, like a fallow, ore. Sheddad named from the desert in which it was placed. ated a strong attraction for knowledge. Then, too, I and when he had completed it, he set out on a journey found those always around me who were ready to an. to admire its beautipe. But Reaven would not permit swer me in the kindest and most gentle and loving the implety of Sheddad to go unpunished, for he sat manner, so that it became a double pleasure to ask questions and to obtain the information desired, and it allowed him to approach within a day's journey with it the leve and sympathy of those around me.

pirit-life; and as I had never known the conjugal pela. peaced, the city was left as a monument of its power. tion, and was only aware of the existence of one little and still remains in the disert, but is invisible. boy whom I had seen but a few times, this satonished me very much. and I felt a strong desire to conceal it, But it could not be done, and I soon found these innocent, though deprayed once, were a neurce of happiness to me, and I felt partially, at least, the position of a viotime. parent, and of the scenty knowledge which I had obsined, these were the subjects to whem I could impart

t. I received an exceedingly interesting account of the development of these embryo children of carth-life. and the changes and progressive stops through which in sight of his glorious palace of from." they peered.

Perhaps at some time we may trace up the history voice from beaven was heard to declare: . . of one of these, and styp it in you,

certain articles which were fooly adapted to sourish the command of a kingdom."

and lest a different course of life; but I did and. Many this physical body which I now have, and I partook of

hand of friendably, and that which is of far greater jal-portance here, the socioling hand of the gentle mag-

1 was now fully swakened to consolousness, and had all the fielings of a buman being. The long period of authring through, which I had passed had removed all desire to return to my sld associates. I will now eudeavor briefly to recall to memory the instructions recaived, and, with the aid of those who have thus far guided me, give you both my experience and their

[CONCLUDED IN OUR MEET.]

Written for the Bonner of Light. T WANT SOME ONE TO LOVE ME!

> F BRY. B. CASE. I wast some one to love me-Bome one in low, sweet tone, To lean their head upon my breast. And say, "I'm all thine own !" For I am and and lonely.

And my soul with drooping wing,

Te like a bird unmated

In the enery hours of spring. here are bright eyes all around me. Like stars in beaven I see; There are loving bearts for others ; Oh I are there none for me?" There are souls that meet and mingle With a feeling all divine; . Oh! are there none to mingle There blessedness with mine?

No dear one to caress me-To kiss my brow and check? And breathe o'er me a passion That words can never speak: To feel when they are near me, 'The all the beaven they know, And I to know they love me. As they love none below?

Oh! bely, hely rapture, At such au hour se this ! To feel the sacred passion-fires That make the spirit's bliss ! To feel the beating of a beart Presid elesely to your own... To spirits only known.

I mean no sonsuous rapture ! No unballowed love, Born of a groveling nature, Unkhawn in apheres above ; I mean:the bely rapture That to the spirit lies. When it unvells its glory In the land of Paradica I

I want some one to love me, Sime kind and leving seal. To about my every feeling late their beings whole, With a calm and hely passion. With a lingering delight. That shall shed a glorious morning Upon my loward night.

Oh! let a queenly beauty Adora the flower-crowned brow, And a star of saintly imortness Beam irrough the eye below i An eye so bell of tenderness ! And a voice like spring-time music. Or the ecoing of a dove !

Let her step be as the enushing. When it falls upon the flowers. As they shake their leafy treases To the breezy summer hours : -With a step whose every motion Bhall reveal a matchless grace. Enthroped on brow and face.

My seel, my soul is dying Por a love to feed its life. To strengthen and to bless it In the conflict and the strife. Oh I where in all my seeing. When in the world around, Will there come such gentle being? Will my idol e'er be found? Loganoport, Ind., March 20, 1863.

Written for the Beauce of Light. THE PALACE OF IREM.

BY HUDOOM TUTTLE.

In the legendary days of Arabian history, or rather of no bistory, Ad, the father: of the last tribe which bears his name, settled in the midst of the boundless desert of Al Akhal. Sheddad, his son, exceeded him in his government, and not only preserved his hered! formed many wonderful feats, but the greatest and most ambitious was the building of a city in the midst of the Desert of from. This city, began by his father.

This magnificent structure was built of alternating bricks of silver and gold. The golden roof was inlaid with precious stones and pearls. The gorgeous garflowers out from rubles, and golden birds were perched among the branches. These were hollow, and filled There were many reasons why I should acquire with the rarest and most coally perfume, which loaded himself up as a god, so exalted became his self-concett. only of the place, when it was destroyed by a great About this time I learned that I had six children in soles from the beavens. Divine justice being air

> Bo gloriens was the reign of Sheddad, that the Abgei of Death shrank-at the tank of his destruction. The Angel was suce asked, whether in the execution of his inexerable tack he never pitted the condition of his

> "Only twice." was his answer. " Once for an in fant, tossed on a plant; by the mercileus billews of ocean, piteously arying for the arms of its mother. And once when be destroyed the munificent Shedded when just As soon as the Angel of Death coased speaking, a

"The ashippy facint and Shedded were the same It was not long after, this, that the other senses— and his fate was a just retribution for his chaincless such and less begin is he awakened, and I flertgard of the kind previdence which sayed him had a took prooption of pleasure from them. I found from the heingry jaws of the waves, and exalted him to

PARLE. PROM THE TTALIAN. A wrotched man whose whitened hairs Bespoke his years and many cares. Came hobbling o'er a stony road, Bendide beneath a oumbrose load Of fagrote on his shouldors laid. And grick that on his spirit proved. O'er burdened thus with weight and mos, What wender he should stumbling go ! And who his dire distress can tell, When in a frightful ditch he felt. Prostrate he lay upon the ground. The love ned faggets scattered round; cared with mad, benambed with fear. No friendly hand to aid him near; ... Despeiring now, with gasping breath And marmacing words, he calls on Death ! .. Ah ! wretched me ! why finger here ? What greater misery can I fear?. Why longer bear this load of life?

Come Death at once, and end the strife." At this, all andden at his feet Orim Death appears, in terrors meet. Raising his soythe, he stern demands What favor 's wanting at his hands? His frown, and deep sepulchral tones. Bend tremors through the old man's bones. In terror mute he trembling lies. All other woe before this flies. Then briskly rising, quick replies. Now you are here. I nothing lack.

Please bind these faggots to my back." When the great lils of life draw nigh, What hosts of lesser evils fiv: Northfield, Mass. . . .

Briginal Essays."

MEDIUMISTIC PAILURES AND DECEITS. WITH A SPECIAL APPLICATION TO SPIRIT-PHOTO-GRAPHS.

BY D. J. MANDELL.

Much has been said, of late, relative to the deficiencies and decoptions of mediums; and various allegations made, which are, no doubt, well grounded in tention on the part of the medium, or not.

As human nature has not yet to any great extent; rises into an abiding. Heaven-reliant devotedness to Principle, it is no marvel that persons of great gifts and capacities are more regardful of reputation and public applause, than they are of Truth or Right; nor is it at all singular that mediums should be foundsy, and be confewhat numerous, too-who would of themselves play a prank, or try a trick, in case they found, on any given and (to thom) important ocha sion, that "the spirits" are not likely to be forthcom lug in their anticipated operations; for there are too many among mediums who are very far from being practicalizars of the "progress" to which they are avowedly devoted, and are mightily given to being very f'natural" in holding on to even losse and injurious habitudes which have for a longer or shorter neriod, characterized them. Even a medium who to amtable and orderly in his deportment, or habite, may not have sufficiently cultivated integrity and honov, to say nothing of even higher qualities.

But Spiritualists, seekers and investigators, have their share in the results of which we are now speaking, for they have largely, and in the same directions. shown the same deterioristing tendencies; boldly, '(and in frequent cases, deridingly)' disregarding the requisite conditions of reliability and genuine spiritual success. Among even the londest of spiritual advocates, there has, from the very first, been a most lamentable want of attention to those sacred principles (which, long ago. I demonstrated to be indispensable to invariable promptitude and accuracy of manifestations; and even those who aim to be prominent in Spiritualism, have not blushed to tell me-in the very face and eyes too, of actual facts-that they did not believe in things being made reliable and accurate. that they even liked to have matters more or less imperfect, &o., &c.

and can have more and more of the same sort to their hearts content, no doubt. But, in the face and eyes of a too general disposition like this; lot none he too ready to carp at the medium: for there are conditions to reliable epiritual cooperation. Even good mediums have been thrown into a false position through the moral and religious defecements of those around him. (or her.) and such a medium as well as one less versolous, can be touched finte a speemodic quickness. to give an impressive lesson to those who are disdeluted of the elements which regulate spiritual ministration.

The most bitter complaint in these respects has her made against that class of mediums who are engaged in what are called "physical" operations. They have been detected in some trick with an envelope, or have been brought up all standing by a sudden figal into a "dark circle," etc., evidently, or seemingly, endeavoring to do what is laid on "the apirita" to do. Do flot parties concerned, suppose that a median who can be moved to write back-handed like lightning; or be lifted allently and auddenly to the ceiling, or on the table, their and all, could also be impelalizely started to the deeds above alleged? I do. And I may strive to maintain a position which conduces to senos session." I might say to more "mediumship," the more fully will they find themselves liable to these disagreeble exhibitions, in manifold variety.

Whether, then, the things complained of, are the distinctive act of the "medium" or the "spirit," the ETERNITY AND INFINITE SPACE lesson involved, is that of closer attention to the Progress" that is preached. Whether medium, believer, or spectator, the lesson comes directly home to physical manifestations alone; but with reference to circles, assemblies-yea, and in all departments of public life, and in all posts of honor and importancethe main requisition will be-is the official, the candidate, the teacher, &c., one who is governed by the our family circles, as well as in other "circles" and positions ?

These, especially, who have been reckless of the bener's of woman, must come up to better principles, speedily, or abandon the field; for a closer than "Orthodox" discipline is seming in these mattersvery clever, very charitable, but quite unrelenting. And indeed, it does seem that it is high time for the beested "charity" of preminent Spiritealists; to give "hid and comfort" to that: which retalfishes humanity in purer and better venditions, rather than to that which from time immemorial has crowded society desper and that farough truly s-programical the decide. mediumship should rise from its "persecutive" and airreliable conditions, and what is done at "dark the

and am nemowing interested to see host much of such more can be done in that line, notwithstanding that present by's unit, fellowed by syphere, on a strip o

the of a living ferson in that cap with strings. Those who have an immistackable likeness of a departed friend, know it, and may have the full assurance that they can have one even more fully defined. Any starthey gas have one even more fully denned. Any that actually purified of a deceased person, whose features have painted or dagneticotyped, of course the purifical and convigoing ones; and all parties white restricted that a person still floing in the first sens to privingly photographed as well an made other, who spiritually photographed as well an made other. If their pursues a presence. But we must look out for tricksters, and yet remember, that because of much human influently, as well. Heaven makes are of sense. human inferestry, as yet, Heaven makes use of even haman wastrace, as a means of sglinting the public mind, and show the importance of more divise condi-And now while I'am on the subject of Spirit Photo-

graphs, I might as well add a specific article illustrative of even more than that—the which I will autisis SPIRIT PIOPURES "DEVELOPED" IN A WASSI-TUR. In the recent intenes interest over the Spirit Photo. graphs, some previous operations pointing in the as direction, and neveral anterior announcemente tal. hints at such results, have been called out, or again been: brought up for consideration. But, as usual, Spirit. ualists have given exclusive ettention to their every day authorities and statements on the subject, and have entirely overlooked and neglected the most iniportent facts and considerations which indicate methods much more direct and ample, of which spirits not only ean'svail themselves, but of which they long age have availed themselves, with a success and finish decided. ly beyond what is now claimed for the spirit photo-

Years ago, in the " Now Bra," and in one of the earliest volumes of that paper, (which preceded the New England Spiritualist,") I published an account of an occurrence which was a most astonishing and peculiar prophery of the capacity of spirit operators to produce portraits in a far more direct, complete and emphatic manner than that embraced in the nee of . medium, camera, &c. ...

The incident to which I allude, was truly what the title of this article imports -the " developing " or imprinting of a " picture " in a wash-tub, and on a more rag (as we might say) at that. The pictures, in fact, one on each side of the somewhat curious canvas that was used. The fact occurred in the village of Bouth Adams, Mass., while I was lecturing there. Living witnesses can yet testify to it. The "canvas" wan; an old pillow sase, which having become rather wornfact; whether they are connected with a criminal in- for its appropriate service, had been used for another, purpose. Having washed it, the proprietress had left it soaking in clear water over night .. When lo ! what. was her surprise, on taking it out in the morning, to find it apparently smeared and discolored with what, she thought, in her ignorance, was quite as likely to be " wheel grease " as saything else. In her great surprise she at once undertook to wash it, applying even resist soap for the eleansing of it. But the more she washed the brighter it became, and on examining it more fully, behold ! the emprosed smooth was a strongly de-And life-size and lifeliles pertrait of HEHRY CDATE (with inscription.) on one side of the pillow cases and on the reverse side, a tomb and erreath.

Without going into all the particulars of this tomarkable case, suffice it to say that the pictures, which could not be seased out, and which only grow. brighter under erasive soap, very soon bogan to youe, rapidly in the hands of a medium who was entranced. and sent in to avouch the spirituality of the operation. I had a view of it while it was yet quite distinct. And, while the rag was yet wet, it had entirely disappeared. with the exception of one or two letters and part of. another. At a circle that same evening, the part of a letter came out again at request, and then the whole, passed off, and the pillow case was once again as it had been when the lady proprietor first made, it up from, the purchased material ten years before, and as it had . been since, with this last, strange exception, a plain cotton surface with no stamp or device.

To my philosophical view of the subject, that singular imprint could just as well have been made permanent as to have been manipulated away in the manner it was. . And it must be admitted that this case gave, to the world a plain, practical and declarative illustra-tion of the power of Invisibles to go much beyond the "camera" method of photographing; and that, too, before the fact of epiritual imprint had been at all agitated,

At the time I published the above case, I made it a fundamental illustration in predicting advanced style of manifestation which Spiritualists could not them. deem possible, but which have since extensively ecourred, as I have already stated in a longer article, entitled "The Question of Christ." And I do not heeltate to say, in the philosophy of the same fact, that, spirit likenesses can not only be improved in the form, they are being given, can not ealy be photographed in, colors, as some mediums are reported as saying, but can be farmished in an imprint of phosphorio ra or of living light; and that, too, without the extrinsic aid of artists' apparatus, medium and mediumietis entrentine, sa la present processes.

Most of the prevalent operations in spirit pluture. taking are by spirits who are, comparatively, but elewiere in the matter; contrasted with others, when reserve their forces mainly to the "better time.?" when, believers and investigators pay due regard to those enlightened principles of a higher connection; which intere meet orderly and reliable spirits cond-mentications and reliables; And to Spiritualists, and to those who take coperating " in the line of spirit, photographs, prany other tirm; of manifestation, I can but renewedly commend that true and preverful dentiwithout any equivocation, that so long as Spiritualists allow toward God; and all Divine Truth, Parity and Diguity, which associates the mind with the pursel and most triumphal co-workers, whether of earthlibr besyen's: Athol Depol Han

all, and the time is even now at hand, when not for . How poorly language serves to convey an idea wither of Eternity, or infinite Space; yet there are scarcely improvisators, speakers, lecturers and managers of any metaphysical works in which terms relating to Etempty and Infinite Space are not to be found.

The human mind; confined in all its operations to limited portions of Eternity and Space, can conceive only of those things to which it can assign limital higher sentiments, and whom we shall find reliable in Exercity and Infibite Spice are therefore inconceivable to the buman mind; he matter how exalted."

To make this the mire readily understood, fee a few mathematical singreshesh to infroduced.

We can continue of such portions of Sternity as a bundred or a tastand years, or of such portions of space as may be represented by the same numerals! If we represent one hundred years, or miles, by the letter d; and proceed to multiply this quantity like and an expression of limited pertions of time and most comprehensive intilds; but far beyond the below deeper into the vertex of falsity and riot .. Time, too; probonable of ordinary minds. Let us represent the man by the expression Or (O multiplied by that! O times!) To represent 16' by figures would require & ands followed by two buddeed cyphers. 10 m

cles." be better done in the light, do., der! "Her if we represent this take by another miles will be the good will of those who have defended over medium by citations of "facter" in their favors quality To Joquel to E milliplied into their Ethilos. se shall have a quantity represented; which thoug matter of that "phartip?" can be eathiftent in bahalf mitlachite, is as ful hopbid the companies of allogad Spirit Photographicle, 19 junges strong goods; beinem unted, no to be indicting established from the companies of the c dence that something has been done, and that much nite quantity. Indeed, if such a value were to be an

"paper quarter of an inch wide, the cyphers only one-"streeth of an inch apart, there would not be subfatance enough in the whole carth. If it could be insite Minto paper, to admit of the sum being written thereon ! And this would not express Eternity, (regarding units an years, or conturies) nor infinite space. (regarding units as miles, or any conceivable messare that might be named.) for the quantity represented would still be finite and necessarily limited; and would be shown to be an infalled small part of another quantity resulting from a third expansion symbolized by the expressions

Z w and Ww the third expansion repre senting a quantity absolutely vague and meaningless in its magnitude, to the feeble powers of the homan mind. These expressions are as intelligible to a tyro in mathematics, as to the most expanded intellect. They express ideas, that though past comprehension, are understood to have as definite limits as the idea expressed by the numerals "100;" but they do not, '(nor can any symbols of finite quantities be used to) express either Eternity or Infinite Space.

With such illustrations as these, how brief must seem the period of human existence, how narrow the sphere of all human action ! Elernity is resolved into an endless "now," that has ever, atlended seater in Its peregrinations through Space-and the restricted "here" of an individual existence may be all there is of Space when the unchangeable "now" is united

THE WAR---ITS CAUSES AND USES

Berjous and grave times are upon as as a nation, and It behooves every lover of his race to contribute his mite toward the calightenment of the people, and the consequent removal of the evil. With this view I send a word for your glorious "BANNER," if you please. Much might be said on my fruitful theme, but I will Bindy bresity, and come directly to the point.

God and the Powers above know nothing of forgive ness or punishment, in the commonly accepted sense of these terms. They never reward vindictively, arbitrarily, or even specially. All that they do is done by "the legitimate operation of general, universal laws. which are as fixed and nuchangeable in their nature and action as Deity himself. There is an irrefragible connection between dischedience to these laws and . the pountry which they prescribe. All the dischedient -mant'suffer this penalty, and there is no power in the polyages which can prevent it. For God, on account of sympathy, or mercy, or benevolence, to interfere with the legitimate operation of these laws in any way, by forgiving the dischedient, or by averting or withholding the penalty due to disobedience, would be to act unjustly, if his laws are just, to proclaim the imperfection of his laws, to declare himself changeable, and thus to deny his infinity; for change cannot be predicated of infinity. The infinite cannot change. Hence God and the Powers above, and all natural universal law will remain unaltered, and the legitimate consequences of obedience and disobedience will be experienced by all.

All effects have their causes, and these causes are always legitimate and adequate. All evil, so called, or inharmony, is produced by transgression or misapplication of universal law. War is an avil, or inhermony, and is produced by transgression of law, It is the spontaneous outgrowth or effect of causes in their nature adapted to produce it; hence it will continue as long as the causes which produce it continue operative, and this will be as long as they exist, for there is no such thing as an inoperative cause. All causes are active and produce effects, or they are no longer causes. The causes of the war must therefore be removed before we can have peace, which will bring prosperity and happiness.

This nation has been blessed with peace and prosperity longer and more fully than any other nation on earth. And while thus blessed we have been sherishing and strengthening the causes which have finally produced the war. The effects of these causes could no longer be contealed, restrained or delayed, for restraint and delay were every day becoming more dangerous and a had use of our blessings, and perverting them to our own injury. We made them the occasion of more determined and extensive transgression of divine law. which must ultimately bring upon us its legitimate consequences. If we were permitted to continue this how it was pricked and sore with the needle, and course, we should inevitably be overwhelmed at last in utter ruin. All this and much more the Powerk though they have doubtless deeply commiserated our condition, they saw that there was no polable, way to and then turning to Experience, said. "and I never arrest our self-destructive course, and save ne from entire rain; but to let us feel the effects of our disobeourselves by persistently transpressing divine law.

And as the Powers above, with a full knowledge of

all the facts' and the whole subject, and with entire kindness and love to us, and for the purpose of doing the very best for us that could be done, have taken this matter in hand, and are controlling averything by divine wisdom, let us not expect that peace will be restored until the war-producing causes are removed. They will, not leave their work half accomplished. They will not, by sympathy for onr, safferings or any other cause, be influeed to " spare the rod " and thus spoil the child." or rain the nation, which has yet grand and glorious work to perform; and destiny to experience. God will thoroughly purge bin floor and gather the wheat," the good, "Into his garner but the chaff," the avil; " he will burn with the unquenchable fire" of suffering. And in the most tender, compassion and love will be do this, not as a punishment, but as the inevitable consequence of transgreenion of his law, and as the only course calculated to reform us, and thus save us from utler destruction.

We must all see from the above, that there is some thing for us, as a people, to do. God, the Powers · above, who established law, the irrefragible connection between cause and effect, will not change ; but there must be a change somewhere, or we cannot have peace. We then must change. Our lives and sotions must change. We must, as 'a people, " break of our sins by righteonsness, and our infquities by turning to" truth, justice, and mersy. Instead of disobeying, we minet obey the laws under which we are placed, and whose legitimate operation we cannot except. We must thus remove the causes of this war: God, the Powers above, cannot remove them. None but corselves can do this. Thad it must be done, or we cannot have peace. Nor would it he a blessing to us if we had it, butll we have done this, any more than it has been." " Until we have changed our course of life, and thus removed the causes of war, we cannot be prepared for peace to make it a blending. God will no longer " cast his pearls before awine," and thus enable them "to " turn again and 'rend " him, and destroy them solves by transgreading his laws: - His infinite love for his oblidren will forbid this. There is no hope then for permanent peace, prosperty, and happiness, but on the platform on which they stood. The two main in our thorough, radical, and universal reformation as a people, thus removing the censes; hoolal, civil, political and moral, which have combined and codjerated pare our way. in producing this unspeakable oill of wait 11?

In my next I will point out some of the Causes and Uses of this War, and all employees a market w.

Written for, the Heatney of Light. MUSINGS AT A CIRCLE.

BY D. HELEN INGUAN.

Our souls are full of forwest thanks, as thus we watch and wait For the friends we have missed so long to enter their chosen gate.

We saw them pass from our presence, whither we could

Though we hashed our grief to echo the soothing words But oh! they were west and soulless when grief's

strong tide returned. And the faith on which they rested not that for which we yearned,

For the vague hope of re-union in some far home at last, When these long years of pilgrimage all wearlly bave passed,

Was all our souls could cling to in time of screet need. We leaned on what we inly felt was but a broken reed. The stone from Reason's sepulchre has been slowly

rolled away, And over the dreary darkness breaks the light of com-

ing day: It busts the chain by error forged, unbars our mental prison.

And thus we know the lost are found, we know the dead are risen. When the glowing dreams of our youth, like dew from

flowers, have goue. And beneath Life's noonday sun we are slowly tolling

OD. When we look at social evils, towering in gient might, When we feel ourselves the pressure of wrongs we cannot right.

When our souring thoughts are pinioned by petty cares of life.

And sick of the constant warfare, our souls faint in the strife.

Through all the doubt and darkness, like a wild clarion call.

Comes the magic watchword, Progress, that is written over all. Dee Moines, 1865.

A VISION OF EMMA HARDINGE.

Mr. Epiron-I called a few days since on a lady who related to me the following vision of Miss Hardinge, which perhaps you will find interesting enough to occupy a place in your journal. JOHN MAYER.

Very respectfully, New York, March 9, 1863.

The lady said, I thought I saw Miss Hardings standing on a platform, which was elevated one step from the ground, in an open square. The square was surrounded by thoroughfares, and it seemed to be in a great city. The day was rainy -a cold winter storm was blowing. She had on a cloak, which seemed to be warm and water-proof, and made of white flannel. She had no bonnet on, but a light pink nuble of worsted was around her head. I seemed to speak to her, and said : "Why, Miss Hardinge, what are you doing here in this storm ?" She did not reply, but smiled, and a voice seemed to say to me, " Walt and see."

. Then came three figures. The first one was an elderly female about fifty-five years of age. Hhe appeared haggard and careworn. Her clothes had the appearance of being remnants of old fashioned finery. She said, " My name is Experience; I must take my sest at your right hand ; I shall be useful."

Next came a young female, dressed in the extreme of fashion ; everything she had on was expensive and beautiful. The trimmings of her dress were very rich. even to her anderslothes, the skirts of which she showed as being richly embroidered. She turned and threw no ever her bonnet a short, black veil, disclosing a face fair to look upon ; but It was painted. Bhe laughed scornfully, and said : " I am Temptation."

A third figure came forward, who was very plainly injuriops. As a nation we were and had been making atilized. Ble was young, and she dropped upon ber kness, and took hold of Miss Hardinge's left hand. She had no out-door garments on-nothing to protect

above have clearly seen and fully understood; and sgures, Temptation and Sympathy; and Temptation

Then Miss Hardings, speaking to Temptation, as she turned to go away, said, "When you have need of naught but suffering would, hether ps to reason and stepped off the platform, displaying her riob germayor or a kindness to withhold the ambiding. It is
on love and many that the that he suffering. in love and meroy that they are now periodicing us to Hardinge, I saw the two figures, Experience on the feel the scourge of war, which we have brought apon right, and Sympathy on the lefty draw nearer to her, and the platform on which she stood seemed to rise. and a fight to soread around her head, forming a space into which the rain did not fall.

Experience said to ber .. Ment times have I told thy story, and many more will you hear which will tally with mibb."

Sympathy said, " And with mine. 4. Miss Hardings unbuttoned the cape from her cloak, and not it around Sympathy's neck. The figures then said, "We go, but remember, we come again at your bidding." Over Miss Hardinge's head was a scroll, of which was written, " 1856." . . .

There then came forward two very stout men. They were drossed like laborers, but appeared very intellectual and well-developed. On their heads they wore caps, like the cap of Liberty, on the blue bands of which was engraven in white letters, the word Principles. One had an axe in one hand, and a growbar in the other. The other man had a spade and a broom.

They said. " We precede then who art to follow us." Then came two more female figures. The first was dressed very plainly and simply. Her face was radiant with light, yet it was storn. She walked behind the first pioneer who had the axe, and her name was Troth.

Behind the other man there was another figure, who was beautiful in expression of countenance. She was clothed in garments that were ample, flowing, and full, but not trailing. Her name was Charity.

Truth seemed to address herself to Miss Hardings, and said she had brought her ploneer, and something passed which I did not hear; but it seemed to mean that Miss Hardings had a hard work to do to make the people take hold of the Principles she has set forth. . .

Then the man who was attendant on Charity, stepped forward with ber, and mid to Treth, "Whithersoever thon goest, there will I follow."

Then the two female, figures walked toward Him Hardinger Truth took her place on her right hand, and Charity on her-left. Truth said, "I will move thy right hand;" and Charity said, . ! I will move thy heart. !!. Then it seemed as if garments:fell all around Agares were a little in front, as if walting the bidding of Truth and Charity, who said to them, "Go and pre

Then again I sem the light still stronger, a sort of greenish light prible anbid was unlocced and fall from Miss Herdinge's head, and she unbuttoued ber clock, we first may not some to peer. No human and throw it down amount to garmen and the lot from the first of the and throw it down among the garments which Charity

ing, and Truth, Charity and Miss Hardings follow- withered dower. As I gased, she drew up her hand weighed in this just balance thou shalt not be found light of heaven." wanting. Nover feel thyself alone. Soon, very soon, the lines which selfishness and injustice have drawn betwint North and South, 'twint bond and free, 'twint the setting sun. . Then came all the apirits again, light and darkness, will fade away. Then the road Charlty, Truth, Love, Wisdom, Faith, and the two which thou art grading will be trodden by weary feet, who come to partake of that bounty which thine at. tendants will bring in great abundance. He faithful spirits, apparently of fathers, mothers, brothers and and fear not." Then he disappeared, and Truth and sisters of those whom she had resoued, came to greet Charlty said to her, " You will have more need of principles, for the time being, than you will of us."

long time seemed to clapse, and then I was standing still more gorgeons clouds, I distinctly heard . Home, before another gateway, which opened on a lawn, and sweet home," sung by many voices. Then I looked for over it was written. " The Herdinge Home." The establishment, or institution, was, in appearance, some- appeared, and on it was written, "Eternity," over thing like an old-fashioned English farm-house, with many outhouses adjoining the main building. It seemed to be situated in the auburb of some city, but SHORT SERMONS ON SORIFTURE TEXTS. -NO. 2, not the city of New York. The gate was opened by a female about twenty-five years of age. She had a pink sack and green skirt. She tooked at me, and as I returned ber look, I thought I had seen her face before, She said, " You have men me before ; my name in Temptation, and they call me by that name still. I go forth now to tempt poor fallen once to our bappy bome." She held up her dress, and said, " My skirt corresponds to Truth, and my sack to Goodness." Then she looked at me again, and said, "I know by your looks every question you would ask. I needed but a few lessons, when I found the truth as spoken by Prescriscon. I remembered Miss Hardings's words. and came to her. She treated me, and I am now convoy to the tempted." Passing up the walk which led to the house, I saw flowers of every variety. The beds were beautifully arranged. Every piece of ground seemed to yield something to altract and interest the many who were there cultivating the flowers and fraits of every variety and kind.

Paming up the steps, I saw Miss Hardings in the doorway. She put out both hands to welcome me. She said. " Come and see," and she led me all through the different outhouses, all of which were filled with young girls and elderly females, busily employed in the different branches of horticulture. There were grapes, honey bees, strawberries, raspberries, and all kinds of fruit growing. The two men who represented Principles were builty employed in the vegetable garden, where all varieties of vegetables were in a beautiful state of cultivation. After passing through the gardens she said, " Come, let us go to the store-

We went into a long building adjacent, where were employed more girls and elderly females. Some were occupied in putting up flower seeds, some in making bouquets, some in pressing flowers, and some in making wreaths of everlasting; in fact, all that belongs to the floral department was arranged there. Then she opened the door into another department, filled with pickles, preserved, fruits, &c., all prepared for sale and ready for market. On one side of this room. which was so neatly arranged, was an inscription-The earth is the Lord's, and the fullness thereof:" and on the other side was written, "A soft answer torneth away wrath."

After looking through this room, Miss Hardinge mid, " Now let' us go to the chapel which extends over these rooms." It was of the length of the building, and at the end stood a little desk, behind which was a large, beautiful pioture of the woman taken in adultery; and over the top of the picture, in an arch, was written, "Come unto me ye who are weary and beavy laden, and I will give you rest." and the date 1870." All about this place of worship were wreaths of fresh flowers very beautifully arranged, and there were two instruments, a planoforte and a melodeon. Miss Hardings turned to me and said, " Many of these ladice play finely."

I said, " How I should like to be here on the Sabbath day." Miss Hardinge replied, "We respect all days alike with regard to religious duties. I do not tire them

you shall see how readily they come to worship." Presently the room was filled, and all seemed happy. Mire Hardings took ber place at the deak, and one of the girls cause forward and took her place at the plane and they sang "Home, sweet home." Then looking at the desk, which was on a platform, I saw the spirits come forward who were her attendants on the platform in the square. There was Experience and Sympathy, Charity and Truth, and now come three other bright and beautiful spirite. Wisdom, Love and Faith. Other visiters seemed to be there, and Miss Hardinge related, in simple and feeling language, full of sympathy and kindness for her proteges, the history of her success, which every face seemed to attest to the truth

After they had sang again, we left, and she took me to her private room, where her guardian spirits came to talk to her and give her advice. I thought I asked how she had managed to gain the confidence of her J. Lorsin, C. B. Tompkins, A. C. Partridge, and their

made them feel that I was their superjor, but their companion and friend. Howard and Combs have of the leading minds of the city. I was enabled to do taught me to appeal to each one's separate needs, consome good work, in clairvoyance and healing. Wheeltrolling them by appeals to their approbation, and in. ing is now open for the reception of good lecturers on structing them to respect themselves. I have taught the Spiritual Philosophy. They would like to have them," she continued, "That' they were accountable a visit from Belle Scougail. to God and, the angels; and that though their sine

were as scarlet, they can be made white as wool." I then said to her, " I supposed you would have had the disease of a limb from a gentleman that I was heal-The Outcast's Home' over the gate."

up a batred of mankind. Wisdom, love and charity able home, or do the business preparations for lectures. never fail to win them. Kindness creates harmony. and makes our home beautiful."

I then arose to go; but I remembered Miss Hardinge had said to me that " when she had succeeded in completing her home she would be ready to die," and I feet pest to me, yet I found the "Bt. Charles" worthy saked ber if abe now felt the same.

She replied, " No: I have more than ever to live for now." Bhe said, "I have many visitors, and I shaft be glad when they learn to come here in becoming attire; yet my children are rapidly outgrowing temptation. Once in rapport with truth, charity, and kindness, it is easy to hold them by the unfalling magnet." She bade me adicu, and I departed. I regret not called my particular attention to the following passage being able to give you the vision as I saw it, it was so as containing a most lucid and wonderful disclosure, as intensity interesting and affecting; but much has es will be found in the last column, near the top of page 6: caped my memory.

We now come to the fourth and last scene.

After leaving her, I seemed to be wandering in a emotory. It was summer time, and late in the afternoon, and I was attracted to a spot where numerous raons were congregated around a grave. I stepped orward, and saw a plain marble slab, on which I read, He Emma Hardings, the outcast's friend." Flowers were planted above the grave, violets, forget-me-note, and roses and illies, but mostly, the smaller flowers. On the slab ant a plain glass goblet, into which water flowed, clear-as orysial; and from the gobiet it flowed lishers, but was fearful be would fail to designate the again, gently matering all the flowers which grew about the grave. . Many whe stood there brought " musical" association formerly dwelt " at Bingen on dowers, which they scattered on and about the graye. the Bhine." I hope Bro. Davis is free from "super-The setting sunbeams, glanoed spon . it , and my ere stitles !! seemed to follow tham upwards, to where I may Miss 1 : Here is another sample from the same lecture: 211

to 1865. And the five departed: the two ploneers lead. Hardlege in a pink cloud. In her left hand she held; ing. ... They passed out through an archway in which; and held it a moment to her heart. Then taking the a sentinel stood with scales in his hand, representing Sower in her right hand, she placed it in the sunbeams, Justice. They halted, and be addressed Blas Her- and immediately it began to bloom. Oh, how beautidinge, and said, "You will meet with many trials; ful! She says to the flower, "Though earth has but he faithful to these thine attendants, and when erushed and blighted you, you shall bloom in the aug-

As I gazed, she seemed to rise into violet colored clouds, whose edges were tipped with gold from pionesrs, who seemed now to part the clouds, which. as the rose, became more beautiful, and a number of her. At length she stood with the five attendant spirits. Wisdom, Love, and Faith were above her. After the five figures had passed from my eight, a and Charity and Truth were at her side. As she rose in the date. and over her head the beautiful scroll again Which were shown fire beautiful stars.

BY WARREN CHARL

"In the beginning Ged created the beavens and the surth." Beginning of what? Not of this world, for it says he created the Heavens and the earth, and the sun, moon and stars afterward. It must either mean the beginning of the story which might be about six thousand years ago, or the deginning of his industry. when he just emerged from isleness and a sleepy, insotive existence, in which be might better have remained. if Orthodoxy be true, so far as his work here is concerned, for it cost him the loss of the highest and best of his Creation, or nearly all of it, and the sacrifice of his Bon beside, and left his work which be proupounced good, in the hands of his enemy, and entengled in a anari, that six hundred sects of Christians cannot untangle, and will at last compet him to burn it all up, and only save a few freson Orthodox souls, out of the whole, and leave the great mass in endless burnings, with natures that can suffer, but never he entirely con-

What a pity that "beginning" ever occurred; but since it was done only for His glory, (a wholly seldsh motive) there is no wonder it turned out bedly, as selfish purposes usually do, and was soon followed by a rebellion in beaven, and the fight and fall of Locifer, who selved on this new province from which God and his loyal angels have nover yet been able to drive the rebel and bis silles, nor even with a host of loyal priests to saint in all grades of Major, Minor, and Brigadier, Bishops and Colonel, Captain and orderly, priests. Sad, and calemity. Briars and thorns soon followed figs and grapes, and docks and thisties, cabbages and beans, and even on the rose bushes the prickers grew. and the barberries and thorn apples got so mixed we hardly knew which side they belonged on.

Then following the pattern set in beaven, men on earth went into wars, and ambition ruled here as there, and kings fought for power bere as there, and subjects here as there rebelled, until this world became a complete b diam of vice and misery, with only a faint and unreliable promise of a future redemption of a very

few souls out of the whole, If this is God's word, he had better never have told

the story of his mistakes and blunders and weaknesses. for there is scarcely a " copperhead " in the country that can rake up as many blunders and defects of our President, for he has succeeded at least as well in sobduing this Bouthern rebellion as this God has in subduing the rebels in his dominions, and I think far better, and he is said to be a " King of Kings!"-perhaps that is the reason he succeeds no better, for kings have seldom been good servants or Oghters. Equally absurd and untrue is the other idea con-

reyed by this passage, that at that beginning-time God made this and other worlds out of nothing, simply because that was the only material at hand in the beginning; therefore he sold to nobody and to noth. ing, "Let there be light and there was light," imply. ing that it was all dark before, and yet if He or They made man in His or Their Image. He or They must with a monotonous round. I will ring this bell, and fishes in the pools in the Mammoth Cave of Kentocky. in germ for want of use, and indeed it would be of ilttle consequence what the form even, if all were groping in utter and " onter darkness," with nothing in existence to run against, and no light to see if there was. In the beginning of life is innocence and ignorance: and such is the beginning of this book of fables. and most especially of this one of creation. Yarmouth, Ma., March 9, 1863.

Notes by Dr. Coouley.

DEAR BANNER-When I reached Wheeling, Va., about the first of February, I found great difficulty in making arrangements so as to have a comfortable home, in the right place, and get an opening for lec tures. But through the kindness of D. S. Fracker, of the Sanitary Commission, I was introduced to friends good ladies, and others. I lectured the four Saudays She replied, "By the attent possible means, viz: of February in Union Hall, the use of which was by giving them mine." Last said, "I have never kindly given by the proprietor, Mr. Bataford.

The audiences were small, but composed generally

I reached Pittsburg the last week in Pebruary, but was suffering very intensely by the transfer. in part, of ing in Wheeling, which made me so lame that I could

Bbe said, " No; I avoid every allusion to their for. not go around to make the arrangements to lecture, ner condition, for the remembrance of it seems to stir and I was unable to find any one to give me a comfort-Bo I concluded to give up Pitteborgh for the present. I found a few femilies in neighboring boroughs, who offered me "welcome homes." but they were too far of to be of much service. Almost any " hotel " is a perof attention by those desiring hotel accommodations.

I spent many hours in company and confersation with Otto Kunz, 128 Third street. He is a German of rare accomplishments, and I found him engaged in translating into German the lecture of A. J. Davis, on Scenes in the Summer Land," as published in the Herald of Progress of February 21st. The translator

" Zellablugen is a vast German Association, which was also seen in August, 1855. This Association ing the Summer Land was located parallel with the rings of Baturn, with reference to the path of the sen. Tost is, if you were at that moment members of the callabington Association, and stood in its location, pointing northward at the time I mention, this way from the Bummer Land, you would have indicated a point in space directly parallel to the altastian and plate of the rings of the planet Batura. To have pointed earth-ward, you would have nearly reversed your position.

Friend Kuns seemed deeply engaged in planning & diagram for the convenience of his trans-atlantic pab-North Pole! Perhaps most of the members of thet

Monarolappa is the only exclusively African realm that I have ever seen in the spirit-world. And here, for the first time, I saw that progeny of parents; of whatever race, not born perfectly organized in the formation of the inner brain, do not obtain an individualized representation after death. It seems that there was a seen as a second or the control of the control vidualized representation after death. It seems that there was a very large parentage of the progeny of the early inhabitants who never attained to immortality. According to the testimony of the Monazolappa Amortality of the Amortality of the testimony of the semi-humans, who prevalled in the early ages of the globe, went down out of sight into the vortices and laboratories of matter. There was there no voice of immentation. They said that their true children were not lost. For every human child naturally born, is there; only those who, taking on the shape of man, but not yet internally organized up to the human, were excluded from the upper apheres."

I have spent some two weeks in this violaity; there is being manifested here considerable interest. Bince my stay at this place medium power has been developed, so that the raps are given in great profusion. and the table is moved without contact. These mediame are principally members of the Methodist Church.

Reliable mediums traveling over the Pennsylvania Railroad will find real Spiritualists in the persons of John S./Isett, Spruce Creek, and I. P. Walton, Ty-L. K. COONLEY,

Tyrone, Blair Co., Pa., Herck 10, 1863,

We re-publish at the request of many of our patrons, the following remerkable poem, which was composed in spirit-life, and given through the organism of Miss Litzaie Doten, at the close of one of her lecturge in this city, something more than a year ago :

FROM THE SPIRIT OF EDGAR A. POR. THE KINGDOM.

And I saw no temple therein."-Res., 21st chap., 12d u. T was the onlineus mouth of October ... How the memorice rise in my soul, How they swell like a sea in my soul-When a spirit, sad, ellent and sober, Whose glance was a word of control, Drew me down to the dark lake Avernus, In the dosoiate Klugdom of Death-To the mist-covered lake of Average, In the ghool-baunted Kingdom of Death.

And there, as I shivered and waited, I talked with the souls of the dead-With those whom the living call dead; The lawless, the loue, and the hated, Who broke from their bondage and fied-From madness and misery fled, Each word was & burning eruption That leapt from a crater of flame-A red, lava tide of corruption. That out of life's sediment came. From the social natures God gave them. Compounded of glory and shame,

" Aboard !" cries our pilot and leader ; Then wildly we rushed to embark, We recklessly rashed to embark : And forth in our ghostly Eilida,0 We swept in the sitence and dark-Oh God! on that black lake Avernue. Where vampyres drink oven the breath, On that terrible lake of Avernus, Leading down to the whirlpool of Death 1

It was there the Eumenides | found us, In eight of no shelter or shore-No beacon or light from the shore. They lashed up the white waves around us. We sank in the waters' wild rose ; But not to the regions fufernal, Through billows of sulphurous flame, But unto the City Eternal. The Rome of the Blessed, we came.

To the gate of the beautiful city, All fainting and weary we prossed, Impatient and hopeful, we pressed. Oh. Heart of the Holy, take pity, And welcome us home to our rest ! Pursued by the Fates and the Furles. in darkness and danger we fied-From the pitliess Fates and the Forles. Through the desolate realms of the dead.

Jure Dieino. I here claim admission (** Exclaimed a proud prelate who rushed to the gate: Ann Sandierina, heur my petitlou Holy Baint Peter, o ()h, fone pietarie, oh, glorious flood, My soul is weshed clean in the Lamb's precious

Like the song of a bird that yet lingers, When the wide-wandering warbler has flown; Like the wind-harp by Bolus blown, As if touched by the lightest of fingers. The portal wide open was thrown : And we saw-not the boly Saint Peter. Not even an angel of light. But a vision far dearer and sweeter. Not brilliant nor blindingly bright. But marvelous auto the sight.

In the midst of the mystical splendor. Stood a beautiful, beautiful child-A golden haired, azure eyed child. With a look that was touching and tender. She stretched out her white hand and smiled: " Ay, welcome, thrice welcome, poor mortals, Oh, why do ye lipger and wait? Come fearlessly in/at these portais-No warder keeps watch at the gate !"

Gloria Deo ! te deum laudamus." Exclaimed the proud prelate, "I'm safe into heaven;

Through the blood of the Lamb and the merty is who claim us,

My soul has been purchased, my sine are forgiven; tread where the saints and the martyrs have tred-Lead on, then fair child, to the temple of God !"

The child stood in silence and wondered. Then bowed down her beautiful bead. And even as fragrance is shed From the lily the waves have swept under. She meekly and tenderly sald... So simply and trathfolly said : In vala do ye seek to behold Him ; He dwelle in no temple apart, The height of the heavens cannot hold Him. And yet He is here in my heart-He is been, and He will not depart."

Then out from the mystical splendor. The swift changing, crystallino light, The rainbow-hued, scintillant light, Gleamed faces more touching and tender Than over had greeted our sight-Our ain-blinded, death-durkened sight; And they sang, " Welcome home to the Kingdom. Ye earth-born and corpent-heguited; The Lord is the light of this Kingdom. And His temple the heart of a child-Of a treatful and trachable child. To are born to the life of the Kingdom-Receive, and heliers, the child.

o The dragon ship of the Norse mythelegy. f The Patet and Forice.

A SCOTOFFAN'S CRACE, -" Ob, Lord I gle as rivers o' whuske, chu'ders o' snuff, and tone o' tobeca, and ban bread an' a obcese as big as the great bill o' Ben Revis, an' may our obilder's childer be lorde and lairde. to the latest generation."

This Caper to issued every Monday, for the

week ending at date. Banner of Light.

BOSTON, BATUEDAY, APRIL 4, 1863.

OFPICE, 168 WASBINGTOR STREET. RODE No S. Ur Braiss

WILLIAM WRITE & CO., PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION DEE EIBETH PASE.

LUTHER COLEY, BDITOR.

"I cannot believe that civilization in its journey with the non will glok into endless night to gratify the ambition of the leaders of this revolt, who seek to

Wade through slaughter to a throni And abot the gates of morey on mankind";

but I have a far other and far brighter vision before my gaze.

It may be but a vision, but I still cherish it. I see one wast
Comfoderation attaching from the Joyan borth in one unbroken line to the glowing south, and from the wild billows
of the Atlantic westward to the calmer waters of the Pacine, or the Atlantic westward to the calmer watern of the Facilite, and I see one people, and one law, and one language, and faith, and, over all that wast Continent, the home of freedom and refege for the oppressed of every race and of overy clime."—Extract from John Bright's Speech on American Affairs, defirered at Birmingham, England.

A Bricf Sermon.

"For the wages of sin is feath."-Romens, vi. : 33,

If each one of qa knew, so as fully to realize it, how little after we are while continuing in sin, or in disobedience to sternal law, not a day would go over our heads before we took measures to extricate ourselves from the consequences of our wrong doing. Our lives are kept down to the low-water mark at which most of us are content to live them, mainly because of our ignorance of the true laws of life. Were we better informed on this great matter, there would be less sin; primarily, out of fear for the sure consequences of discbediance, and so, secondarily, because we should by that time bave learned to love goodness and purity better than anything olse, and for its own sake. 100.

The streets and the public places on every side testify to the sternal truth of what the 'Apostle Paul communicated to the Roman believers by his letter. "The wages of sin is death." Not death physically. but death morally; not merely the decay of beauty and the silent sapping of physical energy, but the still more fearful and distressingly painful process of the loss of the spiritual bloom and the destruction of the sout's divinest forces. The hang-dog face betrays the transgression of bim who carries it so shamefully ; the resiless, unessy, skulking, thierish eye-who is likely to be deceived in the character of its possessor? -the bleared look, the mouth of sensuality, the brow of brutishness, the expression of the satyr-who is there that even when running, cannot read their secret and interior meaning?

" Can a man touch pitch, and not be deuled?" Is it possible for the sot to concest the contagion that has spread through all his nature, and speaks to the world in the unsteady and shambling gait, the expressionless eyes, the vacillation of will, the total falling away of that self-respect which most surely bespeaks the manly character? Do you find the sensuallst with a reduced and ennobled expression clothing his features, with an eye as open as day, a face as frank as truth itself, and all the charitable, and sympathetic, and affectionate traits publishing themselves in look, and speech, and action? Can one lust after gross enjoyments, which consume his finer and more exalted qualities in the very sol of enjoying, and still offer to the gaze of innocence and purity no possible token which shall cause an instinctive shudder? As well may we look to see the ann of to-morrow rise out of the west, as to expect to see such things as

"Bin" is simply the breaking of the law; at first. through ignorance of what that law really is, and, afterwards, because we have not the spiritual and moral strength to withstand temptation-or to oppose the "law of the members " as Paul terms it, with the "law of the spirit." That is an acquired power. attained only after much practice, and long trial, and many failures. Hence, it is plain that two things are of the first and last importance with ne; first, that we should know the law-and, recondly, that we should have the mind and atrength to keep it. Not to know it and keep it, is simply "death;" and where death ta, we all know there is no life. In life alone do we enjoy; in life we grow, we enlarge, we experience, we become exalted : In fact, life is the top and crown of all powers and enjoyments known in the realms of the universe.

Now if a man thinks that, if he can manage to conocal his wrong practices from the knowledge of others, be thereby conceals them artigother, and so escapes their natural fruits—be norme a delusion within his breast which will finally bite like a serpent, and sting like an adder. Suppose one and another de not happen to know it ... knows it, and stands condemned every moment of his life, in the courts of his own conscience. But that is not all, by any means ; self-condemuation in itself alone is bad enough, but the conmaions loss of certain faculties and powers is a thousand times harder to bear. To think that we might to day be what we to day are not-that we have been deliberately lopping of spiritual members whose growth and subsequent activity would have increased por happiness many fold, both in quality and volume -that we have refused to possess those expanded and expansive gifts which raise one to a height only a little lower than the angels, merely that the palate might be tickled, or the lusts gratified, and some fleeting blim be enjoyed—this it is to be wretched indeed, to be lost in a mane of sorrowful reflections from which no mortal skill can give one extrication.

There is no concealment for transgression. A person cannot disobey, and still be the person be was before his not of disobedience. This law is fate-it is very life-it is the beginning and end of all things created. We may perhaps deceive others-ourselves we can never deceive. Life is of such a texture, our, shoe are either blabbing to others all the while, or acduring ourselves; and of the two, the latter is by far the worse. If we ain, we die. So much of real life do meknowingly, or enknowingly part with, when we discher the lase of life. Whether it is worth our while to be wise and prodent, considering the law in childline humility, and trust at every turn, and seeking to make the most we can out of life while we have it to enjoy and improve-this we are to determine each one for himself, and no society, fraternity, or church can do it for him. The death enteried by this disobedience cannot be vicariously suffered-every sinner must suffer it for himself. If the fruit of his present disobedience does not show likely now, it will surely do so at some time, and he cannot escape it. When repentance comes, even then is he scourged with the whip which he fondly believed to be braided for every homen back but his own.

Mr. Seward's Disputch.

The note of Secretary Seward, in reply to the last proposition of the French Emperor respecting an armirties between the two sections, looking toward mesoe, has not created such submishallo in Prance, ascording to late advices, as was anticipated. In point of dad, Napoleon and the Prepph, just now, have other fish to fry, in the matter of the Pollsty revolt; and the Paris correspondent of the New York Times writes that the American ipply to the Emperor's proposition

falls fiat upon the public mind. It had pretty gener, plets with Hying truths, which, if lived up to, we ally been reckered that such an answer would be re- should be maintaining the principles of feve to God turned, and thus there was no great disoppolarment to and love to man, and he blessed with an approving the case. The correspondent alluded to says it is uni- conscience. variably admitted that there will be no further attempt at intervention in our affairs, and, for the present, the American question may be regarded as dead. Poland buman nature was to seek for knowledge, to become engrouses all the thoughts of Napoleon now.

Marriage Laws.

considering a proposal to make some change in the by which the desirable method of communicationform, if not in the spirit, of the divorce laws of the amnipresence-is to be brought about, claiming that Commonwealth, and the discussion elicited a breadth through this lavisible agency, mind would yet comof remark from such as were parties to it hardly to be mone with mind in an intelligible manner, however tooked for in ordinary legislative assemblies. The distant each one might be from the other. In cludidspurport of the bill, or resolutions, sought to be passed tion of this position, he said there had long been theowas to make divorces easier to obtain, and to vest in ries in the world upon spirit communion, but notil the Governor a power of pardon which should enable the theory had been demonstrated by practical results. even those proved adulterers to marry again, as the the world was none the wiser for the theory. The law will not permit them to do now, on showing som. experiment was made, and the fact of spirit communcient proofs of repentance. There was a decided lou demonstrated. The theory of omnipresence, by clashing of views on the part of the advocates and the sid of vital electricity, as a medium of sensaopponents of the measure, and chiefly in relation to thou and communication, would yet be demonstrated lishment of this most sacred relation. The lawyers with minds who dwell in other lands, and obtain a rather twitted the ministry with holding tough views, or prejudices, on the subject, and those not belonging tries. No period of the world/was ever better calouto either profession averred that there was room for yet more liberality and humanity in the matter of divorce laws than at present prevails. The noticeable feature about the whole discussion, however, and that which made it specially interesting and welcome, was the tone of sincerity and respect with which the marringe bond was spoken of, it being insisted that upon its sacred observance rests the very preservation of our modern oivilization.

A Slaveholder's Visit North.

A planter belonging to Montgomery, Alabama, passed through this city a day or two since for home. He had just returned from the British Provinces, be said, where he had been for a short time " on business." He was very free in conversation. Said that we couldn't conquer the slaveholders, as they could get all the ammunition, etc., they wanted from . Boston Abolitionisis;" that he had visited the fortifications around Washington recently, baving received a permit from the Secretary of War to do so; save be known there are several officers of the Confederate army residing in New York City at this time, "picking up information for our folks." meaning of course Rebeldom : said the emancipation proclamation would have no effect on their slaves-that they were content to remain with their masters, etc., and wound up his harangue, (so we are informed,) by saying that the time would come when the North would be heartly ashamed of their endeavors to subjugate the South.

No wonder copperheadism is rearing its head in our midst, when the Government allows southern slaveholders and officers of the Confederate Army to come North whenever they please without let or hindrance, Declare martial law at once all over the Free States, and deal summarily with the foes of the country, wherever found, and our word for it, in less than three months the present war would cease, and peace once more smile over our beloved country.

On Port Hudson

This Gibraltar of the Mississippi, below Vicksburg. which could as well have been taken by our vessels of war a few months ago as not, has finally, after a vest deal of fortifying by the rebels, been moved upon by the combined forces of Gen Banks and Admiral Parragut and the war vessels of the latter have gone past the hatteries, and are consequently prepared now to oper ate in closing up the Red River communication to the rebels, and thus cutting them off from the main body of their supplies. Farragut went up by the batteries about midnight, losing one ship on the passage in consequence of her getting aground, and blowing her up in order to prevent her being of service to the enemy. The real object of this movement is to get and hold possession of Red River, as well as to stop the career of the Queen of the West and her associ ates between Port Hudson and Vicksburg. Success at this point will inflict a blow upon the rebellion from which it would not easily recover, if it could ever do so. The amount of anpplies, both of provisions and of manufactured goods, which have crossed the Mississippi at this point, for a long time past, to support the Confederacy, is enormous, and could scarcely be comprehended if it could be stated. .

Lectures on Geology.

Prof. William Denton commenced a course of seven ectures on Geology, in the Meionson Hall, Tremont Temple, in this city, on Thursday evening, March 26th, to be continued on the evenings of Friday and Monday, March 27th and 30th, and Wednesday, Friday and Monday, April 1st, 3d and 6th. He gave his open ing lecture before an audience which nearly filled the hall, among whom we noticed a large number of our progressive friends, and all seemed remarkably well pleased with the lecture. The Professor delved into the bowels of the earth, through limestone and rock. mines of lead and copper and gold, to the ocean of fire under the crust of the earth, and back again up into the air, and over the surface of the globe, in such a manner that it not only proved him to be a practical geologist, but a thoroughly scientific scholar, and a complete master of the important subject which he is endeavoring to place before the world in an interesting and instructive manner. It was certainly one of the most entartaining lectures on the subject we ever its. tened to. It was delivered with the enthusiastic carp. estness and fluency of one who has his heart and soul in the subject. He commenced by showing the general importance of Science and Geology to the farmer, miner, philosopher, and others; he then gave a lucid explanation of the appearance of the earth after having been operated upon by water and fire; and apoke of the earth at an earlier period, when it was a flery: fluid mass, maintaining his position by showing the different degrees of heat as we descend into its interior. He gave an illustrative description of the earth, showing that it was not entirely round, as generally approsed; also a very interesting account of bot aprings, extinct and active volcanoes, and earthnnakes, and their causes. He was most eloquent in his description of eruptions of Vesuvius and Etua. and the destruction of Pompeli and Herculaneum. He iwalt with minuteness upon the cooling of the cartb and the formation of granite rocks, etc.

The lectures are profusely illustrated by splendid oil paintings of plants, shells, reptiles, and beasts of vari ous geographical periods. We hope our friends will not loss the opportunity of listening to the remainder of a course of lectures well worthy their attention.

H. B. Storer's Lectures.

On Sunday, March 22d, Mr. Blorer occupied the deak of the Society of Spiritualists worshiping in Lycoum Half, in this city. In the afternoon he gave a superior discourse upon the "Religion of Service." He saw the inscription upon a seroll borne by the angels in the other world; he read it upon the great temple where the soul worsbips; he saw it borns along by the commerce of the seas, to all parts of the earth. He traced its course from the infant to the end of gator. man's mortal existence, clearly defining and electest ing, as he proceeded, what he conceived to be the which he uttered to illustrate his point, was this; our thanks; and the thanks of our invisible guides, Whatever effect is put forth to bless mankind, is the for the interest you take in spreading abroad a knowltrue Baligion of service. His whole discourse was re- edge of the Spiritual Philosophy.

In the eyening Mr. Storer discoursed upon "Omni presence." He maintained that the sim and desire of conversant with all parts of the world; and to know somewhat of the minds and the status of its inhabitants, to communicate with them-in short, to be om-The Legislature of Massachusetts have been receptly inipresent. He then clearly reasoned out the process what was, or was not; the divine intent in the estab. to be a practical fact, and we should become familiar good and comprehensive idea of localities and counlated to investigate and demonstrate facts than the present; and no people in the world better adapted for the development of facts than the American people.

The lectors was a very interesting one, and was attentively listened to by an intelligent andience.

Segled Letters.

I take this method of answering the seekers after truth who from time to time inquire of me concerning the reliability of the medium who answers the scaled letters that are sent to the BANNER Office.

It is first necessary for me to say, in order that my position may not be misunderstood, that I am exceedingly skeptical with regard to much that is said to come from the spirit-world, therefore I am prone to criticise severely all that falls in my way bearing the mark of spiritual origin.

Prompted by a desire to gain more spiritual light from a source outside of myself, I retired to my room and wrote a number of questions, desiring that they should be answered by a friend I have in the spiritworld. Having finished the same, I inclosed the manuscript in three different envelopes, such as no one but myself would be likely to have. The manner of sealing was also peculiar, and would prohibit the possibility of fraud by opening. Having thus securely environed my little epistle, it was dispatched by mail to the medium, who is an entire stranger to me.

After an absence of three weeks, my letter was returned, anopened, as when it left me, together with an answer, which was in all respects perfectly satisfactory. Every question, except one, (and that of no consequencel was answered, and the answers were perfectly characteristic of the person purporting to write. I also received advice concerning certain ideas which were passing through my mind at the time of writing, which I did not enter in my letter.

The above is only material evidence of the reliability of the medium; but I have more than this: I am assured of her truthfulness by my spirit guide, whose word I have no reason to question.

Yours for trath, from any and all sources. MBS. J. H. CONANT.

Medium for the Message Department of the Banner of Light.

> Written for the Hanner of Light. THE COMING TIME.

> > DT MES.'E. A. ADAMS.

Prophet, what does then see Over the mist of years. Sweeping over the lea-Borrows, hopes, or fears? Say, do the clouds bang low, Dark as a funeral pall? Will the waters surge and flow Over the green banks all?

Are there no gleams of day Fringing the shadows of Night? Speak | will the storm pass away, Leaving us rainbows of light?

. 0 Yes, I can see through the years That lie between us and the sun; Time has wasted the shroud. And Freedom's day has begun.

Out from the tower of Faith All these glimmers I see; Never in valleys of doubt Could I look over the lea. Now, in waters of trust Let the auchor fall deep, For under our surging fears Benutiful jewels sleep.

A golden setting of years Will shine round this turbid stream Dyed with the blood of our sone.
Whose sould will eternally gleam Over the shadows of Now As glisten the stars of Night. And Error and Bondage shall bow To the mighty march of Bight. West Rosbury, Mass.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

A. I., CHIPPEWA, PA .- A spirit who has written a letter through the agency of the medium you refer to. came to us the other day and explained the method spirits are obliged to adopt with the medium in question. In order to control her to write, she is kept in a semi-unconscious trance state, by the aid of the magnetic forces at their command, [see .. Useful Blatements" in last week's BANNER.] and they write backbanded, from right to left, on tisane paper, which, by holding to a window pane, and reading from the back of the page, you can easily comprehend the message,le distrioyance a natural law ?" you ask. We are of upinion It is. There is no question in our minds but that the spirits are clairvoyant - not the mediums. Spirits can read letters, and answer then correctly, when they derive enough magnetism from those with whom they are in rapport in earth life-not without. They have of course to use a portion of the animal magnetism, or, more scientifically speaking, the "od force," which is in all saimal bodies in a greater or lesser de-

L. B., Quance, I., O .- The brother is mistaken in bis surmises that he is " particularly alluded to" in our article on sealed letters, recently published. We had no reference to his case whatever. We were entirely satisfied with his explanatory letter, notwith standing he wrote to a mischief-making person in Bostou, who caused his letter to be printed in the Investi-

John Havery, Roomserra, Mann. We like your Baligion of Service." Among other good sentences plan, and desire that you continue it. Please receive New Publications:

Past Anamers Man: The Story of the Human Race

long and most persistently continued.

A book like this under consideration cannot be fairly treated in a newspaper notice; it can acareely be prehend the leading points of the writer's theory, as the nation. For sale in Boston by A. Williams & Co. at least to state the same over again for the consideration of others; and it is often believed, too, that he their capacity.

Those who read for dissipation would better feave a a voice. The evidences of this fact are gathered from common merit, even for the Atlantic. all quarters, and are such as have passed without con. tradiction these many years; and they are so many and weighty as to be overwhelming. Science has thrown out irrefutable proofs of a vastly earlier life for man than a cramped modern theology dares to contemplate: and these proofs are none the less to be accepted, and accepted with reverence, too, though they overturn the foundations on which that theology is built, and aweep away every vestige of its existence.

The history of primitive man, or men, is gone luto by the author of this volume in a profoundly rearching manner. He goes back, by means of his logical processes, slways fortifying them where be can with fact. until the mind actually grows bewildered in the contemplation of the gray vistae of time in which mortals walked even as we now do ourselves. The theories of other writers he considers with candor and the thoroughness of a complete understanding of them. He leads the reader along through the whole history of this great subject, engaging him profoundly at every point of interest, and not letting him go until his mind has been so stretched and expanded as to be a matter of surprise to himself at his own capacity. This " breathing " of the thoughts, so matter on what tion, such as most books of fleeting interest beget.

That department of the author's treatise which relates to and describes " Fossii Mau." from the great facts which are presented with the stubborn silence of Truth herself, is of all the rest engrossingly interest ing. He nerrates the discovery of homan skeletons in the West Indies, at Quebec, in Florida, and elsewhere, that are believed to be from 50,000 to 150,000 years old. He calls up facts relative to remains of human beings, taken from gravel bills; to the finding of skelstons of whales, with human weapons close by them; to human remains and elephants' teeth found in climates far removed from the tropics, which indicate an age of at least 38,000 years; to fint arrow-heads found in the " Drift " to human remains found in a Rocky Mountain gold hill; and to numerous other discoveries of the geologist, from the conclusions of which there is no possible variance or shadow of turning. In fact, so strong is the rush of the well-authenticated statements of discoveries which he makes, one would be astonished, on perusing them, to know with what a mere munch of knowledge concerning the history of the planet he has hitherto been contented.

The reflections, at the close of the volume, are soulstirring and grand: they take hold of the reader with even a fresh power. His thoughts are the "expansive tendency" of the human mind. He claims that the present age is analytical, disintegrative, and oven destructive; it pulls down the strongholds of authority. and despises tradition; it ever appeals to resson against sutherity, and encourages the independence of the many, in place of sanctioning the power of the few. Strictly speaking, be thinks it is not a positive age at all, but simply a revolutionary period of transition, "between two great eras of edification and conservation." It worships power, whether got by the ald of money or knowledge.

The author promises to continue the discussion of this grand subject in subsequent volumes, and we sincerely hope he will. The present volume is for sale at the Hanner of Light office. Price \$1.25.

Pulmonany Consumption, that Fatal Destroyer of Man; its Curability demonstrated on Natural Principles slone, combining medicated Air, medicated in halation, and natural Hygiene. By Andrew Stone, M. D., Physician to the Troy Lung and Hygienic Institute.

We have examined the pages of this fair and open volume of Dr. Stane with much attention and profound interest. He takes she unprofessional reader and conducts him by plain and from prehended statements and reasoning intire history and course of the fatal disease Consumption, dispelling clouds of fears which have been both ignorantly and superatitionaly entertained respecting its treatment, and showing to every intelligent person the practicability of curing an Insidious disease which has so long baffled the skill of practioners.

One thing is greatly, and especially, in Dr. Stone's favor; he has been the means of saving great numbers from the death which awaited them under the ordinary method of treating Consumption. His modes of treatment are clearly binted in this volume, and the reason. ableness of the same made as still more apparent by the help of illustrations. Dr Stone is a progression in medicine, and holds to reason as strongly as it is possible for any man. Even those who might not agree with his propositions would be desply interested in this treatise. He takes up the whole topic, root and branch, and discusses it with a sifting thoroughness. Where the old methods are blind, or no better then guess-work, he comes forward to advocate the more natural and mesonable treatment which has been discovered and introduced by himself. His theory of caring this insidious disease by the inhalation of mediheard of it before. Those who would learn how to live | born profitable, Latters addressed to Henry 8, Bapalage in consequence with the true principles of life, could No. 93 Grange street, will be promptly attended bedo no better than to give his book an carly and atten-Ure permas.

We have received Berge Spirite, published in Paris, for March. It evinces its usual vigor and interest, and

THE NATIONAL QUARTERLY REVIEW COMES to QUE table again, with all its accustomed regularity. It is from 85 000 to 100,000 years ago. By Gurrers full of life and vigor. Designed as an improvement Lux, of Texas. New York: Sincisis Toursey. spon or emet to the old North American, which was Perhaps the inconsiderate—not to say ignorant— noted chiefly for sleepy writing and yesterday topics. reader may be excited to a smile, on seeing the statebut a study of the history which an author criticises have. The editor, Edward I. Sears, is a scholar and and analyzes with such fearless power would soon be- strong writer, and loves nothing better than in overget a different facial expression. That anybudy should turn literary vanities, and let the wind out of literary resome to smile derisively, on seeing it stated that balloons. The papers in the present number are as the human race have peopled this planet for at least follows: 1. The Works and Influence of Schiller; 2, the lowest term of those two numbers of years, is but Astronomical Theories; 8. Culture of the Human plain proof that the ligatures of superstitious belief in Voice; 4. Lucian and His Times; 5. Electro-Magnet. which the modern world has so long been bound are jam and Kindred Solsnors; 6, Orstors and Eloquence; too fearfully strong to be severed without an effort 7. Insurance Quackery and its Organs; 8. Charlemagne and his Times; 9. James Sheridan Knowles; 10. Notices and Criticisms. It is a good number, and deserves to be taken and read and preserved by every commented on; it certainly cannot be reviewed. American who pretends to the least share of intellec-And, in any event, a reviewer of such a work must be tool outture. We half its established success as one of able so clearly to apprehend and so strongly to com- the most agreeable promises for the literary future of

TUE ATLANTIC MONTELY for April is an unusumust have all the grasp of thought, skill in analysis. sliy good number. Among the contributors to it are rigor of logic, and variety of information which belong | Prof. Agents, Donald G. Mitchell, Gail Hamilton. the author under discussion. For ourselves, we can and other names whose productions are quite as well claim nothing more than the power to at least approx. known to general readers. The article by Gall Ham-Imately understand the positions and comprehend the Ilton, entitled "A Spasm of Sense,"-we do not esreasonings of the writer, and in that simple task have | pecially fancy that title, nor even see the exact need found our thoughts put on the stretch to the best of of it-is a vigorously written performance, packed full with suggestions of a reforming and civilizing character, and fairly making many of us schemed of hook like this untouched. It is to be perused in the curseives because we have so long continued indicarsame resolute spirit with which one toils up a long ent to the demands of the new day. We wish this arand steep bill. Its scope is so vast, its arguments are | tiple in the Atlantic could be carefully read by every so weighty, and pass across the mind with such a intelligent man and woman in the country. Mitchell sweep of strength, its conclusions are so enlarging and ("Ik Marvel") contributes a pleasant paper on " was exaiting to the contemplation of the human mind, that | Weather Work;" Mitchell is nothing but a plain Con-Its perusal requires that the very best ability and the precicut farmer, and knowe just what he is wriging closest attention shall be brought to its pages. The of. Ale pen will prove an acquisition to the Arianprimary point of all is, that Adom was not the first man, 400. Agassia writes on the filturian Beach, which is no, nor. " anything like it;", but that races and gen.] the oldest formation known to Geologists; his papers, crations have dwelt on the earth and disappeared from when collected in a volume, will form excellent scienits surface, before history began to be lisped by our in. | tific reading for the people. There are other stilles fant ages, and even before heary tradition itself found in this number of decided interest, and more than

> HARPER'S MONTHLY for April gives us a perfect gush of good things, some of them litustrated. The leading article is an account, very much in detail, of the travels, trials, and findings of another African Traveler, who is an improvement on Gordon Cummings and his famous performances. Harper has atorice and emays and pooms besides, any and all of which will attract attention. .. Romola" is continued: there is an article on "Victor Hugo in Exile;" there is "Gossip about Novels:" and the Mouthly Record is always a perfect compendium of the country's and the world's doings for the last month. The Editor's thoughtful casays are among the best literary productions of the day. Added to all the rest, Harper does not diedain to give us the Fashions, for which every lady in the land regularly thanks the publishers. For sale in Boston by Williams & Co.

REPORT OF THE CONNITTER OF THE OVERSHEES OF HARVARD COLLEGE, appointed to visit the Library, for the year 1862, with accompanying documents, Boston: Press of Geo. C. Rand and Avery.

This handsome pamphlet is welcome to all who pear an interest in the welfare of Old Rayvard and subject, is good for them; it to far better than dissipatita splendid collections of books. The details will be parased eagerly. The publishers have done a noble subject full justice, and deserve high praise for their taste and skill.

> PETERSON'S LADISS NATIONAL MAGAZINE for April, contains all the fashions and plenty of illustrations, The articles are fresh, various, and attractive. Peterson makes a capital Ladies' Magazine, and must abound in resources to accomplish what he does every month. For sale in Boston by A. Williams & Co.

[From the Boston Investigator of March 28th.] Let's have Fair Play.

Ms. EDITOR-In the INVESTIGATOR of March 18th. s a communication on Spiritual Photographs, signed Nat Sed," in which occurs the following paragraph: " Now I sak the candid of all parties to notice the manner in which the Spiritual papers speak of this fraud. They have endowed Mumler's work as a real Spiritual performance, and denounced those who ven-tured to express a doubt upon the subject. And now his hypocrisy and deception have been detected, we might expect them to own up, and denounce these infamous people, who have outraged justice, and the sanctities of the grave, in a systematic swindle, carried on for months in this city. But not so. These papers do no such thing."

The spirit, (and most of the letter of the foregoing extract.) is miserably and abominably false! No Spiritual paper (It mean the Banner of Light and Herald of Progress.) that I have read, has ever endorsed Mumier's cisims or work, as a legitimate or genuine Spiritual phenomenon, nor have I ever read & line or word in those papers of denunciation against any doubter or denier of his claims or work. On the contrary, the tone of those two papers has been of continual caution and warning against any hasty couclesions on the subject. They have published articles, pro and con., on the subject, as any free paper should, and when direct evidence of fraud wen; presented, they nuhesitatingly gave it to the public. The Editor of the Banner was himself energetically engaged in en. desvering to sift the matter closely, when he came scross this evidence of fraud and immediately gave it

to the public. Now, Mr. Editor, I think you really deserve the sympathy of candid men, for being compelled, in defence of the claims of a free paper, to publish such false and contemptible assortions as the above by your

volger and sentitions correspondent, " Nut Sed." 1. March 24A, 1869. J. M. BECKETT. Announcements.

Miss Lizzia Doten will speak before the Society of Spiritualists in Lyceum Hall on Sunday next, afternoon and evening.

Dr. A. B. Child is to address the Spiritualists of Portland on Sanday, April 5th. N. S. Greenleaf, of Lawrence, will speak on Sunday, April 5th, at City Hall, Charlestown.

Mrs. E. A. Biles speaks in Troy, N. Y., on Sunday. April 5th. She has been lecturing there for the last two Babbathe.

L. Judd Pardee will lecture at Willimantic, Conn., the first and second Bundays in April. His address, care Bela Marsh, Boston.

Mrs. E. C. Clark, known as among the most attractive and well cultured of the Spiritual lecturers, will spend May and June in New England, and may be esgaged for Sundays, if addressed in care of Bela Marsh. Boston, before the 10th of April.

THE SPIRITUALISTS OF NEW HAVEN request speckers who may be passing through that place to give them a call. The use of their rooms, No. 100 Orange street. is tendered for lecturing purposes. New Haven precated air, has already received attention, if not oftener ments an interesting field of effort for Reformers, and assent, from practitioders who had never thought or the friends there will space no pains to make such le-

A SEARSD LATTER came to our office a few, waster since, without any directions where to return it and the answer. It has been enswered, and the answer is is of service in the great work of social calighten, addressed 's To James Joseff, in social calighten, ment and spiritual advancement. forward your post-office address.

Correspondence in Brief.

. Mr. Epiron-I am not a professed Spiritualist, but am, I trust, a lover of the Truth and Right, and no sectarian. Through the kindness of a friend, the last number of your paper has just been handed me for perusal. The first two articles that attracted my notice. were a poom, "Out on the Sea," which is a gem of the purest water; it has the "ring of the pure coin," as has also the other article in prose, vis., a "Letter to S. P. Leland, from his Brother." It breathes the very spirit of Heaven-of our Divine Pattern-of Him who wept over Jerusalem, prayed for his enemies, and forgave his murderers. When such a spirit is manlfeeted and such sestiments are advanced by all who profess your faith, "Spiritualism" will be advanced from the opprobrium that has rested upon it, and will stand forth to the world "fair as the sun, clear as the moon, and terrible as an army with-Banners !" (See Bolomon's Bong. (Bible) 6th chap. 10th verse.) "And I, if I be lifted up, will draw all men unto me." These are the words of Jesus, who "spake as never man spake;" and is it not true that in an elevated, hightoned character, there is an attractive influence, lead ing us to honor and approve its possessor?

I know not-probably never shall know-these two Brothers Leland. But a sense of justice to the cause of Rumanity leads me to write thus respecting the auther of that letter ! Hard indeed must be the heart that can resist such a holy and blessed influence and appeal, as that purely Christian and fraternal letter breathes. "A spring of love gushed from my heart, and I blessed her unaware."—that "dear old mother" to: whom her noble son so touchingly alindes. Speed the "good time coming," when, as foretold by the Prophet Jeremiah, 81st chap. 84th verse-"They shall teach no more every man his neighbor; and every man his brother, saying, know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord."

Kind gentlemen editors, you will pardon this trespass on your time on the part of Yours respectfully, . A FRIEND.

March 21st, 1888.

DEAR FRIENDS-Having been a constant reader of your paper for some time, I feel as though it becomes. me, too, to say a few words to help sustain the Message Department. Within the folds of the BANNER I find that which speaks peace to the soul. For years I have been a seeker after truth, and never have I found it so beautifully portrayed as in the columns of the BANNER. Enclosed please find the money to renew my subscription. I willingly pay the advance price, and would, were it twice as much. May you still receive help from the angels to sesist you in your glorious work. Yours for the truth, Julia, Manchester, Ill., March 21st., 1863.

MB. Epiron-Having noticed a communication given February 10th, and published in the Bannan of March 21st, purporting to come from the spirit of Charles H. Balcolm, of Company B, 6th Hass. Volunteers, and having a little curiosity to test the truth of this statement, we, the undersigned, have to-day visited the camp of the 6th, which is less than a mile from ours; and were told by the Orderly Sergeant of said Compamy that a member of the company bearing that name died at the hospital on the 6th of January last, in this place—that he was delirlous for some time previous to his death.

D. A. BRIDGES, Co. K, 112th N. Y. S. V., JOHN GUILES, " MORGAN PHILLIPS, Co. B. .. Suffolk, Va., March 22, 1869.

Ma. EDITOR-I see by this week's BANNER that a correspondent asks for my defense in ragard to the alleged charges made against my mediumship. In the few following lines I give it, and my meaning ought to be understood by both Spiritualists and Skeptics;

The charge of deception recently made against my mediamship arose from the fact that one or two persons who were skeptics claimed they could produce the same phenomena, unsided by spirit power, that I claim are produced in my presence by spirit power; not that I was detected in anything like deception, but simply that they could produce the same. I claim that what is produced by pretended exposers of the phenomena is only an imitation, and a very poor one at that; and a pretended imitation is not a genuine, by any means. On this plain statement the whole issue depends. I claim; boldly and independently, that those who have attempted to expose my manifestation by tricks of their own, only made a show of their own gnorance, for the genuine manifestations and the imitation bear about the same relemblance to each other that a negro does to a white man. This is my position and my defence, in a few words: let it speak for what it is worth. Yours for Progress,
H, MELVILLE FAY.

Morwich, Conn., March 25, 1863.

DEAR BROTHER-Do n't dishand the free circles. Those Messages from the spirit world are a volume in themselves of the phenomena of the bistory of our future life. They bring us face to face with the Great Unseen and Unknown. We cannot dispense with that depart ment. No, no. How would our poor soldiers, who lay down their bodies on the field of battle, ever return to tell their tale of hardships and wrongs by the swindling contractors, by unakiliful surgeous, and the manner of their exit? Oh, let us give them one free foriough, without money or price-free to the good to tell their joys; free to the bad to make confession and get Instruction; and to the children, too, (God bless their little hearts () they can come and console their parents, and tell of their condition in spirit life. Yes. love to us poor mortals. L. ARMSTRONG. Sacremento, Cal., Feb. 28d, 1868.

The Spirit Photograph Controversy

place upon record my protest against any such position being accorded to me. The statement has been made public that Mr. Mum-

The statement has been made public that Mr. Mumler photographed a pipitit' for me, and that I afterterwards found the "original" on Harrison Avenue,
in this city, in the form pf an elderly lady, who
at once recognized the picture of my (gnardian?)
"sapirit', as her own photograph which had been taken
at Mrs. Stuart's and Mumicr's rooms in May last, also
that the same "form" was "developed" in the background of Mrs. Blossom's picture; this lady has probahly not yet seen the photograph of Mrs. Peabody, nor
my own. The "devil" appears to have been wrongly
placed—his dealings are more with the Oranticous
than with the honest.

placed—bis dealings are more with the engulous darling daughter, who went before her, and other than with the honest.

My duty in the affair is discharged when I offer to place in the hands of the editor and publishers of the Bannum ov Liveur copies of these pletures, to be placed in a position where they can be inspected by those who are interested to examine them. This I trust and most devoted Spritualists at Grand Rapids, now do, and have only to add that I trust there will intuitively develope a higher phase of "Sprittualism" bones, with outstracked hands and warm hearts to

MR. BOYLE TO MR. MUMLEE.

MR. BOYLE TO MR. MPMLER.

MR. RDITOR—Knowing as I do your carnestness, and that of many others equally as truth-loving as yourself in the belief of genome "spirit photographs," I wish it distinctly understood that I am not at war with the pure article, should it ever make its appearance, but that I simply war against wrong, while at the same 'time no one would rejoice with a deeper thankfulness than myself to see proved beyond peradventure, that the dead live on any can ratern so palpably to earth, as to hold, their shades upon its actioned.

We have been given by the Orestive Cause, normal sames by which to apprehend facis, and a mental Died, in this contre wherewith to review those facis when they are aged II years.

gathered. Now when a fact presents itself, which this court of inquiry is unable to account for, is it not then time enough to pronounce it beyond the jurisdic-tion of the court? And is it not fair that "apirit tion of the court? And is it not tait that "spirit photographing" submit to this judgment of reason, and not try to hide itself under the verbiage of its de-fenders? Assuming as it does to be real, why not then stand boldly forward in the defaut spirit of truth. and chaffenge the skeptic to the ordeal of analysis? For if an invisible presence really comes into the field of the camera, not all the combined arts of cunning akepticism can detect a trok upon the part of the operator, because it places it utterly beyond the normal plain, and therefore beyond the power of the detective, and if there be no trick played, why does Mr. Humler party all attempts at investigation? For by his own showing, my presence is not so repugnant to the ce-leutials as he would have us believe, for after giving this as the reason why he rejects my proposition; he says, if I will go slone and submit to the rules of Mrs. Stuart's rooms, as a sitter, he will allow me to inves-tigate as much as I please. That is to say in sub-stance; that if I will allow him to bind me band and foot, and bandage my eyes, that I will then be at liberty to use my hands, feet and eyes to the most unillmited extent; besides, if with all those disadvantages I really did surprise the ghost in the act, then of course I would say I did, and Mr. Mumler would say I did not; and as one man's word is as good as another, why then those who may be interested would simply way then those who may be interested would simply take sides according to their feelings, some believing me, some believing Mr, Mumber, so it would be only a loss of time. "I will spare thy life," (says the geni.) "on one condition; that thou will bring me water from the fountain, while thou art bound to the tree.' "hateunning rogues those "spirits" are, sure enough? Now I will take the conditions which Mr. Mum-ler asks me to submit to, and trick him to the same extent that he will trick me, and more too, notwithstanding his pretensions to super-mundane chemistry. This I say, because the first picture has yet to be produced by Mr. Momler which does not bear the most palpable evidence of the simplest mundane photo-graphic manipulation; but if Mr. Mumler will find by appointment a spirit who will appear unmistakably

appointment a spirit who will appear unmistakably bebind a piece of tracery, such as the back of an ornameutal chair which I will place. I will at once acknowledge that the phenomenon is beyond my comprehension, and unexplainable by any photographic laws known to me. And now sir, is it possible that in all the realms of space, there cannot be found one friendly spirit to do this act?

I cannot stoop to reply to the feeble schedule of personalities and comparisons which Mr. Mumler has directed against myself, a sad production, indeed, coming from a man claiming to be under the influence of a nobler than human power. But perhaps it may be worth mentioning that, during the investigations of Mr. Latham and Mr. Pollock, those gentleman came to my place and inquired if different sized 's spirit' heads could be made from the same negative, as Mr. to my place and inquired it otherest sizes "spirit" heads could be made from the same negative, as Mr. Gusy had just informed them that they could not, and therefore that the two "spirit" heads, so strongly resembling Mrs. Peabody, could not have been made from the negative of that lady in the possession of Mrs. "Stuart." I at once set up my instruments and showed them that the man who would make such misrepresentations must either be profoundly ignorant of

the resources of photography, or else intend to mislead.

As to the photographer who has a larger business than I have, what a powerful argument! Mr. Mumler than have, what a powerful argument: Mr. Mumier forgot to tell the whole story, as that same photographer wished to bring to bear upon the "Invisibles" the testing qualities of a four tubed camera; but it seems that the "spirits" became so disgusted with him for his want of submissive credulity, that they at once peremptorily refused to have anything more to do with him or his four-barreled trick exhumer, simply do with him or his foot-parreise trick examiner, simply because it is an utter impossibility, without previous preparation, to produce a "apirit" in the proper place on each of the foor pictures, which would result unless there really had been an invisible presence in the field of the camera at the time of the exposure of the plate. And if there had been, it would have been just as every to make foor, or forty pictures with just as easy to make four or forty pictures with "apirits" on, as to make one. But as this wonderful "medium" well knew that the "apirits" did not circulate in that region, consequently the four-power camera, like your humble servant, was "tabooed" by Mr. Mum-beg your pardon—the "spirita."

I have also in my possession copies of the locket of

I have also in my possession copies of the locket of Mrs. Blossom's mother, as well as copies of the picture of Mrs. Blossom and her supposed spirit mother, which I will submit for examination to any one curious in the matter. And it is true that the pictures do resemble each other in their misty unmakeoutableness, and both wearing caps, as ladies of that age generally do; but as to the features, as far as it is possible to see through the dimness—and with all deference to Mrs. Blossom and her friends—why, they resemble each other about as much as the man in the moon resembles old Dan Tucker. But if there were a collection of all the pictures made at Mrs. Stuart's, cleatial and terrestrial, there would be some funny revelations; many "spirits" would be found to resemble mortals alto-"spirits" would be found to resemble mortals alto-gether too much, and many to appear too often; and if truth only would rise again, as the distinguished "medium" pathetically observes, then "apirit photographing," a la Mr. Mumler, sleeps the sleep that knows no

For the vampire is dead; after sorging his fill, Though the dregs of credulity beng round its

You see, sir, that inspiration (such as it is) may be extracted even from contact with moral turpitude. extracted even from contact with moral turpfinde. And how, sir, in closing my last communication on spirit photographing." (as I have neither time nor desire to pursue the soulless, heartless, humanityless, tombrobbing ghoul any further, but must leave it as I found it, crouching in all its degrading deformity by the grave side, feeding on the memories of the dead, permit me through your paper to thank Mr. A. J. Davis and yourself for the liberal manner in which you have given the use of your columns to so retentless a skeptic as I am, and if by doing so you have cast your bread upon the waters, I hope it will return, even if it be after many days. Yours do. If it be after many days. Yours &c. Boston, March 24th, 1869. C. B. BOYLE.

FLAX MANUFACTORY .- A bill passed both branches of the Maine Legislature incorporating the Maine Mills, a new manufacturing company at Lewiston, with a capital of two millions. The charter authorizes the company to manufacture cotton and flax. Boaton capitalists are mostly interested in this new enterbridge, over which they may come home, on a long prise. Is is understood that the company will erect mills this spring.

A clergyman went to Edinburgh lately from a place at a short distance, and was sleeping there, when he dreamt of seeing offe of his children in the midst of a the angels are returning to earth, bringing messages of fire. He awoke, and instantly returned home, and when he came within sight of his house be found it on fire. He arrived in time towesone one of his children, who had been left in a dangerous situation.

Under this heading, there appeared an article in the Bannar of the 21st of March, in which my name is dom to the Free, honorable alike in what we give and used in a manner which would indicate that I am, or what we receive. We shall nobly save or meanly lose. Justice to myself and others requires that I should be lest best hope of earth. Other means may such place upon record my protest against any such position being accorded to me.

The uterment has been made applied that Many Many will forever applied, and God must forever bless.—Pres. ident Lincoln's Hessage.

Obituary Notices.

On the 18th of February, at her and our home in Grand Rapids, Mich., Mrs. Sarah Ives, wife of R. H.

Ives, aged 45 years.
Uprooted like a tree from the household, and carrying with her the bud that shall blossom into another immortal soul with her in the realms of glory. Our beloved sister was long a medium, through whom her

blimately develope a higher phase of "Bpiritualism" house, with outstretched hands and warm hearts to than has been exhibited to my experience in this late welcome speakers or mediums, as many of us can bear filusion of "spirit photographs." W. E. Pollock.

Boston, March 25, 1898. testimony, for we have been fed and rested and observed and encouraged there. I know the angels have bade her welcome to the bright homes above, and I feel aure abe will in due time reach me with a message, as she did her hashand before her body was laid in the grave.

> Went home to dwell with the angels, from Lynn, March 6. Eddle, son of Austin and Mary E. Gray.
>
> Too pure a bud for the cold materialism of earth, it was transplanted to bloom in a more congenial clime,

Bleep on; my precious little one,
Thy happy spirit is free;
Bright angels struck their harps of gold
White Christ was calling thee;

M. A.

Died, in this city, March 34th, Joseph Vestie, Reg., The state of the state of the state of

ALL SORTS OF PARAGRAPHS.

Thursday, April 2d. is the day appointed by the Governor of this Commonwealth for the people to fast, to be humble, and to pray "that God would comfort in Europe, it is decidedly the very best medium extant the sorrowing, atrengthen the weak, encourage all who through which advertisers can reach customers. Our falter in the work of Duty, soften the griefs and beresvements of War, make clear the dim vision of all York weekly press, although the advantages derived our unbelief and purify our Nation; that He would give Victory to our arms. Peace to our country, and Liberty to all the people." All these things are good to talk about ; but if we do not really feel and practice what we preach, fasting and prayer will avail nothing. We have had too much preaching, too high salaries have been paid to preachers, and the result is, the people have grown selfish, and consequently ovil.

We inadvertently omitted to acknowledge the receipt of \$5 in aid of our free cicles, from "A Reader of the Bannes," which came to hand on the 4th of February.

Rev. D. J. Mandell makes a curious statement in an essay on our second page, in regard to "Spirit Piotures 'developed' in a Wash-Tub."

Mrs. M. 1. Kendall of Davenport, Iowa, writes to the Herald of Progress as follows:- "Mrs. Cora L. Y. Hatch has been here and lectured two evenings to crowded houses; and, judging from the frequent applause during the lectures, gave general astisfaction. Both lectures were very interesting, and must result in much good.".

The friends of Human l'rogress in Troy, N. Y., have made permanent arrangements for regular meetings in the future, we understand.

We shall be obliged hereafter, to confine our gratuitons list of lecturers to only those having appoint ments to speak. All who wish their addresses contiqued, will-please notify us to that effect immediately. Such notices will be placed under a separate heading. to be paid for as advertisements at the low rate of 25. cents per line for three months.

Read the essay on our sixth page on the " Causes and Effects of Female Prostitution;" also the article entitled " The British Government and the Alahama." given by the guides of our circle.

What is a newspaper? It is a transcript of thoughts and a record of what is passing in the world. But it is not, as most books are, the transcript of the thoughts of a single mind. It is an exhibition of the invention for making money with small means. For thoughts of many minds.. It is the collected wisdom particulars, address SAMURL DAVIS, Williams and Conn. of the world, in some lustances, perhaps, spiced with a little of the nonsense and felly of the same minds. It is a bouquet of beautiful flowers, composed of all the varieties in nature. It is a casket of precious jewels of every hue, size and shape, It is a sweet repast, a board spread before the hungry, comprising the choicest meats and richest desserts that earth can afford-a feast of fat things-a perfect pionic of every dainty that the mind can desire. Who would be without a newspaper?--who would be without the BAN-NER OF LIGHT? None, we venture to say, except the old fogies who are a hundred years behind the age.

"Stirring" news have been "expected" from the seat of war every day for months, according to the bulletin boards of the daily newspapers-yet there has n't been much of a stir all the while.

"FUNNY."-The man who wears the shoe can tell where it plaches. That which derives its only value from " fancy" is not very valuable.

Love is the central diamond among the bevy of jewels in the breastplate of Truth. The other graces shine like the precious stones of Nature, with their own peculiar lastre and various thea, but the diamond is white, uniting all the others.

MR. PARDER delivered an eloquent lecture last Sunday forenoon at Lyceum rall. His subject was the Gospels of Progress and Providence.

The poor man's purse mayabe empty, but he has as much gold in the sunset and as much silver in the moon as anybody.

Stand like a beaten anvil. It is a part of a great champlen to be atricken and conquer.—St. Ignatius. The muscles which close the hand are more power ful than those which open it.

Pennsylvania last season exported coal to the valu of thirty-four million dollars. Of coal and coal oil she produces more value than California does of gold.

The Rev. Sumner Eilis, who is now supplying the pulpit of Rev. E. H. Chapin, in New York, has accepted the call extended to him by the Warren street and Concord street Universalist Bocieties of this city, to become a colleague with Rev. T. B. Thayer.

Support THEMBELVES .- From a report of the Sec retary of the Treasury, it appears that the expenses for the sustenance of the slaves in the Sea Island cot ton district of South Carolina up to June last, was \$225,705, and that \$726,984 have been realized, leaving a balance on hand of \$501,279.

NOTICES OF MEETINGS.

Society of Bristyalists, Lygede Hall, Therony Sr., (opposite head of School street.)—Meetings are held every Bunday by the Society of Spiritualists, at 2.34 and 71 4. m. Admission Free. Lecturers augusted:—Miss Liszie Doten, April 3 and 12; Mrs. Augusta 4. Qurrier, April 19 and 26; Fred. L. H. Wills, June 7.

Converge Hall, No. 14 Browyth Deverer, Boston.— The Spiritual Conference meals every Tuesday evening, at 71-8 o'clock,

ORABLESTOWS.—The Spiritualists of Charleslown hold meetings at City Hall, every Subday afternoon and evening. Every arrangement has been made to have these meeting interesting and instructive. The public are invited. Seats free. Speaker for April 5, Mr. N. S. Greenleaf. Taunton .- Meetings are held in the Town Hall, every Sab bath afternoon and evening. Speaker engaged:-Miss Mar-

tha L. Beckwith, during May, Poxnono.-Meetings in the Town Hall, first and third

DURING OI APRIL

LOWELL.—The Spiritualists in this city have removed from Wells' Hall, where they have so long met to the church, corner of Central and Merrimack streets, where they will continue their Bunday sorvices, shermoon and evening, at 2 1-9 and 6 1-2 r. M. Speaker engaged.—Mrs. Anna M. Mid diebrock, April 5 and 13.

CRICOPER, MASS.—Music Hall has been hired by the Spirit-nalists. Meetings will be held Sundays, afternoon and ove-ning. Speakers engaged:—Mrs. M. M. Wood, April 5, 12, 19 and 26; Mrs. M. B. Townsend, May 17, 24 and 31, and June 7 and 14; Miss Emma Housten, June 21 and 25; Miss Lizzie Doten, July 5, 12, 19 and 26; Miss Martha L. Beckwith, Aug. 3, 9, 16, 23 and 80; Mrs. Laura Descree Gordon, Sept. 6, 13, 20 and 27.

QUINOY. — Meetings every Supday, at Johnson's Hall, Services in afternoon at 2 1.3 o'dock, and in the evening at 61.3 o'dock. Speakers engaged:—Adin Ballou, April 5; Rars H. Heywood, April 12; Kas Litzie Do'en, April 19 and 26; Leo Miller, May 5 at d 10; Miss Emms Houston, May 24 and 51; Miss Martha L. Beckwith, June 7 and 14; Mrs. E. A. Blas, June 21 and 28. PORTLAND, MR.-The Spiritualists of this city hold regu

PORTLAND, MR.—The Spiritualities of this city hold regular meetings every Bunday in Mechanics' Hall, corner of Congress and Casco streets. Bunday school and free conference in the forences. Lectures afternoon and avening, at \$ 1-4 and 7 a'clock. Speakers tugaged:—Dr. A. B. Ohlid, April 5; Balph Waldo Emerson, April 19th. A. M. Middlebrock, April 19 and 26, and May 3 and 10; Mrs. M. M. Wood, May 17 and 24; Emma Hardinge, month of Type. month of June. Bayeon, Mr.-The Spiritualists hold regular meetings

every Bunday afternoon and creates, and a Conference every Thursday evening, in Pioneer Chapol, a house owned exclu-sitely by them, and capable et seating six, hundred persons. Speaker engaged:—Miss Emma Equaton, every Sabbath till

Provingen.—Speakers engaged:—Mrs. M. S. Townsend faring April: Miss Ruma Hardingo in May. Naw York.—Dolworths Hall. Meetings every Sonday morning and evening, at 10 1-2 and 7 1-2 o'clock. Andrew Jackson Davis will occupy the deak for the present.

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Each Monage in this Department of the Barrars we claim was spoken by the spirit whose name; it team, through this U.B. Commun, while is a middle that through this time through the community of the monage to which no nacles for attached, were given by the guides of the circle. They are reported as nearly perfort the guides of the circle. They are reported as nearly perfort the circumstances.

batte as possible under the circumstances.
These Messages go to stee that Spirits These Meanages go to store that Buildis carry the charac-teristics of their earth-life to that beyond—whether for good

We ask the realer to receive no doctrine put forth by Builts in these columns that does not comport with his reason. Each expresses as much of truth as be perceives...

Our Circles.

Notice.-At these circles, which are free to the public, ashject us to mach expense, those of our friends who take as interest in them are solicited to aid us in a pecuniary point of view. Any sum, however small, that the friends of the cause may feel inclined to remit, will be gratefully noknowledged.

We are fully aware that much good to the cause has been accomplished by these free circles, as many persons who first atjended them as skeptics, now believe in the Spiritual Philesophy, and are made happy in mind thereby. Hence we hope to be sustained in our efforts to promulgate the great truths which are pouring in upon us from the spirit-world for the benefit of humanity.

MOSSAGES TO BE PUBLISHED.

McBSAGES TO BE PUBLISHED.

Tauraldy, Feb. 26.—Invocation; Questions and Answers; Charlette Ann Hollyton, of London, to her mother and anoth; Billy Thorpton, of New York; Heavy Elliott, of the 26th Ponneylvania Regiment, to his mother, slater and broth er; Eliza Burks, to her father.

Monday, March 2.—Invocation; Questions and Answers; Barah Gibon, of the Princess' Theatre, London; Jonas Ware, of Northfield, Vt.; William Warren Jones, of Charleston, B. C. Whis father; Eliza Crawford, to her parents, living in Elm street, Cleveland, Ohlo.

Theaday, March 8.—Invocation; Questions and Answers; Johna Tanner, of St. Pabl, Minn.; Thomas Appleton Lee, of Charleston, S. C., to his parents; Edith Oriewold, of St. Louis, Mo., to his parents; Questions and Answers; Mary L. Kingston, to her friends in New York City; Billy Downs, of St. Louis, Mo., to his priends.

Monday, March 5.—Invocation; Questions and Answers; Theodore Havis, of Montgomery, Ala.; William N. liathaway, who died in camp at Alexandria, Va.; Arthur Lauriette, oh his parents residing in Wellington Place, Buffalo, N. Y. Inarday, March 10.—Invocation; Questions and Answers: Margere Herize, of London, Eng.; Stephen P. Tower, of Cohassod, Mass., to bis parents; Alfred Hoages, of the 10th Michigan Regiment, to his brother William at Detroit, Mich, Thuraday, March 18.—Invocation; Questions and Answers; Elity Longstreet, to her father, Uen. Longstreet.

Thursday, March 18.—Invacation; Questions and Answers; Kitty Longstreet, to her father, tien. Longstreet; Wm. Cross, into of the 11th Indiana Regiment, to his wife in Princeton, Ind.; Lieut. Arthur Rodinar, of the Confederate Bervice, killed at Musfreesbore, to his brother in the Foderal Army; James M. Grably, to his mother and pisters in Macticel Conf. Hartford, Coun.

Monday, March 16. - Invocation; Questions and Answers;

David Toppin, of Philiadelphia, Penna, to his sons, David and Thomas, in the Confederate and Federal Armies; Georgiana Brian, to her parents in New Orleans; Lewis Corey, of Sau Jose, Gal, to Mr. Hamilton, Pastor of the Presbyterian Church; Michael Doubahue, a member of Company 1, 19th Reg., to

michael Bolbande, a mondor of Coordinary, 1915 Mag. to his brothers, Peter and James.

Tunday, March 17.—Invocation; Questions and Answers;
Tom Burks, to Theodore Burke, of Askansas; James II.
Briggs of New Bodford; Hannalt K.—Perge, to her hasband, in Albany, N. Y.; Foo Grow, a Cufugnian, to Ar-Chow, of Bacramento, Cal.

Thursday, March 19.—Invocation; Questions and Answers; Heavest Green, of North Carolina to his friend Lieut.

swore: Beneral Gragg, of North Carolina to his friend Lieut, Dol. Courtland: Charles P. Crocker, of Frichburg, Mass.; land Dunham, to his father, Rev. Isanc Douliam, of West-port, Mass.

Invocation.

Oh thou who art God of the weak and erring, thou whose mautle of Charity is large enough for all, thou who through Bethlehem's Son didst speak words of good cheer to all humanity, thou who art Master and Maker of our lives, we come this hour in unison with these thy children present—shall we say to ask thy blessing to descend upon the weak and erring ones of earth? Nay, oh Father, for thou hast already blest them. But we ask, oh Holy One, that these weak one's of earth may know of thy love and protection, and thus be enabled to stand up in thy strength. Oh, our Father and Mother, when we draw near to earth, we feel the anguish that is beating upon mortal hearts, and we can but cry aloud to thee, for deliverance to all such as do sorrow and weep. . And yet in the midst of the darkness of the hour, in the midst of this season of human woe, we hear the soft music, that which cometh from the higher life, floating over, the souls of the suffering ones of earth, telling them they are of

thee, and thus they are divine. Oh our Father, we this hour commend the weak and erring to thee for thine especial love and protection. Oh may they feel that thou art with them inthe night of sorrow as well as in the day of happiness, that thy loving smile is withheld from them only for the moment, and that they will soon behold thy beaming face peering down upon them through the clouds, Our Pather, to thee be endless praises forever and for-Feb. 19. ever spoken. Amen.

Causes and Effects of Female Prostitution.

By request we speak this afternoon upon the Causes and Effects of Female Prostitution. In looking throughout the length and breadth of civilized life. we find that a large number of the female population are prostitutes. Now this effect is apparent to all. There is not an individual either in high or low life. that is not aware of the existence of this fact ; and as all effects are traceable to some cause or causes, we are to suppose that this one has a parent, a source from which it has emanated,

But where shall we look to find it? Whither shall we go to know of the producing cause of this effect? If we enter the domain of the Church, she at once tells us it is not found there. If we enter the social realm, we are told that it does not dwell there. If we enter the political arena and inquire for it, .. not here, not here," is the answer to our question. Now where shall we look to find the cause of this great wide-spread avil?

Your system of education is at fault. The knowledge you receive therefrom is entirely superficial. Your educational process is of the material realm. You are taught of the things of the outward world, irrespective of the things of the inward. You are developed largely in the animal domain of life, while the spiritual is left totally uncared for. Your system of education, instead of unfolding to you the cause of things, seems merely to present you with fallible demonetrations of effects, and instead of leading you into God's Temple of Nature, it leads you into the external of life, or into temples that are built by the hands of man.

Modern and Ancient Theology have both done as much as aught else, in Christendom toward peopling your land with female prostitutes. The sin is one of omission; we believe. The Church has falled to do her duty toward this class of individuals ; for instead of giving of her strength to these weak and erring childien of the earth, she stands aloof from them, and when one of her disciples commits an error, she is forthwith ejected from the Church.

Oh my friends, is this the spirit of eternal kindness, charity, and human love? We think not. The Church is at fault ; your social groups are at fault ; but most or all, the fault lies at your individual hearth-stokes: // Instead of grouping your ideas around Ptim Temple of Salfs instead of suffering your ideas to straich themselves out toward the inhabitants of the catigal world, you have listened to the diotaler of this one, and another, and never thought of listening to the the still small voice " within your own souls. Oh my mands, you have all enough of human charity within issent souls to enable you to elevate, every enting daughther of harmanity. Het why do you withhold it from em? Why refuse those erring ones your sympathy? Because your system of education is at fault, inteller-

tually, morally, religiously, and socially; and you have worshiped it with idelatry. Instead of being in- and have been many times unauccessful in my effort to dividualized and bowing down before your own God, commone with my son, and I am now quite glad that thers.

and gather enough from thence to save your State may enjoy the belief while on earth " from ruin if you can, whose sonis are all stainless and life. your leaders, your fathers in the Government. have been steeping their souls in this one iniquity.

The Church has a mantle of Charity with which to but the light of the New Dispensation will penetrate ly. I think. that mantle, and sooner or later reveal every evil doer to your gaze, in the light by which he is now seen through by the angel-world. The time shall soon come when darkness shall be swallowed up in light, and nought but goodness be left upon the earth.

to receive it, for it shall come upon you like a thief in the night. And now you wonder that Modern Spirit alism throws so much of light upon the evils of humanity. Ay, to the world visible all those dark and flithy corners of evil shall be revealed through spirit prove your identity to your family.] I was twentyual light.

that It is possible to concelve of. There is no one shadow, however dark, that ever rested upon humanity, but what will settle upon you through the existence of Female Prostitution. And yet you hold it in your that kind? [Yes.] embrace, and feel, as one said in our presence not long ago. "It is of Nature, and therefore we must let Foster. My age?. I told you that. What else? of your civilized life and behold the time-worn operatives as they toll day in and day out, for what? For baifelater. [Yould better give their names, if you scarce enough to hold the material body together. can.] Well, I've got Clara, Mary Jane, Nancy is What can they do other than toll? Society says you the half-sister; Ann, she calls herself, but that aint cannot come here or there, unless you are arrayed in her name. becoming robes. The Church says you must appear

Oh God of the innocent! when we look upon these things in their true light; when we behold this great evil that is lifting its Gorgon-head above all else in your land, it is no matter of surprise to us that civil lor : war is this very day your guest." The Church says, I land. Society says, I've done my part in trying to don't shut the doors on you, if you do n't know much. reform this evil.

Your beautiful Republican Government sanctions that which is, syren-like, luring it on to death and ruin. She sees it not; she feels not the polson that seven now working through her veins. She knows not that this death and discord which, colossus-like, s stalking fearlessly throughout your fair land, has seen brought about by Female Prostitution.

Oh you need to thank Old England that she hath given you an Emma Hardinge, through whose lips words, pure words of light have fallen, and through whose organism so much of human goodness is now for this gift of Old England. . Give to this noble weman, then, strength through prayer, and while you pray let your acts be in strict accordance with your prayers. And when the weak and erring ones of earth bross your path, oh do not turn away from them, but give them your hand. You need not clasp hands with that you, as individuals, may arise, that your ascension in the scale of wisdom may be stendy, that your Church and State, and all that pertains to you as a nation, may become purified and exalted.

Female Prostitution an institution of Nature! Oh, we are astonished that any one living in this age of battle field. Well, Major, I'll travel. spiritual enlightenment, should make such a remark, should term so great an evil an institution of Nature. It is true, there are many organisms, both male and female, who are so largely developed in the animal, that we find them rushing into the deepest misery through the agency of those forces of which they have whose proclipities are for the part evil. But knock at the door of their spiritual nature, unfold the spiritual or inner, and not the outer, and you will turn the tide of evil into a new hannel, namely, that of good.

there inaugurate your system of education, and be- with her? [If she 'll give you an opportunity to do lieve us, you will have no more of evil to contend with. Go with as into your manufacturing establish. There 's been no communication between our family ments, - for instance, and glance at the reducing that interval. I've died in that time, and I've cord of that institution. Why, it has turned out its come here in hopes that you'd let me speak to her. thousands of Prostitutes. And why? By demanding My mother knows nothing of my death, sir. My hustheir whole time, and giving them no recompense for band is in the Confederate Army, and my brothers their labor, and no momente for the improvement of are in the Federal Army. the intellectual or spiritual portion of their natures.

Oh, you should each and all of you rise in the individuality of your own divinity, and protest against was Rebecca Jones; after marriage, Rebecca Anderthis system of ill paid labor, and if you would elevate yourselfes as a nation elevate your women. Give communing with my bushand, but oh, perhaps I may them that God given gift of purity which God has bestowed upon them, for society, religion, and the church have all done their part to take it from them awful ! Oh. let you as individuals upon whom the light of the | The last time I was at the North, I came for the New Dispensation - modern Spiritualism - hath already fallen, exert yourself to blot out this evil of for said that I had a tumor in the stomach, but it proved male prostitution from your fair continent, and, be- to be more of a cancer. My health failed rapidly after lieve us, instead of civil war and discord reigning the trouble began at home. I tried hard to go to my among you, you will become an united and harmoni- mother; tell her so. I tried hard to come North to ous neople, and light will flow in upon you, and in die at her home, but I had no means to do so. I was stead of walking in the midst of death, you will walk left at home with the care of the household. I could Feb. 10, in the midst of life eternal.

John K. Hobartton.

I am from Birmingham, England. The name I bore ere was John K. Hobartton. I was in the practice of prayers were for her. medicine when in the body. I left that body only last May. I was brought up according to the tenets of the English Church, and consequently failed to receive a great deal of light during the early part of my life. But the last four years I made, I think, quite good use of. I heard of the return of the angels, and I thought against brothers, but they do n't know it, they do n't I would see if they really did return; so I made the see it as we do. It was only a short time before I was acquaintance of some persons known as Spiritualists, and I privately satisfied myself of the truth of this killed by his own brother, who was in the Federal new light. So you will see I have a bridge upon which to return.

I have a son who is wedded to the Church of Engand. I thought I did right in bringing him up in that could only feel sure of her blessing and her wolfare. I faith, and in wedding him so strongly to the Church; have no children to call me to earth. but'I am now very sorry that I did so. But I propose to knock at his door. If he admits me, well and good;

f not, I can go away and come again. During the last week of my life upon earth, my son life, from the grandest world rotating in the otherial ame to me and said, " Father, do you not wish to re- realm to the smallest atom floating in sir, thou ceive the sacrament before you die? It is evident you who art an ever living principle, to thee we come this cannot long be with us." My reply was, " Well, my hour. We would go away from the past, leave the son, I do n't think I shall derive any benefit from it. dust and come into the living, and talk with thee. However, if it will afford you any satisfaction, I am Yes, talk with thee, not through written creeds, not willing to receive it." Be accordingly he administered through the sacred love of the Ancients, but through the sacrificial rite to me. When I was dying, my son the inspiration of the hour. Our Father and Mother, said to me, " Father; do you believe that you can night seems to have settled upon this fair portion of come back again after death and commune with your thy world .. The hour seems clouded with sorrow, and friends?" I said, " My son, I think so; I don't thy oblidren ask deliverance from the sufferior that know. At any rate, I will come if I can, and in such encircles them. But oh, they sak of the past. They a way as to preclude all deception. I will come and do not come into the living present and demand Of course I do not know I only believe now."

Near a year, has passed, and I have tried many places; you have bent the knee before the graven images of I was unsuccessful, for I find this the best place and this the best, time to do so. Now I want to say this "What are the effects of Female Prostitution." Oh, much to my son: "I know of the truth of this new our God, what are they not? Look you with clair light. You do not know it, and cannot know it while voyant eye, with us, into your Legislative Assembly, on the earth, but I want you to investigate, that you

I have no more to say, only to thank you, Mr. Prespure. While your noble Ship of State has been stead- ident. I lived upwards of eighty-five years upon the ly plowing her way through the sea of political earth. [Is there no other circumstance of your life you can think of which will convince, your friends that this communication is really from you?] How. sir? Ah, the matter of which I spoke took place becover up the defects of her male supporters, we know, I tween my son and soft, and is known only to my famil-Feb. 10.

George Foster.

I should like to send a letter home. If you 've no objection. [I have none.] I've been away, near as I can tell, about three months. I'm from Bellows Falls, You have dreamed of such a time. The Ancients sir. Vermont. I take it this is Massachusetts. [Yes.] have talked of it. Be ye therefore ready at all times I don't wish to be disrespectful, but I shook myself out, and seem to be shook in here. [Did you have the fever and ague ?] Yes; the worst kind, too.

See here, Major, what are you-what do you do? You are to give you name and age, and other facts to three years old. I aint got any family. [No friends?] Female Prostitution will bring you all forms of evil Oh yes. You mean mother, brothers and sisters, Yes, I've got them. I don't know as I know exactly what you mean. I can give my age and name. Incldents, do you mean? a fit of sickness? anything of

You want my name first, I take It? [Yes.] George talone." Go with us into the manufacturing districts [Occupation.] I was a shoemaker. I've got a moth, er living, and two sisters-yes, three, for I 've got a

Major, I feel slok here. Was you ever at Newbern: to be thus and so if you would enter our portals. And [No.] You wa'n't? Well, it's the toughest place thus the poor working woman tolls on from day to one was ever in. It's the worst place I was ever day for money, and then not finding enough to sus- in. If you want to get everything that 's bad, go tain herself, she, as a last resort, sells her body to there. I've nothing against the officers or government, only I don't like 'em, that 's all. The day before I died I lay all day without a bit of cold or hot water. Sometimes it was one I wanted, sometimes the other. I tell you these things aint just right, Ma-

Well, I do n't want to tell a bad story to my mother, have done all in my power to stay this great tide of Major. Tell her I'm happy—just us happy as anyevil that flows like a dark, deep river throughout our body need to be in my new home. And tell her they If you are only disposed to tell the truth, you can come here to this place.

You want to know something about the incidents of my life. [Yes; give anything that will help your friends to recognize you.] Well-oh, I tell you what I'll give. I lost the top of my left little finger, not quite down to the first joint, in an infernal hay-cutter. I never did like to mix with such things. About four years before I died. I lost the top of my finger in the hav cutter. That 's a mark I carried with me. It don't amount to anything, but I thought you wanted some incident of my life, and if I didn't shake so being outworked. You need, we say, to thank God like the devil here, I could do better. Can't you give me a drink of whiskey? They give you whiskey and quinine in the hospital. I'll take the whiskey with-

Vermont Regiment. Well, how's Old Abe getting along, anyway? I see him once, and didn't think he knew more than I their sizes, but there is need that you give of your did. I don't mean any insult, Major; I mean to do strength and sympathy to the weak ones of earth, about right. [His is a hard place to fill.] Yes, he has got a hard place to fill. Well, I would n't change with him. He 's good enough, anyway.

out the quinine. I was a member of Company A, 11th

Well, Major, tell the folks I'm happy now, though had a pretty hard time going, for where you have to wear out, it 's mighty hard. I should rather go on the Feb. 19. [Will the mother or friends of this spirit give him

Samuel Hall.

an opportunity to speak through some medium ?]

Please say in your paper that Sam Hall, of Uxbridge, Mass., wants a chance to talk with his wife, will you'

Rebecca Anderson.

Three months ago I died in Charleston, South Caro-Oh, enter within the sacred realm of spirit, and line. I have a mother at the North, Can I speak so.] I've not heard from her but once for two years.

I was born in Northfield, Vermont. My mother at present lives in Montpeller. My name before marriage son, of Charleston, South Carolina. I see no hope of speak with my brothers. Oh, this terrible, terrible war! Brothers arrayed against brothers! Oh, 'tis

purpose of consulting Northern physicians. It was not come. I had no one to assist me, and then all we had was put into the common treasury, and, I may say, we were beggars. She may think it strange. Oh, tell her my last thoughts were of her, my last

My husband is in the Commissary Department. I do n't hope to speak with him at present, but oh, if he ever sees my letter I would beg him to lay down him arms. I would-yes, I would ask as much of my brothers. Oh. it is terrible ! We see brothers arrayed taken so violently sick, that one of our neighbors was Army. The bodies of both brothers were recovered, and were brought to Charleston for burial.

Tell my mother I should be happy and at rest if I Feb. 19.

Invocation.

Oh, thou whose outspoken word is the law of all speak, to you, if it istrue that the spirit can return, and of thee. Thus they fall to receive an answer to Of course I do not know I doly believe now."

ican children, to return offering them the right hand tomb. of strength, that we may assist them to rise superior to the darkness and the misery that now clusters about them. Oh, our Father, may we teach them to talk I have been commissioned to bear you certain derk wounds thou hast inflicted upon them ; and the nity. time shall come when they shall realize this truth. and thank thee for the sorrows they are now passing through. Oh God of Justice and Mercy, may thy sorart with them, and therefore fear no evil. Oh Father, knowledge we thank thee, oh our Father. .Feb. 24.

The British Government and the Alabama.

... Why does the British Government remain silent and inactive with regard to the Alabama? Since gross wrongs are inflicted upon her honor upon the seas and in colonial ports, why does not the British Government interfere in our behalf?"

This proposition we have been desired to consider this afternoon. Our inquirer must be aware that Old peculiar faith. They could not believe it, but it has England has thus far remained neutral. She decided come, and they have been reduced to the last extremirebellion, or civil war, to remain neutral: thus etanding entirely spart from your interests or interest. Now in case the British Government should see fit to interfere in your present! national contest, she would be obliged to resign her neutral position and become safe deliverance out of all their troubles; and they your defender. Now, so long as she maintains her neutrality by virtue of that power that hath been en. dren of mortality. We have promised that they should gendered within herself, namely, legal necessity, she come out of this season of trial and suffering physicalcannot honorably assume the right of interference in ly and magnetically better than when they first began any matters relating to your Government.

Our questioner, like many others, has taken only a superficial view of the case. He perceives wrong and they need not fear but that we shall be true to them. he has traced the cause of that wrong to the British your defeuse.

bama, is chiefly manned by a British crew. What of greater jeopardy than they are now in. all that? Has England any right to interfere with her, providing this be the case, notwithstanding her subjects are found on board a vessel that sailed under the flux of an unrecognized Government? We think not. We still affirm that Old England has no right to interfere in the matter before us: for from the moment that she assumes to take the first step in that direction, that very moment she destroys her own neutrality.

Our interrogator has seen only one side of the question; has only had a partial view of the affair, and even that has been bounded about by prejudice and error. We would advise bim to overcome this prejudice, and recommend this one feature as a mesne of insuring success in righting this wrong in the future. Send out your crafeers, manned with unity, and not with discord. Have you done this? We think not. You have been taught that strength lies only in unity; that weakness lies in inharmony and disunion. Seek then to promote unity, both in your Army and Navy, and believe us you will soon be strong enough to de fend yourselves. You have the power to do this, but alas, you do not know how to use it. We would counsel you to use the power that the Great All Father bath endowed you with. Feb. 21.

Questions and Answers.

limes seem to hear, be accounted for?

ANS .- The music of the spheres that is sometimes heard by mortality is a result of thought-harmonious peculiar note, or peculiar sound, as well as its own peculiar color? Those notes, or sounds, are heard in spirit life, and it is sometimes recognized as the language of the spirit-world. By the inhabitants of the understand us?

Q .-- Your answer does not seem to apply exactly to my question.

A .- We think we have explained it to the best of I had formed with regard to them. our ability. If you will frame your question a little

your case better. seem to hear when standing alone in an open field at not as yet outgrown it. a great distance from any place of habitation. How is I suppose you need my name, age, and other circum-

the music heard at such times to be accounted for ? spirits as there are spirits inhabiting the flesh; and if earth, they would be very likely to attract it to themselves upon entering the spirit-world. The disembodied spirits oftentimes give forth-their thoughts to netlo and electric fluids, drawn from, or attacted from, enabled to come into close rapport. This harmony of very little about it. Good day, sir. thought which you call music, is heard by certain individuals dwelling upon your earth, who have reached a high state of spiritual unfoldment; and he or she hears this music of the spheres, through their paculiar unfoldment or mental organism.

Q .- Is there no music in spirit-life except the music of language?

A .- There is, or at least it may so appear to you only music that can reach my senses. It may be different with you, for in spirit-life each one draws that to him, or herself, that is best adapted to their un-

Q .- Are all thoughts of disembodied spirits visible to other spirits?

A .- They are, provided you are in rapport with them. For instance, in order to perceive the entire breadth and length of thought of an individual spirit. you must come into close sympathy, or rapport, with that spirit, and when this is accomplished, speech then goes on somewhat as it does here on the earth. There is no need of speech, or the concentration of sound in spirit-life. In the spirit-world you receive ideas by intuition. For instance, L'desire to impart a certain truth to you. I send out the thought on the the same way.

Q .- Does the spirit life appear as real, or more so than the natural world ?

A .- Yes, the objects seen in your material, or obective world, are constantly passing away. The

need. But oh, our Father, we thank thee that they grasp at the realities of life here, but believe us, you hast commissioned us to return to these, thing Amer. graspionly the phantom. The reality is beyond the "heat well as Fatt. 24.0

Arnold Wilson.

with thee, not through Biblical records-but by the thoughts from a circle of Spiritualists, who hold week. light of that Sun that is with thee, that is with them. It meetings in Cartersville, Georgia. These Splits. Oh, by that light alone can they hope to come into unlists are sorely troubled, and do not know the way thy Divine presence, and receive an answer to their to move, and move aright; and they are sorely perseprayers. Oh Lord our God, what shall we say in be- outed in consequence of too much freedom of speech. half of those whose hearts are made desolate by the loss. They are Unionists, one and all, and have; not healof dear ones upon the battle field? We feel that those tated in months past to declare their sentiments. brave hearts have been offered upon the altar of Justice | Consequently they have been sorely personned by Seand Reform. And these, thy children, who mourn cessionists, have lost their worldly effects, and some for them, already they have thy blessing even in the of them have well nigh starred out of time into eter-

Notwithstanding the suffering which they have experienced at the bands of their enemies, they have managed to hold their weekly circles in a private way. rowing children see thy face behind the cloud, hear and two weeks ago I promised them that I would, if thy voice in the tempest, and know, though they walk | possible, visit this place and report their case to you, through the valley and the shadow of Death, that thou | that you might give them your aid magnetically and spiritually, if you are not able to give it in any other though the mantle of darkness is folded close around way in their behalf. These Spiritualists number in them, may they feel that thou art continually near all about ninety persons, and they are all ready to them, never, never forsaking them. For this blessed shed their last drop of blood in defence of right; but are not ready to take up arms against the Federal Government, that has granted them so many privileges in days passed.

Occasionally your goodly sheet finds its way to these persecuted Spiritualists, and I have promised them that I would use all the power I was porsessed of to forward them a sheet containing an account of my visit here. These Spiritualists were told long ago that they would suffer greatly, and be persecuted more than their brethren in olden time were, on account of their within her luterual self at the commencement of this ty of bodily suffering by their rigid adherence to their

> Now some of them mafmur as did the crew that followed Columbus on his voyage of discovery to the New World, but the Invisibles have promised them as .. never promise what they cannot perform to the chilwith us. We shall perform all we have promised to them, and if they are true and faithful to themselves,

be thinks he perceives the cause of that wrong, thinks | 'I shall be known as Arnold Wilson, of Cartersville, Georgia. I frequently preside at the place of which I Government. He is mistaken, for that Government is have spoken. Shall I bear any message from you to no more the cause of the wrong referred to, than be them? [Yes, sympathy.] That is enough. Your himself, and has no more right to interfere with the sympathy; it is larger than you think it is, and yet it Alabama than be hus, unless she becomes willing to is continually growing. [Shall I direct a paper to resign her neutral position, and is ready to embark in any particular person in Carterwille ?] I would give you the names of many of the party; but you will dee It has been said that this piratical craft, the Ala. that should I do this I should only throw them into Feb. 24.

David Ayling.

I hear you make no distinction of favors. [We admit all. sir, to this place.] I was unfortunate enoughto be made your prisoner, and cleven days ago I died In one of your hospitals in Chicago.

I had no means of communicating with my friends before my death, and I hope to reach my friends, with your permission. [We will do all we can to aid you in the matter.] I have a wife, three small children, and an aged mother in Mobile. To day they are doubtless mourning my less, but do not know that I can return. I flad it is exceedingly difficult to be reconciled to my new condition. I think had I been allowed the privilegt of communicating with my family before death, I should be content; but as it is. I am not.

I have a word to say, or a few words, it may be, to the officer in charge of the ward I occupied at the hospital. A few days before my death I desired him to forward a certain document to my family. He posttively refused to do me the favor, urging as an excuse that it was against the rules set up by the Federal Government. He could not do it; would be very glad to fevor me, but it was against the prescribed rules of the place to do so. I told him, then, that I hoped to God that he would one day stand in my place, saking a favor as I did of him. And if I should happen to be Ques .- How may the instrumental music we some one of the demons from helt. I think I should have human kindness enough left to aid him.

I forgive him, but I can't forget. They tell us, In the spirit, world, that the law of retribution is very thought. Do you know that every thought has its own active; that we are always compensated for our wrongs in some way or other. I thank God for that. W may hope for better times, if that 's true.

Mr. Chairman, I would convey a few lines to a gentleman in Mobile, Alabama, bearing the name of mundame world it is recognized as music? Do you Richard Grey. I would ask that he visit my family, adjust my affairs as he may think best, and exercise guardianship for a time, at least, over my little ones. and do all he 'a able to toward carrying out the plans

I am exceedingly unhappy in my present condition. more clearly, we may be able to meet the demands of I want to be charitable. 'I want to think there is good at the North, as well as at the South, but you must Q .- I refer to the instrumental music we sometimes admit that I have been wronged; and I feel it-have

stances of my life? [Yes.] Well, I would attach the. A .- Ah, there are as many musical disembodied name of David Ayling to this communication. I was forty-two years of age, and was in the practice of law they were truly wedded to music while here on the in Mobile. I shut up the law book and took up the musket, in defence of right. I thought. Of that, how. ever. I do not care to speak. I dealer to benefit my family, and to open communication; free communicayou in this musical way, by and through certain mag- tion, with them, if possible. If my friend Grey can give me communication with him. I should like it. certain bodies upon the earth, with whom they are However, I wont proce the matter, as I know he knows Feb. 24.

Mary Williams.

Say that Miles Williams, of Booneville, Missouri. 'Was not murdered, as was supposed to have been the case. He was my brother. My name was May. promised to come, if I could. I was thirteen years old. and have lived in the spirit-world four years. He wishes me to say, still further, that he did not die I may consider thought to be music. It may be the solede, but his death came by accident. He thought to have been murdered.

Colonel William Brown,

Thank God I have been enabled to redeem my promise! Scarce a week has rolled away since I realized the truth and the beauty of the Spiritual Philosoft pby. I promised certain friends who were thoroughly skeptical to this spiritual light, that if I should chance to cross the river first; I'd return here and bear them certain, teste, edon as 'we agreed upon by which I should be known, and from which I would hope lo build a substantial temple, that they might enter and learn to worship God . dign.

Will you be kind enough to say that Colonel William Brown is now ready to meet his friends? He is wings of my will, and you receive it and snewer it in prepared to give the required testimony; and if these the same way. fair medium, he will fulfill his promise, With the help of the good God, and my angel attendants, I believed I can wage spacesoful was against their skepticlam. And, if I am not mistaken, I can batter down clairvoyant eye can perceive the changes that are con- the walls speedily, and take possession of the city. stantly golds on. In this sense, then, the world in I do not sek my friends to believe that I being them which you exist in objectively, is not the real world. testimony of the truth of this Spiritual Pallship. The world in which spirit exists without the body, is unless I can positively and perfectly demonstrate it to the real the tangible world; as mich more tangible them. The conditions are simple; and wateragreed than this as you can conceive of. You think that you upon before my death. I was to come to this place

and say when I was ready to greet them. I can ready. They may fix upon their own time, their own place, providing they will give me a medium of fair capability through whom I can speak or write. Farewell.

[I am glad to see you, Colonel.] I am glad to some. and only wish I had power to control your medium longer. [Do you recognize me?] I do; certainly. Why should I not? [I know no reason why you should not do so.] Your intimate friend. Randall, is my chief assistant here, to-day. Say this much to my friend Behouler: That if he 'll give me the privilege of communing with him, and certain conditions that are necessary, I will open wide the gates of his skepticism, and let the King of Glory in. Feb. 24.

Edith Haines.

I'm Edith Haines, of Patterson, New Jersey. . I was nine years old. Tell my mother I'm not dead, nor my father, either. Bis name was George Haines, and he was shot at Antietam. I can't talk any more, and I do n't want to. My father will come next week, if he can. Feb. 24.

LIST OF LECTURERS.

Parties noticed under this head are requested to call at tention to the Bannas. Lecturers will be careful to give us notice of any change of their arrangements, in order that our list may be kept as correct aspossible.

Miss Lissis Dorse will speak in Boston, April 5 and 12; in Quincy, April 19 and 25. Address, care of Banner of

Mas. M. S. Townsand will speak in Providence, during April; in Philadelphia, Pa., Grat four Bundays in May; in Onloopee, May 31 and June 7 and 14 in Stafford, Conn., June 31 and 38.

Miss Suna Handings's address is Lexington Aveilus, 2d door above 52d street, New York City, Will lecture in Phila-delphia, Ps., the last Hondays of March and through April; in Providence, it. I., in May, and in Portland, Me., in June

WARREN CHARR speaks in West Brookfield, Vr., April 1[his address from April 1 to April 16 will be Bonth Hardwick, Vk.]—in North Stockholm, N. T., April 19; in Watertown, N. Y., April 28, 24 and 28; in Elisburg, N. T., May
8. He will receive subcariptions for the Bauner of Light. MYSS EMMA HOUSTON, will lecture in Hangar, Haine, from March 15 to May 10; in Old Town, May 17; in Quincy, Mays, May 24 and 31; in Chlcopee, June 21 and 23. She may be addressed at either pisce as above, or East Stough-

Miss Marina L. Brokwith, trance speaker, will lecture in Statist, April 5 and 19; in Williamstic, Conn. April 19 and 36; in Taunton, Masa, during May: in Quincy, Masa, June 7 and 16; in Springfield, Mass. June 21 and 28. Address at New Haven, care of George Backwith, 'Beference H. B. Storer, Boston.

H. B. Storor, Boston.

Mrs. Avorsta A. Cumaras will speak in Boston, April 19 and 26; in Troy, N Y, May 3. 10, 17, 34, 51. Applications for week evening lectures in Western New York, should be made immediately. Address, box 816, Lowell, Mass.

Mrs. Basan A. Hoxrox will speak in South Reading, Yt., April 5; in Ludlow, April 19; once in four weeks at the above places, until further notice. Also in Rutland, May 19. Address, Brandon, Vt.

Masy Thomas will speak to Yestern Property of the Story of t

Many Thomas will speak in Jacksonburg, Ind., April 1; in Dublin, April 2 and 3; in Greenbore', April 5; in Gadig, April 6 and 7; in Mochanicsburg, April 9 and 10; in Audorson, April 11 and 12; in Pondieton, April 14; in Hunterille,

Mas M. A. O. Brown will answer calls to speak in Yer-mont, New Hampshire and Massachusetts. Address, San-

LEO MILLER will make engagements in New England for the month of March. He speaks in Quincy, May 5 and 10. Address Springfield, Mass.

Mas. Luna M. Midplesacou, Box 488, Bridgeport, Cons. will lecture in Lowell, Mass., April 5 and 19; in Portland, Mo., April 19 and 20, and May 3 and 10.

ville, Vt., is engaged to speak, on Sundays, one half the time the present your, at Ashdeld, Mass; at Shelburne Falls, one quarter ditto, and at Jackson-like, Vt., the remaining quarter. She will speak in those violuities on week days, if required. Mrss Numer J. Trures, Implicational speaker, Jackson

Mas. E. A. Butes, Springfield, Mass, will speak in Phila-delphia through May; in Quincy, Mass, the two first Bun-

DR. L. R. and Mas. S. A. Cooxtex will speak in Felton-ville, Mass., April 19; in Merlin, Mass., April 26; in Worces-ter, Mass., doring May. Address until the middle of April

W. K. Riplax will apeak in Oxford County, March 29, and April 5; in Millord, N. H., April 12 and 19; in Lowell, Mass. April 26, and May 8. Address, as above, or Snow's Falls, Mo.

CHARLES A. HAYDER will speak in the vicinity of Old's town, Me., through April and May; in Dover, Me., through June. Address, Livermore Palls, Me." Mas. Sarah Hales Marnews, of Lowell, Mass., will re-ceite calls to lecture in towns in the Western part of New Hampshire, or Southern and Contral Vermont. Address East

Westmoreland, N. H. DR. A. B. CRILD will lecture in Portland, Ma., on Sonday

Mgs. Masy M. Wood will speak in Chlospee, April 8 and 19; in Portland Mo. Msy 17 and 24; in Stafford, Conn., Sept 8 and 13; Address, West Killingly, Conn.

MRS LAURA M. HOLLIS will speak in Pitisfield, Me. during April; in lover, during May.

MRS. SARAH A. BYRNES, 87 Spring at E. Cambridge, Mass.
She will speak in Randolph, Sunday April 6 and 19.

Mrs. E. A. Kingsmar will make engagements in New ingland for the coming summer. Address, No. 705 N. Third

H. B. Stores, inspirational speaker, may be secured for Sundaya in this vicinity, by addressing bim at 80 Picasant ntreet. Boston.

J. M. ALLES, inspirational writer and speaker wishes a communications to be addressed, for the present, "East Bridgewater, Mass. in care of Galen Allen."

H. T. LEGGARD will answer calls to lecture. Those wishing his arrices, piccus address immediately, North Sandwich, Mass, Codarville. D. H. HARLICON is now roady, after twenty years prepa-

ration, to respond to calls for lectures upon the Edisuce of Matrimony, with a view to answer and sattle the great ques-tion: How shall we marry? Friends, give us a call on your own terms. Address, Lawiston, Mo. ARNIR LORD CRAMBRALIES, Musical medium, may be ad dressed at Hooksett, N. H., until further notice.

A. He Davis has returned from his fecturing tour to his home in Natick, Mass., and will answer calls to lecture on the Babbath, for a month or two, at any place within thirty or forty miles of Boston. Address as above.

Mus. H. F. M. Brown will, if desired, speak in the vicinity of Milwaukee on week day evenings. She may be addressed Waukegan, Ill. LIBRIE E. GILLIOAM, trance speaker, will accept calls to lecture the second and fourth Bundays of each menth. Ad-

Gao. A. Paraon, of Dover, Me., Trance Medium, will speak to the friends of Buritualism, in towns in the vicinity of his home, occasionally, if the friends of the cause request, for

two or three months, or till further notice M. Tarlon, during March and April will be at his home in Bowdoin, Me., and will comply with requests to isolure, attend tunerals, or perform the marriage rites in the vicinity. All letters or papers intended for him should be addressed to Litchfield Corner, Me.

dition for postage.

Further Communications from the World of Spirita, on subjects highly important to the human family, by Josh-us. Solomon and others, given through a lady. Price 50 cents—10 cents addition for postage, when sent by mail.

Mm. and Mm: H. M. Middle will answer calls to lectors on the Principles of General Ectorm, anywhere in Pennsyl-wanfs or New York. Also, attend funerals, if desired. Ad-dress, Elmira, N. Y., care of Wm. B. Hatch, or Bidgebury

Bradford Co., Penn. Mas. LAURA DEFORDS GORDOW. Those desirous of seduring er services along the route of the Great Western Railroad,
W., for the first two weeks of April, will please address

immediately at Suringfield, Mass." MISS LIERTS M. A. CARLEY, care of Dr. A. B. Child, 16 Tremont street, Boston,

Mrs. C. M. Brown may be addressed till further notice, cars of T. J. Freeman, Ray, Milwaukee, Wis. M. A. Huntar, M. D., will receive calls to lecture. Address, box 2004, Rochester, N. T.

B. Whipple will lecture in South West Michigan the en-uing Summer and Fall. Address. Matiawan, Van Buren

MRS. FARMIN BURNAUK PRIZON may be addressed at forthampion, Mass., care of W. H. Felton.

MRS. C. F. Donon, of Printyra, Wis, will respond to calls become or attend funerals. to lecture or attend funerals.

Mas. M. B. KERNEY, Lawrence, Mass., will respond to calls to lecture and attend funerals, as she has done for the

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A FRW WORDS ABOUT THE DISCOURSES AND THE MEDICAL. This work is presented to the public, in obedience to the request of a large multitude who have listened to Mrs. Heich from time to time, and who were not satisfied with merely hearing her discourses once, but desired their publicasion, that they might have the privilege of taking them into the quiet of their own homes and perusing them at their lolsure. It was also deemed expedient in put them in such form as would render them accessible by the public, and preserve them for caming generations.

No attempt has been made to arrange these discourses into any particular clussification; but they are published in

nearly the order in which they were delivered. An intimate acquaintance with the principles of Nature in its every department greatly assists us in forming a correct idea of the character and attributes of its Author; and it is for this reason that Natural Philosophy is becoming daily more and more a part of cummon education, for no true principles of religious etatics can ever be divorced from the manifestations of God in the material universe, in all of her discourses there is a tlending of Religion and Science, the one the material furni of which the other is the spirit, in this respect, especially, it is bettered that her teachings will have a most estutary influence upon the public welfare ; for every onlightened Christian cargeilly recommends the study of Kature, and la it he beholds the inspiring Revelations of God But no long as licityion to conjuctural, and faucifit upon the experiences of those whose religious powers are in extreme action, while their moral and intellectual are but feebly exercised, rather than upon the inherent nature of man harmoniously developed, we shall have on the one hand, bigotry and solf rightcourness wedded to ignorance, and on the other, a repudiation of all religious forms.

As man becomes enlightened, he becomes more truly religlous, not in the sectorium sense of that term, but in the hillosophical and spiritual; and it is for this reason that he should be educated, and thus to enabled to understanding!? commune with God through every department of Nature. Then, not in the aspetuary alone will bis sout be drawn forth in prayer and aspiration, but, wherever he may be, his bears wells up in thankfulness, and he is in constant communion with the Author of the beauties and blessings by which he is surrounded. It is believed that no work more perfectly hiends the religious, moral and intellectual principles of man than the one we new present to the public, and if it shall assist in any way to clevate him from ignorance and superstition to a higher condition of spiritual life, we shall be made giad by the accomplishment of our long-desired

Mas. Cons L. V. Haron, who was the means of conveying to the world the thoughts contained in this volume, and born to the town of Cuba, Allegany county, New York, the 21st day of April, 1810. Thus a part of these discourses were delivered before the was seventeen years of age. Her literary or echalastic attainments are such as she was able to process in a rural district of the country anteredent to Obspier 18. The Human Brain. Comparitive Anatomy Embryonic Growth of the Brain.

Chapter 19. Errocture and Functions of the Brain and Specific Chapter 19. Errocture and Functions of the Brain and Specific Chapter 19. Errocture and Functions of the Brain and Specific Chapter 19. Errocture and Functions of the Brain and Specific Chapter 19. Errocture and Functions of the Brain and Specific Chapter 19. Errocture and Functions of the Brain and Specific Chapter 19. Errocture Chapter 1 al intercourse. One day, with slate and pencil to hand the retired to compose a few lines to be read in school; and while sested, lost her external consciousness, and on awaking she found her slate covered with writing. Believing that some one had taken an advantage of what she approved to have been a aleep, she carried the slate to her mother, and It was found to contain a communication from Cora's maternal aunt (who had departed this life some ditees years prorious), and addressed to Mrs. Scott the mather of Core During her gleventh and twelfth years the was controlled by a spirit calling himself a German physician; and her success during that time, as a medical practitioner, was very remarkable. Although she has pever given the science of medicine a moment's reflection, the most philosophical, general, and at the same time the most minute, descriptions of disease, its cause, pathology, and diagonals, which were

ever listened to, have been given by ber. At the age of fourteen she became a public speaker, and aren at that early period of life manifested powers of logic and elecation which would have done honor to mature minde, and to which but comparetirely few, over attalo. She married in August, 1856, and removed to New York elty. since which she has spoken from three to four times a week. mostly in New York, Boston, and Baltimore. Bhe has been brought in contact with the most powerful minds of this country, in both private and public debate; but we believe no one has even pretended to have successfully enstalned an argument against her. The variety of subjects treated will be sufficient evidence that her inspirations are not confined to any particular class of ideas, but are as universal as Nature; and as her discourses are entirely imprompts, if she is not inspired, she must be regarded as the most remarkable intellectual youth who has over inhabited the carth. "In pri-Tate life she is simple and childlike to a remarkable degree; but while speaking before an andience her dights of elocu-

tion are bold, lufty, and sublime, beyond description. All orders sent to "Banner of Light, Boston, Mass." will be promptly attended to. Three Useful, Instructive and Highly

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—W. C.

After the many years of estructs and entire derosics to
Spiritualism. I feel that I shall give the full value to every
friend who will send me \$1, and \$0 cents for politics; by
melt for which I will return the above books as ordered, and
the best wishes of

WARREN OHARE.

Poetry.

We find the following beautiful stanzas in the Eveming Courier, published in Portland, Me. They were composed in spirit-life by Miss A. W. Sprague, and spoken under upirit-influence by Miss Lizzie Doten. at the close of her lecture in that city, on Sunday eyening. March 22d. In the haste of getting the Courier to press, several material errors occurred. which Miss Doten has since corrected. The lines are evidently from the spirit of Miss Sprague, who passed to the spirit-world last summer, from her home in Vermont, as there are allusions in it to incidents which took place during her illness, in Oswego, N. Y., about a year since. Allusion is also made to a poem written by her and published in the BANNES, and also to another poem of hers, "I wait, I wait at the Golden Gale.'

I come, I come from my spirit bome,
Like a bird in the early spring.
To the loved once here whom my heart holds dear,
A message of love to bring.
Oh! the heavens are wide, but they cannot divide The spirits whom love makes free; The green old earth and the land of my birth,

With its homes, are still dear to me. The phantoms of pain in my burning brain Have fled from the Heaven's clear light; I lie no more on the lake's lone shore. in the fever dreams of night. Ob, it was not late when I fled from fate. And that which the world calls sin : No longer " i wait at the golden gate,"

For the angels have let me in.

Oh! not too soon, though at life's high noon, Was the close of my earthly day;
As the roses fade, ere the evening shade, I passed from the earth away.

And I knew not the blight of the bitter night Which withers the anumn flowers, Or the lengthening years with their weight of fears

That burden the spirit's powers. In the forest wide, by the lake's green side. The angels had whispered low; From "over the sea" they had called to me, And I knew that I soon must go ; But I felt no fear when I knew they were near, Nor shreak from the narrow way.

Por I caught faint gleams of the crystal streams,
And the light of the heavenly day.

Oh I the angels bright, with their robes of light, The clasp of each gentle hand.

And the eyes that smiled on earth's weary child. As I entered the better land ! But words are weak, when the soul would speak Of the angel home above: Faint visions alone are to man made known

My home is there, in that world so fair, But the arrace is not deep or wide. Which the between this earthly scene And the home on the other side. The thought of love, like a carrier dove, thall the heart's food message bear, And the angel bands, with their willing hands, Shall answer each earnest prayer.

Of that dwelling of light and love.

Pare ye well, farewell! My spirit can dwell In the earthly form no more;
But whither I go, and the way, ye shall know, To your home on the other shore, oon "over the sea" ye shall walk with me, On the hills by the angels trud, In the freedom and peace of Gud.

INCIDENTS OF MY LIFE.

BY D. D. ROME.

At last, we are able to congratulate our readers on the publication of Mr. Home's book, which will be found to contain matter of the deepest interest.

"Botte men achieve greatness, whilst some bave greatness thrust upon them:" but it has been the lot of others to find themselves in a posi-tion of obliquy and ridicals which they have done nothing to deserve, and which is solely the result of the misconception, and of the ignorance of those who assume the office of judging them. In some such post-Xtion as this last, it has been the mistortune of Mr. Home frequently to find himself, with that large class of the public who are content to take their impressions from the surface of their prejudices, and from the from the series of the press, rather than from a careful con-sideration of facts, which however widely spread, are still strange and confounding to much of the present thought of the world. The injustice which may be done to an Individual by such authinking condemnadone to an individual by such authinting contextua-tion, is not of such grave consequence, as the perpetu-ation of erroneous opinions on a subject, which if the facts Mr. Home states of bimself, be true, is of vast importance to philosophical thought and to religious convictions. Were it only that Mr. Home had wished to set himself right with his fellow men, he might have remained content under the opprobrium which has been heaped upon him by so many good persons, in what they thought were the interests of science and of Christianity. His object, however, throughout his book, appears rather to be, to do good to those who honestly though blindly have placed thomselves in antagonism to a series of broad facts, by giving in the shape of a narrative, a simple statement of the ourious phenomena, which for a series of years have occurred in his presence, and which have made him the most remarkable medium of modern times. All he asks is, that in the progress of what he has to say the reader will place himself in the attitude of a calm inquirer. Mr. Home has confined himself strictly within the compass of facts which have streamly been subjected to the most rigid examination. Indeed, it is a curious and instructive fact that the disbelief and the denial of them do not proceed from those who have with care and years of watching made themselves acquainted with them; but only from those, who from scientific or religious pre-judgment, have, without taking any trouble to investigate, simply declared them to be im-

Mr. Home has no personal object to serve, for he is known already to thousands of all ranks and classes of mon, whose testimony and whose sympathy are enough to satisfy all the needs of friendship and social inter-course. He has hitherto been satisfied to teave it to them to judge of him, and of what they have seen in then to judge of him, and of what they have seen in his presence, without resorting, as he tells us, in any one instance to public reforation of the continual cal-umnies and absurdities which have teemed from the press of Europe, and of which many amusing speci-mens are given in a chapter devoted especially to the subject. It is a leason not without its use, to observe how easily the public is led by misrepresentation when often enough repeated, to treat with ridicule even the most important subjects; and from his position, it most important audicate; and from his position, it has happened to Mr. Home, perhaps more frequently than to any other, to hear from thousands of these misled individuals, after their conviction of the facts, their bitter regrets that they should have been so easily imposed upon by the ignorant denial of their lead-ers. Objectors generally labor under the idea that they are unprejudiced, whereas there are but few minds that can readily soar above the effects of education and old habits of thought. Each one, too, thinks of

and old habits of thought. Each one, too, thinks of what vast importance it will be, if he can only be convinced, forgetting that the whole ranks of the believers were once outside of the army of marryrs, and that when once enrolled in its ranks, he only adds one more to the prosoribed and ridiculed battailons, who are content to be the ploneers of this great truth.

Mr. Home proceeds calmly with his narration of the many wonderful occurrences, which have bappened to him without any attempts at self-justification, and without any bitterness of feeling toward those who have misrepresented him, as indeed he must have felt that he had no need of being justified for being the subject of phenomena over which he has no control, and which the public must judge of, in the best way it and which the public mest judge of, in the best way it may. Masses of men do not under ordinary circumstances of psychological relations, become suddenly converts to new facts, nor to any class of opinious necessitating new thoughts, or new combinations of ideas. The receiving of new lights on old subjects has not usually been the affair of the masses, but it rather seems the law of Providence that all that is new should begin in some individual, who according to his strength, and his surroundings, impresses firstly one and then another, and three again have their little sircles, till by degrees the circles overlap one another. and a larger surface is reached and thrown together. Thus little by little truth enlarges and progresses, and what was at first seen as a new, thing, standing bare and stack by itself, is soon found to be only one of a may assise of thought, which makes in its turn a new starting-point for some other mind, again to enlarge

into new and never-ending series. We know so little experience during certain of the manifestations. I will into new and never-ending series. We know so little experience during certain of the manifestations. I will of the inner workings of our nature, we know so little describe as far as I dan, while mentioning the visions of ourselves, and of our springs of action; it has been or external phenomens. Beyond being of a highly found so difficult to see hature in her workshop, and mentions organization, there is nothing peculiar about to watch her in her processes, that a darkness as of mot that I am aware of; but I continue to have delicate midnight still envelops the world of mind. Many health, and I firmly believe that had it not been for there are who even think that it is not intended man should dive into these hitherto well-kept secrets, but we need not fear that we shall ever know too much, God is able to preserve his own mysteries, and the during the most severe visitations of filness, my pains very fact that earnest and truthful minds are seeking have been suddenly soothed in a mysterious way, and tion is able to preserve his own mysteries, and the couring the most severe visitations of filleds, my pains very fact that earnest and traitful minds are seeking have been suddenly southed in a mysterious way, and for light and investigating with all the powers which many times when it would have been impossible to tiod has given them, facts which He has permitted in have moved me in bed, for fear of increased hemornia ages to be apread over the world, and through the range from the langs, my head has been clowly lifted, sacred books more than in any other records, is of it. and my pillow has been turned by unseen hands. This less than the proof that a time has come, when it will has been receated to represent the many records. sacred books more than in any other retories, is of the land my pricew as been furned by unseen sands. This self a proof that a time has come, when it will be has been repeatedly witnessed by many persons.

These extraordinary occurrences have, with some rather than to ignore them or treat them with ridioule. Each no doubt will be the course with those who read have stated as their commencement, and they have exrather than to ignore them or treat them with ridicule. Such no doubt will be the course with those who read

The incidents of Mr. Home's narrative are preceded by an introductory chapter, written by a literary friend, which for its admirable tone and quiet appeal or has cased for aborter periods, and generally I have to the intelligence of the reader, is well adapted to moderate the rancor of the most virulent unbeliever. The last chapter in the Appendix is also by the same experienced hand, and contains abandant reasons for such comation, nor any difference in my general realing to his introductory appeal, drawn from former times, in the shape of numerous instances occurring to other individuals, of similar phenomena to those described by Mr. Home.

those described by Mr. Home.
We do not remember another instance of the pub-

other members of his family. He describes a remarka-ble vision he had at the age of thirteen, of a young companion at the moment of his departure from earth. Shurtly after his mother's death in 1850 his first experiences of the more remarkable external forms of mediamship commenced. His simple description of these will be amusing to the reader, though their consequences to him were of the most painful description, and show how little inducement he had from his Presbyterian aunt to continue his experiments in that di-rection, if their continuance had been a matter over which he had any control:

"A few months after my mother had passed from *A few months after my mother had passed from earth, one night on going to bed, I heard three loud blows on the head of my bed, as if struck by a hammer. My first impression was that some one most be concealed in my room to frighten me. They were again repeated, and as they were sounding in my ears, the impression first came on me that they were something not of earth. After a few moment's silence they were again beard, and although I spent a sleepless night. I no longer felt or heard any repetition of them. My sunt was a member of the Kirk of Scotland, and I had some two years proviously, to her great disapprohad some two years proviously, to her great disapprobation, become a member of the Wesleyan body, but with the contending emotions of joy and fear which her opposition was so violent that I left them to join choked his utterance. Again and again he was taken the Congregationalists. On going down to breakfast from the floor, and the third time he was carried to in the morning, she noticed my wan appearance, and the lofty celling of the apartment, with which his the Congregationalists. On going down to breakfast in the morning, she noticed my wan appearance, and taunted me with baving been agitated with some of my prayer meetings. I was about to seat myself at the breukfast table, when our ears were assailed by a perfect shower of raps all over the table. I stopped almost terror-stricken to hear again such sounds com-ing with no visible cause; but I was soon brought back to the realities of life by my aunt's exclamation of horror. So you've brought the devil to my house, have you.' I ought here to state that there had been nave you.' I ought here to state that there had been some talk of the so-called Rochester knockings through the Fox family, but spart from casually hearing of them. I had peid no attention to them; I did not know even what they meant. My aunt, on the contrary, had heard of them from some of the neighbors, and considered them as some of the works of the Evil One. In the uncontrollable anger, she saided a chair one. In her uncontrollable anger, she seized a chair and threw it at me. Knowing howentirely innocent I was of the cause of her unfortunate anger, my feelings were deeply injured by her violence, and at the same time I was strengthened in a determination to find out the year 1857, at a chateau near Bordeaux. I have time I was strengthened in a determination to find out what might be the cause of these disturbances of our morning meal. There were in the village three ministers—one a Congregationalist, one a Baptist, and the other a Wesleyan. In the afternoon, my aunt, her anger at me baving for the moment caused her to loss sight of her prejudices against these rival persuasions, sent for them to consult with her, and to pray for me, that I might be freed from such visitations. The Baptist might be freed from such visitations. The Baptist minister, Mr. Mussey, came first, and after baving questioned me as to how I had brought these things about me; and finding that I could give him no explanation, he desired that we might pray together for a constitution of them. cessation of them. Whilst we were thus engaged in prayer, at every mention of the holy names of God cessation of them. Whilst we were thus engaged in prayer, at every mention of the holy names of God and Jesus, there came gentle taps on his chair, and in different parts of the room; whilst at every expression of a more afarming nature, that it was pronounced that his only hope of prolonging his life was to visit Europe. He arrived in London in April, and of a wish for God's loving meroy to be shown to us and our fellow-creatures, there were loud rappings, as if joining in our heartfelt prayers. I was so struck, and so impressed by this, that there and then, upon my knees. I resolved to place myself entirely at God's disposal, and to follow the leadings of that which I corriently enough, amongst his sarliest visitors wars.

here was the chair between me and the door, and still t moved toward me as I continued looking at it. Then within about a foot of me it stopped, wherenpor jumped past it, rushed down stairs, seized my hat in ball, and went out to ponder on this wonderful

bezomenon. After this, when sitting quietly in the room with my unt and uncle, the table, and sometimes the chairs. and other furniture, were moved about by themselve in a singular way, to the great disgust and surprise of my relations. Upon one occasion, as the table was being thus moved about of itself, my aunt brought the family Bible, and placing it on the table, said. There, will soon drive the devils away:' but to her astonshment the table only moved in a more lively manner, as if pleased to bear such a burden. Seeing this, she was greatly incensed, and determining to stop it, the come at this time very wicked, it must have become ally lifted up with it bodily from the floor. This was the last week I passed in the house of the auut who had adopted me, for she was unable to bear the continu.

We now find the following a witch as distressed her all.

We now find the following a witch as distressed her all. ance of the phenomena, which so distressed her rell. We now find the following unpleasant gious convictions, that she felt it a duty that I should medium bip in a Roman Catholic country: cave her house, and which I did."

His mediumship after this became at once so remark-

Mr. Home's narrative. From its artiess and trothful to that of others, in the most striking manner. The whilst with the masses, a storm of incredulity will be raised, and fanned by the foolish criticisms of the press.

The incidents of Mr. Home's narrative are preceded ary, 1856, to, the 10th of February, 1856, to, t proof for having done that which I knew to he wrong.

those described by Mr. Home.

We do not remember another instance of the published blography of any one so young as Mr. Home.

He commencer by stating his birth mear Edinburgh in March, 1838, and he tells how these phenomens first showed themselves in his cradle being rocked by invisible hands, and by having a vision of the death of a little cousin when he was four years old, so that his "imposition" or "unconscious cerebration" must have commenced at a very early age.

At the age of nine years he went with his aunt to America, whither he was suon afterwards followed by the fact that the same of his years he went with his aunt to America, whither he was suon afterwards followed by the fact that the same of his previous mode of living, seem to have been too severe a change for his sympathetic organization, and his health began to fail. He was obliged to leave, and to go once more to fail. He was obliged to leave, and to go once more amongst the many friends who were anxious to witness

the phenomena. The description of his mediamship is continued from their narrations, and it is a chief point of interest throughout his book, that there is hardly a fact stated in it only on his own authority. The testinonies given are in many instances those of skeptics, and in most others they are those of persons of high characters and attainments, whose word is entitled to absolute belief as to the physical facts which happened before their eyes. At this period of his life he adduces the testimony of Judge Edmonds, Dr. Gray, the late eminent Professors Bush and Hare, Dr. Hallock, Mr. S. B. Brittan, Mr. Elmer, and Professor Mapes.

The first occasion of his levitation or being lifted in

the air was on the 8th of August, 1852, at the house of Mr. Cheney. After a variety of manifestations of the atrongest kind—
"Buddenly, and without any expeciation on the part of the company. Mr. Home was taken up in the air! I had hold of his hand at the time, and I and others felt his feet—they were lifted a foot from the floor! He palpliated from head to foot, apparently

hand and head came in gentle contact." Mr Home tells ne-

"During these elevations, or levitations, I usually experience in my body no particular scheations than what I can only describe as an electrical fullness about the feet. I feel no hands supporting me, and since the first time, above described. I have never felt fear, though should I have fallen from the celling of some been lifted in the light of day upon only one occasion, and that was in America. I have been lifted in a room in Bloane street, London, with four gas lights brightly burning, with five gentlemen present, who are willing to testify to what they saw if need be, beyond the many testimonies which Lahali hereafter adduce. On some occasions the rigidity of my arms relaxes, and I have with a pencil, made letters and signs on the ceiling, some of which now exist in London.

After several attempts to study medicine had all failed on account of his delicate health. It was found in January, 1855, that they must be entirely aban-doned. His cough had so increased, and other symphen felt most be only good and true, else why should Curiously enough, amongst his earliest visitors were it have signified its joy at those special portions of the Lord Brougham and Sir David Brewster, and to the prayer? This was, in fact, the turning point of my two senses attended by Sir David, and to the correprayer? This was, in fact, the turning point of my life, and I have never had cause to regret for one instant my determination, though I have been called on for many years to suffer deeply in carrying it out. My honor has been called in question, my pride wounded, my worldly prospects blighted, and I was turned out of house and home at the age of eighteen, though still a child in body from the delicacy of my health, without a friend, and with three younger children dependent on me for support.

Notwithstanding the visits of these ministers, and the continued horror of my aunt, which only increased as each manifestation was developed, the rappings continued, and the furniture now began to be moved about without any visible agency. The first time this occurred I was in my room, and was brushing my hair before the looking glass. In the glass I saw a chair that the booking glass. In the glass I saw a chair that the booking glass. In the glass I saw a chair that the booking glass. In the glass I saw a chair that the booking glass. In the door moving alowly toward me. My first feeling was one of intense fear, and I looked round to see if there were no escape; but there was the chair between me and the door, and still it moved toward ma as I continued looking at the sufficient of the first time to have the chair between me and the door, and still it moved toward ma as I continued looking at the sufficient of the first still go fa female's dress, going up step by step be
store here and Sir David and to the correspondence which ensued, ample justice is done in a separate chapter as an Appendix. The whole story as now brought together for the first time is both amusting and instructive, and instructive He bimself has told, that constantly when he has been sitting up late at night, making his inventions, or claiming those of other persons, he was regularly proceeded up the stairs by footsleps, and by the auditie rustling of a female's dress, going up step by step before him, till he reached his bed-room door; and that though, as he stated, he never as w anything, he could not the decired in the stand which he here and not be deceived in the sounds which be heard, and which he said that he accurately described!

After a stay of soveral months with Mr. Rymer, at Eating, whore he was visited or rather besieged by the curious of all conditions of men and women, and where his mediamentic continued to exhibit nearly all of its most remarkable phases, the descriptions of which he gives in the words of the narrators, his still delicate health drove him, in the autumn of the same year, to Florence. Naples, and Rome, and later to Paris. His friends now were princes, kings, and em-perors, and so common do they become as investiga-tors and bellevers, that one is almost constrained to

We now find the following onpleasant incident of

"On the 5th of December, 1855, whilst I was return His mediumship after this become at once so remarkable that within a few weeks it was known over a great part of the United States. He describes his feelings when he saw the first public announcement in the nowspapers:

"I was then eighteen years old, and on seeing this article which made me so public. I shrook from so prominent a position with all the earnestness of a sensitive minsi; but I now found myself shally embarked without any volltion of my own, and, indeed, greatly against my will, upon the temperatures set of a public life. From this time I never had a moment to call my own. In slokness or in health, by day or night, my privacy was intruded on by all comers, some from ouriosity, and some from higher motives. Men and women of all olasses, and all countries; physicians and men of science, ministers of all pernussions, and men of science, ministers of all pernussions and men of science, ministers of all pernussions, and men of science, ministers of all pernussions and men of scien ing to my rooms late at night at Florence, the streets being described. I observed a man stepping from the

attention. I never discovered the perpotrator, nor the cause of my life being attacked. Alany reasons were them, of the cause of my life being attacked. assigned, amongst them robbery, mistaken identity,

and religious intolerance." and religious intolerance."
In the midst of the manifestations Mr. Home was suddenly told by the spirits, on the 10th of February, 1855, that his power would leave him for a year. Whilst he was at Rome he tells us that in the absence of the power, he read with eagerness all the books be could find relating to the doctrines of the Romiah Church, and that soon after he sought to be received. The Harbinger of Health. \$1,00. as a member of that body, and that he determined to enter a monastery. He was kindly received by the Pope, and not finding a monastic life to his mind, he very sensibly went to Paris instead of staying with the monks. Here he sought the counsel of the cele-brated Pére de Ravignan, to whose care the Pope had commended him, and by whom he was assured that as he was now a number of the Catholic Church the power would not return to him. For himself he quietly says that he had no opinion on the subject, as he was with-not data on the noist, beyond the assurance of the Pére out data on the point, beyond the assurance of the Pére

"On the night of the 10th of February, 1857, as the clock struck twelve, I was in bed, to which I had been confined, when there came loud rappings in my room; a hand was placed gently upon my brow, and a voice well. But a few minutes had clapsed before I sank into a quiet sleep, and I awakened in the morning feeling more refreshed than I had done for a long time. I wrote to the Pere de Raviguan, telling him what had occurred, and the same afternoon he came to see me. During the conversation toud rappings were heard on the ceiling and on the floor, and as he was about to give me his benediction before leaving, loud raps came on the bedstead. He left me without expressing any opinion whatever on the subject of the phenomena. The following day I had sufficiently recovered to take a drive, and on Friday, the 13th, I was presented to their Majesties at the Tuileries, where manifestations of an extraordinary nature occurred."

The manifestations continued, to the great diagnet and scandal of the Pére de Ravignan, whose recent bi-ographer, a Jesuit, receives some well-merited castigaographer, a Jesuit, receives some well-merited castiga-tion for his fraudulent attempt to back up Ravignan's foolish prophesy. Here it was that hir. Home was the constant guest of the Emperor and Empress, and we can-not help adducing the fact of such an one as the present Emperor of the French being so completely satisfied of their truth, as one which should silence the ignorant scribblers who pretend, without ever having witnessed the manifestations, to deny their occurrence and their possibility. Perhaps of all living men it would be impossible to select one of the human race who is more an incarnation of all that is sents, and commen sense. and less likely to be duped. We say this because a ew have been able hitherto to dupe him, though the attempt has been made frequently enough no doubt by the first men of the day. What an inconsistency to suppose that a young man of Mr. Home's position and surroundings should have the astounding impudence to make the attempt, and the still more astounding ability to carry it out in the presence of the Emperor and the most able men of the court, and this, too, dur

ing dally visits extending over many months;

After a short visit to America, just previous to which there is a case of healing performed through lir.

Home, of so remarkable a nature that one fears to draw comparisons respecting it, he returned to Paris in May, 1857, and there remained till July, when he went to visit a friend near Bordeaux, where the following occurred:

"The lady of the house turned to me and said abruptly. Why are you sitting in the sir?' and on looking we found that the chair remained in its place, but that I was elevated two or three inches above it. and my feet not touching the floor. This may show how utterly unconscious I am at times to the sensation of levitation. As is usual when I have not got above the level of the heads of those about me, and when they change their position much, as they frequently do in looking wistfully at such a phenomenon, I came down again, but not till I had remained so raised about half a minute from the time of its being first seen. I was now impressed to leave the table, and the matter, but perhaps the spirits would kindly allow me to come down to him. They did so, by floating me down to him, and my feet were soon in his outstretched hands. He selzed my boots, and now I was again ele-vated, he holding tightly, and pulling at my feet till the boots I wore, which had elastic sides, came off and remained in his hands. Since I wrote the parastive of this seance. I have applied to the Count for his verification of it, and I have his letter stating its correctness."

He then visited Holland, where he had frequent sit tings with the Queen, and from thence he went to Italy where he met the lady who afterwards became his wife. His parrative of this is replete with feeling and interest, but we forbear to quote. The marriage took place in August, 1858, at St. Petersburgh, where he was the frequent guest of the Emperor of Russia and of the Imperial Princes, in whose presence won-derful manifestations occurred.

in August, 1859, he was again in Paris, and shortly after in England, and full descriptions are given of the manifestations from which we select the following:

the table, the spirits having requested that the caudies should be extinguished, the table drawn to the window, and the curtains opened to admit the moonlight, there had been some at the same time and the curtains opened to admit the moonlight. there had been some striking manifestations, and the time had been passing almost imperceptibly to us all, when a gentleman who was present, said that he felt very much exhausted, and he asked for a glass of brandy and water. It was brought, and he took it in his band, and was about raising it to his month, when as spirit-band auddenly appeared, took hold of the lower part of the glass, and disappeared with it under the table. We laughingly said that our unseen friends surely did not believe in the use of stimulants. To this they assented by emphatic raps, and at the same moment the glass slowly rose again before him empty. The windows being closed, we supposed the water had been thrown upon the floor, and we rose to see where i We could discover no trace of it. About two min utes had clapsed, when the same glass which was standing emply before him, was seen without any visible cause, gradually to approach the edge of the table, and to disappear beneath it. I do not believe that above two seconds could have clapsed, before it again appeared with the brandy and water in it, appearently and less in quantity than when first brought in, though the quality had certainly undergone some chemical change, as it had now lost much of its brown color. By the raps, a warning was given to all of us against

Of this period of Mr. Home's life our readers are partly aware from what has appeared from time to time in our pages, and we need only refer to his book for the very interesting particulars which are given, and which have the effect, from first to last, of giving something in the nature of a photograph of a medium's life, from which it may be analyzed and dissected by the man of science when he has brought himself down to the temper for inquiry instead of denial. In this light it is a contribution of the utmost value, not only for the present advancement of Spiritualism, but for future reference as a record of the most remarkable oxperioaces which have ever passed through the printing press.—London Spiritual Magdeine, March Lat, 1863.

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