

BOSTON, SATURDAY, APRIL 11, 1863.

(BINGLE COPIES,) Tive Cents. ;

NO. 3.

Titerary Department.

INTE and Written for the Banuar of Light. " THE CONSOBIPTS. ten ber annen finnen bier annen bieren. Die meinen bie mit per somer werbatet. I a feilowit, page, the Barbler and Internet

How awells the soul as we read the tale ... Of the martyr fire, or warrier glave [--Ov the rending of life's misty vell;" When proudly the battle-bannets wave? For the golden glory lights that hour, That ahines on our own declining days. Where Memory spreads, with her magic power " The spienders of life's autumnal hase [

When Gallia's viotor-esgles flow. And the upsa-lilled Bourbon quailed-When the human heart, with impulse now, The dawning light of fair Freedom halled t And Napoleon's braves their war-ory pealed Through the Syrian heat, and Russian anow. Till the floating ark of Tilelt scaled The conqueror's name with fame's highest glow-

Where bright Guienne oprends her sloping bills, Low down to the sounding ocean shore-And the leveled aunlight the bosom thrills, As its floats the smilling vineyards o'er, Lived a peasant-laborer, and his son, Who, oft in bliss 'neath the roof tree's shade, Bat with the wife, when their toll was done . And softly the chimes of the vesper played !

But again " to arms !" through the vineyards rang ["To arms | for false Russia's oath is vain !" And the son and site to conflict sprang, Till their eagles waved 'mid Moscow's fiame ! They shared the fills of the dread retreat .. With the sturdy veteran's faarlose joy, Till, while rearing thunders cleft the sleet. The Old Guard ralled at red Krasnol I.

Twas past 1 and the dead and dying lay Outstrolohed and pale on the frozen ground, That thawed at morn by the battle fray, At eve grow cold as the heart death bound I Wide 'mid the sweep of the Gallio bands, The biyouno.free spread their plames slar, "Neath the same pale light that in other lands" The lone wild hatted as the " shepherd's star"!

The dying sire saw the watch-lights shine; As he shivered in the cold night air-But no friend dare leave the sentried line For they feared the wary forman's snare 1 And the father pillowed upon his breast His fainting child, in their utmost need, While far through the gloom his vision pressed Where he heard the tramp of the Oossaok steed !

Ob. dying braves I from the field ye won. Lift up your hearts through the dark'ning sky ! Oh, mourning wife, by the wild Garonne, press by thy faith the tearful sign i For time's standard waves ! and bastlong vast Loom high o'or life's smoke-wreathed, battle-tide ! There the spirit rests when the march is past And the column files through Heaven's arobes wide

wonther was duly discussed with all gravity." ."Descon, I am wabting 'to have some conversation with you on an important subject. I should have spoken to you yestorday at church, if it had not been! for my exchange. - I have sent word to the other desbons, and I want you all to mist at my house this evening to discuss the matter. This Spiritualism is making bad work here, and must be attended to. It will not do to let Batan come into our midat with impunity, though transformed into an angel of light, Our religion is endangered when such fatal delusions come creeping even into the Church."

compliments, in which the important subject of the

"You refer to Mim Asbley, I presume: They say she sees the sperrits, and bears 'em' talk, and is a writin' medium, too, but I think she's kind o' crazy. You know she lost her beau." "Yes; but she 's as cane as any person. She is dread

fully led away by the wiles of Batan. He is trying her, and it will be proved now whether she is one of the elect, or no." But we must do our duty."

"Yes, yes, Mr. Phillips, you're right there.' I've been a thinkin' a good deal about it lately, and thinks I. It won't do no how for these things to continner so. and I think for my part, if Him Ashley don't repent of this, and come back to the true faith, why, she must be excommunicated, there 's no two ways about that."

"That is the only course to be pursued, truly. I am glad you take a right view of it, deagon. I shall see you this evening. Good morning." And his impatient horse was suffered to go op.

The evening brought the three deacone to the house of their pastor; and while they are conversing we will take a glance at them.

Mr. Phillips, with a smille stereotyped upon his face, and which he soldom brushes off, excepting when he enters the polpit, is talking expestly just now; while near him aits Dencon Somers, with his self-atisfied, somewhat sinister expression of countenance.

Next is Desoon White, a man who nots and looks and thinks as if he were made of fron. Cold. Immor. able, hard-it is doubiful whether he over addressed or thought of God as his Pather. Just fifteen 'years before he had anddenly discovered that he had a son!. and at the same time had been seized with the fear lest his newly-found treasure should be sternally lost. So he had recourse to the Assembly's Catechiam; which he studied just one weak, at the end of which time he became loavinged that in some miraculous way he had been made over into a saint. His was a very impenetrable natore, and if he had a hourt. It was so tightly bound up in his precious dogmas that it had little room for action. The poor man's apiritual being scomed stagnant; even his respiration was oramped. He sits there now, so dark, so still,' a man of few words, but of strong prejudices and indomitable will. Not far from him sits Deacon Downs, with straight. apright form, an intellectual and finely developed head, and a countenance best would at once inspire one with respect and couldehoe. He was the eldest of them all, and his head was thickly sprinkled with those "eternal spring blossoms," so beautiful in old age, as "betokening the 'eternal spring time of heaven." He possessed a great and noble soul, firm reli-

" No. I are no believer; in Spiritualism myself. I, the pillows. The little Ida of three years is a child of 1 made this subject a matter of deep and profound study. have not investigated, the subject, and can therefore rare promise and heauty, the joy and darling, but not that the Apoette Paul was right in two declarations mir inter from observation, what its effects are, and the idol, of her parents' love. ber arase various in different individuals that I find it Mabel is fem more attractive than in her girlibh difficult to dealde what its general tendency is. I once beauty. She has passed through many sorrows, but remarked, to, Miss. Ashley, that we should naturally from each trial she has come forth stronger for the conexpect those who profess to have received additional flict, a brighter glow reating in her soul and gleaming ight and truth, would, in life and practice, be supeflor to other Christianes and Ahat, judging from what bad obserred. I could get me, that Spiritualists, as a class. were any more devout, opself-denying, or charliable then others. " Bhe said it was too true, but that was probably because Spiritualism is yet in its undeveloped, crude condition. Maisitudes have gladly received the faith in its outer sense; but comparatively oternal ages. In the tender love of her husband she is few have recognized its hidden spirit, in all its power and holiness. This was the anawer abe gave me, and she is richly blessed. Yet even in this happy home abe also aided that she thought it ought not to be made a sectarian thing, bat should be engrated into the different churches, thereby making them more piritual, and better able to understand the teachings of Christ, and to imitate and follow Him. As I cald before. I am no Spiritaalist; but it does not follow that because my Christian brothers or sisters become Spiritualists, I must pronounce them unchristian, and thise to their professions of Christian faith.] think we need obarity. We are all Sinful creatures, and liable to err, and there is a God who will judge

aright.' Let us not presume to judge for Him." Mr. White spoke next. "Spiritualism is a deadly delusion, the work of Batan, and its dootrines are sure death to the soul. No Spiritualist can be a Chris tian. It is my mind that Miss Ashley must renounce the delusion, or he excommunicated."

"You speak my sentiments exactly, Deacon White. Satah is right here in our midst, goin' about seekin' whom he may devour. Now the sperrit of God is vis itin' other places round about, but He do n't come here, and of we want him to visit us, we must put

" It is plain," said Mr. Phillips, " what our duty is n this case. A painful one it is, but we should not onward, working our way through the tossing and the herefore shrink from it. Perhape our deluded young striving of this earthly life, through its tempests and later may renounce her fatal ballef, and return to the its heaving billows, up toward the great order of God I way of truth and duty. If not, she must abide the decision of the church."

Further conversation followed, and notwithstanding the mild yet firm opposition of Descon Downs, it was decided that a church masting should be speedily called, and a vote takin on the cutlent.

Ida was excommunicated. The blow fell heavily pon the lone one. She felt it was unjust. She loved her Saviour, and the wished to be called by his name. The precious privileges of the communion season were rudely taken from her, as were in part the pleasures of Christian fellowship. Many whom she had formerly thought her friends powed coldly by, and became as strangers. Some, however, and among them Deacon Downs and his family, proved true friends, and gave ber not only their continued esteem and friendship, but their heartfelt sympathy. Ids had well learned he lessons life he to her an fail or falter now. The heavenly messengers who often visited her brought strength and peace to the weary soul, and as they retarned to their bright home, carried up to the Great Father her prayer of trust, " Thy will be done !"

out in her dally life.

Long ago she learned that the deepest, truest love of. her soul was never given to Howard Heredith; and her deep gratitude rises to God, who made their paths to divorge, and who has awakened in her heart its truest, holiest affections, which, now contred upon their true object, will deepen and strengthen throughout the more than satisfied, and in him and her precious child Borrow has folded her wings and become their guest. One tiny voice is hushed, and the stars are looking down upon a little grave watered by their tears. But the parents still love to welcome to their hearts the angel oblid who comes to them, bringing into their home the suplight of a happier world than this.

There is another distant grave, hallowed by saored memories. Ids Ashley sleeps there. Suddenly the summons came, but found her ready. While writing to her friend Mabel, the measurger stood beside her, stilled the beating heart, and Ida was at rest. She was laid ander the willow tree, boulde the grave of Arthor Huntley, and the village children vie with each other in making the two graves beautiful with flowers. And now, reader, that to Mabel's question, which went out from her soul as she wandered in the dim mazes of skepticism, to that question "WHITTERS ?" has come the answer in her religious faith and life, we leave her.

Her way as it lies before her is no longer dark, and he fears not to tread the path, though it may lead through tangled and thorny labyrinths of suffaring, down these foes to the church. We must n't let these through dark valleys and over bleak mountain heights, things continuer so, that 's martin." she is striving to attain. Thus with her may we ge

> Writien for the Baaner of Light. A NARRATIVE -----Life on Earth of John Stoughton, LATE OF LONDON, ENGLAND. AND HIS EXPERIENCH SINCE HE ENTRED SPIBIT-LIFE. BY HENRY T. OHILD, M. D.,

634 Race Street, Philadelphia.

that he made. First, that " There is a satural body. and there is a spiritual body." We would prefer to say there is a physical body, and there is a spiritual body. The second declaration is this, " That which is spiritual to first, and afterwards that which is nateml." The spiritual body, though embryolic in its character, finds in the embryo of a human being those elements which it requires to form for itself a physical body, and through the combination of these embryce human beings are born juto the world. The spiritual body, acting upon and building up the physiost, while the latter in turn reacts on the former. The physical body may be sompared to a scaffold which is precised around a temple during its construction, upon which the work men stand to perform their labor; but mankind being ignorant of this fact, and supposing that the physical is the only or chief object of life. devote almost all their energies to building up the scaffolding, and when death swoops this away, it is ro combrous that it often falls upon and almost ernehen the poor, weak temple which has been so neglected that it has seavooly any firmness or strength in it.

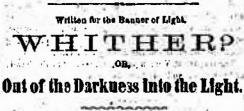
1 am to speak of my own physical experience bere. although I was brought up in ignorance of the physical laws, and committed frequent visiations of them, still I had a very fair physical form, was noted for my strength and agilliy, and had the other parts of my system been as well developed, I should have folt a very different impression among wankind. My friends bers say that the influence of physical power in giving direction to moral and intellectual character, is not duly appreciated on carth. It is the engine, without which the train, hewever valuable or richly freighted, oun only move down an inclined plane. When I became conscious after the long probailon through which bad passed, there was but little to be done for me physically. I began to exercise the various organs, and found a peoplier and reflaed gratification in the use of all these organs, which, while it was pere and healthful, was far more delightfel than any of the represtions I had enjoyed on earth. The chief physical training which I needed, was a proper variaty adapted to the condition and wants of each organ.

OHAPTER V.

Bonist Optime and Training in the Hairlinal Spheres.

The mind of mes consists of a number of facelties, expressing themselves on the earth-plane through various organt. Each of these faculties has a peculiar object and mission-perceives and comprehends facts within a certain domain. The general tendency of mind, with its various faculties, on the earth plane sepecially, is to run into angularity by the active and abasemal development of a few of there. Everywhere, therefore, in the earth-sphere; and all along the borderline in spirit-land, we see the results of this usequal development and calture of mind manifesting them. solves in fanaticism and bigotry, leading to asrrow and contracted views, effon erroneous and dogmatic; and hence there are but few instances of that grand and comprehensive scope of mind that belongs to well balanced and properly cultivated latelleol. In my own case, there were many faculties which required much labor to bring them out from the dormant condition in which they had been loft by norloot, while in earth life. It is the uniform experience here that the longer the germ of any organ remained in this dormant state, sliber on sarth or in the splating, the more difficult it will be to set it in motion on th healthfal and vigorous road of progress. You know bow much analer it is in early life, in your aphere, to attain the radiments of any system of knowledge. The difficulty increases, and their generatiols are not incoessible to us. yet all spirits agree that it is better. both for pupil and teacher, that the rediments of all knowledge for which there are germs in the human mind should be obtained in the carth apbers, and as early as the physical development is matured, so as not to be injured thereby. We knew there have been errors, not a few, on the ther extreme of pressing young oblideen, especially where they have weak physical bodies and active mental organizations, ferward tes rapidly, and thus injure both the physical and mental powers. We desire to impress your minds with the importance of avoid. ing extremes. The division of the mind into fac. nities here does not correspond exectly with any one that has been adopted on earth; they tell me it is natural and based upon a more extended range of observation. The mode of training has this peculiari. ty: that where any faculty, or group of faculties, is reak or dormant, the outire group surrounding these is brought into action, thus warming them up and producing an influence that tends to waken the dornaut enereies. Ever since I became an inhabitant of these spheres. bave had guides and teschors, allraoled to me by the rants of my system, and not by any expressions of my ewn; they not only came to me, but came well prepared to meet these wants; and I have found it to be a not in my own experience, as well as that of others, that as seen as any faculty which had been isactive was brought into action, there aross a desire, not only to communicate to others my feelings, but to flud these in when the corresponding faculties were dormant or week, so that I might awaken them and give a similar thrill of pleasure. There is an old maxim, " That in teaching we learn," that we find to be emphatically tree. I liave now had many years of instruction here. and an centiously fed with those truths which are adapted to my capacity and condition. A bright and beautiful guardian spirit of yours, whom we still call Bdward, says I may repeat to you some lamons which he recently gave. The most usual manner in which these lessons are reopized in this: A subject is presented to the mind in the form of a ques. tion, and if the mind is not prepared for an answer, it continues to revolve the question over and over again, until a proper receptive condition is arrived at. Then the anower is given. Thus the question, What is perception ? was with me for some time, and, the following paspolies came: There are three forms, or degrees, of perception: Bret, simple perception; second, conto perception and third, self-conscionences. The first in contrate to all paster. The lowest and most greas-rabetance in the internal hingdom perceives the pros-

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"A man without some sort of religion, is at best a poo "A man window without outor, with out 10 infairs time to infair, and the wondrous ciernity that is barus with him bat a woman without it. Is even works-a, fame without best, a rainbow without culor, a flower without confirme ?"

NY GRACE LELAND.

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

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CHAPTER VIL

Descon Somers was walking along one day in early Finally Descon Downs spoke: while he served Mammon during the coming six days windom has seen best to lay upon her. She is beteated with renewed vigor.

his own way, urging the claims of telfgion:

winter. There 's nothin' to prevent it. Weitre note and abe tells me that bet religious faith is unobanged, In! else to do, and can attend to the donoerne of the that the spirits do not teach her dootrines, but datter soul jest as well as not. Now when spring conies? there will be the ploughin', and the plantin', and the dear to ber, and that she should not part with them bosis", and then the hayin', and the harvestin', and onit' outvinced they were putruet but if once ponwe sharn't have time to istend to religion. And mind finded they were erraneous, inwould be her duty and this winter we have a plenty of leleure, and it is a the irritings to feave them beind, and embrace bight bie daty was well performed." I if the second state and the

but he believed known weret, joind in din a mindai inter to be a trib disciple of threat interest in a state of the state

with the most excellent of his inym descons. it is most excellent of his inym descons. it is the descont walkies only the iny the set in the

gions principle, and a large, warm heart, rich in that nost blessed of the three-Charity. He was a man of much infigence, for all respected and loved him; but his brother deacons, and Mr. Phillips, looked with some suspicion upon the good, elder deacon, who took an active part in the reforms of the day, and who soknowledged all those as Christians who have the spirit of Christ, whether or not believers in a Calvinistic creed, whether or not members of any visible church.

The conversation had been thus far carried on mostty by Mr. Phillips and Descon Somers, who harmonized wonderfully in all their ideas. They talked of Spiritualism and its tendencies, as they regarded it, showing themselves entirely ignorant of the beautiful philosophy, which more distinctly reveals to us the union existing between earth and heaven, between man and his God, and brings us into direct and constant contact with the solemn realities of eternity. They talked of ida, but not a single flaw could be found to her character or deportment. They could not access ber of any neglect of duty as a church-member. In all things she was a true and consistent professor. But she was a medium, and a betlever in Spiritualism. and as such ought not to remain in the church.

he alow motions of his oren, his even cast thoughtful, munion of epirits, and if her belief in that destrine ly to the ground ... He was intent on a bargain he was makes the Bible more precious, makes her religious about to close with another farmer, which would bring, faith and principles more firm; and quickens her the welcome dollars pleatifully faits his pocket. What love to flod sud man, I think it an act of injusmattered it to bim that is bargain was an unfair one? lice to expel her from the church. The church Look out for your own Interests, was his motio, or as and all its interests are dear to her. She has professed he expressed it; "Look out far number one." His re- to love the Lord Jeaus Christ, and I do n't see as she ligion was not carried into his every-day life; but was loves and 'navares Him any the less since she has bekopt carefully laid away onring the week, ready for come's Bpiffiualist. She says that His words and er. Sunday use. Then it manifested itself in loud, pro- imple come to her with greater power and boller mean fessions, and in a strict observance of the permand du- ing since she has, as she believes, talked with His ties of the day; after which 'is was again laid away, spirits. We know what a'and amietion God in His

with ronewed vigor. and lonely. She believes that she converses with her At the commencement of the pravious winter, he friends, and she finds comfort and support in that he and lonely." She believes that she converses with her had spoken on this wise at a conference meeting; in Her; and the tesoblings that dome to her in this way, are all subh as harmohlas with the teachings of Berip-told me frankly that her religious opinions were good time to have a ravival, and I hope we shall have of truth. That the stands, the same in character and one.?! Whereupon he sat down, thinking doubless profilesting as before, simply believing in addition that ble care was well performed.

The was called "tight" is money maiters, and the you, for this, excommunicate one who earnestly de-poor and the oppressed never, found in hirs a friend; sires to be a who disciple of thread the

Mabel did not die. Bot ber former pride and unbellet died, and revived not again. She was changed. She had been at home a far and a collering, yet patient invalid. Ide often presser wet to spend the day with her, and many a pleasant morning found her with borse and chaise at the door of Hamilton Hall, when Mabel would accompany her home.

Their friendship for each other was deepened and trengthened. A new tie of sympathy bound them more closely together, that of suffering and trust. It was beautiful to see Mabel, in her childlike engerness grasping now traths, while ids, like a loving elder ister, guided her weaker, staps in the way of life; and to Mabel, also, came beautiful angel messages, bringing to her soul a knowledge of the trath, an unquertionable proof of immortality.

Mabel was indeed greatly changed, both in personal appearance, and in her inner life. Her once desaiing beauty was dimmed. Her beautiful black bair, had been cut off, her face was thin and pate, she was weak and emaolated, and her stop was uncertain and feeble. Her eyes, too, had lost much of their brillinnoy, but there was in them a solioned, chastened expression, more lovely than their former lustre. But her spirit had awakened to new and glorious life, and was grow. ing more and more beautiful. In that darkness and angulah which had come to ber, life had become real. As one has beablifully said, " Trial brings man face to face with God tiod and he touch " so Habel, in her of our own existence here, and leave all fres to Judge great life sorrow had beheld the loving, infinite Father, and had bowed her will to his I

CHAPTER VIII.

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where Dr. Lesite still resides, and anter a pleasant little grandeur and beauty. parsonage, we shall find Mabel. No longer a wayward, thoughtless girl, but a lovely, religious woman, she is all that a minister's wife should be. Mr. May. nard had been dismissed by his former society because he had avowed himself a Spiritualist, and had at once received an invitation to locate in B____. Not long after he had brought home his brids, who was not only admired, but Very soon universally beloved. He was which I had had on earth, that I felt confident it was a faithful, devoted laborar in the pause of Truth, and the same, and that I was not dead, or if I were, death Mabel was indeed a helpmeet. From the circum-

deep experience of her own soul, the was particularly and [have seen hundreds of others who have realized adapted to the station she filled. Were any in doubt is similar experience. I have even sgala and again the knew hof to present to them: the blassed truthe of have seen the most befutiful forms translated into

the state more than and the best to easyes. I medate nature rather then in provinsion,

CHAPTER IV. Physical Culture and Training in the Spiritual Spheree.

The ancient fable, that the plane of earth was supported by four large elephants standing upon the backs of four huge tortolses, and these suspended in airy nothing, is not more abourd and fallacious than many of the theories that have been advanced in regard to spirit-life and its surroundings.

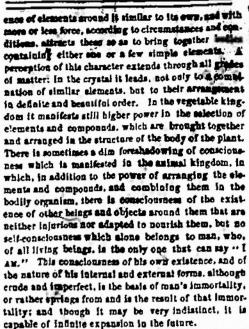
The scientific world, with all its profound researches. Its learned and elaborate investigations, has failed to reach the first glimpse of truth in reference to the existence of spirit matter, while, in fact, external matter, which has been the field of labor in which these philosophers have been delving and following each other for so many ages, is but an expression, on the outward plane of spirit matter and its forces, which underlie the entire fabric of the universe, and every single atom within it. Still these met have falled to perceive the fountain and origin from whence the little kaleldoscope of the material universe sprang into being, adapted to many outward and tangible perceptions.

But if the scientific world has failed to recognize the spiritual world, the theological world has been more absurd in its efforts to reconcile spiritual existence and conditions with the narrow and bigoted conceptions supposed to have been entertained by some of the early fathers in the Church, and hence the thenlogical descriptions of the after life are painfully absord and contradictory ; but we need not dwell upon these. We shall simply state the facts and experiences for themselves, knowing that if we can rear a beautiful temple of truth, it will stand forth in immortal beauty, while the old temples and pillars of error. like the ancient rains of earth, will crumble and fall, leaving only the fragments of truth, which were A'few years have pasted, and if we go to the village mingled with them as monuments of their original

> I had no particular bellef in an existence berond the confines of time, and therefore had abiconceptions of spirit-life, and like many others with whom I have conversed, I was very much disappointed to find such world.

"Among the limit conscious impressions here was the fact that I had a physical body, so precisely like that only affected my surroundings, and not me. This stances of her early life, and from the peculiar and body was as real as anything I had over known of fell, and darkness; over whose vision the film of unbelief cases in which scars, and marks, weaknesses, and dewas gathering to Hos well she knew and understood formities have some here, perfect faceimilles of the their feelings and their needs, and how well; therefore, physical form as it lived and breathed on earth. "I the Spiritual Philosophy. Shall we walk in this present fashath evening, and greet ance may the instants of the period age of the period age of the shildren of earth everywhere, you which shall give you a status and character when you upon a sofe, and Wabbi, as the different of the period geo file her hand gently over his forehead. If we period sector this life, and shall very materially influence and the sect room, we shall see all the best method among the sector of your friends here, whe has

FANNER OF LIGHT.



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The perception in the mineral results from nice and delicate shades of difference in the law of attraction. by which certain particles are influenced in a similar manner at the same time, and thus come together and form simple bodies. This is the law of perception everywhere. Far back in the dim and shadowy ages of the past, millions of years before the footprints of man marked the earth, matter in its gaseous condition seemed all one wild, chaotic mass, without form, law or order; but even then every atom and each particle had perception, and by this power knowing the presence of other elements and particles like unto themselves, they used the language of a very modern writer, when compared with their era: " It is not good to dwell alone," and thus, inviting each other into a close embrace, bodies both simple and compound were formed. Thus was the granite tock, and every other body, brought into existence. Even in that early and primitive period, glimpes of heaven's first law-order -were manifested. ' herever the perception was clear enough, it not only called the elements together, but and to them, Arrange yourselves in regular order and form crystals.

"An illustration of the law of perception in the min. eral kingdom is presented in the case of magnetic from ore, which attracts so wonderfally iron, nickel and cobalt, and says to all other substances in Nature, We know you not ! Perception is the basis of attraction and repulsion. It is the law of chemical affinity. By it all things are made, and without it nothing could exist, except isolated atoms of matter.

In the domain of the vegetable kingdom we have simple perception in its highest manifestion. The plant, under the elevating influence of the life force. perceives the presence of those elements which are adapted to form for it an external body, and, if favoring conditions exist, draws these to its embrace and blads them up in its own physical form. The splendid tints of the bright-eyed flowers are the result of very finely developed perceptions of the different primary colors of light, which enable the plant and flower to feed upon those colors which are adapted to their existence and growth, while the kindly and benevolent smile of the Divine Pather shines forth in all the rich and varied hnes of the many tinted rays of beauty, that, being naneeded by the flower, are sent forth to feast the eye and gladden the heart of the higher ordem of creation.

Some plants are so tenacions of life, that, though deprived of the food which light furnishes, they will make the effort to grow, but how pitcously and im. ploringly do their etiolated forms. so frail and tender. speak of a condition approaching starvation, and their efforts, feeble though they may be to reach the light. give unmistakable evidence of their need.

Without this power of separating the rays of light. by all objects in Nature, how vain would have been that glorious old fat, " Let there be light." but with it how sublime and besutiful does all Nature become, This grand flat was not only let there be light for food for man and animal and plant, but let there be light for all matter, all that it can use and all that it can reflect, or give away, for here, as everywhere else, it is " more blessed to give than to receive."

Through the departments of inapimate matter, inor

We have seen that perception is a universal attribate of matter, and that consciousness belongs to animal life. An impassible barrier lies between this and ; rative." self consciousness, which belongs alone to and is the characteristic trait of humanity. All the perception and consciousness that had existed before man. continued with him. Self-conscionances was added.

Christian .

- - TANK 10

The encertainty of man's consciousness in regard to his own physical system. has become almost proverbial. The nature and character of diseases which exist different plane from that which I did. Many of her in the system, are seldom accurately comprehended by the individual affected: but the consciousness of his existence, the feeling of +1 Am" is among the most positive realities to man disease. May torture the body, it may be so mutilated and disfigured that the nearest and most intimate friends cannot recognize it: still man's self-consciousness stands prominent over all this and wreck of the physical, and exclaims with peat from time to time the simple lessons which I was unwavering certainty. I am the same identical human being that first woke to consciousness in this physical as we pass slong, and the reminiscences of the past. form, and this feeling springing from man's immortality, is the strongest guarantee of endless life that man can have.

Sleep, which is common to the physical nature of all living beingy, makes but a temporary interruption tion of that happiness which here as everywhere else to conscionsness, and a return to the waking state is measured only by the capacity of the individual. makes the thread of life continuous and unbroken. We now realize that in the Father's house are " many The inviolability of human life depends upon self-conciousness; without this, man's accountability and responsibility for his acts would be an empty shadow -"the baseless fabric of a vision." Death would be fallen we are really blessing ourselves more than these. the final account of all things, and life itself but a bubble on the ocean of Time.

Une other lesson on this plane. For some time ! was asking the question. What is Thought? At earth. A friend who has been with us during its relength the answer came as follows:

We have referred to the atoms which emanate from amintance in presenting it, will give you a concluding all bodies, and also to certain corrents which flow out chapter. from them; these are slways peculiar and distinct; each atom and current is a representation of the substance from which it originated. Plosting every where through the regions of Space are these stomsrepresentatives of all the substances in the Universe. There are imperceptible to your ordinary vision, but infigencing the mental organism of man, and in turn being subject to influences from it. One of the grandest attributes of mind is a power which exists within it, enabling it to control these invisible atoms and principles, and bring certain of them into combination

as to form thought and ideas." The pature of the thought will depend upon the action of the will-power, and the character of the atoms brought together. Many of these combinations are imperfect, and immultory in their character, and the thought is so similar, some minds have not the power

to do anything more than this, and hence their thoughts are of but little value, either to themselves or to others. Many minds whose general tone of thought is of this character, occasionally rise up to a plane on which they are able to combine the elements of grand and beautiful thoughts. Pew minds occupy such a

plane that all their thoughts are valuable and important to themselves and to mankind. All the combinations of thought which are above a certain plane, are immortal in their nature; these we call ideas, and this

is the distinction between thoughts and ideas, the former being evanescent, very often do not work them. selves out into tangible matter, and when they do. they make results that are only temporary in their character, mere footprints on the sands of Time.

Ideas are immortal, and may be very slow to work ing themselves out into tangible form. Both thoughts and ideas have a tendency, thus to make tangible and material expressions; but few thoughts obtain any footing on this plane. Ideas may remain a long time in the interior realm, be operated upon by mind after mind for centuries, until they reach a degree of perfection which enables them to manifest themselves in the outward, and then they are still capable of further progression and improvement.

A few only of the Divine Ideas have been wrought out into the visible, tangible universe, and present what is called matter in the form of the countless worlds that roll through Space. Many others are now moving in the same direction, and thus new worlds are continually evolved.

where it forms an important integral part. knows all about it. He says his name is Perdinand De Soto, and he will soon he ready to give you his sar-

> I am now about to bring mine to a close. I thank you for the patience with which you have listened to my story. A few words as to my intercourse with my mother, and I am done. I have already spoken of seeing and bearing her. Soon afterwards, I was permitted to visit her. . I found that she occupied a very faculties were still in a very bad condition, and it was not deemed proper that I should spend much time with her. I am certan she felt no desire to fajore me. or lead me back to paths of error, but her influence was like that of a very badly diseased person upon one who is weak and sensitive. It was to her and to my children that I was most strongly attracted, to relearning. We grow nearer and dearer to each other though often sid and gloomy, tend to hind us more closely together, and each unfolding vision of the

inner life brings with it new joy, brighter and more exalted hopes and a more perfect and giorious realizamansions," and that each soul has its own, and that these are made more bright and beautiful by the labors of love in which while seeking to elevate the weak and Permit me to say in conclusion that you have brought me under lasting obligations by your kindness in receiving and transmitting this to the children of cital, and to whom I am indebted for much valuable

'CHAPTER VII.

By Edward W. Southwich, Inte of Yassalbere, Maine.

A new ers in literature has dawned upon the world. in which spirits from almost all conditions in the innerlife may come and give a connected account of their peculiar experiences to mankind. However varied and apparently contradictory these experiences may seem, they are all parts of one great whole, and are essential to a clear and antisfactory comprehension of life in the spheres. When all these are presented to

the thinking minds of the present sge, there will be not only a better and more rational perception of the nature of life in the suberes, but also a nohler and truer anneciation of the duties and destinies of life on earth.

The unfolding of the spiritual nature of man on earth will remove a difficulty which has long existed. and from which much suffering has arisen, namely, the very imperfect consciousness of spirits on their entrance into this life.

The foregoing narrative was selected by as mainly to "illostrate some prominent points, and we have moceeded so well in giving it, that it requires but little further comment.

First, the condition of total unconsciousness succeeding death may not seem of much importance to the individual, as under these circumstances one hour is the same as a thousand years; but we perceive that it is not only an indication of a bad condition of spirit, but that it actually produces a positively injurious effect upon one whose animation is thus surpended. The cause of this was the fact that the spiritual nature had never been awakened or called into action on earth.

The next point is the long period, to the victim bimself apparently of endless duration, and hence a most terrible reality, of very limited and partial consciousness. This was exceedingly trying to those who were attracted to him by his condition. and who, like physicians around a patient, perceived this feeling; but they knew there was a philosophy underlying all this, and that while they were thus guiding his frail bark across a stormy and tempestaous ses, which threatened every. where to swallow it up, this was the safest and best way for him to reach the haven of rest into which he was ultimately landed." The gradual unfolding of the Human ideas are rolaistore types of the Divine, and if the wonderful constructions of art and genius which if the wonderful constructions of art and genius which ton occurrence here. In the brief account given of the physical condition and development in this ephere. we have passed over many important points hastily, because a better opportupity will be furnished to illustrate these in other narratives. It may not be amiss to call attention to the comparison made of the physical body to the scaf. folding around a building, both internally and externally, upon which the workmen must find their support while laboring for its construction and elabora. tion. There is a deep lesson in this, and every one would do well to inquire whether they are devoling their bighest and best energies to the building of a mere scaffold. which at best is temporary and is always an incumbrance, though an essential one, to the progress of construction, and without which of course the building could not be crected: and hence a proper amount of care should be bestowed upon it, while we should never lose sight of that to which belongs " a far more exceeding and sternal weight of glory "-the

Benner of Link THE DRAGOONS BETREAT. 1 ST REMA TUTTLE.

277 TUP &

Out of the way of the fighters, here to the shady wood. Boody, and faint, and aching, I have crawled as best I could !

bale this way of retreating, now while my fiery beart Thamps to be beloing my comrades, till my wounds eans wide apart

To let the great streams of blood out-I hats to see it Box-

It is free, and strong, and loys), and should not be wasted as I

It burts me to fy from battle, to join in this still retreat With the rest of the shot and dying, to join the spirit retreat.

Into the land of Silence, Into the land of Peace t 'd rather stay in the battle till all the soldiers cease

Bot I m going further of than the wildwood here-I can hardly raise my canteen, I can scarcely see or bear. Oh home ! oh love ! lost heaven ! I know how the sal-

len word Shot !" will moan round the fireside, and a deep regret

be stirred That they ever gave their, Percy to fight for the tran

pled Bight 1 wish their dear eyes could see me, here in the yaning

light: Each tender grass leaf trying to pillow my diszy head.

This mound here is just an easy as the downless dying bed

am tired-this seems like resting-four days in a reging fight, Mr.

For a boy like me, a novice; but I see I shall sleep to: night.

So deep that the cannon's thunder, nor a shoat of viotory.

Could wake my body to shouting-but then 't will not be me. Damb tongue-still heart-1 've a spirit which barns

like the northern star,

And will then, even then, be pulsing for Right and the Union war1

Betreating 1 how faint comes the tumult which croaks o'er the gory field;

The forms of you blas malled warriors are only half revesled.

But oh !, a rout ! they are coming ! well, it is spared from me

To ride with the hunted soldiers in the crazy cavalry: I 'm passed to another army, where men like Ellaworth

stand. And we all shall serve our country yet, in the spirit

land.

Written for the Banner of Light. TRUE HAPPINESS.

Having been subjected, one day, to more than an ordinary share of the disappointments, perplexities and monster to the heart. Severing the head from the vexations which await us at almost every turn in life's body, he showed it at the window, from which he was path. I, in a paroxysm of anger, condemning the whole to have been thrown to the guard who awaited him human race as mercenary and unfeeling beinge, threw below, eager to satiate their brutal cruelty by witnessmyself upon a sofs and strove to fud peace and rest in ing his death agoules. The sycophants of the court the gentle embrace of "Morpheus." Ere I had long gazed is silence for a moment, but seeing that Zersah been an inhabitant of the land of Nod, Imagination, whose wandering propensities not even the chains of great applause. sleep can hold in subjection, began to picture the most delightful scenery.

I had exchanged my sofs and cushion for a grassy spot and little mound. Instead of resting beneath a His bigotry to the Jewish creed allowed of no contralony ceiling, I reclined under a wide-spreading osk. diction. The Christians were particular objects of bis whose friendly branches excluded the too intense rays hatred. At one time he thrust twenty thousand of of the sun. On the right were spread out elysian these helpless people into a trench filled with combusfields, whose slightly undulating surface, covered with tibles, and offered them on the altar of his diabolical a velvet like carpet of rich green grass, diversified by real. By this act he acquired the name of the Lord of many hued flowers, seemed to lose itself in the fleeoy the Burning Pit, and those who perished in this terclouds. On the left a grove of various trees, straight rible manner, are called the "Martyre of the Pit." and majestic; no mark of deformity was there to pain the sight; on the contrary. Nature seemed robed in her their persecutors. perfect garb of symmetry. Before me a rigpling stream wended its way to some distant region, ever and anon of the Christians fied thither and entreated the King

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others, All sectioned - I fain would possess unal-loyed (applicate South in this retrain maght close can internal. Could I but dwell here, I would be content

"The cannot be. Then art too corporeal to partake of our enjoyments, which in the heat of excita-tion thou hast pronounced the same of blins, as thou have enjoyity condemned the creatures of earth. Here, though :Sowers. fountains, birds and sweet music would delight thee for a time, yet they would eventaally cease to please. The charm of novelty would wear away, and thos wouldst pine for a companion. No. Earth's only happiness for mortals is that experienced shill making many lappy. Go, now: mingle with thy fellowmen, remembering that . earth is fall of beauty when the beart is full of love.' Go: . love thy neighbor as thyself,' and whilst enjoying the bappiness emanating from this source. feest thy soul upon the though that thou shalt wear a brillianily studded diadem when thou takest thy stand amidat the throng of the 'just made perfect,' and wearing this crown, thou shalt dwell in the presence of the great I Am forever, where all if love_all is blim."

With these words ringing in my cars, I awoke to find it all a dream, but a dream in which a new light had dawned upon my mind. I had scorned the precious and fruitful sources of happiness which God had given me, condemned onjustly my fellowmen, and rendered myself miserable. It made a deep impression, and I determined to adopt this as the motio of my life, viz: Never to let a day pass without making, as far as in my power, some one happier; without endeavoring to ameliorate the condition, alleviate the sufferings of some poor fellow-being. Oh, if mankind would throw off the mantle of selfishness, and adopt this sentiment, how bright this world would be f

Say you, To whom shall we act thus? . To your neighbor. And who is my neighbor ? . It is he who is suffering and indigent. It is that poor brother benighted in the wilderness of error-into whose soul the light of the glorious gospel of track has not yet shone. It is that needy fellow creature whom we meet, or of whom we hear, or know. Ah! it is all the corld [

From brothers' hearts besighted. The cry for strength and ald Comes to us sadly freighted With donts and agony. Zehold I you frail believer In the - Lamb for sinners winin." He calls us to deliver His soul fram Error's chain." Philadelphia, Pa., 1865. ADDIE

A Chapter from Arabian History. During the absence of Hassan II, his throne was usurged by Dashawater, who began his odious reign by cutting off all who might claim the throne by hereditary right. Like a viper he allured the sons of the poblility to his palace, and then had them seized, and after the most brutal treatment, and refined cruelty, he had them harled from the upper windows.

Zerash, the only remaining prince of the royal line, resolved to be avenged, or at least not to die without an effort. When selzed and carried before the tyrant, he managed to have a poluard in readiness concealed under the sole of his foot, and stabbed the was master, they bailed him as their deliverer with

He proved equal, if he did not surpass the tyrant he supplanted in barbarity. The brilliant name he had acquired, was eclipsed by his dark deeds of erneity. The Koran extols their fidelity, and anathematizes

Abyssinia was already a Christian country, and one breathing forth more strongly its gushing melody, to Nayash to lavade Yemen. Under the command of his son Argot, he despatched an army of seventy thousand vastate one third of the country, and capture one-third of the women and children. Weakened by their intestine wars, and taken unawares, the Arabs made feeble resistance. They were routed in a great battle, and Zerash, to escape, planged from a high precipice into the sea, preferring death to the chains of the Ethlopian rictor.

Walast Groce Farm, 1863.

ganic and vegetable, perception alone reigns; with the animal comes that higher form of perception which we call consciousness. A perception of the existence and form of other objects around the being independ. ent of and beyond the mere wants of the physical nature. This conscionaness comes through the medium of the five senses, and gives a perception of the external objects which surround the individual within a certain distance. It does not reach to self-conscionances or any very correct ideas concerning the physical body or existence of the individual. Plants and animals are divine ideas, and as such are immortal and inde. structible, but being without self-consciousness they are subject to alternations of consciousness and unconscionances without a connecting line.

Thus the Divine ideal animal finding the elements ont of which it can form a physical body; comes into conscious existence, lives for a time subject to the laws of life, which are growth, maturity, decline and dissolution. This ideal then passes into an unconscious condition, where it remains until it shall again find the elements and conditions out of which it can build a new body. Now although unconscious of its previous condition, because there is no connecting link between them, the peculiar form of its body and the force of habit, lead it to perform similar actions in its now life, to those which had marked its character in the former states of action. Thus is explained the wonderful phenomena of instinct in plants and animais. It is in reality not a new plant, or animal, but an old one, repeating the drama of a former life, all unconscious however that such a life had ever been experienced by It.

Conscionsness in the animal establishes the law of self-preservation. It renders them susceptible to a certain amount of education, but to no moral responstbillty.

The Divine ideal animal has all the faculties which are found in the external animal, in a more perfect degree than has ever yet been expressed in the outward, because the material elements are not yet in the bighest and most favorable condition for these to build ap the best physical structure; hence there will continne to be an improvement in the animal race, but, there is a nearer approximation to a perfect standard is animals and plants than there is in man, because the elements require a still higher and more perfect elimination for man's highest and best physical development than they do for any of the lower animals. This elevation and perfection of matter is through the vegetable, the animal, and the human kingdoms; all matter passes through these, and there is a beautiful interchange, a blending and linking together of all living beings, and though the bighest Divine ideal plant on never become an animal, nor the most perfeet ideal animal a man, yet each and all are laboring to carry matter upward and onward, so as to supply the wants of the entire domain of living beinge, and Thus do we perceive the grand panorama of life moving forward as a beautiful and harmonious whole, nader the united and cooperating labors of the infinitely diversified forms of life; and while this grand whole is : thus moving onward and poward, the Divine Patherffeties of life shall, at the same time bask in the sun-

have marked the career of man are but the external forms and expressions of ideas which were originated and combined in the buman mind.

Such have been the lessons given here, and I might extend them much further, but it is not necessary here. You will perceive that the field of mental vision is al most unlimited. I have met with minds here who have been drinking from these fountains for ages, and the uniform testimony of these, is, that the field is in finite and unbounded, save alone by the capacity of the exploring mind, and, as this is continually unfold ing, so there is slways an open career before it suff. cient to fill the loftlest aspiration and satisfy every looging desire.

CHAPTER VI.

Moral Training and Culture in the Spiritual Aphares.

I was not reputed as a very wicked man by those who received me on my estrance into this sphere. They apiritual and interior. tell me, and I know it is so, that my moral nature was dormant-almost dead; that not a single faculty of it mold which can be made, always keep prominently in had been exercised upon earth, and during all those view that which must be east from that mold and shall long years of suffering that I have referred to, those around me were bringing all the influences they could to hear upon those withered germs of an immortal nature which I had brought up with me, so ignorantly into this sphere. . Slowly and by almost impercep tible degrees was I awakaned to a perception of the moral faculties of veneration, benevolence, conscious ness, &c.

As soon as I became conscious of my condition and somoundings here, I found such an entire change from those to which I, had been accustomed on earth, that | there was but little inclination to pursue a similar conres. I soon discovered that there were two methods of cultivating the faculties; the first, by direct appeals to them, and second by presenting the effects of their action. The former will be readily understood. the latter I can Illustrate as follows: You desire to de velope the organ of veneration; for instance, the proper and legitimate function of which is worship, obedience and respect for the Supreme Belog, and for those beings who occupy positions between curselves and Him. (This faculty is often perverted into a respect for ancient customs and objects, and for persons whom we faisely suppose to occupy a position between purseives and the Supreme Being. This is not true veneration, but superstition.)

To draw out and develope veneration without a direat appeal to it, there is presented to the view of the mind the character of Deity as displayed in the beauty and wisdom of his works in the various departments of nature; and while contemplating these, there comes over the mind a feeling of desire to imitate this, and thus the faculty is strengthened. The same is true of the other faculties.

. My experience differs from that of many others in this, that I was not here thrown among a class of spiritade & similar plane to that which I had opcupied approach a similar plane to that worth a bac cocopies in carth. "I am told that the reason of this was that it was not voluntary on my part to be in such com-pany as I was; that at no time during my earth-life were there strong inducements offered to us to change by course, and of course there was no refusal on my

In finishing the most perfect and beautiful physical retain its form when that shall have returned to its native dust.

Written for the Baaner of Light. SOUL SYMPATHY.

Why do the lips so often fail to speak The richest words the longing heart would say ? Why are imprisoned noble thoughts, which meek To shed their sunlight o'er our shadowy way ?

God knows that few indeed e'er find below That sympathy their thirsting spirits crave; Our purest yearnings briefly live and clow. But to be sent unanswered to the grave.

Deep, earnest thoughts, which should find interchange Are left unspoken, till the souls which need Both to receive and give the rich exchange. Are weary of the dumb, cold life they lead.

And so this earth, which might be almost heaven. Sees only transient glimpses. far spart, Of that divinest light to mortals given, The beaming sunshine of a loying beart.

But ob, there is a home which will be ours, Where falls no shade of loneliness or gloom; And there the spirit's long-neglected powers Will be awakened into beauteous bloom.

The pars emotions which are fettured here, Chained, and,denied the use of human speech, Will find, in that untainted atmosphere. Expression in the language angols teach.

There full companionship will satisfy The boly aspirations of the soul, And from existence joy will never By. While God's eternal ages onward roll.

Dayar, O. all 2.968 - 1.

In your apparel be modest, and endeavor to acco shine of happiness in the enjoyment of their own er. part to accept them and make the effort to escape. I modate nature rather than to provere admiration.

·na R

bisper, as it were, a word of comfort to some sorrow. stricken soul, or while away the time of some dejected men, enjoining him not to spare a single Jew; to deone. It seemed to sing of the far of happiness of some fairy land. Birds of varied and brilliant plommage filted from tree to tree or soared away through the boundless ether.

'T was thus, lalled to repose by the brook's gentle murmuring and music's strain from a thousand warb ling throats, that I lay contemplating the beautiful and shifting tints of the azure sky, and watching the glorious orb of day in his onward march. He tips the tree-tops and greensward with golden hue, pearls the the water, and imparts to the sky a ruby glow. Now,

from myriads of tiny throats bursts forth a song. The zephyra rustle gently through the trees, and all Maran sends up her evening hymn of praise to " God," the Creator. The sun is setting. I turn to gaze upon his aplendor, when lo I a shadow intervenes. Bending over me is a being of exquisite loveliness. Her etherial robe of spotless white is as a mowflake; apon her head rests a light wreath, in which are twined the pur est and choicest of Flora's tressures. She seems in deed one formed to float upon the breeze.

"Fair being I comest thou from the realms celes tial? Or, bast in less genial climes thy birth? Hast some propitions God sent thee to my sid ?"

"Whence I come thon need not know. I am sent to lead thee where thos mayst obtain a fewel which thos fain wouldst possess. What wouldst thou?"

" Above fame, honor, power or wealth, I seek hap piness. Caust thou point out the way, to obtain it?" " Yes. Follow me. I will give thee the secret of true happiness."

Arising., I follow, and seem at once transported to more genial regions. The song of birds is attered in a sweeter cadence, and the breeze which fans my check becomes more laden with aromatic performes. At length we approach a cave. Entering, my breath seems lost in the fragrance of the flowers enameling the green tipestry covering the entrance, and my eyes blinded by the profusion of light which barsts upon them.

The cave far exceeds in beauty anything I had ever dreamed of. The walls and pyramidal top are hong with beautifully wrought stalactites, which reflect back with tenfold brilliancy the rays proceeding from some magic light, making the cave appear as if illuminated by a thousand lights. In the centre plays a fountain. whose jets ascend nearly to the top, then descending, wash the floor with their crystal spray. A gentle breeze pervades, the cave, and unseen Æolian harps fill the air with sweetest melody. At the remote and is an opening leading into a floral yard. Here are flowers of every specie, cool, refreshing fountains. shady bowers and melodions songsters. All betokens bilm.

At our approach a number of little fairles fice from the care. One slone remains. She, holding in her hand a sceptre, symbol of her regal authoutive ad-

" Morth, why hart ther come polidden into my do mains?' - - - Et 1 1 - 1 · 1 !

" Gradous fairy, I have not, but have come in march of happiness at the suggestion of one who means one of thy race. In the world all are swayed by marga-ary or speciative motives studying shiraggrandiss ment alone, regardless of the feelings and condition of said, by doing business in that novel way.

The sceptre of Femen passed forever from the hands of his house, and an Abyesinian line ruled, perhaps, with more Christianity.- Historical Studies, Hi Tudia

Collodion and Gun Cotton.

Collodion is a viscid semi transparent finid formed by dissolving pyroxyline (an cotton) in a mixture of ether and sicohol. Pyroxyline is prepared by im-mersing cotton, flax, ansized paper, or any substance composed of lighthe in a mixture of nitrio and subpha-ric acid. In 1833 M, Braconnot discovered that, when its acta. In 1655 M. Directonot discovered that, when starch was submitted to the action of nitric acid it be-came converted into a peculiar substance, which dis-solved in the acid, and was precipitated upon the addi-tion of water. This substance, which was named xyloidine, was found to explode when dry, at a tem-perature of 356°. The subsequent researches of M. Pelouze proved this substance to be starch, in which Priorize proves this monstance to be starch, in which one equivalent of bydrogen was replaced by one of peroxide of nitrogen. In 1846 M. Schönbein discov-ered gan cotton or pyraxyline, an explosive material; soluble in other and alconol. His method of making it was by immersing cotton in a mixture consisting of one part of nitrio acid added to three of sulphurid scid. After being immersed for five minutes, the cotacid. After being immersed for five minutes, the cot-ton was washed repeatedly in water and dried. The suphtric acid contained in the mixture, was simply to absorb the water formed in the process, which would otherwise weaken the nitric acid, and cause it to the solve the pyroxyline. Chemists soon recognized the analogy of these two compounds, starch and disting being similar in composition, and cotton fibre being nearly pure ligning. Further research proved that that were three uninclust variation of pyroxyline. being similar in composition, and cotton fibre being nearly pure ligning. Further research proved that there were three principal varieties of pyroxyline, de-pending on the strength of the nitro-sulphuris sold used. By employing the strongest mixed acids the most explosive gun cotton was produced; it contained the largest smooth of peroxide of nitrogen, and was only soluble in acetic other. This was the quality most adapted for blasting operations. The becomd kind, made with a nightly weeker acid than the lest contained less peroxide of nitrogen, was not, so, sy, plosive, dissolved readily in ether, and alcohol, and is now used for making colledion. The hird form 'made from still weaker acids; matalaed still less peroxide of

in reda with

"Gorne Hatvin uil gentleman gave a little boy a Mö.A inawered the third, with an exchest shake of the head; y no. it is not all mine: I always go blive with God. Hail I shall keep, and half the shall give him." God owns the world: He does not want h." and the gradheman? "The illner and the gold and the cattle on a thousand bills belong to Him." The liftid her looted puzzled for a moment. Could be address the genterman f. Freenally he said. "God goes have with ust enget n't we be give Him hack his part I.--Galat's Poper." I are the said of the said of the factor of the same the said of the said o amount in a state of the tend

APRIL 11, 1868.]

BANNER OF LIGHT.

Written for the Banaur of Light. I'LL PRAY FOR THEE.

ING THAT TRATES MIGHT BE OFFERED IN THE OTROLE FOR HER, FOR STRENGTE AND DI-" RECTION IN HER DALLY LIVE.

Why pray for thee ? are not thy prayers secending. Like holy incense, to the Father's ear? And loving ones-now angels-hourly bending, To catch each need, each wish, and tell it there ?

Whit glory-now around thy head is breaking When thou art made a medium for the just I ... Love's messages from them to earth-life taking. How holy is the work ! how sweet the trust !

Through thes they lift the vell, that fainting mortal. Whose path is dark, and thorns obtarnot the way. May glimpers catch of life beyond the portale : Of joys to come when dawns that brighter day.

Thou seest spirit forms around thee bending. To soothe earth's sorrown. lighten every care; With them thy heart, thy life, should e'er be blending In love and duty-they will lead thee where.

Could I bot see them pointing me to duty. But know my feeble, faltering steps they guide : Could I be shown by them the wealth, the beauty, Of calmly bearing Life's e'er varying tide !

But oh I my way is cloudy, storms oft gather, And swelling waves, they rudely toss my bark ; Or fog so dense surrounds me oft, that whither I'm gliding-oh ! I cannot tell-'t is dark.

I'm weary of the struggle, oft am weary. And fain would rest me on the other shore. Where morials chide not, and the way 's not dreary; And earthly fetters blad the soul no more.

Enough of work before me ever viewing. Burdens so heavy that I fain would abare, But ab ! this lack of wiedom, strength for doing, The errors to correct that blud them there.

Would I could see the All Father on me emiling. And saying, " Cheer thee, child, thou doest well." .. With patience labor, cease thy sad repining. Thy life on other hearts for good shall tell."

Then pray for me, that steps though faitering weakly, May yet be sure, by love and wisdom led ; May spirits pure and noble help me. meekly The path of duty cheerfally to tread.

And I will pray for thee! that onward, upward, Thy course may be by guardian-angels led. Till thou this form outgrow that holds thee backward. And with those guardians, spirit-wings shall spread.

And may I meet thee, then, where clouds no longer Obscure my sky; above the waves we 'll soar. To cheer the fainting, and the weak make stronger, And pilot dark ones to the Elysium shore.

How many loved ones we will then be greeting. Who 'ye stemmed the tide, rock-riven and tempest tossed.

Now safely moored; how glad will be the meeting. "The storms all weathered, and the ocean crossed."

Correspondence.

MARY.

New York Spiritualism, and Mr. Ohas. H. Foster.

Mr. EDITOR - Amongst so many explosions of ekepticism, and carpings and cavilings at mediumistic placed upon the restrum fronting the audience. The indoings, permit me to offer my testimony to the good side is a plain box, with a seat across each and and the faith and triumphant labors of one at least of our best back side, the front consisting of three doors, which, public mediums of the test order, namely, Mr. Charles when opened, exposed the whole interior of the box. Foster, of Salem. This wonderful instrument of the At the top of the middle door is a small speriure, ten spirits is here on a visit to the city of New York, with by twelve inches, I should think, covered by a black his fair young bride; herself not unlike the mortal per. cloth fastened at the top. The boys are always seated. sonification of the medium's guardianiangel. His one at each end of the box, and secured first by tring rooms, at 30 Bond street, are thronged with eager in. their hands tightly together behind them, then passing quirers after news from the bright immorials, bearing the ropes down through holes in the seats and securely ample testimony to the undiminished zell of the New | tying them there: then their arms are bound down to York public in spiritual manifestations.

and am bound to own all former experiences in my own and other's mediumship as communicants for spirits, paled before the indubitable tests afforded by Mr. they can make is to bend their bodies forward a little, Foster of spirit presence. No mare description of the the cords which bind their, hands often being drawn ordinary routine of pellet and arm writing tests can do so tight as to stop circulation, and also to leave an infustice to the readiness and ingenuity exercised by the | denture in the wrist the size of the cord. After being spirits in manifesting through Mr. Foster, and as in thus secured, and the instruments, which consisted of addition to this much desired boon of mediumship, a violin, tambourine, bell and trampet, were placed Mr. Foster adds the gentleman, like an honorable but on the bench between them, or hung against the back somewhat rare habit (amongst mediums.) of punctu. of the box. The doors, which were fastened on the ality and fidelify to his appointments. I am happy inside by wooden bolts without springs, were closed by to comply with the wishes of some of his grateful sit. the father, who always closed the side ones first and ters, and bear this testimony of his good service bolted them, then closing the middle one it would be amongst us, as well as to advise the many strangers who | instantly bolted by some power inside, and at the same are daily the interested readers of your columns, that | Instant hands would appear at the aferture at the top New York is fortunate in scouring the aid of this of the middle door, sometimes one, sgain four or five. famous clerk to the Spiritual Post Office.

ural spirit of fisterally, and the vain attempt to maintain a selfish Individuality in the weakness of selfish isolation, that after straying off to all manuer of half way reformatory enurches, anywhere, in fact, to sup-ply the famiabing boul with half a loaf rather than starve; now that Mr. A. J. Davis, without counsel mked of any one, or leave granted, that I can learn, from the spirits; has actually inaugurated at Dodworth's Hall regular Sunday mootings, and week by week seems to be tending onward in the yet more formidable direction of order in the establishment of a good choir and children's meeting, styled, I belleve. "The Progressive Lyceum," etc. The constant attendance, glad faces, and marked approbation with which these efforts are met, is evidence enough that it is not the principle of order and association that is obnoxious to the growth of the spirit, but merely the form of dogmatism which associative efforts too often assume. Bidding Mr. Davis's efforts heartily Godspeed, and commending a similar movement to all persons who feel the value of these reformatory meetings in individual growth and the diffusion of progressive ideas amongst the community. I take leave of New York to enter upon a seven weeks' engagement at the good city of Philadelphia. And here I am aware that the length of my engagement seems altogether too like associative opinion, to say the least of it. There certainly must be danger of Bolritualists becoming too united, when they can agree upon listening to the same speaker for the unbeard-of period of seven weeks. So long, however, as brave old Bansom Street Hall continnes to display such close masses of kind, upturned faces as greet me on each succeeding Sabhath, and many a week evening besido, I have no fear that seven weeks' unity of feeling is going to kill Spiritualiam.

I must not forget to add to my brief chronicle of York and its spiritual harvest, that the rejoicing numbers of sick made whole through the valuable ministry of Dr. James A. Neal, proves that the noblest of the gifts is with us still. And thus the brilliant tests of Charles H. Foster, the noble philosophy of A. J. Davis, and the yet more blessed gift of bealing in the hands of Dr. Neal; muy, I trust, be permitted to enter one plea, at least, in the name of New York, at the bar of that indefatigable detective of spiritual defalcations, Mrs. Grandy, and her jury of impostor hunters. "Seek and ye shall find," may still be our motto, and falzebood or truth, chariatanism or Spiritualiam, will inevitably answer the spirit in which we seek.

My present address is care of M. B: Dyott, Esq.; 114 South Second street, Philadelphia, where my friends will now, as ever, find me the devoted friend of humanity and the spirits. ENNA HARDINGS.

Physical Manifestations.

In No. 92 of the BANNER is an article from the pen of Mrs. Libble Lowe Watson, entitled "Humbugs," pronouncing physical manifestations unreliable evidence of spirit presence and power, and denouncing the Fay and Davenport mediums as tricksters and unprincipled men. Now if your columns are open for investigating the subject, please allow me to state a few faots which came under my own observation, in relation to the Davenport Boys.

Last summer they, accompanied by their father, came to La Crosse, Wis., my former place of residence, and made our house their home. They gave their pub. lic circles in Barron's Hall, the father slways opening the circles with a short lecture upon enclent and modern spiritual manifestations, showing that spirits had operated upon ponderable bodies in centuries past, and that God's laws are unchangable and eternally the same. The committee were always chosen by the audience, and usually the most ekeptical minde, but honest, candid men, in whom the audience had perfect confidence. Their box, which I should jugde is some eight feet high by eight wide and four deep, was

their bodies, their feet bound together, the rope wound their limbs, and the ends tied out of their reach. They are thus bound so tightly that the only motion and even more, of different sizes; size a lady's hand At Dodworth's Hall, the labors of Mr. A. J. Davis and arm, with 'a while undersleeve and embroidered ment of " the Children's Lyceum" bear ample testi- after & careful exemination, declare that the boys were still tied just as they left them. Then, the doors being closed again, the instruments Again, persons would go up and shake hands with wasted rays of spiritual illumination into something the hands presented at the opening, often feeling many mediume. They were subjected to many tests, such as filling their hands with flour, and leaving them to be untied, But to me the most beautiful manifestations and Without inquiring how much freedom we enjoy from conclusive evidence of the trathfainess of their prehomati destraint; so long as we profess odreifyes more tentions were given in private circles, because in many machines of "the putries," as how much this spirit of of these I had tangible evidence of various obsected. disintegration arises from the fact that we all come During their stay in our city the eldest brother was together less for the varpose of carrying ont some com-mon all that of foreing more our another some com-stal all of our sym, I can only at the flow Torkers (with whom I have conversed on Spiritualion scenes) the phenomens. At these citibles we were being the billing that the second thoroughly weary of this long struggle against the nat rows sorous one side of the partor with the medium

goliar, bell, and trampet were placed. The medium would then be tled to ble chair by some one in the circle, any twist in tieing, extricate either of his hands. . . . the facts herein given can be vouched for if necessary. Now if the Reb, Mr. Dobbe can produce this phenomis but justice to humanity that he expose the decep. tion. but until it can be exposed and demonstrated as ruch. would it not be well for "friends of truth" to be a little more charitable, and not condemn as wholly unreliable, any phase of medlumship with which the kind Father has endowed his children? To me, as to our sister, the "Spiritual Philosophy teaches all that is ennobling, beautiful and true." It endows me also with the spirit of Obarity, Justice and Love. I have no right to be my brother's judge, and as far as my observation has extended. If any one phase of manifestation more than another is awakening the mind and calling out investigation, it is the physical manifestations, for they meet the demands of the masses. Therefore, let us clothe ourselves with Charlty, and while we drink from the pure fountain of Inspiration, let us not polson the waters which we offer to others. Yours for the Truth.

MRS. SARAU C. DRNISON.

Tully. Onondaga Co., N. Y., March 7, 1889.

Afloat.

Affont on the sea of Life with the billows of a great national tempest beating around me, and each officer and scaman struggling to save his ship, or some polici. eal spar. Some truly and earnestly devoted to the ship, and some carify little what becomes of the ship if some spar, or bunk, or sall, or saboose of slavery, or party-politios, or city commerce, or banking, or specu. lating in ourrency can be saved and loft for their selfish ends. "Unt away the spar, then, and let Slavery go overboard in the rebel districts." ories the captaln. Hold, hold !" ories a thousand volces from all sec. tions of the ship; " we must save Slavery if the ship goes to pleces;" and the "copperhead" rattle and blee of the snake, so well known to us of the West, backs up the cry with attempts to frighten the captain and his loyal crew, and in the terrible storm to compel a delay, or countermand of order at the risk of destruction. Oh, take their guns, take their horses, take their cotton, take their lands, take their lives, but do not take their slaves, for that would break the Constitution, where it is already broken by the rebellion; and beside, without their slaves they could not hold out in this rebelilon, nor maintain an army for three months, for they will not work-nay, cannot work for support, as northeners do.

For two weeks before the late election, I was up in New Hampshire, feeling the pulse of the people. Most of them mean to be loyal, and not from good motives; but many are terribly deceived and imposed upon by the copperhead snakes, who play on the honest-hearted people, and awaken fears and weaken the confidence in the Government, while it is the only power that can eave our noble ship, and the giorious principles we have started and partially routed in the National and State Government of the loyal States; The contest is over among the stern old hills of my native State, and the right has once more triumphed, and 1, though no longer & citizen of the Granite State rejoice at the success of the loyal and trae.

Our ship is still affost, and 1 trust safe. The order has gone forth, shrill and clear, " Cut away the spar, and let Slavery go overboard on the lee, near the bow of the ship; put helm hard up and luff a little, and we'll weather Hatteran." The men are after the axes; the order will be executed; and the ship will be saved; the "copperheads" will disappear, as did the emblem from the first rebel flag of South Carolina, or as their namesakes do from the prairies and lead mines of the West, when we turn a herd of swine out to feed on them. Where could they have found a more appropriate, emblem for treason than this rattleanake, or for those who cooperate with traitors? The animal has some neculiar traits: there is but a short season of each year that it is sufficiently awake to bite; it carries the rattle and the poison, but uses them only at a particular season; is very sleepy most of the year. Bo of the political prototypes-their time is just before and at Universal Spirit, and the angels of the bright spheres, elections-they will sleep now in New Hampshire till elections-they will sleep now in New Rampshire till purpose, and enable us to do our whole work with near another election, then you may hear the ratile purity of heart and earnestness of life. again, if not fed up by some hungry tribes before that time. Bot of all inconsistencies I have ever met, none is more giaring than for the traitors to their country, to the principles and names of Jefferson, Jackson, and Douglas, to call themselves Democrate eacred names and principles to which my life is consecrated, and I trust will over be true while the rights f man are sacred to me as life and country. From New Hampshire I drifted eastward, and now find myself near the middle of Maine, the middle of Harch, and the middle of Winter, apparently, for it higher life, has been thronged by our spirit friends, is good sleighing, with fine, fair, clear, cold weather, with good prospects of six or more weeks aledding in and will give us great and. March, (If they can all get sleds.) All is quiet down here i'the " copperheads" are torpid, and even the theological hunkers are mum; but here and there is to be found some ratiling revivalist, or prayerless Spiritualist, trying to arouse the quiet elements, that can, and no doubt will be, lashed again into foam before long, by an election or a great and " to whom much is given much is also required." revival, or some speculative enterprize. Some one has Let us search after the good and the true, and retire started a project of seceding Maine, and attaching her into the innermost recesses of our hearts and commune by the Grand Trunk Railroad to Canada and New | with ourselves, and thus be prepared to receive spirit-Brunswick, and with a water-path from Portland and | usi communications and lay them before all. Hallfar to Liverpool, as if Liverpool was nearer than New York, (or less corrupt.) and as if the noble and pure hearted people of this fine timber, potatoe, and hay. State were nearer to a monarchy or Queendom, than to the principles of Washington, Madison, Adams, and Jackson ; but this poscher could not awaken the guard, and so his scheme gave him no glory. This would be a good region and good time to cool off some of the sympathizers with our enemies, Pity the Woods could not be quartered in the hemlock mode of Malue for a while, with Valindingham for a walter, and some commissioned off.duty, or disgraced theologians would have as believe it. The mysteries officers to shovel anow-paths for them, I shall be back to the Bay State before you read this; so do not be slarmed for me.

at the opposite side near a table on which the violin, adjacent localities during a season of epidemic pellow fever, which may be ppon us the coming summer. I also urged, as above, the importance of drawing and the ends of the rope tied out of his resol, so that the attention of the Government to a matter at shoe so by no possible means he could until himself, or by important; and i would here ask. Mr. Editor, that you call the attention of our President to the subject-as These sare only & few of the manifestations | have | the intimations given, as I have referred to, of several witnessed in the presence of these mediums, and all months ago, were but indifferently beeded-perhaps never made public, as I had hoped it would, and so desired. It should be borne in mind that the colored aon upon any other hypothesis than the spiritual, it people of this region, especially the natives, are seldom victims of the yellow fever-at least, they are by no means so subject to its ravages as those not borh in this latitude. Yours, traly, . FREEDOM. New Orleans, La. , Feb. 14, 1803.

> An Interesting Letter from the Army. MR. EDITOR-At a Spiritual Convention held in this city one week ago, the following letter written by Major A. B. Smedley of the Sand Regiment, Wisconsin Volunteers, was read, and on motion, ordered to be sent to the Spiritual papers, with a request that it be published. Please give it a place in your columns, and oblige those interested.

E. WARNER. Yours, truly, Berlin, Wieconsin, March 8, 1863.

> ABMY IN THE FIELD, CAMP ON TALLA-MATCHIN RIVER, 15 miles from Holley Springs, Miss., Dec. 6th, 1662.

Springs, Muse., Dec. 6th, 1862.) To the President and Friends composing the Northern Concention of Spirituelitis, Wisconsin: From away down in the "Land of Dixle." in the land where secession, slavery, whiskey, and moral corruption abound, I send you a warm heart's greet-ing, with the hope that this may reach you in time for your Quarterly Convention, and find you in the midst of all the bleasings the Father can bestow. Often while sitting at my camp fire. my spirit goes back to the State in white is my home, and to the 're-nial friends I have left behind. If anything more were needed to make me in hore with

alai friends I have left behind. If anything more were needed to make me in love with the Harmonial Philosophy, my observation and ex-perience since I have been in this army, have supplied that need. I have learned this fact: Sectarian reli-gion does not stand by a man-does not build up the spirit-does not build up the moral nature in this place, where, more than in all others, is needed high moral power. If I meet an officer, who amid all the temp, tations of camp life keeps blmself in the path of in-tegrity. I am almost sure that man at home was called an infidel.

I have been much surprised at the instances of this kind which are continually coming under my observa-tion. Some of the worst cases of moral delinquency I bave met hore, are where the individuals at home were members of some church, and whose daily walk at home was exemplary. I conclude from these erd-dences that the human soul that can take in the principles and truths contained in our glorious system of morals, has, in most cases, strength of character and integrity of purpose sufficient to sustain him amid

temptations, It seems to me, however, that Reformers must take one step more in advance. The truth of the commun-ion of spirits can no longer be doubted; the evidence is conclusive. But this is not all of reform; and I would that those people calling themselves Reformers, who have been liberated from old creeds and super-stitions, could come up to the high standard of moral excellence and earnest Christian lives which is dewanded of them. I would have every one live the highest truth. I would have all who profees the *liar* monial faith live out that faith with high-minded, uncompromising integrity; with bold and earnest de-votion to the truth. Unless there is advancement in this direction, all we have gained heretofore will be lost. We have come to the point where the actions? lost. We have come to the point where the acknowledgment of the immortality of the soul, the sacred-ness of buman reason, the inherent divinity of our common humanity, are fundamental principles. But shall we stop here? Shall we say by onr acis we have attained all there is for us? Shall we not rather carry all these principles into every relation of life-halo all one intercourse with one follows into every data all our intercourse with our fellows-into every duty and every obligation? I fear that too many Reformers feel that when they

I tear tout too many iterormers feel that when they have acknowledged the fundamental principles of Re-form, all has been done that is necessary. But this is not so. It is only the beginning, only the flowering season in our experience. The fruit must come, and come in beauty and perfection, or all these advantages sought to be obtained are lost.

Sought to be obtained are lost. A mighty obligatian rests upon all who have the Truth revealed to them. The day has come when it can be asked of every human soul, "What art thou doing with the talents given thee?" Shall the answer be from any, "I have buried mino?" God for-bid I Bather let us gain five other talents, that our own souls, as well as all about us, may be strengthened and purified purified.

If in the providence of the Father I am permitted to meet you again. my friends, I shall endeavor to do my share of the work which is to be done. And may the

can be done. The minds of the people are ready to receive truth. "The harvest truly is great, but the laborers are faw."

8

We expected to have a depot in our city for spiritual books, but as yet there is none, and consequently no books to be had. Perhaps, however, the demand is too small. Still I think were an agent sent here, or were books sent to some friend of the cause here, it would remanerate those who were engaged in it.

I remain yours truly, G. T. SEWALL. San Francisco, Cal:

Letter from Miss Cors Wilburn.

DEAR BANNER AND BRADERS .---- I greet you from the far-off State of Lows, from the county town of Marion, five miles from the railroad station, and thriving little city of Uedar Rapids. Two weeks ago I left Peru, Ill., and my kind and most congenial friends there. The from home conveyed me to Dixon, some four hours' travel from Peru; there changed cars, and found in the car I entered, an excursion party from Chicago, bound upon a pleasure trip to a celebration in Mar aballiown, lows. The gaily attired "birds of one feather," the ladies, having exclusive possession of the car, politely hinted at that fact to your correspon dent, so I went into the next car. We should be able to accommodate ourselves to olronmatances; but why do men, especially soldiers, all of whom could be gentlemen if they ohose, persist in chewing tobacco, and in making their company so hopeleasly disagreeable. the piaces around them so irredeemably filthy? I went through a series of tortures, produced by sight, sound. and smell, during that long ride from Dixon to Clinton. At Fulton, the one car with passengers for across the river was put on board a sort of bridge-boat, and ferried across

At Clinton, I put up at the Iowa Central House, as there was no opportunity for proceeding until the next day. Uf course, the "fine birds of a feather all flocked together" in aristocratic exclusivences. I sat by in a corner, and was much amused by their evolutions. At last I obtained a room, and wearled out, sought forgetfuiness of the world's foolish distinctions. But there was much noise in the house; some little children in an adjoining room set up a most unangelle. loud and continuous equalling, that was kept up with other intermissions, until past "the witching time " of night. Next morning at four o'clock I was aroused by the pounding of doors, and getting myself in readiness. I took an early breakfast, and at eight 'clock continued my journey per railroad.

Arrived at Cedar Rapids about noon; there got into some sort of a wagon, with a lady companion, a sick. soldler, and the driver. The day was bleak, and our vehicle was minus a top or cover. I came somewhat near never reaching Marion-or ever again dipping pen in ink for the dear old BANNER; for the horses took fright in view of the pulling locomotive, and reared and plunged fearfully. We passengers jumped out twice; the second time just as one horse broke from his harness in his violent efforts to capsize us; but there was no screaming or fainting done, although I. for one, was terribly scared. I walked about the pretty village-I beg. pardon-city of Cedar Rapids. and waited in a store until the damage was repaired, Unable to obtain another conveyance, I was compelled to go with the obnoxious one; but once started, and out of sight of the cars, the poor horses behaved well. and at three o'clock we reached Marion safety.

Here again with kind friends unseen before that day, I was cordially received, and entertained with true Western bospitality. Here, as everywhere. I met with a few congenial souls, on whom the beaven-light of a better faith is dawning. I am indebted to Mr. and Mrs. Downing for the atmost kindness to one known only from afar. They would have kept me as an inmate of their home for a year, had I felt like remaining; but I have other kind friends to visit, to whom my promise has been given. I go hence to Independence, to visit our worthy co-laborer, Mrs. Daniel, the editor of the Rising Tide.

Marion is a pretty town. like all places in this wide expanse of fertile country, stretghed over land enough for three towns. In summer it must be finely shaded with the numerous trees; but now all Nature wears a foriorn transition look, and ... Winter lingers in the lap of Spring." Last Friday we had an loe-storm-n terrific visitation of wind, hall, sleet, and snow,32 March is acting out its bolsterous nature as belits its lation. I live in hopes of the coming genial Spring, that will delight the eye and heart. With greetings of sisterly regard to all who remember me, I am, dear BANNER and readers, your ever faith: al contributor and friend. CORA WILBURN. Marion, Linn Co., Iowa, March 21, 1863.

and his estimable lady are highly appreciated, as the coll, would be protraded to the elbow. Then the doors crowded Sunday meeting, and deeply interesting more. would be unbolted from within, and the committee, mony.

In this day of universal disintegration and particularly sellish, thoogh highly lauded individuality, we would be tuned and played upon, bitting the sides and owe Mr. Davis a new obligation in addition to the top of the box, the bell sometimes ringing violently. many which his wonderful seership has conferred on and the trumpet thrust out through the sperture, and humanity, for attempting so successfully a movement | shook and thrown out upon the floor. which tends to bring the diffused, and consequently like a focus of strength and usefulness. Spiritualisis, hands at a time opon theirs. One man asserted that with a revelation of the most complete, and scientific he held a hand firmly in his until it seemed to evaposystem of religion, are little or nothing as a power to rate. Another covered his hand with printer's ink, the world, owing to their total lack of unity of par. and shook hands with those presented; but upon expose, and fraternal associativeness, and generally amination, none could be found on the hands of the speaking, the least sttempt to inaugurate any of those movements amongst Spiritualists which Nature so emphatically points to as the harmonious order of crea tion in every department of the universe, from the which was invariably done with the floor remaining in shining republics of solar systems, to the microcosmic their hands, and not a grain to be found upon the harmonies of the human structure, when the least ropes; the seats, or their clothes. hint is even breathed of any such design and order ob At many of the circles one of the Committee was staining amongst the licentiousuese, fangtigism, and requested to slt in the box with the boys. He would hoboyies of Spiritualists, forthwith goes pp a wall of he seated between them, with a hand tied upon the lap anathems against the presuming authoritarian; who is of each, and the instruments placed on his lap. Then, seeking " again to enchain the entraschized soul of the doors being again closed, the spirits would proceed man in the oramping fetters" of order, and torrinte to raise the instruments to the top and other parts of of elogence on "the right of the individual" to live the box, thumbing the strings at the time, and doing free of all restraints, or laws, or obligations but his various things which he or the boys requested. When own sovereign pleasure, at once drowns the plea of he came out he would declare that the boys did not Nature and her advocates, for the strength which move a muscle, but that he felt a hand stroke his hair grows oft of tinion; no less in social, religious, and and whiskers, pat him on the obsek, do. And he was Intellectual, than in national institutions. I know, occasionally discovered with the tambourine belanced too, we are very apt to attribute this spirit of disinte-gratiou ... to the spirits," urging that ... they read us in one of the dark circles, when one of the committee our first leasts, in individuality by compiling us all to was thus seated with them, the door being left open, live at loose ends, in the conventent, inexpensive the instruments were brought out into the hall and and particularly unrestrained obedience, to no law or played upon, Soating around the room.

order but our own wills. in affiliari, stad affi Lewiston; Me., March 18, 1803. - WARBEN CHASE.

Important Suggestions about Negro Boldiers.

Some months ago I communicated my impressions o's' prominent gentleman in New York relative to the necessity of encouraging a strong desire on the part of the colored people to enlist as soldiers in the lis teachings and its mission, all would believe. Let same of Unity and Freedom. sipeoisily in this region, where they are so well acclimated. I endeavored to awaken | teachings; that modern Spirituallem is simply teaching the importance of this subject also, for other very essential reasons. Perceiving as I did the probability of acles are wrought, and that all of us may, provided a sendon of great slokness-the visitation of the yellow fever, in all likelihood the present year-I presented the importance of preparing these colored men for the work- its unaccilumied were less able and less thus rending the vall of the temple in twale, and see, desirons to meet in such could gency. I felt then, ing our friends as if still in the such form. This is the and so expressed It, as I do how; that these people, who, with but few exceptions, are so full of hope of a higher life. freedom, and so desirous to go Into the field in behalf Where are the teachers that will show us the way, of those natural rights, inhereas with all, and the that will guide us to that higher life? The spirits are preservation of the Union, to the end that they may willing. Where is the deep, carnest medium who de. the Better and more speedily achieve their independenoi and liberty, as a whole, with efficient, generous If necessary sacrificing all for truth's sake, and to the and patriolis addition the regular minin, would be apprediting of that truth ?.

For the bighest good and truth, believe me, thine traly, A. B. SMEDLEY.

From San Francisco, Cal. MR. EDITOR-Since my last communication I have witnessed several delightful re unions between spirit friends and those still in earth form. One lady was made nnepeakably happy by a communication, rapped out, from her spirit child, whom she was also enabled to see. Other friends have spoken through medlams, and our circle for development, and to fit us for a who assure us of their great interest in our welfare,

I read with great interest the " Original Essays " published in the BANNER. We need carnest and deep thinkers to present us their thoughts, that they may belp us to gain a high spiritual state. Spiritualists should take a high stand. To them, is revealed the true philosophy and meaning of Christ's teachings,

I do not think Spiritualists realize the importance of a mental as well as physical preparation. Let each one strive for a " higher life." Then we shall see grand developments and grand results. The mission of Spiritualism is to teach us truth in regard to our future state, to give us a correct theology. · Our future existence can no longer be called .. that bourne from whence no traveler returns," as many have returned and desoribed to us, as well as they could through the medium, what we are to expect when we leave the form. The next stage of existence is no longer the myth old of the future are being one by one laid spide, and the " next world," as it has been called, stands before us a living reality. Shall we who receive this great truth, and receiving believe it, live for to day ? Shall we not rather live for the fature, and put on a higher life here, that we may take a high and pure position in the land we are bastening to? Shall we not lay aside self and put on purity, that we may see God? . When we are all purity, then will " God dwell in us."

Did skeptics understand what Spiritualism really is, the earnest thinkers come forth and show what are its what Christ taught, and explaining by what laws minour normal conditions are right, have the same intenopurse with departed friends that Saul had with Sainnel, or Jesus had, on the Mount, or John in Patmos, blossed privilege of the Spiritualist, the seeker after

votes hid 100 as the same. leaving ffiends' and family the proper men to call into service to giate this and This State is a great field for lecturers; much good ." A boy from the country preferred."

William M. Lauing, of Baltimore.

On the morning of the 19th inst., in the filst year of his age, William M. Laning, of Baltimore, closed his earthly career.

Mr. Laning was one of the earliest and most earnest investigators of the phenomena of Modern Spiritualism in our city. Having rejected the current theologies because of his inshillty to reconcile their dogmas with the revelations of natural science, he esgerly embraced that Divins Philosophy, which offers its votaries demonstrated facts, instead of theoretical fancies; the living inspirations of to-day, in place of the imperfect record of bygone ages.

For a season he edited the .. Principle." and gave freely of his time, money, and more than ordinary intellectual powers to the propagation of a rational religion. In his character were blended elements of strength and beauty.

He was industrious, honest and trathful. Scorning debt, as he did falsehood, he lived above pecuniary obligations, and fearlessly spoke out his thoughts when the occasion demanded. He was a gifted artist, as many exquisite productions of his pencil declare. His memory was remarkable for its power, and I have many times listened with delight to his recitations of the more sublime creations of Poesy.

It was my privilege to sit,at his bedelde a few hours previous to his departure, and witness the screne joy that pervaded his being as the portals of the interior world unfolded before his vision.

Leaving a beloved wife and two little ones, he assured them of his estness love and constant watchfulness, and directed them, when encountering the diffioutties of life, to look up to him for counsel and guidance.

Through the mediumship of Mrs. Wilconsen, who has been lecturing in Baltimore during the present' month, an appropriate and beautiful discourse was pronounced over the material form, followed by an address from the spirit of Mr. Laning, expressing his great joy at the transition from the rudimental sphere o realms of light and glory.

Thus was exemplified one of the practical uses of that Divine Philosophy, now known as Modern Spiritualiam. WASH. A. DANSEIN.

Baltimore, March 20, 1863.

"Grandma, do you know why I can see up in the ky so far ?" asked Charlie, a little four yean old. of a renerable lady, who sat on the garden seat, kaltiing. No, my dear. Why is it ?" said grandma, bending her ear, eager to catch and remember the wise saying of the little pet, "Because there is nothing in the way," replied the young philosopher, resuming his astronomical search, and grandma her knitting.

A printer out West, whose office is half a mile from any other building, and who hangs his sign on the limb of a tree, advertises for an apprentice. He says,

BANNER OF LIGHT.

INFLUENCE OF THE SPIRIT-WOBLD.

Lotinres by Mr. H. M. Stever, before the Lycoum Becky of Spiritualism, in Lycense Hall, Boston, Sunday,

Elarch 39, 1863.

[Seported for the Banner of Light]

On this occasion Mr. H. B. Biorer closed his course of lectores before the Boelety of Spiritualista in this city. In the afternoon he gave a very excellent treatise on the influence of the spirit-world on the dwellers in earth life. He gave, as a starting point, the idea that it was the province of the seer or medium to pass from the outer world into the inner, and there to observe and take note of the life and conditions of those who once occupied a place in the earth sphere. Those who are thus gifted, and are able, by their clairvoyant powers, to become our teachers in things beyand the material world, should passess those noble and sympathetic qualities of nature which will enable them to convey or transmit the knowledge thus gleaned to individual minds in such manner as will insure its receptivity, and be of lasting benefit to souls unreleased from earthly duties.

The spiritual world lies all open to the investigation of man. There is a door open by which you can communicate with its inhabitants. Will you avail yourseives of the opportunity ?-or will you wait till you have arrived at the last moments of your earthly exist ence before you think of so important a subject?

The geography of the spiritual world should be studied; man should take advantage of the opportunity now being offered him when seers or mediums have. as it were, left the gates of heaven ajar, and endeavor to learn something of that world to which, the whole human family are so rapidly hastening. Why does the soul, or spirit of man, naturally seek to know of the existence of the spiritual world? Because it is not contented with the material world. When he perceives that that has nothing to satisfy the appetite of the soul, then he goes out of it to find something better: he seeks for more light.

After dwelling upon several points, he alluded to the pleasure we feel when in the presence of those we love, the happy, soothing influence which pervades us at such times, and then proceeded to explain how a simihar moothing, magnetic influence surrounded us when spirits were in rapport with us. This influence would be more easily understood or perceived by many if they would divest themselves of the idea that they must touch something or see something, before they can feel samred that their spirit friends are endeavoring to make them realize their presence.

How often has it been the case that you have turned around to see who was behind you, and saw no one. although you felt sure some one touched you or spoke to you. You have heretofore been taught that all such sensations were imagination, or were caused by a derangement of the nervous system. But you should not thus believe everything of this kind to be mere imagination, but note the time when, and the ofreumstances under which there influences come upon you, and see if you were not in a condition of receptivity to the unseen influences, and whether by voluntarily placing yourself in similar conditions, they may not be repeated.

It is not always necessary for one to be in a quietly. passive condition, but only to be passive to the spirits. for some can be reached when most active in the busy scenes of life.

He here gave several instances to more fully illus. trate the idea of apirit presence. If at such times you see the long lines of your life portrayed before you like a penorama, vividly recalling long-forgotten scenes of the past, or neer into the future, or feel the more tender emotions, till you are bathed in tears, you may than have reason to recognize the presence of the " loved and lost."

The spirit-land is not far off. You need not look to the far East or West, or to the Continents, to find it, for it is in your midst. You need not leave the path of your everyday life to find it, for it is so near, its inhabitants are constantly with and around you.

It is not necessary that you should visit the medium or seer, or listen to the lecture, in order to receive spirit influence, but simply pay attention to the expe-



BOOM NO. S. UF BRAILS. WILLIAM WHITE & CO., PUBLICHERE AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

"I cannot believe that civilization in its journey with the

the will slok into endies night to grain the ambition of the leaders of this revolt, who sook to

'Wade through slanghter to a throne And shut the gates of morey on mankind'; but I have a far other and far brighter wision before my gate. It may be but a vision, but I still cherish it. I see one wast Confederation stretching from the force north is one un-broken line to the giving south, and from the wild billows of the Atlantic weitward to the chimer waters of the Facilic.

or the Atlantic websward to the chimer waters of the facilit, and I see one people, and one law, and cone language, and one duth, and, over all that wast Continent, the home of freedom and refuge for the oppressed of every race and of every clime."-Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

Emanciontion.

Now that it has become the fashion to talk of this pregnant topic, we may hope to present it in every spect it is capable of, in the belief that its discussion can nowise be unacceptable, and that it may have some share of profit. By the term EWANCIPATION, however, we do not mean simply the forcible and heaty rupture of those ties, such as they are, between master and slave in the Bouthern States-the freeing of the blacks from all the restraints to which they have been subject since their existence began, or the mere exchange of one net of masters for another. Our view is a wider one than that, and, we believe, of a larger and profounder significance: it is the spiritual, rather than

of life it is possible to imagine or understand. President Lincoln issued his proclamation of emanipation, as a war measure, on the first of January. for such sisves as might at that time be within the limits of rebolilous States and parts of States; how many of us, on the same day, or an any special day since, have issued silent and serious proclamations, as measures of profound and permanent peace, to the forces and faculties of our own souls which have long been pent in prison, or ensieved by passion, or blind with prejudice and ignorance? Few of us, we fear, lay the need of such a measure so much at heart as we should. One of two things is plain and certain for us all: either we must emancipate ourselves, daily and continually, or we must remain slaves; either we must "go up higher," or descend into the pit where so in sonl and body.

Thus does emancipation come to mean something more than talk only, when we agree to apply it in the personal sense. Who that does not respect and admire, even if he have neither will nor inclination to the rational control of the higher, who walks erect and free, the slave of no just or desire, at one with God'a highest purposes, using even the viciositudes of eocial life to the furtherance of his spiritual growth, and making every accident and incident of life, every relative success and fallure contribute its portion toward the work of building up the beautiful character which he rightly esteems the great end and object of human existence? Such a character is a slient force in Nature: it cannot be set aside: it must needs

work with its own peopliar power everywhere. Is not such a possession worth a thousand fold what life has to show in the line of bribes, and position and factitious honors, and abort-lasting wealth? Who that analysis of the past, and no doubt it will be an exceedhas eyes to percleve these things spiritually, and just as they are, but understands at a glance how much a solid possession of this kind is to be desired?

special interest for a while, finally one another and inquire when it is best to begin the new movement which is to perform such wonders of benefit, so do we turn around now and ask our read. ers, personally and each one by name, when it is best to begin the new work of emancipation. At some time or another it must begin, that is certain; either in this aphere, or some other; the work is at some time to be accomplished, and the longer we delay about it the sorrier we shall finally be over the time which is lost forever by the procrastination. Ws would not sermonize at all, though to speak of the necessities and law of spiritual growth seems only the light of day; that it grow and improved continthat to many. As a man really is, that will be really pass for. None can deceive themselves, however they may keep the hideous secrets of a foul character from

The True Reformer.

The " ideal is the real," has been, and is; the verdict of great minds; the actualization of an admired and exalted character is not beyond the reach of the earnest, striving spirit, the preyerful and watchful beart. High standards are not impossibilities of attainment; life is not gestined to be a battle ground of defeats: with true aims and steady purposes, it is the vantage ground of certain victory. The conquests of the spirit denote eteroal gain, and the fortress of Truth, once duly manned and guarded by faithful aculinels, is invincible to the attacks of the combined legions of the aniverse. The human beart, frail, trembling, weak, assailable to temptation, can be so strengthened, purified and exsited by experience and wial, that it becomes impregnable to the assaults of wrong, now and forever. He who has lived and soffered, toiled and wreatled with adversity, overcome the inherited and acquired evils, admitted the angel visitants of teaching wisdom that came in the garb of sorrows, he is fitting for the place of teacher; he, a alf-reformer, is worthy of reforming the wrongs that distract the world.

The true and tried man or woman, stepping out of the beaten track of old theology and conventional morality, must be brave in heart, unflinching in purpose, as were the Spartans of old renown. - For against them bigotry and fashionable sin will how! their farious anathemas; their steps will be dogged by suspicion, treachery and worldly hatred of all things pure and new. Their hearts will be transfixed by darts and arrows of slander, misrepresentation, cruelty and vindictive terror. The unmasked vices will accuse them of onheard of strocitles; the unvelled churchly and social wrongs will 'attack them with poisoned stings; the bired priests of the world's Mammon-worship will cause them from the altar and the mart of trade: former friends will mass them with avorted over. and scorn will point at them the finger, and malign aspersion seek to stain the parity of the white robes the angels gave them. Above the Reformer's head will gether darkness, clouds and storm; thorns shall pierce bis feet. and the heart-blood of martyrdom issue from his tortured heart. Poverty shall be swhile his the merely material view, and embraces every relation portion, loneliness and desolation the soul-companions of his dreary way.

Bot no matter for all this ordeal: it is but the transient fre-purification of a chosen soul, and out of the long-encoupassing darkness comes the glorious dawn of Truth's eternal day. Life is beautified by the approving smiles of the heavenly messengers, and the martyr-crown is transformed to a diadem of celestial glory !

And for all their morifices of self unto the common weal, there is a return of goodly gifts. Little children cling instluctively to these loveful men and women; the outcast and oppressed behold in them the promised redeement; the sorrow-stricken weep upon their sympathizing breasts, and are comforted forevermore. Sweet, smiling charity attends them in the highways and the byways of the world. Purity and holy love many wrecked spirits are groping about in darkness; awards to such the appreciation of earth's loftlest we must leave off vice of all kinds, even the habit of minds and most argelic hearts. The true Reformer is entertaining vicious thoughts, or surrender to their beloved by all who aspire to a higher life, a boller incontrol, ever growing more and more tyrannical, both sight, a better social state, a more just government, a nobler equality of sex and race, a closer and a wider application of the law of love.

Bear up, then, all ye engaged in the glorious work of self and world-reformation! Heed not the idle scoffs and sneers of the wondling and the sensualist. copy, the man who has subjected his lower faculties to Though hosts oppose you, God and his myriad teach. ing angels and forever with you. Amid the battlestorm and the desolation, amid public wrongs and private griefs, be ye over caim and trustful, patient and expectant of that better time which shall bring to earth the hallowed and visible companionship of loftier intelligences. Be ye true to the holy inner iaws, the standard of righteonsness and truth.

· Geology.

Prof. Denton closes his course of Lectures at the Melonson. in this city, on Monday evening, April 6th, His subject on that occasion will be, "The Future of the American Continent." drawn from a scientific ingly interesting lecture. The whole course thus far has given great satisfaction to the audiences, from the thoroughly scientifin, clear and lucid manner in which

As men, in ordinary intercourse, after talking up a the general subject of Geology has been handled. Mr. Denton will take an early opportunity fornish our citizens with another series of these instructive lectures. There are a great many people in the world who know comparatively little or nothing of the interest ing developments of Geology. They have inherited the erroneous idea that the world was made in six days, and they believe it. Some are astonished, while others are indignant, when they learn that the science of Geology teaches and demonstrates the fact. that the earth commenced its formation ages upon ages before the Book of Genesis was written, or its compliers saw ually through all the ages, till it became a fit home for man; and in its onward and progressive march may yet become the abode of angels.

New Publications, State It is something to say for it, that this particular topic is slways ably handled, the commentators being man Such public men as Hon. F. P. Stanton and Hon. R. J. Walker could hardly pen uninteresting or uninstructive articles on political matters, let them write even at random. Leland, the literary editor of the Continental, is certainly one of the hardest working men we auces. He has some readable essays, short and long, | toil on. in the present number. The Continental keeps, up its former reputation for ability and freshness, skillfully avoiding the disagreeable imputation of scholastic cant and mole-eyed pedantry. It has got-as Ariemus Ward would say-good, solid human nature into it: cease. and that includes all the grades of honest common scane.

the doings of the different Agricultural Bocieties, an the letter had never been opened. well as of the farmers at large, in their most useful harbor most earnestly Cowley's wish, " to be owner of it. I tore both letter and envelope badly. a small house and a large garden." The present Report contains, in addition to its customary matter, an regetation " with us, complied from the very elegant where it paid one hundredth part as well. volume on that subject by the late Dr. Harris, which the Legislature of Massachusetts ordered published under Mr. Flint's tasteful care. This portion of the Report is alone of great value, as well as interest. The volume is stout and bandsome, and does credit to the State printers.

CHINA AND THE CHINES. By W. S. G. Smith, Esq. New York: Carleton, Publisher. For sale in Boston by Crosby & Nichole.

China is a comparatively new topic for the tourist and traveler, albeit M. Hus and one or two others have latterly brought us into more familiar relations with the Flowery Kingdom than we ever were in be-Consul to Shanghal under the last administration, and nal emblems of her grief at the departure of her only faithfully describes what he saw and himself became acquainted with. His style is graphic and pictorial. setting down the scenes that came under his eye before the reader just as they appeared to himself. The chap- the prayer of your earnest, hopeful ters on the Government, religion, private life, and commerce of the Chinese are especially interesting and suggestive. He sketches their marriage coremonies. with other matters, and the reader will be attracted to his descriptions of their social habits and praotices generally. Hr. Smith dedicates his little book to Hon. Lewis Case, in a few grateful and graceful words.

WANDERINGS OF A BEAUTT. By Mrs. Edwin James. New York: Carleton, Publisher. For sale in Boston by Crosby & Nichols.

This pretty paper-covered book will attract regard, first, because the authorces is the wife of a celebrated of New York for a divorce from her hashand. There are pleaty of rich and racy descriptions of persons all along her vivacious pages. The story opens in London and Paris, and the amount of territory gone over by the horoine is satisfactory to the most restless-minded reader. It is a sort of autobiographical record, and comes to its conclusion in America. ' The - Beauty " is the authoress, of course, and you can see how hand. some she is by gotting her book and looking at the frontispiece.

MR. HORN'S BOOK .- "The great Spiritualist book." (as its publisher in this country calls it in his advertisement.) " Incidents of My Life." by D. D. Home. the medium, is now in the press of CARLTON. New York, and will be printed soon from the author's early sheets, with an introduction by Judge Edmonds. The readers of the BANNES will form a slight idea of this issue. We shall notice it fully when received.

[APRIL 11, 1868.

age are too much simple ppinions. Lat there be feel. THE CONTINENTAL MONTALY for April offers as lag, purpose and action with every thought, then men ome excellent essays on a variety of topics, the war will come into the Unrist power that can do all things. and its associate themes engrossing a fair share. But The greatest and the best sign in our national affairs. is, that we have reached a state of chaos. But there shall be a new building, not built on the crumbling of practical political experience as well as thought, ruins of the past, directed by that spirit of wiadom that is brooding over our country.

Our faith shall look up for the Prince of Peace. Oh for the warrior that can fight for duty, not for vietory.

Let us work, though all seems to fall. Let us wait know in his profession; like Southey, he dismides the patiently, through all discouragement. Though the calling of a finerateur by the quality of his perform. crowning reward shall only shine on our graves, let us

Correspondence in Brief.

Mr. EDITOR-I cannot do without the BANNER, if its price were double what it is now. May it wave until all creeds shall crumble, and all sectarian intolerance

A word about the scaled letter I had answered: The THE ADRICULTURE OF MASSAGEDERTTS FOR 1862, is questions were all correctly answered, and it gave me the title of Mr. Charles L. Flint's last compendium of more satisfaction than I can express on paper. I know

The envelope enclosing the letter lacked the gun walk; a more interesting volume we rarely sit ourselves to enclose it firmly, and I applied machinge to supply down to, though we are no further farmers than to the lack, merely, as I supposed; bat, on trying to open

If the medium had opened and read the letter, it could . not have been answered by any other than those to illustrated story of the insects which are " injurious to whom it was addressed. I never invested a dollar

"Yours for truth. Mas. E. D. Schotta Oberlin, Ohio, March 22, 1869.

THE CIRCLE FUND .- God bless that dear ten centethat contribution to the Message Department of the BANNER, last week. Ay, continued blessings upon it for the room it made in my heart for sympathy.

Whose offering was it? was my soul's interrogation as my vision rested apon it. Did it come from the toll-worn elater who is carnestly hopeful of some tidings from the dear departed? or was it from the mother whose heart, like the magnetic needlo, is trembling toward its attraction, and who in slience wears the God-made garment over the soul, because fore. The author of this pleasant little book was for want of means she could not command the exter-

> child with the "pale boatman ?" Well, from whatever source it came. God bless that dear ten cents to the sonl-satisfaction of the giver, is

NORTHINN PRONTING.

P. S .--- I, too, dear BANNER, have in my heart a contribution to the Mossage Department, and as soon as I can possibly sift it through my pooket, it shall be laid upon the altar. N. P.

Toronto, Canada West, March 23, 1803.

DEAR BANNER OF LIGHT-I herewith send you five dollars for the support of the Message Department. I love to read the messages given by the uneducated as well as the educated. I think some of the uneducated spirits are as good as some of the educated ones. I think is does such good to permit them to communicate. English criminal lawyer. Edwin James; and; secondly. I hope to be able to communicate through that source because a suit han leen instituted by her in the courts for the BANNER at the proper time, simple as I am. Let us not despise the day of small things.

SETE HINSELW, Sealer. Gromsboro', Ind., March 25, 1869.

Ma. Eprron-Enclosed find fifty cents in sid of the Message Department. At all events I desire to aid in sostaining the BANNER and the Spirit Messages, if possible. Please accept my thanks for yourself, and also the medium, for the answer, to a sealed letter of sent you last December for spirits to answer. The latter was secured past the power of human art to open without I should have known it. It had not been tampered with. The letter was directed to one person (spirit) on the outside envelop; two persons (spirits) were addressed in the letter. Each person (spirit) that was written to answered definitely each one her and his name, and the answers were satisfactory and comforting to the weary one who has deeply mourned the dework on referring to the lengthy quotations from is parture of his beloved. I will here state that I had which they will find upon the eighth page of our last equally satisfactory answers through Mr. Manafield. and am fully satisfied that he did not open or tamper with my letters, and that in each and every case above

CARLETON, of New York, has a number of very named the answers were from the minds they proported to be. Yours slacerely.

riences and innu el on your own person. Neve fear that they will lead you astray, or make you in sane. Friends who loved you in earth-life surely would not come from the spirit-world to injure you; but, on the contrary, they come to aid and bless you.

Individual experiences are to become the methods by which the science of spirit communion is to be evolved. It is the method by which the spiritual world is seeking to arouse thought and action to the importance of heeding the influence which the spiritworld is endeavoring to exert over the natural world ...

It is well to sit in a harmonious circle, or listen to the inspirational lecture, for you thus are bathed in a magnetic bath, which enables the invisibles to approach nearer and exert a more positive influence on You.

The healthy person, possessing good blood, and an smotional nature, is nearest to the infinence of spirits. The assetic person is the most skeptical. and the least encoeptible. Immoral mediums can give you but messages from the lower spiritual world. The purer the medium, the more exsited the communication. But all medium powers are given by God for a use, and to be used temperately. No one should so through the world without noting the effect of these influences upon his system. By studying their effect, you can develop your own physical constitution, and thus develop your own medium powers. The spirits will aidyou in endeavoring to get into a condition to commune with the higher spirits, Be not siraid of any suggestions that may come to you from the spirit-world, so long as you are able to criti eize them; and thus the doors of the spiri .- world will be opened wide to you.

This brief sketch will enable the reader to perceive that the discourse was one of great practical benefit. We wish all our friends could have listened to it. Much profit is to be gained from such lectures.

The evening lecture, in continuation of the same general subject, comprised an argument concorning the nature of the spirit's life and methods of education in the spiritual world, drawn from analogies in its earthly experience. It was a thorough analysis of the nature of spirit, its organic tendencies, and the infinance of eironmstances upon it-and a very clear demonstration of the fact that unless there be miraculous interference with the methods of education best adapted to develop the spirit's capacities, the nature of the life after death must be essentially similar to the life on earth.

Our reporter being absent in the evening, we are suable to give a synopsis of the arguments and illusi trations presented, which comprised, in the opinion of meny bearers, one of the ablest and most interesting discourses ever given by Mr. B. in this city.

Announcoments.

Miss Lizzie Doten speaks in Lyceum Hall, in this city, on Runday next, afternoon and evening. This closes her angagement.

of Mei. Amanda M. Spence speaks in City Hall, -Charlestown, next Sunday, and the three following.

BERTYING OUT THE FORMERARS.-In the Rabe Congress Mr. Clay has introduced an act repealing the anternalization laws. The Confederates plaim that this astre will slevate the lone of flouthers society.

others. Unless we are free, wholly emancipated, we may not hope to possess and enjoy the life which has been generously given us for an inheritance. We must subject the lower range of our instincts and passions. and hold them where they may be of the service originally intended-or they will subject us. Which mode would seem to be the more noble and glorious ?

Satisfied.

We receive letters almost daily from our subscribers. who say it is right that we have increased the price of our paper, and they are perfectly willing to pay the small advance, as they get their money's worth in put the ingentity of the inventive ones and the exgood intellectual food. Some intimate they would pay five dollars per year for the BANNER, if they could to furnish us all with printing paper, such as the comnot have it without. . Thank you all, patrons. . Induce those who do not take this journal, to do so at once, if possible. We need much "material ald," you

must be aware, in order to cancel our increased and increasing liabilities.

We have received from the friends, from time to time of late, various amounts in aid of our Public Free Circles; but not near enough to cover expenses. Tet we feel grateful for their favors. We shall endeavor to continue these Circles, for the benefit of earth's children everywhere, as long as our invisible friends and our earth friends ald us in so doing. Without such aid we are powerless to do the work efficiently.

Condemnation.

It seems as though the people, of all sects and condi flons-that is, & large majority of them-were more prope to condemn their fellows (women of course included) at this time than ever before. The duties of editors are becoming more onerous than were conse-quence of this state of things. How shall the still be remedied? is a question for wiser heads than ours to solve: The very simosphere is pregnant with condemnation. People become vaxed with each other on the most trivial matters. Forbearance, is safe to be a great virtue, but very little is practiced just now. If great virtue, but very fittle is practiced just now. If were to the point, clearly indicating that the presence we would only forgive those who err, and strive to make and services of such men as rolers and judges were unthem better, instead of so often trying to make them desirable, and the sooner they were expenseded by appear as had as beingible by marnifelne their short, good men, the better it would be for, the government appear as had as possible by magnifying their shortcomings, we should not only elevate them, but our selves also. Bemember, " To err is human; to forgive, dirins." f us in the second second

Musie Hall Congregation. During the repairs on Music, Hell,, which will last on a sensitive point. Dr. Child's picture of the true for several months, this congregation will worship at character of a critic illy, comports with the objects of

Straw Paper.

There is something in it; that is to say, there is real paper to be got out of straw. The experiment has been tried on various principles, in this country, for some years, and found to be anything but a failare, and it has likewise worked well in England. The necessities of the case are likely to beget a larger and more permanent success in the manufacture of paper from straw. The high duty on foreign paper with us, and the unreichable limits of foreign exchange, combined with the conspiracy of the manufacturers, have perimenters to the test; and we hear now of schemes bination of manufacturors will be surprised at when they once get into operation. One inventor, Mr. L. W. Wright, who has been a resident of England for a number of years, claims to have arrived at a stage in the progress of paper manufacture out of striw, which

by far eclipses all that has been done heretofore. If he does half what it is believed by many that he can already perform, we have seen the end of high prices for paper, and, above all, the downfall of a monopoly which would have bound our faculties hand and foot.

From Utah.

We have just received a late number of the Deseret News, published at Great Salt Lake City. It seems that the Mormons are greatly exercised at the arrest of Brigham Young for/poligamy. Mass moetings have been held in various parts of the State, speeches made and resolutions passed expressing ... disapproval of the course which the Governor and the two .'adges had pursued in attempting to deprive the people of Utah of their inherent rights"-that is, having a plu-rality of wives, which the iste set of Congress prohibite, The News concludes an article on the subject as follows:

"The resolutions adopted at each of these meetings and the people."

"A Wounded Bird Flutters," The London Critic, in its comments spon Dr. Child's A B C of Life, sppears to have been hard hit that journal. etal Ball of Miles 9, april

mentioned a novel, entitled Frank Warrington, by the popular author of Ratledge and The Satherlands. My Bouthern Friends, by Edmand Kirke, anthor of Among the language.

Rev. M. D. Conway at Music Hall. "We pray for truth and coace."

We select a few sentences from Mr. Conway's discourse, delivered March 29, at Music Hell. world. Water held as much latent steam in the year one as it does now. Nature is forever, the same. All that Christ was to Paul he may now be to any

All worship of the outward Christ is so much spent force. The Christ that counts for us is only interior. Christ lived an idea, reckless of ontaide consequences, whereby he moved the world.

The mandates of reason are superior to physical eflects.

He who counts the birthplace of Christ as being nore sacred than any other place, receives Christ in reskness.

Every age and place is consecrated with the living oice of Christ.

Christ improves us not by superseding, but by strengthening us with the interior elements of his nature.

Christianity brought no new elements into the world but it did bring new principles-new rales of action. The coming of Christ was to the religious world what the discovery of the use of steam is to the neutical world.

Before Christ, laws were written on tablets of stone; with Christ, they are written on the tablets of the heart.

How few have as much faith in the value of justice In in the value of gold.

while faith gives all it has to truth, and cleaves unto

For an idea Christ gave up all earthly things, and that idea was transformed into a power that made bim & God.

In a deep conviction men find a power beyond what as deemed a power.

All the great forces of the world are invisible. When a conviction has conquered your own heart, t is competent for the accomplishment of its purpose. There is no element of failure more common than measuring our purpose with its success. 1 contaction 1 The man that puts his heart into a deed puts his infmortal soul into it: and all patters Nothing in the history of Christ is more remarkable than his seeming departure from all prospects of worldly success, "That man is always weak, who depends upon soing the result of what he does, Lat man do the duty that God has given them to de, and they can do all things, Our thinkers think too much-the therefue of the train of the train of the train Our thinkers think too much-the the the the train of the train of the train the result of what he does, Lat men do the duty that God has given them to de, and they can do all things, Our thinkers think too much-the the the the train of the train of the train the sould the the train of the the the the train of the the the train of t

LEVI STRABAS

Oak Creek, Wie., March 25th, 1863.

Mn. Epiron-I send a small contribution from the the Pines. Marian Gray, a charming novel from the the Golden State to show you that gold is not the Idol pen that gave us Lens Rivers. Stephen Massett's of all her inhabitants. God is good, and good is to rollicking autobiography, Drifting About, profusely be found here the same as in more favored lands, flastrated by Mulica; and Vincenzo by Raffini, whose where the means of galaing knowledge are more abun-Doctor Antonio is the most delightful love story in dent. In the mountains of California your BANNER is welcomed, as no other literary production. May the banner of peace soon wave over our distracted land, is the prayer of all good Spirituelists. Until then, it may be a struggle to sostale your journal; but such an institution can and must be sustained, and these having large souls and large parses cannot ex-No element of power ever leaves or is added to this ion, than to make large donations to the " Message Department," and many a spirit, now in prison, will bless the donors. Long may the BANNER OF LIGHT wave, bowed and broken hearts to mave. May the HERALD OF PROGRESS also continue to prosper, JORN TATLOR.

Mount Pleasant, Chinese Camp P. O., 1 Toulumne Co., Cal., Feb. 23, 1603, 1

New Music.

We are in receipt of the following named pretty musical compositions, from the publishing bours of Horace Waters, New York: "Uh, could I recall the bours;" " Sweet Evellus;" Song of " The 'Thirty-Fifth" New York Begiment; "The New Sparkling Polka;" " Continental Guard Grand March;" " Presdent Lincoln's Grand Marob." by Helmemuler: "Home is home," being No. 3 of a cories of songe and billads; "There's no such girl as mine." making the thirteenth number of Foster's Metodies. "All the above pieces are arranged for the pianoforte, and are for sale by Oliver Ditson & Co., 277 Washington street. Boston.

Message Tested."" 14 -0.1

The message of Jane Yan Buren, given at our sirele Dec., 29th, 1862, and published in the BANNER Jah 17. 1868; we find copied by the Weakly Star, printed at Hudson, N: Y., with the andered endoresments

" The following communication was received at the Boston Circle, coming from the "Spirit of Jane Yan Buren." We have, made, diligent inquiry at Kinder-hook, N. Y., her, place of residence, and where are died, and find the facts as given below correct in every particular, mame age, time of death, do.

the francisch's Batra Baos." demonstration of

The Cause of the Indian.

The Carnet of the Indiana, At a recent meeting in Washington. In behalf of the Indians, Father Resson spoke through an interpreter le-ning Chippewa chiefs which were present. 'One' or the chieft samed Shob hab. Kunks replied, through the in-terpreter, that he was pleased, with what his while prother said; that his beart and the hearts of his people wire true to the whites; that although his own wroker and his own son had been killed by white matt be find shaken bands with them, and winned to the posses but he could not see how, it was that the good words which had an often, been spoken to their poople, while tratiles were wanted, did not see how it wis in the they were bead, and he did not see how it wis interfac-they were bad, and he did not see how it wis interfac-

Belief is not faith. Bellef only admires trath.

APRIL 11, 1868.]

The Spirit Photograph Controversy, REVIEW OF ME. LATHAN'S STATEMENT.

EXVIEW OF ME, LATERNI^S STATEMENT. ME EDITOR-In the HAMMER of February 28th, ap-peared a card from Dr. Gardner, in which be regrets use necessity that compels blim to admit, through irref-fragida evidence, that is two cases at least. Mr. Mum-lar, or some one connected with Mrs Binart's rooms, have been paining off, as genoine spirit-litenenses, plo-tares of a person now living in this city. This evidence, which the Dastor says is irrefragible, we take for granted is contained in the statement of Br. Latham, and knowing you to be a lover of fair play, i trust you will allow this brief review a place in your columns.

With all due deference to Hesers. Gardner and Latham, together with the bundred others. &c., I can Tathan, together, with the bundled offers, 20., 1 can see nothing in the oridence offered more than a suspi-clous circumstance. from which these gentiemen. with unwarrantable basts, pronounce Mr. Humler, or some of his associates, guilty of gross, and I may add, stu-vidly managed departion

pidly managed deception. Mr. Latham, on being shown the pictures, says . Mr. Latham, on being shown the plotures, says there was a general resemblance; bat adds, that ther were nother of them so clearly defined as to immedi-ately reveal the points of difference; of course, then, the points of resemblance would be 'equally obscure. Not it would seem that the latter were the most prom-luent; as it was puly after a close inspection that the former were discovered. The plain English of the obscure sentence would seem to be, that both of the methods ware as used as for moder identification The identity of the spirit with that in the locket is still an open question. It would seem, too, that Mrs. Blossom would be

It would been, too, that his, blocom would be more likely to recognize her own mather, than either of these goutionen, who probably have never seen her at all; yet she declares, in the most emphatic terms, that she knows it to be her mather, and adds, that her old neighbors, among whom she has lived some forty years, recognize it readily. I do not claim that her counter-statement is absolute evidence, but circumstances give bors a decided advantage over yours; and where all is circumstantial and doubtful, we must of course give most credence to that which appears the most probable.

But the main point seems to be the identity of the two spirits on Mrs. Blossom's and Mr. Pollock's cards, and the identity of these with Mrs. Peabody,

cards, and the identity of these with and, a choose, now living. Granting that they are the same as far as you can see, and according to your own statement they are not. by what rule of evidence do you establish the fact of the artist's using Mrs. Peshedy's negative? This you gratuitously infer, without even attempting to prove. Your impressions regarding the pictures may be cor-rect or otherwise, but the how it was done is the very consultant at intum. I have often heard of begging the roct or otherwise, sui the how of word down is the vory question at issue. I have often heard of begging the question, but in this case you rise to the dignity of a Dick 'Turpin, and by more force of numbers, compet the poor artist to stand and deliver. Surely, it argues a strange want of forceight on the part of the artist, that he should use the same nega-live twice, and thus double the chances of detection.

Not write and that double the context of detection. Still moves o, that he might just as easily have selected one from works distant part of the country. Again, is it reasonable to appose that if Mr. Mum-ler over did take a spirit picture, and was conscious of the fact, that he would thus bluddly expose himself to almost certain detection, with all its inevitable conse-quences before his eyes? If he has, his case surely formished a onrious compound of shrewdness and short-sightedness — the latter I should think so palpable as to betray itself to the observance of a child. The simple truth is this: These gentiemen have dis

covered a circumstance which to them looks suspi clous. That they have a right, may, that it is their daty even, to state the apparent facts, no one will deny. But there, like sensible men, let them stop. In view of our all but total ignorance of the laws govern-ing so-called spiritual phenomena, it is surely the part of pradence, at least, to hesitale before we thus

recklessly condemn our fellow man. I have seen Mr. Mumler but twice, but his whole I have seen Mr. Mumler but twice, but his whole bearing appeared to be that of a modest, unasconing gentleman, who would scorn to resort to such a trick, even were he assured of escaping detection. They have done Mr. Mumler a cruel wrong, if he is inno-cent, and, for sught that they have shown to the con-trary, he may be; and I can only regret that Mesers. "Gardner and Latham should have so far committed themselves on such unascharging indicates index Chempelves on such unaubatantial evidence. Indeed, I may say no evidence at all, since the sum is this: First an ill-defined picture. Becoud, the sum is this: First, an ill-defined picture. Becoud, the sum is the tit looks like a nother one. Third, both look like a lady now living. Grand Finale, Deception ! Such, in brief, is the essence of this grandlioquent charge of imposi-tion.

A great deal more might be said; but bere (as the a great deal more might be raid; and here (at the lawyers say) we will rest the case, only adding that if Measa. Gardner and Latham have anything more direct to offer, by all means let us have it. Justice to all parties demands this. If not, then I do not heat-tate to say, gentlemen, you have failed to prove your round point.

Perhaps it may not be out of place to remark that I have not the slightest personal motive in defending Mr. Mumier. I have no connection either with bim or Mrs. Stuart's establishment, in any manner what ever. My only object is to show the relative weight of the evidence offered, as compared

ALL SORTS OF PARAGRAPHS.

BORFETTUTIE FOR COPPER.-To the lover of strong. pure coffine ; no substitute can be offered that will exnotiv fill its place. But there are several preparations which may be used as drink. (says the American Agriopitomilat.) and that noswer very woll where the milk or cream and megar are the most desirable parts of the jogredients. Bolled milk. (which is aways better than ray milk, for tos as welt as coffee,) if well sweetened and creamed, may be flavored with a variety of essences or compounds to sait the taste of different persons, according to habit. Dandelion root is considerably used now, but it is a medicinal root, and should be reserved to use only as a medicine. Chicory mot burned approaches most nearly in flavor and effects to.

the genuine coffee, but it is not a safe drink. - Continued free use of chicory will seriously afflect the nerves, the digestive organs, and ultimately the whole system. We have accounts of the worst consequences resolting to chloory, drinkers in Germany-quite equaling these produced by alcoholic liquors drank to ex-.8892

We accept Mr. Pollock's offer to place his photograph cards on exhibition in our office.

" RECOLLECTIONS OF AN OLD WOMAN," is the title of a story translated for us from the German of Edmand Hosper. by Cora Wilburn. It will appear in our next imme.

OFSIAN E. DODOR, the juimitable basso, with his assistant, Mr. Hayward, one of the sweetest ballad singers of the day, gave a concert, in this city, Fast day evening, in Tremont Temple, to an audience of over two thousand persons.

Friend Seaver needs a little of the .. milk of human kindness." He is getting somewhat .. out of sorts," although he is "employed" as the "medium " to set the types for the Investigator, under the teachings of the "ex.reverend."

Teeth pulling is an ugly business in the hands of an Incompetent person. But Dr. Child, 15 Tremont Row. "takes 'em out so good naturedly, that one don't mind it a bit." So a lady of our acquaintance informs ۳.

ENGLAND PUTTING ON HEIRS .- Marrying the Prince of Wales to a lady of royal blood.

HINT TO PUWATERS .- When you accidentally drop a Inclifer match box on the floor, and the matches become scattered, you may with propriety remark that " They are loose, I fear."

HOW TO RATER TURKIPS .- First, plough or spade about eight inches deep, and thoroughly pulverize the soil. applying at the same time a moderate dressing of well'died manure. Plant seed as early in April as the land is ready, and have the plants ready to gather in about two months after planting.

Many a girl thinks she can do nothing without a busband; but when she gets one she finds she can do no thing with him.

Queen Victoria has 'prepared the following fascrir: tion for a memorial of Prince Albert which has just been erected at the Bath United Hospital in England: His life sprung from a deep inner sympathy with God's will, and, therefore, with all that was true, beautiful and bright."

A little four-year old the other day nonplussed his mother by making the following inquiry: "Mother, if a man is a Mister, aln't a woman a Mistery ?"

Learning is the only ornement and jewel of man's life, without which a man cannot attain preferment in the commonwealth. Learn therefore in your minority all commendable qualifies.

CONVISOATED .--- An our rednery in Buffalo Das been confiscated, with its contents, for an attempt of the proprietors to evade the tax under the United States Tax-Law. The value of the property is about \$16,000.

"Bobby, what is steam ?" "Boiling water." "That's right; compare it." " Positive, boll ; comparative, boller; superlative, burst,"

OF A LIGHT BUBJEOT.

As the snowballs thrown at random. ike the wi

The members of the ... Mitchell Guard," a company of the 47th Georgia Regiment, publish a card, thanking "the Hon. Thomas Purse for covering a want long and sorely felt." by presenting each member of the company with a pair of pantaloons. It takes a pares

BANNER OF LIGHT

to do such things, A NATIONAL FAST .-- The Provident has appointed Thursday, April Soth, as a day of national humiliation fasting and prayer, and concludes his Proclamation as follows:

"Let us then rest bumbly in the hope authorized by the divine teaching, that the united cry of the nation will be heard on high and answered with blessings no less than the pardon of our national sins, and the re-storation of our divided and suffering country to its formar being could the authority and means." former happy condition of unity and peace."

An old toper out West says the two most precious things now included in hoops are girls and kegs of whiskey.

To Correspondents,

[We cannot angage to return rejected manuscripts.]

J. O., ALEXANDRIA, VA .- Thank you for your kind consideration. The poetry is good, but not exactly saitable for the these columns.

J. D. M., OBWEGO, N. Y .- We have received your favor, of Feb. 24. Will print your "A postrophe" as oon as the crowded state of our columns will permit.

Private letters to us requiring answers, are flowing n so repidly of late, that we find it impossible to reply to many of them in due season, our other duties press so heavily upon our time. Do n't become offended, friends, at our delay-you shall hear from us soon.

A. S., ELBRIDON, N. Y .- If we gave reasons for rejecting the many manuscripts sent to us for publication, it would occupy our "time" and "space" that we can fill more advantageously. Four article is still on filo. Can't say whether we shall reject it or not. Can definitely inform you after we have read it.

medium and speak to you through the paper, but we st and 28. hope he will. The law that governs these matters is hope no will. The law that governs these matters is very sloe--similar to the operation of the electric tel. egraph-and hence there are many points to be over-come by spirits are they can control with sufficient power to converse. But after they have controlled the medium once or twice, they can repase "the river" is the transpire in the sufficient state in the sufficient state is the sufficient state in the sufficient state is the sufficient state in the sufficient state is the sufficient state state state state is the sufficient state st and speak to their earth Triends readily.

Donations to the Free Circles.

Since our issue of March 21st, we have received the following sums in aid of our Free Circles:

"A Reader of the Banner." \$5.00; Milton T. Peters. "A Reader of the Hanner." 55.00; Milton T. Peters, Princeton, Ill., 1.00; L. L. Pullen, New Albany, Ind., 50c.; John.Cosgrove, Washington, D. C., 50c.; Albert Morton, Milwaukee, Wis', 1.00; Wm. P. Gordon, St. 'Louis, Mo., 2.00; Mrs. F. F., Boston, Mass., 5,00; Mrs. L. N. Brigham, Perry, N. Y., 55., M. S. Ritten-house, Al, Ohio, 40c.; Peter R. Burwell, Ronze Cen-tre, Mich., 67c.; Ellas Harris, Roscos, Ill., 1,00; Eben 'Courts' Machine Mich. One, P. D. Cowles Curtis, Charlotte, Mich., 200.; Mrs. E. D. Cowles, Ban Jose, Cal., 1.00; Mrs. B. P. Thorndike, San Francis Hylle Park, Vt., 1,00; Joseph Poster, West Danville, Me., 1,00; Joseph Fogg. New (Houcester, Me., 1,00; "A Friend;" 1,00; B. B. Hill, Chicopee, Mass., 1,00; "Melita Kingsbury; Fiaherville, Conn., 25c.; William Thompson, Monroe Centre, Ohio, 1,00; L. B. Brown, Port Huron, Mich., 60c.; J. H. White, Port Huron, Mich., 1,00; "Two Friends," Sacramonio, Cal., 2,00; Mrs. L. P. K., Detrolt, Mich., 25c.; Sarah A. Harvey, Vermont, Ill., 1,00; A. Bradish, Decorah, Iowa, 1,00 Aboor Plummer. Potnam, Conn., 56c.; M. Young, New York City, 25c.; Marion F. Pilling, Camden, Ind., 2,00; S. N. Fogg. Wintington, Del., 25c.; A.J. Wis., 50c.; E. U. Coffin., WecCester, Harry, J. M. Friend," Boston, Mass., 50c. Hylle Park, Vt., 1.00; Joseph Foster, West Danville

Obituary Notices.

The spirit of Mrs. Harriet L. Maynard passed to the life beyond, on the 19th of March, 1863, aged 42 years. For many years Mrs, Maynard had been a leader of the fashionable throng in the bigher walks of life. Being possessed of rare, social and intellectual endowmonte, she was well calculated to charm those who chanced to come within the sphere of her influence. But during the few years preceding her departure, her social enjoyments were arrested by the long and pro-tracted sickness and final death of her husband, followed by reverses of fortune, and their blighting consequences—the gradual falling off of friends who had fluttered about her while the lamp of prosperity lit up her surroundings. So feeling weary of trailing her robes through the cosspools of fashionahle life, she was led to turn her thoughts to a truer and purer source of happiness. Often, during her hours of lone-liness, abe had unmistakable evidence of her departed Heas, also had unmistakable oridence of her departed husband's presence, with many assurances of his undy-ing affection. This led her, after much carefol thought and investigation, to embrace the Philosophy of Spir-itualism, made joyfal by the light of celestial love, and the beautiful unfolding of Divine truth. Like a caged bird set free, her spirit seared above the hardships and trials of 'material life, and when that wasting disease, consumption, preyed upon the vital elements of her nature, her faith in that highest gift, reason. lighting up the torch of truth to guide her onward and upward was strengthened, and she was led to arclaim, "There is no death; my life is just commencing." The writer has had many pleasing interviews with The writer has had many pleasing interviews with the deceased during her wasting slokness, which were as precious remembrances. When last with her, which was but two days before the final change took place, she could discern that the abadow was gradually lengthening over the household, though her counte-nance bore the mark of cheerfulness. When he spoke of the spirit world being so near, it seemed as though abe could hear the splashing of the "bostman's cars" as he neared the splashing of the "bostman's cars" have hered the softened strains of mutic, as it came have heard the softened strains of music as it came foating o'er the waves from a shining hand on the other aida.

Answering Scaled Letters.

We have made arrangements with a competent me-dium to answer Bealed Letters. The terms are One Dollar for each letter so answered, including three red postago stamps. Whetever the conditions are such its tanger and the conditions are such letter sent to us will be returned within two or three inter sends to us will be returned within two or inree weeks after its receipt. We cannot guarantee that every latter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the cir-cumstances. To prevent misapprehension—as some suppose Mrs. Consult to be the medium for answering the scaled letters sent to us for that purpose—it is proper to state that another lady medium answers them. Address "BANNER or LIGHT," 158 Washing-ton street, Boston.

NOTIOES OF MEETINGS.

Bourner or Spinaroasters, Lrosum Hast, Tennost Br., fopposite head of tiphuol street.) -- Mootingsars hold every Sunday by the Society of Spiritualite, at 5 4 and 7 1 dr. st Admission Free. Lociurers obgaged:-- Miss Liszle Duton, April 18: Mrs. Augusta A. Ourlier, April 19 and 50; Fred. L. H. Willis, Jane 7; Mrs. M. 8, Townsend, Sept. 6 and 18. Conseinace Hall, No. 14 BEORFIELDETEET, BOSTON-Che Spiritual Conference meets every Tuesday eva-aing, at 7 1-3 o'clock.

ming, at 7 at 0 clock. GRANLESTOWN.-The Spiritualists of Charlestown hold motings al Oily Hall, every Sonday afternoon and evening. Every arrangement has been made to have lives meeting interceing and instructive. The public are hyvited. Scale free, Speaker for April 19, 19, 38, and May 5, Mrs. Amanda M.Spence.

TAUNTON - Mostings are held in the Town Hall, every Bab.

TAGHTOR - Moolings are held in the Town Hall, every Rab-bath afternoon and evening. Speaker engaged - Miss Mar-tha L. Beckwith, during May. Forpaso'. - Meetings in the Town Hall, first and third Sondays of April. Speaker for April 10, H. B. Storor. Levent. - The Sprawalles in this city have removed from wells Hall, where they have so join to the church, continue their Sunday services, afternoon and evening, at 3 1.3 and 6 1.3 r. M. Speaker engaged -- Mrs. Anna M. Mid-diotrock, April 13.

Onicorss. MASS .-- Music Hall has been hired by the Entrit. unlists. Meetings will be held fund and been hired by tuteopirit-unlists. Meetings will be held fund any s. fareruous sid ove-ning. Speakers engaged: .- Mrs. M. M. Wood, April 18, 19 and 16; Mrs. K. Stowaestad, May 17, 54 and 31, and June 7 and 16; Mrs. Kimma Houston, June fit and 35; Miss Lizzle Doten, July 5, 19, 19 and 36; Miss Martha L. Beekwith, Aug 9, 9, 16, 93 and 30; Mrs. Laura Deforce Gordon, Sept. 6, 13, 50 and 37. ud 11.

J. D. MCK., FRANKVILLE, lowA.-It is not "an. noying" to us to receive such letters. We cannot an aurs you that the Doctor will be able to control our medium and speak to you through the paper, but we juit and set and is ind set and is ind set.

PORTLAND, MR .- The Spiritualists of this city cold menu-

BAROSA, Ma.—The Spiritualists hold regular meetings every Bunday sketnoon and evening, and a Conference every Thursday ercaing, in Ploneor Chapel, a house owned exclu-sively by them, and capable of seating six hundred persona. Speaker engaged:.—Miss Emma Houston, every Babbath uli May 10.

PROTIDENCE.--Bpeakers obgeged:--Mrs. M. S. TOWESODD, during April; Miss Emma Hardinge in May. Naw York.--Dodworths Hall. Meetings every Sunday morning and eventhy, at 10 1.5 and 7.1.8 o'clock. Andrew Jackson Davis will occupy the desk for the present.

LECTURERS' APPOINTMENTS.

We desire to keep this List perfectly reliable, and in order o do so it is necessary that Breakers notify us promptly of their appointments to lecture. Lecture Committees will San bole, July, 100; Alis, D. F. Horburke, Can Francis near y Ward, Middle Haddam, Conn., 1,00; Mical as published. A we publish the appointments of Locturers Tubba, San Francisco, Cal., 1,00; "A Friend," 000. Wm. Marchant, Deep River, Ind., 1,00: Chav. Crare. attonion of their heavers to the Buwnar or Lour. attention of their heavers to the BANNAR or LIGHT.]

Miss Lizzis Dorns will speak in Bosion, April 18; in Quinoy, April 19 and 28; in Ohioopee during July. Address Pavilion, 57 Tremont street, Bosion, Mass.

ration, et remont stret, Boston, Mass. Mas. M. 8. Townsann will speak in Providence, during April; in landelph, May 3; in Norion, May 13; in Chicopee, May 17, 24, 61 and June 7 and 14; in Stafford, John., June 51 and 35; is Boston, Sept. 6 and 13; in Quiney, Beph. So and 37; in Troy, N. Y., December, Her angagement in Philadelphia, P., is posiboned until Jan. 1834. Mies Envis Hamouras's action in Asance of

Miss Exus Howsrow, will isoture in Bacgor, Maine, from March 15 to May 10; in Gid Town, May 17; in Quiney, Mass., May 24 and 51; in Ohicopee, Jube 31 and 26. Bhe may be addressed at either place as above, or East Stoughmay be add top, Mass.,

Miss MARTHA L. BROKWITH, MARCO speaker, will lec-ture in Blafford. April 12; in Willimanis, Conn. April 19 and 36; in Taunton, Masz., during May; in Quincy, Mass., Jung 7 aud 14; ju Springheld, Mass., Jung 31 and 28. Address at New Haven, care of Goorge Beckwith, Beforence H. B. Storer, Boston.

ADVERTISEMENTS.

612 Our terms are ten conts per tine for the first and eight cents per line for each subsequent Intertion. Payment Invariably in Advance.



A sure Ours for these distretelog complaints is now made the sure Ours for these distretelog complaints is now made Parparations." Wellished by DEL O, FIELPB BROWN. The prescription, forshebed blim by a rule relative the saist of traino has cu. ed everybedy who has taken it, never having failed in a single case. It is equally sore in cases of Fits as of Dysposials: and the ingredients may be found its aby drug store. Those who are afficient with Consumption, Bronchills or Asthma, may also be cured by the use of my liethal Preparation. I will such this rule blim Address, DR. O, FUELPB BROWN, No. 19 Grand Birrest. Jersey City, N.J. in April 21.

A PIANO TEACHER

O P liberal and progressive principles, and friendly to the idea of associated interests, may isars something of es-sential dynamics by addressing, ming full peruculars in resorance to the above, W. A. L., Washington, D. C. SWA 11

MRS. B. COLLINS,

MRS. E. COLLENS, CLAIBVOYANT PHYSICIAN, has removed to No. 17 Drz PLACE, (opposite 558 Washington atreet.) whete she coultures to heat the sick by laying on of hands. Forty spirit physicians control her. The sick can be sured. Mitacles are being wreight through her daily; and abe is con-tinnally benefiting suffering humanity. Examinations free. Patients at a distance can be examined by enclosing \$1 as of a lock of hair. Please give her a call and see for yourselven, and you will be well paid for your trouble. All medicines furnished by her. furnished by her. April 11.

furnished by her. formished by her. for this uddersigned desires to currespond with some ro-gentating society on model when the person who will interest themselves to or-gentaing society on model when the permanence being already be located as the South End. Ferminary and s not useries, tonds abundant to guarantee its permanence being already socious workers can rely upon being property rewarded. A hostimatics. April 11. Iwe No. 33 Indeon street, Boston.

A New Work of Great Interest.

JUST PUBLISHED, PRE-ADAMITE MAN: THE STORY OF THE HUMAN BACK From 35,000 to 100-000 Years Ago 1

BY GRIFFIN LES. OF TEXAS.

TEXASSORT

Adam not the first man: Non built clites in Asia thirty-first thousand years ago: Luke Burke and the credibility of History: The Vato of Genius: the New York Tributes and Loonard Horner on Ryptian P. tiery 13,500 years old; How we know that the Egyptians made Pottery 7,500 years before Adam's date; The Artesian Well borings of the French Bo-gineers in the Egyptian Delta; Discovery of the colossal statue of Rhampees IL, such what followed it; Syncellus and the Chaldean Chronology, stretching back 35,000 years; Chinese Kings 18,000 years ago; Price \$1 23; noviaze, 30 cents. For sale at this office.

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MA88."

Price, \$1 25; posinge, 20 cents. For sale at this office. March 28 tf

nery shrewdness would be likely to do in such a con-tingency. Neither do I wish to be understood as affrming Mr. Mumler's innocence, from the fact that ! do not know absolutely; and Mesora. Gardner and Latham are in exactly the same plight in regard to his guilt. I desplae fraud in any shape as heartly as any one; and I will here take the liberty to say, that if Mr. Mumler has been guilty, as is alleged. It constitutes a orime of more than ordinary magnitude. It is heart less trifling with the most saored feelings of the human coart-equal. if not exceeding, sacrilege itself. On the other hand, the reflection which perceives the enormity of the crime, shows with equal clearness the necessity for great caution and sheeluke proof before the other hand, the reflection we charge any one with such a priovons misdemeanor. J. Nassirr. Atlantic Works, East Boston.

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The Wistory of the Supernatural.

THE HISTORY OF THE SUPERNATURAL, In all Ages and Nations, in all Churches, Obristion and Pagen, demonstrating an Universal Faith. By WILLIAM Howirr. Longman & Oo, 3 vols, crown Svo.

publication of such a work as this, which we have re-ceived too late to review at length this month. We can only give this short notice of it, and entreat our readers to possess themselves of it, as by far the most valuable and comprehensive work which has yet ap-peared on this subject. It is not a book to lend or to borrow, but to be kept for reference as a text book. Through it is opened out to the reader a mine of wealth from the rich stores of the modern and dead languages, which there are faw authors who could have given to us, and the whole is presented in the always fich and glowing words of hir, Howitt. He remind inch and growing words of Mr. Howitt. He reminds as, for his vigor and strength, of some brawny, posil-cal blackemith, with hare arms, striking away at the from which he has got to a white heat, and moulding it is he likes, amidat a coruscation of sparks like fire-teres. works and singing sweet songs the while. Ho has such life and vigor, and there are such gleams of bright forest glades and rich anecdotes intersperving the depth of carnest windom to be found in his writings. that we shall wonder if these volumes be not taken o generally by the reading public in place of the fast-tonable novels, which have not ball the adventure, 1.

LEGALIZED PROSTITUTION .- The book bearing this title: written by D. B. Woodrall, M." D. or Troy, N. Y., is a most timely and welcome testimony olear, cogent, and philosophical, it stilles at the root of many poisonous aboots that apring up around the light over the four sent them by the Americana, and mairinge system, and steal away the notifiabing san i till Its happiness is gone, and the life of that which might be the most secred institution is destroyed, and is polson upas grows failts place. No book in our list has appeared mote timity of is more deserving of a wide circulation. "It should certainly be read by every | mud." This story comes from a Loudon letter. writer. mmarried person who intends ever to marry before be or te enters on the voyage, and thousands of the married sould not invest seventy five bents in s more useful bok. Dr. Woodruff is a ploneer in the great sooial and on Resourt of their belligerent propensites." immonial regeneration and refermation of society. Which must soon come to save the marriage system from baskreptoy and ruin. His bight is 'baby' and highly attractive : he had a ready how of "phyloprists work and others which I trust may come from his pen-will de must toward article is ready and the source is an or a second of the sec-trary institution and the state of a state may come from his pen-trary institution and the state of the source is an or a second of the second state the speciality recommends the directing definition. I have the second state of the source is a second of the source is an or and come is a state of the source is a second state of the source is a sec

I can realize the maxim, "Every pleasure has its pane,"

Edmund Kirke's great work, "Anone THE PINES," we understand, has reached the enormous sale of thirty five thousand copies.

"The golden age pever was the present age," says an eld adage. . Did the writer live to day, he would probably argue differently. Hen are daily selling their souls for several hundred thousand years to come (earth time) for gold !

"Buy one of these superior razor-strops, sir, and I will tell you a secret worth double the cost for only twenty five cents." " I'll take one," said a bystand. er. Mr. Smith handed him astrop and a box of paste, and went on selling. " Look here," interrupted the purchaser, "you promised to tell me something worth double the price." "Ab, so I did," said Smith, "and

It is this: If you had bought a box of the paste for five cents, and put it on to your old strop, it would have made it just exactly as good as a new one."

Be not too hasty to believe flying reports to the disdrantage of any one.

Why is a vine like a soldier ? Because it is listed, trained, has ten drille, and shoots.

The real genuine original Sea Serpent is said to have been caught on the East Coast of South America. He was one hundred and fifty feet long, with a head and tall like a lizard, and it took six men to carry one of its ribs.

What does a person "beat on revenge" straighten himself up with,?

Why is the man who believes his religious opinions are right and everybody clas's wrong, like a large cipher? .Because ha is a big ought, (bigot.)

INCONSTANCE DEPENDED-AN EFICEAM : BY HANS. Nay, do not accuse me of breaking my vow, Because I have loved you, and love you not now; She was tendly and true when so foodly I sword To hold in my beart, and forever adore : But shoeiyou are changed ...God pity un deth !

To be loving you now would be breeking my oath !

The Manchester (Eng.) operativer, it is mid, had a ased up a large quantity rapidly by using the loaves as missiles against each other with which to resout faucled injories and insults. "About fifteen thousand loaver. representing one hundred and fifty barrels of the flour, were spolled in this way by being thrown into the We'de not credit it,' It cannot be possible that had mabity has arrived at that low ebb of morals any where as to throw away the very food they are starving for,

BURFRELING IN SAVANNAIL OPD .- The bone of the

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Line Juneral discourse was delivered by Miss Belle Boongall, tos large assembling of neighbors and friends of the deceased; many of whom had deserted her in her hours of afficiton; but her religion made her strong. Talls, Ma. and enabled her to pass over the waters of death with-outs foar. out a fear, 🕬

to mourn her departare. Yet in apirit abe will often be in our midst. MRs. M. Mot/LTUROF. Rockford, III. Rockford, Ill.

Went to join the celestial band of spirits in the land of love and freedom, Fab. 2L. John, son of Charles and Brellpe Exc, of Evansville, ind., aged 5 years. He was taken with typhoid fever, and suffered in the physical form four weeks, when the spirit yielded up the earth tabernacle, and was borne beyond(to con-fines into the realm of eternal day to swell the angelio choir, uniting its angel voice with the heavenly music, and sharing the fragrance of the verdant fields and Sowers of Summer Land.

TI years I month 6 days: "

Timeden, Maryl 51, 1863. M. S. Townston.

H. B. Storer, Doston. Mas. Augusta A. Ouzanas will speak in Roston, April 19 and 26; in Troy, N. Y. May 3. 10, 17, 24, 51. Applications for week crubing lectures in Wostern New York, should be made launodistely. Address, box 615, Lowell, Mass.

H. B. Bronne, inspirational speaker, will lecture in Wor-April 19. May be scoured for South speaker, will reveal a wol-April 19. May be scoured for Southay in this viciality, by addressing him at 80 Plessant street, Boston.

Mas. SARAR A. HORTON will speak in Ludiow, April 19; conce in four works at the above place, until forther notice. Also in Bulland, May 10. Address, Branden, Vt.

MART THOMAS Will speak in Oadiz, Ind., April 6 and 7; in Mechanicaburg, April 9 and 10; in Anderson, April 11 and 18; in Pondisson, April 16; in Huntaville, April 16.

LEO MILLER will make engagements in New Regiand for the month of Marob. His speaks in Quincy, May 8 and 10. Address Springfield, Mass.

Man Awaa M. MIDDLERROOM, Box 492, Bridgeport, Conp., Will lecture in Lowell, Mass., April 18; in Forland, Me., April 19 and 28, and May 8 and 10.

Mas, LAURA DEFOACE GORDON will speak in Chicopee, Last., during Beptemper.

MISS NELLES J. TEMPLE, Inspirational speaker, Jackson ville, Vi., is engaged to presk on Ganday, one balf the time the present year, at Ashfeld, Mass, at Shelburne Yalis, one quarter ditto, and at Jacksonville, Vi., the remain-ing quarter. She will speak in those viculties on week days, if required.

days, if required. Mas. E. A. Briss, Springfield, Mass. will speak in Ban-ington, Va. April 12, 19, and 50; in Fbiadelphia, Pa., dur-ing May; in Plymouth, Mass., June 7 and 16; in Quincy, June 21 and 53.

DE L. K. and MES. S. A. COONLEY will spak in Falton-pile, Hasa, April 19; in Berlin, Mass, April 20; in Worces-for, Hasa, during May. Address until the middle of April,

nd enabled her to pass over the waters of death with-but a fear, and only daughter, and many warm friends June. Address, Livermore Fails, Ne

Has LAURA M. HOLLIS will speak in Pittsdeid, Me. during. Antil: in Dover, during May,

Mas, SABAR A, Branzs will speak in Bandelph, Sonday Annu 19.

BLIAR WOODWORTH will locture in the North-western Gounties of Michigan, for the present. Address, Leslie, Jp-ham Go., Mich.

ADDRESSES OF MEDIUMS AND LECTURERS.

[Under this heading we shall insert the names and places f residence of Mediums and Lecturers, at the low price of twenty-five cents per line for three months. As it takes ten words on an average to complete a line, the advertiser can tell in strance how much it will cold to advertise in this depariment, and remit accordingly.)

Da. H: P. GARDERS. Pavilion, 67 Tremont street, Boston will answer calls to lecture.

Mas, BARAE A. BYRNES, trance speaker, 57 Bpring aL H.

Man. H. P. M. BROWE will, if desired, meak in the vicinity of Milwaukes on weak day stenings. She miny be addressed Waukegan, IL.

Mes. FARMIS BURRANE FELTON may be addressed at orthampion, Mass., care of W. H. Felton.

L. Jean PARDER, Beten, merer Bala Marab. Rav, Abir Battor, Hopedale, Mana. H. S. Grains ato, Lowell, Rim.

Mur, Antauta Millennes, Ret Tork Olin. 1

4. B. Warmer, Albies, Mishe I , da - t ferd of . 1774

Nº 31" 35 34

"Sleeping Lucy's" Medicine! WORM POWDERS: A sure cure for any kind where on receipt of the money. It never fulls: Try 4. Address MRS, LUCY A. COURS, Montpeller, Vt., Box 831. March 58. LANDS! A RARE opportunity for all wanting FARMS in the large New Regiand estilement of HAMBONTON. Fine climate, Best fruit soil and markets in the Union: 80 miles southeast of Philadelphia. \$18 to \$50 per sora. Terms easy. For full information address or apply to B. J. BYENES, Ham-monton, New Jersey. 4m March 10. DR. WILLIAM_L, JOHNSON, DENTIST. in Nassau Hall, Washington Street. Office BOSTON, MASS.

(Fourth entrance on Common/Street.) Ath He gives altention to DERISTATION in all its branches, March 21.

JAMES BURK, JR. (Successor to Louis Beirose.)

IMPORTES AND DEALER IN

PAPER HANGINGS.

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PHILADELPHIA, PENN. March 14. . . .

UNION SOCIABLES

AT LYCEUM HALL.

THE SECOND COURSE OF UNION SOCIABLES will a commence at Lyceum Hall, on WEDNESDAY EVEN. ING, Nevember Stb, and continue every Wodnesday even.

ING, Nevemor du, and the second process of six tickets, 55 cents. Mu-process of six tickets, 55; single tickets, 75 cents. Mu-sic by Bond's Quadrille Band. Dancing to commence at 5 64 colocz. Sm⁰ Jan SL

Sight Restorer.

CIGHT reinvenated and speciacles laid aside by the use of the Brour Bustourn, propared by Sormourn Frayensy, I. D., who has for a terties of years onlinely dispensed with the use of specialeles, after having worn them several years. The Bight Restorer is also an excellent remedy for OHROMIC DIARBHERA, COLDB, COUGHS,

AND GENERAL DEBILITY.

ADD GENNISAL DEDITLITY. Is is also a safe and solubing cordial for the nervous sys-tem. The quantity necessary to be taken depends upon the constitution of the patient, as well as the length of time they have used speciades. By the Uneit us of the Re-storer, those whose sight is falling from sgs, are prevented the necessity of ever mearing them. Price, one pockas per bottle; six bottles for Pive Ros-Lash.

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Jeb. 7.

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Parned (o a higher life, on the 16th of March. 1863, Barab C., aged 5 years and 6 months, dasphier of De-rine, and Mary Olds. of Clarence, Green County; Wis., (formerly at Parametersta) To Berkloy, Warch 28th, Benj; D. Elebmond, ared

> Dust unto native dust retainin il alle and The spirit to its own i And since the flod is erer pakers, No friend is sell alere !

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BANNER OF LIGHT.

18 V2 60 Message Department.

The Response at which the communications under the heading are given are boil at the Bassas or Liver (Derma No. 153 Washingorous Branser, Room No. 5. (up stairs.) every Mospar, Tomanar and Tassas at the stairs, at are free to the public. The doors as desail archives at three of clock, and no person admitted after that time. Bach Measages in this Department is the Tanana we claim was spoken by the spirit whose name is bears, Strotyge Mas. J. H. Courser, while is a condition called the Tranco. The measages to which so makes a stars, and, see given by the guides of the circle. They are reported as nearly ser-betim as possible under the circle measure. The Measages of the ir earth die to that Spirits carry the charac-teristics of their earth die to that by and, whether for good

We ask the realer to receive no dootrine put forth by Bpirits in those columns that does not comport with his reason. Each expresses as much of truth as he porceivea-DO INORD.

Oar Ofreist.

Matter.-As these clicks, which are free to the public, subject us to much expense, those of our friends who take au interest in them are solidied to aid us in a peruniary point of view. Any sum, however small, that the friends of the cause may feel inclined to remit, will be gratefully acknowledged.

We are fully aware that much good to the cause has been accomplished by these free circles, as many persons who first attended them as skeptics, new believe in the Spiritual Philenopby, 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 as from the spirit-world or the benefit of humanity.

MOSSAGES TO BE PUBLISHED.

Tuesday, March 3.---Invocation; Questions and Answers; Joshus Tancer, of St. Faul, Minn.; Thomas Appleton Leo, of Charlestob, B. C., to his parents; Edith Oriswold, of Bt. Loois, Mo., to her parents, now at Fortress Monroe. *JAuraday, March 5.-*-Invocation; Questions and Answers; March 5.-- Envocation; Questions and Answers;

TAuraday, March 5.-Isrocetton; Questions and Answers; Mary L. Kinguto. to ber friends in New York City; Billy Downs, of Bt. Louis, Mo, to his friends. Monday, March 10.-Isrocetton; Questions and Answers; Theodoro Davis, of Mongomery, Ais.; William N. Haiha-way, who died in camp at Alexandris, Va.; Arthur Laurietts, to his parents residing in Wellington Place, Buffalo, N. Y. Twerday, March 10.-Isrocetton; Questions and Answers; Margars: Hortzo, of London, Kog.; Stephen P. Tower, of Cobasset, Mass., to his parents; Affred Houges, of the 10th Mitchigan Rogiment, to his brother William at Dotrois, Mich, Tauraday, March 13.-Isrocetton; Questions and Answers; Wm, Gross, late of the 11th Indians Regiment, to his wife in Frinceton, Ind.; Lieut. Arthur Rolman, of the Confederate Series, Kilgd at Marfreesboro, to his brother in the Fed-eral Army; Tames M. Granby, to his mother and sisters in Hartiord, Cono. Hartford, Conn.

Lay, March 16 .- Invocation ; Questions an ! Answars ; his brothers, Peter and James.

bis brothers, Peter and James. Tweeday, March 17.--Invocation; Questions and Answorm; Tom Burke, to Theodore Burke, of Arkabass; Jamos H. Briggs, of Now Bediord; Hannah K. Piorce, to her bosband, in Albany, N. Y.; Fuo Chow, a Chinaman, to Ar Chow, of Sanramento, Oul.

Thursday, March 19. - Invocation: Questions and Answirs: Beneral Grogg, of North Carolina, to his friend Liou: Cel. Courtiand; Charles P. Crocker, of Flichberg, Mana.; Jeano Dunham, to his father, Rev. Isano Dunham, of West-DUTL MASS.

Invocation.

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Oh Boul of the Beautiful and True, these persons have been attracted hither, to-day, because there is a demand in their souls that is unsatisfied. We ask that we may be enabled through thy divine power to satis fy that demand, to give them that spiritual light which they so much need. We would teach them, oh Boul of the Beautiful and True, to rely more upon thee and less upon the world; for to rely upon thes is to rely upon the inper or spiritual, and to rely upon the world is to roly upon the outer or material. We would teach them to turn within their own souls for wiedom and happiness, and the fact that the Kingdom of Heaven is there, and nowhere else. They have wandered up and down the earth, and have gathered flowers here and there, but still there is an unsatisfied and unsettled feeling in their souls. And this is right, for the human soul is ever stretching itself, over striving to outgrow the things of Time, and to take upon itself the thing of Rigenty. Ou ophie of the Beautiful and True, may these persons turn within themselves and commune with thes. May they sit down within the holy temple of sell, and eat of thy divine table there spread for them. And while they est, we know they will return thanks unto thee. Feb. 26.

Gold and Silver and the Human Soul. We propose to speak, this afternoon, concerning the

Oh, no. Do you set so high a price upon these preclous metals because you fear you may not obtain business to be true." more? Oh no, for Nature is very prolific. What then ? Why, my friends, you as a nation have been lying too largely in the external, and in consequence go to hell when they come to the spirit world. I'm of living thus, have overcharged your mental stomachs. across first, and I 've come back to point out the way

world; and the consequence of this is inharmony or a get on this side. perversion of good. And now, instead of suffering the element of justice soldier, but that 's among the things of the past.] that exists in the human soul to stand forth smong was a soldier, not in the Army of the Lord, but Ate you in the mundane world, you have closed the door Lincoln's. It's about the same thing in the long apon it, and have been living in luxury and feasing run. I take it. Well, they used to sing that the boys upon the emblem which is gold and sliver, or feeding on used to-I was n't much of a singer myselt. Now the material. Now you all know that this physical about my going out. I had rather a tough time, that body or corporeal system demands a certain amount of is. I did n't get showed out quite quick enough. I food. But if you overcharge the stomach with food was wounded, and died on the field. I lived as you will produce inharmony, pervert the good, and near and can reckon, about two days. I thought it produce an abnormal condition of the forces of the was an eternity, but I believe it was forty-eight hours.

mand still more of the unnatural. of the earth or worldly wealth. You are attracted to pose. Well, as I said before. I promised to return as gold and silver by the elements of truth and justice soon after death as I could. At any rate, I said 1'd stiribates, you bring destruction upon yourself. But be true, and I have. I lost my life on Bull Run battle. have you, children of America, turned to a good ac- field. count the wealth which has so freely flowed into your private coffers? Oh, the present picture tells us plainy that you have made ill use of the things of your up your minds that I'm gone, and that you'll never world while it was your good fortune to enjoy a state hear from me sgain? If you have, I've just come to of peace and prosperity. It is not natural for you to stir up the ashes and kindle the fire. I was good for heard and not to use wealth. It is not welt for you to kindling fires, for I was a fireman, once. I think I overcharge your mental, intellectual and religious can make a kind of a Spiritual fire here. Now the boys system with that which is good for a small amount, have not only given their promise to do whatever I but very bad with a large amount.

Questions and Answers.

Ours .- There has been the picture of an esgle which appears and disappears twice in twenty-four tours on a window of a certain house in Madison. Ubio. So pays a subsoriber, and he asks. Can site spirite explain the phonomenon ?

Axs .- At present we have not the required information in our possession, but will endeavor to obtain it and report to you.

Q .- Is it possible so to live that translation from earth to heaven can take place without the process of death or a separation here of body and soul? Or, what means the Biblical expression of former translations and the expression of " death shall be swallowed up in victory?"

A .- It is quite possible for the spiritual and physical to be translated to a condition of spiritual or divine things without experiencing the change called death, but not according to the general acceptance of the idea. Suppose you visit an individual who is in. prison, who has been deprived of home and friends for long time, and is to all intents and purposes in hell. By your kindness and power you set such an one free. At the same time that you do this, you succeed in incorporating the elements of truth, justice, wisdom and love into his being. Do you not suppose that such an one would be suddenly translated to heaven? We think so. But in regard to the story spoken of in your Biblical Record, concerning the translation of Elijah, we have no faith, juasmuch as it was not in accordance with Nature's laws; for Nature teaches that there is no death, that all is life. Then in the same scnes death shall be swallowed up in viow.y. tes. have been awallowed up in victory. Death exists only in fear. When that is taken away there can be no death. There is no place where life does not exist, not even in the grave. Then there is no room for it. Therefore death exists only in fancy, outwrought, through fear.

Q .- What are we to understand by death?

A .- You are to understand change. You are con-A. - You are to understanding the spirit-work, and was never again heard who went away in youth, and was never again heard who went away in youth, and was never again heard you are dying continually. Understand us to say that the sting of death lives only in the fear of death. When you have got rid of that, there is no sting to death, none at all. Feb. 26.

placing at high an estimate upon the metals gold and to me in the spirit world is the beautiful folks that aliver. Optimatibly the cause is a love of self; again, come to teach an, but always stand off a respectful disa desire to build up colf, or again to attract to colf the tance. They are ready and willing enough to teach good things of earth or worldly wealth. This we my you, but they do n't care about coming very hear you. is the ostensible but not the real cause. Do you place But it's strange and it 's beautiful, too. Oh, I have so high a value upon the metals gold and eliver because an toca of beauty, if I was a rough on earth. I promof their scaroly? Cortainly not. Do you place so ined Charile Baunders, Jake Holloway, Tom Wallis, high a value upon them because they are any botter that's three. Abe Carnes, that's four, and Dennis than they were in olden times or three years ago? Wilson, that's five. These are the five I swore to come back to after death, if I found this spiritual

Now I'll say to them I want them to leave off smoklog, chowing, and drinking rum, if they do n't want to have gorged them with the good things of the material for them to live, it they want to be happy when they

Now, look here. I'm-no I sint either-I was system, and those forces will turn upon you and de I had a pretty hard time, you see. [Yes.]

What do you want to tell that lie for? If suppose Bo it is of the gathering together of the good things you must have had a hard time.] That 's it, you supwhich those metals possess; but if you misuse those come back after death if I found this Spiritualism to

The first thing I want to sek the boys is this; have you got tired of looking for me? and have you made Feb. 26 / tell them to, but they 've got to abide by it. They eaid they would, and they've got to stick to it. There's honor among thieves you know. do n't you? [No.] You do n't know there 's honor among thieves? [| have n't been there.] Oh, you have n't. Well, 1 'il enlighten you a little, for there is honor even among thioves, and I believe the boys will keep their word with me. I've tried hard to keep it with them. Now give me stoesch in New York, and if I do n't

come, it will be because you do n't give me s good one; and I object to riding in a bad one. Good-by. Feb. 26.

Henry Elliott.

I was in the engagement of Fredericksburg, and belonged to the 26th Pennsylvania Regiment. I was

wounded, taken prisoner, and died on the road. I have relatives in Georgetown, District of Columbia. I have a mother, a sister, a half-brother, and other relatives. I have one brother also in the Army. I believe he is now at Newbern. I would be exceedingly glad to find a way to commone with bim, also with my mother and sister.

I was of the Methodist personsion when here, but I find that our religious platforms are swept away at death, and we stand alone face to face with God and ourselves. I find it very difficult to speak here, sir. I don't know how it 'is. [It is the result of your former weakness.] //.

I owned the name of Henry Elliot when here. I was twenty-four years of age, a little more, between twenty-four and twenty-five years. I've got no meaus of reaching my friends except by coming here, therefore 1 come here. I was a mechanlo-what you would call a carpenter. I lere my toons to use the muskat, for good and God, I thought, but I think differently now, not because I 've lost my life, but because I see so much of evil filling the ranks. It scems dark to me, but I have great faith in the overraling power of God for good, and although I've not seen God, as I expected to, yet I slill have faith in the overruling powers of good. Evil may triumph for a time, but it's rule will be short.

I would tell my mother that I have met my father in from. It was supposed he was murdered by the indians in Florida. He tells me that be died of fever, but it so happened that he was among strangers at the time, was delirious when taken eick, and so left no meanage to be delivered to his friends; hence the mystery. Good day, elr.

through the valley and the shadow of Death, we need, the criminal" is be did: " To day shall then be with fear no evil, " for thou art everywhere." Therefore, oh Divine Principle of Life, we know thou art bere, and that this is thy Temple. Oh, our Father, we will kneel within this thine Holy Temple, and sak thy mony that led you to commit acts of sin; therefore to. bleming ; for thou hast schooled the human soul to blessing ; for those must be future after thes. So, oh derstand us ?" Father, we will knool in this thy Temple, and ask thy . A .- I do, blessing at this hour. Oh, most Holy One, there are souls here present to-day who are mourning; who are clethed with shadows. Oh, Spirit of Janitic Love, we ask that the fair Dove of Peace may neetle in their bosoms, and teach them of thy presence. We would ask that they may learn to look beyond the things of for there shall no man see me, and live "?. the material world ; that they may feel secure in thy divine embrace, and though darkness and a living

tomb seems to close about them. yet thou art with them, and they need fear no evil. Oh our Father, may they learn to trust thee, and no longer fear thee; may they learn that thou art a God of Infinite Meroy. and wilt never forsake them. And may we, oh Pather, come to them with hands filled with divine blessings, that shall grow large in their souls in the bereafter. Oh, Soul of Wisdom, we will listen for thy coming. and though the voice he still and small that speake anto our souls, yet we shall hear it, and our whole pass away, and we shall come up in the full glory of the morning light, praising thes forever and forever. March 2.

Identity of Spirits.

" If our personal identity consists in the human rganism, how is it possible for us to identify ourelves after we have lost our human hodies ""

We have been desired to consider this question this Rernoon. "If our personal identity consists in the haman organism, how is it possible for us to identify ourselves after we have lost our human bodies ?" Our identity does not consist in the buman organism. This material structure is but the dwelling-place of the identified spirit, or the identity of the individu al. If identity consisted in the physical form, then you would all change your identities once in seven years, or be continually changing identity.

Now this human mechanism is but a machine through which identity is manifested, or demonstrated to the outward world. We have often told our hearers that very few live naturally, during their sojourn upon the earth; and thus the spirit of the individual is offtimes incapable of identifying itself through its hu. man organism. There are many thousand reasons which prevent its doing so. Why, you are passing through a transition state, or are passing out of the

imperfect into the perfect. You are drawing nearer to God, drawing nearer to the great central son of the mental world. Now if an identity consisted in the conformation of the physical form, it would be impossible for the disembodied to correspond with friends in the physical form, or of coming into rapport with those friends they had left on the earth. Thus their sion, and lost my life by my clothed taking fire at the return would be useless.

Your identity consists in spirit; is a part of the spirit, and therefore you may expect a something of truth in the identity of each spirit manifesting to relatives, but they were not acquainted with these you, and a something of error, also; for the human spirit has not power to identify itself perfectly through can cross the water, and manifest through a certain an importest physical organization. Remember that paper which they call by some name, which I do n't the things seen by you in the outer and objective world are imperfect. How can the perfect then hope to manifest liself through the imperfect? Burely it cannot: and hence your mystery, your doubt with regard to spiritual menifestations.

The returning epirit is unable to manifest itself through the physical form. Was that spirit able to shall print what you say here in our paper, and send identify itself through its own form ? We argue that it to London. Can you give the street Mr. Smith it was not able to manifest itself perfectly while in its own hody. So the disembodied rather and an obligat. Princess' Theatre. He is connected with the theatre. to take upon themselves all the imperfections that [Is be the manager?] No. I was sometimes called cluster about mortality. This is the law, and they can. Smith, but that was not my name: my name was Gibnot infringe upon it; cannot break the law of control, con. Will you write ?--will you send? [We'll send and therefore when a Theodore Parker presents him. this message to him privately, if you wish.] No, as self to you through the sandals of chlidhood, he is not you please. Bay that Sarah Gibson, who died in conrecognized by you. Still the identity may stand behind the machine in slience, and cannot manifest it. self to your external senses; because of the imperfections of the machine or body used.

We are sware that the friend who hath questioned us, sir. Can I go? [If you wish to.] Is fully established in the belief that the identity con aists in the homen form; and that its eri

me in Paradise," Today you shall pain out of the physical form, and shall have risen triumphant over death. To day you shall entirely outgrow all inharday abalt thou be with me in Paradise. Do you su-

Q Please explain the following passage of Scripture: Genesis, xxxil: 80---- And Jacob called ine name of the place Peniel: for I have seen flod face to face, and my life is preserved." Exodus, xxxiii 20 ---- And the Lord said, Thou canat not see my face';

A .- There are many such in your Bible, or Bacred Record, when that Record is not spiritually understood. You are told from that Book, also, that no man bath seen God at any time. We have many times declared unto you thay none have ever seen the internal or spirit, that exists in the human body. We mean that vital spark, that divine something that gives you life, and that manifests liself through the physical form to your external senses. The Lords, or Gods spoken of in the Old Testament were the spirits of those who had once dwelt in forms of flesh, and who were wont at various times to manifest themselves to being shall be illumed with the music; night shall persons of a mediumistic nature, as they are wont to manifest to such persons of your day. The individuals to whom they presented themselves in olden times. styled them Lords or Gods, and endowed them with a divinity far above that possessed by the races at the present day. You are told also that these spiritual Impersonations always told those individuals to whom they manifested, that no one had ever seen God's face. always declared that none had over seen the divine spark of life, the God, the real Delty. All that which seems to be imperfect in your Biblical Record, has come by and through the imperfections of mortality. The Becord Itself is more or less Imperfect, for it has been imperfectly compiled; for those persons by and through whom it was given, were imperfect them. selves. But the spirit is perfect, and when perfectly understood, there are no contradictions there.

Q .- What is meant by the saying, will man is born of God, he cannot sin ?"

A .- He that is born of God bath died unto all imperfection of mortality, hath passed through and beyoud the transition condition of life, hath passed through the second death, or first it should have been called. Therefore when you have been born of God, you will have outgrown all the imperfections of mortality, and thus you cannot ain or cannot give imperfect manifestations. March 2.

Sarah Gibson.

Oh, I've come, but, oh I am not acquainted with this way of speaking. I aint never tried it before. I died in the Middlesex Hospital in London, England, two weeks ago. I was nineteen years of age, and my name was Sarah Gibson. I was an actress by profes-Princess' Theatre.

I tried to manifest in a private way in London : only wrote my name, and asked the folks to visit my things, and said, " if you can come here perhaps you now remember." I've come here.

You may write to Samuel J. Smith, of London, and ascertain that I have told you truth. After you 've done that, you may let me come again, and I will send a letter to my friends. But to be thought some one yon 're not. I do n't like to. Will you write? TWe lives in ?] You can direct as I told you, or to the sequence of the accident at the Princess' Thesire on the 18th of January, visited you, and desired, to commune with her friends in London. [Did your clothes take fire by your going too near the footlights?] Yes, March 2.

Jonas Ware

TAPRIE 11, 1863.

relations existing between gold and silver. ciements or attributes of the human soul.

That man bas a natural affinity for gold and silver none will attempt to deny. That he is singularly at tracted to gold and allver is very apparent. The effect is wide-spread and of long standing, but the cause is at present hidden from the masses. We propose to show that there' is a close relationship existing between gold and aliver and certain elements or attribates of the human soul. We propose to show, also, that man's strong attraction in that direction may be accounted for on philosophical and solentific principles.

From the dawning of the age of commerce, or the age of individualization, or when justice first began to show itself in human consciousness, gold and sliver have been used as mediums of exchange. Tes, from the first dawning of justice in the conscious realm of thought, these metals have been used as mediums of exchange. The fact-is not a local one, but a very general pue, for the races entire have adopted these metals as mediums of exchange. Now this is an effect, as we said before, that is very apparent, while the cause has not been shown to mortality. Ostensibly it is known as self-aggrandizement, or love of self, but in reality there is a cause beyond this. We propose to look at that cause.

You have been told that the human being, physically and spiritually considered, was a microcosm of all else in the universe. Compounded within the human soul are all the elements of life in the outer world. Every grain of said, every beautiful flower, every special form of life that exists in outward nature, has its corresponding form in the human system, in the inward or divine. Now the metals gold and sliver are particularly or especially attracted to you, as human beings. Those outer forms of life which you see all around you, bear a close resemblance or a positive correspondence to certain attributes of the soul.

We term gold justice, because it corresponds in its internal structure with the attribute we call justice to the human soul. Eliver corresponds to trath. That which makes up the spiritual part of the metal silver. corresponds to closely to the element of truth:we find to'the human soul, that there is scarce any difference, between them. Now if this be true, you will not, or should not, wonder that the races have been attracted to these metals; and not alone to these metals, "We only speak of gold and silver, because we would be special in our statements in regard to the relations ex." isting between metals and cortain attributes of the human soul.

But enter into the spiritual science of things, and you will not wonder that gold and aliver have been used as mediums of exchange among the nations. constantly and continually. Look away down through the dim vists of time in the past, and behold the an. cients forming their gods of silver and gold, and bowing down to them. This religion of the antients was by no means without fill' merits, for we see more real deroting and truth exhibited in this system of :seeming blind idolatry than we find in the religions of the present, diyi 74 154 aulettefid atcleht in fattively or instinctively, perceived the poerasponding - power (of trath that dweit jujthin the mental spoken of. Ant in chedience to ble instincts of untils, he bowed forfit usof & erintiged that which menned to be an int the state state and the stag is stept There is a philosophical or selentifie Hands for your

· Charlotte Ann Hollyton.

I have sought out this place with the bope of reaching in some way the friends I have at home. I lived at No. 27 Willbughby street, London, England. My anole, with whom I resided, was a dealer in wooden ware, wooden household uterfails. .

As I was coming through Birmingham square in the stage, the horses took fright and ran. I supposed they ran and turned over the vehicle, but I don't know. At any rate, the accident produced contusion of the brain, and of that I died. As near as I am able to reckon your time. I have been away from carih three years and a half. My name was Charlotte Ann Holly. on, and I was twenty-seven years old.

I have a mother, an aged lady, who is dependent apon friends for her support. It is to her of all oth ers I would come, and speak words of comfort. I first wish to establish a knowledge of my return and continued existence since the accident, and I thought I could do so in no better way than by coming to this place and speaking as I have.

I had one brother who came to America about eight rears sgo. He bought land in Michigan, I believe, and was about to settle there, or clear it, when he was suddenly taken sick and died. I believe the claim has never been satisfactorily settled. It was attended with so much inconvenience and expense that it has never been settled.

I merely speak of this to show, or prove, my person ality. I know it is difficult to approach those who know nothing of this return. but we, who are anxious are used to overcoming difficulties. I should like that, my uncle find means to talk with me: then I can say Feb. 26. what I wish to.

Billy Thornton.

tob it. Bay, if you please, Mr. President, that Billy will give you an opportunity to speak with him.] Thoraton, of New York, fluds pleaty of wires, but the operators are infernal scarce; that that 's the reason I have h's kept my word.

I made a bargain, Mr. President, that I 'd come back as soon after geath as I could, but why the devil do n't of her when I was slok. I'm going now, You're you give as something to come with? What are you Yankees, sint you. all of you? [Yes, we are what doing round here ? A fellow can't afford to travel you Southern people call Yankees.] We sint Yan-

round for months, looking for some way to get back to kees, earth again. 'Tis n't the thing ! You Bosses round bere ought to give us a coach to come in. [Could a't you find a body ?] They do n't famish them on this kindly as though you were a Yankee: ? "Taint anyside. ' These ere bodies do a't grow on this side, Boss. You grow 'en with you. [Well. you 've got a pair of me than everything else in the world, and I reskou horace and a coach now, if you can manage them he 'll be glad to hear from me, wont he? [I think he right | Yes, I 've just got a chance to ride into town; must be. Has he received the news of your death ?] bouldn't come a foot,' and there was no use in try. ing it. 1 4144

Well, I've got friends, so nas anybody, I suppose But the thing is to make pyself known to them in this dreas. A deuced sight I look like it , Well, I know It 's me Inside, any, way, whether it 's me outside/or

10. H. J. Mitson, traner apeaker, Tew I her, Mith, . . . Well, 'o begia with, I "Inty and the statisticity to

[Shall I send & paper to any one of your friends?] I was told I should attend to that myself. I have not yet learned how, but presume I shall be instructed. Feb. 26.

Eliza Burke.

My father is Colonel William Barke, from Jackson. Kentucky. I want to go and talk with him. My name was Eliza Burke, and I was eleven years old when I died. I 've been away most eighteen months. My father was on General Jackson's staff. He 's not a Federalist; he 's a Confederate. He was away when I left; that 's why I want to talk with bim now. [Is your father still with General Jackson ?] Yes, sir. I can't reach my mother, because she do n't read the papers-do n't get them. [If you wish to send some word to her, we will send her the paper containing it. | She can't read. [You wish to ask your father to give you an opportunity to speak to him through some mediam.] Wont you send your paper to my father? If do n't know how I can reach him. I guess some one will get a paper to him.] I want to talk to him. I should like to talk to my mother, but not by the paper, or by letter. [As you talk to us here ?] Yes,

Miss Boylston is at the North; perhaps abe 'll send to my father. She was my teacher. She's gone to her friends here. [Do you remember where?] In New York State. [What is her given name ?] Agnes Boylston. She went to her friends when the war commenced. She knows so well how to send letters, perhaps she can send mine. She do n't know that I am dead. I 've died since she went to her friends. She hasn't been written to: there's nobody to write to her. [Have you any brothers or sisters?] I don't know. If my father comes North, will you take me Hal, wont you? [What is it?] Hold a bit. I'll to him? [I would be glad to. If he 'll come here we

> Tell Miss Boylaton I was sorry to lose her, and wished alle could have stayed. But my father said she must go to her friends. He would att let her stay. I. was sorry for her. I wanted her to stay. I thought

Tell my father I had to come here because there was n'tany where else to go. [We 'll treat you just as thing. My father used to say that he thought more of Oh ves, he has. Oh yes, he 's been on to see about it, but I was gone. Miss Boylston went before I want. She went before my father went away. He sent her bome to ber friends. . .

"For thou art overywhere." Thongh we walk

minates with the loss of the human body. Now without individuality or personal identity, we can have no immortality-no fature state of existence. But we know that we are beirs to immortality; we know that we have a personal identity, something that is our Vermont. I was a private in the 11th Vermont Regiown, and that stands superior to all else connected with us. .We have said that there are thousands liv. ing in your midst, who are muable to manifest them. selves perfectly while in the flesh. Go with us through wish to find any fault now-but this much I will say: your vast manufacturing districts, and behold your If you expect to have an army any length of time, you laborers toiling for bread from morning until night. ought to take a little better care of them, or Uncle Bead the characters of the many presented you, and Sam ought to. It's no use for an army to die, when see if there are not many whom the force of circum. they might live and to of service to the country, is it? stances compels to assume the position they have as samed, while the imprisoned spirit yearns for something higher and more refined; and who, in couse. onence of material surroundings, are prevented from tilling the position Nature intended for them? Oh my good friend, an empty purse and a solled reputation are oftentimes obstacles in the way of a perfect perfectly, and thus it is forced to give the imperfect, is forced to grasp at that which seems dark and evil to your senses; in short, it is forced to don the garb of a but to get over the fonce some way and get at my good demon, while an augel slumbers within.

Oh my friends, your identity does not consist in the human organism, but dwells with the spirit in the celes- know it." No, sir; they don't know snything about tial realm; and when you have cast off your mortality. this thing. There was a good old relative of mine you shall be free to roam at will, and scale if you wish the highest peaks of Wisdom and Trath. Oh, then there will be no empty parse, no blemished reputation to check your spirit in its rise to higher spheres in the great spirit world to which you are all histoning. There the identity is manifested in all its glory, and there is no darkness but the glory of an eternal I come back to tell.come of the folks that 's laft beday. March 2.

Questions and Answers.

We are now ready to receive questions from the riends present.

QUES,-- Can you explain the passage in the Bible where Jeens says to the thief, when he was oracified, "To-day shalt thou be with me in Paradise," to be in harmony with your dootrine, that all are rewarded aocording to deeds done in the body ?

ANS .- The Becord tells us that the oriminal aldressed. Jesus in this way, " Lord, remember me when then coment into thy kingdom.". The divine myself. Thy and give your friends something for \$ spirit. manifesting through Jesus, answered. "To-day shalt then be with me in Paradise." Was there any- [11 is hard werk getting up the hill, I know;] I'm thing unnatural either in the demand or the answer. good for elimbing. . . Yes, sir: I was when I was bere. ing of that demand ?. We think not. True, it may I alats forgetten it. [Can't you mention some intinot be in accordance with, certain established forms of ideal that happened may back in your childhood, that religion of the present, day, but it is in accordance [1, ould a's know off] . Yes: well, I had the imeasies with the law of God or of Nature. "To-day shall with the law of God or of Nature. "To-day shall thou be with me it Paradles." Now Jesus meant to hum J was nice years old. Do yea know anything thou be with me it Paradles." Now Jesus meant to hum J was nice years old. Do yea know anything thou be with me it perceive that you have outlived the time. I have not perceive that you have outlived the time. I have not perceive that you have the price of the last present and the you know a Mr. MUH-ness that surrounded you, that you have the price of the last present and the hum of our a book in the last over death. What kind of death 7 The death of the physical body" No? the usate of an, "You have the physical body " No? the death of any the hum of the hum of book people." Well, Linderd we then the hum have the the the the of any the state of the hum of the second of book people. Well, Linderd we

We are told here that we conjure up our own password, and push ourselves along as best we can. Is it so? [Yes.] Well, the first thing necessary is the name, is n't it? [Yes.] Jonas Ware, of Northfield. ment, and died at your beautiful Capitol, one of the fluest hospitals that Uncle Sam could get up.

I'm not in the babit of finding fault, Capt'n-do n't. [No.]. As far as I'm concerned. Capt'n, of course I don't care. I'm out of the ring; I only speak for those who are left behind on the field.

I died because I could n't live, and could n't sustain the pressure any longer. Do you want to know what that was, Capt'n. [I do.] ' Well, I died because I had not much to eat. mighty poor medicine, and-I wont personal identity. In consequence of this material say it-I was not properly cared for by the surgeon; barrier, the imprisoned spirit cannot manifest itself but then he had too much to do, could n't take care of everybody, so I do n't blame him.

Well, I did n't come to preach about these things.

folks that are pretty well done up in religion. I want to show them that we live after death. They do n't who is now in the spirit world. He lived a good life. was a good Christian, and was said to be " an heir of heaven." When, he was dying. I asked bim, Hat knew where he was going. He said, no, he did n's. but he believed that God was just, and he knew that he would deal with him as he deserved in the hereafter. hind about this thing; and if you want to do good. well, Capt'n, just print an article in your paper at every issue with regard to heepitale and bospital arrangements-with regard to the care of the sick and wounded soldiers, and you may do something, toward righting this wrong., Yop aint got nothing to the shout it. I suppose. [We may all lend our sinflacuos toward remedying an evil of that kind.]

Well, tell the folks I 'm dead and alive at the seme time. That will do, mont if ? [If you've nothing else to give tham . What else shall I give 'ou ? : Do you know, me? dose anybody know me? Well. I know test.] [Ithought I had been giving them a test all slong.

APRIL 11, 1868 .

I'm not sure of it, though.

reason of that? [It is the effect of natural law: you

were sick and weak when you left, and you experience the same feeling upon returning to earth to-day.]

Well, I was weak, but I did a't think I.'d feel so had

here. [Did you ever hear of Shonting John ?] Yes. I think I have. Was he a Methodist? [I think so.

He 's the person who once went to pray the devil out

of the hall after I'd lectured in it.] You? '[Yef, or

the influences that spoke through me.] Yes, yes; I

know. Well, I'm beginning to understand myself.

This was the right place for ms to come to, after all

I thought, when I first come here, that I was mistaken

in the place, and when I saw that little dancing girl

that came, before me, I rather thought that she was

wrong. or I was, for I thought that a part of this after-

Well, Capt'n, I'm ready to serve in any capacity

that 's right. I've enlisted ander guite a new code of

William W. Jones.

You are noted for your kindness. I am told. May I

hope to be a recipient of favors? [Certainly.] I have

been separated from my own body about six weeks. I died of-I was told it was consumption. I can't tell, nor do I care. I was at the hospital in Chicago.

I am from Charleston: [South Carolina ?] Tes. sir. You will understand I was your prisoner at Chi-

cago. I met with very fair treatment there, was kind. ly cared for, for which I would thank those who, at. tended upon me. My name I suppose you must have. [Yes.] William W. Jones-William' Watren' Jones.

My father is in the practice of medicine in South Caro-

ling. I presume he is there at the present time; also

my mother, elster and younger brother. I understand

since my death that they have met with serious re-

verses: that they have lost much of that you call

extent, dependent upon charity. If I felt now as I once did about this thing, I should regret their loss

and pily them very much. But I 've learned within

the few weeks I 've been in the spirit-land, that world-

ly wealth brings more or less of worldly evils, and that

I believe there are some sources of this spiritual

light at the South, but I did u't take means to inform myself about it before my death, and have learned nothing since. But I would ask that my father seek

ant some person through whom I can speak, for I

should be very happy to be able to manifest perfectly

to them. I dictated a letter that was sent home some

eight or ten days before my death. I. have reasons to

believe that the letter reached its destination; but I'm

You are aware, sir, that I might have been consid

fied in the light of an enemy to you before my death,

re you not? [I am.] I don't wish you to under-tand that I come here because I am any more in favor

of the Federal cause than I was before death, for I am

believe that you will each have to fall, the North as

well as the South; and after you 've both fallen, you'll

come to your senses, and begin to do what is right.

very hard for me to speak at this place. [That is one

we are about as well off without it.

not sure.

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noon would be set apart for such as me.

see Mills, and see what I can do.

BANNER OF LIGHT! Den Books. be called crary now. | Me? Well, I can bear if. I 15 68 Mediums in Boston. suppose they could, too. I don't know as it troubled them much, I never heard about that. [Are you

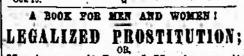
THE WILDFIRE CLUB. aware that Mr. Hills's house is always open to spiritnal intelligences ?] I do n't know that. [[t is. I always stop there myself. and I 'ye no doubt he would EMMA HARDINGS. be very happy to let you come there and speak, or write to your friends.] By granious I then I'll go CONTRNTS: there. That 's the place for me. I'm in town, Capt'n, or will be when I get there. Oh. well, there 's noth-

March 2.

The Frincess A Vision of Royally in the Soheres. The Monomanias, or the Spirit Bride. The Monomanias, or the Bairti Bride. The Hausled Grapge, of The Last Teacht: Belog an As-count of the Life and Times of Mar. Haush Morrison, sometimes sigled the Witch of Bookwood. Life: A Fregment. Margaret Infalls, or a Marrative concerning a Haushed Man. ing like seeing what you can do. [Are your people aware that you have passed on?] Yes, I think so. Well, I felt sick when I came here. What's the

Han.
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be ignorant if he will take this little book and make im-hots his or her own. All wrong notions and delusions about Marriage are here explained away and exploded. The matter-eo momentous to every person living—is made clear and plain ; stripped of its mockeries and glozes; presented just as it lies in every buman soul; familiarized in its profound principles to every oue's comprehension; and rationally forced into the reader's quarters there. Well, good by, Capt'n. I'll go and

oues comprehension; and relionally forced into the feader's The author reals his statements and conclusions wholly on Nature, unwilling either to thwart her plans or neglect her suggestions. He shows that maringer makes more peo-pie actually wreiched than harpy, because it is not sought with an understanding of the right principics. He proves the uttor selfabuess and unwortbluess of too many mar-riages, and charges them with woes untold. And he demon-strates very conclusively that, if society would redeem it-self and become fresh and new, it must apply itself to this most important of all topics first of all. Marriage, in his opinion, is comstiling more than a coparimetring, or simply an agreement between two persons to try to live together without quarreling. It must be wholly of Lova, or it is a failure.

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Nov. PA.

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not, but am more strongly opposed to it than when on the earth. Nor am I any more in favor of the Confederate Government. Do you wish to know wby? [Yes.] For I don't think they are right, and from [Yes.] For I don't think they are tight, and from Price, doth. \$1,60; full gill, \$3. Postage 55 cents. For all that I can learn since I came to the spirit-world, I sale at this office. If Fob. St.

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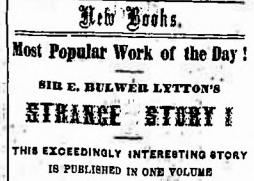
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The lists of Writers, Speakers and Workers in the offer-ent fields of human Progress and Refarm, have been pre-pared with great care, and are the most complete ever pub-lished, comprising more than The character and value of these contributions may be

judged from the following Table of Contents :

Prefatory Romarks, Dawning of a New Day-By A. J. Davia, A lishpy New Yeor-By Banani P. Pavaon, While settings from beyond the Tomb-A True Narrative B A. J. Davis, Walistendre from ceyond the Tomb-A True Karraive By A. J. Davis.
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Abit-Biarery Reformers Temperance and Health Reformers, ISocial Agitators, Woman's Rights Reformers, Instructors in Light Gynnastics, Unstructors in Light Gynnastics,

the effects of natural law.] Yes, I presume so. All effects, they tell us, are children of natural causes. is certain to make a greater commotion in men's thoughts I would like to inform my father of the death of his than Tom Paines's "Crisis," or "Common Bonse" did in youngest brother. He came to me, or became a free he in the Bouthern camp 7] He was, sir, My father,

he in the Bouthern camp fj He was, sir, My father, of course, does not know of his death. He thinks his body will be obtained by friends and taken home, but he don't know. Goodday, sir. March 2. Ellizs Orawford. I have a father and mother living in Cleveland, Ohlo. I was nine years old, and died last winter. I died of small pox. It was "hrought to our house by my acle, who had just come home from sea, and he was taken sick, and no one knew what alled him till it was too late, for it seems I had taken the small pox. was too late, for it seems I had taken the small pox. He got well, and I died. His name was Benjamin Crawford. My name was Eliza.

I want you to tell my father and mother that I wish to go-home, so I can tell them about many things I 're seen since I went away. I say my father and mother, but the lady was not my mother. I thought she was always here, but she is not. I never knew any other nother, but I found one in the spirit-world. Tell the Further Communications from the World of Spirits, on subjects highly impertant to the humab family, by Josh-na away from menow. I sha'n't bring internal por. Fries Science: not subject a light. For sale a table of the subject of the sub Can you give the name of the street your parents live a7] Yes, sir, I can give it if you wish: on Elim reet. [Is the house numbered?] Yes sir. 'I do n't now that sure-I do n't remember.

Can I ever come again if I want to? [Yes.]. There 's to many here that want to come. I'm afraid to say all I want to. [Did your mother leave you when you were slok 7] 'Yes, she had to; the doctor said she must. so she did. I had a negro woman with me. My own mother wants me to say, " Tell the folks they were mistaken about her dommitting suicide. She did n't mean to commit salcide, she did n't mean to; she took what she did, by mistake, not because she meant to." I, she said, was three weeks old then. This book will canne a greater antisment than anything by dept a client about her, and have never joid her child hout her. I never knew but what the lady i called hout her. I never knew but what the lady i called hout her. I never knew but what the lady i called hout her. I never knew but what the lady i called hout her. I never knew but what the lady i called hout her. I never knew but what the lady i called hout her. I never knew but what the lady i called hould have known she was my mother if als had not add me so. [How would you have known 117] I hould have foit it. I should have been so attracted to hould have foit it. I should have been so attracted to hould have foit it. I should have been so attracted to o; she took what she did, by mistake, not because she hould have felt it. I should have been so stiracted to er that I should have known that she was my mother. You 've not given your father's name.] I've given y uncle's name. [You'd better give your father's, o.] Charles. Good by, Harch 2. Harch 2.

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Bearls.

And motion with and jotals are words long all Buerble foreser."

----AN INTOCATION TO SPRING, \$ Come quickly, O, then Bpring ! Write levels fair siphabet apon the sod In many colored flowers -- to preach of God. Ver everlasting King I

Come from the rosy South. In charlot of incross and of light. Dissolve the lingering snows that glisten white, Beneath thy fragrant mouth.

Walk softly o'er the earth, Then blessed spirit of the Eden-time; Thy breath is like an incense laden clime, Clasping rich bowers of mirth.

Tby virgin borald's bere-The snow-drop bears her bosom to the gale. While down her cheek, so delicately pale, Trickles a crystal tear.

The lark now soare above, As if he felt thy freedom on his wings, White from his beavan attuned throat there rings A charming peal of love.

The yet unbearded wheat Now timidly puts forth its tender lesf. To drink sweet dews, for Winter, ancient chief, Crawls off with tottering feet.

Your serrows now inter. To dwellers in dark cition; Spring is nigh; She bathes her garments in a subset sky.-And trends the halls of Myrrb.

To God an anthem sing. When forth ye harry to the fields of bloom; He lights the flowers, and lifts us from the temb To everiseting Spring t —[Chambers' Journal.

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There 's a beautiful hour like the hosh of the pet. As it dies on its waveless shore. When the tempents of earth have caused to be, And life's little time-voyage is o'er.

There 's a beautiful thought as vast as life. As it sweeps o'er ages to come: It gathers the flowers of infinite worlds To garland its spirit home.

There 's music, such as beaven alone can know, Though its key-note is learned on the earth; And myriad worlds its echo shall throw Still back to the place of its birth.

There 's a love and a power. a graup of mind. That spirit alone may know: That throw all the riddles of schools behind, Whemithe tides of eternity flow.

Physical labor relieves us from mental pain; this constitutes the happiness of the poor.

FARTWELL.

Farewell, my son 1 O. blessed thought, And Love fulfills what Love ordsins. On northern bills, on southern plains,

In wintry chills, in sommer rains. In deadly conflict-blessed thought, He cannot be where God is not.

Peace is the evening star of the soul, as virtue is its sun, and the two are never far spart.

WAANING.

Wind the clock-it striketh ten; Heed the sisrum-fools and rages I Clicking out the lives of men-

Boon the "eleventh hour" will chime. Btilling all the wheels of men-Lay new hold of Life and Time . . . Wind the clock-th striketh ten l

True quietness of heart is got by resisting our pas sions, not by obeying them.

ANCIENT AND MODERN SPIRITU-ALISM.---NO. 6.

BT O. B. P.

righteonspess.

Joanna Bonthcote, in a much marrower aphare than If the Centiles sacrificed to evil apirita, why are the Joan of Are, is mediumistic, but neither understands same storifices so palatable to the true God ? the mesmeric or psychological laws of her being, nor are these understood to her day in the broader intelli. gence of her surroundings by these who regarded her as laspired; and yet, not knowing the sources or the grades of inspiration, fall prosirate as before the Lord, and, as in all time, receive such oracles as infallible. though the oracles are simply from anfleshed souls, whether we designate them as the Lord or the Davil. or if mundane and not transmundane, are simply mesanna had many followers, who .. followed "on to know cian, a Dr. Richard Recee, a member of the College of of the old shell. Physicians and Surgeons. Joanna, like Jeaus, "was

dispute with the Prince of Datkness." " The conference." says Southey, .. terminated like most theologi. cal disputes. Both partles grew warm. Appolyon interfered, and endeavored to accommodate matters, but without effect. Joanna talked Satan out of all pamen, he said, were tired of her tongae already, and now she had tired the Devil. This was not unreasonable; but be proceeded to abuse the whole sex, which would have been abgracious in any one, and in him it was ungrateful. He said no man could tame a woman's tongue-the sands in an hour-glass did not run faster-it were better to dispute with a thousand men

then with one woman." . After this dispute, she fasted forty days. She was then overshadowed by the Spirit, and in this Spirit she became the woman of St. John's horoscope, and In this conception though sixty fre years old, "she, being with child, oried, invalling in birth, and pained to be delivered." and to bring "forth a man who was to rule the nations with a rod of iron. 4 But alas I though an underhed prophet had cast the horoscope in "the Revolution of St. John the Divine"and though a fonden physician of the College of Burgeous had also testified to the immaculate conception of Joanna-though the staw stood ever where the roung child was, yet both stars and surgery failed to and the obild according to the Word. Poor Joanna, dying, says, "When the communications were made to me. I did not in the least doubt. On reviving in a little time, she observed that it was extraordinary that after spending all her life in investigating the Bible, it should please the Lord to inflict that heavy burden upon ber. She wept bitterly."

This is another of these issons which warn us against any so-called Word of the Lord, ancient or modern, as being necessarily infallible, even though the source be transmundans. . Daniel was both a Spirit-medium and Astrologer, and so, too, Ezekiel, as well as John of Patmos. Dable) says that the "Henvens do rule." Very the old Astronomers and Prophots, that the "Heavens

the growth of stronger mest? fathers who built upon the same foundations? If she and, and Paul baffeted T. True, the fathers sometimes labor to confine Satan wholly within the Heathen domain, but he would persist in walking to and Word called "the Sons of Uod" or the Gods (Blohim.) and "that they saw the daughters of men to be fair. and took of them wives, whence were borh the giants. All this is susceptible of an astrological interpretation in the old Astronomies, but Justin confines himthe Gentiles "stood aghast at those spectres, and never imagining them to be Devils, called them Gods, and o nickname himself"-bat Justin was a come-onter the Gods, and rashed exclingly to excoution. The Son. pianets, and constellated host of heaven of old time. On each unclouded night these sons of the heavens in company with the Serpent-Bearer, Old Boots and the Charabimie Persons, the last-guarding Eden now, as in old time, with "a flaming sword." Justia's familiar evil spirits, which, as spparitions, so akin to the Elohim and Jehovistio flods of old Jewry. The svil spirits of the Gentiles, and the Lords of the whether the Jow or Gentile God fed apon the more miritual manns. . . The convervation of old Heathendom the Chrislians charged so, the agency of "diabolical snirite." and to get rid of these with their Prince of this world. they rashed heidlong to the new Jernselen." Bays the warmed with the expectation of a kingdom in the heavens, that they did bat, little eise but propare to die, and teek the first opportunity they could of get-die, and teek the first opportunity they could of get-ting oet of the world. They did not quite under stand that the fallest developments is all world is the bare questions answered by mail, for 60 cents in U.S. our bare questions answered by mail for 60 cents in U.S. our bare questions answered by mail for 60 cents in U.S. our bare questions answered by mail for 60 cents in U.S. our bare questions answered by mail for 60 cents in U.S. our through life, ladies, 25; gentlemen, 55. All condential having outgrown like eld managentiam. Day wished to the track of the the fallest for 60 cents in U.S. our through life, ladies, 25; gentlemen, 55. All condential Medicine sens by arguing michail direction. So, 30, 50, 51, 51, through life, ladies, 25; gentlemen, 55. All condential

Law prove too much for them. and the belly swells go shead, and were verily persueded that the old order and the thigh role according to the word of the Lord of things the angreations of evil spirits who get unte Mosen. Also for Heathen Africa I if it is only their sacrificed and worship by exacting upon the folto be cared of its which billing propensities in the lies of wicked man." (So our saint continues: "'I is light of Biblical civilization, which, as God's Word de- cartain we cannot justly be branded for Albeints; we classe, you shall not suffer a witch to live, and who worship the Greater not with blood, libations and which Portian New England, as the salated of the incense." But how can the Lord of the Bible escape Lord, put in practice in the fullast light of Biblical this thrust, who is camp, in the ark, and in the tempie, enjoined all these, and was propitiated thereby ?

> Let us judge righteons judgment, and with the same measure by which we square the Trojan, let us mete unto Tyrian.

Justin received necromanoy, "inspection of entrails, and the calling out the souls of dead men," as proofs of immortality, but still clung, like our modern fossils. to the old bodies as again to be resuscitated for the spirits which have left, though the old covering has been transmoted into corn. potatoes and tornips, merie oracles from the entreabed spirit batteries. Jo- and through the chemical metamorphose, have been eaten over and over again. Alas ! that modern days the Lord." Among them "s regular London physis have not entirely outgrown this theological conception.

One author admits that the Heathen posts spoke as tempted of the Deril, and maintained seven days a the spirit gave them nitefance in language often analogous to the true Word; "for is not God styled by your own writers. Father of Gods and men, your Mercury ander the title of the Word and memenger of God ? . . As to his (Jesus) being born of a Virgin, you have your Persous to balance that; as to his curing the lame tience. She gave him, as he truly complained, ten and the paralylic, and such as were gripplas, this is words for one, and allowed him no time to speak. All bat little more than what you asy of your Esculapius."

This was bridging the way for the Heathen, who were told that their Word was of "evil spirits by their instruments, the posts."

Poor Justin saw bat little cise than evil spirits out. side his own sect. Our own day, so far as demented by the Church, can show many proue to like imbecility of plane. They do not yet behold the two worlds corresponding in light and shade, according to the multifold degrees of development, marching on, like John Brown's soul. Yet the translator, who is very Urtha. dox, admita " that God never delivered timecif more plainly by his prophote, then when he transacted with the Gentiles, and not with the Jaws."

Says Justin. " the Logos sometimes appeared in the form of fire, and sometimes in the likeness of angels." This would appear to be the Word of the Ban of Ghostworship of all ages, though the early Christians were constantly charged with being Atheists; but it appears even from Justin, that most of the Christian sacraments had all along been in use in the Beathen Mysicries. Even the Lord's Supper was in the old mysteries of Mithra, or the San, but then "ovil spirits introduced them." . Here, too, was Sunday, an old "ovil spirit" day, adopted by the Christians as the Lord's day, because, says Justin, "that being the first day in which God set himself to work on the dark void." So, then, God did not rest and hallow the Christian Sabbath, but commenced traveling the Jordan on that very day, and " set blinself to work on the dark vold," by " off with the cost and rolly up the aleeve."

Tertallian, about the year 200, defends the Chrisilan reform as something better than Heathen conwell-we grant it; but let us be very carefal to get the servatism. He shows how groundless were the charges true bearings of the heavens, that we may navigate of the Heathen Church against the new uprising, the aright among the many shoals of the Lord. The outgrowth of Christianity from the grosser estate of churches are built upon the old beavens and the old Old Jewry and Heathendom; and well replies to the earth, but they have lost the keys, and do not know shameless and incredible slanders of the conservators how to enter juto the Holy of Holies. These keys are of the old order of things, thus : " if you feel these passing into the hands of the Modern Bpiritualists, things impossible in pature, you ought to give no and in casting the Modern Horoscope, they find with oredit to such reports spainst Christians, because Christians and Heathens have the same humanity." True, do rale." Bot we must learn to read them aright, the Heathens are not spared for their shortcomings by both in their ghostdom and other relations, if we this defender of a reforming faith. But it is far more woold not have the Son refuse to give its light, and the easily credible that the old order of things was cor-Boon targed into blood. The old Church is bailt upon | rapt than the new, for hoary errors are almost ever a plane of no broader disk than that of Joanna Bouth- consecrated, and would submergo the light that ablnes cote. We grant the spiritual principle faderlying it. unto their darkness. Like our Adventiuts, the early the same running through the older prophets, the Christians were immediately expecting the consumms. aposties, and the fathers, but may we not require a tion of all things, and when the day of the Lord was more common sense and larger anfolding for to day? | not at hand, esgerly sought beaven through the ordeal and may we not lay aside the old swaidling clothes of martyrdom. We should hardly expect such a peowhich are proper enough in the' lime when mitk is for ple to be grossly immoral who were seeking to join babes, and seek the Lord in larger interpretations by their brethren in a more spiritual heaven-or in the language of Tertullian, " We are no ways concerned

Why is not Joanna as Orthodox as the Christian with what befails us here, because, in the first place, our great concern is to get out of the world as fast as was mediamistic, would she not be liable to the sail- we can." So that " when a Pro-consul of Asia caw ing in of the Devil, as well as the Holy Gbost? Did the Christiansvoluntarily come thronging to execution. not Jeans encounter the Spirit-dispute with him-fast he ordered some few only to be executed, orying out. forty days. and be then an hungered ? Was not Peter | . O. unhappy people. If you have such a mind to die. have yod not balters and precipices enough to end your lives with, but you must come here for execution 1" " fro, and up and down the earth on Ubristian as! It is bardly to be rapposed of each a people that on Heathen ground. The days of the Pathers dealt they would be grossly immoral, unless they built very more with the Legion than with the one or more mod- much aport the atoning blood of Jesus. The grossern Orthodox Devil. Of course, op posing seats charged, news would be supposed to adhere rather to those of the each other with being under the dominion of evil anir- earth-plane than to these of the more spiritual aspiraits, though good and less good enter in all the mapl, i tions, hence, in these times, we are inclined to think festations of the spirit. The scalons Father Justin. that there was a balance against the epiritual status of in the second contury, says that "these impure the Heathens. True, this was not of very long conspirits, under various apparitions, went into the lineance, for as the Christians came to power, there daughters of men." This was the doctrine of the was a descent along the declivity of the earth plane. late New England fathers, Cotton Mather and others; like the new that was washed to ber wallowing in the and even to this day, Biblical civilization supposes an. mire. Nor are we yet free. for our oburches still bind gels, or spirits, to have been separate creations from with the bandages of Old Jewry, and hold us to the apirits once incarnated. Such were they of the old statute of the old Restheps in many a rite and formnia. True, we do not now immolate victims on Church altars to propitists the Lord, except figuratively haring adopted the atoping blood of Jesus for all coming time-no less true, however, we hang a man that his self to the more famillar Spiritualism, and says that | life may stone in blood, and we have not been very sparing of the blood of some millions of Africans. nor have our oruellies to these fallen very short of the invoked them by such titles as every Dovil was pleased carly Reathen cruelties to the Christians in our Lordtheology of "cursed be Cansan." Tertullian gibes from the grosser Gentile mysteries, and converted to the Heathens for their bloody saorifices, as if the Lord the porer, aspiring goodness of a higher spirituality. of Old Jewry, on whom he rate as the foundation of and claims Jeans as "likewise acquainting us with his Christendom, was not propitiated by sacrifices another host of good and godlike nimistering spirits." | equally bloody, and as if this blood theology, Jewry, The early Christians were so intent won joining this and Heathen, had not always dominated in the Hebrow heavenly bost of spirits, that they thanked the Judges and Ubrislian Church as well as in the Gentlie. It whe condemned them for revilling and blappheming can hardly be said, when we offer a criminal to Jehovah by swinging him on the gallows, that we offer "a lamb without blemish," though it may be equivalent have a myslery in connection with the giant begetting to a " he goat; for sin." But one Tortollian is aban. dant in gifts of ralisplitting, and manis the Heathens Hod may be seen walking to and fro and up and down in keenest sarcasm for offering, criminals in eacrifices. and exclaims. " Are not your Gods wouderfully be, holden to you for offering to them such vile follows ? However that be, this is certain: it is human blood." But Biblical divilization up to this latter half of the take captive this world as Gods, appear very much nineteenth century has hardly carried us so far above the Heathen place of Tertuillan's day as to enable the Christian pot to call the Heathan kettle black. Hebrews appear to be slike fond of blood and fat in John Brown, whose soul is now marching on, was a the secrificat, so that it would be difficult to decide noble offering to the Jebovah of Siavery; and Bishop Colenso well asks, how we can quote the Bible against Slavary whon we read, "Jebovah's tribute, thirty slaves." Noed we wonder at civil war, when our Christian civilization is not above the plane of a pharmanical Biblioloury and a superficial churchdom so destitute of the higher life, as to find its Book of Bal. transistor of Justin: "The primitive Ubristians so vation in the " Carned be Cansan " of the Lord-theology f

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In the beginning of this century there appeared in Ragiand a medium or prophetees known as Joanne Southcote: but as revelations had been shut in with as trological John of Patmos, it was not known how to receive the advent of Joanna. Was she of the Lord, or of the Devil. or engineered by a soul out of the fiesh as "thy fellow servant and of thy brethren the prophota ?" The church, with its Lord and Devil forsilised in the old formulas. Is often graveled with the resorrections outside of itself, and as it can no longer destroy the witches and wizards out of the land, and knowing comparatively nothing of the meameric or spiritual interbiendings of the two worlds. It remains in the status of the children of lerael when they ex. claimed, ... is the lord among us or not ?" for ... as to this Moses, we wot not what has become of him." The old Lord, however, in a later day was born loto the Persian dualism in company with the Serpent or Batan, and thus the Lord becomes half and half, creating a ludicrous botheration in our churches. The church Lord and Devil present a classification of very little worth in the larger spiritual chemister. In " revivals " some any the outpouring of the spirit is of the Lord; and some say it is of the Devil. This also was the judgment on the late Irish revival, and a like judgment is meted to the American revivals-so, too; is Spiritualiam judged in the narrow vision of the shurches. The Lord and the Deril fighting for the erown, as Michael and the Dragon in horoscopist John. is from the personided Sun. planets and constellations, from which have been created the Lord and the Devil who dominate our churchdom.

In the progress out of the dark theologies, Joanna was not burnt as a witch, though the giorious Joan of Are was in earlier time, and so were thousands of others out off in these Biblical Judgments of separating the goats from the sheep according to the two hose of the Lord and the Devil, as if there could be no inter. blending of colors.

"The good shall meril Ood's posuliar care,

Though who but God can tell us who they are !" Not so were to be balled the sainte to Biblical civilia. ation. Had, not the Lord spoken by thists he by Moses ? though often the jadgments would be reversed by the same ecolesiastic tribopals, and many who had besi adjudged to the Lord were transferred to Batan, It was so with the Maid of Urleans, a most noble and shoren vessel for the manifestation of the spirit, and os regarded as a glorious mediam of the Lord for the redemption of her country; yet the darkness of the sharsh sepervening, she was burnt as a witch.

" Thoy shalt not suffer a witch to live," says the Bible: yet Du Challia would have the Bible circulated 'In Africa as the means of putting a stop to the killing of whiches. What demembs and furniting of statisation is which. Here is present Africa, spontaneously living the main status as old Jewry, and of Christendom, almost to this day. It destroys the witches out of the land, unless they can pass unbarmed the ardeal of sicalous with as Moore Instituted to " deale the belly to swell and the thigh to cot !! and though the African Ploting, fil constions inappenies, manifest almost in perhamin falls ... to drink any deadly thing !! yet dies the wildbidetesting potion from the Doctor of the

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