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-Titerary Department. Written for the Banner of Light, THE

BY MISS BARAH A. SOUTHWORTH.

OHAPTER L.

In a wild, pioturesque valley of New England nesties the little village of Ashton. Travelers who toll ever the rugged mountainons roads of that region, pause with mingled wonder and admiration, when this spot, smiling with plenty and framed by the grandly heautiful, bursts upon their suraptured gaze, like some enchanted scene plotured forth in the weird legends of ancient time.

A caim, pleasant look elts enthroned upon the fair brow of Nature, on this balmy Jane morning. The sir is redolent with the sweet aroms of a thousand flowers, distilled by the tears of the preceding night, while the sun has just arisen from his fleeoy couch and quaffing his morning nectar from the bill tops, is now sending his bright messengers of light to city and towa, but it seems as if his rays rested more respicadent in the quiet valley.

Small white cottages peep out from amid green shrubbery, while here and there a more imporing mansion rears its stately head. . Youder stands the oburch, with its glittering spire and bright, smooth shaven lawn. On the right we behold the Academy, which is the pride and admiration of the villagers. On the left a large building, with a creaking sign, proclaims that dry goods and groceries can be obtained within. A sliver stream trickles forth from a distant bill, and wandering on with silent footsteps for a while, it suddenly dashes over a ledge of rocks, and as if convalsed and foard ng with rage at its fail, it turns the great wheel of the mill, setting in motion the buszing machinery and the flogers of industry, and then rushing on, by many a devious path, it reaches the sea.

A little out of the village stands an old brown farmhouse. Honeysuckles and wild rosss have clasped hands, and clambered up upon the roof. A bush of flace and syringas on either side the front door, proffer turn their income to the passers. A stately elm rows its protecting branches with a graceful, caress ing motion, as if to luli the time-honored, cheriched apet, by promines of scourity. In the rear, rich fertile lands gladden the sight,

while an orchard of fruit trees proclaims a bounteous harvest, if the rain and sonshine are alike propitions, Yonder comes the owner of the place-Farmer Hale one of the wealthiest men in Ashton. He is tall and stout, apparently about forty-five years of age. The ruddy hue of health reate upon his check, his face is brouzed by exposure to the sun and air, while the thin lips and curves of the mouth speak of a stern. inflexible will. Anddenly a light flashes from his eve, as is rests upon a child, seated by the door, and he calls

"See, mother," he cried, holding them up. "I're tion to your books, that in a short time it would be an caught enough for dinner; and, Bessie, here's some injury to you; but if you are obliged to work on the ripe, red strawberries that I found hiding themselves farm for a few years, it will benefit you very much, as in the meadow; there will be a eight there in a few far as your health is concerned."

days;" and be laid a green leaf filled with the luscions -++ I know that; and I would n't my a word if I fruit in her hand. "Thank you; how kind you,are," abe replied, kine ing him on either cheek. "I am glad you brought them, for I know mother will reliah them." ... Est them yourself, my dear." rejoined the latter.

smilling. "I know of a girl who did not want: any breakfast this morning, and I am very sure she needs them more than I do."

"Well, Mark," said his father, in, anything but a that it happened." pleasant voice, " I should like to know what business you have to be out of school to day."

petalant response. "I'm tired to death of study; so thought I'd take a half-holiday. Anybody must idea of ever Enowing anything aside from farming." love books a great deal better than I do to be content to be cooped up in the house such beautiful weather. I do wish that you'd taken me out of school, instead of Beuben. I shan't ever be one of the glib-tongued to adapt yourself to circumstances, and behold good gentry, so it 's no use trying. I like farming, and I'd in everything, you would be happier." a great deal rather ' gee and haw' to the oxen than conjugate verbs in the school-room."

"Did anybody ever see two such contrary boys" was the despairing ejeculation. "I'm sick of so much nonsense about what you like and dislike, and I'll tell you one thing: do n't let. me bear of your be- easier to theorize than to practice, but we are obliged ing out of school again, unless you 've a better excuse than the one just given. I'm determined that you shall go to college, and your brother is to be a farmer. as I 've told you a hundred times before." I now repeat ner that I did." It once for all, and do n't let me hear the subject mentioned again."

"But, father." expostulated the son, " the teacher Reuben from his studies. Why, he's the best scholar in the Academy. 'Squire Gordon wanted to know. the other day, if you did n't intend to educate him for him out of school, he stared with astonishment, and then he laughed and said he supposed is was one of, your queer notions, but he guessed you 'd find it would n't work."

"I believe I sint a fool yst," rejoined the farmer, now thoroughly angry, "and when I want 'Squire Gordon's or the teacher's advice, I'll ask for it; until then they'll save Sheir, breath if they keep their tongoes between Weir testh, and not meddle with my affairs. Now, Reuben, if you've put them book away, you may barness the horse and bring him to the door; and do n't let the grass grow under your feel. nor fall asleep while you're about it, either. Mary. yon and Bessle put on your things: I must be off in five minutes. Debby," turning to his sister, " is there anything wanting at Meadow Brook ?".

"Well, not as I knows on," was the isconic re sponse; " but perhaps you 'd better stop and tell Deacon Slater's wife's sister that Polly Grimes has her quiltin' Friday, and she wants her to be sure and come. She's such a powerful hand to sew, that with ber help they 'll have it out of the frames in little less than no time. Come to think on't, I guess I 'll send ting a piece of that last

bought that I could be released then: but I know it 's' impossible ; when once father makes up his mind, melling in heaven or earth can change him. How opery he was when Mark told him what Squire Gor-don and Mr! Granville said."

... But that was not a suitable time to inform him of their remarks. It only served to irritate him. and make him more decided in his course. ... I was sorry

... I don't know as it makes much difference. He is sufficient unto himself, and what anybody might "Because I could n't stand it any longer," was the say for or against, would not add a feather's weight in his opinion. I suppose I might as well give up the

"I do n't understand why you need to copfine your thoughts wholly to that occupation. If you did follow. it." she gravely rejolaed. "If you would only learn He smiled.

" Do you know els, I think you would make quite a preacher."

"Oh, now you, are laughing at me," she, replied, her pale obeek flushing. "" I know it is much to talk sometimes before we can realize the importance of actions. You seemed to be faithless to everything but your books, and that led me to speak in the man-

"Which was all right ? You are the dearest sister that a brother ever have if I could talk with you every day, I might in time become reconciled to my lot."

says you do n't realize what you are doing in taking . 40 Ch, Reuben | there are a great many better comforters than I'am;" was the carnest reply. " When you come out to your work, almost despairing, listen to Nature's thousand voices proclaiming of that Infinite a lawyer, and when I fold him that you had taken Power who rules the world, and who bringeth forth good from what to our mortal eyes, seehieth but

At that instant, aunt .Beborah's shrill voice was heard summuning them to dinner.

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Farmer Hale was very prend and fond of his firstborn, and before he was emancipated from oradie-thralldom, be had, depided that he was a prodigy. Then the father's bears became fired with ambition for his boy. Although the interior be babid him sway-ing sub world, and shinking a ballant light in the firmament of great men.

When his second son was placed in his arms he sighed that it was not a daughter. His hopes were all centered upon his bright, handsome Mark, and he desired no rival for him: at last be concluded that this child should travel in the path that he had trod, and settle down in the old homestead, a happy and contented farmer.

Then came the beautiful Beasie, and his heart was full. When nearly two years of age, she received a fail which produced a spinal affection. Thus, for thirteen summers had the sunshine rippled over her bead, adding new beauties to the lovely face, while the form grew more and more misshapen. Unable to join with the children of the village in their boisterous sports, and occasionally hearing a taunt from some rude lip, she had been accustomed from her earliest infancy to withdraw within hereoif; thus, like all those upon whom sorrow lays its chastening hand, she was mature and old beyond her years. She was the idol of the family circle, and they oberlahed the fanciful illusion-if such if was-that the angels were a little nearer the gentle deformed child than to other mortalà.

"Bo, Mr.; Granville has offered a prize in the Alge.] bra class.' Why did n't you tell me of H, Mark ?] did u't find it out until yesterday."

"Ob, I forget all about It. I did n't suppose you would try for it, for your attendance at school is so irregular that you would n't stand much chance."

"No. I know I should n't; but I like to hear about It, nevertheless, Bhan't you contest is f Ada Gerdon says that her father has promised Robert a handsome thought of. All we can do is to trust and wait." present if he wins, but I do n't believe he will, for he ... Which we shall have plenty of time to do," eits and catches files most all the time. I do n't plied her son with a laugh. "Bomehow, father has think there is another such an idle boy in school."

got great mechanical gentus, and he carves out spiesdid thisgs with nothing but his kulfe. I heard the imagines that I am to be a second Webster. Ho'H be Squire say, that after this term he might do as be chose about a profession. Take my word for it, he 'il get I shall ent in college, if I am ever so lucky as to get out some wonderful invention yet, that will make him there. I do wish I could do as I pleased. I'd throw famous. But, Reuben, what makes your eyes sparkle all of my books into the stream, and never look inside so? You're thinking about that prize, I'll was of one again. Other boys sint tormented so." rant."

"Yes, I was, and wishing that you might gain it. I suppose it will spur some of those laggards up, but I boy like you to think he knows better than his father. do n't believe you 'll have any very formidable rival ?T was n't so in my day. Then oblidren were taught to in the race."

"I do n't know about that; if you were there I whether I shall be successful."

" Nonsense," exclaimed his father ; "just deter- rebellions child." mine that you 'll win, and you will. Never stand by and let anybody else bear off anything that any effort of yours could obtain. I hope you 'll do your best." " Se do I," chimed in Aunt Deborah. " You knew you 've got a pretty good head-piece, Mark, if you are kitchen, mottoriag: only a mind to think so, and do n't you let it be said that there 's a boy or a gal in Ashton that can beat you in 'rithmetic."

"Well, that would be a sad affair," replied her nephew laughing. "I'll try, if it's only to satisfy you. But do n't you get your hopes excited too high. or there may be a tremondous fall."

" Why, if there is n't the teacher now coming toward the house." cried Bessie, gazing out of the window. The farmer started from the table, exclaiming:

"There, Reuben, you may go into the meadow to raking up that hay. I should n't think there was anything to be done to-day by your foitering here; and wife, if Mr. Granville inquires for me, tell bim I'm some bushes.

"A pleasant morning, Mr. Hale."

"Yes, very," was the short reply. "I tyo called to see if you, are really in carnest in taking your son from school," said the teacher after

an awkward pause.

"I sint anything else." was the curt rejoluder. " I am very sorry to hear it.] hoped that there was some mistake. I thought perhaps that a press of work obliged you to withdraw him for a while, and that you intended to send him again soon."

"Well, you did n't guess right," was the sharp retort. "I calculate that I know what I 'm about, and that soon closed together again. There was no heavy I do n't mean that the boy shall ever darken a schoolroom again, or study, either, if I can help it."

" Much good will it do," rejoined Mark. " It 's no use for anyhody to any anything. I wish he had n't come, for it will only make things werse."

"Ob, how faithless you are," retorted bis einige "What do you think, mother ? Will ble pleading prove as unsuccessful as ours 3"

"Alas I 1 fear so," was the sad response, " although he may bring up arguments that we have never

"Which we shall have plenty of time to do," regot it into his head that I am the genius of the family, "He is n't very studious that 's a fact, but then he 's, when, instead of monopolizing all the brains bet a very small portion fell to my abars. I bolieve be wofally disappointed some time. A sorry, poor fgure

" For shame I" exclaimed Anat Deborah, now com ing to the resoue of her brother's favorite hobby, "a know their place, but times to changed some since then. and I can't say that it's for the better. I'm actonished should n't stand a shadow of a chauce; as it is, I doubt at your ranning out agin your father. If 't was Remben, now, I should n't wonder at it, for be allus was a

Mrs. Halo's cheek finahed.

"Ho was always very casily managed," she said gently. . You nover understood his disposition." The spinster toxed her head and retreated into the

" Well,] never! How much she does not by that bey, when anybody with helf an eye can see that Mark's the amartest. Birange bow blind some folks is."

The next instant she called out triumphontly:

"There, I goes Joseph is conding that meddling schoolmaster away with a fica in his car. Anyway, he looks 'mazing glum. I hope it will learn him a lesson to mind his own business another time. Land ! I should like to see anybody undertake to put their finger into my affairs ! I reckon they 'd get more than they bargained for."

Mark glanced from the window exclaiming:

"Yes, it is just as I expected. Mr. Granville in disappointed, and father is very angry, I can see by out in the garden." and a few minutes after, when the his motions. Ob dear | To college I must so, but I visitor appeared, he was busily engaged in pruning am inclined to think that I shall come out faster than went in."

His mother regarded him anniously.

" Do nothing rash, my dear boy," she soid. " Remember all your father's hopes are contered in you." He kissed her tenderly for a reply, and turning to bin ploter, mid:

"Come, Bessie, put on you bennet; it is mearly school-time."

CHAPTER JIL.

It was a chilly, miny day in September. Dark clouds curtained the sky with here and there a rift. abower, exciting and exhibitariting, but only the monotonous patter of the dancing drops, which is so wear-

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Bhe hears the voice and raises her head, and we be hold a face such as we deem the angels might wear. Locks of pale gold fall in rich profusion over neck and shoulders, violet eyes, clear and deep as a crystal lake, long, dark lashes, in vivid contrast to the transparent whiteness of the skin, and lips like molet coral, reseling the pearls within:

As her father lifts her tenderly in his arms and gathher close to his broad breast, we perceive that she a hupohbaok. Ah I that explains the look of hauntig sadness that shrouds ever and anon the perfect sountenance.

... Would you like to ride out this pleasant morning?" said the farmer. "I am going to Meadow Brook."

"Oh, I should enjoy it very much," was the eager reply. Was so lonesome in the house that I came out here. I felt very languid when Mark started for school, so mother decided that I had better stay at home: but I seem to be entirely out of place, as Aunt Deborah says she do n't want children in the kitchen. and Reuben is as blind as a beetle to everything but his books."

Her companion's face clouded.

"I thought I set him to weeding the garden. I do n't suppose it's more than' half done. He does plague me to death ... If I can't find anything else for him to do, I'll make him pick up atones in the street, but I wont have him sneaking off to his books every plance that he can git?" and he opened the door and bialked into the house. A tail, spare woman stood at a table, rolling out pas-

try. She turned hastily as she heard the footsteps, erelalming:

" Massy on us, Joseph I if you shat tramping right, over my clean floor in them muddy, boots. Hush | to n't slam the door. ; Mary, poor critter, has got oneof her awful beadaches, and Beuben's just been bathing her head in camfire."

Her brother took no notice of her words, but strode ato the next room, where a pale, sickly-looking woman raised herself from the lounge at his approach. "" Come, wife" he said kindly, "I am going to Meadow Brook, and I want you to go too. It will do: you a vast deal more good than being bived up here. All you want is a little fresh air. I'll warrant you 'll fel quite smart when you get back." Then turning to the lad, who sat, at a table with a

tie of books before him, he exclaimed:

144 There, boy, put those up, every one of them, and n't let me see them around again, unless you want to take them to kindle the fire. You 're got to toe is mark now, and go to work in earnest to learn to a farmer. I took you out of school for good last I can't afford to send but one boy to college. and that's Mark, whether he wants to go or not. Things is coming to a preity pass, when boys of BL teed and seventeen nudertake to dictate to their elders. New mind; I don't want any grambling because you can's have your own way. I'm master, here, remember."

furst then the door opened, and a fall, handsome youth entered, with a string of fish is his hand.

cut. She's master fond of my cheeses, you know. Then there 's that 'intment that I promised to let Dorcas Miller have for her rhenmatiz."

"Father, I guess I wont go with you," said Bassie, laying her hand upon his arm. "I want to go to school this afternoon, and you wont be back in time." "Well, well, child; just as you like." was the reply; though I think the ride would be better for those pale cheeks than study. Come, wife; there comes Reuben, at last, with the horse."

Mrs. Hale Immediately made her appearance, and was assisted by her bushand into the carriage, he, in the meantime, giving numberless directions to his son as to the work which he expected him to perform ere he returned, and then scating himself by his wife, he drove away.

Mark had already sauntered off into the woods to muse himself until noon, while Aunt Deborah went back to the klitchen, and Beuben, taking his hoe, passed into the garden.

" Dear me," he sollioquized, " father gave me so many orders that I'm all confused, and I'll warrant I her husband's sister. Deborah, and well fitted was she shall make some great blunder. How 1 wish I was at to attend to all their temporal wants; although some school. I suppose the Latin class is reciting now; it's inst about time. How under the sun Mark could de her remarks were generally an echo of his. Passess sire to play truant, I do n't see. I should be the last | log a strong constitution, and scarcely ever sick in her one to do that.""

"What are you dreaming about I" said a clear. mustcal voice at his elbow, and turning he beheld his sister.

"Oh, a great many things," he replied, smiling, and I wish I was anywhere but here." "Oh, shocking,". ahe archly rejoined ; " this is the great, sweetest spot in the world to me." If you never find a worse place than this, you 'll be fortunate, 1 'm thinking."

" I do n't see as I shall ever have an opportunity to try the experiment, if I'm to be tied down here all my life." was the gloomy response."

"Do p't look so, down-hearted. Have you forgotien that it's always darkest just before the dawn ? Some thing may happen to cause father to relent."

"Nothing short of a minicle, and we do n't expect those now days, you know.", he replied, simost smiling: but quickly relapsing again into his sad mood, be resumed his work.

motto. "Hope on, hope ster." she rejoined laughing. heights of Fame, would curb its proud ambition, and " The hope in my heart died long ago, and father preached the futural discourse this morning.* I'm thoughts, no aspirations above the holding of the straid that it will never be resurrected."

"Nonsense ! a boy like you to give up in that way ! I thought you had more perseverance. Think of the many who have struggled with adverse circumstances was the farifier's decree, and it was as qualterable as and rises triomphant over every obviacie. I am almost inclined to think that it is beat that father is not mother's gentle pleadings, Bessia's fond carreseings. net upon your being a farmer."

"Why, Beaste I how can you talk so ?" exclaimed alike in vaid." her brother, gazing at her in astonishment; "I thought you sympathised with me. dit

She laughed lightly. · .bats the saugure manay. ... Well, so f do. - Let me explain myself. ' Tou are father. ... Well, so f do. - Let me explain myself. ' Tou are father. not as strong as most boys of your age, and if you had !

Ab! people never knew how much of love and kind. ness were hidden beneath the farmer's rough exterior. until they saw him guarding so tenderly the fragile flower that had been transplanted from the garden of God to bloom awbile amid the bleakness of earth.

Mrs. Hale had been an invalid for a number of years. still she was always cheerful, and no murmur or complaint ever passed her lips.

The management of the household devolved upon years older than her brother, he was her oracle, and life, she had no sympathy for the aliments of others, but rather felt a sort of contempt for those whose physical endurance was not equal to how, and it must be confessed that she secretly lamented that her eister-In-law was so delicate; regretting that .loseph's choice had not fallen upon one who enjoyed the robust health and vigor that Nature had so kindly bestowed upon ber.

In proportion as Reuben was neglected and dis liked by his father, he found consolution in the love of his mother. He had not the bandsome face or strength of his brother, yet there was that in the high, broad brow, deep, grey eyes, and thoughful, serious air that was better than beauty. He had tasted of the rill of knowledge, and it had filled his soul with a great passionate longing; but to all the signs of mental superiority which he exhibited, his father resolutely shut his eyes: He had made his decision, and in his foolish short-sightedness, he deemed that at his command. this mind, that was panting to hoar amid the stars, "I see that I shall be obliged to quote my favorite and whose eagle eye was gazing up the dazzling bury itself among the clode of the valley, with ho plow.

Mark, the mischleyous, fun loving boy, who detested the very eight of a book, must enter college. This the laws of the Medes and Persians. Therefore the Mark's expostniations, and Rouben's entreaties were

"At the time our story opens. Mr. Hale had taken his youngest gon from sphool, mpoh to the regret of the teacher, who understood the child better than his

with entered, with a mining of this is his hand. "Will your way you would apply yourself with such days, ciaimed, at the set of the

Academy ?" the sounds will ever caase

.. Oh dear I" exclaimed Bessie Hate gazing discon-"I can't help it if he is.. It's no use talking, my mind's made up I wish I'd kept him at home long colately from the window, ... it has done nothing but ago. Bo much learning do n't do a farmer any good." drizzie, drizzie, all day. 3'm so tired. it 's dread-But do n't you see that all his thoughts are cen. fai dall here. I shall be glad when vacation is over. tred in his books? Farming is not congenial to one I 've hemmed father's handherablef, and I aboute like of his temperament, and the Creator pover gave him to go late the kitchen and help Aunt Bobby, only she such a brain as that without intending that all its says I'm . more plague than profit ' I do n't want to powers and capabilities should be cultivated to the ut. read because my bend aches. What shall I do, mother?" most. You are endeavoring to thwart Nature's plans "Why do n't you go up into the open chamber and in sending your oldest son to college and keeping the see Reuben ?" was the reply. "He 's shelling beans. I believe. Perhaps be 'll be glad to have your amistvonngest chained to the farm." "Fiddlesticks ! 1 do n't believe one word of such ance."

... Well, I will. I never thought of that," and ahe sinf." was the contemptuous response. "A boy can be one thing as well as another if you take them ran from the room.

young. That tree youder wanted to grow in one di- Ascending the status, the next instant she slood berection, but I meant it should grow in another, and I talde her brother, who may extended upon the floor, apmade it." parently oblivious of everything but the Latin gram-

mar before him. He started quickly at her touch, and "Children are very different," rejoined his companion, ... and the same methods are not successful with looked up with a half terrified air.

"Oh, it is you, Beasie ?" he said drawing a sich of all. You are unfortunate in your choice of an illustration, however. That tree that you refer to is very relief. ... I almost expected to see Aunt Deberah's grim face; then what a lecture I should have get. She procked, and I should like to inquire if it has ever borne suy fruit. I fear it will not sustain you, if you woold only have stopped with just enough breath left intended to uphold your position by it." to report me to father." "Oh, I'm so glad it was only me," she replied.

"I believe I have got a little common sense left, enough, any way, to mind my own business," was the pointed reply.

"Excuse me if I have offended by my warmth," anid Mr. Granville, gently. ... I am sorry to lose my &. should see it." vorite pupil. It is more pleasure to teach a mind that

craves knowledge, than those that come driven to their task."

" I suppose you mean well enough." replied his listener, a little mollided, " but your arguments do n't My heart is not in my work, and I forget, and keep convince me. I can't see it in the light that you de | making misiakes, and then I get such an awfal soold I know just how it will be. Reuben will get over fret. ing. I do wish I was dead." ting when he sees that it is n't of any use, and solthe "". Hush, Reuben. I know it 's droudful, but then you

must not speak so. It is n't right." down and make a first rate farmer. You can't tell by He turned spon her almost florcely. children's talk what they 'll be; they aint of the same ..]s 's very well for you to talk, that never had a

mind long at a time. Mark thinks that he's abused wish crossed in your life. You can't begin to know the because I want him to go to college, but one of these misery I suffer. Until you 'vo had some experience of days he 'll be glad that I made him go." auch things, refrain from passing judgment upon me." " For the ake of both of your boys. I carneally hope

that it may prove so, but I fear that the result will be Bbe drew his head down into her lep, and laid her entirely different from what you expect. I will bid you coci, soft hand upon his throbbing brow. good morning now, as I have several matters to attend Presently, be sold : "Forgive me, Bessie. I did not mean to be humbi, to before school hours," and, bowing to the farmer, he walked away, while the istier, turning to his work, just now; but 1 am so unhappy, every little thing chafes mie. I am positively gotting to be very ill-tem muttered:

.. I do wish folks would mind their own concerns. and not be meddling with their neighbors' affairs.] declare, things is coming to a pretty pass if I can't do did not intend to hart my feelings." After a passe, as I'm a mind to with my own children without hav. she continued: "I think year case is similar to a bird's ing the whole village around my ears. I do n't want that Ada Gordon had. Her, brother William brought any of their advice, and I wont yield an inch- it from some beautiful fele across the sea. They put it no, not one inch. Rauben has got to be a farmer. In a cage, bot it was not contented in its foreign beine, elelon. 3

pend.". "I did not mind it, dear Reuben, for I know you

that's flat," and he sent a stone spinning with great and pined to be free; so it hepi besting its wings velooity from his path, as if to give emphasis to his de- against its prison bers, satil their hearts were moved with pity, and they opened the deer that it might sear "i Ub mother !" exclaimed Beatle when abe saw bar away, but He mad efforts had orippled it. It vainly teacher pass out into the garden in quiet of her father, | essayed to fy, and then, as if its heart was broken. It "I do believe Mr. Gianville his some to see about uttered one wild, despairing note, and fall back dead.

> and shift 140 and really in the second ranged to be All Products of Million 1-15.

" But you 've got your work all done. How you must have hurried. | should n't think yon 'd dare to have that book, though. How angry father would be M he " I can't help it." was the almost possion his response.

"I should die if I could n't stedy. Dear me, I wish I'd never been born, or that this longing could be

taken away and 1 not care for anything but forming.

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BANNER OF LIGHT. [APRIL 25, 1863.

and enfechling your energies by uselealy strenging against an iron will. Thin be patient, keep the lamp of hope forever filled and burning, and believe that deliverance must come in God's own good time." ... That is placing the subject in an entirely new light," he thoughtfully replied, ...and yet 'I do n't know but you are right."

"Of course I am," she laughterity rejoined, "no please to keep up your spirits, and do the best you can. and when you least expect it the precious moment that gives you freedom may flash upon you."

He laughed.

"You begin to inspire me with a little of your. cheerfulness. I'll try not to get so morbid again. Perhaps if I did not thick about myself so much I should not be so downcast. There's Mark, now, he feels about as bad as the idea of going to college as I do at staying at bome. He is brimming over with fun and frolic, and it will be hard for him to settle down to a student's life."

"Yes," responded the girl, a film of sadness gathing over the violet eyes, "for he will be surrounded with temptations, and he is so yielding. Vice will present itself in its most cuticing array, and he will follow like a pleased child, If there is any mischief to be done, he will be first and foremost. I fear that all the honors that are bestowed upon him will not be given by the grave, wise Faculty, but by rash students. like himself."

"It is you that are desponding now," retorted her brother. "I shall be obliged to chide, if you indulge in such gloomy fancies. However," and his voice grew stern-"if we are both ruined, father will have only himself to blame."

"Please do n't." she said, pressing her hand to his lips. He means all for the best, only his eyes are blinded."

The boy gazed admiringly into her face, and then exclaimed, with a barst of feeling:

"Oh how good you are. sis. 1 wish I were like you: but I do get so provoked sometimes, that I'm almost frightened at myself. Things did n't use to cross me so when I went to school. Then I did n't know what a temper L'ye got."

She did not appear to hear his voice, but was look. ing in a half abstracted manner at the floor. Budden-Jy she raised her head, and said, with a smile:

... Do you think that you should miss me very much if I should go away and never return ?"?

"Why, yes, Indeed. What put that into your head ? Of course such a thing would never happen. I expect you 'll-always live here. I do n't suppose you 'll ever get married."

She shrank a little at his words, and the biller thought awoke in her mind, that there was no love but that of kindred for the poor hunchback.

It was but momentary, however, and she replied gently:

"You do not understand me. I mean that I shall go as Ella Graves went last summer."

A greyish pallor sottled over the lad's face, and he exclaimed with an effort:

"Of course we all expect to pass home sometime, but perhaps it will be a long time before either of us are summoned."

She shook her head.

"Ito not try to evade the truth in that way. You may as well make up your mind to behold what is coming. I have known it for a great while. The flowers will bloom but twice before I shall stand with the angels."

"Do n't talk so, Bessie." he gasped. "You are tired, and perhaps you feel sick. You 'll be better tomorrow. I'll go right after the doctor. If you want me to, or Aunt Beborah will give you some medl cine."

She smiled.

"It would not do any good. Nothing can cure me. Sometimes I fancy I see hands beckoning me. My spirit is dropping one by one the links that bind it to this poor misshapen garment; and I rejoice that it is so, though I sorrow for the pain of those that are left behind."

A sharp cry of agony broke from the boy's lips.

"We can't have you go ! Oh no, you must not die Mother's heart would break, and father would never smile again. . I can't endure the thought. You laid in the dark, cold grave? Oh, it is terrible ! If death would only take me, it would be merciful."

"Hush 1" she rejoined, smoothing his hair caressingly, "you are growing morbid again. Some day stand on the ninnecle of human great ness, you will thank God that his unchangeable laws are not affected by the beseechings of mortal lips. You say that I am happy. You mistake. I have learned patience and resignation, but with my deformity ever hanging over me, an allen among children, I have known, and only should know, pain and humiliation. How little we can guess of the feelings of those around us. When I was younger than I am now, I used to go out into the solemn silence of the night and weep and pray to God to take away my ugly body, and the Stars with their pitying eyes, and the dumb volces of Nature comforted me. Those were bilter. scalding tears, for I felt as if I was cursed above all other children." "Darling Bessie, I never knew you suffered so. always thought that you were perfectly happy, and sometimes I envied what I called your joyous lot. You were ever the sunshine of the house, and now you say you are going to die." and with a quick, passionate gesture, he flung himself upon the floor, burying his face in his hends."

Tall: I never I'-Ir you'do n't beat the Dutch. Yer father's been a hunting for you this hour, and hobody know where you was, leastways I did n't." "Oh, don't scold, Aunt Debby," Interposed her niece, "we were very thoughtless to stay up here so long, but I am to blame, for I ought to have remembered about the work. If it had n't been for my com-

pany, Reuben's tasks would have been finished long ere this." "Oh yes, I understand all about it," was the reply. You and your mother will epile that boy yet, spite of

all Joseph and I can do. It's rebelling agin Providence, for you to make so much of him, but I do n't spect my words to have any effect, no not a grain. Why, Beasie, child I how cold your hands is. Come right down this minute. It 's mazing damp up here. I'm afcared you 've caught your death a cold. I do n't Endeavor, as the inductive principle in the process of nee what your mother could be thinking on to let you Education. The intelligent reader will observe that I go up there, in the fust place. Well, it's always the have done this by merely scientific argument, without way, something or other goes wrong if I can't be on hand all the time. Dear me. I can't have my eyes To learn why every soul must strive for its own developeverywhere at once. There's Mark, he's just got home, wet to the skin, not a dry thread on him. Been up to Squire Gordon's all the arternoon, when we thought he was in his room studying. Then he started to come home, and instead of walking over the bridge, like a decent Christian, he undertook to cross over or a log, and the next he knowed he was splashing in the water. 'T was a marcy that he want drowned.

There, Reuben, go long down; I 'll fetch the beans." [CONCLUDED IN OUR NEIT.]

> Written for the Banner of Light. A SONG OF FREEDOM.

BY BELLE BUSH.

Oh, what do the bee and the butterfly say. As they frollo or work through the long summer day? What says the cagle, whose throne is on high, As he looks from bis cyrie, or wheels through the sky And what say the waves of the murmoring sea? Ah ! this is their song-" We are free-wo are free !"

What say the leaves, as they flutter and swing From the boughs in the woods where the wild robin Mng?

What say the flowers, as they spring from the sod, To smile on our pathway and whisper of God ? Ab1 theirs is the song of the bird and the bee. And sweetly they slog. " We are free-we are free !"

Oh, what say the winds. ... they sweep by our door, . With the speed and the wrath of the hurricane's roar What says the fawn, or the fleet-footed deer, As they bound through the woods when the covert is

near? They have heard the deep song of the mormuring ses. And the chorus is theirs. .. We are free-we are free !"

Oh, what say the stars, as they circle and shine, Upheld by a power and a wisdom divine? What say the mountains, majestic in form. As their brows tower aloft o'er the regions of storm ? Oh, what can the words of their minstrelay be, If they sing not the lay, " We are free-we are free ?

Oh, what say the clouds that are floating on high? The lightning and thunder that leap through the sky? What says the river that sings at our feet ? The brook that comes down from its mountain retreat?

They have caught the sweet song of the bird and th bee.

And echo their lay, " We are free-we are free !"

All things have a voice in this beautiful world; In music the earth through its orbit is hurled: The sunshine, the dow, and the daisy are heard Singing praises to God, with the bee and the bird; And the anthem that floats o'er the infinite sea Is the chorus of earth, " We are free-we are free !"

But what sayeth man, with his God-given powers. Whose scepter of Thought buildeth cities and towers i

What mays the master of Science and Art? Is Freedom the song that pulsates at his heart? Alas I he hath learned not the lay of the wave-In sorrow he sighs. " I'm a elave-1'm a slave !"

A slave to the wine-cop, to passions that hold His spirit in bondage to silver and gold; A slave to the fashions, that live but a day, To honors and titles that vanish away:

Original Casays. THE AGE OF VIRTUE

BY GEORGE STRIENS. PIPTERNTE PAPER.

THE BATIONALE OF HUMAN AGENCY IN THIRD SECTION.

The Philosophy of Solf-Culture.

In the former sections of this paper I have maintained the necessity of Voluntary Action, or Individual any reference to the reason of the demonstrated fact. ment, is to discover the coordinate productive principle of human growth, which I now affirm to be Inspire. tion. In its long descant upon the several theses of personal effort, my pen may have seemed to grow oblivious of its proposed object: that of showing how the supreme will of God connects with the subordiaate will of man in the process of Education. But I now renew my repeated assertion, that God is the Actwal Teacher of Man, though every soul is virtually selftaught. Inspiration is the essential method by which Laught. Inspiration is the essential method by which God educates all His orentures, and Nature is the grand medium of Inspiration in all its varieties. A divine efflux of Life, Lifty and Wisdom is and every being and thing is infilled therewith, according to the measure of individual receptivity. Sentient beings are en-dowed with the faculty of enlarging their receptive ca-pacity by special volition, and inspiration follows En-deavor, just as, in the act of breathing, the lungs are infilled with air in consequence of their measure ar-panalow.

Thus every soul is educated by inhaling and assimi-Thus every soul is educated by inhaling and assimi-lating the emanant life of Diety. The same principle of inspiration, though as various in its manifestations as the forms of being, is common and essential to the development of body and mind. The growth of plants is effected by their capacity to absorb and condense the more diffused life of minerals. The growth of an-imals is a similar result of their ampler receptivity, which craves and appropriates the life of numerous plants. This is why food its properly called the bread of life: because it imparts life to the eater. And af-ter the same manuer that the hody assimilates the life ter the same manuer that the body assimilates the life of food, the soul constantly assimilates that of the body; which fact is the only reason why the physical organism requires nutriment after it has attained its maximum of growth.

Now it is well known that the motory organs of the body are strengthened by normal exercite, and that all the faculties of mind are improved and perfected by use: which can be for no other reason but that Volum tary Action is expansive and promotive of Vital Inspi-ration. In plainer terms, the very tentation of a musration. In planter terms, the very tentation of a mus-cle or organ of the brain, is a draft of vital energy from the reservoir of life in the body, which, however quickly expended, rewards the agent of its dispensa-tion with a sensible increment of vigor and tact. And this, by the way, explains the origin of that mystical "force of habit" which, for want of conception, is commonly styled the accord nature " whose formula commonly styled ** & second nature." whose formula have never seen or heard, but should run thus: Whatever we persist in doing voluntarily, we learn to do, not only with increasing facility, but with more and more alacrity. This is only shother way of asying that habit is the mold of character; for habit is anoth-er word for prolonged Endeavor, or persistent same-ness of aim and effort, and *habitude* is its resulting bias, or that temper of mind and bent of facalty which constitute personality. This educative effect of habit is universally recognized; but I am not aware that the reason of it has ever been written prior to this paragraph; and therefore I am moved to repeat the substance of the foregoing statement, and to em-phasize a principle which is radical to the present sub-ject of investigation.

ject of investigation. The notorious force of habit corresponds to that nameless bat well-known tendency of a moving body to continue its motion in the line of its impetes; this being due to the property of matter called *instria*, which distinguishes mobility from momentum, and re-quires a bidy at rest to remain as outil put in motion by an external principle. And the fact that all habi-tades are strengthened by sge—that the force of habit enhances with its prolongation, corresponds to the ac-celerated motion of failing bodies, which is due to the constantly augmenting force of attraction. This simile accords with my former statement, that Action is analogous to Motion. Since this analogy obtains upon the essence of the two principles, it requires a upon the essence of the two principles, it requires a general similitude in all the modes of their manifesta-tion. Hence, mind requires an incentive to action, as well as matter an impulse to motion. Without a motive, mind would remain forever quiescent.

But the human mind is quickened by Want, as I en-deavored to show in deducing the origin of Volition. Want becomes sensible in the form of its correlative wish, which is the mere expansion of a cranial organ norvously connected therewith; and this organic expansion is an enlargement of receptivity which procures a draft of magnetism from the consociated orof life in the body, by which means not only the central organ of a special wish, but the whole group of its conspiring accessories, is excited to activity, and with corresponding aptitudes of mind the soul is suc-ceptively and volitively inspired. Nor do I use this last word in any accommodated sense. Consider how the soul is connected with the brain, through that with the body, and through the body by means of food, air, heat, light and electricity, with the Earth, Son, and the Universe, as the natural Tree of Life, whose root is in the heart of Delty, and whose visification and growth are due to a constant efflox of Divine Life through Nature, and the grand fact of Creation is distinetly seen and measurably comprehended. Through this it is manifest that the efficient; Life of God is the Soul of the Universe; that this is the one source of with film through Nature; and that every soul is diwinely inapired according to the measure of individual receptivity as enlarged by the conscious wants and voluntary exertion of each. But what is this Divine Emanation which is the only and essential Life of Nature? whereby ... we live and more and have our being." as Paul remarked, and which a renowned poet affirms to be

mystery, it is only that which is as old at least as com-

There is an epoch in the mind of every child when it is a mystery why one needs to eat; but none was ever fooliab enough to turn off appetile with an empiy stomach for want of a better reason. So will no man or woman demur at making the most of. life for ignerance of its source and import. The practical lesson which I wish to teach in this conjuncture of thought. is the responsibility of every living soul for the direc-tion of life's personal currents, as they flow from God through the channels of Nature, to the end of human development. That the metamorphic manifestations of this divine element are in a manner subject to the will of Man, is a fact of sensuous observation so obvious, I wonder that few seem to be mimdful of it, and that no philosopher, so far as I am informed, has ever been rationally impressed to a conception of its monentous consequences. I must confess, however, that those elder students of Nature who

" walk the Earth

cornible only with an exercise of Reason. Look, then, at the Tree of Life, as Nature is filly termed. If you will compare the Universe with any growing tree, you will not fail to recognize an exact similitude. For the items of such a comparison, re-collect the introduction to this paper. Now, in book-ing at a tree, you behold the outer form of an inner es-sence; that is, you are rationally assured that a grow-ing tree is vivined by an occult principle which you call *life*. You know that the presence or absence of this principle is what makes all the difference botween a live tree and a dend one. Pluck a blossom from an orchard tree, and acon it fades; saver a branch from its body, and it die; and wherefore 7 Does not the decent of the plucked flower, and the death of a severed limb. Sand that lagonard the special truth of the decent of the plucked flower, and the death of a severed limb. or the pincked flower, and the death of a severed limb. signify that the life of each is derived from its parent atalk 7 Now cot down the tree itself, or tear it up by the roots, and presently it ceases to grow—it withers and dist as a severed limb. Does not this death of a tree on being eradicated from the around down five hundred kernels. Does not any one of these numerous kernels contain as much life as that from which the ear was produced? Whence then this sugmenta-tion of life? "All life comes from God," interposes a devout but irrational objector; to whom I answer that I have no doubt of that, and am only locking to see which way and by what natural means Life is di-vinely generated and dispensed. Look to the Sun for birds and brates? Does he not choose how many and what sorts of cattle and fowls he will relse, and ordein how long they shall live, or when they shall die, for his voluntary gratification and use? And furthermore, is it not optional with every human pair. to feb-fill or evade the parental functions of sexuality, where bill of evade the parental functions of sexuality, where-by the propagative flow of human life is enlarged, di-minished, perverted or repressed, according to the temper of individual volitions? These questions can-not be answered without affirming that all human be-ings are endowed with a measure of discretionary power, as directors of the yegetative and animalive currents of terrestrial life. Yet there is a more soulful consistence of personal responsibility, to which the whole argument embracing this lest conclusion to perhole argument embracing this last conclusion is pre-Iminary. The organism of a rational mind is a field, whose tenant is a farmer, in an exalted sense of these words The human brain confederates some forty distinct organs of mentality, each of which is a germ of sensation, intelligence, emotion and volition, and as such relatively good, because emential to individual happ). Iden, intelligence, emotion and versions, are all happiness. These are the sector of furnant Nature and models of character, whose order of anfolding is the work of human will. They should be unfolded is harmony in hatsis, with all practical equability, because there is no other way of sustaining the dynamic balance of mind, and proventing such aracter, which are due not so much to the over-development of any special organ, or set of organs, as to the dorminecy of equivalent, but steased, or anguing of fractional other and the mental of models of models of procreation; but shelf gramination and growth as constituents of mind, are the immediate and the models of the mental of a close analogy between bolanic and train work. These analogy obtains, with all the organs, which is alled assessent.

quent spring of Motion, and the contrilly of plan of sters or when the gering of mind are implemented in an in-organic works. It is through this that if is five of sters or when the gering of mind are implemented in an in-the distribution of the motes of miceral occur. It is the best to primate of the organic line of the control of the present in the best to primate of the present in the state of miceral occur. Will and the organic base of the present is the best to be best to be best to an intermed at the specer of organic baing, and escally im-presed with the attributes of Human Nature, independent is the base of a fractional section. And the sould be been of the body. It is the wonder of every immedia the only solution of this mystery is the fatomises which as the sail with the index of a section of a state of the meta-phores of the body. It is the wonder of every immedia the only solution of this mystery is the fatomises which as the spler of his til antities are contained which the splere of no other way to account for the reveal time of the present is guily makes a or coation to dwell upon the mystery is the fatomises and branced and the sould be born is to diverse of the present is many because of the meta-phorical dosignation of easts and where it is rate is by the assurance of no other way to account for the reveal to a of the present is many because of the wave of a first is the body organical acceleration of an and whose main branched are the analy define of a mind whose is the to diverse of the present is many phorical dosignation of easts and whose main branched are the and the source form the phorical dosignation of an anal mile be and the motion is a not acceleration of a the mystery is the fatomises of the to diverse of the present is many to account for the reveal on order of the present is many to account for the reveal on order of the present is againy makes as of the body of the present is will to some of my readers, since all are not rationally clainvoyant enong is a text who bas trans s materiods principle which is nevertheless ismiliarly ways, nor aver spontaneously, in either correlative of designated as vegetative and animative life. Since no-body knows what life is, who can say that it is not de mand-solvere of Deig, as I have presumed to call it? But whether so or not, be it plain that I am talking about a something which everybody admits to be real; and that if my explication of its source involves any ways. nor average of the source involves any ways. nor average about a source involves any ways and back the trial force, and with the simulation of the source involves any ways and the second source of the source springs and starts snew the unchecked flow of life. He torpidizes the tree of mentality, when its basic en-

iso torpidizes the tree of mentality, when its basic an ganiam is locked up in alcop. he nevera crahial organ springs to growth; hill will arouses it and gives it: work to do. And when the tide of botanic life is up, usay you not check its flow in a growing tree, by sever-ing a limb or girding the trunk thereoff But the limbs of the cranial tree are severed by acglect, and the currents of life therein are checked by indifference. And thus the elements of character are those only of their virtual maker. For the physiological fountain of Human life wells up and through only those organs of the brain which are expanded by habitual Endeavor.

Whatever its object. The reader now has my reason for saying that Volun-tary Action is the inductive principle in the process of Education: because it is the key to Vital Inspiration. an the productive principle of Human Growth. And to know this, is the first prerequisite of Solf Culture, bethe workings of my own mind are implicated in the ing that fundamental part of self-knowledge which same marvelous failing. I am astonished to think proticalizes the precept of the Delphicoracie, "Guesta that I have lived fifty years without knowing what re- reason," The want of this insight of the natural the workings of my own mind are implicated in the ing that fundamental part of sentinowinedge which same marvelous failing. I am astonished to think president the precept of the Delphicoracie, "Guedit that I have lived fifty years without knowing what re-that I have lived fifty years without knowing what re-until I began to meditate the general subject of this why the world has been peopled for so many genera-paper. I had no just idea of *Life* as an emanation from tions with semi-human beings. Regarding the ration-the heart of Delty—as the Soul of the Universe—se the at and moral characters of mankind, how rarely do we the cart of Deity—is the Soul of the Universe.—As the al and moral characters of mankind, how farely do we medium of Communion between Man and God—as the escence of Inspiration, the productive principle of hu-man growth, being to this end subject to individual will, and therefore fraught with good or evil, accord ing to the degrees of windom with which it is hemanly controlled. I bespeak the reader's carnest attention to this new idea; new to me, however familiar it he to these differ to for any the degree of the solution we have the solution of the s but a fraction of manual capability; as a carpenter, a blacksmith, a wheelwright, a tallor, a cordwainer, "walk the Earth Unseen, both when we wake and when we sleep," some one of whom. I have good reason to believe, in-sinuated its ingress to my receptive brains. To com-municate the same to other receptive brains, i must begin with depicting the reality of life's natural con-tents. Whote material changels of life's natural con-tents. Whote materis and life's natural co rents, whose material channels only are ensuously ity. Boelety is not encoded, and individual happi-manifest, while the subtile essence of their sow is dis cornible only with an exercise of Reason. Look, then, at the Tree of Life, as Nature is filly late, bigots, mudderers, thiower, liars, imposion, farmed U for multi common the finite result of the subtile of th

and dies as a severed limb. Does not this death of The common persuation is, that immediate enjoyments a tree on being eradicated from the ground, demon-strate that its life was derived from the soil is which it grew? And since what is thus observed of a single plant is found to be true of all plants, how can we ovade the inference that all vegetative life is extracted from the mineral department of Nature? But hew could this be, unless minerals were in some censo alive, or saturated with the life-principle? My con-alize that are that are the whole Saturb are the saturated of the life of the saturated of the saturated with the life-principle? My con-alize that are that are the whole Saturb are the saturated of the saturated are the saturated with the life-principle? My con-alize that are the sature to the saturated are the whole Saturb are the saturated are the saturated with the life-principle? My concould this be, unless minerals were in some cense beeded to put mankind on the track of interest, is not alive, or saturated with the life-principle 7 My can-clusion is, that the whole Earth is a reservoir of lafe to all forms of vegetation. But some short-sighted thinker well say. "No; there is no life in dirt. The life of a plant comes from the seed." Let us see. Fall a kernel of come in the Spring, and in Automa Plant a kernel of come in the Spring, and in Automa yon will have an ear on which you may count perhaps trath that all the heart can wish and soul enjoy is Finit that all the heart can wile and soul enjoy to found, and only to be found, is Hermonicus Develop-ment; that is, in being individually endowed with all the attributes of Hausan Nature, which is possible only through the nearly equalic unfolding of ALL the ev-gene of mentality in the Constitution of Man's this is the percond prerequisite of Belf-Unitare. Out of so 'much' widdom proceeds the earnest inquiry, how this super-cominent work is the hermoscented. see which way and by what natural means Life is di-vinely generated and dispensed. Look to the Sun for the origin of terrestrial life, to the prime vortex of ig-neous matter for the origin of solar life, and to Deity for the Etornal Source of coamical life. Thus the istream of life is unbroken from its Divine Fountain to the heart of overy creature; for every animal lives by the heart of overy burnan soul is its body's paralite, as I have explained in a former paragraph. But the stream of life through Nature is inversely like a river, flowing opward and ramifying in its course, as diminutively exemplified in plants. And this vegetative ramification of life's branching coursets is measurably controllable by mankind, shiefly through the interposition of seeds. For every seed is a mold of vegetation, the vest is subscience and source to feed in even: is measurably controllable by mankind, shiefly through the interposition of seeds. For every seed is a mold of vegetation, that whatsoever a man soweth that burse, as unin-his regetative ramification of men and the second state of the interval to be a second of the second state of the interval to be and the second state of the second state apring of that integral sotion which produces where new of Individuality? Without an example-with only an ideal paragon, how shall the self-culturer know when his aim is apposite, or when he is apily plying an art which he but imperfectly understands, and the norms of which is still his own conception? These questions are unsuswerable, except to those by whom questions are unsuswerable, except to those by whom they are put in cannest; and to them only, through pa-ticul warting and persistent seeking. Yet their an-ower is casential and certain to be obtained when legipt imately sought. On this point 1 am no winer iban, Rolomon; for surely, as the director of valid Endeport. Window is the network thing: therefore why wise Bolomon; for surely, as the director of valid Endescor. "Wisdom is the principal thing; therefore got wis-dom; and with all thy getting, get understanding." Every art is founded in some science; but here is an art which is predicated upon all science, and in the practice of which every species of intelligence is systig able. The work of Belf-Culture demands a compli-ment of solf-knowledge; and the involves a general browledge of here and the involves a general ment of sol-innowedge; and the involves a general, knowledge of human nature, and even of universal. Nature. A thereable; a geod understanding of paysi-ology, phrenology and psychology, including analo-my, bygiene, disistics, gymnastics, esthetics and elb-ics, is needful; and the more one knows of obemisty-to-

pausion.

Bhe waited a few moments, a tender light shining in her eye, and then said, gently:

"I am sorry to see you grieve so. I thought you would be brave and strong, and look beyond the Valley of Bhadows, Death is not the King of Terrors to me. Bee," and she held up her white transparent hand-"he will come for me soon."

Her brother raised his head, and gazing into her lovely face, exclaimed:

"I have been so blind, that I never noticed that you had become so thin. Oh. I thought that I was tronbled before, but this great woe crushes the other. Oh, it is terrible."

"No," ane said, solemnly. "ohly one agony, then life sternal, joy includie; and Reuben, what the entreaties of my life have failed to socomplish, the appeal of dying lips may be successful."

The pext instant a broad ray of light fell upon her beaming face, and she sprang to the window.

The heavy black clouds had garted, and their long dark skirts were trailing over the borning footprints of the san that was retreating down the West. The valley was left in shadow, but the hill tops seemed strews with jewels.

hands. "See the purple, gold, and orimson; perhaps in that path the angels walk from beaven to earth. I/can imagine Paradise lit by the smile of the Eteraal," :- 1

She stood now apparently lost in meditation, and her companion gazed upon her, awe struck. The sunabine lay upon her gilttering tresses. bathing the pale, this face in glory. The fathomlessoyes wore a dreamy, far.of look, as though sights unuttorable were passing before her mental vision. Ah, the tearful words. s'pessing away," were stamped indelibly upon that fracile form.

"Thus they sat roaming in the realms of fanoy. He forgetting that the minutes were swiftly flying, and that other duties were waiting for his tardy fugers. waill Aunt Deborah's unmusical voice was heard, exdialminer!

SieWell, I never i if yer aint up here idling. Rouben Hele, you are epough to try the patience of Job ... Bick a shiftless boy I never see in all my born days. Here it is cons most night, and not a single shore dome.

Still paltry the glory, the wealth that be craves; Ah I well may we sigh, "Wo are slaves - we alayes 1"

Slaves, elaves to the past, to the worship of creeds, Unmindful that God is best served by good deeds: Slaves, slaves to a faith that is pulseless and cold. Like a statue, completed, and kept to be sold; Not yet can we echo the song of the waves. There are fetters to break : "We are slaves-we a . Maves !"

Ay I slaves to the fear and the terrors of death. That robs us of nought but mortality's breath; Still slaves to the thoughts, the opinions of those Who scoff at the depths of humanity's woes; Not yet can we join in the song of the waves. We're bugging our chains; we are slaves-we slaves I

We are slaves ! but a voice o'er humanity's sea Is wAITING to join in the bymn of the free. 'T is rising and swelling in volume and might, Proclaiming the triumph of Freedom and Right I Ere long we shall sing, with the bird and the bee. In anthems of joy, "We are free-we are free !"

Already the day-star is shining afar, Though it rose 'mid the shock and the tumult of war. When it mounts to the zenith, then peace will again Shed her life-giving dews o'er each valley and plain. And sweetly we 'll sing, with the waves of the sea. The anthem of earth, "We are free-we are free !"

Already sweet Freedom, in bridal array, Looks forth for her bridegroom, the herald of day. When Justice shall come, and the twain are made one. Then the fame of our land will be bright as the sun. And the anthem of mortals and angels shall be The chorus of earth, "WE ARE FREE-WE ARE FREE!" Adelphian Institute, Norristown, Pa., 1863.



umph and Liberty. The readers of the BANNER doubtless witnessed the

sublime Auroral, Triumphal Arch on the evening of April 9th, the first fair evening after the Connecticut election, just in connection with the rejolcing over its complete returns, and doubtiess an indice of-other plendid (though perhaps temporary) national triamphs to come.

In view of this magnificent atmospheric filumine-

higher truths which are associated with the adeques porel risk of all that both can suffer? Yet so it is: ground to which the Spiritual movement is now coming. I request that the parties referred to will bear, in mind that these magnificent heavenly displays ful- the siphs and omega of Education. fill the promise and illustrate the principles of the Auroral Philosophy presented by me in the aforesaid les-D. J. MANDELL. tures.

Athol Depot, April 10th, 1943.

Contract Contract

" As fall, as perfect, in a bair as heart:

As full, as perfect. In vile man that mourns. As the rapt scraph that adores and burns."

and might have added in the same voin of imperation ous assumption, as full as perfect, in an idlot's head, a rebel's heart, and pirate's bloody hand, as in those of Plato, Socrates and Jesus. This language of the Mussis expressive only of a vage and impractical inking of the abstruse idea which I am attempting to clucidate. The substance of Divine Inspiration is es-sentially occult, and, like all the Imponderable sgents in Nature, imponderable, mentally as well as physically, is known only by its considered in the taily is were as hyprically, is known only by its considered as an impersonal principle, blind-ly but inevitably true to its mission, like lightning to the eyes of conceit going whither it is sont, and crucily careless of the casuallies it makes for such as mis-take its temper and parpose. Truly, it is a fearful thing to be inspired with life, and not with Wisdom. For while this inscrutable force, as Pope continues, ** Warms in the sun, refreshes in the breeze,

Glows in the stars, and plossoms in the trees," It also sometimes

Chills in the frost, bids homeleas vagrants freeze, And wrecks bold mariners on surging seas; Makes all the comfort of a kitchen And all the torture of a martyr's pyre.

We often think of life's adventures as srising from

our liability to assume inbarmonious relations to the material elements and forces in Natore. We speak of In view of this magnificent atmospheric illumina-tion, I wish to call the attention of Epiritualists and other friends of Boston, vicinity and elsewhere, to the scientific and prophetic doctrine of the Aurora Boreaiis or Northern Lights, which I opened in certain lectures some time ago, for I am new about to demand my rights and the rights of certain religious natures in spiritual assemblies on spiritual platforms, and to block truths which are specific attention to these born-a-Dirine benefaction, which gives the coll is also fraught with the coleman. and this is why we are to neek the Art of Living, as the only assurance that life itself is more a bleasing than a curse. To find this Art, and to practice it, is

The principle of Divine Efflux is an influx to Nature: The principle of Divine Efflux is an influx to Nature: if not the exence of matter, yet permeating every pore of the universe, as the medium of Creation, or that by which God acts in the development and opera-tions thereof. It is the base of Attraction and conse-

organs, which are the molds of mental demetteristical, the characterist, which constitutes the artistion of the is the immediate effect of volition. When the seeds of dividual aim and success in the art of Self Calues, plants are imbedded in arid soil, they do not germin. For though 1 have speken interrogatively of working

APRIL 25, 1865.]

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BANDNER OF LIGHT.

what traits of obsciection are wanting in the former, and what organs of the same need be most expressly and what organs of the same need to most expressly atimulated to sotion. And we can hardly miss of the right method of dolog this. If we bear in mind that those organs which are least accustomed to exercise. fare least inclined to act; and therefore, as a general rule, of all useful acquirements, those for which we have little or no desire, and of useful actions, those to The second secon contracter that I admire, and makes me almost wish to drop my pen to take some healthful lessons "on the light, funtastic toe," or in such arts as youngsters know. But, bethinking my age and clamsiness. I for-bear. Nevertheless, I congratulate these of my read-ers whose leading error has not been exactly the re

verse of mine. I trust the reader is aware that I am making no at tempt to exhaust the subject in hand; yet there is another law of Self Culture which is too important to be omitted, even in this discursive range of thought. To use a word with some stress of meaning, it is fempersines. I have argued hitherio upon the assumption that the principle of life is unchangeable, and that is apparent mutations are due to the variegated forms of its manifestation. I have no reason to think other-wise. Yet I must admit a shadow of mystery in the fact that the life derived from different kinds of food is as various in its physiological and menual effects upon the eater, as the forms of its previous manifesta-tion. This mystery is not peculiar, however, to any theory of mine. It mocks the protensions of science in all directions. I know not that any philosopher has ever attempted to explain it, even by hypothesis. has ever attempted to explain it, even by hypothesis. Therefore, let me be excused. But let us regard the fact, though too ehort-sighted to discern its cause; that the sonl as well as the body, is variously fed by what we eat. There is an old saw among the eaters of "head and plock." that "every part strengthens a part;" and I doubt the ability of any physiologist to refute it. Why is it not as likely as that thesh feeds therefore the bedde to refute it. Why is it not as likely as that fiesh feeds the muscles better than bread? That it does, I know some vegetarians have disputed; but with little logical effect, and just no gain at all to their own good cause. Who does not know that a lion is stronger in propor-tion to size than an elephant? A panther, than an or? A leopard, than a horse? and that every carniverous animal excels in muscular power the equally ponder-ous graminivorous? The deer is swift, chiefly by fa-ver of its alender form, but its ansed is leas and wimer. vor of its alender form, but its speed is less enduring vor of its slender form, but its speed is less enouring than that of a hongry wolf. Wby, then, should not a beef-oating man be stronger than a bread-stare of the same size and physical structure 7 I believo he is; but it does not follow from this that he is crear, or more generous. The elephant is more docilo, and manifests more natural intelligence than the Hon; an ox is more natural intelligence than the form a panther; a horse is not intelligence useful than a panther; a horse is not the other day the following lines, which he says he has had in manuscript more than forty years. They are said to have been found among the writings of a Congregationaliet minister, after his death. If you gentler, and more useful than a panther; a horse is no-bler in all respects than a leopard; and who would not

rather be called a deer than a wolf? Now, from the fact that carnivorous animals are "Stronger than graminivorous, I infer that flesh-food is more simulating to the hervous and muscular systems of the eater, than grass and grain. And why is it? Some will say it is because the life of flesh is more condensed. But that will not account for the common inferiority of brains in cartivorous animals. It is more logical to infer from this parallel fact, that regetable food is more generally norrishing; that is, when digested, its liberated life tends freely to all parts of the body, and subserves the purpose of im-partial muttilon and integral growth whereas the life of fiesh-food, having a mysterious affinity for that of the nerves and muscles of the eater, is appropriated by them in layer quantity than he the brief. This of the nerves and muscles of the eater, is appropriated by them in larger quantity than by the brain. This manifest species of vical effinity must have its basis in a more general principle by which life is somehow polarised by the forms through which it passes. But, abstracting the physicit cal truth here brought to light from the mystery-of its cause, the reader will see at once what use to make of it in the work of Belf (Culture. If you wish to become a corporeal Samson, with no worthier aim than that of a marvelous lifter on bottom a third of course act all the read or brawoy athlete, you will of course eat all the venf. son you can digest with comfort, as new and live as you can reliab. But if your wiser purpose is to grow in manihoss; to become magnanimous rather than mighty, you will resolve at once to be a vegetarian, eat anch food rill not starve the co I know a man who esteems the flesh of a bull as be-ing more tender and flavorous than that of an ox. or cow, and who stores a quarter of that slaughtered suburban Hone beast automosity, for tamily eating during the winter months. Other men bars soknowledged to me the same preference, and the reality of its basis is well au-thenticated. Yet the alleged peculiar palatableness of this species of beef is induced solely by the vensreis habitude of the creature, which follows an unhealthy palling, and whose flesh savors of disease. It is cor-matised through and through, and they that eat it im-blas a timping to sale fits. By the is of vital affin pibe a stimulus to salacity. By the law of vital affin ity to which I have just alluded, such animal food imarts no life to the cerebrum, and nourishes ahlefly the lowest postern organ of the brain. Other sub-stances are equally out of place in the dietary of hu which will show to the public that valuable lands man beinge, and will be reprobated by every real Self-Culturer. I cannot pretend to say now what Temperance is: but only this, that every one should learn and live the laws of healthy; happy, heartful, soulful growing. If you seek high, intellectual and moral attainments, boware of over-sating. A full meal, even of spholesome food, precludes cerebral inspiration (I now use the word in its best sense) during the process of digestion. Fasting is often necessary as a preparation for profound thinking. A rigid control of the appelites, both all-mentive and exual, and a fudicions routine of daily exercise and nightly repose, are indispensable to the largest success in the work of Self-Culture. These and other unbinted conditions of Human Grouth are est market on this continent-the metropolis of the hardly to be written, and necessarily to be learned by the unfaltering votary of the Art of Living, who is a didness the Major General John A. Dix. in his constant finder of THE USE OF BRING. West Acton, Mass, March, 1803.

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So non

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with only an ideal: paragon; it is evident that exam-ples of special transformers are plauling in solid y; and the beginning that, instead of inert, organic atoms, the model character is readily fashinged cut of the oboice features of living homanity. It is precisely in shid juncture that former. A purches, as the first law of Belf-Culture, becomes an intelligible rule for plying the art. For it is by the constant comparison of the infant self with the direct to be attained, that one fearmer what traits of obserective are wanting in the former. nap, put forth his first flat, disturbing that vast unorganized mass, bringing forth the first atom.

Quere -How was this conscious, intelligent entity employed during the eternity before the beginning !

. It appears to me that a local entity or being having body and parts, must necessarily be an impotent, bungling conception when the great laboratory of the universe is to be managed. Hoping the agitation of the question will bring forth a more rational theory. I leave the subject with much respect for the author of the theory oriticized.

Batavia, Generee Co., N. Y.

Written for the Banner of Light.

THE STAR OF HOPE.

BT DE VERN VINING.

Beneath the ban of unpropilious fate, I moan ofttimes, and wildly beat my breast; am the child of woe, by misery and hate. And phantom doubts, and many griefs oppressed.

The gains of Penury are my estate;

I shrink beneath Adversity's cold frown; Tears are my beirablp, Sorrow is my mate, And Thorns compose my wealth of manhood's grown.

My sky is shrouded with portentious gloom; My mind oft reels with passion's poisoned wine;

My loves lie buried in the voiceless tomb, And all the ills of mortal life are mine.

And yet I cannot yield to blank despair, For through the shadows of the dreary bight One star shines ever beautiful and fair. To guide me on ward by its mystic light.

It is the STAR OF HOPE, my beacon star. Upon the billows of Time's restless tide:

And by its fitfal glimmering, afar, My fragile life bark through the storm I guide.

Oh 1 let the tempest beat, the surges rosr-Let midnight darkness pall the earth and land:

Yet with stout heart, and never-tiring oar. I'll still draw nearer to the golden strand.

I cannot yield to gloomy doubts and fears. While Hope's bright star to cheer my way is given;

Bo, through the mist of Sorrow's briny team, My eyes are ever turnettin trust to Heaven. Elgin, Ill., 1863,

TRINITY. .

think the lines will be of interest to your readers, please insert them in the BANNER OF LIGHT. M. B. KENNEY.

Lawrence, Mass, April 10.

That three are one, and one is three. 'T is an idea that puzzles me; By many a learned sage 't is said That three are one in the Godhead; That Father, Son and Holy Ghost Are three at least, and one at most.

'T is thus they would all sense confound, By making God & strange compound, Of natures one, and persons three. All of the same equality.

The Father then may be the Bon. For both together make but one; The Son may likewise be the Father, Without the smallest change of either-Yes, and the blessed spirit be Father, Son and Trinity.

This is the Creed of Christian folks, Who style themselves quite Orthodox; All which, sgainst plain common sense, You must believe, or give offense



breaking it up, with but one bag of guano to the BOD8. 31

wild or wood lands ! are just as susceptible of im. each lecture. provement, and their cultivation will yield as abund. Enos Adams. Eaq., one of our most prominent and bought up and secured, at the nominal prices they now sell at, by thousands who desire a home, and who, lands for ten times as much as they cost them. Long bio homes. Island will be, ere long, thickly populated, and realize eventually become the garden of New York State. forded by the offices of Brooklyn and New York, and | way. which actual culture demonstrates are as productive as any other territory within the bounding of the State, to location-there is not only an opportunity for capi talists to invest, but this is the propitious time for those to buy who can afford to secure only a few acres, upon easy and accommodating terms, forasmuch as delay may so enhance the value of the . Long Island Lands,' as to effectually debar persons in moderate circumstances from acquiring a desirable and comfortable home for themselves and families, or a territory where the climate is as delightful and healthy as any In the United States."

Dr. Peak, of Brooklyn, an intelligent and observing gentleman who first directed attention to these neglected lands, in a circular issued by bim somecare great opportunities for gardeners and farmers who may and fraits that can be produced in the vicinity or lati. posing Mr. Fay might br. tude of New York. The climate is healthy and pleasant; meteorological records show that the temperature days after, an ingonious attempt at exposure was is ten degrees milder on Long Island in winter, and imade by a brother Methodist of this village, formerly ten degrees cooler in summer, than on the main shore a pillar of the Church, and a trustee, and who "gloin the same latitude. The summers on Long Island ried in his name"-for his name was Bcott(?)-(not are particularly pleasant, as the sir is always attem. the General.) At the close of the exhibition be nered by the sea-breeze, and yet there are more clear

years. These cultivated lands are valued at, and now better than these now offered."

The same gentleman, in a letter to General Chand. ler. dated Feb. 0, 1850, found in the Transactions of the American Institute, as reported to the Legislature of the State of New York, Feb. 26, 1850, uses this language: "At Yaphank, sixty miles from the west end of the Island, where a halt was made at the time rope with which he had been tied, leaving another in of the excursions in 1817, and where there was no land its stead, but he was, caught and the fraud exposed. cleared at that time, last summer there, were crops of The model of the instrument he had made to cut the wheat, rys, corn, clover and timothy, with garden and rope with was found, and one of his workmen saw fruit trees as thrifty as could be found in any part of him making the instrument, on which he spent two the county of Spfolk. The sum of one hundred dol- days' labor, but "could not imagine what it was for, lars per sore has been offered for land at this place. that was purchased four or five years since for \$1.75 severely catechized, and he did not deny outling the per scre, and \$25 per scre for that which is yet uncultivated."

I fear I have trespassed too largely on your space already to quote more from the writings of those who have examined these lands, or to say more myself in compendation of them, than that is thave the qual. ty of the land which turned out to the productive in the case of the source who went forth to som. My witare (see advartisement) in "good ground, and brings in playing the melodeon, sluging, and improvising forth fruit, some an hundred-fold, sixty-fold, some thirty-fold." Yours, &o., New York, April 14, 1803. . HORACE DRESSES.

to the scre; gais filly bushels to the acre; rye thirty [inling all soris of absurd staries about Mrs. Bliss, busbels, and buckwheat twenty bushels. He has an one of which will serve as a specimen. One of the onion patch, containing one sore, and it is , the great. Peters (?) of the 19th century came rashing into Mrs. cat ouricalty I ever saw. They cover the ground as Bilas's quarters, and in almost breathless anxiety thick as they can lie, and from which I doubt not he stated that the report was current that . Mrs. Bilas will gather at least five handred bushele He has a was rode out of Bpringfield on's roll." She roplied carrot patch which he expects will produce at the rate [that she plead guilty to the charge without a trial. of thousand bushels per acre; also a beet patch, which That she was not only rode out of Springfield on a will yield as much. Pess, beans, tomatoes and mel. rall, but all the way to Troy, and from Troy to Benons grow in any quantity and luzuriance, and of the nington. Poor "Peter!" anddenly evaporated-the best and largest size. I never saw a finer buckwheat contortions of his countenance evidencing the fact fold, which was the first crop put in the ground after that he was pained by an immoderately large sized fica in bla car.

As a basis of an organization, a paper was drawn This same editor, after detailing the evidences of the up and numerously signed, to the effect that we, the value and productiveness of these lands, concludes his subsoribers, agree to make up any deficiences in the observations in this language: "In my examination amount required to meet our engagements with leoand in the facts I have detailed, it is manifest that the turers after deducting the voluntary contributions at

ant crops, as any other portion of the Island-and it wealthy citizens, and who has always been a violent is a wonder to me that they have not long since been opposer of Spiritualism has volupteered the use of Apollo Hall, free of charge, for Bpiritual meetings, We mention these facts as evidencing progress, and in did they now locate on the Island, would in five years order that Spiritual Lecturers may have an eye to this be independent, or at the end of that term cell their place, where they will find warm friends and hospita-

Your humble correspondent made the acquaintance the opinion of those who long since believed it would of Warren Chese in Chicago, in the spring of 1859, I think, and he would be most we'come here, as would When lands thus lying contiguous, to the markets af. any other good lecturer who may be traveling this

At the termination of our engagement with Mrs. Bilss. we employed Mr. H. Melville Fay to "work baving the advantage of railroad communication both miracles," who remained one week, giving three pub regular, expeditions and chesp-and when those lands | lie exhibitions, and three private circles. Soon as it are selling from ten to thirty dollars an acre, according | was known that he was coming, the opposition raked over all Pandemonium for evidence and false statements against him, and they were forthcoming in abundance. At the first public exhibition, it was noised about the Hall that there were letters being circulated in the room proving Mr. Fay an impostor. At the close, we requested those having the letters to step forward and read them, which was done by a brother Methodist, and the letters proved to be from Mr. Dobbe and his olique. and very voluminously and methodically endorsed. After canvassing the matter, it was put to vote, and carried without a dissenting voice, that the letters were not only unworthy of any notice, but a direct insult to the good sense of all years ago, thus expresses himself: " This land offers present who had enjoyed every opportunity of detecting fraud, if such a thing was possible, and who could wish to settle on Long Island, the soil being a fine and would trust their sense of seeing, hearing and feel. warm yellow loam, entirely free from stone or swamp, ing. in preference to the "say so" of any man, or set and will produce by ordinary culture all kinds of grain of men, whatever their profession, or motives in ex-

At the second public exhibition of Mr. Fay, three stepped forward, claiming to be a medium, and said and sunny days in the year on Long Island than in "be could do the tricks that Mr. Fay had done." He any other part of the State of New York. Islip is an inelated upon entering the box, and being tied in his old town, having been settled nearly two hundred own way: after which the box was closed and all was quiet for some time, when the "lion" roared, the bells command, from \$100 to \$500 per acre, and they are no rang, and divers polses were made, indicating that he bad "got loose." He also made a triumphant speech, a la Dobbe, declaring the "humbug exploded." When emerging from the box, a new piece of rope was found under the seat, and the one with which he had been tied, was cot in half a dozon places, and not a single knot untied; he had evidently intended to carry off the till the expose revealed its object," Said Soutt was rope, making the instrument, or smuggling in the new rope, but made his escape in the easiest and quickest way possible.

We have been favored with two most excellent lectures, by Miss Nellio Temple, & modest, retiring girl

dearly loved, departed relatives, guides and friends, through the instrumentality of Mr. Hansfield, were very satisfactory; the encouraging and soul cheering words, together with the kind advices and admonitions, cannot be soon forgotien. , Some communications occurred which were neither called for in the ususal way, nor least expected or thought of by any of ns-the spirit communicating being a stranger to all parties-though, on examining the same carefully, and after making due inquiries in other localities, were found to be correct and true in all their details.

I think this latter class of communications must bafile the bardest skepticism, as it is one of the positive proofs of the reality of apirit intercourse. Will. ingly would I write out one or two of these communications in full, with some I received in former years. though I feel I must not trespass upon the valuable space of your columns for articles of equal interest and greater importance.

In conclusion permit me to remark, that I renewed the friendly relations with Mr. Mansfield the 12th of last month in San Francisco; and the voices from the spirit-home then revealed, will ever be dear to me.

Mr. Mansfield has become a friend to our hearts, and our best wishes for his welfare shall accompany him. wherever he goes. Yours for Truth and Progress, DR. CEAS, VAN GELDERN and wife,

FRED, LEIDING and wife, MAJOE E. RUPUS and wife, ADAM EISENDAUER, ASA ROSS. Sonoma, Sonoma Co., Cal., Feb. 9, 1863.

Mrs. Chappell's Labors in New York.

Having recently returned to my home after laboring during the winter in the field of Human Progress, I would inform you of my success, that you may rejoice with me that so many souls have caught a glimmering of Truth's radiance.

St. Lawrence County of this State, has been the scene of my labors. And let me say that those me. diums and lecturers who are guided by the light of Philosophy and Truth, will find a welcome; but those fanatical, radical people, led on by their soldsh freelovelsm, will here find no sympathy.

Not only Spiritualists but unbelievers, and in several instances the Orthodox friends, have opened their homes and hearts, gladly welcoming the true reformer. And I feel assured that the "good time coming" is not far distant, when creeds and dogmes shall exist only in name, and that name be but a keepsake to remind us of the days of our infantile efforts to walk. Evidently we are growing. Thanks be to the angelworld. I have prospered, not only spiritually but pecuntarily, having made but one charge during the season, and then receiving more than warranted. My linerant fooisteps will next lead me in a westerly direction.

I am happy to learn of your requirements in regard to inserting the name and address of lecturers and mediume. Spiritualists are too liable to become anappreciative of your labors, and although they are fearful the BANNER will go down, they are remiss in their efforts in your behalf. The Press and the Desk, bulwarks of Truth, may they go hand in hand, helping each other, and in doing so, help others.

I expect to be in Kendall. Orleans Co. during the month of May, and if any wish for my services in funeral exercises or otherwise, they can address me at this place (Hastings.) during the present month.

My daughter. Miss Luis, sixtcen years of age. a very excellent singer and performer on instrumental music, who is also a good medium, will accompany me, and slog reformatory pieces. I remit my fee for the three coming months. Yours fraternally.

Sorma L. CHAPPELL.

Hastings, N. Y., April 12, 1803.

Mrs. Cora L. V. Hatch at the West.

We copy the following synopses of three lectures. elluered recently at Genesses, Ill., from the Geneseo Republic, with the comments of the editor thereon, in order that our renders may know what skeptics think of one of our best trance-speakers:

Mrs. Hatch, one of the most celebrated of the spiritualistic lecturers, has recently spoken three times to the people of Geneseo. In personal appearance she is a delicate fair-haired, blue-eyed lady, suggesting no thoughts of strength or extraordinary ability. In soclai life she is a shy and poor talker, seemingly unable to enter the arena of scientiflo or philosophic discus-sion. When off the stage she appears so much like an ordinary, uncultivated woman, that one is led to wonder, where is the power that gives her so high a place among able speakers. The subject of the first lecture was "The Coming bian." She spoke of the tendency of men in all ages to worship some homan leader: to rely on some great man, especially in great emergencies, or in times of trouble. Bhe referred to the same feeling in our own fountry and times-ite people looking and longing for some great man by whom to inaugurate victory and success. But we were told that this desire was vainpass away. Individual virtue and strength must pre-vail. The people must succeed by their own goodness and wisdom. Bhe then gave a beautiful and able contrust between true and laise greatness; showed up the little great men, who go up like wrocket and soon pass from sight and memory, and called us to consider and imitate the truly great-these who lived for truth, rightenousness and the best interests of man. The aubject of the second lecture was "Spiritual. ism-its main features, its chief differences from the common religion of the churches, and its advan-tages." Bhe claimed that Spiritualism was the absointe, permanent, universal religion, based on the na-ture, necessities and relations of the human spirit; in ture, necessities and relations of the human spirit; in opposition to those systems which are founded on out-ward authority or supernatural revelation, requiring rigid conformity of faith and ritual. She told us that God was the great spirit, the futher of all our spirits-that none of us were disinherited or deprived of the sweet influences of departed spirits; that this beaven-ly power would ultimately recover every frail and wan-dering spirit. Some of the doctrines of old theology were presented in language most vivid and powerful-God, numerically, three in one, scriftcing binnell to save his children from endices misery, and failing in millione of instances. The lecture closed with a beau-tiful and toonding representation of our unbroken remillions of instances. The rectain of our unbroken in-tiful and touching representation of our unbroken in-lations with departed friends, comforting the allicited, and calling us up to parity and spirituality. The third lecture was on "Spirit Birth and Spirit Existence." What we call death was the true birth Existence." What we call down was the true bitte of the spirit. Earthly existence is our winter time-the lime of storm and tempest, humiliation and decay. Death unlocks the prison house, and launches us forth into apirit. If a speaker purported to give a per-sonal narrative of one who had passed through the material, and entered upon the spiritual life-his first material, and entered upon the spiritual life-his first consciousness, bis guides, his passage to the spirit-land, bis joys, sorrows, memories; his kind and joy-ous reception by mother and friends, the beantiful home prepared for him; the patient, augelle abarity that called him away from the very memory of sin. that called him away from the very memory of ell, ibe harmony had purify of that happy land. No de-scription can do instice to the lecture. It was un-speakably beautiful; the language elegant and nurs; the sentences perfect; the thoughts grand and noble, chaining the audience with the deepest and most ab-sorbing interest. The manner of the speaking, was almple and quiet, but it was the simplicity of strength. the quictness of conscious power. There was no renting or bitterness, no attempt at lofty flights, striving to appear flowery and cloquent; but if was the eloquence of thought, uttered in appropriate innguage, eleveling, the mind above its ordinary level. Those who heard the three loctures will not soon forget their rare beauty, and power, and can hardly estape their beneficial infuence. d Whence comes the power of this young, uneducated woman? How can she lecture with such ability, on-such a variety of subject. calling out crowded houses a night after night, for weeks and months is encossion? She is only twenty inree years of age; has not been to school shoe she was eleven; writes fothing, reads but title, and appears like an ordinary woman. Bet/when the is infermed to seek in public, we have thoughts a protound and rich. In language as vigorada and ap-propriate, as belong only to great talents and ripe oul. iure.

PERSONALITY VERSUS ONNIPRES-ENCE.

BT DAVID PALMER." mater met. 14

ality versus the Omnipresence of Deity with much in- highly productive, without immoderate manuring. terrest. I desire, by your permission, to make a few Some of the best farms in the southern part of the remarks on the arguments advanced to maintain the State, have, during the last five years, been made inproposition laid down. I do not assume to respond to this condemned region, and it is shown by agricultin. the writer's call for able correspondents to review his ral survey of the State, that the island produces fourtheory, simply because I have neither the ability nor teen bushels of wheat to the acre-cousiderable boyond honor of being such. I had thought some time ago, the average of the State, and very Ritle less than that however, of oritioising some of that author's strong of the Western Districts. Of all the districts of the arguments, which appeared to me to be as faulty, at Blate this has the finest summer climate, and the wisleast, as those combatted.

** Who by searching can find out God ?!!! How han the to its fertility."" Unite grass the infinite? Those who try to do so will find , The editor of the Union Ark. in 1860; published in the task a very dimonit one; yet, notwithstanding, I his paper an account of his visit to the central parts hold it to be our duty and privilege to investigate all of Bang Island, and his observations concerning the questions relating to the character and attributes of quality and productiveness of the so-called "Wild the Great First Cause, because our fattive hopes and Lands Hof that portion of the island. His remarks destinies are intimately connected with such questions. In respect to one form in particular, which is a part of Rithough we may not be able to comprehend the begin. the log referred, to in my notice of Land for Sale in

The most formidable objection which the author of the articles referred to finds in the way of the " princi-nial " theory ; twan alteratey which posters at the toging wing. Now: if I do not mismaeridat find, his theory ino ably exponded.) presence proceeding the inite difficult ino ably expounded) proving severations mint use moory sound to within one mile and a half of Patoboque. I fat ably expounded) proving severation in the second sec



send you bere. EDITOR BANNER OF BUT-SIR: with a contribution to the advertising columns of your paper. I am desirous that it may shed its light on the darkness which for so long time has enveloped the public perceptions of the quality and value of certain suburban regions in which I have a personal and pecu nlary interest. Counting on your kindness and willingness to, contribute also a little to my interest in within two or three boars' ride of the great cities of New York and Brooklyn, can be had at prices almost next to nothing.

How strange is the fact that such fine acres, and the fine air and elimate of Long Island, are passed by every year by thousands of immigrants from insular and continental Europe, seeking the Far West, in whose wilds they must first grow office and villages to make markets for the things grown by them on their lands I Strange, indeed, that lands should lie in vacancy and wild wasteness, distant fifty miles only from the greataddress before the New York Agricultural Society, October 7th, 1859, thus speaks of Long Island: "It stretches out from New York Harbor one hundred and thirty miles into the Atlantic Ocean. A most extraordinary delusion has prevailed in regard to the productiveness of the central portion, and yet the surface soil of this whole region, with some inconsiderable exceptions, consists of a rich loam, from twenty Having perused the communication entitled Person. to thirty inches in depth, easily cultivated and made east, as those combatted. A wise man of old, probably after trying to compre-nounding waters; close observations and successful ex-periment thave dissipated misapprehensions in regard

your advertising columns, are as followet:

" I visited a fame owned by Mr. Spence, whose land lies a quarter of a mile couth of Waverly Station, on the railroad, and stretohes in parallel lines three miles south to within one mile and a half of Patoboque. I pal" theory, has so arranged the glaside or initial and has raised corn at the rate of seventy-fire bithels

Sector Sector Sector Sector

Progress of Spirituali sm in Vermont.

The thousands who read your invaluable paper cannot fall to be interested in anything pertaining to the spread of truth, and more especially in a field hitherto uncultivated, and as you cast your eyes at the date of this article, you will perhaps be surprised to see that It is the old and time-honored town of Bennington. It is just one hundred years ago that the first Presbyterian Church was organized here, and a meetinghouse built by a Company of Now Hampshire Land Speculators, meaned purchased most of the land com-posing this to the solution of the land com-the hill," the communial sermon was preached a few weeks ago, and in "Bucing the history of the Church through a hundred years, I could discover little if any improvement. We now have a complete assortment of churches, each vieing with the other for the supremacy in numbers, wealth and popularity, until this has ecome one of the most priest-ridden towns in the country.

Six months ago a few liberal minds were found who dared investigate and expound the truths of the New Dispensation, as well as subsoribe for the BANNER and purchase and lend liberal books. Our library consists of about forty volumes, which have been "on the go" constantly, there being not more than three or four in at surone time. Files of the BANNER have recently been contributed for the same purpose. Four weeks, ago we resolved to secure a Hall, and hirs a lecturer wan, which has visited us freighted with its glad tidfor one Sabbath, at least, and try the experiment of ings many's year past, in this remote valley of our treating the public to two free lectures.

Accordingly, Mrs. E. A. Bliss, of Springfield, Masa., (who was then lecturing in Troy.) was engaged, and J. V. Mansdeld, the well known testwriting medium, doly advertised to lectore at "Apollo Hall" on Sun day, February 15th, afternoon and evening. The first tion held out to him by the few friends of our prolecture was attended by an attentive, audience, numbering about eighty persons, many of whom were constrained to say, "Verily, she spoke as never man apaka." The effect produced filled the Ball in the vening, the audience numbering over three hundred. After Mrs. Bliss had concluded her invocation, she requested that a subject be given her by any person in gentlemanly deportment and amiability of Mr. Mansthe andlence. Some one announced "Christ's Mis. field has attracted of very much to him, and ever shall elon." and it is needless to add that this lecture was we remember him in heartfelt gratitude. far more powerful and elogent than the first; and as an evidence of the interest felt, I will here state, that, at character was long felt here among the few devoted to the close of the lecture, one of the faithful announced a rational Spiritualism, to refresh and enlarge their that all those who felt to obey the injunction, to .. buy the truth and sell it not." might contribute whatever they might feel disposed, as they passed out of the Hall. The amount /contributed more than paid all expenses. Mrs. Bliss was induced to remain two weeks longer. and in the interval the good shepherds who had stood ed long upon the walls of Zion; were under the powerful necessity of standing in the midst of their flocks throwing their books in every direction, and thauling doxy, bringing heavily over as like's leaden cloud, their ismbe to the stright about fice," Buch's out. ever ready bot only to mother the upwelling light in thit of pastoral visits and visiting committees was her. the souli bat to "Reep all true spiritual growth out of er known befole in Bennington: Mathania mittel adt Madame Rumor was also unusually buty in circa. | The tasis from the Summer Land, given us by our

poetry. Much curiosity was manifested to hear what Nellie could say and do, and it is needless to add that all were surprised, delighted and instructed, and she had the gratification of knowing that in her case, at least, the theory is reversed, that "a prophet is not without honor, save in his own country." We hope to keep the "Tribune" of the New Dispensation constantly supplied.

Such in brief is the history of Spiritualism in Bennington. Its progress has disappointed our most sanguine hopes, and shows what wonders can be performed by a few well directed efforts. Our society is now represented by nearly every church in town-some have been expelled for "entertaining and circulating beretical doctrine." Others are about to be, and others still are threatened. We find ourselves strong enough to sustain weekly lectures, and shall very soon have a regularly organized society with all the neces sary machinery for carrying forward the good work already so well begun; and we are expecting soon to see the "DANNER" waving over this entire community. That such may be the result of our continued efforts, is the earnest prayer of your most humble ser-G. W. LABORLI. Yant,

Bennington, Vt., March, 1803.

[This article should and would have been printed at in earlier date had it not been accidentally mislaid .- Ep.7

Letter From California.

A few lines in behalf of the good cause I hope may be acceptable for the columns of your glorious Banglobe.

In November last we had the pleasure of seeing Mr. in our midst. He responded courteously to an invitagressive failb, while in the neighboring town of Napa, where he was then sojourning at the residence of his brother. Mr: Mansfield arrived in Sonoma the 13th, and departed for Marysville the 16th, according to previous arrangements. Though short as his visit was, it has left a lasting impression upon us. The

The need of a visit from a medium of such reliable perceptions, energies and faith. The renewed efforts called forth, and the encouragments given in this way, could but be beheficent to us of this little village, which, blessed as it is by Mother Nature with beautiful scenery and congenial climate. and adorned by the hand of man with vineyards and ophards, it is not less overshadowed by the obliling influences of an " All Right" claiming Sectarianism of rigid Orthoits asarped jurisdictions. "".

BANNER OF LIGHT.

Soul Affinity .- A Vision. "[Only a faint idea of a vision of the soul can be given by woras.]

4

I see an immense river, covered with vast multitades of human beings, male and female. moving onward. As the river flows on, so moves the inclititude.

Each one moves on its currents, independent of every other one. The multitude are divided into companies, societies and sects. Urganizations are formed and bound together by means of frail cords or ropes. Bome , companies are very large-some are small, and some of the voyagers are alone, isolated and desolate. The progress of no one is advanced or retarded by the bondage of a society, sect. Or organization. The river is the invisible river of Life; the current of the river indicates human progress, bearing each and every human being onward to the great ocean of the spiritual world. No one is moved by his own volition or effort, but all are moved by the invisible currents of Nature. No one being to move another on this yoy. age of progress, for the moving power of progress is the ever-flowing currents of the river.

For the most part, a man and woman are salling together, side by alde, each in a separate bark. A sliken cord is wound round and round the two. and on this allken cord is written earthly marriage. This does not advance or retard the onward movement of either. With some this cord is broken; with others it is cut; with many it is oppressive, while with most it is held as being very sacred. Those who have no sliken bonds, move onward just the same as those who have. Every human being has a sailing bark that is peculiar to each, in which each moves on the current of progression. This great river moves the whole vast multitude of earthly voyagers obward, regardless of all external forms, ceremonies, alliances, institutions, organizations

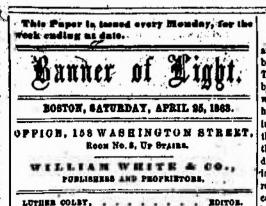
Immed ately over and back of the head of each is a star. No two stars are alike. Every star is lovely, but each has a tint of glory peculiar to itself. Each står sbines open and illuminates the soul of the mortal to which it belongs. How beautiful is every soul is and to its own peculiar tint of loveliness i .

Among these voyagers of life I see a man I knowa friend-i wee bis very soul: The beauty of a human soul, when seen in the radiance of its own glory, is ineffable and unntterable. Too much for human vision to yet look upon. 1 gaze, upon the beautiful star that is over him, upon his star that shines for him-that shines in, rather than upon and around him. My eyes are fixed and charmed, and as I gaze upon this star it unfolds to view a female form of un-peakable loveliness, adorned with flowers, whose freshness and sweetness and real nature cannot be spoken. She is innoconce; she is purity; she is perennial youth; she is the spirit of unfading truth, surrounded by a balo of the softest light. She is perfectly passive, and is the beauty of perfect holiness.

She speaks to me. Her language is like the hidden laws of Nature-yet unknown to and unspoken by homan lins. It is like the sweet melody of ellence that humanity cannot yet sing. It is like the voice of angels that only speak to the senses of the soul. But I must try, in what seems to be a rough way, to convey in words some idea of what she says, and I can beat do so by quoting the language of a spirit given in a spiritual communication. She raises one of her hands, as if in gratitude and worabip, and with the other open hand she points to him in whose star she holds existence, and with her eyes fixed upon bim, she quotes, for me to write, as follows: " Mine, forever. Hose when this weary form mingles with its kindred dust; mine when his freed spirit soars heavenward; mine, then, too, in his recognition, where no earthly loves shall disturb the soul's screnity; and mine still. wandering through eternity; and mine, still mine, forever."

I ask. Is this joy for all? Is every voyager on this dark river of time blessed with a guardian-spirit of such ineffable loveliness? The answer comes not in words but in a flash of light, spanning the shoreless world. With a vivid dash of intuition thrown upon my soul's senses. In an instant I distinctly and clearly behold uncounted millions on millions of human beings, male and female; for each and every one I see a guar. dian spirit, just as beautiful, differing only in tints. not in degrees of glory, that is inseparably united to and is in perfect similitude with his or her own existence.

The curtain of physical daylight, which is spiritual



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

"Wade through slaughter to a throne And shut the gates of mercy of mankind ";

And shut the gales of mercy on manual ; but I have a far other and far brighter vision before my gate. It may be but a vision, but I atll therish it. I see one vast Confederation stretching from the force north in one un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the oximer waters of the Facilic, and I see one people, and one is w, and one is neared, and one is freedom faith, and, over all that wast Continent, the home of freedom and we for the manual of over the bone of freedom and refuge for the oppressed of every race and of every clime "-Extract from John Bright's Speech on American Afairs, delivered at Birminoham England.

Property in All Things.

Thanks to the generous Giver of life itself, there is nothing visible which we may not all of us possess if we choose, to the utmost limit of our power of reten tion. Property, at best, is but a relative possession, and he may really enjoy it who does not pay taxes and cost of litigation over it, but contemplates it distantly over the high stone wall of his neighbor. This sort of Agrarianism, which can exist in none but a high and spiritual sense, is perfectly allowable. Old izaak Walton, the venerated father of all good and quiet anglers, wrote in this pleasant strain about It-" That very hour which you were absent from me. I sat down under a willow by the water-side, and con aldered what you had told me of the owner of that pleasant meadow in which you left me-that he bas a plentiful estate, and not a heart to think so-that be has, at this time, many lawsuits depending-and that they both damped his mirth and took up so much of his time and thoughts that he himself had not leisure to take that sweet comfort which I, who pretended no title to theft, took in his fields."

Old Izaak has stated and argued the case at the same time. Any of us can enjoy, and in that souse possess. what lies open to the comprehensive grasp of sight and can furnish topics for pleasant contemplation, regardless of titles under the law, or the longest and exactest records on the register's books. If a man of money erects a noble edifice to dwell in. consulting the most accomplianed architects, and employing the most skillful mechanics to aid him in his work, he cannot enjoy a whit more from the outside contemplation of his structure than any other person who walks that way; in point of fast, the extra cost and pains to which the owner has gone in securing beauty of pro portions. fitness of ornamentation, and impressive. ness in the general effect, have been quite as much to gratify the passers' eyes as his own ; he cannot himself stand outside, over against his house; and perpetually admire it, but has put so much more money and talent into it for the express purpose of pleasing othere; this, therefore, is the legitimate possession of all who choose to look and he pleased; if they who pass do not oritise or admire, then has the owner clearly built in vain.

These things, it is to be seen, are, of course, spirit ual, and not at all material. If another man does for you what you would desire to see done, but have not the power to do yourself, is it not well 7 and will you stop to cavil because it is merely done by another, instead of by yourself? That is hardly better than childishness, itself. What we are able to enjoy, that we may enjoy, if another, instead of ourselves, is the legal owner. What we have the capacity to relish and take silent and secret delight in, that we hall relish and take delight in, whether it be fair meadows of another's ownership, or fine houses of our own. There is no human statute, above the divine statute, which can regulate these things. Happily for us who happen to be rich in spiritual possessions but poor in this world's goods, we cannot be warned

" Home Education. the sit of The foundation of character is laid at home." There are sown the eseds that in the future shall ripen into beauty, or outminate in a harvest of misery and orime;-The great echool of preparation is the daily life; and by the example of its teachers, the There man and woman is molded for the outside work and 'the great hereafter. We Spiritualists have learnt of Ante-Natal lofinences; we' must parsoe the study, and continue the love labor of perfecting the physical condition. the mental tendencies, the spiritual states of our children. The lessons they learn at school are of minor importance to the precepts inculcated in the tender. receptive mind at home. The knowledge of distant countries, seas and natural wonders. Is inferior to the bome-taught windom that commences with the individoff, teaching the laws of bealth, of purify, of undefiled religion, and world, wide love to man. We have bith. erto sent our children to school to learn their first lessons; lot it be so no more. Lot us instruct them at home, in the sweet. every-day courtesies of life; in that politeness that is the manifestation of a benevolent and unselfish heart; in that knowledge of the physical functions that gives the master-key to the understanding of spiritual things. No more sushrouded in unnecessary mystery, should we keep from the child's mind the pure and holy revelations of its being. In language adapted to the young comprehension, we should unfold the generative laws, and with a dre rev. erence, inform our sen and daughter of the moral responsibilities, of that parity whose existence constitutes the charm of life, "Ignorance" can never "be bilas." Nor is it advisable to leave children in the dark with regard to their physical conditions. The truly progressive parent will seek to harmonize all the faculties; will strive to blend pleasure with instruction, so that the child will be eager to learn, and will never weary of the life-lessons thus conned. A

love of Nature. of Art. of all the beautiful, can thus be implanted in the growing soul; and in connection with the highest aspirations for the Ideal, may be actualized a portion of that heaven life that is the desire of all striving hearts. By obedience to the mandates of cleantiness, order.

arrangement of thought and visible objects; by interest in the daily and minutest concerns of the household, the child is inspired to industry, to care for little things, to temperance of feeling and of act, to reverence and elevation, to honesty and purity, to love and trathfulness. And all this it will never learn in the crowded schoolroom: there it only repeats its parrot like lessons, while the heart remains untaught, the mind a vacuum of truly useful knowledge. But at home the young immortal learns continually; and if taught aright.' the soul-foundations are beautifully radapted for the erection of an imperishable edifice of eterbal usefuluess. Well educated in all that pertains to the affectional, the spiritual nature, conscious of the body's requirements, the needed moral restraining of the present transition era, the young man steps ont into the world, qualified as a teacher to those around ang beneath him, and guarded by the beacon-light within from the faise allurements of life. The spiritually enlightened maidon takes her place with conscious dignity in her self chosen station; with clearsighted intuition she gives her hand to the life-mate she has selected. No glittering baubles of fashion or worldly distinction attract her eye; no folsome flattery has power to charm her ear; no sensual sophistry can entrance her spiritualized heart. By a true course of education, commenced in earliest childhood, she has become a pure and bigh-minded woman, whom the Satane of this world cannot reach to afflict.

Let us, therefore, who feel ourselves in possession of the better faith and the higher light, prove to the carping world the superiority of our faith and its effects. by the better/home-eddeation of the rising generation. Let us teach our children, first of all, the rules of life. the sacred injunctions of universal love, the preciousness of Inviolate truth and purity. We live too much for the world at large, and too little for each other, for the best interests of those who dwell with us beneath the same roof-tree. From the hoosehold fanes of the land should go forth the ordained priesthood of naefulness and faith.

The Polish Insurrection.

It is altogether probable that the Pollsh attempt to assert the independence of that nation, is on the wane. The foreign intelligence gives us to understand that the insurgents have everywhere been defeated, while their military leader who was invested with the Dictatorship by the Central Revolutionary Committee-Langiervitez-was obliged to take refuge in Austrian territory, where he was lodged for a time in prison, and from which he has recently been discharged on his parole. This unfortunate result of the simultaneous rising of a proud people, eager only to be free in name and in reality, has challenged the sympathies of the masses in every civilized country; we had all of us hoped that occasion would offer for the interference of one or more of the European powers in behalf of Poland, but the promise of that has at the present time quite faded out. There must be a good and great end in the manner in which poor Poland has so many times been halled in her endeavor to become her own sovereign. Though the insurrection is spreading even yet, it is practically crushed out. If the effect of it would be to induce the Emperor of Russia to act now of his own motion, and do for Poland what he has done for his own pessantry, he would as surely immortalize his name as there is an immortality in wait for men who are capable of performing such great and noble deeds.

Rev. D. A. Wasson at the Meledeen, Sunday, April 19th. - Al fridd "I saw on earth another light

From that which lit mine eye." The subject of Mr. Wasson's discourse was, "What is value ?" We make a few selections from the many stems of Mr. Wasson's discourse:

Could there be published a price of the real value of all thinks in the universe, how would it read ?

Money of itself is worth nothing. It is only valueble in relation to the thing purchased. . If one be well fed and clothed, money is not worth much. Men who are best fed and best clothed are not the best men. Feed and clothe the world to perfection, and then the world is very needy.

Is gold of value over all other things ? Possession may be set up as a measure of rank, but the world reaches for more intrinsic value beyond-man is lifted op as the one thing precious.

Under what aspect does value reside in man? The celebrity of time is factitions. Fame is secondary to aots. Posthumous fame may have some merit. The strictest subordination is necessary to greatness in the voice of posterity. The acts of every man's life shall stand for what they are. .

Whatever may be man's gifts, acoldent decides in no omall part.

It matters not whether a man die with heart an volced, or whether he live to give it uttorance. There is abroad a morbid love for public notice. Value must reside in that of which mention is made, not in the mention of it.,

Final, value cannot be attributed to happiness. There is a preciousness beyond it. There are faculties above the more quistude of happiness. Whe, for any bribe, would condescend to go down to the life of the oyster, which is simple happluess ? To the grade of higher being we all look for final and perfect preciousüèns.

The spirit of man has absolute value. "What shall a man give in exchange for his soul ?" or. " What shall it profit a man if he gain the whole world and lose his own soul?" No earthly thing can possibly pay for the value of the soul, yet how much love for earthly things inhabits the bosom of man. Only here and there some rare soul stands forth; throwing away all earthly goods, prefering the value of the soul.

All that attaches is the value of man derives itself rom the value of the soul of man. God, out of the depths of infinitude, bestows upon

man himself. There is no gift so great. Man is the flower of the naiverse-the gitt of God himself. Man is God's riches. God has no higher store.

This is the truth of truths, that the greatest value ; the soul of man.

We shall learn to have an intelligent reverence for man's belog.

If man be worthless, the antverse is a solecism. No man or nation can become great, and live long. that is not inspired with the value of the soul.

The greatness of a nation is not founded on wealth or title, but on the recognition of the coul's value. Without this a nation is despicable and worthless. There o n be no opio or drama where the real soul of

man is not brought before the world. Two years ago to-day the enomy were flaming over Fort Sumter. What enemy 7 (The blasphemous con- I can but feel deeply anzious for the success of this tempt for the soul of man.

The Spirit Photographs.

We are in receipt of letters from parties who have had what purports to be spirit-pictures made by Mr. Mumler, of this city. There partles recognize them as legitimate productions. We shall place this evidence: who are not as well off with a book as a fi-bing net. but before our readers in due time.

In the April number of the London Spiritual Magazine we find the following sensible remarks bearing apon the subject of spirit photography, which we deem not inappropriate to place before our readers in this connection:

"As we have said, the question to be decided is not of possibility, as to which we can know nothing, bat it is one of direct evidence in each case, and by that test it must stand or tall. We most still wait the result of this, bearing in mind that in the numerous cases in which spirits have made themselves visible there would be no physical reason against obtaining a photograph. For instance in the case known as the b Lord Chancellor's libost,' where a female figure was seen by several persons preceding Mr. Roche, she Reg-istrar of the Bankuptcy Court, into his bed room, mentioned at page 218 of our last volume. The only which the spirit is not visible to the nuked eye, and an to this impossibility we cannot pronounce a priori. Certainly it is well established that the eye is not the measure for the photograph, and this is fully proved by the interesting experiments of Baron Beichenbach. who obtained the results on sensitive paper, from the odic light flowing from a magnet, which light could But be detected by the naked eye. In other words the paper was more sensitive to the rays of light then in the human eye." It will be observed that the writer alludes to Baron Reichenbach's experiments. We have just received a letter from Germany, giving us, the information that the Baron had recently produced on negative plates what he considers an approximation to spirit forms, and he is sanguine that he shall, ultimately, fully eve. ceed in his experiments. . t.i.

[APRIL 25,1868. The European Publishing Fund.

The German world is an yet almost whelly ignorial of the blesed literature of Spiritualians. , They, an only acquainted with the physical phenomena, and but perijally even with them. The first volume of the Aronno was the first ray of light they received. It was not, however, published ontentationaly as a spiritual work, but as a new and colontific expecition of the aya. tom of Nature, and was in this manner, and by the

high standing of its translator, berns into favor. It is now preposed to raise a fund, by which the gisrious writings of Davis and others can be at once pro. sonted is the thinkers of Germany. The Germans are proverbial' for their heliof in spiritual mysteries, and for a century have been laying the foundations of Spirituatiam. There is no doubt if the new philosophy in presented to them, they will selze it with avidity; ind the greatest good will grow out of it.

Bpiritualists contribute nothing for the anpport of missionaries: they have low calls on their charity. compared with churchmon. Now if you consider the divine truths you advocate as of value; if you think that they are worthy and should be diferminated ever the world, now is a golden opperionity. A mite is all that is asked. One of the trustees, H. Schlarbaune, writes in the Herald that our efforts are cartalled here by red-babded war; peace reigns now in Germany, peace so emential to the diffusion of our trothe. But we know not how long before war may got on fire the combustible elements of the Patherland.

The Directors of the movement, are men noble and generous, who have their whole bearts in the glorious work, and will at once receive the entire confidence of the friends of the cause. Than H. Schlarbanne a more devoted Bpiritualist, a more generons and noble-souled man. does not exist. A German, he has the deep spiritual nature of the Teuton, sharpened and Americanized by a long residence in our country. He has not, however, forgotion Germany and the millions of brothers he has left, and with an energy and develien worthy of the object, he has determined to send light into their darkness.

. The Germans of this country will support bim, and 1 know that the necessary amount, will be raised forthwith. The object is a great one: The New World is reflecting a new Religion. and's new Philecophy to the Old. A Beligion and Philesophy the grandest and most glorioss, and soal-invigorating the world has ever acts.

The high position occupied by all these connected with the movement, gomanices its success. They are all aminent for their devotion to the success of Reform. and the friends who subscribe may feel assured that every dollar will be held in sacred trust. and faithfully devoted to the object set forth.

In Germany, books are made at much less expense than here-probably at less then half-so that every dollar subscribed counts two when it arrives there. The eminent scholar, Berr, Wittig, with indefatigable industry, has translated all of Davis's works, and is now going an iranslating other works on Spiritualism. Patiently he awaits the response of the New World, asking no other pay for his labor bat the dif fusion of the traths he se dearly loves.

Personally, I have no interest at stake; but as a be Hover in the Divine Philosophy of spiritual-intercourse, movement, which I consider of more consequence than all the tracts and bibles distributed to the beath on for the last hundred years. " Of more consequence, because a great and enlightened nation are to be convinced and brought to the knowledge of the light. It is not savages whom we wish to sulighten, savages a nation of the deepest thinkers, the most scientific and spiritual of the Old World. HUNDON TUTTLE

Walnut Grove Farm; April 12, 1863.

Correspondence in Brief.

J. M. Mansfeld, writes from St. Albanz, VL, under date of April 6th, that "Spiritdalian has some advecates in this section. I wish some good speaker, or test medium, would visit this towh; I think he would draw a good paying house, even if he did not make many converts."

O. A. Dorr, of Worcester, Mass., writes as follows: "I have been a reader of the BANNER OF LIGHT for four years, having bought it weakly. I am well pleased with it, and have now concluded to hubecribe. Please

darkness, now fails over this vest scene. I see now, as each one of the multitude sees. I see no river, no multitude of human beings, no beautiful souls, no stars of love, no angel guardiens. But from what I saw in this vision I know, and know for eternity, that the stars in the vision do exist and light the spiritual pathway of all human feet. I know that each soul in this dark world of matter has an unseen guardian of love: has another soul in spirit that is its own forever. to hold it, to keep it, to draw it in its own affinity. A. B. C.

Ploinres in a Wash-Tub.

For the little criticism that appeared in a preceding BANNER, on my statement above named, I was fully, prepared. At the time the " pictures " appeared, I had an idea that imprints of .. Clay," do. had been stamped upon callcoes, and I believe suggested the same to friends while examining the affair. But it so happens that the "pillow case," on which the piotores appeared, was neither " callco " nor a " hand. kerchief." and never had been. . The proprietress assured us that it had always been white cloth, and had been made up with her own hands, years before, from the original piece. (sheeting.) The fabric had become quite thin, owing to long wear. And, besides, what was there in fresh, dear water, or in any other use of the cloth, more than there had been a thousand times before to cause the impression of these pictures ?--- to have made the color so thick and dark? And If there was a chemical agency in the "erasive scap" to "fix" it, why did it fade in the hands of the medium ?- in my own hands after that, and come out again, in small warts, in the bands of another medium, and then vanich utterly away, leaving the cloth white, as the owner tnew it in the original piece years before 7

" The " mordant " idea does not meet these facts. There'is no musdane chemical agency that can " play such pranks." If so, let its know It. Let your ... calico" and " handkerchief" manufacturers show us their compounds which will come out in olear water. resist all erasive processes, and fade in the hands of mediumistie personares.

And one thing more I wish all to remember. The existing optritual operations are not put beyond the sphere of objections, but are so arranged that they are, specially adapted to call out the logic even of those, who are disposed to object whether or no, as well as to invite olore scratlay otherwise. Only let the discus-Mon be good tempered, and the "facts" doly regarded and admitted.

I have the strongest confidence in the capacity of regulated and espable spirit-operators to schieve a fer simile, as also an original conception. And I say again, that due attention to the regulating principles of existial connection, will ensure the utmost reliabil-.ity in this, as in all other departments of spirit sooper-D. J. MANDELL. allon. Athol Depet, Man., April, 1961.

Lyeeum Hall Mootings. .

din. Augusta A. Carrier speaks again nont Sanday -hefore the Spiritualitie of this city, in Lycegm Hall, afferingen and evening. Mrs. Corrier is wafaforite desemps., and one of the first elocationisis in the count tant overseer.

scowling and ove

any man's grounds by a

There is a fund of satisfaction in this thought, which all who have over been conscious of it, will at once assent to. It is fortunately capable of enlarging the otherwise constrained limits of our lives. Without worldly possessions as many of us may be, our otherwise bitter reflections may be readily sweetened by the reflection that we are able, after all, to enjoy as much as those who hold all things in their own hands. the Spring discloses its countless beauties to the poor man as well as the rich; the meadows look as fair to the eyes of the footsore traveler, as to his who whirls the dust from his wheels upon the traveler's garments. The brooks dance as merrily, the glee of the birds is as delightful, the moonlighte are as fine, the works of art are as beautiful and noble to him who has nothing. as to him who claims to own by the thousands. Only let us all keep alive and open the soul's true perceptions, that we may see and know and enjoy; else the world is closed to us, whether the title-deeds are recorded in our names, or we stand on the roll of Inmates in the town poorhouse.

With England.

The Cabinet has been more or less busied, of inte. with discussing the policy proper to be pursued with Great Britain in relation to the fitting out of the fleet of pirates, in the interest of the rebelilous States, to prey on American commerce. The whole story may be at last summed up in this way: the English are merely employing a covert and indirect means to do what they dare not yet attempt to do openly - namely, to sweep our national commerce from the face, of the seas. . If is an idle dream, or else a piece of pure madness, to think it possible to accomplish so vast and so barbarous a work at this day, yet there are men in the government of Great Britain, as there are everywhere. In fact, who beed nothing in the lessons taught by the past, and are just as willing to attempt impossibilities as ever Sancho Panza was to run a tilt with the harmless windmill. About the exact state of our relations with the British Government on this matter, a writer for one of the leading New York papers declares, from Washington, there can be no doubt whatever that strong remonstrances have been made to the English Government by Mr. Adams, at the instance of Mr. Seward, against the fitting out of these vessels in British ports: and that bints will soon be thrown out of reprisal and non-intercourse. He says further, should the agents of our Government now in Europe succeed in purchasing the numerous vessels constructed for the ... Emperor of China." it is probable that all danger of a collision with England will subside; but if these vessels are permitted to leave English ports for ing Mayor Wightman's administration, things were the purpose of praying upon our commerce, then at awful loose ends in this department. Officers dared trouble will come. , We should think it about time. not errest a truant, for fear, as they stated, of being If a nation is to stand still and quistly see a foreign discharged. The reason was, Mayor Wightman did and envious power (as all foreign powers ever are, and not wish to offend parent voters. The consequence was, ever will be, envious of their rivals.) step in and that Haymarket Square was filled with ragabond boys growd its commerce to the wall, then the charter and on Sandays, insulting every one who pamed. But token of that nation's existence might, as well be re: Mayor Wightman's scheming did not avail him. He yoked by general concept of the world. This matter lest his rediction. People are beginning to under. is simply piracy in a new guise. It is nothing but stand politicians' movements in order to secure office Solf with them in these things, from beginning to and its emoluments. Reform is needed. The guloter end. We would better die fighting such attempted the better, Joseph Quinoy's opinion to the contrary.

The Birds.

It is Spring again. The time of the singing of the birds has come. A thousand secret delights rill down from the highlands of the thought, in contemplating the pleasurable experiences which are to come out of the simple arrival of the new sesson. The earth slowly unfolds its treasures of vegetation once more; Beauty, in form and color and sounds, is springing op around us in every direction." But of all the sweet sounds which make as love the Spring and Bammer seasons, the bird choruses surpass all. What-we have many times wondered-would be this earth of ours, even with its rich garnitars of teaves and grass, without the vocal accompaniment of birds? It would seem lonely, and drear, and oppressively allent. 'Just their sounds are needed to give fit expression to the beauties of flower and leaf, of grass and waters; no other; of which our most highly cultivated imaginations could conceive, would answer the desired end. We all of us love the birds, as we do personal friends and companions. They awaken our souls to the contem. plation of outward as well as inward life in new and more elevated strains of thought. They poler a world of beauty for which we could ourselves find do fit ex. pression of our admiration.

The Metropolitan Police Question. It is time the Police force of the elty was under

control of a commission, instead of the Mayor. Dur-

inst, the Andover Amociation of Congregational Min- spiration which fell upon the prophots, and related, in istary, after their opsimmery business meeting in that some measure, the curtain which empbrouded them, isten, after their customary business meeting in that isten, after their customary business meeting in that offy, went in a body to the office of Gen.'Butler, and iton, elester views, and so in more rational conception of tendered him, through one of their number, the ex-pression of their appreciation of his public services. and their unfeigned thanks for the energy and devo-tion to the right which he had shown, and pledged to tion to the right which he had shown, and pledged to bim, in whatever position he might be allowed to serve the country, the continuence of their good its benign induces, melting the heart of the hardwiebes and their prayers; assuring him that they came not as politicians, but as Christian ministers and Christian patriots. The General replied with deep emotion. He had not expected any such reward an this. Most cordially he thanked them for their good opinions; declaring that he prized the approval and the prayers of no living class of men more elacerely than those of the clergy of New England. In the course of his remarks he expressed the most lively conviction that the result of the war would be the freedom of the country from the cause and existence of the rebellion.

Obeerfulnees.

140.00

. of allows

Would that each one of us fully realized how much this quality of the character had to do with mental an i bidily health | There are no conditions of homan life, and no possible combinations of human tirounstances, over which it is not capable of brooding. inconstruction of a direct power in the disposal of our daily happiness. When one has finally suc-ceeded in forming an alliance with anch a friend, it is cause for astonishment, what new and more agreeable. colors the affairs of life will take on." Care and disp like silonce over disturbed waters, to their alleviation content are banished from the thoughts, the paisions are soothed and subjected, and the soul of man is yit

The Stereoscopticon. - of third

This beautiful exhibition is attracting; ing. , and ences at Tremont Tomple. It must be seen to have presence... Anthe menagers have informe there if presided. It, will remain during the presided. It, will remain during the president during the president of the weil filled on this occasions. The prime Open stary evening, and Wedneeday, and Relating al Bal will be well slied on this oppasion; The prime

find enclosed three dollars, the remainder to be appropriated to the elroles-my mits to the cause."

J. J. Clark, of East, Princeton, Mass., sends to an account of the physical manifestations at a senuce of Miss Jonny Lord's, given in that town recently, which we smit fat the reason that we have already published several accounts of similar manifestations given at her olroles. Mr. Clark, closes his letter on Spirituation at

fellows: ... I only regret that athers who are seeking for truth

"I only regret that sinch who are beening or truth could not have been pirecets. It is "somough the make one weap for joy." Truth is floating on the wings of timest error must die. Abuve all do I value its most Christian philosophy, being in harmony will becommon sense and our highest "reason, opening, as it does, to man the ite anties of the spirit-world, bringing to light immersity to take blue alternal negregions and hand these who seek it. We my to these who are inadvio encer and scoff at Spiritualism, that when we held ened wrotch and howing his head in humility and in tearn, after the storn religion of the sects han failed to reach him, we can acknowledge its merits and hope for its advancement."

> A correspondent writing from Berlin, Wis., seys : A correspondent writing from Berin, wis, asys: Bore (sighteen monthe) with a strongth and rapidity truly atomishing. It has been one continual revival in all this region. From being scoreely able to pay Min. Warner for lecturing for them one Hunday in a month in Berlin. they new may her promptly the same price per lecture for two Bondays in each month—two lectures each Bunday. She has continued in Upure one Hunday of and Bunday of each menth for the same poind, and has just made an engegement to speak one-fourth of the time in Oaktesh, ten miles from Omro. From all of which is will be seen that also were well?"

We have received the following fetter, dated Plymonth, Mass., April 8th, 1963:

1. Mn. EDITOR 1 Poblied frain yeu, en the 7th Shet, by request, a mainting parperting to come from the spirit of Was (2), Hathaway, of thistown, I wish to

outen with data Night. The for of the Royantas for the season will tak place at Lyoppy, Hall, Trament street, on Weinsels night, April 22d. 49. Which , possion we are # (auh man), then some afithe bandenmast ladies and ate Alemen of, the plin; will grace the assembly by plot

APRII: 25, 1869.]

BAN)NER (OFILIGHTI

ALL SORTS OF PARAGRAPHS:

3

Ine Story, by Miss Bouthworth. Second page-"A Bong of Freedom." by Miss Belle Bush-a beautifut poem. Also on the same page, a very learned essay m "The Philosophy of Bolf-Culture," by George Stearne, Esq. It is somewhat lengthy, but the time focupied in its perusal cannot possibly be spent more rollably. Third page-Correspondence. Poetry, etc. attention is called especially to the article on ... Bab. than Homes," by Horace Dresser, Esq. Also, an atiele'in reference to Mrs. Cors L. V. Hatch and her places, may be found on the same page. The usual aristy of editorials on the fourth and fith pages, our aders will of course appreciate. The sixth page oontains our usual amount of Spirit Messages. Eighth page-A lecture by Miss Lizzle Doten, entitled .. The Living Word;" also two fine poems. The lecture read with interest. The Add the Add in the

SPIRIT PROTOGRAPHY. -- A long article on this sob ot, entitled " Mr. Newbitt's Roview Considered, with further relation of the facts in the case," by Mr. J. Latham, of Boston, will appear in our forthcoming 10.00 = 1 · 7 · 1 · 1 Sue.

An easay on " Ligar," by one of the Invisibles. sill be found on our sixth page. Also on the same nge an eray, by the galde of the circle, entitled "How AN WE AVOID THE SUPPERINGS OF PHTEIOAL DEATH?"

PRENCH AND' WHRAT, New York, have pub fahed a neat Pamphlet, by Sinclair Tonsey, Eeq. on "Birikes, and their Injurious Effects on the Working Classes." It is a forcible and straight-forward discussion of this great Labor question of modern from the view which the author takes of it; in opposition to Strikes and combinations of every kindred sort. He reviews the experience of our own nation in the matter, and puts his case with great vigor and force. It will well pay a thoughtful perasal.

Digby has just added to his " Cabinet of Curiosi. ties" a piece of the wall of Fort Sumter that was breached, by our ganboat fleet. For further particulars, inquire at the Boston Museum. Also, Digby has the perchment on which was written Queen Victoria's proclamation of neutrality. ... It is in a dilapidated condition, we are morry to: say, the writing being nearly illegible. Digby is of opinion that that is the reason why the pirate Alabama was allowed to prey upon our commerce by John Bull. The old gent. is certainly getting near-sighted. But another old gent, named Justion will bring him to his senses sooner or later.

H. Melville Fay says he is going to Europe. We have given our views in reference to his mediumship heretofore. and have no reason to change our mind, as yet. We have also given the views of correspondents. pro and con., in regard to Mr. F.'s mediumship. and shall now exercise the prerogative in us vested, more evidence than has been given to the contrary. that he is not sometimes on the bogue plane.

A correspondent wishes us'to define the term ... Coprheadism." A man who worships the Almighty Dollar to such an extent that he would coolly see his country ruined in order to get It; a foe to the advance. ment of the human race-one who believes slavery h preferable to freedom, and who favors elavooracy, the porner stone of King Mammon's edifice, that he may some in for his share of the "spoils," Each a man are at the North is a "copperhead."

The World's Crisis (Adventist) of April 14th. says at the head of its leader-"BOATTER THE LIGET." Thank you, Mr. Crisis. Hope your brethren will take the bint, and scatter the BANNER OF LIGHT amongst the brethren and sisters of your persuasion. We think by so doing they will get more light than they at present have - and just such light as they need most.

A letter remains in this office directed to William Denton, E q., the geologist.

We hope the Union Clubs will knock secession out of Rebeldom so thoroughly that the whole country will agree on reconstruction. Otherwise we shall become like poor, used up Mexico. 14.5 - 17.6

"Electricity is soon to be brought forward as a mo- in " by them,

"A surgeon in the army informs us that he has a man ander his oharge, who', has ; had his arm amputated near the shoulder; but, singular as it may seem, the patient continually complains of pain in the flogers of the hand that wes. He says there is no misiake about it. We say there is no mistake about it, either. He has n't lost his spirit hand, and hence, through the laws of sympethy, be feels the pain. We published a similar statement several years ago, the case occurring in West Newbury. in this State; which statement was copied extensively at the time, both in this conntry and in Europe, some of the savans affirming our by pothesis to be correct; others considering it visionary.

THE ATLANTIC MONTHLY, FOR MAY has just been issued from the press. " List of contents and names of contributors: Charles Lamb's Uncollected Writings; Dark Ways, by Harriet E. Proscott: After "Taps." by Col. H. B. Bargent; The Human Wheel, Its Spokes treats upon an important subject. ... The poem entitled and Fellocs, by Oliver Wendell Homes; Paul Blecker, "Compensation " evinces much islent, and will be by the author of "Margaret Howth," "Life in the Iron Mills," etc.; Up the Thames, by Nathaniel Hawthorne; The Fern Forests of the Carboniferous Period. by Prof.' Loais Agaseir; The Countess, by John G. Whittier: Gala Days, by Gall Ramilton; Give; Onlyan Irish Girl; Shall we Cumpromise 7 by D. A. Wasson.

> AS WE PASS ALONG .- BY DE: Y. B. WELLES, U. S. A. In the cars and on the boat, Love and friendship all afloat, Bleeding hearts beneath the coat, In the cars and on the boat,

As we pass along. Tales of sprrow fill the eye, Thies of sprow hit no eye, As we pass slong: Trickling tears cannot deny, Blighted hopes that you and I Bee in others pausing by. Is we pass slong.

Weeping, hoping, when we part, As we pass along-Dearest memories of the heart. Meet us, thrill us with a dart.

When we stop and when we start, As we pass along. On the field we meet a brother,

In the cars, we meet a mother, Weeping sadly for another. Killed or wounded like some other.

At we pass slopg. May the angels come and greet us.

At we pass along-Let no deeper sorrow meet us. Meet we none who can defeat us. Guardian spirits thus entreat us,

As we pass along ! .

The rejoicings in Geneva, in honor of the Prince of Wales's wedding, were followed by a sad occurrence. A young American lady, who had taken part in the galeties, on retiring to her room at the Hotel des Bergues, approached too near the fire place, and almost in a moment her light ball dress was set on fire and enveloped her in flames. The poor victim sought to roll herself in a piece of carpet, and shricked loudly for and close our columns upon the subject, until we have assistance; but she received fearfal injuries, and died after a few days' dreadtul suffering.

> FUNNY BLUNDER .--- telegraphic despatch in the Transoript; on Friday, April 10th, was beaded. Beven Ironclads in the Field !" in allusion to the at tack on Charleston by Commodore Dupont's fleet. That field praolice did n't amount to much.

> ROSECRANS PREFARING FOR & FIGHT .- Every preparation is being made in the Fourfeenth Army Corps for the impending battle in the neighborhood of Tuliaboma, and which cannot much longer be delayed.

Digby wishes to know if the soldlers who serve under Gen. Shields are as liable to get killed in battle as those in other corpe.

J. M. Peobles speaks in Battle Creek, Mich., the last two Bundays in each month:

FREE MEETINGS IN NEW YORK .--- The Spiritualists of New York have paid into the treasury money suffi-olent to make their meetings at Dodworth's Hall free to all, throughout the current year. This is glory chough for one city. Our only concern now is that the pleasant ball, spacious as it is, may not accommudate the hundreds who want to stiend --Herald of Progress.

The ghost storles in the Sunday Mercury are nadoubtedly bogus.' Spiritualists should not be " taken

Denations to the Free Circle Fand. Bince our issue of the 11th Inst., we have received the following sums, for which we tender the donors our heart felt acknowledgments;

our heart felt acknowledgments: From Marcha. Wilson. Tiskliwa, 111., \$1.001 ** A Friend, '' East Boston. Mass., 600.; John Haokiyft, Lely Greek, N, Y., 602, B. B., Brown, Port Haron, Mion., \$2.00; several friends. av Circle Room, Boston, \$2.00; S. B. Wasgh, Borderto in J. J., \$2.00; Wm. W. Carron, Daiton. Mass., \$100; Eben Bnow, Pom-fret, tonn., \$1.00; E. N. Hartwell. Drewsville, N. H., \$00; G. T. Sewall, San Francisco. Cal., \$5.00; H., Fitchburg, Mass., 500; Bilas Leavitt, Montville Cen-tre, Me., \$1.00; B. E. B., Philadelphin, \$1.00; R. M. Bonton, Lansingburg, N. Y., 550.; O. H. Manning, P. M., Union Centre, Wis., \$1.00; C. A. Dorr, Wor-center, Mass., 500; Mias M. L. Bartlett, Green Bprings. Ohio. 500.; Mrs. L. P. K., Dotroit, Mich., 500.; Mrs. Obio, 50c.; Mass., 50c.; Miss M. L. Bartlett, Green Borings, Obio, 50c.; Mrs. L. P. K., Dotroit, Mich., 50c.; Mrs. E M. Keyes, New Alsmeds Mine, Cal., \$1.00; Beth Hinsbaw, Greensboro', Ind., \$10.00.

Auswering Sealed Letters.

We have made arrangements wish a competent me-dium to answer Scaleu Letters. The terms are une Dollar for each letter so answared, including three red postage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within two or three weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the ciraumstances. To prevent mi-apprehendion - as some suppore Min. Consut to be the medium for answering the scaled letters such an us for that purpose-it is proper to state that another lady medicin answers them. Address ... BANNER OF LEGUT." L68 Washing-ton stress Houles ton streat, Boston.

Obituary Notices.

Died at Carrollion, La., March 16th. of diptheria, William P. Avery, of Thorason, N. H., aged 18 years. a soldier of Co. B, 15th Reg. N. H. Vols.

. NOTIONS OF MEETINGS, Boolser or departualies, LTosun Hall, Tasmost Br., (opposite head of sausoi street.) - Meetingsare held every sunday by the Booley of Spiritualiste, at 2 3-fand 7 1 dsr. m. diminion Free. Locurate adagsed: - Mrs. Augusta A. Currier, April 26; M.rs. Cors L. V. Hach. May 8, 10 and 17; Fred. L. H. Willis, June 7; Mrs. M. S. Townseud, Sept. 4 aod 18.

CONFRESHOR HALL, No. 14 BROMFIELDSTERST, BOSTOR. Suiritual Conference ; meets every Tuceday The ing. at 7 1-1 o'clock. . '

SPRING DEBILITY. UNARLEBTOWN.--The Bpiritualists of Charlestown hold meetings at dity Hall, every 8-nday afternoon and evening. Every arrangement has been made to nave these meeting interesting and instructive. The public are juviced. Scale from eigenker for April 99, and May 3, Mrs. Amanda M. Spencer Odauczerows. -- The Spiritualists of Charlentown hold

TAURTON .- Meetings are held in the TownHall, every Bab bath afternoon and evening, Breakersengaged; ,- Mies Lizzie M. A. Carley, April 26; Mies Marcha L. Beckwith, during May.

LOWELL. -The Spiritualists in this city have removed from Walls' Hall, where they have so long met, to the church, corner of Coutys! and Merrimeck streets, where they will dentinue their Sunday services, sherucen and evening, at \$ 1.3 and 6 1.1 r. M. Speaker on gaged :-- W. K. Bipley, April to and May 3.

x6 and May 3. Chroorrs, Mass, ---Nusio Hall has been bired by the Spirit-ualies Meetings will be held Sundays, afterwoon and evening. muskers engaged: -- Mrs. M. M. Wood, Aprill x6; Mrs. A. M. Spence, May 10; Mrs. M. 8. Tuwn wend, May 17, 34 and 33, and June 7 and 14; Mice Soma Houstos, June Xi and 38; Mise Lizzle Dott., Joir S, Mrs. B aud 26; Miss Martha L. Buckwith, Aug 2, 9, 16, 23 and 80; Mis. Laura Deforce Gerdon, Sept. 6, 13, 20 and 37.

Quear. - Mostings every Bunday, at Johnson's Hall. Services in afternoos at \$ 1% o'clock, and in the evening at 6 1.9 o'clock. Speakers engaged: - M as Lizzie Do on, April 26; Leo Miller, May 8 at 10; Miss Emma House bon, May 34 and 31; Miss Martha L Beckwith, June 7 and the May 34 and 31; Miss Martha L Beckwith, June 7 and 14: Mrs. E.A. Bliss, June 31 and 28.

MILFORD -- Meetings are beld every Sunday afternoon, in Lycsom Hall, at F 1 \$ o'clock." Speakers engaged - A 10 Ballon, April 19; L. Jadd Pardee, April 16; Krs. Fauny Davis Smith, May 5 and 101'Adlh Sallon, May 17.

PARTLAND, MR .- The Buirliuslists of this city hold room FORTLARD, ME. -- The Spirituaties of this city hold regim-int mostings every Bunday in Mechanics' Hull, our-ner of Congress and Dasco streats Sunday school and tree conference in the foreness. Locures afternoon and evening, at 8 and 7 o'clock. Speakers consect-Mrs. 4. M. Middlebrook. April 26, and May 5 and 10; Mrs. V. M. Wood, May 17 sof 54; Emms Hardinge, month of June

June. BARGOR. MR.-The Spirlonlists, hold regular meetings every Suiday steemoon and evening and a Conference every Thursday evening. In Ploceer Onspot, a house owned each strety by them, and expanse of sensing all hugdred, orsoos. Spaker engaged:-Miss Emma Houston, swiry Sabbath alli Mar 10. May 10.

PROVIDENCE.-Breskers sugaged:-Mrs. M. S. Townsend during April ; Miss Banns Hardings in May.

Naw Yoak .- Dodworths Hall. Me tings every Sunday morning and evening at 101-2 and 719 o'clook. Andrew Jackson Davis will occupy the deak for the present.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order

Qoiney. Aug. \$1 and 50; in Bangor, the first four Snodeys In Bor. Not sugnated for Sept. and Oot. Will systk in Mass, and New Hampshirs those two mouths if the Snoods desire, Address, Livermore Suils, Mo:

Man. MARY M. Woop will spank in Obloomen, April 20; in Portland, Me, May 17 and 24; in Biaffurd, Conn. Hept 6 and 13. Address, West Elilingiy, Conn. Mag Lawa M West Elilingiy, Conn.

Mas Lavas H. Horats will speak in Pitisfield, Ma. during April; in Dover, doring May, Man. BARAR A. BYRESS will speak in Randolph, Sudday May 10.

ADDRESSES OF MEDIUMS AND LECTUREES. [Under this heading we shall insert the names and places of residence of Mediams and Lacigrets, at the low price of twenty-five conte per line for threb months. As is takes ten words on an average to complete a line, the advertiser can tell in advance how much is will ocet to advertise in this dapartment, and remit accordingly.]

Dr. H. F. GARDHEN, Pavillon, 57 Tremont street; Beston will answer calls to isotore.

Mas. BARAN A. BYRNES, transe engalter, 67. Spring et. E. Cambridge, Mass. Will answer calls to lecture. all-6m* Nat. FARMER BORBARE FELTON MAY be addressed at Northampton, Mass., care of W. H. Falson. all--Sup

Axurs Loss GRampungass, Musical modium, may be ad-dressed for the present at Boston, Mass , one of Philo Cham-berlain.

Bornia, L. CHAPPELL, STADOS Speaker, Basilaga, N. T.

Mas. H. F. M. BROWN may be addressed, care of A. C. Hallock, M. D., Bransylije, Iod.

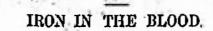
J. B. LOVELAND, will shawer calls to lesture. Address, for the present, cars of Beja Marsh, 16 Bromfield at., Boston. L. JUDD PARDER, Boston, Inspirational speaker, cars of Beta Marsh,

Mas. N. J. Wittens, clairroyant physician and trans speaker, Raom Ho. 7, at 24 1-1 Witter street, Boston, 415-5m

Buy. ADIN BALLOU, lecturer, Hopedale, Masa. N. S. GREBELLAF, trages speaker, Lowell, Mans. Mas F. O. Hring, trance speaker, Buffalo, N. T. W. F. JAHREBOH, Grance sporker, Faw Paw, Mish. A. B. WHITTING, ITADCo apeaker, Albion, Mich.

ADVERTISEMENTS.

Our terms are ton conts per line for the first and eight cents per line for each and bequest Insertion. Payment invariably in Advance.



The great value of Ison As A Manicipale 04 well known and acknowleged by all Medical men. The difficulty has been to obtain such a proparation of it as will enter the circulation and assimilate at once with the 1854 blood. This point, says Dr. Hayos, Mass. Histo Chemist, has been attained by combination, in a way

bfore unknown, in the

PERUVIAN SYRUP,

This is the secret of the astonishing success of this remedy a ourlag Dyspepsia, Liver Complaint, Dropsy, Nervous Affections, Headache, Languor, Boils, Pilet, Scurvey, and all complaints accommanded by General Debility, or originating in a bad state of the blond.

It supplies the blood with its

LITE ELEMENT-IBON. And Infuses

BTBBNGTH, VIGOB,

NEW LIFE.

into all parts of the system.

One element in the restor tive power of Irop as a modicine is its magnetic action, and the electricity developed thereby this is placed beyond a reasonable doubt by recent invest (Igations.

Being free from alcohol, its energising effects are not fot owed by corresponding reaction, but are permanent, building up so

IRON CONSTITUTION.

It is an excellent substitute for Wine or Brandy, where stimulant is needed.

For a Spring Medicine,

IT HAS NO EQUAL-TRY IT. Pemphists sent free by mall to any address.

Prepared as heretofore by N. L. CLARE & OO. J. P. DIVATORE, Sole Agent, No. 18

Tremant Street, Benten, 23 Sold by all Druggists. April 28. 4#

DERIVED FROM THE MYSTIC NUMBERS AND LEITERS OF THE PLANETA,

500 Acres; of . Uncultivated . Land

FOR BAT, B. indaled in the town of failing ou the boath side TOR BALL distanted in the toys of fails pet the best helds of Long Istanted, commanding a view of the conset, bring by mites from New York, this a note from the Register of Be-tion at Wayeriy, and any one and a half pute from Frich-oque-through which Free is a road travelod by stages, res-ning to the Great Bestin Bay, distant one and a balf mite. The Lot, of which snood lapses are a pert, contains b00 arres. The Lot, of which snood lapses are a pert, contains b00 arres. The Lot, of which snood lapses are a pert, contains b00 arres. The Lot, of which snood lapses are a pert, contains b00 arres. It contracts is failing sell logany, free from stones, and well Stoed for rubing from a set ergensuble. It is a best with distant for n willings of gardeners. It is faild out in Lots of 8 acres from the contain the grounds for an Asplom or ether public catablishment. The cost to stear a stro, about the Lot haw outsingted, bas produced to the arra, own, 18 southers instons, 80; rya. 30; buck hears, 70; outers, 000,-the site and questing of the size arrow, actuated to the stros, tomat, botmated, instons, 80; rya. 30; buck hears, outer, and, the site and instons, 80; rya. 50; to \$30. This perfoct. How All DRESSUE. No. 184 W. Sith stroot, New York, April St.

No. 184 W. Silk street, New York, April 14.

DEALINGS WITH THE DEADI

THE HUMAN COUL: ITS MIGRATIONS AND ITS TRAMSMIORATIONSI

BY P. B. RANDOLPH.

"What to here written to troth, therefore it cannot die."---

"I have found it! This night have I read the Mystle Scrolle. The GRAND Becant or run Asn stands revealed, It is mine i Alexa I dolvest for it, slove 3 have bund it! New lot the world laught 3 am (consertal !"-P. B. Ras-potret."

Botto most are daily dying; ease die ore they have feared how of fire; and some fiel their truess account is revailing the mysteries of beth life and don's --even while they them-elves periath is the cost of rescention, so is much endedrichy done to the remarkable volume now before the render-es. alas] almost scenes to be the case with the penman of what

also i almost success to be the case with the perman of what berein fellews. ... The oristeries at the value of a man or woman is the kind and amount of good they do or have deno. The standard whereby to judge a thinker, sunsists in the monand treasures bluch druing tig they here he for the uses and togoth of the age that is, and these which are to be, when the diffet fever of their any to tege in the stern reality their dealings with the dead, --Fany acts.

Prios, 38 canta. Postage, 12 cents. For sale at this of-

A New Work of Great Interest.

JOST PUBLISHED. PRE-ADAMITE MAN: THE STORY OF THE HIMAN From 35,000 to 100,000 Years Ago

BY GRIFFIN LEB. OF TEXAS.

PART 1. -- CRAFTER I. -- Adam, Monse, Egypi: Mance (Mitralto) not the grandson of Nosh; Rabbinical Popfery Demonstrated; Horodeus and Massino--ihoir cr-sulting and oredibility; The First Mas, according to the Egyptians;

Buness's Deduction that divitized men inhabited the Nitatia

Bunson's Deduction that driffixed men inhubited the Nilatie lands over 20,000 years ago; Persian Olavaology-Mahabid, Jy Affmm, God and the First Van; A Beathen's Fhiles-phy; Who built Resides and the Pyramide; Did God or the goes create Adam to Bono curious auggostions; Precarious tean-dation of Adam and the Adamie theory. Ontersin EL-Calo, Calo's wide, Lant-ch's wives-where did along soft theory. The surver; Fra-Adamite astices acts of Eden; Job-who was he f-costability nut a descendant of Adam; Noncerous Relignand authorities establishing the an-lations of men not of Adamite rates.

of men not of Adam's race; Continued

CHAPTER HI .- On the hanks of the Nite : What an Indian

Chapten HI. - On the hanks of the pulo: it has an entire Chief thought of the Shrm, flam and Japhes undition; Bronze, Riced and Class 4.0ki years ago: Are Jopa, Jerean-lem, Damacus, Pro-Arlamite of lost Thillolagical Hoborra-tions; By-ecimeas of two Now Languages now growing.

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THE MOST BEWAREABLE BOOK OF THE AGE!

TUST PUBLISHED, a beautifully getten up ifthe veloce with bluthinated cover, publicd,

Future Fate Foretold by the Stars,

THE NO ANSWERS OF FYTHAGORAS TO THE QUES. THUNS OF LIVE'S DESTINY.

-

latanoa o chaptera.

IFTROPUCTORT! Adam not the first man; Men built either in Asia thirty-fire theorem years way: Links further and the credibility of History; The Saw of Contex; the New York Tritume and Loonard Hurner on Ryystian F tiery 1,060 years aki; How we hnow that the Faspilane male Fetery 1,000 years before Adam's date; The Artestan Well borings of the French Ex-gineers in the Faspilan Beha; Disawary of the colosean status of Rhampers 13., and what followed 11: Renetion sud the Chukdean Chronelogy, stratching low's 80,000 years; Chinese Kings 18,000 years ago; Ye An-Ku, the original Chineman, strated 159,000 years ago! PART 1. - Chartan L. Adam, Means Earol: Manas

e power."- Ex

It was brought forward as a motive power in France years ago, but would n't work on a large scale. There is but one man in the world at this time who possesses sufficient inventive genius-so say the Invisibles-to construct an electrical-motor that will work success fally. Bhould he die without giving the invention to he world, hundreds of years, will, probably elapse bebre another mind will be so organized that the imcasions can be given with sufficient accuracy by rans-mundane intelligences to accomplish the result o much desired. The mechanic alluded to resides in Boaton at the present time.

There are no whispers like the ocean and the leaves of trees.

The papers are filled with accounts of the late attack on Charleston, B. C., by's fleet of our iron-clad gunboats. The whole story is told in a few words: Une boy killed in Fort Sumter and several men wounded. On the Federal side, one ironelad sunk, and a few men wounded. Maral-Goes to show that Iron clads ean't pass well-appointed forts without getting baltered. Consequently our citics are safe from foreign enemies.

The articles, on Spiritualism, by "John Taylor." published in the World's Crisis, are simply ridiculous albhawl

A rascally old bachelor asks. "What is the most difoult operation a surgeon can perform? To take the wont of a woman .. ""." -

> · DETTER BUS THAN BUST. Idler, why lie down to die? Better rub than rust. Hark I the lark slogs in the sky: . Die whens'er thou must. Day is waking. leaves are shaking: Better rub thairrest.

He who will not work shall want; " Naught for naught, is just. Banleh such a word as "dan" t"; Better rub than rust.

Soldlers do n't win laurel leaves by leaves of ab

If you have not oream for coffee, it is a very great the first, second and third Sundays in May next, " Improvement is boll your milk, and use it while hot.

It is said that the country around Vicksburg resembles a desert more than anything eles. The prices of rovisions are exhorbitant in Vickeburg. For iniance: Pork. one dollar. fifty cents per pound; beef, Bity cents; corn meal, five dollars a bashel; flour, one the the Union role once more. Greenbacks are one for Ave of Uonfederate money.

John G. Whittier talks sensibly. Hear him _... For myself, I can say in all sincerity, that I am more than ready to lay aside whatever of merely party feeling and prejudice I may have entertained, and act cordially with any and all loyal men, who are willing to act with me. At a time, like, this, we owe undivided allegiance to our country., We were American citizens before we were Republicans or Democrats, and it matten little who is in or out of office, so that the country is saved."

During the ten days prior to' April 1st, over thirty eight millions of money was lassed by the Treasury for the payment of the soldiers. A portion of it consisted of the new legal tender notes."

April and an

To Correspondents.

[We cannot engage to return rejected manuscripts.]

C. A. D., WORDESTER, MARS -Should like it, of course, if it would be interesting to the general reader.

D. J. M., ATHOL DEPOT. MASS. Docs. received; bot the printer solids about your " angular " MRS. ' Why did n't you number the pages? Writers for the press are altogether too careless. It seems as though they thought printers had h't anything to 'do but correct authors', blunders.

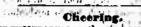
" MANSLAUGDTER IN HOMES."-No.1 has been received. Will the author grant us an interview ?

H. D., NEW YORK .- " Quinnehang Lyrica" on file

Those who will us obluaries of their departed friends from lime to time for publication, are requested to be as brief as possible. as our space is time Ited. The poetry that generally accompanies such notices had better be omlited,

J. T. L., NEW HAVER, Cr.-Your letter shall receive attention soon. - 1'

Mrs. Corn L. V. Hatch in Boston. It is with pleasure we announce that this favorite lecturer his been edgaged to speak at Lycenm Hall



MOST ENCOURAGING are the responses, from all parts of the world to bur call for more antisorthers. The Junit and of Progress, coopersting with the Banner of Light, the residence of London, and other trans Atlantic publics. If y cents; corn meal, five dollars a bashel; flour, one lollar fifty cents per pound; eggs, two dollars a dozen; butter, two dollars a yound; potatoes, soven dollars a butter, Btarvation was inducing many citizens to de-butter. Btarvation was inducing many citizens to de-Provide of the order that all the I weiting

"The Quarterly Meeting !! ' 'ed

The Post the Department declines to redeem any more postage stamps used as currency, and is return-ing them to the owners. The Woonsocket Pairlet editor makes merry over the mistake of a Shangbathen of his that has been y set ting ?? for five weeks, uppo, two round stems and a piece of brick ? Her anxisty." quoth he, 'le no greater than ours to know what she will hatch."

Section

to do so it is necessary that Speakers notify us promotly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments as published. As we publish the appolutm ats of Lootarer gratuitously, we hope they will reciprocate by calling the attention of their bearers to the BANNER or LIGHT.]

MES. AUGUSTA A. OURBIER will speak in Boston, April 284; In Troy, N Y, May 3, 10, 17, 24, 31. Applications for week evening lotures in Western New York, should be made immelistely. Address, box 615, Lowell, Mass.

Miss Lizzin Dorsa will speak in Quincy, April 26; in Obioupee during July. Address Pavillou, 57 Trement street, Boston, Mass. Mas. M. S. Township will speak in Providence.

during April; in Randolph, May 8; in Norton, May 19; in Uhicopea, May 17, 24, 61 and June 7 and 14 ; in Stafford, Conn., June 91 and 28; in Boston, Sept. 6 and 18; in Quincy, Pent 20 and 97; in Troy. N. Y., Decomber Her angagement in Philadelphia, Pa., is postponed until Jan. 18'4.

Miss Rums Handroos's address in Lezington Avenue, St duor.above 68d street, Now York City, Will lecture to thila-delphia, PA, through April-astress care of M. B. Dyets, 114 South Ed H. : in Providence, R. I., in May, and in Portland, He., in June

WARRES CRASS speaks in Watertown, N. Y. April 33, 24 an 26; in Flusburg, N. Y., May 5; in Hastings, N.Y. May 10. He will receive subscriptions for the Banner of Light.

mass., the last three Sondays of Appil, and the Bret Sunday of May; in Chico.cc, the second Sunday to May. Address, New rors Ulsy. MRS. AMARDA M. SPRNON will looture in Clistlestown

Miss Buna floveros, will locture in Ranger, Maine from March 15 to May 10; in the fown, May 17; in Quinoy, Maan Maa 24 and 31; in Chicopes, June 21 and 25 Bhe may be iddressed at either place as above; or Bast drough-DAT Miss MARTHA' L. BECKWITH, GRADOS speaker, will loo ton. Mass.

MIRS MATTIN IL ACCOUNT, AND BOARD, MAR., WILLING tore in Williamstoid, Cohn. Abril, Roj, In Taunico, Mas., during May; in Quincy, Mass., Jone 7 and 16; 10 Spring-field, Mass., June 21 and 23. Ardiens at New Haven, caro of George Sect with. Ekstrence H. S: Storer, System.

1. Jobo PAROLE will Lecture to Millord, April 26. In Will Imantia CL. May 8 aud 10. Address, care Bula Marsh, un, Mass.

Mat N. J. WILLIS will lockurs in Bouth Reading, Mass. May 10 and 24.

Nas M. B. Kapuer, Lawrenod, Mass., will speak to Staf

ford, Conn., May S and 10. Miss Lizzza M. A. Canter will fecture in Taunion, Mass., April 26. Address, care of Dr. "A. B. Obild, 16 Tremout April 26. adi

f. T. LARR, LAWrence, Mass., will lecture in Worcester Mass. April 19.

Mass., April 19. B. B. Brozzz, inspirational speaker, will lecture in For-bory, April 19. May besecured for Bundays in this violaity, by addressing him at 60 Picsannt stress Boston.

MRR. BARAN A. HORTON will speak, in Ludiow, VL, ones in four we be, until further potics. Also in Rutland, May 10. Address, Brandob, VL.

Ma A' P Prason, Newboryport, Mass, will lecture in outh, April 08," Piyb

LEO MELLER will speak in Quinoy, May 8 and 10. address Horingfield, Mass.

Mas Lawa V., Contangoor, Bon (23, Oridgeport Con-Mas Lawa V., Contangoor, Bon (23, Oridgeport Con-mill Motore in Portiald, Me., April 36, and May 5 and 10. 1 drs. LAUNA Dafoatz Gozbab will byeak in Onei-in. N. Y. duriog June, address care of M. A. Hotenbuck, Req.: Providence B L. in July: inator: We, in Aguets Unico-pes, Nass., in September: Springfield, Mass. in October,

Miss Nutlin 'J! Tauris lospirational speaker. Jackso erlin 191. in angenet is spent, on Bandars, can half the time the present year, at Achfield, Mana : at Rivelburne Walls, the guarter dicts, and at Jucktonville, W: ; the remain

Walls, one quarter olde, and as successmine, vor the remain-ingranistic, i Buu will preak 10, those, viouilies on work days, if acquired. Mass. R. A. Erres, Springfield, Mass, will speak in Ben-ningrob, V& April 30; in Philadelphia, Pa, during May; in Piymouthi Mass. [Ados T and 14] in Quingy, June 31 and 38.

COUGHS AND COLDS

RE more prevalent during the spring months than at any other season of the year. At the present time, threat and jung complaints abound to an extent hitherie unknown, and it is the duty of every one to procure a medicine which will cure these disorders.

Dr. Wistar's Balsam of Wild Cherry

is a safe, plosesat and reliable remedy. It has been prepared for many years, and the proprietors have lotters from hundreds of individuals of aver, olass of society, testifying to its

emarkable surative properties.

Pamphlets containing certificates from many well known

persons will be east to any one desiring them.

LETTER FROM BLDES H. L. GILMAN,

A Minister of the Gaspel in Varmont,

GLOVER, VL. June 20, 1859. Meanra R. W. FOWLS & Co.:

Means 8. W. Fourts & Co.: Gents---I hereby critity that I have been troubled for sev-ernly scares with a difficulty of the heart- and longs, and have applied to aver al thy solane for help, and care tried should every remarky of the numerous ones which have been recom-mended, without crediving any assistance; but had been growing west r and wester, outly hearing of Wistors Batproving weak r and weaks of dull, nearing of Wicker a Sol-can of Wild Cherry about a year since. I commoniced using it with immodiate relies. It has not only restored using to a sound state but I am entir ly roll ved of the difficulty or disease of the bears. I have no be helichers in asying that it is the beat lung medicing before the public, and I moat cheerfully and penecienclously recommend it to all person soffering with putmonary complaints. H. L. OILMAN.

Prepared by SETH W. FOWLE & CO., Boston, and for sale by all druggists.

M S. W. BROWN, M. D.

M. B. W. HEOWR, M. D. OLARVOYANT, XAGVEFIC AND BLEDTRIO PHYSI-ORAN, resumes phatlos. Mix shown in add then to her groat natural powers has devoted, her whole time, for several years, to the pathology suffour of dive pa. Advices free. Patients at a distance can be exa unred by enclosing a lock of bair, and use dollar. All modelines provided by Mixa.

MRS. E. M. PICEBRING. CLAIRTOVANT PHYSICIAN, No. 18 BLLIUT BEREST, BUTTON

MRS PICK SRING has, for the past eight years, treated (among her friends) discuss in its various forms with remarkande success. Bue effects har services to the public on and after May Std. Disgnosic of electrons. Styles as reme des given. Will astend the suck at their residences when destrot. April 88.

BRB. N. J. WILLIS,

CLAIRVOTAVE PHTAIGLAN, No. 34 1-4 Winter street, Boston, (Bonn No. 7.) dr. W will examine and pro-borbs methods, and when desired, visit for side at their bonness files its also Trancs, the instant Will-ing Medium. Flynedihi Mass judner and ide in Golner, dune 21 and 28. Dista E. and Mass i d. Cohen ar will screek in therite. Mass. Artil 25; in Warrent, Mass. Address in therite. Mass. Artil 25; in Warrent, Mass. Address in therite. W. W. Will "Fride" will upsat to Cowell. Mass. April 28, and Mass. Address. as above, or Sowell. Mass. April 28, and Mass. Address. As above 2 Falls. A string Mass. April 28, and MRD: GETOREELS. Passensite And Texage Mass. MRD: Getter 10; in Economic and past is Consert. Mass. May 51; MRD: Getter 10; in Economic and past is Consert. Mass. May 51; MRD: Getter 10; in Economic and April 26. MRD: Getter 10; in Economic and April 26. Source 10; in Economic and April 26. MRD: Getter 10; in Economic and April 26. Source 10; in Economic and April 26. MRD: Getter 10; in Economic and April 26. Source 20; office 2

the re to the April 30. | April 80.

ENATIOAL AND WHEBL OF FORTUNE AND FATE. BEAUTIFULLY COLOBED.

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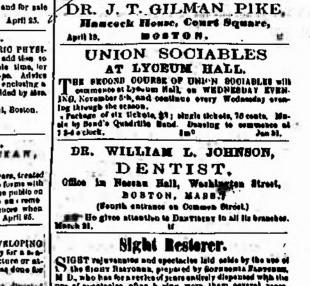
LANDEI

A BARP opportubity for all wanting Fanne in the large A Row Engined actionents of Hannewyser. Bins a Hanste. How Engined actionents of Hannewyser. Bins a Hanste. Soos fruit soil and mark.ts in the Union; "O miles coutheast of Philadelphia, \$10 to \$10 per acre, Torsus racy For foil indexembion acdirose or negdy to B. J. BYRNER flam-nisates, New Jorsey. the Marchark

Really Wonderful Cures!

DR. BREAM, RLEUTRICIAN AND PRACTICAL PRIMICIAN, No. 7 Dix Place, Bretum, Melanice of lung shading, which have resisted the efforts of others, bars been curred in a few moreuna. The spirit-world has given Dr. B. a Medical Gurs for la-

(mips runs, where he more of a subscript of the subscript of the second ausner is reactived, send stamp. Olabreyant statutan by sending handwriting of patient for Oas Dellar, A with Apple10.



CHGBT rejuvenesses and spectacles laid askie by the use of the floats Rearonan, prepared by forments Represent, N.D., who has for avertes of scare entirely disponsed which the overally rears. The flight Resterer is also as a seellost sumody for CHRONIC DIARBHEA, COLDS, COUCHS,

AND GENERAL DEBILITY.

A FUP IS MINIMISAL DUBBALATY.) It is also a ask and acousting cordial for the marvess sys-icsk. The quantity necessory is be taken depende upon the constitution of the path at as well at the length of sime they have quad apactacian. By the timely nee of the Ba-storar, these whome on the its failing from egs, are prevented the proceedly of over waaring them. . Price, sum markan we build of the battles for wryn gen-taan

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10 10

MAR. A. P. PIEIEOR, TEANCE SPEAEINO. SHALING AND DEVELOPING MEDIU 9. will semain in Boston and violating for a s-s-ton, and will, diving that time, answer calls to lecture or at-tend junerals within dity miles of Boston, as be has done for the past tes years. Office, No. 7 Vyrile street. All infere should be directed for him, care of Bels Marib, Reg. No. 14 Browfield street. Boston.

Boston.

destred. MB. .A. P. PIBBOB,

Bessage Department.

The Beamer is this the communications under this heading are given are beld at the Barwar or LIGHT UPFICE No. 168 Washingerse Brazer, Roem No. 5. (in person erer Mowpar, TORDAR and Tauspar effective), and here free to the public. The doors a closed precisely at three of clock, and no person admitted in that time. Each Message in this Department of the Barwar we closed was spoken by the spirit whose share it bears, through Mas. J. H. Conawr, while is a condition called the Trance. The messages to which no names are stillached, were given by the guides of the circle. They are reported as nearly ver-cation as possible under the circumstances. These messages is they be the that spirit carry the charac-teristics of their earth-life to that beyond whether for good or with

We ask the reader to receive no doctrine put forth by Spirite in these outcomes that does not comput with his reason. Each expresses as much of truth as he perceives-

Sustain the Free Circles.

We are fully aware shat much good to the cause has been accomplished by these Free Circles. Shas who first at valued these mass keptics, now belleve in the Spiritual Philopophy, and are made happy in mind thereby. Heite we hope to be sustained in our efforts to primalgate the great truths which are pouring in upper as from the spiritworld for the benefit of hu-manity. Dentions gratefully received and promptly acknowledged.

MESSAGES TO BE PUBLISHED.

Thursday, Marok M. - Jarocation: Questions and An-init Longstreet, to har father, Gen. Longstreet; Wm. Cross take the lith Julians Regiment to his wife in Princeton, Sud.: Lieut. Arthur Rodman. of the Confederate Bergice, killed at Murreesboro', to his brother in the I eral Army: M. Graby, to his nother and sisters in Hariton, Cond. nt, Cona. 18.-Invocation ; Questions and Answers ;

Harison, contained in ... invocation; Questions and Answers; Devid Toppin, of a ladar way Penn, to impose the provide and Thomas, is the Conference of Pederal' Armiest-Georgiand Brian, to ber the to New Orleans? Lewis Corey, or Ban Joss, Oal, to Mr. Hataliton, Fasler of the Peesbyterian Church; Mitchasi Donashud, a mentuler of Company_1, 19th Hat to his brothers. Peter and James How of Company_1, 19th Hat to his brothers. Peter and James Burke, of Arkansas; James HJ

Tuesday, March 12.4-710300201001; Questions and Answerd Tom Burke, to Threads Burke, of Arkanass; James H/ Hinne of San Lindow, Hannah E. Piarco, to ber bushand, in Albany, N. Y.; San Chur, S Chinaman, to Ar Chow of Sacramonto, Cal. Thursday, March 18/---invocation; Questions and An-swers; Beneral Grags, I North Carolina to his briand Lioux. Cel. Courtiand; Chavios F. Crockre, Hitchbury Mass; Isaao Dunham, to his fathet, Eev. Isaac Dunham of West-word Mass. W.

port, Mass. March 30 -- Invacation : Questions and Answers: Alles Grover, to her brother. Im Grover, of Baoth Caroline; Jarnel Parker, late of John Mass. Her. : A set Mindiey, late of 50th Mass. Reg.: Lieut. Www. Conway, Monugomery,

of 50th Mass. Reg.; Licut. Www. Conway, of Monigomery, Thursday, March Bl.—In and a Questions and Answers: Mary Louise Thayor, to Dr. E. Andruwy of Albany, N. Y.; Charles T. Bridges, of Albany, N. W., Hwace N. Jackson, Ao Dr. Wm. A. Jackson, of Monigonity?, Monstay, April 13.—Invocation: The minute and Answers: Wm M. Laming, of Baltimore, Merk Bridget II. her mother and sister in Lawrence. If the Moder Guild, to his with in Poolarithe, Md.; Agdes L. Law. worth, who died at Sydney, Australia, to her relative size Liverpuol. Eng. *Tuerday, April* 14.—Invocation: Quiwitions and Answers; Alexannier Jones, Jr., to his mother in Wiwaville. Miss., and sister, Charlotte Louis, in M. York Hardir, and Sander G. Potter, of Clevoland, O., to his wife; Mark Hardir, and mother in New Orleanni; L. New Orleans, L.s.

. Invocation.

Oh, thou who art the light of souls, the infinite ocean of wisdom, power and beauty, we Mank thee for the glorious sunshine with its infinite number of fair attendants that are gliding with artistic skill the dwellings of earth and entering the hearts of man, whispering of good cheer to them that do falter and stumble upon their journey. We thank them, for the fair shroud with which thou bast adorned Mother Nature, for we know it contains elements of power, that shall be gathered up by her, and she shall unfold her hidden stores to gladden the beart of man. We thank thee for the hoarse booming of cannon, the wild discord of the battle field. for we know thy servants are clearing thy tomple of the dust of ages. We know, that thy respers are at work, and that when the hand vest comes they shall receive a reward for their labor. For all things visible and invisible we thank thee, oh. our Father. March 9.

Light.

"What is light, and what are its effects upon the physical and spiritual of man ?"

By request we propose to consider this subject at this time. "What is light, and what are its effects upon the physical and spiritual of man?" Light is the culmination of all the positive influences that exist throughout the external Universe. But there are as many degrees of light as there are atoms that make bis behalf,

element. There is no stiruction between the two. use to make myself known through, sometimes crosses We are repelled. He cannot see, cannot understand, the line. [I have heard so.]: I have no doubt of that there is no music in the sound of our voices, no beauty myself, for I have seen it in Montgomery since the in the images we picture to him, and why? Because breaking out of the war. A copy of it was one when two positives meet, the result is war, discord and handed to me as a Yankee curjosity ... It was said to Tabarmony; therefore it is not well to approach these have been taken out of a dead Yankee's pocket. I rewho are living in the positive stmosphere of Ohurchmember the margin was written all over., l'suppose thralldrog with the idea of foreing that upon them the Yankee may have penned bis thoughts there, though I do not know of that. which they cannot receive as truth from you.

We must approach those who are is a negative condition with our spiritual-light, or-wisdom; those who have passed out of the positive element, who are standing upon the negative plane and are drinking from a can send to some of my friends direct, should I return. negative stmosphere, and the result will be goodness, will you do so? [I will.] Good day. peace and harmony. Beauty shall be born of the union, and the angels shall rejoice over the birth. March 9.

Questions and Answers.

Ouss .- In the progress of the spirit to higher states. five years. [Will you give your wife's name, that we may direct a paper to her ?] Yes. sir, thank you. 'My a the human form always relained? wife bare the name of Laura Ann. My oldest daughter ANS .- No. it is not. The human form is the repre-

upon our natal day?

the spirit-world.

to be fiving as much as ever.

look at it. and speak upon it in the future.

shall I. or not. know my mother?

Q .- In the higher states of life just referred to, then

A .--- If the human spirit was dependent for its pow-

its of recognition upon the external form, then, in-

deed, you would not know her. But your spirit is not

of recognition. As the spirit passes out of the body.

it becomes more and more refined or spiritualized; has

less of the imperfections of earth clustering about it.

When its entire mission is falfilled with regard to mor-

that of earth that you would hardly recognize it to be

such as you were in the babit of gazing upon. Your

mediums tell you that your spiritual friends appear

unchanged in form, and why is this? The disembod-

ied well know that they are appealing to the external

Theodore Davis.

I was called Theodore Davis when I possersed my

then the master, more pity for the slave than the mas

March 9.

sentative of the highest state of intelligence that man has at present attained. But you who believe in the youngest, Gregory. I have no more. Good day, sir. law of infinite progress will understand us when we tell you that there are higher forms, more beautiful

William N. Hathaway.

I have dear friends in Plymouth. [Massachusette ?] Yes. I should be glad if I had the power and the privliege to talk with those friends who are mourning my death. I died in camp, at Alexandria. I was slok some time, I can's tell how long, but I was badly reduced. I had scarce power to use my own body at all

BANNER OF LIGHT.

Now I have been informed that I have something to

to toward andsting my friends to receive that which I

have to give them. Suppose I see a way by which you

Pardon me, I had nearly forgotten to say I was fill-

ing the capacity of assistant-surgeon, and lost my life at the battle of Murfreesboro'. [Please give your

age ?] How? [How old were you at the time of your

death ?] Thirty four-between thirty-four and thirty-

When my comrades stood by my couch, as I was about to leave, I'know what they wanted. They wanted me to send a last word to my friends at home. and I tried to. I wanted to say, "Tell them not to at all dependent upon the external form for its powers mourn for me. I feel that it's all right that I died away from home, and I do n't want them to shed any tears for me." I tried hard to send that word home, but I could n't; so I send it now. Better late than never.

tailty, then there comes a change. The external be comes more beautiful, so much more beautiful than twenty-two years and over three months. March 9.

> My mother said she wished I would come somewhere, if anybody could that was dead, and say something to convince my father of the immortality of the soul-that

their outward adorning, that they may be recognized Arthur Lauriat [Do you remember what street your by the physical senses of the medium. But should father lived in ?] , Xes; do you want to know? [If you see them in their true form, you would find no you wish to tall me.] I do; if you want it. The such form gathered about many who have passed to last place we lived, was Wellington street. It was n't a street, exactly. [Was it a place ?] Yes.

I had on the suit of clothes my father bought in New York city for me, when I was dead, and my father said, "Oh what made you put them on ?" He felt as

I am from Montgomery, Alabama, and like many thousands who have passed on to the spirit-world, 1 though he'd bought my grave-clothes and he did n't am sorely beset with the desire to return-to come feel happy about it, and I beard it. And be thought something about having them taken off, and my mothback, L have sometimes thought if I could succeed er said, "Oh no." She did n't want them taken of. in informing my friends that I had the power to refor they were mine, and 1'd never had a chance to turn. that there was perfect communication estabwear them. She thought it was right that I should. lished between the spiritual and mortal worlds, J My mother believes in God, and heaven and hell, should be satisfied and perfectly happy. But I am too, and my father do n't believe in anything, and she told I should find my desire would increase with my said she wished 1'd come and convince my father. I power. I would simply inform them of the true spircould come better somewhere else. [You could sneak Itual condition that I find myself living in, for I seem more easily if your father would go to some medium.]

Yes, I could; but I do n't like to come here where everybody are strangers to mo.

own body. I belonged to that class whom the North-I can't talk very fast. I had the scarlet fever when era people look upon with so much contempt. I was I was five years old, and I most lost my speech a lit. a slaveholder. I owned my black men and women; tle while, and I could n't talk fast alterwards. So I and more than that, I bought them and sold them, and do n't like to talk where folks-[are strangers?] Yes, called them mine. I have conversed in my own body do n't know me. I 've wonderful things to tell, but I with some of your leading Abolitionists, and I ever can't here. I have tried hard, but I can't say much. found that they exhibited more pity for the black man

My father was born here in America, but his father was born in France, and he 's in the spirit-world, and ter. They never seemed to think that the position the says, "Ask your father if he remembers what I said to master filed was virtually thrust upon him, that be him a short time before he died ? He says it was: "I was ebliged to fill that or none at all, or a worse one. begin to think there 's a hereafter, because I saw your All the pity, love and sympathy was thrown at the mother. I saw your mother last night." My father feel of the black man, whom I think could not apprethought he was old and had lost his senses, but he ciate it; therefore, according to my views, it was lost, says he'd just got them. I'm going now. and so had better have not been given or exhibited in

March 9.

We know that sppearances convey the ides of external suffering to the external senses of man; but they deceive you, for when the Physical form exhibits; or & little down-I was broke, as we say and I drank a seems to exhibit, severe pain, offings there is no con-sciousness of suffering in the soul-realm of the india dispirited, and when L was under the influence, of vidnat; and many will return, telling you that do liquor. I got persuaded to, enlist, and when I come to quietly was the separation accomplished between the spirit and its earthly body, that they could secree be not my own. I would n't back out, you know, after lieve they were inhabitants of the spirit-world, I'd enlisted, so I went; so I lost my life-do n't care and not of the earth. "I have not suffered, have not anything about that; it was n't good for much any experienced the slightest degree of Physical pain," WAY- 1 1 is the general ides of the spirit. They tell you that to dicuaturally, or to be born naturally, is to be exempt from the suffering attendant upon the change called death. . But to do this you must live asturally. unfold the energies of your soul naturally, and read the Book of Nature, instead of receiving knowledge from material sources.

Oh, turn within the great and mighty Temple of Nature, for the knowledge how to live. You all may acquire it if you will study yourselves, for to study self is to study Nature, or the true God. The dear filend who is now trembling apon the verge of eternity. fearing to let go his hold of earth, tells us that he fears to die, because he fears to suffer.

Oh, soul in human, we have heard your cry, and we have answered it. We desire that you stretch forth your soul faculties toward us again, for more time shall be given you on earth than you expect. You shall not pass the confines of mortality until you are ready to go; until your dear departed ones shall open the door and show the spirit world to you. Fear not; the suffering will be no suffering at all to you. March 10.

Questions and Answers.

-into

QUES .- Will you explain this passage in Hebrews, n which St. Pani says of. Christ, that he said, "Lo, come, (in the volume of the book it is written of me) to do thy will. O God ?" -

ANS .- We should say that the passage or ideas explain themselves. The indwelling spirit said. I come light inside of you shine out, that others may be beneto do thy will, oh God, to live and sot in accordance filed by it.] I noderstand. I'll look at it. Good .. with the law of life. Each indwelling spirit of mor- day. tality may say the same. You are all obeying the dictates of the higher law, are each and all fulfilling your mission, or unfolding yourselves according to the law of life which is diverse. There are no two flowers alike, no two faces alike, no two forms of "life alike. This should teach you that the law is diverse; that each and all are fulfilling the great law of life, although they may not seem to be.

0.-Please explain the passage in Galatians: " Now a mediator is not a mediator of one, but God is one ?" A .- A mediator may be said to be a receiver or receptable of these diverse manifestations of divine law and that law is a unit in itself.

Q .- Jesus meant then to have us understand that he was not the whole, not the entire God-principle, but that he was the mediator in one sense between God and man.

A .- We believe he desired to convey that idea to the minds of those who listened to him. March 10.

Margaret Hertze.

I was of the Hobrew faith when here, but I find I have been mistaken, and I would teach those I have left on earth, that they may know how to live. I bave tried many times to return, that I might speak to those I 've left; but I 've succeeded never until to day. I lived at 90 Judah street, London. England. My name, Margaret Hertze. They would tell me that I was a suicide, and perhaps they will so account for my return, for the Hebrew has no heaven for the suicide. But I was no solicide; my death was not occasioned by poison, as they supposed. I died of disease of the heart, and instead of taking my own life, I assure my friends that I tried very hard to save it, but being alone at that time, I could not. I know they found

medicine and brandy near my body. I know the medicine contained poison, which if I had taken enough, might have produced death. But I took a small quantity, with the view to bring into action those parts of my body which I felt needed to be brought into action. It was the best remedy I had at hand, there fore I took it; but not, I say, with a view to produce death.

I wish my kindred to know that I was no soleide. wish, moreover, that my kindred through which I can speak, or hands through which I can write. I will then give them proof more than I have given here, to satisfy them that I speak the truth. You will spell my name Hertze. My age was thirtyoight years. March 10.

Now I want to tell you how I happened to child, so that there 'll be no danger of mistaking me. I'd get my senses, I found that I was, Uncle Sam's man, and

Now what I should like would be to establish a good railroad home. And I want a free ticket all the time, that 's what I want; do n't care, stranger, whether the pass comes in a body like this or any other kind. 1/m getting used to this one. I rather think stranger, I could take care of it for a little while; long enough to serve my purpose.

Well, I've got some one beside a brother.' I've a little girl about nine years old, that 's never known what it is to want much for the things of this world; and in case I should n't meet that brother. should a't get a chance to talk with him, like as 1, do with you I'll say : " Bill, I want you to take care of Sophy, I can't do it how; in one sense I can, and in another sense I can't. You 'ye got to do it. There 's no reason why you should n't. That's my wish, and if you say no. I'll settle with you when you come here. You wont say no. I know the gambler has a soul as big as anybody else." Don't you believe it? [I don't know why he should n't have. What was your age at the time of your death 7] Well, I was a little rising forty-one. I used to say when I was on earth, that, I was thirty-eight. My brother and I used to talk shout that. I used to say that I was thirty-eight, and he that I was more. . I knew he was right then, but was not disposed to own it. The time 's come now when I'm disposed to be honorable in everything, small things as well as large.

Well, stranger, what do you sak, or charge? [It's free here.] . Fred ? .. [All .I ask of you is to let the March 10.

Written for the Banner of Light. HIDDEN MUSIC.

BY ERNEY W. ADAMS, M. A.

There's music in the crystal streams, That sigh within the earth; That never gleamed with golden beams, Nor deserts filled with mirth.

There's maste in the speckled abells, That sing beneath the same. And chime their little tiny bells. In lonely minstrelay.

There 's music in the boundless wood, By warbling organs sang; Although no listener there halh stood. And heard its piping tonugue.

There 's music in the marmaring brooks. Unepled by human ken: Transcending all the similas of books,

There 's masic in the sounding ham Of Nature whispering low-When fragrant summer evenings ane. And soft the rephyra blow.

Composed by rhyming men.

There Tmusic in the stormy winds That sigh within their cavee; To toss the orisp and tasseled pines, And lift the mountain waves.

There 's music on the distant shore, Where man bath never trod; But where the houry ocean's roar, Proslatur the power of God.

There 's music in the forest's wall. When larid lightaings glares And tempests wild of ratiling hall The leafy kingdom tear.

There 's mucio in the sounding lyre. That beavenly rapta

[APRIL 25] 1868.

I named for her, mother; my oldest son, Thomas; my March 9. temples for the spirit to unfold itself through. Q -- How do you account for the singular coincidence of the historical death of three of our Presidents

A .--- The subject is one that demands more time than we have this day at our disposal. We will take it up, the last few days I slopped in it.

senses of the medium, and being possessed of a full folks live after death. knowledge of the law of control, they attract to them-solves those essences or powers of the Universe for with diptheria in Buffalo. New York. My name was

Arthur Laurist.

I am, or was, William N. Hathaway. My ago was

up your external Universe. Now light in the external corresponds to wisdom in the internal, or spiritual, to truth.

Again, there are as many degrees of wisdom as there are forms to receive it; each being unfolded according to the law of their own being, and accountable only to their own law.

"What is light, and what are its effects upon the physical and spiritual of man ?" We have said that light was the colmination of all the positive influences that exist in your external Universa .- We shall be obliged to be very brief in our remarks, inasinuch as we have only a few minutes allotted ns. Therefore the friend who hath questioned us will please understand that we do not come to this place to elaborate thoughts sent here for our answering. We come to sow the seed, and propose to return in the future to water it, and again in the future to gather the fruit.

When the physical form is under the control of the positive forces of that form, or when the positive forces are in the ascendant, then the introduction of light would be highly injurious to the physical form, for short two positives would meet and the result would glo-Saxon does. He eats, drinks, we be prayer be discord, inharmony, war, and a greater amount of and performs his labors with as little darent with the bar is in possible for you to conceive of. There, while the state of the bar is in the bar is in the state of the bar is in th evil than it is possible for you to conceive of. Therefore it would not be well to introduce the element light into the form that was laboring under the posttive forces of individual life.

When the physical is under the control of the negative forces of the human form, then the introduction of light into the system would generate good, harmony and peace; for then, the positive and negative would meet; then you would bring a true physician into the boman system, one that would speedily bring about a state of harmony and good among the forces of the human form. When the blood is highly inflamed, or fever predominates, then exclude your light and give your patient a negative atmosphere, for this is necessary in order to restore the blood to its natural tem. perature. But when there is coldness, a want of power, and the vital forces are low, then give to your patient of your light, the subshine of the external world, We are desired by our questioner to show the effects of light upon the spiritual of man. We have said that the light of the external world corresponded to wisdom of the spiritual world. It is a common belief that the negative element, is greatly inferior in power to the positive, . And here mortality errs, far there is guile as much power in the negative as in the positive. This must be so, for unless these elements were possessed of equal power, how would it be possible for Nature to give wisdom and truth to her children ?- how would it be possible for them to obey the law that is written in the seriptane of the skies? Man errs when he thinks there is more power in the positive than in the negative element.

To illustrate our subject spiritually, suppose we wish to administer spiritual light, or wisdom, to one wheth bound about by the positive atmosphere of Church light. ' It is light' to him is positive to his religions nature, for he lives by it, and acts by it. Buppose, we wish to administer wiedom to such an one. Afe we to stand in the positive element to one who is living by that element ? Would it be wise to approach one who had the positive atmosphere all around him

I come bote. Mr. Superintendent, or whatsoever you style yourself, for the purpose of communing with my friends. I have political friends whom I would like to speak with. I have near and dear domestic friends (those, who seem to be a part of myself) whom

I desire to speak with. Do you think it is possible for me to do sof 'llt may not be just at the present time.] I presume you may suppose that I am one who think I would have been very glad to have stepped out of my position as a slaveholder and yielded up my right as master. I would have been glad to have given my slaves their liberty, but what would they have done ? whither could they have gone ? and what should bave donc. in turn 7

Why. It seems to me that I was as much under the yoke as the black man; that the yoke was just as hard or me to wear, and I think, harder, for the black man think, has not so keen a perception of right and wrong, of good and cyll, as the white man has bonest in my opinion, sir. Ho the black man feel the evils of society with so much opwer al while the white man eats, drinks and is couged to stretch all the spiritual faculties of his nature in order to do right. The black man feels that he's always right, while the white man is never sure of it. He's constantly striving; he's former at the foot of the hill, and never at the top of it.

Now you Northerners, you flery Abolitionists, have ooked only on one side of the picture, have seen the negro in all his distress, and it seems to me that your imagination has been a little slattic. I think it has, for you 've neven thought to look at the poor mester. never thought of the misery and the degradation it was bringing upon him. Oh, you had a wonderful gight of bereafter that he hears of that does not believe in. nity for the slave, but none for the master. Now you see I belfere God is just about to free the master and the slave. The yoke has been hard for the bath demanded to know a something of its surroundalave, but it's been harder for the master. The mas. ings. ter is a-going to throw off the yoke, and the slave is going to become more of a man than he has yet been. of error. For sixty-seven years that soul has been

Bazon. Excase me, you have different views, no doubt; itself new relations, is about to become more beautilons.

My friends-those who are near and dear to me-1 ited in consequence of the intollectual deformity of died away from them. It was n't my good fortune to the individual. He has been schooled to believe that give them a parting word. My entire affairs are un. when the Physical is dissolved, there is no more of settled and in wild confusion. My wife, is in one the individual. Thus the soul, by virtue of this bellef, place, and my children are in another. My servants can only expand so far and no forther. So it asks. are soatterrd, and my home is in all respects do the there no way hy which we may avoid the sufferstroyed, so I cannot ask for the privilege of going ing consequent upon Physical Death !!"

bome to speak. But what I would ask for, fathe privi. Yes, there is a way. When one dies naturally, or lege of going to my friends, to speak with those who receives a natural birth into the spirit-world, there is knew me, and professed to love me. If I give them little or no suffering. We are aware that it is genera the truth, they are bound to receive it; and if I give ally supposed that there is always more or less suf. what they can't understand, then it's no truth to fering attendant upon the death of the Physical body. But when one lives out the full measure of his ibem.

years, or dies naturally, he suffers little, or nothing: I understand there are mediums at the Bouth, though don't know much about this thing. I would ask for for the soul loses its hold upon earthly things to grad the pitvilege of using one of them, that I may speak usily, that no pain is felt. Link after link is severed, with my filesion. I suppose it is a decreasely that they and alowly but surely the spirit casts off fetter after with a positive signaria. Why containing not, for steek out a medium. [It is.] I have been 'informed fotter, and enters the world of the two positive forces never generated a third or higher that your paper, which is one of the mediums I must spirit can realize what is parting. seek out a medium. [It is.] I have been informed fetter, and enters the world of thought ers the freed

Invocation.

Oh then Boul of Infinite Mercy, we adore thes for the divine privilege of ministering to the souls who are in prison. We sdore thee, oh our Father, for that Divine gift that thou hast implanted in our being. Oh Boul of the Infinite, we feel that we are this moment compassed about by darkness and woe; and was totally opposed to the abolition of slavery, but I again, we send forth our thoughts through human lips. And oh, most Holy One, we know those thoughts will be acceptable unto thee, however they may be clothed. Oh, thou who hast given us life, we cannot fail to adore thes for that gift of prayer which thou hast implanted in our souls; for hast thon not fashloned us to pray, to aspire for heaven, to reach out the

faculties of our spale and demand spiritual gifts of thee? Oh, our Father, while we sojourn in the flesh, may we succeed in holding the cup of living water to the lips of thy children. Thou knowest they are thirsty, and are demanding in soul a something of thee that shall prepare them for eternity. Uh, bast then not answered, their demand through thine own angets? for as the door is thrown wide open, the milions are returning to earth to take humanity by the and, and lead them to a knowledge of thee. March 10.

How can we svoid/the Sufferings of Physical Death?

"Is there no way by which we may avoid the sufferinge consequent upon Physical Death ?"

This inquiry comes to us from one who stands trembling upon the threshold of the new world. He fears to die, he tells us, because he fears to suffer." And again he tells us that he has no belief in an hereafter; therefore, has no fears, no hopes, concerning that The soul of that individual bath stepped for the time being outside the boundaries of Physical Sense, and

His soul has for sixty-seven years dwelt in the midst Although I honestly believe this, yet the black man bounded about by darkness, superstition, and by can never reach the intellectual standard of the Anglo gross error; and now that soul is about to take upon

but we, like you, have the right to express our opin. fully unfolded; and it very naturally puts forth its powers to know of the future. They have been lim.

He I expect is not in the army, as I was, so he 'll be likely to get my letter. I suppose-more likely, wont he? Yes; do you know who he works with now ?] Who be 's to work with ?" Well, stranger, you sin't any so-

Stephen P. Tower.

'Tis but a few days since I awoke to consciousness in the spirit-world, but I would say to my parents and friends, that my first thoughts on becoming conscious in my new home were of them. I was told I could retorn if I wished, and if I could learn the laws of controi, I could speak or communicate in some other way with my friends.

I feel exceedingly weak here; can scarce take care of the body they so kindly loaned me. I was afflicted with consumption, and I, suffered much and long. I was near fourteen years of age, and lived in Cohassett, Massachnsetts.

I should find great pleasure in communing with the riends at home, for I know I can make them happy. know I can tell them things that will dissinate all their gloom, and lustead of mourning for me, they will thank God that I am free-for now I am at liber ty to leara all those things which I desired to when here, but could not, because I had a poor feeble body. which suffered me to go only so, far and no further. Be kind enough to say that Stephen P. Tower comes here and wishes to commune at home. March 10

Alfred Hodges.

Stranger, it seems as though I'd made a mistake. Perhaps you have in one sense; and not in another.] You do n't give us bodies then like our own, do you t [No.] Ob, you do,n't1 [In whilt way do you mean ?] Why, something like yours. [We have no gentleman .medium to offer you at prejent,] Well, this ere' thing is new to me, and I did n' know whether I was right. [You are exactly right.]

I'm from the 10th Michigan Jegiment. A soldier. none the worse for that .. I lost by arm, but I 've got one here. It seems as if I'd got two. Do you send letters to anybody.? [Oh, yes.] Well, I should like to have it send to Detroit [We shall print your letter in our paper, and send it to Detroit.] By gracions ! this is new to me. I can't see through it-I can't. stranger: let me understand a fittle. , Ton print what say in a paper. [Yes.] Well, then, I understand if I want you to send my letter to my brother at Detroit, you will ? [Yes.]

Well, now, you want my name, and something to know me by, do n't you? [Yes.] Well, I'll try my name, Alfred Hodges. My brother's name is William. quainted with the sporting fraternity, are you? [I am beautiful-to be objects of admiration either in mind not.] I belonged to that class. ... Bill does, too, I anp. | or person. But the most valuable and lasting beauty pose. Is it any objection? [No objection.]. All is that which is least solivated - and this is the best right. You do n't meddle with private affairs, do ty which is born of amignity-of genuine goodness. yon ? [That is not our mission.] Well. I've heart. This is indeed Beauty herself, and she is over got nothing to do with it now. We must make a favorite. She never seems to grow old. The longer money some way. If you are hopert and do the get it. The is known the better the is loved. She is prepared

	When goutle flugers, touched with fire, Awake the cliver strings.	: '
	There's masic in the secret moans, That every oreature pours; That travaliets in pain and grosus, For life's (unmortal abores.	
-	There's master is the timbrel's ring That angel-bands employ. When morning stars together sing, And shout the hosts for joy./	All All All All All All All All All All
1	There's music in the underspheres. That shakes the nether pole; 'T is the divisity that cheers The darkest haman soul.	· F
	There 's music in the voice of love	
	There 's music in my tanefal soul- It leaps from every string; I'd give the world could I control An augel's power to sing.	And And And Angers
	Then sing for me, ye crystal streams, Ye rearing woods and shells; And vocal Nature, wild with dreams, Strike all your magio bells.	The Part of a Linear of a
	Ye stormy winds and created main, That yex the sounding shore, In plaintive dirger sound the strain My muze so off would pour.	And Mad
	Ye tempests wild, and thundering works Of heaven's empyrean tongue, """ Peal forth the music of my cholose" When Nature's base is song a to	
	Strike all your harps, ye growing throw Of air, and earth, and bells And join the chorns of your sougs.	gs

and join the chorus of My secret notes to well.

vito!

Tet. In This

Ye golden strings and brooks of foam Melodious sousets yearn, With angel-bands that make your home 1 21-Where blenn liars do burn. ingen

But there's a value I most would bear; d sold "Twould thrill my raptured breast; ' .. il south Its notes of love, and words of oheer ta Would calm my wild unrest. 1 ··· it New York, 1833. 1.1. 201.103

lat on rea

ALL WANT TO BE BEAUTIFUL .--- We all like to the they do n't think much of you if you are discover by the only the better the is fored. She is prepared and get it will be the way I got it, no matter how your is chest which the best is bend in a bond of eranise a prefty good fallow. advice and the theory be hadden

APRIL 25, 1865 1

BANNER OF TIGHT!

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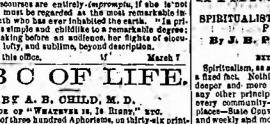
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THE LIVING WORD.

8.

A Lociate by Mine Limie Datas, befere the Lycoum Society of Spiritualiste, In Lycenin Hall, Besten, Bassan7, April 12, 1863.

[Beperted for the Banner of Light.]

This day closed Hiss Doten's course of lectures in this city, on which occasion the ball was densely packed, afternoon and avening, with intelligent and appreciative auditors. After announcing .. The Living Word, or the Bible of Survivalian." as the subject of her afternoon discourse, she proceeded to give one of the most Important lectores, in a standard point of view, with which our friends have ever been favored. Bhe said:

In the progress which man is making toward the highest spirituality, he is slow to perceive that the Divine Ides which he is seeking-the purest religion which man can know-lies in the simplest things. Ascending the heights of will spe ulation, or toiling wearily over the drifting sands of ever.changing pbl. losophies, he has unbeedingly, again and again, passed by the temple stairs which led to the shrine of the veiled oracle, where the Living Word is spoken so simply and plainly that the heart of a child can understand.

Religion is a science, and the great mistake of man in the past has been, that he has endeavored to calculate, through his own limited conceptions, the entire ares of the mighty circle of Truth, which is as infinite as God, and as extensive as the need of man's immortal nature. He who would become thoroughly acquainted with any science, most study carefully its first principles. He must learn first that one and one make two, that a triangle has three sides and a circle is round, before he can attempt to solve difficult mathematical problems. In all the ordinary pursuits of life, man seems to recognize and accept this as his rule of action; but when he turns to Religion, instead of commencing with himself as a centre, and taking himself precisely as he is, with his various duties and relationships to his own body, to his brother man and the material universe, he perplexes and distresses himself with vain theories concerning Original Sin, the Free Agency and Horal Accountability of Man, the Mystery of the Trinity, God and the Devil, Heaven and Hell, and a plan of Salvation whereby he may insure the former and excape the latter.

Poor children of the dost ! standing in the immediate presence of that which is divinely beautiful, the usofol, the simple, and the true, how unnecessary is all this! Turn back confidingly to the bosom of good Mother Nature, and in her own simple and truthful way she will speak to you of your Father God, and tell you of plans he had laid for man's eternal welfare, long before your race was born.

In the midst of all these absurd theories and wild speculations, the truly spiritual man ever bat one consolution. He knows the world must inevitably outgrow these crudities, as a child does its garments. They are like the skins of beasts worn by savages. Man covered the nakedness of his soul with such externals because he could find nothing better, although the material lay all about him; but when in his aspirations after the more perfect and beautiful, be begins slowly to cast aside the old and make ready for the new, then will those faithful spirits, both in and out of the body, who watch with interest the course of buman affairs, heate to offer him plain and simple gar. ments, woven in the looms of everlasting Truth."

The world is in that changing condition to day. Man is slowly emerging from the obrysalis of old theology, and spreading his wings of reason and free in. vestigation for a voyage of discovery into the realma of Natural Science and Religious Truth. He seeks for that form of faith which not only appeals to his spiritual need, but also addressess (Bell to his reason. If an old tradition conflicts with any known laws of Nature, he rejects it, no matter how old or sacred it may be. If Genesis and Geology are at variance, he goes over to Geology, and leaves the Bible-makers and ingenious commentators to extricate Genesis from Its difficulties as best they may. God and Nature, Law and Urder, are one and inseparable to him. The lalving Word shadowed forth in the works of the Almighty Power, is worth more to him than any opsobstantiated claim to inspiration, or a " thus sailh the Lord " from the lips of a spiritual autocrat, who flourished thousands of years since. His reason rejects the story of Noah's flood as it is given, and the wonderful preservalion of the lower creations in the ark. He doubts that the sun stood still at the command of Joshusthat the whale swallowed Jonah-that Solomon was the wisest man, or that David was a man after God's own heart. And although both Jesus and Paul prophexied the speedy and calamitous ending to all sublunary affairs, yet he sits quietly by his fireside, and reads Darwin and Hugh Miller, and comes to the philosophical conclusion that a work commenced on such a grand and extensive scale will not be shattered like a castle of cards.' before it has reached its evident perfeotion, or be burned up like a child's paper fly-trap, for the sake of destroying the wicked imprisoned therein. If, however, he at times feels the immediate necessity of having his ascension robe ready, and has ecstatic visions of saints in flery charlots vanishing in slouds of glory, it is because the theological virus in his veins, inherited from his grandfather, is more act-Ive at certain seasons than at others; and when the perchological infinence of a religious revival or protracked meeting is removed, he feels with Galileo that the world still moves, and is likely to move on in the same uncerring course of harmony and beauty which she has pursued for the last six thousand years. The man-made theology of the past is to day but a dead letter, and the only vitality in the churches at present is the Living Word-the natural, spontaneous expression of man's religious nature, which all the account. lated rubblab and fith of old tradition and sectarianism could not crush out of him. It throps and swells is his beart as the sea does beneath the moon, and fills his whole being with the marmurings of a deep, inner consciousness, :: It may be at the risk of his calling and election-it may be in direct violation of the articles of his creed, that he listens to the low whispers of this imprisoned spirit of Truth, but he receives from it new inspiration and strength. When the spiritual eye becomes single to the Divine Idea within, the whole body is full of light, and the inconsistencies and absurdilies of old Theology appear monstrous and ridioulous by the side of genuine Truth. Infant Damnation, Total Depravity, Election by Grace, Eternal Puninhment and the Vicarious Atonement, appear to him like the hideous phantoms of the night, and when he perceives that they are but mere shadows, he loses all confidence in the interpretation which man has given to the Living Word, and addresses himself carnestly to the work of discovering its hidden meaning for kimself. .The definition given by one of the best lexicographers of the term Infide]. is, "a person who disbelleves the plenary Inspiration of Scripture, and the Divine Origin of Christianity." Did we accept this as a rule, the so-called Infidels would far outnumber the believ. ors. Men with carnest souls lose their faith in such things, in proportion as they find they do not answer to their deep, spiritual need. Men who ward in the living present," require the Living Word; and no dead letter, no scrolls of musty Theology, however much they may breathe of the spirituality of the past, will sellos to fill the enlarged capacity of to-day. Only in same doos' Moders, Christianity recemble that which was given to the world through the mediumship of land, and could be enter personally into out of the

Genuine spirituality, simple goodness. Divine Love are faithful to totain the original record." and Eternal Trath, which commend themselves to Reason. never lose their beauty or efficacy. But leaf after leaf of these Sacrad Writings, until we come against Bigotry, and Superstition, and Sectarianism. to man, with his wonderful and mysterious physical and mere Sentimental Pisty, which, through psalm conformation. We study the anatomy of his brain. singing and rhetorical prayers, robs the soul of its vi- his heart, his lungs, with their mutual dependencies. tality and usefulness, and leaves it no strength where. The wonderful circulation of the blood throughout bis with to meet the sterner exigencies of life-against all entire system, and the constant interchange and play these do we declars war-a war of atter extermina- of bis faculties, and we feel that this chapter, or Book, tion, in which no quarter will either be given or de-

elred. Let man still oling to all that is worthy or accepta- contemplation of the psychological and spiritual to ble in the spirituality of the past, for never yet did man, which embraces his social, intellectual and moral Divine Wisdom set a strict dividing line between the wants, as illustrated in the history of nations and intrath, of one age, and that which encoceded it. The dividuals, in the past, and the unexampled activity of changes from the lower to the higher developments are the present, with the aspirations of man's religious no more abrupt in the spiritual than in the natural nature, which lead him to claim companionship with world, and he does well who begins with the lowest, the angels, and an inheritance in the everlasting in order to arrive safely at the highest. Under the kingdom, then do we feel assured that he who makes Mosaio Dispensation, or in the writings of the Old Ter- this Living Word, this great Spiritual Bible his study, tament, aside from the assumption of Supreme author. commencing with Genesis, as it is presented to man ity and infallibility, there was a moral vigor and a in the science of Geology, and ending with the Revalhigh tone of inspiration, which clearly predicated the ations of Man's Immortality, and visions of the future growth of the Living Word, until it should find a more toward which he is hestening, has the key to all knowlperfect expression through the life and teachings of edge, has in his possession the Living Word, which is Jesus; and even now, smid the rubbish and debris of able to make him wise unto salvation. He who de-Theology, in that which is termed the Christian votes his soul carnestly to the attainment of this wis-Church, there are, and ever have been, instances of sen- dom, who reads of God in his works, and lave his car aible illumination, and angelle communion, and Divine close to the basom of Mother Nature, and to the heart inspiration, which point clearly to that period when of his fellow-man, in order that he may listen to the man's spiritual capacity shall have so enlarged, that Divine inspirations from within, will End that nothe can take into his soul the wiedom of angels, and withstanding the changes of human opinion. his faith can stand as consciously in the brightness of their is founded upon a rock; he is over ready to give a reapresence as in the light of noonday.

Truth is in itself a perpetual revelation, and he who lingers persistently in the Old, when the New is made ready, closes his eyes willfully to the light, whose blessed beams might enter in to gladden and illumifor free inquiry and investigation-the hungering and presenting the letter of the word. thirsting after true righteousness experienced by caraest souls-your modern spiritual revelations-the presence of a numerous class of individuals known as mediums in your midst, and the fact that woman in her weakness, out of her social limitations, has been called and ordained by a high spiritual synod. whose authority man cannot, if he would, realet, are all clear indications that the time is not far distant which was prophesied by Daniel, ...when many shall run to and fro" with a healthy mental and moral activity, "and knowledge shall be increased." Yet man will over rejuctantly leave the Old, if he is not fully assured of the New, if his faith and hope have not increased in a corresponding ratio with the revelations and wants of his time.

"Why," he asks, "should I leave the rock upon which my fathers built their spiritual superstructures with perfect confidence, and wombiped in them, with grateful and carpest hearts. for many generations? Why should I leave this firm foundation. to build upon the shifting sands of time, or upon treacherous, unsubstantial soil, full of sloughs of despond, and quagmires | land. of deception and infidelity."

To such an one we would reply: Oh human brother, we do not ask you to forshke the broad, firm foundation Gospel of Eternal Truth. For Numbers, we shall have the presentation of use of universal truth. All that which was grand, sublime and enduring in the spiritual temple which your fathere reared, was derived from the immutable princi- of the various portions of the globe, the tribes, famiples in which the foundation of their systems were laid; but remember, they built for themselves and for their existing need. You now belong to the men of other times, and that old temple, which seemed so grand and spacious to your fathers, is too narrow and limited now for your expanded thought. Its pillars one great human family. For Deuteronomy, we would have a presentation of

fabric will soon fall to ruin and decay. It stands that great moral law engraven upon the enduring tabmerely as a representative of the ontward form and ex- lets within the heart of man, which the ever presiding

fashionable churches of the present day, with right- and principles and be made so apparent, that even a cous indignation would be disown the time worship- child can understand. The law and its application pers with their lip service, and with solemn earnest- are there also"- a grand stereolyped account of Crea-is a spirit, and they that worship him must worship the faces of the grand old rocks, or given in wood-cuts bim in spirit and in trath." in the remains of primeral forests, which passed away With the Divine Word, as it was spoken through before the memory of man-engraven by the action of boly hearts in the past, or as it stands recorded in the the floods upon the hardening shads of time, or set. as Garred Books of all nations, we have no controversy. with a burning brand, upon the igneous tablets which

BANNER OF LIGHT.

These, however, are but the first lessons. We turn in the collection of Sacred Writings, for beauty and interest exceeds all others. But when we rise to the

son for the hope that is in him, and he has found the trath which makes him free indeed.

The development and progress of the present age demands & rational and consistent view of man's spiritual needs and divine possibilities, and in order nate his soul. Already the revelations of the coming to do this, man must transcend sectarian limitations, age are making themselves apparent to man, The and take a broad and comprehensive view of all things fearlessness with which the human mind "proves all by which he is surrounded. With all due reverence things," even that which was considered most holy in for the old, he must make for bimself a new Bible. the past-the absence of vitality in the old forms and whose lessons of wiedom he can teach to his children, observances.... the waning power of the Church and the and- which shall be so practical, that in himself he priestbood, and the manifest inclination of the people | can'furnish the illusiration of the spirit, while he is

> The truly spiritual man (not to say Spiritualia. which is a term tending in some minds toward Sectarianism.) asks where he shall find the highest instruction: what he shall teach to his children, and to his brothers in the human family. We answer, the new Bible, the Living Word, is yet to be compiled from all the wisdom of the past. The material lies in the bistory and hearts of men, and, a sacred order of earnest souls, who will devote thenfielves unselfishly to rightcousness and truth, will be inspired and ordained for the work.

> In that Book, for Genesis we shall have the Creation of the World and the Urigin and Progress of the lace of Man presented in the established facts of Geology and Archmology.

For Exodus, we shall have a clear and comprehenaive account of the rise and progress of the moral and intellectual in man. and a history of his wanderings'in the wilderness of Doubt and Error, after he came out from the bondage of Ignorance and Superstition, and before he had entered into the joys of the promised

For Levitions, the history of mediumship, and the calling and ordaining of earnest souls to preach the

ful and interesting statistics concerning the population lies, nations, kingdoms and powers upon the face of the earth, with their religious ideas, their comparative advancement in civilization-their arts, sciences, manufactures, literature, agriculture and commerce, and the natural and spiritual interests which units them as

are tottering. Its walls are crumbling, and the whole

language bave encumbered it, and has been condensed into poste more practical form, will the Living Word be made clearly apparent, and form a substantial foundation upon which your shildren can be educated, and

the faith of generations can be built. The New Testament for this age is not yet written; tor can it be. Its revelations lie far forward in time. hat the light of the fature is blending even now with the present, and men are looking hopefully forward to the advent of that great spiritual man, who shall be the ripened fruit of the age, in whom the Living Word shall again .. become flesh and dwell in the midat of men." He shall represent in himself the perfect Trinity of the physical, the mental and the moral; or the social, the individual and the spiritual. The first and second Adams shall find in his enlarged perceptions and comprehensive grasp of thought the full complement of their natures, the consummation of the mission which they in part fulfilled. ... The common people " will slao " hear him gladly," and disciples and apostles will not be wanting, to disseminate the Living Word that fails from his lips, and write his teachings of wisdom upon their hearts and lives.

Then will humanity be prepared for the last book of his ever ascending series, which shall be the clear Revelation of the spiritual world, when man shall stand face to face with the angels, when the long promised kingdom shall have fully come, and the will of the Lord shall be done by man on earth as it is now by the angels in Heaven.

After the discourse was ended, the influence changed, and the medium turned to the chairman (Mr. L. B. Wilson) and delivered the following original poem, composed in spirit-life by ANNA Cond. Mr. Wilson's only child, who passed to her spirit home four and a half years since, at the age of 12 years 7 months. She was always called by the pet name ... BinDra":

"BIRDIE'S" SPIRIT SONG.

With rosebude in my band." Fresh from the Summer-land. Father, I come and stand Close by your side. You cannot see me here, Or feel my presence near, And yet your. Birdle" dear. Never has died.

Oh no f for angels bright. Out of the blessed light,. Shone on my woud'ring sight, Singing, " We come. Lamb for the fold above_ Tender, young; nestling dove. Safe in our arms of love. Haste to thy home."

Mother | I could not stay: In a sweet dream I lay, Wafted to beaven away, Far from the night: Then with a glad surprise Did I anclose my éyes Under those cloudless skies. Smiling with light.

Oh I were you with me there, Free from your earthly care. All of my joy to share, I were more blest. But it is heat to stay Here in the earthly way Till the good Augels say. "Come to your rest !"

Check, then, the falling tear, Think of me still as near. Father and Mother dear. Soon on that shore Where all the loved ones meet. Resting your pligrim feet. Shall you with blessings greet "Birdle" once more.

After the delivery of the poem, Cons said to her nother (who was also present) that the poem was entirely her own thought, but that she was aided by a lear spirit-friend (Miss A. W. Sprague) in arranging t into postie measure.

The scene was very impressive, and the audience vere deeply affected during the delivery of the poem.

points in a clear, and it seemed unanswerable manner.

In the evening. Miss Doten gave a very pungent armment on "Human Brotherhood," sustaining her

[APRIL 25, 1863,

I fed, but a terrible phantom Pursued like sidemon of wrathf In the forest, the field, or the oburohyard, Its footsteps were close on my path; And there on the grave of my loved ones. As freezing and famished I lay. I was selzed by the human avenger, And horne to the judgment away. Oh, the prison I the sentence I the gallows!

That last fearful struggle for breath ! -The rush.'and the roar, and confusion. The depth and the darkness of death ! . Oh. man ! I have sinned and have suffered; The olimax of evil is passed, mail 1 But the justice of time may determine

That you were more guilty at last ! --Then long did I straggle with phantoms, And wandered in darkness and night. Till there came to my soul, in its prison, The form of an Angel of Light.

I thought, in my blindness and darkness, That he was the Infinite flod.

Who had come in the might of his vengeance, To smite with his merciless rod.

So I ours'd him-and ours'd him-and ours'd him ! That he, in his greatness and power, int, Had summoned my soul into being, And made me to suffer one hour. I cursed him for all of my sorriow,

For all of my weakness and sin. For all of my hatred and evil, For darkness without and within.

My words were all molton and glowing, As if from a furnace they came,

And the breath of my wrath made them holter, Till they burned with the florceness of flame.

Then a light that was in me grew brighter. Like sunshine poured into the heart ; I felt all my burdens grow lighter.

And the dross from my nature depart.

" My brother," replied the bright Augel, !! Let the name of the Highest be blessed ; Lot be renders they blessing for corsing: Els will and bis way are the best. Thy soul in his sight bath been presions.

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Since the birth of thy being began ; Thou art jadged by the need of thy astare, And not by the standard of man."

Then out of my carsing and madness. And out of the farmace of flame. My soul, like a jewel of beauty. Annealed through life's processes came. The forms of my loved ones were near me, The night of my sorrow had passed ; God grant you, oh mortals, who judged ma, As fall an acceptance at last I

A NEW BOOK.

PULMONARY CONSUMPTION. TEAT FATAL DESTROYER OF MAN!

175 OURABILITY DEMONSTRATED ON NATU-RAL PRINCIPLES AUONE.

Medicated Air, Medicated Inhalation, AND NATUBAL EXCENS.

BY ANDREW STONE, M. D., Inventor of the Pulmometer, or Tester of the Vital Ospanity Author of the Thermal or Cool System of Medicaled Inhalations, and Physician to the Troy' Lung' and Bygiento Institute.

"The lungs are breathing or respiratory organs alone, and as the blood, the brain, and merrous system is contamisated and diseased through them, by merbitto or poisoned air, as also can the activities or smillary numeriles be successfully administered through the saule medium."-ADTROR.

"While the sufferings and the untimely and of the con-sumptive are hidden beneath the pleasures of fashionatic ife, the couch of elchoese and the premature stave will not want for tenants from the ranks of youth and beauty."

ILLUSTBATED WITH PLATES.

- Contente:

Portraits of the Author. Tille Page. The Pulmometer.

pression which your fathers gave to truth, but it is not Judge, the voice of God within, procising from the Truth itself. No. for that is as eternal as God himself. Sinal of his being, and of which he makes a special and shall stand when all extensi forms shall have van- application to the needs and requirements of all times. ished forever. We only ask of you to take of the ma-For Judges, we will have a grand synopsis of governterials which all ages are offering to you, and build up ments, with their codes of laws and legislative funca spacious and beautiful temple, into which all the tions, and political relations, as they have existed children of God may enter-a temple where there shall from the first formation of order, or social relations be a Church without a creed, a faith which is made in the midst of men.

manifest through works, and where the living Word, For Kings and Chronicles, we will have a history of fresh from Nature and the Divine inspiration of man. the nations in the past, the rise and fall of kingdoms is taught without doctrinal distinctions or sectarian and republics, of principalities and powers, with the limitations. We would take away your ancient idol, names and deeds of their various kings and rulers, the and in its place give you a God whose presence is seen desolations of war, the blessings of peace, the downas much in the violet blooming upon the bill-side, as fall of Tyranny and Oppression, and the storgal so. In the sidereal hosts marshaled upon the plains at premnoy of Justice and Hight.

midnight-a God around whose infinite personality. For Job, which is the romance of the Old Testament, the errors, and misconceptions, and defects of human we would present a truth stronger than fiction, in the indement, can no longer cluster-to whom man would life and experience of some brave soul, tempted by never dream of ascribing passions like to his own immore than seven devils, and weighed down by a mounperfect nature, and to whom anger and lealousy. and tainous load of crosses and afflictions and petty yexations, which try the soul more sorely than the great implacable wrath and eternal vengeance, would be absolute impossibilities. We would lead your souls to tempest-bursts of human agony that seem to impart to the contemplation of an infinite screnity, an unbroken man some of their own greatness. And yet from all harmony, a wisdom without error or mistake, and a this he rises sublime and grand in moral dignity, vicpower without diminution or loss; all of which testorious over human weakness 'and the tendencies of tify of that Living Principle which pervades and govhis earth-born nature. erns the universe, and which man. for lack of a more For Psalms, we would have the glad, spontaneous

niterances of souls bantized into the fullness of the Liv-

ing Word, upon the altar of whose being the fire of in.

midst of men, but because the great God within them

must apeak, because they have something to say; for

are surcharged with the electric forces of the celestial

atmosphere which they have inhaled, and so they im-

part the quickening thrill to more negative souls, fill-

ing them with diving harmonies and sweet rythmic

measures, more elevating and inspiring than the melo-

For Proverbs, we would give you the axioms of

truth derived from the experience of all time, aphor-

iams and maxims of wisdom, which find an echo in

the heavis and lives of mon, which shall answer to

closely to their need, and find such acceptance in their

reason, that they shall insoribe them upon the walls of

their dwellings, teach them to their children and im-

press them upon their own memories, that they may

bear them with them to the street, the market-place,

And, lastly, for the Prophets, we would give you the

rational conclusions of those great, comprehensive

souls, who, endowed with vast intellectual capacity to

generalize, to reason and reflect, to analyze and com

bine, can look forward with an eagle glance into the

mysteries of the future, and by uniting cause with

effect, and law with law, can present you the grand

Thus far the material for this grand Bucyclopedia of

Many; sould are busy, even input-sprospelously to

themselves-if making approximations to this great

At do all

ness and precision of a mathematical problem.

the workshop and the field.

dies from the lute of Orpheus or the harp of Apollo.

comprehensive expression, terms God.

Again, we would teach man that he is not to depend for salvation upon any bleeding sacrifice, whether it spiration is a Promethean flame, and, who, give it an be upon a Jewish altar, or upon Calvary; but that expression, not for the sake of a name and fame in the each man must necessarily be his own Saviour, by the alow but sure process of mental and moral growth-by which the heart of himshily is waiting. Their souls an unswerving loyalty to the laws of his physical and mental organization, and a profound reverence for the Divine as manifested in the human-and last of all. though you may cling to the old Hebrew Scriptures as the corner-stone of your faith-though it may be a pillow to your weariness, upon which, as you rest, you behold visions of the crystal ladder, and the angels, yet as we close its lids, and lay, our hand gently and reverently upon it, we would point you to the fresher inspirations, the everisating truths, the sure prophe cles and the sublime'revelations of the Living Word, in the present day. When man reads and interprets this word sright, he shall have a sure standard, an unvarying role of right by which he may safely walk through the never-ending cycles of elevalty.

As " In the beginning was the Word, and the Word was with God, and the Word was God." so be who would read the record of that Word from the beginning, or from man's furibest reach of thought, must turn back to those pages written all over by the hand of Deity. In the great Book of Nature slone can a correct account be found of Creation, as well as the law by which all things were created. The Great Architect-the Master Mason-kept his journal, and all things thereis contained were recorded by his own results and revelations of the future, with the correctband. No errors of translation, no interpolations, no perversions of the original text, ho vain and usoless emarks of isarned commentations are to be found intellectual and moral wisdom lies all around you. there. It contains the simple truth; but grand, majestic and beautiful, besade of its very simplicity. The Baligion of Nature_the sublime science of Truth work. Only when truth is extricated from the multiand Beasty, of Order and Harmony, are there, and the tude of words with which the imperfections of human

11 .

W. S. Physical Station in the state of the s

pointing out the duty of each to the other, and show ng the evil results of a non-performance of that duty. It was an excellent production. At the close of the lecture the controlling influence changed. Another spirit took possession of the medium, and gave utterance to the following remarksble poem, composed in spirit-life, giving the lifesketch of a misguided mortal, portraying his sins, sufferings, stonement and final

COMPENSATION.

Out in the desolate midnight, Out in the cold and min. With the bitter, bleak winds of winter. Driving across the plain-In the ghastly gloom of the churchyard, Crouching behind a stone, Fleeing from what is called Justice, I was safe with the dead slone ! All of the madness and evil That into my nature was cast.

All of the demon, or devil, Had filled up its measure at last. Blood, on my hands, of a brother 1 Blood-en indelible stain ! Barning, and Bmarting, and eating Into my heart and my brain !

In wee and infquity shapen, Conceived by my mother in sin. Forecast in a soil of pollution. Did the life of my being begin ! I chose not the nature within me. I was fated and fashioned by hirth. Foreordained to the darkness and evil. The sins and the sorrows of earth |

The world was my fot ere it knew me, It scattered its snares in my path." Like a serpent it charmed and it drew me Then met me with judgment and wrath f I saw that the strong ornshed the weaker, That wickedness won in the strife. And the greatest of orimes and of cursos Was the lot of a beggar in life !

E'en the arm of God's merey seemed shortened. For all that could gladden or save, The child of my love, and its mother. Were laid in the pitiless grave ! Then, weakened and wasted by hunger-Ay I famished without and within-All homeless, and hopeless, and friendless, Oh, what was there left me but sin ?

I met in the wood path a lordling. Arrayed in his garments of pride. And, like Moses who slew the Egyptian, I mote him so sore that he died. - hen's Oh, the blood on my hands and my sidestais ! Oh. the terrible face of the dead f May M. His gold could not tempt me to linget-" I tarned in my horror and fed IM .A No. 15 THEM - WSHT 11 .0.Z. 324 St. 10 172

Preliminary Bemarks.

She classified the different races, and ranged them all Form of Report. Motives for Adopting Pulmonary and Chest Diseases as a in the one sommon family of Haman Brotherhood;

Motives for Adopting Fulmonary and Cheet Distance as a Bpecialty. Primonary Consumpties. Anthority and Testimony of the Perfect Gurability of Pal-monary Consumption. Symptome of Tubercular Consumption. What is Tubercular Consumption.

Heat and Light sext in importance to Fure Air for the Sos-taining of our Physical Existence. Light essential to the Matutanance of Perfect Realth; Be-

alus.os from It another Great Cause for Tuberoular Consucoplico.

Catarib, or Gold, a certain precursor of Pulmonary Con-

Catarit, or Oold, a cortain preductor of runnously Cat-sumption. Causes of Gatarith, "Tendency and Daugers of Gatarith" Practical Remarks on Ostarith. Bod Breath from Catarith. The great sdraatage of the Norly-Ulescorered Methods of Exploring the Chest, and Dwarmining the Indiplet Stages of Tubercular Consumption. especially by the Author's Fullmometer, or Lung Tester. Borofula, the Foundation and Cause of Tubercular Consump-

Mon. Diptheris and Plastic Bronchitis. Treatment of Diptheris and Plastic Dronchitis.

Branohitis

Trostmest of the Acute Stage of Brouchills. Chronic Broachils. Asthma, or Spasmodic Difficulty of Breathing, Treatment of Asthma.

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