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# Titerary Department.

Written for the Banner of Light.

# HUMAN TRIALS.

### A TALE OF REAL LIFE

BY MARGARET WOOD.

CHAPTER I.

Il was a dreary morning in November, the wind howling in that most doleful strain which is the presursor of a long storm, and Mrs. Barton, who was sit-Ming alone in her spacious drawing-room; seemed the Very impersonation of the day. Bhe was dressed in a wrapper of mourning gingham, with an old shawl thrown over her shoulders, beneath the ample folds of which she sat shivering, too much abstracted to observe that the damp, chilling air from an open window was blowing in upon her.

The room was richly furnished, but were the same air of neglect which was exhibited in the person of its mistress. Chairs huddled in groups, ottomans and foot-cushions elevated upon the sofus, and the dijeuterie of the centre-table arranged in enclosures, for the socommodation of various dilapidated dogs, horses and pige. Occasionally might be heard the only cheerful feature amid this desolution—the joyful shouts of children ringing out amid the pauses of the walling wind.

Now a carriage aweeps up the drive, and, without waiting to be announced, a visitor enters-a lady somewhat past middle age, and with a look which might be expressed by the term, expediency. Her eyes first

fell upon the open window.

"Why, Jane," she exclaimed, "what's this window open for, on a day like this?. People will say that you are crazy, child, if you go on this way?" and the offending sash came down rapidly beneath her strong touch.

" Well, Jane, the winter is almost upon us, and I have come to see you about making arrangements for it. You must know that this establishment cannot be supported. Poor Paul's death out off two thousand a year from you, and now the only thing that you can do to to come home."

... But, mother, we should make you a great deal of trouble. You and father are so accustomed to quiet living that children would disturb you."

.. To be sure, a large family is more trouble than a small one, and, indeed, I could not have my parlors looking as yours do. I shall establish my rules, and see that the boys obey them; and it is high time, on their account, that you were moved, for I never did see children that needed training more ! I shall take in the qualities of a housekeeper. Thus those two really dreadful for you to mope in this way. You circumstances, were closed against her. But for a must keep up appearances, child. People must not home, she would make sacrifices—she would sell her husband's death, and as poor as a church mouse!' It was only yesterday that your old beau, George Holman, said to me: 'I saw Mrs. Barton in church last Sunday, and really she is so aftered that I hardly knew her.' Knew her, indeed! I wonder if he knew Ra- ton commenced a long walk. Her destination took thei Down, who has been setting her cap for it m these her through the business part of the town to a small five years, and who took her seat just opposite him on purpose to show off her new hat and feather; but she Furnished with a key, they entered. Its aspect was need n't set them at film, though, for it's not forgotten in Jonesville that her mother was but a milliaer's apprentice. But now for our plans: this house must a year, which he, of course, must collect for the in- house. creased expenses of the family. The boys are small, and wont need to dress much, and when you want anything I shall, of course, see to that. When I have the management of your dress, it will look rather different from what it has done. Let me see; you must wear black for six months yet, and what you have will last you through. Then I shall see that you have something lively. Poky before are my aversion. Your father says that the furniture had better be sent to the auction room, with the exception of a couple of beds to her I se dreary.

mave a deal of dirt and noise." This lady, whom Mrs. Barton called mother, had stood toward her in that relation from her earliest remembrance, as she had been adopted by her.in infancy. at the death of her own mother, whose slater she was and she had really received from her all the affection which was in her nature to bestow. As soon as she left, Mrs. Barton's pent-up feelings found relief in a

and bedding. You must leave out for the boys-not

that four nest hedstead in which they now sleep, but

one from the servanst' room, as I shall spare for them

that low room over the kitchen-the best place for

AI

alber,

DATE WE STORE BOAD

MARCO :

flood of tears. "Oh, Paul | Paul !" she exclaimed, wringing he hands, "how can we live without you? You were our summer warmth-our sunshine-our home ! Gone -gone I gone forever! No, you are still near us: you love as still, dear, dear husband. There are none in that bright world who can make you forget us. I must have faith, and then I shall imbibe your spirit, as

I once did, and it will help us in this dark extremity." With this thought, a degree of peace dawned upon fet us to go." her spirit, and there came to her face something of its old,expression, of trusting and joyful love and with an interest to which she had long been a stranger, she went to seek her children. She found them in the large, cheerful kitchen, where Katie, the indulgent woman of all work, was amusing them with songs and Do let us stay here!" tales of "awate Ireland ["

The beautiful boys! The mother's heart thrilled with joy as she looked upon them. Bo rigorous ! with eyes sparkling, and ewset, kissable lips.

"Indade, mum, and it 's glad I am to see the smile on your face again, and it is taxing me the boys be for

songs and stories of ould Ireland."

"Oh, mother, mother," interrupted the boys, "Katle has taught us a song. Do n't you want to hear it ?" "Stop, stop, boys," said Katle, who, since her mis-trees's affiction, had come into much authority. never be throubling the mother; she'd not care for

Indeed, Katle, but I do, and yet are very kind to lake so much pains with them of pains with them of pains with them of the state of th

Thus encouraged, the boys displayed their new acquirement, greatly to their own delight and Katie's, till the old kitchen rang with their vociferous melody. Mrs. Barton yielded to the pleasant influence, and forgot, for the passing moment, the weight upon her

Willie was a child of peculiar organization, full of buoyant life when happily surspunded, and easily yielding to depressing influences. He was so much exhibitrated by his mother's unwonted cheerfulness. that he expended himself in the fondest caresses and most jubilant merriment, the latter somewhat to the detriment of Katle's orderly arrangements. These peculiarities had often been observed and reprimanded by Mrs. Dalton, but to his mother they were very endearing, and she desired especially that his outward might ever be as now, the true exponent of the inward. Though ten years of age, he had not yet conquered the mysteries of the multiplication table, and Colburn was his especial aversion, but his cheek would flush and his eye brighten at a beautiful sentiment, and be would repeat, almost without study, verses which pleased him. The beautiful in Nature filled him with inexpressible gladuese; and a rosy squeet, the shadows upon the water, the changing tinte of the distant hills, were all commented upon by him, with constant appeals to his mother's sympathy. But beauty of form was his chief attraction, and when taken to the Crystal Palace, he lingered, enraptured by the groups of statuary, scarcely attracted by the glittering shows in which shildren of a larger, as well as smaller growth, chiefly delighted. When he returned home, he made petite models in clay, some of which were remarkable for reproducing the sentiments of the original.

Mrs. Barton, without any fixed motive, encouraged Willie in his peculiar tastes, for she had, almost un. consciously to herself, an intense love of the beautiful. She rejoiced with him in any little successshe grieved with him over a disappointment, and was tenderly pained when his plans were thwarted. She had resisted all her mother's entreaties, that he should he sent to a public school, for she felt, instinctively, that its routine would be thoroughly unsuited to him : What would be do at mother's ?" she murmured. and her heart sank at the thought. In addition to this, came the reflection of the great inconveinence to which Mrs. Dalton would be exposed by such an addltion to her family.

Mrs. Dalton was what is called " very particular in her way." and this way she found it somoiently diffionly to impressivence his freemantly abstricting-help. without the increased labor of reducing two buoyant hore to its routine. Could nothing better be done? Plan after plan suggested itself to Mrs. Barton, only to be rejected. Her education, showy but superficial, would not warrant her in an endeavor to teach. She could not open a boarding-house, for she was deficient them in hand immediately. And then, Jane, it's chief, and almost only avenues for ladies in reduced Jane Barton, all broken down by her furniture, pictures, books, her husband's law-library, which he had valued at a thousand dollars; but what would it bring in an auction-room? A new thought strikes her\_it should not be sacrificed.

A few days after, accompanied by Willie, Mrs. Barand somewhat dilapidated cottage, then unoccupied. most uninviting; the seilings low; the walls dingy; the windows small and many of the panes broken.

Willie discovered an old bench, which he brought for he let; and your father says that, as times are now, is his mother, and placed it by a window into which the will not bring more than two hundred and fifty dollars sun shone cheerfully. Near by was a friendly well-

"Now, mamma, for a splendid drink of water," exclaimed he, and darted through the doorway; he whirled the windless round rapidly, and soon brought up the old oaken bucket, with its sparkling contents. A rusty dinner, after many rinsings, he filled and brought to his mother. The affectionate attention, so gracefully offered, with the bright smile of the giver, won from her an answering smile in return; and refreshed by the draught, the dreary spartments looked "What a small house, Willie! How do you suppose

that people ever lived here?" " I guess they were short, like you and I, mamma.

I'm sure Uncle Yos would bump his head in the door-way," ropiled Willie, laughing. boys, as they can go.up and down the back stairs, and

"Which to the like best, this or grandpape's?"?
"Which to the like best, this or grandpape's?"?
"Why this paper is yerg fine—"
"Yes, thing; thall we go there in the "
Willie's eyes opened with as Grandman

"Yes, Willie, we've not money enough to keep our own house, and must move somewhere. "Grand-mamma is so kind as to invite us incres. You love beautiful things, and they have fine furniture and plotures, and vases. Shall we go?"

"Oh no, mamma, 'tis so cold there! Grandmamma shuts out the sun, lest it should spoil her curtains; and the fresh air, lest the dust should get in: and she never likes to have Bobby and I step upon the carpets. Why does she sak us? I'm sure she can't

... Bhe saks us for our own sake, because we must lose our house, and she thinks there is no where else

Then let us stay here, dear mamma."

"What | in these little rooms, so old and ugly ?" "But the sunshine is beantiful-the fresh air is sweet, and then it would be alliear own; and we can

see, and breathe, and play, and sing when we want to.

"We will, darling," And thus it was decided, But even this bumble home could not be secured without an autra effort, and Mrs. Barton resolved, as a first resource, to \$4 ap the front room as a library, and offer her, books for sale. We will not follow, her through all the trials she encountered, in the opposition of her relatives to the very peoplier course she had resolved to pursue. Let us rather go, with her an the day of her memoral. She had previously, with Katie's amistance, manded the broken panes, white mashed the malls, and cleaned the unpainted wood work. For the frant appre only had she incurred any expense in having the restand to the mails, and the books, now neatly extended inpon, them, made, quite

an imposing display, for builder the law library wee a

little window were placed all the pretty trifles which man the head seat; and once, when she had been out had adorned the mantles and tables of the former making visits, she picked up her washerwoman, laden

The room which wore the most familiar sepest, was hardly realised the change.

It was evening, and temporary arrangements having been made for the night, Mrs. Barton, thoroughly exfollowed by Katie's cheerful presence.

"Indade, mum, I'd waited if I'd known ye were the table is laid in the kitchen."

Mrs. Barton resisted the first selfish impulse to make no further exertion for the hight, and half aroused door opened, a really inviting scene burst upon her. which gleamed the ruddy coals—the polished ties up | see in her to admire." on the walls, and the table spread with its white cloth and fragrant cates. The children, clean, merry, and affectionate, eagerly greeted their mother.

The table was laid for three, and Katle buried hertable. Mrs. Barton's beart swelled, and her eyes filled with tears, as she exclaimed!

here bring another plate."

"Indade, mum," bommoneed Katle-" Yes, indeed, Katie! I'll not sit down to this table unless you sit with me, You've been to me for

" How well Katle does I't said Mrs. Barton, as she sat alone after ithe rest had retired. How untiring. how orderly, how cheerful, and how encounsful! I could not hope to rival her in her peculiar sphere. Oh that I may be able to retain her ! But if I would sell my books. I must sality, thitien to them. I will Booby, which, when completed, she held up with an write an advertisement; that even that may not be air of great exultation. sufficient. I must put up a sign, . Books to Self. But will that do? No: the sign must correspond with the advertisement: 'Mrs. Barton, Bookseller.' How painful to see my own name in large letters over the

oustomers. Let us describe the first. Willie, who was in despair. had been stationed in the little front room—we may ... Come here, darling! and let me take it off. I as well call it store-came rushing out to his mother think it needs a little altering." to say that a gentleman wished to see her. She did shrink for one moment from taking this first step, let me wear it!" though she had supposed herself entirely prepared for it. Katie, who saw the flushed cheek and trembling movement, entreated to be permitted to go in her place.

"No! no! Kate," said she, "I am asbamed of this weakness," and hastly stepping to the door, she entered the store.

She there found a gentleman who had been a friend of her hueband, and who had spent many a pleasant evening at her house. He greeted her cordially, and said that he had called to wish her success in her undertaking; and to offer her any advice, or assistance she might pased. He pronounced the law library val nable. and offered to affix prices to the books. This was trury favor, and most gratefully accepted. He apentasyers! Mosts thus employed, and offered to call again the next morning and complete the work. Selecting several volumes, he paid for them a liberal price, professing himself fortunate in being able to procure them. How much this kindness and symps. the aided Mrs. Barton. There was positive hope, too. in the bank bills which filled her purse..

This encouragement in the morning was followed by a drawback in the afternoon. Mrs. Dalton made her appearance, and with a face flushed with anger, she tered the little store, exclaiming:

Q: Pretty doings this, truly ! Mrs. Barton ! books and stationery !' Whoever thought of your going on in this way to disgrace all your friends? Everybody staring and talking about it i I'll tell you whatpeople say that your head is turned-that you never have been straight since Barton's death. They know, of course, that your father and I expect you to come home. You should have had some regard to our feel ings, after the generous offers we made you. But it is not too late yet. Your father says that you'll not have a cent of his property, if you go on in this way-that you must pull down that miserable sign and come home at once; and I've brought Tom to help pack. Here. Tom !"

Tom commenced taking down the things. "Stop, Tom !" seld Mrd. Barton, "your services

are not needed here."

"Go on !" said Mrs. Dallon, stamping.

"Mother !" said Jane Barton, "I cannot permit this interference. I have chosen my own course, and I

must abide by it." Much more was said on both sides, and when Mrs. Dalton found her assumption unavailing, she resorted to tears and entreaties. These were much more difficult to resist, but they were resisted, for her daughter well know the penalty of yielding-utter subserviency of herself and children, to a most imperious away, and to a tone of thoughts and habits utterly discordent to her own. It needed all the endearing ways of her children, and Katle's cheerful housekeeping, to do away with the unpleasant influences of this interview. Mr. Powers the next morning, fulfilled his promise, and although the actual services was great, the kind together, she made a hasty excuse, and passing ness and encouragement were fer more.

ducts; not only by her immediate circle, but many everything favorably.

large selection of a miscellarmone character. In the | middle of her pew at church, and give her sewing wewith a hoge basket of broken victuals, and took her home; and now, it is positively asserted that she cate the kitchen. It was large and room, and fitted up | with her cook! I approve of kindness and charliy, with the same tables and chain to which they had and all that sort of thing, of course, but such innobeen so long acoustomed. Katle's bright face com- vations upon the true order of society are dreadful! pleted the filmsion. Indeed, the boys, who, since their Her influence as a woman of position was bad, and mother's affliction had been much left to her seelety, no doubt her afflictions are a dispensation of Providence on that account. Educated as she was, too, by one so stylish as Mrs. Dalton-'t is most astonishing."

"How unfeeling," said another, "Is Jane Barton's hausted, threw herself upon a couch and fell into that conduct. Poor Mrs. Dalton's beart is almost broken deep rest which follows physical exertion. She was, by it. She and her husband had expected so much soon aroused by the sound of the table-bell, which was enjoyment from the society of Jane and the boys-they are so lonely in that great house, which is half shut up. She says now, that her great fault was in permitleeping; but maybe it 's as well, for it 's time ye'd ting her to marry so young; for Paul always encourbe ating something, and ye'll have to excuse it that aged her odd ways which she had taken so much pains to correct."

"What a mean spirit Jane Barton has," said one, "to be willing to live in that low war; but as water and dispirited followed Katle; but when the kitchen seeks its level; so will people at length sink to their true positions. For my part, I never did think much The burnished stove with the open grate, through of her, and always wondered what Paul Barton could

But there were a few who regarded her course with more favor-who felt that outward freedom was necessary to the growth of the spirit, and that her efforts to obtain it, which in a man would have been self in removing some distinct from the stove to the regarded as praiseworthy, were in a woman no less so. From these she received the friendship, useful counoils, and all the business patronage which they had to "Oh, Katle, my good girl i I did not expect this bestow. By them, she was encouraged to persevere and you so weary, too; but there's just one fault in her undertaking, and advised to lay by as much as possible from the receipts of her sales, to replenish her stock, before it should become exhausted.

The long and cold winter which was now setting in, required to be met, with many household arrangements, a long time not only a servant but a friend—there, I and to such cares Mrs. Barton was so unaccustomed have placed it for you, as you have mine for me, and that they cout her great effort, and some expenditure laying her hand affectionately upon Ratio's arm, she lof money. Before they were completed, winter clothdrow her to her seat. Never, were the boys so happy ing for the children became an imperious necessity. This she could not afford to hire made, and must therefore herself endeavor to accomplish. But also! how intricate is the mystery of sacks, jackets and pants, to one unacoustomed to their construction ! She commenced by dissecting old garments, which she endeavored to imitate. Her first feat was a jacket for

"See, Bobby !" said she, "what a nice warm jacket mamma has made for you! Come and let us put it on;" and he, greatly delighted, was soon inducted into it and buttoned up to the chin. He felt the thick door; but for the sake of home, home, I must submit to texture, explored the pockets, and danced shout in great delight, but alse! that emotion was all on his In a few days, the little sign over the door, alded by side, for its ill proportion so marred the harmony of an advertisment in the daily, did not fall to attract his erect, and graceful little figure, that his mother

"Oh no, mamma, It's a beauty, and so warm! Do

Mrs. B. yielded, for she had little faith in her power of improving, but it was with a sad heart, and greatly diminished courage, that she contemplated the remaining articles.

In the midst of her despair, and Bobby's glory, Katle announced a vielter-Miss Rachel Downe. She had been an old schoolmate of Mrs. B.'s, and always kept up an intimacy.

"Now what has happened?" she exclaimed, seeing her friend's woe-begone face.

"Oh, not much, was the reply, accompanied by the ghost of a smile; "but do look at noor Bobby." The latter, in his extreme completency, was upon the point of attracting attention to his new incket.

but turned about, greatly bewildered by his mother's doleful tones. The effect was really comical, and Rachel burst inta uncontrollable laughter. Bobby laughed in childish sympathy, but the case was really too tragic for bis

mother, as was evidenced by the dropping of some positive team. "Oh Jane!" exclaimed Bachel, instantly checked by the eight: "do forgive me! I should not have

laughed, if the case had been irreparable; but you must let me arelet you. I have a positive genius for fitting. This would not be so bad, after all, if-if-" and the lurking fon at the corners of her mouth, threatened again to overcome her. But she conquered. "If, it were taken in in the back. Now, Bobby,

take it off, and let aunty see it for a while." Bobby was very reluctant, but at last consented, and Rachel, with the freedom of old friendship, disencumbered herself of hat and shawl, and commenced her attack upon the unlacky garment. Under her skilfol fingers it soon assumed a comely shape. Hhe insisted that Mrs. Barton should not spoil the remainder of her cloth, but allow her to come in and cut it out for her. This aid cordially offered and frankly accepted, drew the friends nearer together than ever before, and Mrs. B. fortunately discovered the means

Miss Downe had accepted, for the coming Spring. the place of assistant teacher in a neighboring academy, and in the meantime was desirous of improving her knowledge of the French language. Mrs. Barton was thoroughly competent to assist her, and each day found her in the little front room, where in her friend's absence she waited upon oustomers, for oustomers there were, and many a costly volume had been transferred from her shelves to those of others.

of prolonging the intercourse which both found so

pleasant.

# - CHAPTER II.

One unusually bright morning in the latter part of November, Mrs. Barton had been tempted to take: longer walk than usual, and on her return found George Holman in earnest conversation with Rachel. Remembering that their names had been often coupled through the store, left them alone. Pleasantly exhib-Many were the comments upon Mrs. Barton's con- arated by her walk, she was in a mood to interpret

... How odd I' said one; "but then she always did risgs and a pleasant home for my dear Rachel," and

fancies, all hanging upon this interview. Thus glided away a half hour, when Rachel came out suddenly to say that customers required her presence in the store. She looked up somewhat surprised at the request, and saw that her friend was in tears.

" Rachel! what does this mean?" said she, taking both her bands.

"Oh, do not ask me, Jane. I am so unhappy. Go -go." and she gently pushed her away.

Mrs. Barton entered the atore and served her custable, seemingly engrossed with a periodical. Her tomers; Mr. Holman in the meantime standing at a feelings were greatly excited against him as she thought of her gentle and suffering friend, and without deigning him a look even, she left the room to stek ber, but she bad gone. She beard Holman walking backward and forward in the store with quick, impatient steps, and at length he slightly opened the door, and calling her name, begged to speak with her. She ventured, with no very friendly feelings, toward him. He commenced:

" Mrs. Barton, you have seen Rachel ?"

"Yes, Mr. Holman, I have seen her as I hope i shall lover see her again. If there is anything especially odious, it is to wound the affections of another, to trifle, as I may say, for years; to use every personal and acoldental advantage to excite an interest which is afterward treated with contempt," and the excited speaker dashed the blinding tears from her eyes,

" Dear Mrs. Barton, how thoroughly you express my celings," said her interested auditor, She gave him a look of contempt.

" But, dear madam, though your sentiments are so orrect, you have a strange want of sympathy with a poor fellow who is exactly in the situation you describe,"

"Sympathy with a triffer! one who has cajeled with false amilies and pretended sympathy, who has dailled for years with a faithful heart, and would now screen bimeelf under some kind of sentimental pretext -I knew not what."

" Dear Mrs. Barton," interrupted the gentleman. I admire your indignation, while Leannot but feel desirous that the descript object should receive the benefit of it. I secure you'lt is not me. You look surprised, but must believe me when I tell von that it is not your friend Rachel but myself who is the scorned and slighted one; that I have loved her these five years, and proposed to her nearly as many times. Yes, indeed, your description suits her excellentlysmiles, personal advantages, and all that used to delude a poor fellow, and then very coolly talk of want of sympathy, and the dence knows what! If she could have offered one reasonable objection. I would have given her up long ago; but, by Jove, the longer she talks the more I'm bewildered, and am just as far from understanding her as I was five years ago. If I could not offer her a handsome income, she'd have a right to say no If I was slok, and needed numing, she'd be a fool to have me. if I was cross-grained and sourvisaged, I would not blame her. But as you see, Mrs. Barton," (and he cast a look of complacency at a little mirror opposite, which reflected back his very handsome face.) none of these objections exist, and her persistency in rejecting me is uttorly unaccounts. ble. No doubt she will come round at last, but I'm tired of waiting. Now, dear madam, as you must clearly see that her interest and happiness depend upon it, I beg you will use your influence to bring her to

" Indeed, Mr. Rolman, as Rachel has had five years to think of this, and has not in all that time changed her mind, as a friend, I would advise you to give her up.31

" As a friend, Mrs. Barton, you could advise me to no such thing. My bighest idea of married happiness is to be united to a gentle, vielding and sweet tempered woman; and Abere is not in all Jonesville one to compere with Rachel in this respect. Why, my dear madam, she never could have come down upon a poor fellow as you did upon me just now; though no offence. assore yeu. Indeed, the only inconsistent thing she ever did is to persist in refusing me. She'll have to renent of it by-and-by. You're a sensible woman, Mrs. Barton: you surely see it in the same light in which I do."

"Whether I do or not, I see that it is very desirable to have it settled. I appreciate your kind Mitentions. and will lay them faithfully before her."

This was a point gained, and it put Mr. Holman in exceeding good humar. Expressing his thanks most

abundantly, he left.

After she had dined, Mrs. Bayon terpalehed Willie with a note to her friend, beginn the torium to her, as she could not herself leave the store. Rachel pleaded a headache, and promises to go in the moraing. This did not satisfy Mrs. Barton, and therefore immediately after tea, taking Willie for company, she went round to Mr. Andrews, the brother in law of Ra. chel. She was invited to her own little room, and greeted most affectionately.

Dear Rachel, it was almost unkind of you to leave you bit me in tears, I should have been unhappy until

"Oh, Jane do n't, do n't speak of it !"

"I would not for my own cake, but I really think rot would be happier to have this matter settled. I have no doubt that you are entirely right, and you need not disturb yourself on George Holman's account. for he is not a man to die of a broken heart. If you can make him understand that your mind cannot be changed, he will retire; though I really wish that you could like him-he has a kind heart."

" So he bas, and I really do like him."

"Well, truly you are verifying his words, that the only inconsistent thing which you eyer did is to refuse

"He never can understend me; but you canmust. I like him for big kind heart. I respect him for .. his integrity, I admire his handsome person, and ap... preciate the advantages of his wealth-and sociahpe. eltion, yet I could not do a more fatal thing then to marry him. His will is very strong, and so is his leve. of ease, and he chiefly desires me for my yielding die. position. It is the consciousness of this weakness which arms me against him. Woman's highest duty. in his eyes, is housekeeping; and he would require. from a wife the most solemn attention to the stee the strangest, things. Why, she would sit tunthe she went on, waaring in her own mind a thousand of a dinner. If he should say to me, " Rachely this

dish is not properly prepared, you in not open it to the cook, but give it you personal attention I should no doubt do so, though with many missivings at such as expenditure of time. And it be singulated say, . Rachet, you are decidedly too this -you must put more, that you may grow better looking, I aboutd perhaps obey this injunction also. Une combine i rend to him Tennyson's Charge at Belakiava, my beart swelling at the berolem of the . alx hondred,' and he said, . Very protty, Mian Rachel,' and then made some remarks about the price of provisions being so affected by the war. His spirit rests where rains cannot—in the outward."

" And so that fine homestead on Righ street, with its beautiful gardons and grand old trees, is no temptation to you ?"

" None."

.. Quite a contrast to this reem—twolve by fourteen \_l thlok." " Yes." . You are a noble woman, Rechel, and gluctous

ly consistent, though I fear Goorge Holman will nover understand It." TTO BE CONTENUED IN OUR KELT.]

Written for the Banner of Light. GIVE US "FREEDOM" FOR OUR

> BATTLE-CUY. BY MELLE PUED.

Freedom I give us Freedom For our battle call and cry; 'Tiv a nation's heart that 's pleading. Head the cohoes ere they dle. Preedom I give as Freedom. Tie the birth right of the brave; It will cheer them on while living, And clorify the grave. Freedom I give us Freedom. The oppressed in bondage sigh, And the prayer is beard resounding Through the arches of the sky.

> CHORUS. Freedom ! sing of Freedom, And exell the shores high: 'T is the only watchword worthy To be our battle-cry !

Freedom ! ay, give freedom To every human coul, And our country's star ascending Shall reach a shining goal. Preedom 1 give us Freedom For our battle song and cry. And though our strife be fearful. Our hope shall mover die. Freedom ! strike for Freedom. And the God who rules on high Will lead our vallant armics Un, on to victory !

Freedom t sing of Freedom. And swell the chorus high: 'Tie the only watchword worthy To be our battle-cry !

Freedom I sing of Freedom I let it be our nation's hymn. FUI the hosts of heaven shall bear it And the flame of Mers grow dim. Freedom! sing of Freedom! We may learn it of the bee, Of the bird and of the breezes, And the music of the sea. Freedom 1 sing of Freedom ! 'T is the anthum of the world. And with its songs ascending Let our banners be unturied !

> Freedom ! sing of Freedom. And sound the chorus high: 'T is the only watchword worthy To be our battle-cry !

Adelphian Institute, Norristown, Pa., 1863.

SORROW.

BY WARREN CHASE.

In a bleak November day, a living monument was seen beading over a new-made grave in a Potter's Field. near a great American city. No polished marble, so ered atone, no painted board was there to bear record of the name, age, death, virtues or vices of the one whose body was decaying below, but the loosened and elevated sods, and the pale, emeciated, serrowful and weeping figure that bent over them, told plainly that a child of porerty, it not of misery, had found

rent for its body there. A wandering stranger, wrapped in the warmer garments of male attire; beheld and approached the shivering and suffering mourner, and being one .. acoustomed to sorrows and sequalated with grief," he seconted her an follows, even in that sacred place, and while she was in this most hely and consecrated decotion: "Stranger and elster, why weepest thou?" She rained her head, and turned her eyes to see from what form came that mild and kind voice, for even the rolco had reached the heart and scut a sodthing wave over its ageny. She saw before her one whose features were lined with the deep farrows of grici which could not be hidden by the placid and pleasant smile which spread over them like a web of gossamer or faintest lawn, which cannot hide the form it covers. Her piercing glanca from the tearful eye saw at once a kindred soul in the form before her, and felt no intrusion and no fear, for there is something in woman by which many of them recognize at once a kindred spirit, even in a stranger, and feel perfectly secure with such. even though dressed in male attire, and wearing the garments that so often warn lonely females of danger. Blowly, as the words choked the utterance, she replied: "Oh! my daughter-my daughter! Why was she bern ! Why was she lost? Why must she die! Oh, I shall be ceazy! This head will burnt! How can I endors it? Where has she gone? Oh, that it were a dream i-but no. It is real-too real.". Her words had told her story without effort or design, as briefly and more truly than the words on most of the slabs that stand by the graves of the dead.

Again the stranger clowly spoke: " Dost thou not know, sister. . Whom the heart of man casts out, the heart of God takes in. That the aponing of the grave was relief that the light in the window was held, by, an angel hand for thy daughter, and she has been weld brought an offering. Bhould I accept this at your clams; for these fortune tilling arts, delivered by fallen comed to the home of the angels, and would be happy new bot for thy auffering 1" Her oyee were fixed on the stranger, as if she would penetrate oven the forrows of grief to the soul itself. . " Talk on, stranger; year words are more precious than gold, and would be warn I starring, for they leed my starring soul. I have prayed Gud to send me come one-ague wordsome lekon to relieve me of this egony, and give me one word of assirance that my colld is not lost for over, for I could get no ray of hope or werd of comfort from the pricet or my church. She had been hope-linky converted once, but when she fell they said it omes only excitement—that has had never been con-, muted, and couldnot be saved. If you are a memon yor,from God, marte bind up this broken taurt, apen a on and cotters me. If you have comb to give it the faithing stroke let full the fotal word, and let ampurhirling hatfa go mad at once to the this tetrible 

of thements of professed stlends followed, while a chim

mother:

and been sent, a violim of their, not her, sinn; for Heathendom? weakness is a sim.against society's rules only, not against God's laws, nor against sugel Indusnors. Truly, your church could not save ber, nor can they save themselves beyond this life. Their power, their infiaeace, and their religion are here. But God could save her, and he has: for boyond this sarrow valo of ecctarian pride and social bate, there is a world of love, parity and devotion, where freed sonia are received flesh have their oppressondence with the anciens with a cordial welcome, beyond the seductive wiles of spirite out, hence the better conditioned matrifices a wicked, corrupt and bigoted scolety, which condemns its own violing for its own size when lacking canning with a correspondent progressed order of spirits to to hide, or strongth to resist them. In that brighter realm where joy and gladuess and love prevail, and where decrit and fraud and bigotry cannot come, stands thy daughter, with many others, wreathed in the days of Malschi, and in the days of Tertullian the never-feding flowers, waiting for thee. She is happy Heathers were not ules in the ambrosiz to their Gods. now. You are still in this vale of tears, where porrows canker the heart; but weep no more for thy daughter: demone could do the same things by their Magi. wise weep for thy church, for its day of reckoning must men, or magicians, as the Hebrew Lord by Urim. come, for it has turned many a child of God out in the Thummim. Teraphim, dreams and trance; but while cold, and nourished the vipers in its hosom, and in the Lord did these things on Hebrew ground, or the asmuch as they have done it to the least of one of hely land, it was the Pevil who acted as chief engineer these, they have done it unto Jesus.' ] ask thee not smong the Gentiles. The translator of Tertullian adwhere thy daughter died, nor where she lived, nor who mits that the letters of the alphabet arranged in Urim conquored her gentle spirit, nor what led her to and and Thummion. "Apon a question proposed, did into misery, here; but I tell thee she is beyond all mor- arise after a strange manner, and joined themselves intal hate and scorn, and where no anathema of church to words and syllables, and so returned a complete accan barm or reach bor-is saved, and is happy, save swer." There can be no mistaking this as the exact comfort thee. Fear not; wait patiently thy time, and the spirits by cards, dials, do. But in the assumpthy sorrow shall turn to unspeakable Joy in the re- tions of the priesthoods, these are all evil spirits in newed love and mingled lives of mother and child. Gentiledom, while those which manifested in Jewry Farewell."

Only the last inquiry can be met, and that needs no to and fro on the carth, in the holy land, after the words, for you can road it to the face." for he knew it " pattern" in old Egypt. Rather applicable, too, as would not do to give his name, or bis religion. Spirit in God's Word in the Bible, is the charge by the Fathsalism - for the prejudices of her church were yet too er against the Henthene, when he rallies them and says: deeply rooted in her mind to admit from that source the truths to which her soul had so readily responded. and he walked slowly away, knowing and seking no files through a mored turret in he-Godded, but he who name, and expecting to see ne more the serrowing form on this side of the "deep, dark river."

prefer a home with the angels, to one in this vale of tears, or rather to the want of our here.

Martichend, Mare., 1863.

Written for the Banner of Light. DREAMING.

BY ANNIE APTON.

I was dreaming, surely dreaming. For last night there seemed to be One whose home is with the angels Walking hand in hand with me.

Hand in band we walked together. Talked, as in the days gone by, Talked of nature's God and nature, He, my angel friend, and I.

Yes, it must be, I'd been dreaming; Yet so real did it seem. That I felt our clasped hands loosen When I wakened from my dream.

Original Essaps.

ANCIENT AND MODERN SPIRITU-ALISM .- -- NO. 7.

BY O. D. P.

Tertollian, confining birmed to the losseness of the fleathen Church by telting them that they .. do but gin, the Firge of our constellated heavens, the heavpart of the secrifice. O O I shall now take a re- in the bargest month with the fruits of annual immacuson the quality of your ascriftees, which you know in the zodiacal manejons of the Lord. She is the to be the eldest and the sombliest beasts you can find; if they happen to be fat and good, you chop off the ermsdea," and the woman of John's vision whom be hoofe and nome outside hite, and such pieces only you may " clothed with the cun"-and the same as overvonchaste your Gods, which you bestow upon your degr and rieves. Instead of offering Heroules the tenth of your goods, you hardly lay one third of it up-No wonder that on such fare as this the Heathen went over to the Christians, for it will be recollected fat and blood, went to the Lord in old Jewry, including " libations of wine, and flour tempered with oil" -and how, too, it was "the priest's custom when any man offered escrifice, the priret's servant came. while the flesh was in seething with a flesh-flook of three teeth in his hand; and he strock it into the pan, or kettle, or cauldron, or pot; all the flesh book brought up the priest, took for himself. So they did por Samuel. But'in Tertullian's time, the Heathen Lord by Matichi, "The table of the ford to pol inted; and the fruit thereof, even his, meat, is contemptible. Ye said, also, behold, what a wegriness ! and ye have anused at II. saith the Lord of hoste; and The brought the term, the lame, and the slok; then ye for "consulting astrologers sootheavers and made band? saith the Lord, a But cursed be the deceiver. which hath in his fleck a male, and boweth, and sacriful among the Beathen." "

Alan I the sacrifices bad begun to stink, even in old ground. As homenity and olvillzation progressed, Lord." | No more was it to in these good old times when "a lamb without blemish," a buck guat for Lord of bosts," and claiming his same he "dieadful swoog the Stathous." "The Heathed, as per Tertul,

placific piratica was stealing over the grief worn the Heathens that their meridoes were to be falso checks and winnkied brow of the stranger dearly vis-Gods, that by the gifters of those sacrifices they may the rooter as income as she eighed. "Oh, my God!" procure a banque, for themselves, the steach of the at length the words came clowly that not be wounded bears of the blood being the proper ingrepower into the wounded bears of the forcer pablic or trepes of those unclean apprits." But wherein does this differ when the same was ... sweet " Mother, weep no more for thy daughter. Her amelling avent unto the Lord?" Or. did the Hobses sine were not against God, but against coolety, and pricethood better exceed then the Beathan in getting. she has paid the forfeit and taken their penalty. Bhe the cholout places, together with the bleed and fat, to now free and happy beyond the power of nocial or with libelious also of wine? We have just seen the religions decrees, and their blessings or curses fail complaint of the Lord that the "saver was not ac althe hermicae at her feet. She disoboyed their rules sweet in the latter as in the earlier days, but are not while bore, and yielded to a stronger power which at all those spirits of the grosser order who take delight the time she could not resist, and has borne the cross, in blood, in fat, or othl, whether of Joury or of

> We are informed from the spirit-world, that blood, freshly shed, affords a power to spirits to manifest. bence, in old Jewry, the life was found to be in the blood-hence, too, the divination by entrails, both by Gentile and Hebrew people, as when Jehovah manifeeted to Baleam by aid of the sacrifices, and often on other occasions in Jewry. Unclean spirits in the would be always offered frost and "without blemiah," preside, and Tertallian was right in supposing " unclean spirite" to throng to the banquot of tainted eblations. The Lord " spulled" at such offerings in It appears even; by Tertullian that the Gentile

as she partakes of thy sorrow, and would, but cannot, counterpart of our, modern sighabetical talking with and Christondom, are the Simon-pures. . Coats and He turned to leave her, but the spoke again to bim: grouning boards are wont to divine by the Contile "Friend, for such you seem to my soul, may I not spirits." So, too, was the "he goat" and "scapeknow who you are, or what is your religion, or at goat" in Jowry, to say nothing of old Coprisorans of least what brought you here at this unpleasant sea the Zodiac and the Gentile "grunning boards" are marvelously akin to the oracles in the ask of the cove-He cast a negative look apon her and replied: nant, in which the Lord was toted up and down and But perhaps I am to think that your Gods are to be looked upon as Gods in their own temples, and he who pances through a opportion bouse be-Deviled." But did not the Lord quit his residence in the ark, and Ob, the sad, and atorics of the l'otter's Fields, and went to reside in the temple at Jorganian - and is not the bright, bright giories beyond! Who would not the charge of the old Heathens of he Godding in one house, and he Daviling In the other, of like character of the modern Christian, or Orthodox charge of being be Godded in church, and be Deviled in the congregation of the Spiritualist? Let us Judge rightcom Judgment. . The holy Father is wonderfully slated that the spirits confers themselves to be demone, which was simply equivalent to confessing themselves un-Seebed souls or intelligences, and not necessarily in an evil sense, for good and evil demons, or good and evil angels, were comparative according to the status of progression. That many of the undeveloped were subject to the higher power of the Ohristians, we can readily receive within the limits, as we were wont a few years since the limits in this connection as potently as the Christian fathers, and found that "the Davis were subject outo os," and that we could hold a legion at bay. But we have since learned a more excellent way, and not to call the onficehed humanity of brothers and sisters Devils, nor assume to be a special favorite of heaven that we can dispossess a medium of troublesome spirits by the operation of a stronger

The demons of Tertullian declared . that there is no other God but one." Very well; this was accordant to be ultimate of all Spiritualisms then as now-accordant to the God whom St. Paul adopted from the bea then -- the God in whom we live, move and have our being." The realout father maintains that the demons bold to the form of sound destrine, as did the Devils with the Apostics. He says, "The very Devilehindle in us the helief of Holy Scripture." Certainly, for Holy Beripture is built upon the angel or demon world. often personified in idois or symbols of carill and constellated in the old astronomics, and otherwise blent with the mysteries of initiation. This father bimeelf poets, ralijos their Gods with great kocuners, anubs the | domiciliates one of his demons in the .. Celestici Virmeck their Gods in effering the refuse and the visit anty lady of the old astrologers, who presents berself " Virgid of Inrael" who comes to " the facet of tabahadowed by Cabriel, or " the atrongth of God,"

Now taking the filble, much of which the late Dr. Banson found to be based upon meemerism and clair. on his alter; not that I blame you for this, for believe voyance as the way of life to and from the spirit world. me, I take It as a great lustance of your wisdom to we can walk in light where the Ohristian fathers atom. eave some of that which would otherwise be all lost.\*\* | blad in darkness. They knew nothing of the meameric battery by which the two worlds are interembleated. Gods let their religion slide in divine disgust, and and while Tertuillan metasimerry with the angel Gods and Goddesses of the heathens, seems not at all aware what choice pieces " without blemish," and with the that his own Christian ayatem is embraced in the common phenomena of all Spiritualisms. While striving to anhance the God of the Jews, he reduces him to the common level of all the Gods, when he says; " to which God of the Jown you yourselves have offered sacrifices. and to whose temple you have presented gifts." But to show the superfority of the mighty and terri.

ble God of the Jews, our ardent father is determined to have the . conflagmation of the Universe, which is in Shiloh anto all the Israelites that came hither." as now at hand." True, it had failed to "come off" according to prophesies of Jesus and the Apostles. Lords were treated rather scarrily. So, too, in the The sun would not refuse to give his light, the moon later days of old Jewry, according to the Word of the turn into blood, nor the stars fall from heaven, as was turn into blood, nor the stars fall from heaven, as was to be in that generation. But Tertuillan caste the hororcope of the " signs from beaven." an I, like our modern Adventicts, is determined to wind up off-band, nocording to the contract, and then blames the herotics angels and interdicted by God, the Christians never apply to in any cause of theirs." This intense father. South unto the Lord a corrupt thing, for I am a great in his bendiong course, often dashes his foot against a klar, seith the Lord of bosts, and my name is dread- stone as if the angels had so charge concerning him, for he received the Word from Prises and Mazimilla. the Montanies mediana, for the sure Word of prophery, the the same as in Tertullian's time on Centile apon whom also come the holy ghost as upon the Apostles. The Father received their " assazing vie. there; was it sauffug at the secrifices, " paith the fone and costastes," while Mostange himself was also . gifted with the Paracide. The Torthillan, going on conquering and to conquer in accumulating gifts of in," with "libations also of wise" garmlahed the the spirit, began to let Ariat the laggards in his own table of the Lord. It was no use scalding by a the church, denounced them salfluterialists, while his own party took the name of Spiritualists. The translator in nomewhat reandalized, yet officie it on the soore ifag, would allow up botter fait. Buckleten had that " we believe and reverence those books which the come la apace, and hence, Sie freible gioria Lieft. . | Holy Whost wrote by Beldunnie Certainly if Bolo The Chilettan fittior finds it convenient to keep mon was in rapport with the . hely Gods " of his dark on Udd's sacrifices in old Jewry. Sat say distinc, it outlandish women, "It is in farter also the happen tion set up brould to without a difference. He charges that " the Holy Chost sprice by Solomon, I said then

astrologum, gothsayers and wise men, the astrologers who followed the star of Jeeps from Babylonis to Jerusten that they saight worship him, were directed by middle langels." At was Jellovah, who manifested through the spothsayer Balsam, and, findly, the most same diabelical arts of the " orth augelis" descived, seal unflerbed described to him, the account of whem we have given in seme of our past Olimpers.

As the beathen claimed for their philosophers that they "prescribe and profess the same doctrine as Christians, namely, innoceace, justice, patience, temcorance and chastity, Tertailian on this ground claim ed fairly that the Christians were equally entitled to the same equal rights. Besides, the Christians claimed a nower beyond the Heathone in the better management of dertie, or evil spirite, " from whose depredations," says the zealous father, " we defend you gratie." A little later, about the third century, Minutius Peliz, another Doctor in the Christian mysteries, admits the beathen conception of God to be the same as the Christian, as " they who make Jove the supreme Dolty, mistake, indeed, in the name, but agree in the thing in the notion of one Almighty, as the poots, men -- equivalent to the Christian "Father of all apirits."

In earlier times, both in Jewry and Gentiledom, the on was the ohier symbol of the universal Father, and often the very God himself, while his winge, or firmsmental extremittes, compassed the heaven of heavens The rays or beams were his glory, his halo, .. his brightness as the light," with "borns out of his hand." and in the dark or dloudy day, "a God that bideth thyself." "Thick clouds are a covering that he seeth not, and he walketh fo the circuit of the heavens." "Is not God in the height of heaven? Can he judge through the dark cloud?" The wind was the breath of his nostrils," the spirit to " blow san who dwelt in Japiter, the Father, and so too of originality. the other Supreme Deities of old time. Hence. .. to walk in the circuit of the heaven." was to, walk through symbol as sacred to Centile Jupiter as to Jewry Joho. nox, when the sun to in Aries, and Paschal secrifices laketh away the sine of the world." However conthe sign from bearen in the head of old Tourse, as the of his inspiration. Lord of the ascendant or leader-up of the beavenly to which the children of Israel clung with the tenacl the beams of the con-radiant, cornete or bernilketotemporary religions.

Minutine Felix, like the other fathers of Christianiv. receives the agency of spirits, but supposed them like the ancienta generally, to be adistinct creations and not the once incarpate men, women and oblidren; though this was not entirely so, as negromantic greased in this respect beyond the angients, who, whether for the better enhancing of their mysteries. or from other cause, wors often much at fault in their classification of the spirit-world—were rather shy of the commonwealth of unleahed humanities as too democratic for the Lords and the Gods; bence the war against mediams as witches and wizzards, though Samuel, on the other side of the Jordan, found no as they manifested to the Heathens, not understanding how a medium, like a steamboat, should be open for the travel of all sorts of spirits. It gravels Orthodoxy the spirit-land, appeared as a familiar spirit a number of times. He appeared to his disciples—he appeared to Paul while yet breathing out threatenings and. slaughter-to Ananias-and Cornellus sees a ghest whom he calle Lord. While, according to Minutius. the spirits on Heathen ground, " by a secret efficies, acquire the reputation, as it were, of some Delty present, while they inspire the pricets, inhabit the shrines, and sometimes inslaunts into and move the Abres of entrails, elecr the flight of birds, govern the lote, and deliver oracles in many perplexing untroths." But if it is nothing but cvil spirite who thus do, bow is it that the good spirits manifested on the same wise? There was much manifestation of the Lord in the morificial " entraits" of old Jowry. The boly about took the Syrian dove for a manifestation, while the crow was the spirit-bird of Elijah. The Lord "governed the lots" in Jewrydom, as well as insinuated eracles by all sorts of prophets, denying by concerning burnt offerings or sacrifices." the blood-theologies, and Minutius charges upon the blood-spirits that, " after they have been glutted with the nidors of the altars, and the sacrifice of beasts, they cease to hurt that they may seem to cure."

Of course these blood religions begat a large crop of flies to feed on the blood, meat and sacrificial garlage, the food of the Jewry Lord and the Gentile Gods. Hence, "in Syria and Phoenicia." says Salverte. the God Baalzebub, the God or Lord of the flien, was worshiped; and at the approach of Pluto, or Hercules, the Berpent, the constellation which rises in October, all the flies divappeared. But such a coincidence could only occur, and be consecrated by religion, in a country where the presence of the flies amounts almost to a plague, and where the revolution of the scasons regulates their periodical return."

Bun na the fied of death; that le, the Sun of the in

the autumust equitox, the desired termination of the here the grade question of alithate life combinate." alx menths' reign. They must have wershiped in this. The primeralal principle of the anicial and reign Cyrenatos into Syria umong the Patentistant attent the regulable kingdom, the other toward the whitel

This work, which has been, for some time before the public, is man the title occupance, as affort to lead the mind into the " so called " bidden chambers of Na. through the snothsayer Balaam, and, findly, the most holy Toriullian himself was taken capited by these same diabelical arts of the "syll augell" deceived, too, in like manner, where he had that beautiful busped the state of which the second of whem various delineations, trathful and conclusive trathe, considered hitherto as mysteries hidden in the bosom of God, and, regarded as too sacred for man to question. Sech. however, it is shown, come within the range of the divice light, Reason.

To appreciate fully the merits of this work, we shall profit pleasantly by an nequalistance with the author. or rather the medium, Hudson Tuttle, Esq., of Berlin Heights, Obie. Upually authors are compelled to spend years in colleges of learning, listening to the teachings of older minds and applying themselves to mental outture and severe discipline. They spend years to acquire that stability of consecutive thought which will enable them to repeat what they have learned. like puppets, of their masters.

The amount of labor executed by the "Masters of Art" of the present, is most prodigious. A long ronwho amng of one severeign Delty, Father of Gode and time of mathematics, four years' diligent research into Greek, Latin and the Bellet Lettree; and then should he be tinctured with the devout, and aspire to become one of the sacred order of priesthood, he is required to perform the twelve labors of Hercules ere he can be canonized among the gods, by spending from two to four years digging at the roots and verbs of Hebrew Mythology, before he is permitted to stand alone in the sacred deak. After all of this arduous labor, ninety-nine cases out of a hundred come out molded in the same molds, to act their part as more pigmies in mental strength. To be sure, they have a ticket which passes current smong a large class; yet the judgment of the mass cannot fail to perceive from what shop came the machine, by the brand it bears, and that the where it listeth." So, too, was Ammon, a title of the article is without intrinsic value or mental worth or

But in the case under consideration, we behold the common order of things inverted. Instead of resolvthe heavenly Jerosalem, or rodiscal taberosolem mun- log the lore of colleges, be has been confined to a farm; sions or signs, ne the houses of God. The Ham was a farmer's boy, with no pretensions nor estentations. We behold blue standing on a giddy eminence; rarely ran in the Paschal or Ram month of the permategut attained by the gray-headed professor in science and philosophy: The first and second volumes of the Am semerate the constellated. Leanb of God, which cana have only required of him the smallest possible period of time for the completion of so logically arcated in mystery and nomenclature. Mosts, or the ranged a book: With ne years of long atudy in school spresentative in that name, transplanted the wiedom or college, with no diploma except that lent him by of the Egyptians or Chaldean wise men, and his pat- the powers of the angel world, he stands now in the tern on the Mount was the natronomical reading of the temple disputing with the foundized doctors of the heavens. The horns of the attar, besides symbolizing uineteenth contury, timidly expressing the teachings

The leciated fact that a comparative youth about boot, some two thousand years before the sun had en- indito such a book as the Arcans, is enough to excite tored Aries, by the procession of the equinoxes, were the thought of a thinking world. From whence came also symbolized in the Egyptian Apisand Golden Call. the philosophy and wisdom so clearly evident in this ourloss volume? If we admit it to be the result of ty of an earlier religious feith. They also symbolized the labors of Mr. Tuttle's own mind, that he has at this early period of his life mastered the entire subhonce it is said of Moses, when he came down from jects so pulatedly referred to, we aim a death-blow at God, that " his face chined." "Facies efus crot corner the usual course of getting an education through in." his face was horned; and hence it is that Moses is sobiot and college. By admitting that a highly cultipainted with horns, as the God, the sign, and the in- vated mind can be produced at the age of twenty, and terpreter are as one and interchangable, or often the without school or college, will soon render colleges of one put for the other, as among the symbol-Gods of learning unpopular and descried, while the student would rush to that place where mental culture could be the most easily acquired.

There are two conclusions all fair and unprejudiced minds must arrive at when they peruse the books under consideration: that the work is the result of much deep consecutive thought. The precise references to oracles were admitted, but in the background of a history, zoology, mental science, ecology, physical Thue saith the Lord, or the holy Gods. We have pre-geography, &c., plainly exhibit this fact. This conclusion once conceded, then the author must have bad superior advantages, unlimited access to libraries. laboratories, and ten or twelve years' hard study,' to have threaded his way over the ground necessary to have collected the material contained to the work; but that his schooling has been very limited all know who have been acquainted with him from his youth up. Then to what source shall we look for the knowledge other way for the Lord but through the witch of Eq. displayed in the Arcana? In answer to this question. dor. The Christians would have all spirits evil so far we are driven to the second conclusion: that he is constantly controlled by unseen minds, or spirits, who mold and direct his thought when writing. He, being in rapport with these superior intelligences, will think even to this very day, that Jeous, when translated to as they think; feel as they feel, speak as they speak; write as' they dictate. This rational conclusion conceded, and we believe the fact to be unrefutable; the mysterious source of his information comes forth in blazing characters, as a living testimony to all men. that the teachings inspired by the angels must be more reliable than the teachings of man, however high may be his mental standing on the earth plane.

But should we be so infidel in our composition of mind that we cannot percoive an invisible power beyoud the vell; we throw our minds into an irretrievable ebsetic confesion; we must deny all inspiration or revelation from the beginning of time; death then would be a leap in the dark, and immortality a stupondous myth.

Having now considered the author at some length. we now turn our attention to the pages of the Aroana. The plan of the work to to show-

1; "The evolution of worlds from chaos established by tawe inherent in matter constitutionally." That Jeremiah, that he spake note the earlier prophets matter may have been at some period in a obselfo This state, the testimony of Geology must be received as spirit, speaking by Jeremish, had become asbamed of evidence unimpeachable. The present condition of the earth's temperature, showing that the crust of the earth is much cooler than the inner labyrinths, and that the centre must be an ocean of fire, judging from the ratio of increase of heat from the dutward surface to the inner, we must conclude that this central beat must have been more intense formerly than now: knowing to what degree of heat matter must be subjented to render it gaseout, and having the expet atmual decrease of temperature of the earth's heats, wi can arrive at a result showing nearly the period when the earth was a chaotic mass of matter, and that the gradual cooling process has brought the earth to its present condition. The philosophy of this is clearly set forth in the first and second Volumes of the Ar-CRDA.

2. " To show how life originated upon the globe. and to detail Its history from its earliest dawn to the "The name of Banizebub may be traced in that of beginning of written history," are problems demand. Balzab, ander which the success frish worshiped the ing. the wisdom of Plate and the regards of Newton. to throw any light worthy of attention upon them! ferlyr signs; the same as Scraple and Plute. (G. Hig. yet by taking lawn which are known, understood of gins on the Colio Druide, p. 119 ) . It is difficult now admitted, as a bust of reasoning, and someting that to prove a continuou origin; between the divinities of the material from which the earth and other planets Iroland and those, of Phueniola, Haalzehuh was in were formed, will it some distant period sichdicite or Phonicia, the star of the autumnet equinox, the Ged gaseons, we have a basis from which to realed and whose senual arrival put an , and to the plague of draw conclusions' that are not to be everthrown'by filmsy legislor everwhelmed by flowing rhetariel "This The inhabitants at Cyrone made eachifices to the life is the inherent law of all forms of inatier, whether God Achie, to be delivered from files. This draws us organic by glescous, is the first lessen of the philipsocerer to the point we would to errive at. It was pheri : The rock of the mineral bingdom's in sightle to from the platform of Mero; far from the formidable! the eternal life pitalople, as well as the plate of the Tantoniya, that the elepherds took to flight to await togetable; the vegetable as well as the ablance; and

conquerier of. files the countellation of the ideal his fire is the chicken Prochitale shade is indicated the nex, afterwards represented by Berapis, Plate and the many millible of datachts thousing man, willid the Sorpent. In the country where the directly was py every platiful they physical where the many million or animam, noticeing man, with a py every platiful they physical where the many implication of the country where the street where the street who find ficqueitly witnessed the places, over which equally blended, in the notablyte. In this will be triumphed, concurred to extend his worthly from the two hatbied his affect the mist reserved.

Promit, as a centre can be traced all ef-the orders of vegetable life, and the animal up to man the crownlog type, "This question is discussed with much tabdor and show of philosophy to the " Artans."

3." " To show how the lingdoms, divisions, clames and species of the living world originated by the leffe. brice of conditions operating on the primordial elements." The most sublime lesson taught by Nature is the law of conditions. To accomplish any great rebuilt, the laws must be known in order to estisfy the conditions necessary to develop the desired result. in the laboratory the chemist makes use of his knowladge of the principles which govern the experiments be may exhibit. In all of the known sciences the laws of conditions are always consulted. Then, as we step forth from the arens of science on to the broad fields of Nature, shall we deny that conditions of surrounding elements of earth and air have no effect up on animals and man? Shall we deny that the torid rone has the effect of making man ignorant and bloggish? yet, when aroused, ficroe and barbarous? Most certainly the most common observer must mark the difference between the animals and man of the different zones. In this case, conditions govern. But to show more clearly and pointedly the effect of condition, let as transplant an animal from one zone to the other, and by prossing the blood, we establish two new conditions one of blood, and the other of olimate: Behold the result of the amalgamation! It will differ most essentially from anything known in the animal kingdom. Continuing this series of laterminglings, the law of condition will be more and more manifested.

. 4., " To show how man originated from the animal world, and to detail the history of his primitive state." That man is an animal is clearly shown from many nirequestances of his physical nature. In him are ouncentrated all the elements of the lower order of saimal, and of the higher endowments of spirituality. mentality and reason. In him are represented the scoppyte, the reptile and mammal. His embryonic conception proves this In an namistakable manner. Man commences at the foot of the souls, and ad vances over the whole wast interval that life has traverred aluce its carly dawn. Man at first is a zoliphyte. The embryo is a confused gelatinous body, without the least appearance of different organs. Gradually this primordial model is transformed; first to the rank of the Bah, not agreeing in saterasi form, it is true, but in the conformation of its brain, its nervous and circulating systems-relations of vital importance. It next ascends to the rank of reptiles, then to that of mammals, and lastly, its brain' is still further developed. and it rises to the grade of a human being. Thus it passes through all the grades of life, from the lowest to the highest." This law of embryonio growth happlly illustrates the numerous cases of monatrosity which occur almost daily. "If." as the Arcana says. " the laws of embryonic growth act unimpeded, the human fictos grows out of the lower stages; but if impeded, It retains a trace of its transition, or remains perma nently at some lower stage, which should be only tem porary in man, but permanent in the animal."

Our apace will not permit us to make further extracts upon this most interesting part of our subject. We leave the reader to consult the Arcans at his lei-Dure.

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5. "To show how mind originates and is governed by fixed laws." The theory that mind was dependent upon the organization of the brain, and that when the brain is destroyed, mind is annihilated, never was succensfully refuted till the science of spiritual philosophy established the fact that man's body was a dual being consequently there must be two brains—the physical and corresponding to it, the spiritual. The sectarian world has always been thrown in confusion at every dart thrown by such Infidels as Voltairs and Hume. simply because it has depended upon a filmsy faith for the proof of the immortality of the soul. Ignoring aclence, it has been sorely gonded by its disclosures. Had not science been wielded by spiritual hands, ere this the mere hope of a future world would have been lost in gloom, and a race of infidels would have been prominent above all others. Then let us be thankful for the new light that now shines from the celestial apheres for our knowledge of immortality.

immortal state is controlled by as immutable laws as heartly concor in, and yet there are some few other his physical state." The first part of this proposition is important ones wherein I think our brother eres in arfully discussed to the preceding paragraph; the laF ter it will be proper to notice. The future condition the death-angel our pioneers are passing to the thither of man has been the theme of speculations in theology side of Jordan," and then asks, ". Where are the new from the earliest dawn of the blateric period. One recenits and the youth ready and posting to fill their theory after another has passed away, till now the places?" He then seeks to suswer the question by latest revision has not the remotest semblance to the telling the readers of the Bannen, and Spiritualists in ancient expersition. John Calvin bad a hell burning particular, that they must throw away their selfdood with fire and brimstone, while a wall of woe ascended as a body, and go to apping the Catholic and other up from the bottomiese pit, from souls elected to be Orthodox denominations to get converts—that is, damped, and from millions of infants; How a ration: Spiritualists must, organize, (which I do not object al being could predicate a faith upon such an infam- to.) build "coatly cathedrals." have "chiming our horrid doctrine is wholly beyond the benevolent bells," "orchestral music," "fine paintings," "nowmind to comprehend. Few elergymen dare speak of orn," and last, though not least, allow no lecturers in hell as a local place now-adays, but allude to it as a the field, or ones to speak, unless they be " cultured " state or condition which can never be changed through and able to give "scholarly productions from the rosthe endless days of elernity. Their next step will be tram." What is this, I ask, but making concessions that there is a holl, or a state of discord, from which to old theology, virtually saying that their old system man may progress on to the highest state of happiness, is more acceptable than our new? I, for one, dear but not through the merits of Christ, but on their own BANNER, beg leave to differ with our brother on this mental worth. These Simsy doctrines pass away like point, and in doing so shall presume to point out the mist before the sunshine, when the stern logic of the cause which I think is the reason why there are no Arcana is brought to bear upon them. The first vot more zealons accessions to the ranks of Spiritualists. pme-most conclusively illustrates the immortality of the claims of Spiritualism, possess both volumes.

# MAN'S DEPENDENCE.

BY GED. W. NICHOLS.

As the flower, the abrilb, or the tree is dependent, for its life and perfect development upon its connection with congenial earth and atmosphere; and as the animal is dependent for its life and perfect development apon the presence of surroundings congenial to its varied nature; so, likewise, is man dependent for his physical and mental life and consciousness, and is but a number of minor beliefs rounded together. for his periest development upon the nourishment of making one grand, big belief-all of which are equivacongenial surroundings.

A FABLE. In wit the bear PROM THE GERMAN-FOR THE BANKER OF LIGHT.

A Crow, so valu, she would appear In plumage Ptacobks used to wear, ... Tricked berself out in fine army. "And sought the Peacobke' ground one day." With messared stop and practiced grace The Peacorks man bor Closy guise. And soon the trow they recognize.
With one consent they fell to pecking,
and stripped her of her felse bedecking. Cesas now," she oried, 'you have your own, My shiping blank quos must be known. The Percette plunked them from her side: Peace, miserable fool !!! they aried,

Buch ranity despreeds about .. . Tf There can't be sound ] -and atill, they peak. 14" World de Bereidt at that me and at eter to

They hear in the Valleys of life no voice but that of the thirty Death is hat a Man did welcome with no notices with notices hand life is four deficitely fame, charm it never so sweetly.

Willen for the Busine of Light. " BOUL-LOVE.

My kindred soul! wherever thou may at be." Thousands of ocean leagues twist thee and me-By intervening mobulains kept spart. Yet ever constant to my prescient beart; Commoning with the world, I speak to thee Of life, of love, of immortality !

Unseen, unknown as yet in mortal form, ... Living 'mid outer conflict and the storm,' Now waging featfully in battle-tides, My spirit's conscious peace with thee abides, " And finds thy likeness wheresoe'er the sigh '. Or symbol greets mine eye of love divine.

I need to set spart no bour of rest From earthly labor for my spirit's quest; For Nature, home toll, prayer and song of thee Unfold the perfect, gracious ministry Of the pervading love that fills thy soul. The music-waves of poesy that roll

Athwart thy hallowed temple's inner fane. Repeat for me the heavenly sweet refrain; For me, afar, the pilgrim sad and still, Waiting the mandate of our Father's Will

The sadness for world-wronge that dims thins eye, .. Folds o'er my heart its tenderest sympathy; The brave resolves that arm thy soul anew To battle for the Beautiful and True. Thrills with its high behest thy loved and lone. . As could no summons from earth's mightiest throne i

I kneel beside thee at the shrine of Prayer, . Thou art in all my visions, pure and fair. Of this and other worlds; my light supreme, My guiding star of thought I my angel dream ! Thou hast no world-love offerings for ms-I have no dower of earthly gifts for thee. .

Perhaps in spirit-life we twate aball meet, White star-flowers blossom 'neath the augels' feet. Perhaps, some day of earth, in sweet surprise My kindred soul before me shall uprise, With smile of welcome fond, with beckoning gleam, The glory and foldliment of life's dream !

It matters not; the question is of time. Bomewhere, in this, or in the summer, olime Of deathless lands, Illumined by God's grace, I shall behold my promised angel's face, And dwell within the ascred, inner abrine, Of consecrated Love and Use divine.

The love thou givest me no change can mar; Over it sweep in vain the clouds of war; The terror-glooms of poverty and fil. The beacon-light beams steadfast, upward still; The tempest and the zephyr bear to thee My trusting soul-vows of fidelity. .

No outer influence o'er our lives can shed The baleful woe of doubt; afar has fled From our communing sonts the invading strife, The jealobs turmoil, and the fear of life, For the old serpent at our feet is crushed. And Passion's tempting voice forever hushed.

Nought of this world, por of the realms above, Can cloud the blessedness of perfect love; Peace, inspiration, beauty, wisdom dwell Insphered in true Love's harmony: the spell Of happiness is there, forever found, . Where Love, the Beautiful, is vestal-crowned. Peru, Ill., March 4, 1883.

# Correspondence.

Spiritualism and its Future.

In your excellent paper of the 18th inst., Mr. Editor, I read with much interest a communication from Bro. J. M. Pecbles, of Battle Creek, Mich., on the great moral army of Spiritualists and its future. There 6. "To prove man an immortal being, and that his are many ideas advanced therein which I can and do riving at his conclusions. He says: " At the call of

Our brother seems to carry the idea that what is the soul; while it is left for the recond volume, not yet most dealred is to get up some attractive influences in isaged, to teach the laws governing spirits in the other the shape of .. coatly churches " and .. deep-toned orworld, and the manner of communicating with the gans," do., to attract our children thither, and then earth-life. Let all who desire a clear, rational view of teach them and bring them up to a mere sucrar in Spiritualism. And what does belief signify? No-In them are game of wisdom impired from angel thing? The time has come when mankind demand something more than belief. They demand knowledge, positive and indisputable. "

From the time of the Mosaic dispensation, all the way down to the Christian Era and to the present time, humanity have either reasoned from apparent observation, or from the writings of legendary lore and the traditions of mythology, and the result has been that they have instituted an innumerable number of beliefe, all having an ultimatum id a vague and unentisfactory faith. Now belief and faith are synonymons terms, the only difference there is is here: Faith lent to the common Yankee expression of " I guess." or the more fushionable one of .. I think so and so "nothing more, nothing less.

What I wish to imply is, that we must cease talk! ing so much about beliefs, and be satisfied in telling what we know. It is an indispetable fact that all those who accept: the teachings of Spiritualism are those who have been converted to a knowledge of the truth through the physical manifestations of spirits. and it is those manifestations that we need, to-day, in order to ornete an interest and gain accessions to our ranks from the hosts of eager, doubting Thomaser after trath ... These fippent lecturers, and impressional and transcripanting mediams are doing but very little good in the way of teaching bumanity a immededge of immortality, compared in the mediums through whom estounding physical manifestations are wropght, a mong whom are the Dayenport, boys, Henry Slads, Apple Lord Chamberlain, Mr. Poster, and numerous others, who are making the hearts of thousands rejoice, bepanet, through these soldbe spielt friends, tolatifes shil companions are sending bome convictions that they will live, and werifying to their friends the que

Bride, bf Jecknen, Mich., on one cocasion family better, and since then I ve not been without it. fold me that the physical manifestations wrought out I have another daughter, now a resident of Boston, tifrough him by the spirits had been the means of bors, who has singe been developed as a writing medium, verting, on an sybrage, seventy persons a month to a and many are the tests and excellent messages I have positive knowledge of inthormity. Now I would sak received from my spirit-friends on the "other side." Bro, Peebles if he supposes that " fine church edifices," with "deep-toned organs," " bram and stringed instroments." grand and melodioussinging and "chim. to see a Christian nation engaged to a civil war. 1 ing bells," and salaried "enlighed speakers" that can give us " scholarly productions from the ros- sympathics were for the South, for I thought the Abotrom," would ever bring one " lost sheep of the fold" to a positive knowledge of immortality? No, never! apt to speak my mind freely; never could bear to be In preference to this, give me Nature as my God, its tonguetted, and it was getting to be rather dangerous realms for my Church, its laws for my Creed, its set about here to express any sympathy for the Bouth. ences for my Bible, its philosophy for my Religion, and | One day I had been very much excited, and went to the combined thoughts and reasoning of all spirits and my room alone for contemplation. I thought, Why do men blanded with my own experience and reason for my Preschere, and then will my soul be in harmony hair black or white by talking so much. I will with everything that is good and levely, that I shall keep caim. I will write to my daughter, and request not need "elegant buildings, flower encircled dasks her to get the opinion of my spirit friends. and sool-gushing music" to "lift me into the realms of the inspirational, and aid the souls-all souls-in their efforts to attain the mountain heights very suddenly, and so powerfully, she had to get her of the true and the beautiful." G. F. KITTARDOR. Saginare City, Mich., April 20th, 1883.

At the care friendly hands were shaken, adleus said, baggage atowed away, and, with the word of command, the king of the rall drew us out of sight and sound of Coldwater. Mich, I could not read, and would not think, because my spirit seemed disnosed to dwell in desciate places. Some one said, " Read the world in the care." I did read a chapter, in the seat in front of me. The seat contained a young, weakminded, gawgaw bedecked woman and a rake, the proprietor of a duely-trimmed mountache and a sait of broadcloth. The gentleman (7) amused himself and his auditor by low jests and come compliments to ladies. The lady simpered and giggled, and tried to blush. I pray for the time when all men everywhere will learn that women is not a sky-rocket, waiting for some masculine flagers to present her to the world just to blaze and dezzle and die; and for the time, too, when women will repel her traducer, however engarconted his words may be.

" Middlebury, Indians," said the conductor, putting me off the care.

" Can you take me to the Centre?" I saked the proprietor of a faded borse.

" I reckon." was the reply.

" Region" I translated into yes, and prepared for a cold drive. The ribe and joints of that poor beast baunt me now like the shadow of an accusing angel. I treat the doctrine of transmigration of sonis is myth, also I fear some unfortunate buman soul was paying penance for the sine of another life, by putting me over five miles of ground,

But a change came to me, sa it comes to all-s change from the chill night air to the comforts of a coay cottage-my Hocaler escort for my "little sister" and our good consins. But in these times there are no homes devoid of darkness, no cup unmixed with bitterness. Sorrow and death have made fearful traces in the home of my friends. The strongest and bravest of that little bouse-band (two brothers) went forth to battle for liberty. Both have returned. They came in charge of Cousin Mary. One (all that is mortal) came in a box. on fron-his uniform a shroud; the other upon a bod of blankets. Buch is war-life !

Bouthward was my destination; so, after a day's rest, I turned from genial spirits to meet strange faces. An ague shake—su old stand-by-hioted that I might as well stay over night at the "Crossing." The name is all I know of the town-and even thatdo not know. But I do know that it contained a hotel, and by a little extra packing, three lookers were accommodated. We then breakfasted together. One was a garralous old gentleman, the other a splen. ld looking voung man in aniform. His pleasar face bore no traces of sorrow; his eyes were as bright and loyous as if they had never witnessed scenes of carnege. But, at his call, a strong man approached and born the captain away in his arms. I then learned that the captain had lost both limbs, and was homebound. At evening of this day I reached Indianapolis. Ind. I beve a friend there born in the shadow of my own Grentte bills. Of course, I did not pass her by; but stayed sufficiently long to sing "Auld Lang

Syne." A letter reached me there containing a sermon to me upon the risks and disadvantages of marriage. The sermon was a capital thing. It would be a good beacon-light to some one-to many, perhaps; but as for me I have no need to be warned off the sheals, sandbars, and whirlpools so often found upon the stormy, copjugal sea, That good, long letter was designed for other eyes than mine-quite a mistake Mr. Somebody made in his warnings to me.

Well, bere I am at last, and by the Railroad Guide find where I am-Evaneaville, Ind., on the Ohio. midway between Louisville and Calco. It is an extensive shipping port; is the southern terminus of the Wabash and Erle Canal, and of several important railroads. With Lamasco adjoining it on the east, it has a popplation of 15,000.

Few days since I was in a ministure snow-drift. Here the gardens are rejoicing in their spring glory; the peach trees are out in gay costome; the willow and maple invite us to the woods. Yerily, it seems as if we had taken a lesp from January to Jung. I am lecturing here in the Thestre. Some one said a fiall was engaged, but the proprietor, in a spasm of plety, broke his engagement. Truly,
H. F. M. Brown.

Evansmille, Ind., April 10, 1868. 1 12

Influence of Spirits.

Peeling it a duty as well as a pleasure, Mr. Editor, I contribute \$1.00 toward your Free Circles-my mitsfor there is no one who enjoys the pernest of that page from the apirits better than myself. I have never been a subscriber to your paper, yet a constant reader from the first time I ever saw the BANKER, which was at the commencement of the third volume. I do not mean that I've been reading a horrowed paper, for I have bought it at the office. I cannot express the ly into the Cimmerian gloom. During all this time i have bought it at the once. I cannot express the was affect as the grave. Not a word was spoken, and pleasure and happiness I have experienced in its petthe mediums were motionices as statues. A feeling of rusal. I would sooner do without my food, except awe deptt over us. Were we in the midst of discusjust enough to emport nature, than to do without my paper. It is indeed food and drink for the hunger and ibirety soul. ". .

Ten years ago some one sent me two Spiritual ba-Ituallato, but thisight it all a humbag; as many others do. I read a page or two. It seemed so strange, and all would be happy tomediately after death, so I threw bave produced the sitings phenomens we have enswored dissisted mentally, and forefold events
which happened precisely as had been written. This
was a present of cone in which their limbs were
induce flaw way, and I began to think and lead in the cone in which their time is a
saftaroning we my old papers with hand the cone in which their first. There
and taroning we my old papers with hand to be and
read the briefs for the longing distration work. If
was no confessed encything being dope much more
read the briefs for the longing distration with the latter of the cone in which their sent,
in the saft the briefs of the longing distration with the latter of the cone in the cone of the cone in which the cone in the cone
was no confessed encything being dope much more
read the briefs for the longing distration with the latter of the cone in the cone of the cone
was no confessed encything being dope much more
read the briefs for the longing distration. If
we have no conclusions, and lave the reader
which I saw the Banner, which alted my

At the time the war commenced I was very much excited, as were others, and could n't feel reconciled never was interested in politics much, therefore my litionists had made all the trouble. I was also, very I allow myself to feel so excited? I cannot make one

Before I had time to write, the answer came. She was sitting at work, when her hand was controlled pencil and paper, and then wrote the following communication from my spirit-daughter, who has been in the spirit-land thirty-six years:

"Uh, my blessed mother i relieve your beert of and glided softly into the room to say good by to two
sisters one on her sixth week of fever, the other a
patient watcher. I kinsed "our little girle," and sent
my blessing to their father, a prisoner, in Rebeidom.

my blessing to their father, a prisoner, in Rebeidom.

Torsee in giorious events into strile among preturen
as spirits, see the end, the joy, the glory of the bright
bath this war will open for the feet of Liberty to tread.

Mother, bridle well your tongue—you cannot make one
hair black or white' by words, and of what are it is the excitement of your spirit? Oh, none, dear mother; it only raises rebellion to hearts around you and endangers your own life and the dear ones you love. The natural laws of progress have caused those events: they are for good, eventually. Keep within all speech that warreth against thy neighbor; for it availeth thee nothing to make free speech in days like these. Oh, mother, all is right, and the great God of Nature meaneth all for good. Epirits are still over your tearful earth, listening to the walls of the descried and We bear, too, the tramp of the southing their ories. We hear, too, the tramp of the brave soldiers' tread, and the roar of the glorious cannon, and our hearts rebound with joy and with praises. Loud and clear we shout, 'Hall, ball, our glorious Stam and Stripes i' Dear mother, let thy feartoiness be hashed; sweet and perceful as an infant's smile, let thy heart be at ease, for Maria, your spirit daughter, is watching over you, and wheresoever your sons and daughters may be called, good apirits will ever be their protectors. Your Brist Daughter."

It is about two years since the above was written, and I've been calm and resigned since, looking forward in hope to a better time coming.

A slater in the falth. Sandwich, Mass., April 6, 1863.

Annie Lord Chamberlain's Scauces. I am aware, Mr. Editor, that you require your com munications to be made short, comprehensive, &c., and will endeavor to comply as far as my ability will permit.

We of this vicinity have been for the past winter luxuriating on Spirit Phenomena, through the famous Musical Medium, Mrs. Annie Lord Chamberlain, much to the astonishment, and no little to the chagrin'of church members and old fogies in general. But the seed has been sown, and I trust some in good soil, whereby many an one of this interesting class in the course of time will be forced to acknowledge that the world does more. All candid and observing persons who have been present at the circles, do admit that there is no deception on the part of the medium. Your correspondent having had superior opportunities for detecting, does hereby assert that he knows there can be none.

The manifestations consist of a musical performance, apparently by a band of spirits. The instruments used are: base druin, base viol, guitar, tamborine, accordeon, and four bells. . The circle all join hands, and remain so during the performance. One man plays a violin not connected with the circle. The instramenu all play in perfect time and tone with it, going round and about the room like lightning, beating time on the heads of the persons composing the circle. At the same time a hand is felt patting them on the head, face, do., do.

I have read of these phenomena for years, but all descriptions have been tame, when compared with the reality. The music must be heard to be apprecia-

I have cut short much in this communication that would be interesting, for which brevity must enswer. Yours for truth. J. C. MERRIAM.

Hookeeu, N. H., April 17, 1803.

# Amoug the Spirits.

The wierd tales wherewith the people of mediaval ages were wont to while away the evening hours, are more then realized in this age of oft-recurring miracle. From Romer down to Milton, from the inauspicious night when the phantom alarmed the slumbering Brutas with the premonition of defeat at Philippi, from the hour that the cross of Constantine flamed larid and threatening in the heavens, to the ushering in of modern Spiritualism, the iden has been universally inculcated and generally received, that spirits do commune with mortals, and that their influence sensibly affects the whole tener of their lives.

However this may be, none who have witnessed the

performances of the Davenport Boys, and other cele-brated mediums, can dispute the fact, that they are clothed with a mystery, which the closest investiga-tions of eminent scientific men have entirely falled to fathom. Those who were present at the exhibitions of the Davenport Boys in this place recently, and particularly those who were fortunate enough to obtain a seat in the box with the mediums, were witnesses of demonstrations at once startling and sublime, for surnemonstrations at once starting and subme, its sup-passing anything hitherto accomplished by the votaries of the black art. How unlike trickery the whole per-formance. The closest investigation is invited. There is no attempt at concesiment. The mediums are tied by a cuseen committee, one at each end of the hox, nd the several instruments of music are placed midway between them: the doors are clased, and instantly he instruments yield sweet sounds, all barmonizing; the doors are opened, the moutures are thed the same as the commutes tied them; but the instruments have all been moved, and are lying around in disorder. What agency has been at work? Homan? If so, we are fast losing faith in the miracles! But let us enter the inner temple, and if possible ob-

tain a clearer conception of this wonderful power. We enter the box and take a seat between the mediums, who are still securely fastened; the duors are closed, and we are alone with the mystery! Instantly we feel the pressure of hands on our face, arms and breast innumerable hands are gliding all over us, and we become conscious of forms moving about us; we feel their breath upon our cheek, and we strive to catch a view of the moving phantoms, but we peer unaveilingbodled spirite? Were visitors, benign in presence and loving in deed, touching our hands and our forebead? Did we hear the nutter of unfarling wings and il ractic of othereal garments

setle of ethereal carments? Saddonly the hands were withdrawn, and the lupers. "The New Ers." I think. I had heard of Spir. atroments taken from our lap, where they were placed when ween level the box. The guitar was polesed upon our bead, and at our request assumed any desired po-sition; the violin was litted up and borne about, at the then it conflicted with my clave somewhat. I thought same time yielding music which a Paganini might all would be happy immediately after death so I throw have capted; and the bell and tamborine joined the then among other old papers, without a reading, and thought no more of it. I'm or three years from that upon the need to be part of the best of the be A Telegraphing Story.

A writer on the feats of telegraphing, in the Febrabry number of Harper's Magazine, felle the following apital story respecting a couple of reporters for rival New York journals, who had taken possession of the tolegraph station on a certain Sabbath night, at Ni. agara Palls. It was at the time of the l'rince of Wales' visit there, and, of course, each paper was eager to outdo the other in the date and character of its dispatches relative to the Prince's tour. One of there special reporters for a New York paper had ordered the telegraph time to be kept open, one Bunday evening, when the offices were usually closed, and had engaged to pay the operators liberally for their extra work. Before he had unlahed telegraphing his usual reports, along came the reporter of another New York journal, who, having obtained some exclusive news. and finding the line in the working order, awerted his right to have his dispatches transmitted to New York also. Reporter the first rouleted. Reporter the second insisted. Reporter the first appealed to the telegraph operators, and, after a great deal of convenation between the Niegara and Rochester offices, the operators decliled that both reports must be telegraphed. Reporter the second was calmly triumphant, and coully prepared his notes. Reporter the first attempted to bribe the operators, and, finding them incorruptible, began a long and desaltory argument over the wires in order to kill time and crowd out his opponent. Reporter the second thereupon obtained an interview with the Hon. John Rose, the Premier of Canada, who sent down a message to the operators that he was, or had been, Procident, Vice-President, or & Directorhe really could not tell which-of the Telegraph Com. pany, and that, by virtue of this authority, he ordered both despatches to be telegraphed immediately. This order added fuel to the fire of indignation which glowed in the bosom of Reporter the first. A Canadian official dictate to an American Reporter! never!

Meanwhile, the moments slipped burriedly away, and the hour was spiprosching when it would be useloss to ettempt to send a dispatch to New York in time for publication in the morning papers. Observing this, Reporter the first suddenly recovered his self control, and referred all the parties concerned to the standard rule of the Telegraph Company, that "dispatches must be sent to the order to which they were recelved," and that " one dispatch must be ilalabed before Buother could be tremmitted." This rate was acknowledged to be telegraphic law. Reporter the first then claimed preority for his report. This point was also conceded. The Reporter then briefly but eloquently informed the bystanders that they might as well go to bed, as his report could never be concluded while a chance of a dispatch's reaching New York that night remained to his competitor. Immediately he set to work to telegraph against time. His original report having been dispatched, he jotted down overy item worth sending, and ransacked his broto for any little incident of the Prince's doings which might posalbly have been forgotten. His pencil flew over the paper like lightning. Click-click-the overstor burried off page after page, climost as rapidly as the reporter could indite them. Reporter the second stalked gloomily up and down the office despairing but unconquered. To blin the minute hand of the clock moved with terrible swiftness. To Reporter the first the moments seemed shod with lead. Every item being exhausted, a description of Nisgam Falts, carefully reserved to be sent by mail, was handed to the operator and flashed over the line at a cost of six or eight cents a word. This done, there was a moment's pause. Reporter the first reflected. Reporter the second breathed more freely, and even ventured to smile hopefully and nervously finger his detained dis-

patches. Alan | Reporter the first writes again-this time a note to the Rochester operator: " Which would you prefer to telegraph, a chapter of the Bille, or a chapter of Claude Duval, the highwayman! These are the only two books I can find in the hotel." The lightning dashes of with the query, and returns with the answer: "It is quite immaterial which you send." The reporter selzes the Bible; transcribes the first chap. ter of Matthew, with all its hard, genealogical names; adds this to his previous disputches; tacks portions of the twenty-first chapter of Revelations, describing the rarious precious sigues(i) to the (acongruous renort : hands it all to the operator : sends his blessing and an injunction to be careful of the spelling to the Bloches. ter office; and gleefully awaits the result with his cres on the clock. Hefore this Scriptural news is fully trans. mitted, the hour arrived when no more telegrams could be sent. Reporter the first rottred in glary; but although his telegrams reached New York safely, the Ulblical partions were unfortunately never published f Reporter the second telegraphed ble news and his indignation the next morning, and then good-natureally acknowledged bis defeat.

Old Men.

"Where are all the old men ?" Inquired one clergyman of snother, both of them baving become talerably well advanced in years: "I do n't seem to see as many of them around as I need to." " Ask the boxe!" Was the sententious reply of the other rage. How kind it is of Heaven, to be sure, to so graduate our descent of the bill of life that we are bardly conscious of the changes which are every day coming over us. Were we more self-conscious than we are in respect of there matters, we should have time only to indulge in vain regrets over the flight of years, and should pura the greater portion of our lives in a sort of debilitating melancholy. If we strive to make our lives beautiful and true, as we go along, there is little danger that we shall be as happy and bandsome in old age-if we should have the luck to reach it-as we ever were in our youth; yes, and a good deal more so, for the beauty of ago is something real and visible, while that of youth is as yet "without form and void," and not to be seen of every penetrating soul. , lafe is full of blessings, if we will take them? We pay a header tax to vanity and envy than we are ever called on to pay to all the virtues and graces counted together.

PRAYER .- It has been objected to the doctrine of natural laws, that its tendence, is to abolish the practice of devotion and prayer. But this is not much of an objection. The opinion that God rules by general and immutable laws, and that our prayers have no effeet upon him, has been maintained, not morely by the advocates of natural religion, but by some of the

the advocates or natural religion, but by some of the most eminent divines.
It is clear that God stands in no need of worship from us for his own personal gratification; the form of adoration which reason indicates as adapted to such a Being, is that which will best califyate our moral and intellectual powers. Now what is this form of service? A faithful obedience to Nature's laws. If so, natural religion must be progressive to the principles and du-tics, in exact correspondence with man's increasing knowledge of the world and of its inhabitants. If natural religion has littlered been barren in manile, this may have arisen from human ignotance of the works and laws of Nature.

works and laws of nature.

As knowledge has advanced, the notions of man and with respect to a litting licing, have been more and more characterized by sublimity and consistency. To the represent that natural theology is harren also in regard to man's duties, it may in like manner be answered, that nithough by natural theology man is: taught that it is neumbere on him to perform oright his dulies, jet how could be dissover what those du-ties were until he became acqueinted with himself and Nature? He had not fearned to read the record, and was therefore ignolant of the precepts which it conteined. - Investigator.

It is hard to bolleve that in the heart of an acorp is encesed the germ of a glant oak, which shall haffle the storms of a century: but no harder than to believe that In all men lies the germ of an augult and

If you wish a thing done, go; if not, send.

#### Spirit Communica-Condition and Bounlin.

What a glorious thought it to to be able to feel and know that the spirit-world is a reality that is over around us, linked to the car of humanity by ties stronger than death, more enduring than time. The golden chain of affection that binds loving hearts reaches across the parrow sea that divides the heavenly land from this, and the world of immortals is ever reaching down to us, and calling us to come up higher.

And though men go relied with materiality, hoodwinked by selfishness and ignorance, and see not the star-eyed immortals who are ever pouring the mild radiance of their light around our pathway, still to many are given blessed foregleams of the beautiful inner life toward which we are all moving. As thustrating some of the conditions necessary for realizing positive and tangible intercourse with those leved ones who have gone before, let me give you an account of some tests recently received from the unseen world.

Mr. - a gentleman well known in the community. occupying a prominent position in public life, called upon me on the 8th of April. He was much interested in the philosophy of Spiritualism. He informed me that about two years since his wife had passed on to the other world. He had visited a number of mediums without getting anything very satisfactory, and was very desirous to bear from his wife. After an bour's conversation with him, be left me, and in the course of the afternoon I called on Mrs. Danforth, at No. 25 North Seventh street, and after a few minutes, she described several female spirits around us, but did not give any name. I then asked this question only : " Is the apirit of Mrs. - here?" The reply was: "Yes, she is, and is desirous to give you something, not only for your own good, but for another. She was with you before her husband came. She was very glad he came. She has tried to give you a message for him, but could not. She has tried to control another organism, but has not succeeded in giving forth what she intended. She is happy, and will be much more so when she can get her husband to understand her. There is one that she has tried to approach, but has not been able to influence him so that he could know it. She cannot accomplish that which is in her mind in any other way than by coming to you. She wishes you to write to her busband, and cay that she has been around him, and tried to console him." . . She then described and gave the names of several spirits who were with her. The medium continued:

.. She has will-power enough to communicate, but her anxiety prevents it. She gets discordent, and has not learned how to control her will properly for this purpose." . . Her husband is in the same frame of mind that she is. and they must both change before proper intercourse can be established between them. He has not been in the right condition to recoive a communication. Just as soon as he changes, it will have an effect upon her spirit, and then both will have more satisfaction. If he could only be happy, and think of her as an angel by his side, it would be much better for them both."

I have given but a portion of the communication which contained numerous points that were important tests. Neither Mrs. Danforth nor I knew anything of these facts. I wrote the entire communication out, and sent it to the gentleman. In reply, he says: "It was all correct to the letter."

The points of importance to the public are the conditions of these parties, and the results of these in dopriving them of the power of giving or reselving communications directly. I was a passive instrument, exercising no positive influence either upon the mind or the spirit or the medium. I look upon this as a very important lesson.

Here is another test that I have received within a few days:

Nearly two years since, a young lad went from our city with Col. Baker's Regiment of California Volunteers, and was killed near Washington, in the month of August. Having some business in Washington, in October, 1861, I took the necessary papers to receive the arrears of pay, and a petition for bounty for the parents of this boy. In due time the back pay was forwarded to me. A short time since the mother of the lad was at a circle, and the spirit of her son came and requested her to call on me, and say that he could not got along as satisfactorily as he wished, until the matter of the bounty was settled; tell bim that the petition he filed in the office at Washington is in a pile as high as this ceiling, and they will say there is none there. I wrote on, and received an answer that no petition had ever been filed; but as I had a copy of it in my possession. I was enabled to send the exact account of it. I have done so, and I hope all will be found.

There is scarcely a day passes that I do not receive some clear and satisfactory demonstration of the great truth: that if a man die be lives, and lives the same identical being he was on earth; in fact, there is no death, save to the outward body, and though the consolous identity is changed to another sphere-is for a time behind the vall-it is the same; and if man had fived so as to develop his spiritual nature as fully as he can, and will ere long, he would find that death was no more than changing an old and worn-out garment for a new and beautiful one, and the consciousness would then be continuous and unbroken, and the two worlds, thus united, would be one harmonious

May the day come when this shall be realized by all earth's children, is the hope and desire of your friend. HENRY T. CHILD, M. D. 634 Race street, Philadelphia, Pa.

Pre-Adamite Man, by Griffin Lec.

Are you a reader? do you require mental food for the strongest, deepest and most profound capacity? Got this book and read it carefully, and you will find an array of facts and figures that make Jewish, Greclan and Roman fables look exceedingly ridiculous. and encient history becomes little else than a fable. or a fictitious account of events that did, or did not, occur at dates artificially fixed for convenience only. and almost wholly by authors who lived and wrote at much later periods than those fixed. The mixed. broken and imperfect chronology of all the old nations and writers, render every date uncertain; but out of monumental records, geological facts and mathematical calculations, and various other data, the author stretches our race far back into the past era of time, and fixes long ages of ancient civilization which had pessed away and been forgotten, long before the Christian date of creation. It is one of the ablest books in the mental causelty of its author, and worthy the attention of all who week information on the part of man and the world. WARREN CHARE. April, 1863.

# To the Public.

ME. Entron-Allow me to say through your colmmns to the friends who have recently addressed me, and to the public generally, that I can make no further engagements to lecture at present. When able to resume my fabors, due notice will be given. LIEBUR DOTEN.

BEAUTIFUL LAMA .- The wild man of Oronoke said to a priest, "Thou keepest thy God in a Church, as though he were sick and needed thy care. Our God is on the mountain-top, directing the storm, and guardtag hadd the still watches of the night."

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Indelence and inection produce fitigue, abridge on . joyment, and aborten life by their fatal Influences.

This Paper to loosed every Rouday, for the rook ending at date.

Banner of Might.

BOSTON, SATURDAY, MAY 9, 1868.

OFFICE, 158 WABBINGTON BTREET ROOM NO. B. UP STAIRS.

WILLIAM WHITE & CO. PRELIGHERS AND PROPRIETORS.

FOR YERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTERS COLST, . . . . . . . . . BDITOR.

"I cannot believe that of vilization in its journey with the sun will sink into endless night to gratify the ambitton of the leaders of this revolt, who seek to

'Wade through elaughter to a throne And shut the gates of mercy on mankind'; and shut the gates of mercy on manning. The but I have a far other and far brighter vision before my gaze, it may be but a vision, but I still cherish it. I see one wast Confederation atrotohing from the frozen north in one unbroken line to the glowing nouth, and from the wild billows of the Atlantio westward to the calmer waters of the Paoline, and I see one people, and one law, and one language, and one lath, and, over all that was Continent, the home of freedom and refuge for the oppressed of every race and of every cilime — Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

#### Criminal Delicacy.

A female essayist, known by the pseudonym of Gail Hamilton," wrote for the Atlantic Monthly an article on Woman, more particularly as a Mother and Member of Society. The article was published in the April number of the Atlantic, with the title, "A Spasm of Sense." It was a somewhat affected title, their withdrawal from our grasp. The glorious though the article was as sensible as it possibly could be. What we were about to say of it is this: a "re- only during a long protracted season of gloem and ligious" newspaper known as the "American Bap- storms. The familiar and beautiful aspect of the home tist," pitches into the body and bowels of this article landscape is only then appreciated when it has been in the following horror-stricken style:

"The second article in this number is edious, im-moral and disgusting. How it obtained a place in any decent publication we are unable to conceive. We are loth to copy even a sentence to indicate its character, but must do so if we would not be unintelligible: faces and unsympathizing hearts. How like sweetest

Are our literary reviews to become mediums for the

niroduction and defense of French vices?' The reader will see, from the fragmentary quotation of the "Baptist," the meaning and intent of the articloud it with a reminiscent sorrow; blest are they with cle in the Atlantic; perhaps it would have quoted more liberally, and therefore properly, had it not been bitter is the potion of those for whom remorse and so afraid of shocking the moral sense of its readers! Now to all this bosh, and prudery, and affectation of unappreciated joys. Terrible is that invocation that horror over the so-styled immorality, or nastiness, or gathers phantoms in place of angels around the heart; what cles of articles like this of Gall Hamilton, there that brings symbolic horrors to the guilty soul, and a but one plain and direct mode of reply: the matter peoples with gibbering demons of despair the homeinvolved must be fairly discussed on its own merits, and not covered up with the bedquilta and sheets of a mockmodesty which, at best, generates more "French vices " than all the plain and proper talk in the world. It is high time this question of population and propagation was discussed in a sensible way, nor by the world-giltter of outward prosperity, thousands need that sensible way be improper, or shocking, or disgusting, either. Because many quote a passage in grance spread before them. To such the poetry of Genesis with such a liquorish unction - increase and multiply, and replenish the earth "-they seem to infer that in no other way can they so faithfully obey the "divine command" as by embarking in the of Heaven is unrolled before them, beckoning with its work of propagation, as if it were to constitute the myriad worlds of superior life; in vain 1 the glitter of chief business of their lives. And glad enough are earth's gold coin attracts them far more strongly than they, apparently, of any sort of excuse or plea, that the teaching stars. For gems of nominal value they will warrant a state of semi-debauchery as long as cast aside the revealing flowers. The passing seasons, their physical powers permit it to continue. Are with their picturings of change, are unnoticed by the there the men and women who are to be allowed to lay many. The unappreciative human heart impatiently down moral maxims for us, and tell us what is pure desires the swift, passing of the levely Spring, the and holy in life, and what white chastity means? We abundant Summer, the giorious Autumn, and the rather think not.

personal to the "Baptist," we would ask how many world's glare; the rural felicity for the treadmill of are the sickly, discontented, unhappy, pining wives fashlonable life. For appearances how much is sacriof ministers, scattered all over the land, who are worn fixed I to the world's alter what offerings of heart at down with the overpowering and never-remitted is | soul! In that world's code the love that is acceptable bors of maternity, who know too well how profoundly must be clothed in the hereditary garb of descent and unhappy they are, yet cannot tell what is the cause of wealth; it frowns upon humble aspiration. The it—who give their very lives as a silent sacrifice to the world's chosen poet is the laureate crowned by royal support of an outside purity on the part of their cleriapproval; its accepted teachers are the men of inflacal busbands, merely lingering, when they might be ence, rendered so by money, not by modest merit. living, through their days? When we cease to hear Once in a while, genius, worth and honesty is applethese, and others like these, complaining of the unre- clated, when a few of clearer sight and holier heartlieved bardness of their lot, and wishing that they did throb lead on the multitude to the benign worship of not bear children faster than they can educate them as they ought to do, we shall think it time to let the sided life-sacrifices, the lofty but unuttered-self-abnematter drop as not worth the trouble of discussion; but so long as woman lives to mourn over her disanpointment with married life, and lament that she was ever wedded, or ever was born, or wish she was dead pard is overlooked, while the trumpet-counder is acand at rest, we shall think it is a matter worth quite as much sympathy and deserving fully as close investigation as that of any form of slavery, black or white. that has yet earned a record.

We rejoice that able and influential monthlies, read and supported by the first culture and intellect of the nation, are seriously taking up topics, to consider them, which we have broached and urged upon popufar attention for many a year. We greet the Atlantic in the hour of the soul's thirst. At muddy rivulets of Monthly as a strong ally in the cause of human progress and human redemption. We shall soon see other thirst of being, and find disenchantment where they champions bastening to assist in the work, and the sooner the better. We do think, of course, that there are, as there ever have been and ever will be, certain decenoles and proprieties of life, which are to be oberved on all occasions; and we are just as firmly of opinion that there are radical vices in our social ife, underlying the structure and running through all its departments, which have long enough sheltered hemselves under this false claim of . decency " and propriety." but must be unearthed before there can e anything like real and abiding purity among men. Knowing this, we become not a little suspicions of those who cry out "nastiness!" when not only no thing wrong is going to be done, but gross and griev. one vices are to be outrooted. What unthinking peo ple require, in this very matter, is to be informed; more than half the time, sin is nothing but ignorance. Strip this topic of the mysterious covering which vi. Outdone." The gist of the story is this: Mrs. Mason, the associations that perch upon and about it, like foul birds of night-separate it from all the winking and blinking eigns, the double entendres, the allowed bints and invendoes which go with it in so many minds-and consider it with the same disposition to light. It was an ingrain carpet of rich design, and reasonableness with which other affairs of far less moment are considered—and immediately a purer public sentiment, and a healthier one, takes the place of overpowered by what she saw, she called up her son to the present dominion of pruriency and lascivious by. see the same wonder, and neither of them dared afterpoorley, and another generation of beings would pub. wards, stop on the carpet. Immediately she began to lish in the most impressive manner the glorious reform | look into letters, studying the origin of forms; and it which was begun to be wrought out in this:

We are decidedly of Gall Hamilton's opinion in the because they are married (or mated) by the law-or even without the law-have a right to beget as many . She was further convinced that the solar system is children as they choose, or can. This is a matter not our own Billia, representing God and the history of so much of physical as of Spiritual limitations. No coul man's redemption; that God, took upon himself the ple can bring forth more than four healthy and hand- form of a world, and covered it with secred letters, some children, love them as the ought, develope all making every rock, mountain, river, and country a the affection in their offspring which they ought, edu-word, or chapter; that then the world was made a book, onte them physically, murally, said intellectually as and lighted up with trees, grass, flowers, birds, flakes,

system of which they are members, and fit inheritors of the boundless grace proffered by a loving Father in Heaven, . If there are comples who have succeeded in doing more than, this, we have yet to see them and wonder at their miracle. To say the least, they must have neglected themselves in their care of their offspring, and in that respect we insist that the latter bave been defrauded.

Should the "American Baptist" feel inclined to disouss this matter before the public, either on its merits or on the impropriety of discussing it at all-we should be very, glad to exchange views with all the candor that is in ps, and in as chaste language as we think the horrified ... Baptist" can endure. Of one thing we will assure that paper, however, as well as all other papers of like prejudices and prudery ... this is a matter which the new men and women of the New Age just dawned, are going to discuss, and do it theroughly, too. If Aristotle were careful not to leave out such "odious, immoral, and disgusting" topics from his "Politics"—if St. Paul preached continency in all relations of life-if temperance in all things, if the subordination of animal passion, if bodily and spiritual health, if happiness of the real kind is at all to be desired in life, and is indeed an object for which we all live-then surely it will do no damage to any man or woman to fairly understand matters at twenty, which they have learned at a and, if not ruinous, cost at forty years. At all evente, we shall never give over our views and opinions on this and kindred topics, till we cease to hear complaints, proceeding entirely from ignorance of them. going up from the broken hearts of thousands of women all over the land.

#### Unappreciated Blessings.

Many are the unappreciated blessings we enjoy. missed only when some sudden life-change causes sunlight that brightens our every-day life is missed exchanged for the stranger soil, the distant, unsupeal. ing scenes. The dear, kind, trivial words and loving acts of our own household band, what importance they assume when we wander sadly amid unresponding Conners must be taken care of, but it is altogether probable there are too many of them. . . There ought to be
no more children than can be healthly and thoroughly
resred, as regards the moral, physical and intellectual nature
both of theometres and parents. . . The ragged, fifthy,
squalid, unearthy little wretches, that wallow before the
poor man's shanty-door, are the poor man's shame and
curse.'

[Ar.off music their love-tones steal to the heart and
memory of the absent home-sick wayfarer! How
memory of the absent home-sick wayfarer!

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[Ar.off music their love-tones steal to the heart and
memory loving reverence the spirit dwells upon the tokens of affection, the self denying graces, the spoken and unuttered sympathy of those dear ones. . Ob, memory ! thou dost embellish life with retrospective joy, and whom that sorrow is the human, loveful yearning only; late repentance forms the picture of past, possible or stead chambers and the familiar paths of old.

Manifold are the divine bountles showered on unresponding hearter blessings of untold magnitude and divinest spiritual correspondence are lavished upon unthankful recipients. With eyes allured only behold not the treasures of bloom, beauty and fra-Nature appeals in vain; they do not care to comprehend her lore, to search for her interior meanings, her blessed revelations of science and of truth. The scroll hardy Winter, in furtherance, mayhan, of some frivol-With anything but a desire to make the inquiry one pursuit. The home nook is described for the broad purity and truth. The slient martyrdoms, the unbergations, are not yet recognized.

And so with the spiritual gifts now broadcast over the earth; the humble worker in God's fruitful vineknowledged. The world yet ornoifies its Saviours as of old; men grasp yet for seeming glories, forgetful of the splendor God in Nature lavishes upon the earth. Careful only of the outer, they neglect the uncultivated realm of soul, and time plants there its thistles and its thorns, where gardens of delight should bloom. In the intoxication of the chase for gold, and fame, and bonor, the life-giving streams are not resorted to error, in the thraidom of the wine-cup, they siake the sought for light and happiness. Our Father's world abounds with blessings, snulight, cerulcan skies, sweet, balmy breezes and purifying storms, with crystal rivers, fragrant summer growths, with salutary change, commingling beauty-and to all this there is a corresponding interior life and leveliness.

# Oh, of Course.

Bome of our daily papers-the Journal and Traveler. for example—have furnished for their residers a description of a new "God language," discovered professedly by the wife of Dr. Mason, the well-known Baptlet missionary at Burmab. The Journal gives the account with all seriousness and decency of countenance, as it certainly ought in any case; though it heads its paragraph with the words- ... Spiritualism closs inclinations have thrown around it—divest it of while in this country, in Philadelphia, last September, was sitting alone in her chamber at midnight, when she seemed to hear a voice, bidding her to look down upon the floor. She looked, and saw the 4th Chapter of Revelations woven into the carpet as plain as both design and colors spoke out this 4th Chapter of Revelations as plainly as possible. She was so much resulted in her being convinced that the alphabet was known to Adam and Eve, that it is storeotyped in the Atlantic, and long have been, that no two persons, beavens, and that from this all nations have learned to count and reckon time.

and a displacement of the first of the second of the second of

to this world Bible; and that, consequently, Adam gave names to all things expressive of the word.

We do not see anything so very remarkable in this 'vision;" the chief interest about it centering on its out, "Unclean," were much more rational similitudes to be published from those who hold to a real communion of spirits on earth. But those papers had hand when they will be glad to treat these matters ual topics than anything else. very differently.

#### Progress of the War.

In the Department of the Gulf, Major General Banks has met with several brilliant successes. He has beaten the rebels in several severe engagements, taken their fortifications, stores and ammunition, and driven stand that it is meeting with success already. them some sixty miles, taking over a thousand prisoners. He has also destroyed two of their gunboats, and several transports. At last accounts be was above victories, for they will not so easily recapture New Orleans as they anticipated. The correspondent of the Boston Journal, who was on the battle-field, says:

"The result is glorious. We have opened to trade and to the healthy growth of the Union sentiment, one of the finest tracis of land the deadly upse of So ression ever overshadowed. The best plantations in the State are in this district, and the people are intelligent, kind and humane, and the indications are about all become unequivocal Unionists, if the degrading rebel influence can be kept from them.

He also says: "Gen. Banke in person superintended every movement, riding with the utmost nonchalance horse in the shower of shot and shell. Enough to say that we look forward with perfect confidence to the skill of Gen. Banks in welding the Department of the Gulf again into the bands of the Union. The

strongest rebel fortifications.

Gen. Rosecrans has won another victory in Tenessee, having engaged the rebels near Tulishoma, and efeated them.

Gen. Hooker has commenced a forward movement. having crossed the Rappahaunock, with a large por tion of his Army. Stirring events may be looked for from that quarter.

Accounts from Washington, assign the 3d of May as the time for a renewal of the attack on Charleston.

### Lyceum Sunday School.

Parents and other friends of the project of estabishing a permanent Sunday School for children of Spiritualists and others, (a necessity which is severely felt) met in the ante-rooms of Lycsum Hall, in this city, on Monday evening last, to devise measures to accomplish so desirable an object. After talking over the matter, a Committee of ladies and gentlemen was appointed (Dr. William L. Johnson, chairman.) to take the subject into consideration, and report at a future meeting-at which time it is very desirable there should be a large gathering of parents who are interest ed-and if they are not, they should be-in the spirit nel welfare of the children of Spiritualists, who are now being taught in the sectarian Sunday Schools, to look upon Spiritualism as a species of fanaticism, and is truth in Spiritualism—and we know there is—why not have it taught to our children? We trust the prolect will be successfully carried out.

# Flowers.

They are awakening to life the firstlings of the poet wood blossome unfold their starry forms amid the waving grass: there is a rustling melody of leaves: a response of fragrance from the floral children of the forest and the hill. Sweet emblems of the heart-life ! They line the mossy banks of softly gliding streams; they stretch in enameled beauty far o'er the wide he harbingers of a better time, the ministrants of angels, the prophet messengers of God to man I

# A Word of Caution.

"Bensation" writers are printing what purports to be Spiritual manifestations in New York and Washington. The whole thing originated with a certain New York paper. Not satisfied with manufacturing bogus war news in order to sell their papers, these penny-aliners baye lately struck into a new channel, for the purpose of "raising the wind." We caution Spiritmalists to be en their guard. We have plenty of truth to sustain our glorious cause, without endorsing the ensation " literature of the secular press. Already the "copperhead" journals are trying to make capital year. against the Government out of these "decoy" articles, at the expense of Spiritualists and Spiritualism.

# Mrs. A. A. Currier

Closed her course of lectures in Lyceum Hall in this city on Sunday, April 26th. Her discourse in the af. ternoon, on the Spirit-world and its Dwellers, was truly eloquent and instructive, and met the great want of the auditors. Her evening lecture was in part a continuation of the same subject, equally brilliant and smart. We defer giving a synopsis of the addresses immediately struck me it was a waif which properly at the lecturer's request, she preferring they would be belonged to your Free Circle department; I there published entire.

# Fred. L. H. Willie.

It will be seen by their notice that the Society of Spiritualists in Boston are, to have Bro. Willis to lecture for them on June 7th. He is an able fecturer, and we are pleased to know that his valuable services have been secured.

We are requested to notify the friends that Mr. Wilis will answer calls to lecture on the Sundays of May 24th and 3let, in any place within twenty miles of Boston. Address BANNER OF LIGHT Office.

# Very True.

Bro. V. C. Taylor, writing to the Herald of Progress, says with much truth: "If media of the stamp of Hudson Tottle and Lizzie Doten would more frequently seek to obtain impartations from the gifted immortal. zed ones who are denizens of the higher life, of the scenes and experiences of that life, the benefit and interest that would accrue from such disseminations The paper manufacturers held a Convention in to the world at large would be inestimable."

# Bound Volumes.

Vole. eleven and twelve, bound in one, may be had at this office for the low sum of \$8.50. Can be sant by express."

Ron. Henry. Winter, of Maryland, in a speech on they nages, and bring them the constants to the costal and animals, which were expressly created for letters brillity of the negro coming North, and drive of the section o

\*\* and swips the west of the li-

New Publications. TER EUROPEAN PUBLICATING: FUND. HUDSON TURNLE'S

Hudson Tutile's "Ancana." was one of the first ingenious explanation of a certain class of passages in American Spiritual works translated into the Deimas the Bible, and of the vague story of Adam and his tongue. It hawned like a new light upon the thinkers creation. Plenty of mediums have had more beautiful of that intellectual nation, and was halled by them as and vastly more significant ones, which have more the harbinger of a brighter day than they had ever perfectly reconciled themselves to the absolute reason yet mount. The Arcans was a welcome visitor to all and spiritual perceptions of persons struggling for who permed its thought-laden pages. Those who at light and freedom. But the Journal and Traveller are first read it, did so rather from their fondness, for careful to speak respectfully of this pretty fancy of the scientific knowledge than because it was a spiritual wife of Dr. Mason, while they would awear, and cry publication, proceeding from the brain and heart of one whose whole nature lay open to spirit impressions, But the whole truth opened to them in time, and the reading of this single volume in the German tongue best make hay while the sun shices; the time is at has done more toward awakening their ideas on spirit-

As was mentioned in the Bannes, not long since, a fund is now sought to be raised in this country for the express purpose of translating the best works on spiritual topics into the language of that country, that their minds may be opened to the free reception of truth as it is sent down from heaven. We under-

Mr. Tuttle is about to publish, through the publishers of the BANNER OF LIGHT, a second volume of his Arcana, which will of course be as readily seized upon New Iberia, in hot pursuit of the enemy. "Secesh" in by the German people as was the other. We sincerely New Orleans are quite chopfallen at these brilliant hope there will be no delay in putting it in the power of German translators to make the books of Tuttle, Edmonds, Davis, and others, as familiar to the people of that country as their own Hegel, Fitchte and Kant

THE CONTINENTAL MONTHLY for May has an excellent table of contents. Mrs. Kirkland opens the number with an agreeable description of matters in . The Great Prairie State" (Illinois); and is followed by Hammond, Wolcott, Edmund Kirke (author of "Life Among the Pines"); Carlton Edwards, Richard B. Kimball, Hon, Robert J. Walker, and others. It is a one number of the magazine. The Continental keeps abreast with the age, discussing living topics in which all are interested, and publishing opinions and sentiments for which many a mind and heart has been long opperheads may writte and bite, but they will find hungering. We like the spirit of the Continental: that he little Iron han a file of worthy metal." A large fleet of our iron clads have run by the rebel dertaking. There is a show of practical statesmanship batteries at Vicksburg, and opened communication in it, as well as of literary excellence. Its contribuwith General Banks, and are ready to cooperate tors are of our first writers, and its editorial departwith him in an attack on Port Hudson, one of the ment is thoroughly attended to. We hope its infinence may extend everywhere over the land, making itself felt for good.

My Southern Friends. By Edmund Kirks. New York: Carleton, Publisher. For sale in Boaton by Crosby & Nichols.

This second book of Sketches of Southern Life by the author of " Among the Pines," is as fresh and pathetic and tragical as that was, and should be rewarded with an equal sale. Kirke is a graphic writer, and has been a contributor to the .. Continental Monthly " since its existence began. This little volnme of his hardly requires more than a mention, coming from a pen whose power has already been fully conceded. The pages do not furnish flotion, but absolute truth. Its style is attractive and engrossing; the dialogues running through it are captivating to the last degree; and the pictures it deguerrectypes will not soon be forgotten by those who once look steadily upon them. No more stirring writer nihs a pen among the literary laborers of the day.

Annerte: OR the Lady of the Pearls. By Dumes, the younger. Translated by Mis. W. R. A. John-son. Philadelphia: T. B. Peterson & Brothers. For sale in Boston by A. Williams & Co.

A fresh new novel by the author of "Le Dame huz Camelias " will be easerly sought after by the thousands who admire and are moved by his prolific gentus. that their own parents are deluded fanatics. If there "Annette" has been felthfully translated, and is reproduced by the Philadelphia publishers in excellent style-good paper, fair type, and paper covers.

THE CHRISTIAN BABBATH IS the title of two sermone preached by Thomas Worcester. Pastor of the Boston Society of the New Jerusslem. : They are thoughtful, elequent, and persuasive. To show the Spring; white-clad innocents and blue-eyed violets truly spiritual value of the Sabbath to men, we quote greet the mother kisses of the Sun; the unnamed wild- as follows: "He (the Lord), is always present with men, and is always giving them his Holy Spirit; but it is more easy for them to come into such a state of mind as to receive His influence, and so to enjoy His presence, on Sabbath days, than on other days. . This is known from the universal experience of the former Church, and from both the experience and doctrine of green meadows; they deck the sea-washed rocks, the the New Church. The reason why we are more recepcare and rugged stones along the highway; they tive of the Divine influence, and are more sensible of peep from hedge and dell, and well-side; they come, the presence of the Lord, on that day, than on others, is because we are more withdrawn from worldly occu. pations, worldly cares, and world amusements; on that day, than on other days; and because our minds are then more turned to heavenly and Divine things than at other times."

These two aermons are handsomely printed by Wm. Carter and Brother, Boston.

THE AMERICAN ODD FELLOW for May, published by John W. Orr, New York, contains an attractive assortment of original and selected miscellany, besides all the intelligence desired by the members of the or der known as the I. O. of O. F. It is a handsome magazine, published at the low rate of one dollar a

- - w extend The San Francisco Hesperian for April comes to us laden with very choice intellectual food. It is would'y galning in public favor in the Golden State, we dodes stand.

Correspondence in Brief. A correspondent writing from New Cansan, Conn.,

under date of April 23, 1863, says: Something a little new, Mr. Editor, occurred in my medium experience, yesterday, and 'the thought

fore copy and enclose it for your disposal, An old lady of my acquaintance who left top me dane sphere some eighteen months since, bad been writing to her son in California, and having finished. a stranger addressed me as follows:

"My DEAR FRIEND - You are not through, I hope. Please excommodate another, who long has weited. My loving friends would rejoice to hear from their long lost George. Can you make application to them, by paper and luk? If so, please say, to them that their son has found a home more precious than any he trajoyed on earth. He now rests in the bosom of those that went before him to, the better land, and he wish es you to make good your claim to this better inheri-Norwich, New York, my parents live. Jane Seeiy

is my mother's name.". I have copied without the slightest alteration. Should it prove true, it will afford me satisfaction; if not, some one else may be benefitted by reading your paper. . . . , Respectfully yours. Owner.

Movement to Raise the Price of Paper. New York, on the 22nd of April, and agreed to stop half of their work on writing paper and quarter of their work on printing paper. The object is to raise the price. How long will the General Government aid such an informal monopoly by protective daties This year more at the Town

Mrs. Oora In V. Hatch ... Emancipation, said. "Do away with Blavery and the negro will keep on the sunny side of the Mainten about professing and in Lyceum Rall in this city of Minday

the state it never to exceed.

Mrs. Spence at City Hall, Charlestown. | ing a commission as Lieutenant in the lat Manachu-Mrs. Spence is terse and bold in her expecition of the truths being developed in Spiritualism. She is fearlessly truthful, and presents her pictures with no sackcioth of pretence. She tears the filmsy covering of all self-righteodeness from the lovely goddess of trath, and shows her naked loveliness-pure, undefiled, holy. We select only a few sentences from her last Sunday evening lecture, delivered to a packed house of over one thousand earnest souls.

.. Let him that is without sin cast the first stone." This saying of Christ is in direct antagonism to all popular religious practices.

The Church claims salvation in the blood of Christ, not in the precepts he taught.

Man's moral nature is produced and moved by love and bate, and for love and bate there are always natural causes -- so if nature be true, man has no sine. It may be difficult to comprehend the fact that man is not a moral sinner.

It is undeveloped consciousness that prevents the perception of perfect truth. Many, to-day, with beads grown gray, have but a limited development of con acionauesa.-

Mankind is yet far from the development of that clear consciousness that can see all truth actually exlating around it. The development of man's consciousness is yet very weak. Man does not yet comprehend a tithe of the truths that actually exist everywhere where human beluge are.

The perception of immorality is only imperfect conacloneness of truth. Agitation stirs up and develops consciousness; there-

fore I come here to atir you up, and, if needs be, to make you mad. The dark perception of humanity beholds three mon

strous phantoms, which it calls sins, walking abroad over the earth, viz., murder, theft, licentiousness. Public opinion never forgives a murder if it is called

dishonorable. It never forgives theit if it be called fliegal. It never forgives licentiousness if it be adul-Outward appearances strive to Indicate great chasti-

ty. great justice, great purity. Let the angel world roll back the curtain that covers

the secrets of human hearts, and behold the revels- series. tion! Who, then, may cast the first stone for the sine Conscience is not known in commerce, and conscious

ness of real truth is about as little known there, too. The thief is only condemned when he is caught stealing, and only a few of the many are caught. The

thief who chances to be caught, only, is called immoral on account of his theft. Oh, the darkened conscious. ness of humanity? But consciousness is improving. Once we did not know that the invisible air was a sea of physical life. Hamspity will yet become conscious of the fact that all space is teeming with spirit lifefiner, intenser and mightler than all the objects of our physical vision. Thousands of living witnesses to-day testify to the existence of and communion with unseen intelligences.

Human consciousness is fast growing to the recognition of spirits, and it shall ere long grow to the fact of a silent interchange of thought to the silent and tangible communion of angels face to face. In these higher developments no external evidence is needed. nor shall the phantoms of immorality have recogni-

tion. The shadows have gone, and truth is revealed. Ideas are created in man corresponding to his own state. Man is truly a world within himself. Every man generates spontaneous ideas, his own desires, his own acts, moved by a power in his invisible nature that is above his own external volition, for which he is not to be blamed. And in this consciousness of not heal it. truth we have the hasis of charity, which is the greatest of all virtues.

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One man cannot set up a moral standard for another. There can be no standard of morality set up for humanity.

Human acts are virtually from nature direct. The actions of each are peculiar and lawful to each. Direct a man how to act, and his acts may have a semblance of obedience to the directions, but they are vir. claages in particular. A commencement has been tually in obedience to his own nature.

But would you have a man do as he pleases? says now restrained from doing, and he will not do it.

deeds by life's wayside, as the traveler leaves tracks ble. Everything to be settled for at the time of the behind his journeying. The deeds of this life fade purchase. The store is under the management of Mr. away from the soul as the sparks fall from the anvil.

with the theology and the bad morals of men. He |ust published, entitled " Taus Civilization," will never do the work of the soul's manhood before se comes to the clear consciousness of truth that lies

Thanks be added unto thanks for truth developed. Mankind is growing larger and more liberal. Humanity is growing from quality to quality, from goodness to goodness.

Did men understand human nature better, as they sometime will, they would trust men more and further. Hat all experiences are useful and necessary. Man must live out his nature; and whatever his life

may be, he is filling the wise purpose of his existence. Our afflicted country is only spending the corruption that is in her.

One says. " I cannot trust in such doctrine." The reason why you cannot, is because you are circumscribed in your consciousness for the perception and comprehension of truth,

Come to the development that beholds men morally lings. as they are seen physically, and the whole order of popular religion will be changed.

See immorality as inseparately blended with nature, as we see physical disease, and we come to a conscioushees of truth that we have not before seen. When men shall count themselves larger than their

sots, their acts will fall into insignificance. Let every one have his and her career as nature has appointed. Let no one be the judge of another.

A. B. C.

# Personal.

Henry Ward Beecher has had granted him, by the serve him with a cheerful spirit." Trustees of his Church, a leave of absence for four months from the lat of June. so that he may visit En. rope. They also agree to pay the expenses of his tour. Dr. John Adams, formerly principal of Phillips

Academy, Andover, Hass., died at Jacksonville, Fla. on the 24th uit., at the age of 91. Mrs. John Booker, the lady who took so prominent

s part in the organization of the Hartford Loyal Wonen's League, is a younger sister of Mrs. Harrist

Florence Nightingale is alding in raising a hospital fund in England for the sick and wounded Poles, in heir struggle to regain their liberty.

William Lloyd Garrison, since the death of the late Wathan Hale, is believed to have been engaged the tongest in the editorial field, in this city, he having edited the Press as long ago as 1826, and has ment, die continued to the editorial field ever since.

sette Cavalry.

The Edinburg Scotemen claims Major General Grant as a Scolohman. Rev. Cunverse Francis, D.D., a Professor in Harvard College, (brother of Mrs. L. Meria Child) died in

Cambridge, recently, at the age of Jears. Robert Dale Owen, Dr. B. G. Howe, and Major Mo-Kay, commissioners appointed to investigate the condition of contrabands, have entered upon the dis-

charge of that duty. General Tom Thumb has insured his life and that of his little wife for the sam of \$50,000, preparatory to their going to Europe.

Sergeant Plunkett, he brave color-bearer, who had both arms shot off in battle, is in our city. We are bappy to learn that he is receiving donations from our citizens. Bis case is a hard one; young, healthy, but no arms to obtain a subsistence.

Scoretary Chase arrived in this city on Fast Day, and, accompanied by Governor Andrew and other offi. cials, visited the Camp at Beadville.

# ALL SORTS OF PARAGRAPHS.

We commence on our first page the publication of a new Biory, entitled " HUMAN TRIALS; a Tale of Real Life." It will occupy two more numbers of the Ban-HEE.

BUBBORIBE FOR THE BANNER OF LIGHT! It is the very best Family Paper in the world." This is what everybody says, and of course we endorse the fact. Therefore we repeat. Sussement for the Ban-MER OF LIGHT AT ONOR!

On our sixth page will be found an essay on a subect but little understood by mortals, vis: "OFFICE OF THE SPLEEN." It was given through the instrumentality of our medium, Mrs. Conant, on the afternoon of March-19th, by one of the galdes of the circle.

The reader's attention is called to the learned essay on our second page, by " C. B. P.," entitled Ancient and Modern Spiritualism. It is one of the best of the

On our sixth page will be found a message from General Gregg, of the Rebel Army, who was killed at the battle of Fredericksburg. According to his statement It seems he had a premonition before going into the battle that he should meet death, being so informed by his father in a dream. He returns according to a promise made to his friend, Lieut. Col. Courtland, as will be seen on perusal of the message. If this notice should chance to meet the eye of Lieut. Col. Courtland, we should esteem it an especial favor if he will inform us whether the statement alluded to be correct or not, as we have no knowledge of the facts contained in the message, except from a spiritual standpoint.

How to "ADVANCE" IN THE RIGHT DIRECTION: Send us \$2.50 for the BANKER OF LIGHT one year.

An item in the BANNER recently, alluding to a cortain ex-reverend, was not meant to apply to any person doing duty in the ranks of Spiritualism.

HOW TO ABDERTAIN THE VALUE OF " GREENBACKS." -Add the premium on gold to \$1. divide that amount into \$100 00, and you have the value of greenbacks. Gold at 25 premium, added to \$1 would give you \$1 25; this would go into \$10000, 80 times-hence 80 cents would be the value of legal tender notes when gold is quoted at \$1 25.

Tears may soothe the wounded soul, but they can-

Digby has always thought that more general banks were peeded on the Mississippi; but now he de sum the General Banks that Government has placed there is of the right sort. The Massachusetts troops went into fransports alter their auccess.

A novel step in business has just been taken which will interest the public generally, and the working made with a Family Grocery Store, although the principles are applicable to all branches of business. The one. Spiritually, every man does as he pleases, only most striking features are, that instead of the " get all externally he is restrained. It is restraint that makes you can " system, the keeper of the store limits the the outer world rebellious. Put restraint on human compensation for his labor to a certain sum per day; nature, and it will revolt and burst the restraint. Put and after paying the expenses and losses, the rest of restraint on B man, and he will virtually do what he the advantages go to the public, thus making them all is restrained from doing. Tell him to do what he is interested in the success of the business, without any organization for that purpose. No secreta: but every-All men are in the great drama of life, dropping thing relative to the business made as public as possi-

N. G. Simonds, 189 Main street, Charlestown, Mass. Man is only doing a boy's work when he is dealing For a full explanation of this novel idea, see the work

" Excuse me, madam, but I would like to ask why you look at me so savagely?" "Oh! beg pardon, sir ! I took you for my bushand !"

The village of Amesbury and Salisbury Mille is one of the most flourishing localities in this State. The war does not seem to deter its enterprising citizens from going shead with remarkable energy. Within the past six or eight months there have been built twelve or fourteen bouses, capable of accommodating twenty families, and there are now in the course of construction a dozen or more. The machinery is going into the new factory, and it will be put in operation soon. A large steam planing mill is nearly ready.

Poetry is the flower of literature; prose is the corp. potatoes and meat; satire is the anusfortle; wit is the spice and pepper; love letters are the honey and sugar; and letters containing remittances are the apple damp-

Gennine love of fame inspires that intensity and continuity of action which accomplishes the end in view.

CHEERFUL MUSIC.-The poet Carpantonce asked his friend Haydn " how it happened that his church muslo was almost always of an animating, cheerful and even gay description?" To this Haydn's snawer was:. "I cannot make it otherwise. I write according to the thoughts which I feel: when I think upon God, my heart is so full of joy that the notes dance and leap. as 12 were, from my pen; and since God has given me: ARCANA OF NATURE. as it were, from my pen; and since God has given me:

Socrates, previous to the Christian Revelation, said: When I see all the faculties of man, I feel he needs an expansion such as earth cannot afford."

'T is good to rise above the fear of death, and ... To penetrate the night of ignorance.
To find that life is something more than breath.
And know there is a greater God than Chance;
To be sasured; beyond a doubt or guess. That all will not return to nothingness. -[ George Swarns.

A woman's mission, as the world goes, is to make home happy; a man's to find the means wherewith she May do it. Woman's work should be: as woman was berself, the completion of all labor. From her must come those final touches and culminating graces which make a dinner of herbs a pleasant bangset, and a cottage started over with jessamine, a palace of content-

INVISIBLE BATELLITES .- The Dog eter Birlus has Lord Palmerston has been a member of the English bitherto been supposed to have but one attendant satellite; but a Mr. Goldschmidt has recently discovered the collection of the English at Mrs. Goldschmidt has recently discovered the collection of the property of the collection of t

Longfellow, the post, has a son in the dring; beld-matural hypoerlay the better.

Longfellow, the post, has a son in the dring; beld-matural hypoerlay the better.

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Longfellow, the post, has a son in the dring; beld-matural hypoerlay the better.

Longfellow, the post, has a son in the practice of matural hypoerlay the better.

ANOTHER PIRATE -The latest foreign news brings A New Work of Great Interest. the intelligence that the Steamer-Virginia (iannohed from the Clyde, and fitted out for the Confederates) which sailed from England a short time since, was in the British Channel, near the French coast, where she took in her armament, warlike stores, &c., sailing weatward immediately. Bhe to described as being of great strength, very fast, armed with ten heavy guns, and two of Whitworth's 68-pound pivot gons. Orders were given in this case, as in the cases of the pirates Alabams and Florids, to stop the sailing of the vest sels ofter they had sailed, although the English Gov. erament had been apprized of their intentions long before they left. Yet the British Government prates about "preserving strict seutrality !"

WRITING ON THE SAND. We walked along the sandy beach, A narrow strip of land, And with a shell we stooped and wrote Our names open the sand.

We wrote our names in Cupid's book. As lovers warm and true; We wrote them with an amber pen Upon its pages blue.

And then came up a rolling wave, Just at the close of day; It took the shell to ocean's care... It washed our names away. And Capid stood with amber nea

Beside the pages blue.

And marked our names from out his book. As lovers warm and true .- Cal. Hesperian Every geographical square mile in Europe is burdened with an average of over \$50 of public debt, and

every inhabitant with an average of over \$35. The agent from Maine, sent to look after the health and comfort of the soldiers from that State, says: Don't send the boys any more mince ples, if you

wish them to live." CORRECTION.—In the last issue of the BANKER, in describing the method by which "apirit forms" are impressed on the working plate, I am made to say "that a positively transmitted light must find be prepared." It should have read that a possitive transmitted light must first be prepared, from which an impression is made on the working plate, do. "I LATRAM.

UNINTENTIONAL JOKE,-The man that makes a joke without intending it, frequently smuses us more than the most ingenious of professional lokers—as when the milkman in a play is charged with putting calves' brains in his milk, he answered: "Brains ! I never had such a thing in my head !" It was the same sort of a case when a juryman having asked the judge to excuse him from serving on account of desiness, the latter said. " Could n't you hear my charge to the grand jury !" "Yes, I heard it," said the man, pours. · but I could n't make any sense of it."

Generally speaking-women !

A New Farmion.—In marrying thus early, and in marrying for loos, the Prince has set an example to the young men of England of the upper and middle classes, of whom it is the commonest represchand the grief of young men and maideas that they find a comfort in young need and materials that they have a country in ceilbaby which they are too unwilling to renounce. We may now expect that a reasonably early marriage between young people who love each other will now become the fashion instead of a jest, and we are sure that society will be improved and purified by such an innovation at this — London Horning Herald,

Piety, which is a true devotion to God, consists in doing all his will, precisely at the time, in the cituation, and under the circumstances in which, he has placed us .- Fenelon.

Brigadier General Auger is about to be made a Ma. augers that won't hore," of which we have too many

It is little troubles that wear the heart out. It is easier to throw a bomb-shell a mile than a feathereven with artillery.

# To Correspondents. ..

[We cannot ongage to return rejected manuscripts.] W. B. W., GREENVILLE, ILL.-Your communication will appear in our next issue, ..

A large batch of Spirit communications from our corresponden ew Orleans, have ceived.

E. K. M., WEST TEORNTON, N. H .- Dr. Newton is In town. He has made many remarkable cures, but whether he can restore you to health, or not, we are mable to say. You had better write to him, stating as near as possible your case, and he will probably give you the information you desire. He treats the poor grainitonaly.

Several answers to sealed letters have been sent to us to be copied. We shall attend to them as soon as our time permits.

Desations to the Prec Oircle Pand. Emma Hardinge, Philadelphia, Pa., \$1.50; S. Lobdell, Moravia, N. Y., 42c.; A Friend, Cambridgeport, Mass., 15c.; J. Goutch. Massena, N. Y., 25c.; Mrs. M. A. U. Brown, Sandusky, Vt., 50c.; H. G. Stevens, Olivet, Mich., 58c.; Thos. W. Jesse, Murfreesboro'. Tenn., \$1.00; Bimeon Luce, Syracuse, N. Y., 50c.; A Friend to Free Thought, Bristol, R. I., \$3.00; several friends at Circle room, \$2.00.

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May 2.

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Pos.
"I bave found it! This night have I read the Mystic Scrulle. The Grams Sucarr or THE ADERICAL revealed. It is mine! Alone I delvet for it, alone I have found it! Now let the world laugh! I am immertal!"—P. B. RAY-

Some men are daily dying: some die ere they have learned how to live; and some find their truest account in revealing the mysteries of both life and death—even while they them-selves perish in the act of revelation, as is most wenderfully one in the remarkable volume now before the reader alas | almost seems to be the case with the penman of

alsa! almost seems to be the case with the penman of what herein follows.

The criterion of the value of a man or woman is the kind and amount of good they do or have done. The standard whereby to judge a thinker, consists in the mental treasures which during life they heap up for the use and benefit of the age that is, and those which are to be, when the fiftul fever of their own sorrowful lives shall be ended, and they have passed away to begin in stern reality their dealings with the dead.—Passaca.

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### LETTER PROM ELDER H. L. GILMAN, A Minister of the Gospel In Vermont.

GLOVER, VL, June 20, 1659.

GLOVER, VL., June 20, 1859.

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Gents—I hereby certify that I have been troubled for several years with a difficulty of the heart and lungs, and have applied to several physicians for help, and have tried simust every remedy of the bumerous ones which have been recommended, without receiving any assistance; but had been growing weaker and weaker, until, hearing of Wistor's Balsams of Wild Cherry about a year since, I commenced using it with immediate relief. It has not only restored my lungs to a sound state, but I am entirely relieved of the difficulty or disease of the heart. I have no hesitation in saving that or disease of the heart. I have no hesitation in saying that it is the best lung medicine before the public, and I most cheerfully and ouncelontlously recommend it to all persons suffering with pulmonary complaints. H. L. GLLMAN.

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April 18.

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CHE lives who is my counterpart. I have not seen her.

nor has she seen me; she is between 35 and 40 years of age; is small and symmetrical in person; has eyes with a coul in them; regular features; is systematic; has decided taste; it a Porenologiet, a Hydropath, and in the holicut sence of the word, a Spiritualist. She has waited for me, as I have fur her; she will find me what she has desired. On re-ding this, she will be impressed immediately to send me her address and photograph. "L. M. O." care Banner, May 2. ISAAC B. RICH,

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"The lungs are breathing or respiratory organs alone, and as the blood, the brain, and nervous system in commandments and diseased through them, by metaltic or poisoned sires also can the antidote or aspitary remediate be accommissly administered through the same medium."—ADTHOR.

....... He studied from the life, And in the original perused mackind."—Askernous, "While the suferings and the unimely end of the consumptive are bidden beneath the pleasures of fachionatie life, the couch of slokness and the premature grave will not want for tenants from the ranks of youth and beauty."

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Symptoma of Tutercular Consumption.

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What is Tubercular Consumption?
Causes of Jubercular Consumption.
Heat and Light nost in importance to Pure Air for the Sustaining of our Physical Existence.
Light essential to the Maintenance of Perfect Health; Beautius. On from it another Great Cause for Tubercular Consumption.

sumption.
Calarin, or Cold, a certain precursor of Pulmonary Con-

sumption.
Causes of Catarrh. Tendency and Dangers of Catarrh.
Fractical Remarks on Catarrh. Bad Breath from Catarrh.
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PERUVIAN SYRUP, This is the secret of the autonishing success of this remedy n curing Dyspepsia, Liver Complaint, Dropsy, Nervous Affections, Headache, Languer, Boile, Piles, Scurvey, and all complaints accompanied by General Debility, or originating

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# Message Departmenta

The Reances at which the communications which the testing are given are held at the Bannes or Light Fire Re. 168 Washington Street, Room No. 3. (up stairs,) every Monday. Tueshay and Thursday afternoon, and are free to the public. The doors are closed productly at three o'clock, and no person admitted after that time.

Each Message in this Department of the Harmer we claim was somen by the solving whose name is hears, through Mass.

Mach Message in this Department and the master we cannow was socked by the spirit whose name is bears, through Mas.

J. H. Cowarr, while in a condition called the Trance.
The messages to which no names are attached, were given by the guides of the circle. They are reported as nearly verbatten as possible under the circumstances.

These Messages go to show that Spirits carry the characteristics, of their earth-life to that, beyong—whether for goods

We ask the reader to receive no doctrine put forth by Bpirits in these columns that does not compart with his reason. Each expresses as much of truth as he perceives—

### Sustain the Free Circles.

We are fully aware that much good to the cause has been accomplished by our Free Circles, as many persons who first attended them as skepties, now believe in the Spiritual Philosophy, and are made happy in mind thereby: hence we hope to be sustained in our efforts to promulgate the great truths which are pouring in upon us from the spirit world for the benefit of humanity. Donations gratefully received and promptly soknowledged.

### MESSAGES TO BE PUBLISHED.

Monday, March 30.—Invocation; Questions and Answers; Alice Grover, to her brother, Gen. Grover, of South Carolina; Iarael Parker, late of 50th Mass. Reg.; Edward Findley, late of 30th Mass. Reg.; Lieut. Wm. Conway, of Montgomery.

Tuesday, March 31 .- Invocation; Questions and Answers;

Therday, March 31.—Invocation; Questions and Answers; Mary Louise Theyor, to Dr. R. Andrews, of Albany. N. Y.; Charles T. Bridges, of Albany. N. Y.; Horace N. Jackson, to Dr. Wm. A. Jackson, of Municomery, Ala.

Monday, April 13.—Invocation; Questions and Answers; Wms. M. Launing, of Baltimore, Md.; Bridget Riley, to her mother and sistor in Lawrence, Masa: Theodore Guild, to his wife in Poolaville, Md; Agmes L. Rheanworth, who died at Bydney, Australia, to her relatives in Liverpool. Bng.

Tuerday, April 14.—Invocation; Questions and Answers; Alacamier Jones, Jr., to his mother, in Titusville, Miss., and eleter, Charlotte Louisa, in New York State; David C. Potter, of Cleveland, O., to his wife; Mark Hardy, of San Jose, Cal., to his widow; Jennie Lowis, to her father and mother, in New Orleans, Le.

to his widow; Jennie Lewis, to her father and mother, in New Orleans, Le.

2 Aureday, April 16.—Invocation; Questions and Answers; Henry Roxby, to William Roxby, London, Eng.; Rebecca Toompson, to her husband, in Salt Lake City, Utah; Peter Connety, to hie wife, in Columbia Court, New York City.

Monday, April 20.—Invocation; Questions and Answers; Timedby Wellon, to his brothers, Alexander and Philip; Anthony Lachache, a native of Finlow, Portugal, who died at the House of Industry, South Boston, Mass.; John McGranis, late of the New Orleans Delta; Alice Wallen, of New York City.

City.
Tuesday, April 21.—Invocation: Questions and Answers: Sallie Johnston, wife of Rev. Malcom Johnston, to her brother, Robert Bonner, of New York City; Michael Kelly, killed at Bair Cake; Sarah Barnard, of Boston.

#### Invocation.

Oh, Soul of Wisdom, do thou encircle us with the arms of thy power while we talk of theo. March 17.

### The Atonement.

.. Do you believe in the doctrine of the Atonement? If you do not, by what authority do you question the doctrine of the New Testament?"

These are the questions we have received from a certain class of religionists who worship not far from this

... Do you believe in the doctrine of the Atonement "" First, we will declare our entire unbelief in the doctrine of the Atonement, for we know that it originated in ancient heathenism. We know that our God demands no sacrifice of human life for remission of sins. We know the God in whom we live, move and have our being, is a God of mercy and of love.

.. By what authority do you question the doctrine of the New Testament ?" First, by the authority of common sense; second, by the authority of Profane History; and third, by the authority of all created things. Now we believe it is our right to question all things presented to us. God hath given us this right, and demanded that we use it for our good and all with whom we deal.

All who are acquainted with Profese History know that the book called the New Testament was compiled by a cortain sect of priests, for the purpose of making stronger their temple of priesthood, and for binding the people more closely to old established ideas of heathen mythology. When this sect of priosts had taken certain steps with regard to their theory, we find them calling together an assembly called the Council of Nice. These pricets brought their writings to this Council, and laid them, before the people, a manded that they either be accepted or rejected by them. We know that a portion of the people were disposed to accept them, and a portion also to reject them, and that much of discord prevailed among the people thus assembled. There was no harmony, no happiness observable in the Council of Nice, until we and Constantine casting his vote in favor of the priests. So upon the vote of one whose every act indicated that he lived in an age of darkness and superstition, bangs the Christian Religion. So upon the dictum of one darker than your fabled devil, we find the religionists of even the present day pluning their faith.

What evidence have we that the Bible is the word of God, the infallible word of Deity? What evidence have we of this? We have none: not the slightest. But, on the contrary, we have evidence enough that it is not the infallible word of Delty, not our guide, our teacher, for the slightest breath of truth will cause it to tumble to decay.

.. By what authority do you question the doctrine of the New Testament?' Again we say, by the authority of common sense, and sure this is strong enough, if we had nothing else to depend upon. We know that we have feld the axe at the root of the tree; we know that we shall cut off many heads of error; we know that the religionists of the present day will hold up their hands in holy horror, and will cry out, " Blasphemy !" But we know, also, that we have the living God, the Spirit of Infinite Truth, with us, while Christianity has only the dead letter, and it is that which killeth, while the spirit maketh alive. . March 17,

# Hell and Heaven.,

Ques.—I would like to have you give the definition of the terms bell and beaven, spoken of in the Bible. Ans .- Hell and heaven are not special localities, but degrees of mentality. A condition of hell is a condition of purest and unhappiness.... You may be in hell, and dwell at the same time in the physical form; and when autrounded by a natural condition of things for material life, you are in heaven in the physical form. There are many who believe that hell is a locality a certain place where certain unfortunates are compelled to dwell after death. This is false. You find heaven and heli only within yourselves. If you are in harmony with yourself, your God and Mature. you are in heaven; if you are not in harmony with yourself, Des and Nature, then you are in hell.
March 17.

# at 10th dear companies of the state of the s

I see by your physiques that I am with Yankees. would n't wish to be under eternal obligations to you. for, if I have a right impression, the Yankes is never satisfied without pay fixour impression is a wrong one ] Beg your pardon, then; I stand torrected. I would not misjudge you for my life; Then I under-[Con for among sieter tones at the I I gament.

Have you ever heard of one Tom Burke? [1'think I have. I I, a short time since . - a attached to a band yon sell-querilles: I believe : Lam : from Arkanses. Al anderstand you publish our thoughts, that our friends the received them. [We fit ] I am here to day that I may fell the base treat relatives. I have in Mary table? Teditions and Virginia.

Tedficiee and Virginia."

epistics to me, as I am now where I cannot receive Contrary to the belief of certain professors of the them; and by a certain had movement upon the part medical fidulty of the present day, we believe that of some officers, those letters—two, at least—have the spices fills an important position, both as regards fallen into the hands of the Federals. If I speak here of the physical and apritual of man; and tostead of being what is against your rules, you need not fear to tell me of non-importance, that it is of very great importance. ao. [Sipeak feel]. Do you wish to have your cond-munication published?] I do; and to be special, I which man is bunected to the world of impondera-will say I would like that Theodore Burke take charge bles.

turn. I wish to teach them; is it wrong! [No. sir.] smalle currents are used by sill forms of Afe, both ani-I am under obligations to you for your kindness and mate and initiate, for the use or unfoldment of each the loan of your mouth-piece. I will do you no harm, form of life; but each specific form holds within itself but I will carry out the plane I laid while here, if I the power to chemically change the action of those

Why do n't you whip them? [On account of various them. [There is a chance for you to learn very much in my opinion.] Yes: well, I bear you no ill will, for ties of the stone. I'm you stand in a position all your own. You will, at of the head.] [Please give your age.] Porty-four life which, if mentioned, would help to identify you to March 17.

### James K, Briggs.

Briggs, of New Bedford, Massachusetts. I was a member of Company H, of the Second Massachusetes Cavalry. I left by wounds received at Bear River.

That Individual who has just left here was one of the most cold. hearted wretches God ever made. I system, and spiritual body also. doubt whether God ever did have anything to do with him. He had to hold the reins pretty tight over himself, when he found just what kind of a place he was when he was here.

I wish to say only a few words to my friends. You will all be most weefally mistaken when you get to the spirit-world, for, instead of finding a heaven such as we've been told of, you'll find no such place; now in which the attractive power is generated, is comsuch a bell, either. Everything is different from what I expected to find it, and if the friends will give me a netic and electric points, and from these magnetic and chance to talk to them, I'll tell them something about electric points the process of elimination takes place. it. I ain't got much experience, but what I have got The organ of the spleen is so conditioned as to attract to I'm willing to impart to others. March 17.

### Hannah K. Pierce.

I was insane here. [On earth?] Yes, they said so, and I suppose I was. This is Boston, they say? [It are told, also, that they have lived to a good old age, is.] I died in Utica, N. Y. Yes, yes, at the Asylum. and have enjoyed very fair health. Now we shall take You want my name and age? [Yes.] Hannah K. Pierce. I was most fifty-five years old. I have a son it is an erroneous one. It is true there have been in the army, and a husband in Albany. I can't reach my son, but I can my husband, and I want to tell him what was the cause of my insanity.

i maed to call myself Dorcae; you know, she who made the garments in olden times. I fanoied that I was that person, so I told people that that was my name. Now there is a reason for this: I did n't know It when I was here; if I had I should n't have been insane. But I know it now. My busband is afraid that his sou-our son-will inherit the insanity of his mother. He need not fear that he will, for his make. up is so entirely different from mine, there 's no danger of it. He 's giving himself trouble for nought. I can explain this to him, and bring a variety of tests to prove my identity to him.

I'm not insane. I don't want you to think I am insane now, for I am not. If I were, your superintendent would not have allowed me to come here. There are no insane spirits; the insanity is on the part of the imperfect physical. I feel much as I did when I was insane upon the carth, and I suppose I feel so because my thoughts revert strangely to that time.

I could tell a story-a long story-concerning lusane Asylums; but I'm not agoing to tell it now. but did you ever know any one who had been confined in them to give a good account of them? No. you Eternity, or that portion of the physical form from never did. The fact is, the physicians who have to deal with them do n't know themselves; do n't know self. . Why. we can't expect they 'll know us, for all troe knowledge is acquired by experience.

I used to tell the physician who had charge of my ward, that he did n't know so much as the planks he walked on. I told the truth, too, for the planks were natural, and he was wholly artificial, and made up of words taken out of books. He never thought of studying into natural causes, but what the books handed down to him he awallowed without butter. They all do; they all do. Very few insane persons who are consigned to Ipsane Asylums ever come out of them sane. A few do; but that few are those who have strong constitutions, and who have strong spirit ual forces to sustain those constitutions. Those who are unfortunate in that respect die-go hence. Your spirit teachers are fast instituting certain modes of reform in your Insane Asylums. Thank God for it, for you ought to. Good-day. March 17.

# Foo-Chow.

Me no sabba your way. Me no understand your way. [Do you want your friends to understand you?] Me no sabba your way; you speak too fast. Jon?] Yes. Foo Ohow. [ Was that your name?] and electric life has spent its force upon the physical, speak with?] Ar-Chow. Say Foo-Chow live. Me no | senses. sabba tis dress. Me want Chinese to use. Me no sabba tis dress. Me, me want Chinese medi. [Are dealt with the things of time, those tangibles that there any modiums in Sacramento ?] Me tink some, have been presented to his external sonses. He has Bay to Ar-Chow, Foo-Chow live. God is good. You never dured to step behind the curtain to view the write? [We shall print your letter in our paper, and cause, or to deal with the mighty power that keeps the send it to Sacramento.] To Ar-Chow, Sacramento, March 17. from Foo-Chow.

# met all deaths Invocation.oge and

thyself. Oh Pountain of Life, these atoms of thought. these degired that are flowing from thy children, shall at last empty themselves in the rivers of Eternity. Oh Life; we would wash thy children in thine eternal rivers of Life, and show them that glory that is to be found only in thy blest companionship. Oh our Father and Mother, we would build our resting-place far, for above the things of time, and effetch out our. selves for into eternity; for hast thou not called us. and we must obey! April 2.

# office of the Spleen.

I would first sak them to discontinue their letters or from the dawning of the days of anatomical acience. The treely overcome.

of that I have left by reason of death. He fears that You are all aware, or should be at least, that you are he is incapable. 'I do not think he is. 'I'll surrounded by a world of magnetic and electric forces: surrounded by a world of magnetic and electric forces; They know nothing of the power of the dead to re- or, a world of imponderable currents. These impondfind power to do se. If I do n't, I shall not be to magnetic and electric currents by which it is sur-blame. There is a quiet between the two great armies. I useful to its own wants. For instance, when the maghear you are not taking such long steps as you hoped netto or electric currents of life enter the stone, that to. I am told your enemies are still unconquered. Inanimate form of life, we find there is a certain workshop in the internal of the stone, that which scoms to: reasons, as you will learn by and by.] I have learned be inanimate to tib. We say we find a workshop in the internal of the stone. When chemical action takes: more.] That is true. Do you know how much you place in the stone it at once converts this magnetic have to contend with? [I do not know myself, nor or electric life into a particular form for its own use. does the public generally. Both sides will find that It is no longer the magnetism of the atmosphere, but they have faults, and will have to acknowledge them, of the stone, and is randered so by the innate proper-

So it is with regard to the human structure. There least, give me the same privilege. [Certainly. Do must be some portion of the human body that serves as a you not wish anything further?] [A negative shake laboratory where the chemical action takes place upon, the magnetic and, electric currents surrounding the years. [Is there not some other circumstance of your human body; thus preparing a magnetism for its own use. It has been supposed by some persons that the your friends? I shall be recognized; you need not brain performed this office, but we know this is not so, and though it does a something toward it, yet the brain is not the primary mover in the matter. We find the spicen so constituted as to be of itself a pow-I have not much power. I need to be James K. erful absorbent of magnetic and electric life. It is: internally composed of an infinite variety of electricor radiating points, by which it attracts to itself all forms of magnetic and electric life, and eliminates those imponderables again for the use of the corporeal

Thus, in this sense, the spicen may be called the stomach of the imponderable forces, or the point to which these imponderable forces are first attracted. in. He did better than I thought he would when I that that chemical action may take place upon them learned who he was. I knew something about him which shall enable them to subserve the uses of the spiritual man or woman.

. When the spleen is submitted to spiritual view, it presents the form of a compass. The clairvoyant will perceive that the centre of power, or the grand centre posed of an innumerable variety of radiations or mag. itself those magnetic forces by which the human body is surrounded, and it gives them to that body again, after chemical action has been performed upon them.

We are told, by certain professors, that there have been bodies created without the organ of spleen. We very strong exceptions to this position, for we believe many persons born into the material world without a spleen. We know it to be so. But that they have lived and enjoyed good health for years upon your earth, we deny. We might as well expect a person to live for years in the physical without any lungs. It is true the human form may exist with one lung for a considerable length of time, but that it should or could exist without either, we know to be false. And we know, also, that there pover was a human form sue tained through a series of years in comparative good health without a spleen, for such a thing would be a physical impossibility. We are aware that the physical form can be sustained for an indefinite length of time when the spleen is so far diseased as to be almost! useless. What becomes of the magnetic and electric forces in the event of such a thing taking place? Why, they are thrown upon the brain and nervous system, and the consequence is, dissolution must take place when there is no longer any magnetic stomach by means of which these importerable forces or magnetic and electric currents may be made fit for the use of the corporeal and spiritual bodies of man.

death, quite as important a part as is acted by the You think, I suppose, that they're good institutions: brain, though it may not so seem to you, who still dwell in mortal. The brain, we may call the womb of which the soul takes its final exit, or is born or eliminated into the spiritual world or realm of thought. Therefore when it becomes impossible for the relation to be longer sustained between the spirit and its physical body, we find the spleen begins to act with renewed power .- It gathers up all the latent magnetic and electric forces, and causes them to be chemically converted into use for the cornoreal body, until the spirit begins to lose its hold upon the body, or Death writes his name upon the physical of that individual. Blowly and surely the spirit commences its flight up. ward, until we find it in risen majesty over the prostrate physical form. After that spiritual body has broken its connection with earth; It is still attracted to the form it has left by an intensified or electric. cord which corresponds to the ambilious in the physical form. This continues till all appearances of animate life vanish; then decay commences, and the spirit takes its final leave.

But a certain portion of this magnetic and electric life of the spirit returns to the physical form, goes straightway to the spicen, and through it is eliminated to the physical. Without this, dissolution would take place speedily after the change called death, and the mortel casket, would no longer, image the loved form [You want to reach your friends by letter, don't of the departed spirit. When this portion of magnetic Yah. [Did you go away from California 7] Yah. then decomposition takes place, and the body is sur-[Do you remember the name of the town you lived rendered up to another law, and that law is quite as in ?] Bacramento. . [What was your age when you perfect and positive in its aption as is the law of life in went away?] Thirty-two year. [Who do you want to that which is pleasing and acceptable to your external

The Professor of the past and of the present has ever machine in motion. There have been an infinite number of causes that have all united to prevent the medical man from grasping at the realities of life. One of the most prominent of these is the Church, for from the moment he has dared or desired to stand beyond Oh Fountein of Life, we would hasten to thee; we the dictum of physical life, the Church has talked of would overturn the mountains of darkness and behold the mysteries of God. So he has been groping in thee in all thy glory. Oh Fountain of Life, the ages darkness for centuries. But thanks be to the Mighty tell us we may not know thee; but thou art declaring Unfolder of Life, the time is now coming when the white out that we may know thee, for we are a part of medical man will begin to believe there is a something more to deal with besides tile corporeal body; that be has dealt only with the oracle effects of Life, and now Life demands that he deals with her. March 19.

# General Gregg.

I am somewhat ignerant of your requirements. [We merely wish you to give such facts of your life as will identify you to your friends on earth.] I am from North Oaroline. I presume it will make no difference: [Not the slightest.] I have a dear family, for whose sake I have overcome the obstructions of the spirit-We shall speak this afternoon concerning the office pervade your Northern States. I wish to be in harmony which so many false theories have been complete, and with you! God knows I do but there is a something within which the modified faculty have been in doubt within which prevents my doing so, and that I candot

peoted to meet death, for I had seen my father that dreim, and he had told me as much as to say I should soon be with him. "I had no faith in such sepernatural occurrences, but was compelled to believe what I saw 

My friend says, of General; I hope you 're not going to turn Spiritualist on the battle-field." "Oh, no." said I, "not at all. I have told you the truth, and have given you my honest conviction that I shall this day meet death. ! .. He laughingly said. " If it should be that you should chance to fall in battle, come back, if you can, and speak of this, that I may know you." I am so thoroughly overwhelmed with an intense desire to speak elsewhere, that I can scarce comman myself here, as you will eac. I was informed, by your very good attendant, that it would be necessary for me to give that which was entirely true in speaking here to-day. I shall endeavor to do this, though I may make a mistake. I find things so different in this new world from what I had anticipated, that I am at a in dying. Instead of it 's being a sensation of fear loss to know where I shall find myself the next moment; for we pass through changes so rapidly in the felt the presence of a world of friends, who were ready, in any definite identity.

When I first awoke to consciousness, I was filled

with intense batred, a desire to overcome my enemies; but I find that that feeling no longer exists within me, and I would be kind to all who stand in the relation of enemies to me, as I would to all who stand in the relation of friends. The individual to whom I'referred bears the name of Lieutenant Colonel Courtland. Tell him, first, that I live not as when here; but I trust in a better and more glorious world." Sec ond, that I desire to speak with him privately, should he be spared to return to peace, and have time at his disposal. Third, I desire him to bear all the consolation to my friends that it is possible for him to do ; for

Say that these few imperfect thoughts you received from General Gregg. I am thankful for your kind- ple-what the Society of Friends had been doing, and March 19.

#### Charles P. Crocker.

Rebel aristocracy stooping to ask favors of the Yanree! All right, I suppose. Well, friend, how are powers. you? [Quite well.] So am I, that is what's left of me now, and that 's precious little.

I lost my body. L've got one now that is an apol ogy for one, though I should judge this was h't to be this is what I call bringing a fellow into close quarters with the enemy, for I see as many rebels here as on the earth. Selfish to the last and more too. We to have answered, we do n't question the means; and if I could get back to my friends only through robel ources, I think I should be very likely to do so.

Well, my name is Charles P. Crocker. I'm from the 7th Massachusetts Regiment, and not a friend to rebeldom elther. I do n't know whether be did it to soft soap you, when he said he'd got so he could think pretty well of us Yankees, or not, but I do n't feel so towards bim, for, by gracious, I'd pitch in as quick now as eyer I would, because i think I'm right and he's wrong. When you're sure you are right, go

abead; that 's good policy, aint it? [Yes:] Well, friend. I should like to send some word to my want to, to your friends in Fitchburg, and we will fore I shouldered the musket. I could drive a nail ent, you know, from those we have to drive here. [What Company were you a member of?] Company 0.

I was the youngest of four brothers. I had one sigter, but she died long time ago: though I've not met her in the spirit-world. I've got a mother. My fa-and I want-I'don't know how we should hitch prejudices on the other side? From what I see I

But about my mother, I'd like to put her on the know anything about these things; thinks she has an ides about the resurrection. That 's all moonshine worse than moonishine, for that is a reality, and the

resurrection aint.

I don't like cowards: "There's my brother. I'd like to send him to war. I should like to put him in the front ranks, too. I go for folks having courage. I had it. I was n't afraid of the devil, and I think if he had appeared to me in human shape, I should n't have been the least bit afraid of him. Now this broth-have been the least bit afraid of him. Now this broth-pearance and motion, but at a later period, being more in number; and went to their gallery, at they er of mine is a little afraid to go to war. . I can't say whether it's his body he's afraid of or not, but then

Andover, that was thought to be mighty smart when

Mary Townsend City Statt. Character Sance I lost my body at Predericksburg. Just before go. I take it there should him to be done before you can ing into action, I told an intimate friend that I ex. chan to a these up. Good by to you. thus to a third up. Good by to you. Miles 19

# Lesso Dunham.

2 distribute ...I would like to send a few thoughts to my father; Reverend Issae Dunham, of Westport, Massachusetts: I was a member; of (Company ! A. . ! 7th Massachusette Regiment, and, was discharged a short time ago, od account of ill-bealth, significantly of a fit word be to

I find things here so entirely different from what I had been taught to expect by my good father and friends, that I we instead back with the hope to overcome their prejudices and establish a system of Truth in the midst of Error.

I lived twenty years on earth. When I was passing on, they thought I was unconscious and did not know what was taking place around me. They were! mistaken. I never was more fully conscious than when dring; and though some of my friends feared that I might not enter into the joys of Heaven, I can assure spirit-world that one can hardly recognize themselves to give me their love, their sympathy, and that is all we need to make up Heaven.

Ask my father, to meet me where I can speak or write to him, and I will show him more truth than he 's learned in all his sojourn through life. Issue

> Written for the Banner of Light. JOSEPH HOAG.

# BY DAVID TROWBRIDGE.

Joseph Hoag was a member of the Society of Friends.

He was for many years distinguished for the power which enabled him to tell, when he entered into a place no matter how, much, of a stranger to the peowhether all things in, the Church moved on harmonlously or not. I intend to give a brief account of his life and experience in relation to this faculty, which, as we shall see, mark him as a seer of no mean

Joseph Hong was born in Dutchess County, N. Y. April the 22d, 1762. About the year, 1790, he and his family removed to Charlotte, Vermont. After a life of unwearled toil spent among his fellow-beings, and esmine for a very long time. Well, friend, I hailed peckally among the members of the Society of Friends, from Falmouth. [Virginia?] Yes: I went out with for the purpose of doing good, and particularly to wounds, rhenmatism, shakes, and a variety of other maintain and extend the principles of the Quaker retroubles that helped to shove me across, and I tell you ligion, he passed to a higher life, on the 21st of No. vember, 1846.

He received but a slender book education, but still. with care, he was enabled to express himself in suffi all are, you know. When we've got any selfish ends clently clear English to make his writings easily intelligible. I will now give some account of his spiritual experiences. I might here add that he supposed his impressions and information to be derived immediately from the Deity .. It appears that his ancestors possessed, in a less degree, the qualities of mind which he exhibited.

He says: "Very early in life I was favored with Di-vine visitations." He speaks of a little meeting of Friends, consisting of five men and four women, the heads of families, to which meeting. Joseph was taken,. and soon loved to go. This explanation is sufficient to understand what follows. He says: "I had not. passed my tenth year, when I was led into the followfriends in Fitchburg, any way. Do n't know anything ing night vision, I fancied in my sleep that I went to about this thing, you know. [Did you ever hear of meeting with my little brothers on 4th day. (Wedness the Bannes of Light before you went away?] Yes, day.) It being our meeting day; and I beheld that my, I believe I did. I think I did. (Bay whatever you father and the few friends of that meeting came in and sat down together as usual. Shortly I saw three or publish it in our paper.] It's pretty hard to tell four coming from the south-east, riding very fast; their what you want when you see no fair chance of getting garb and appearance were like Friends, and I thought it. I never was blest with a great deal of talk. What they were Friends. They came into the house with. say here will have to be printed, sworn to, and all a quick motion and flerce look, and scated themselves that sort of thing, wont it? [I can't tell.] That's with my father. Shortly I saw my father rise and deafact, you can't tell. But I should like to hit the liver a short testimony. Soon one of this company: nail on the head the first time. I was a carpenter be rose up and condemned father's testimony, and him, as a false preacher, adding, that there was a false minpretty straight, but these kind of nails are very differ. Istry coming forth among them, and if they were not well guarded, it would do much hurt; at the same time pointing at my father; and with barsh censure sat down. One of this company arose and united with testimony. The meeting then soon closed and all went out together. My father and his company turned to the right, with a moderate, steady pace; 'the ther is here somewhere, though I've not seen him others turned to the left with a quick, hasty move-

and saw father and his little company sit down tohorses together. How is it? Do folks retain their gether. Shortly I beheld the other company come, in their former appearance and motion, but said they should judge they did n't. I'd throw mine off, but I would not sit with (Elliah) his father; he should sit haint got any prejudices, never had anything to do on the beach, and they would sit in the gallery. They with such things; could n't go lugging them about, fixed a seat over his head and placed themselves there. Soon after; the meeting was quiet my father delly. ered a short testimony; then one of this company right track. 'She 's a good old woman, but she do n't srose, spoke hasty and quick; a second followed, and looking down on my father, called him a deceiver, a false teacher, a cunning devisor of fables, working in the craft of the serpent, and warned those who sat with him, to make their escape before it was too late.

more in number; and went to their gallery, at they called it. In my siew, father appeared in this meetwhether it's his body he's afraid of or not, but then I think it is. What if he does get shot! It's only the body, and it sint worth much, sny way, though it's econd, and a third. Before they had done, I discovered they had gained the attention of two of father's pretty hard to lose it. But when you get used to it it's all right.

Well, I lived here most thirty five years, and did n't learn much as regards spiritual things. You could put learn much as regards spiritual things. You could put take it all and put it in a teacup; yes, you could put it all in your eye and see clear then. I tell you what, I went out, and turned to the left hand; father broke his meeting as they have a see clear then. I tell you what, I went out, and turned from him and followed the other fem-I've met: one old; fellow that hailed from up here in pagy. He looked selemn and sorrowful, but never re-

I 're met. one old fellow that halled from op here in Andover, that was thought to be mighty smart when he was on the earth, and my heavens! I saw a little indian girl teaching him at the spirit-world to-day, and it's teaching him at the spirit-world to-day, and it's, the living 'truth, too. [I do n't doubt it.] Now you see that I reckon there 's not much good in this dressed up religion. I had n't much education and no religion at all. Yes, I had a little, but not much.

Well, I guess I/II sak my brothers to hunt me up, body something like this one, that' can write o's peak through. If they're airiad of ghosts, 'fell them I simt one; I'm an exception...I'll show them that there is quite a difference between what they 've been need to call ghosts and myself. I should just as soon think of being afraid of my mother.

Well, friend, what do you sak?, [It's free here.] It's free? Free, that means we come on charity. [All we sak of you is, that you, de. all the good you can.] Well, friend, i'm bound to de that, except in the case of that aristopratic kebel.... I hope; you will not recommend the world should be a person a favor when he asks. Nobody ever asked, may a person a favor when he asks. Nobody ever asked, may a person a favor when he asks. Nobody ever asked, may think a favor the above the state of the same person a favor when he asks. Nobody ever asked, may think the man and the same medical and the state of the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may the same person a favor when he asks. Nobody ever asked, may t

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An intimate acquaintance with the principles of Nature in the serey department greatly assists us in Forming a correct idea of the character and attributes of its Author; and it is for this reason that Natura Philosophy is becoming disjuncted them and more a part of common education, for no true orientations of God in the material universe. In all of her discourses there is a blending of Religion and Science, the study of Nature, and in the respect, especially, it is believed that her teachings with have a most saluray influence upon the public welfars for every culightened Christian expressly, recommends the study of Nature, and in the behelds the inspiring lievelations of God But as long as Religion is conjectural, and found upon the experiences of those whole religious powers are in for every culightened Christian expressly, recommends the study of Nature, and in the behelds the inspiring lievelations of God But as long as Religion is conjectural, and found the material form of which the other is the spirit limits respect, especially, it is believed that her teaching with have a most saluray influence upon the public welfars for every culightened Christian expressive religious powers are in extreme action, while their moral and intellectual are but footby exercised, rather than, upon the inpering lievelations of God But as long as Religion is conjectural, and found the problem with the problem of the contraction of the character as some of that term, but in the children of the material form.

An man becomes onl

should be educated, and thus be enabled to understandingly commune with God through every department of Nature. Then, not in the sanctuary alone will his soul be drawn forth in prayer and aspiration, but, wherever he may be, his heart wens up in thankfulness, and he is in constant communion with the Author of the beauties and blessings by which he is surrounded. It is believed that no work more perfectly blends the religious, moral and intellectual prioriples of man than the one we now present to the public, and if it shall assist in any way to elevate him from ignorance and superstition to a higher condition of spiritual life, we shall be made glad by the accomplishment of our long-desired object.

be made glad by the accomplishment of our long-desired object.

Mas. Cora L. V. HATCH, who was the means of conveying to the world the thoughts contained in this volume, was born in the town of Cuba. Allegany county, New York, the Slat day of April, 1840. Thus a part of these discourses were delivered before the was sevention years of age, Hor literary or scholastic sitainments are such as she was able to procure in a rural district of the country antecedent to her lenth year, at which time she became an entranced speaker. Up tolitat period she had no knowledge of spiritual intercourse. One day, with slate and pencil in hand, she retired to compose a few lines to be read in achool; and while seated, lost her external consciouences, and on awaking she found her slate covered with writing. Believing that some one had taken an advantage of what she supposed to have been a sleep, she carried the slate to her mother, and it was found to contain a communication from Cora's maternal sum (who had departed this life some fifteen years previous), and addressed to Mrs. Boott, the mother of Cora During her oleronth and twelfth years she was controlled by a spirit-calling biorself a German physician; and her suc

vious), and addressed to Mrs. Boots, the mother of Cora During her elevants and therefore had twelfth years as he was controlled by a spirit-calling himself a German physician; and her success during that time, as a medical practitionor, was very remarkable at the same time, as a medical practitionor, was very remarkable as moment's reflection, the most philosophical general, and at the same time the most minute, descriptions of disease, its cause, pathology, and diagnosts, which were ever listened to, have been given by her.

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THE PROGRESSIVE ANNUAL

FOR 1863. -

An Almanac. A Spiritual Register, AWD A' GENERAL CALENDAR OF REPORM.

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Table of Contents : Prefatory Remarks Daveling of a New Day—By A. J. Davis. A Happy New Year—By Raban E. Pavson. Wilsig-offings from Deyond she Tomb—A True Navintive By A. J. Davis.

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My Middelor—By D. N. K.
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The Pride of Housekooping—By Mars. O. N. Kriston,
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Asoliation of Builting Trachers.

chair we Unite in Prayers—Dr C, M. Paume.
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Physiological Rules—By A, J D.
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A LIMITED number of epice, of "Trum Dividention of Limited by Receive of the Live Backets of the state of the Live Backet of the state of th

# Bearls.

'And quoted odes, and jeweis five words long, That on the stretched fore-finger of all time aparkle forever."

WHICH? Two eves bath every soul: One into Time shall see, The other bends its gaze Into eternity.

In all eternity. . ... No tone can no so sweet As where man's beart with God. In unison doth beat.

Whate'er thou lovest, Man, That too become then must; God-If thou lovest God; Dust-if thou lovest dust.

Let but thy heart. O man ! Become a valley low And God will rain on it Till It will overflow. -[From Angelus Silesius.

It is batter to sow a young heart with generous thoughts and deeds than a field with corn, since the heart's harvest is perpetual.

> NEVER ADAIN. Broken the golden chord. Severed the silken tie! Never again will the old days come, Darling, to you and I, Dead the beautiful Past ! Scattered around its bler Pale thoughts lie thick and memories Of days that were so dear; Memories? Fold them up-Lay them sacred by --What avails it to dream of the Past?

The Future for you and I ! Broken the silken cord. Bevered the golden chain. Linking us with the beautiful days That never can come again !

good condition, is short-lived, and subject to shiver-ing fits.

BE NO STCOPHANT. .. Btand up, man | Stand ! God made us all I The wine transcends the froth-The living skin the cloth— Both rich and poor are small.

Stand up, man! Stand! Free heart, free tongue, free hand, Firm foot upon the sod ! And eyes that fear but God-Whate'er your state or name, Let these prefer your claim!
If there be anything you want—
IX Ur! we may respect a churl, but we hate a
sycophant." Bruak Ur I

Reprove not a child severely in the presence of strangers.

NEWEST GOOD THINGS (IN OUR SEEINGS, BEARINGS AND READINGS.)

OUR VIEWLESS DOINGS.

An interpreter between us and the spirit-world-a An interpreter between us and the spirit-world—a "medium," Mr. Fostum—is now to be found at No. 30 Bond street. By calling on him and having a "sitting," either at his own rooms or at the house to which you may invite him, you will procure what may be called a viewless interview with any departed spirit of your acquaintance. The dislogue between you and the research may be longer or shorter; but you will run the risk, also, of receiving messages, during the sitting, from any of your "departed friends," (as it seems to be a kind of "way they have," in the spiritworld, thus to take advantage of any chance door world, thus to take advantage of any chance door open behind them;) and of such volunteer spirit com-munications. (from those, of whom, otherwise, the "medium" knew nothing.) we cornell received several, during the sittings we speak of.

erai, during the sittings we speak of.

Mr. Foster has had a most successful professional
trip (as a "medium") to England. Bls portfolio is
filled with letters from such persons of genius as Bulwer. Tennyson and Dickens, and such persons of rank
as the Duchess of Sutherland and Lady Mary of Cambridge. He brings abundant proof of having excited unlimited wonder among these distinguished people. It wins great favor for him, that he bridge forward no theory for belief-simply putting the miracles in the way of operation and leaving you with the evidence furnished by the facts and your own corroborative in-

One of our incidents would seem to prove that the "viewless intercourse" is with the absent dead, not with the absent living. In coming to the sitting, a stranger ourself to Mr. Foster, we had brought two letters in our pocket, as a test of his clairvoyance-simply to try whether he could read the superscriptions unseen—one of them being from a widow-lady in England whom we had not seen for many years, and who had never been mentioned, probably, to any one of the siture around the table. On demanding first of the "medium" that he should tell us something of this lady's unshown letter, he went into his usual " trance." announcing presently that he was in com-munication with a spirit who would talk to us of that. He then named the widow's husband, who had been dead for many years, (and of whom no thought had at this time, entered our brain to be read clairvovant e, the spirit, stating that the letter was written ly, he, the spirit, stating that the letter was written by his Lady, and giving, through the medium, various reminiscent messages to ourself, his friend of twenty years ago. This, it will be understood, was instead of the message from the writer of the letter, which we had expected, and which would have been a great deal

easier for the "medium" to imagine!

The other letter was the "frank" of a long deceased nobleman, given to his daughter twenty years ago. He was eighty years of age when we had last dired with him in London—the last time we had seen blm-and the messages which we now received through this surprised "medium," were of the same tone of hearty kindness which had marked all his intercourse with us. No human ingentity could have invented messages involving so much knowledge of the past.

If the volunteer spirit communications, the longest were from our old friend Jane Porter; others from the vanarable Joanna Baillie, the dramatist; others from the gifted D'Orsay-all, however, seeming to hings upon old-fashioned friendships of the best quality, a fact which we thought worth remembering among the evidence filustrative of the matter. And, as illustrative of the same important matter, by the way, we will copy several passages from a work lately published in Boston, called "Three Articles on Modern Spiritualism, by a Bible Spiritualist." These admirable articles commence with one from which we extract:

• • "That this world is progressing as heretofore to some higher condition, and that the beings who are ultimately to inhabit it will rank higher in the scale than its present occupants, is inevitably in-farred from all analogy, and is received by all Chris-tians at least, if not by all civilized people, as an avent which awaits only the sure fulfillment of proph-

No wise man will dare say that, even in his lifetime, there may not be developments promising things yet to be, which were never dreamed of in his phildsophy. We know not when to look for the signs of the coming great change, though we do know. through the Christian dispensation, what the signs shall be: when the great change approaches. That it will be gradual, we argue from analogy—that it will come silently, without proclamation, like a thief in the night, we believe from revelation.

In this, as in all other subjects that may

interest and occupy the human mind, too much, or audden knowledge, toppies the reason, and opens the way for folly to enter in. We have often thanked God in gratitude for the reply made through a medium to one earnest prayer for development- You shall have the truth as fast as you can bear it: for, if it should some as fast as it could be given, it would craze your

In his Preface, the anthor of this interesting work eays, that his knowledge of modern Spiritualism is wholly from his own careful, earnest study, and search into its various phases; in a deep conviction that there must be a mighty truth concealed beneath all the strange thenomens, which would well repay the labor of investigation. He apeaks wholly out of his own apperience. Let us copy two or three other discon-mediad passages from these suggestive articles:

i.s. We have spoken of passing through certain stages

We believe that the bighest form of mediumship is the which God forbid!—we will go down in the that where the individuality of the medium is the most developed and the most active, so that the medium's self, being a spirit in the body, may draw distance.

And now for the unsettled correspondents. From rectly from the spiritual fountains of God's eternal truth and power, as mankind has generally believed truth and power, as mankind has generally believed the spirits of the departed would be privileged to do, according to their spiritual deserving and spiritual to their spiritual deserving and spiritual to their spiritual deserving and spiritual to their spiritual deserving and sometimes called genius. We mean inspiration in its broadest sance, in every kind of knowledge to which the human mind has been permitted to give expression. Religious inspiration, in its various phases; the inspiration of the five arts in all the phases of invention; the inspiration of the mechanic arts in all the phases of invention; the inspiration of the inspiration of the spiritual to give expression to the truth of physical manifestations, and among old Spiritualists, too, who should be rooted among only the spiritual powers.

Since the alleged fraudulent apprix we in the West, the general tone of spiritual papers, we in the West, the general tone of spiritual papers, we in the West, the general tone of spiritual description. Thank God, the truth is making visible progress in the East:"

when accreally have we time to end the congratulatory exclamation, before our eyes catch the beading of a disputation as to the truth of physical manifestations, and among old Spiritualists, too, who should be rooted the spiritual powers. philosopher; the inspiration of what is often called plain common sense. They all flow from the same source—God's great fountains of knowledge. As Solomon said, there is nothing new under the sun. All knowledge exists in spirit-life before man slowly clab. crates it for external expression on this earth-plane, and the degrees of so called genius are marked by the varying capacity to receive and express it. This idea is involved in the word impression, so often used by men in their every-day business affairs. They have 'impressions' so and so; sometimes against the convictions of their reason. Where do these impressions come from? What are they? They are the result of influences from spirit-life that surround every human being, that cloud of witnesses, of which we read in affections of the thousands who have adopted the Soripture; and they will be of a higher or lower character, exactly according to the spiritual condition of each individual. God works through agents more or less directly. The spirits in the spirit-world are the sedifications which here tidings of good and of second with the foundation. measurgers which bear tidings of good, and of so-called evil, to every one according to his desire and capacity to receive. As this desire and capacity to receive depends, under God's blessing, upon each indi vidiual will, so each one of us has to work out his own At the risk of some repetition, we will endeavor to

explain more clearly what may perhaps be called the philosophy of mediumship. When the man of so-called genius finds new ideas crowding into his brain, it cannot be said that he makes them. All the result of the scholar's study is to bring the mind into condition to receive the thoughts that are ever waiting for admisalon, when the mind is ready and able to accept and comprehend them. It is no mere play of fancy, when the poet begins his labor with an invocation to the muses. It is an act of preparation, to lift the poet's able to a confidence of the manual transfer or the contract of the contract spirit into a condition to receive the possy that is ready to flow in upon him. The most hard-headed philosopher must be in what he would call the right spirit, or he cannot think (receive thoughts) effective-ly. A genius, then, and there are as many kinds of genius as subjects to occupy the human mind, is the medium through whom the ideas floating in the spiritworld, existing in the spirit-life, are given external expression, so as to be more or less comprehended by the minds of others. The man of genius gives expression to the thoughts which are given to him and commits them to paper. They are printed in a book. This book in turn becomes the medium for the trans This book in turn becomes the medium for the transmission of the ideas to the ordinary reading minds, which, on their part, must be developed to a condition able to receive the ideas, or the words read are hieroglyphics without meaning. The man of genius gets the ideas by inspiration from the world of spirit; the ordinary man of talent most wade through the printed pages, and receive the same ideas by slow induction, word by word. Precisely as the man of genius receives, and gives expression to the ideas which are given to him. Spiritualism teaches us, truth is given to blin, so Spiritualism teaches us, truth is handed down by gradation from the central fount of dirional knowledge and truth, through the various con-ditions of spirits in the spirit-world, who progress and rise from one to another of those many mansions,' each nearer to the source of direct inspiration.

Whilst it is admitted that an equal development of heart and head are necessary to make the perfect man, we believe that the heart must be first cultivated, or the head cannot receive true wisdom. Without an un-derstanding of the heart, the knowledge of the head is full of errors that lead the spirit to its ruin. This is no new proposition; the philosophy of it is simple. True heart development brings that peace of mind which fits it—the mind—for the highest intellectual concentions, makes it receptive to the highest truths. Yet the nations who boast of their Christian civiliza tion have ignored it, and set up intellectual idols that have received their souls' devotion for six days in every week, and been hardly forgotten in the midst of their would be sacred observance of the seventh. Wonderful has been the intellectual and material progress of the nations, and particularly of this people, during the past century; but is it not true that spiritduring the past century; but is it not true that spirit-bome in the heavenly spheres, our dear friend usl culture and development have been retarded, if not retrograded, in the same degree? Witness the practical results; see, for example, the utter selfishness of the trading, commercial classes. With few exceptions, every man of them is striving, with his whole soul, to find out, not how he can help his neighbor, but how he can get shead of him. Alsa, for such Christian followers!

Angels are about us: the spirit-world has, in this

out us; the spirit-world has, in this life to mingle its influences for good, or for evil. Not dren and friends, who will miss the welcoming smile, as it would seem, by an entirely new law, for these the cordial grasp, and the words of wisdom and symmoner which indicate, and are available, and in a pathy that over rested on her line. manner which indicate, and are proclaimed as show-ing a New Dispensation in the Providence of God. Exactly what this New Dispensation will unfold, is had long waited for the change that should reveal to not for man to know yet, but that it is nehering in one her spiritual vision the beauties of the Summer Land. of those great epochs in the progressive history of the growing daily too etherial for earth. Her passage earth and its creatures, to which we have in the beginning referred, we do believe. Far he it from us to presume to reach too far into the plans of the Allimight; but it is our solemn conviction that these libings do announce that Record Countries of which the things do announce that Second Coming of which the Scriptures teach. The condition of the earth and its people, the signs of the times, indicate this more than of morial strife. ever before; whilst the near presence of the spirit world brings with it holy influences which must elevate and appritualize all of earth's creatures who will receive them, and, as good is ever stronger than evil. will, rooper or later, drive off into outer darkness all who wilfully reject and oppose them out of the igno-rance, or the wickedness, of their hearts. If God's holy angels can, and do, so come, why may not the blessed spirit of Jesus come, too! Has he not come already! and three little ones to battle with the world slone, to he not in the midst of us even now, and we know him

Our New York medium is himself a curious corroboration of the foregoing theory as to his vocation. He is singularly natural and simple. Instead of the pale and gaint dealer with ghosts and goblins, such as who, I am informed, gave a beautiful address on the might be looked for in a "medium" who can work such miracles, he is a most absolutely healthy young and then the Spiritual." man of twenty-five years of age, peculiarly ruddy and robust, and with every appearance of enjoying to the utmost the flesh and blood world he lives in. Indeed, so unsuspicious does Mr. Foster seem, and so genial and gentle altogether, that it strikes one as less won-derful that the spirit world abould thus endow him or speak through him. He does not seem to contrive or draw it upon himself, but to submit to it innocently.

The opportunity which is thus offered to converse with the dead who have loved us. is worth improving by any curious Spiritualist. These "mediums" lose their "sleight of vision" sometimes, however, and it will be well to have seen Mr. Foster in the exercise of We have been present at several of his sittings, and have seen positive miracles of his doing, (in the way of moving furniture without putting a hand to it, and interpreting all sorts of impossible riddles;) and perhaps we shall write again of these our daily astonishings. Meantime we cordially commend him to the knowledge of such as would willingly be astonished while they live.—N. Y. Home Journal, April 25.

# What's the Matter ?

Mr. Epiron - A constant reader of your paper and one whose horses and interests are identical with the truths and beauties of Spiritualism, not having troubled you for a long time, takes the liberty of lecturing yourselves and some of your worthy, or other. wise, correspondents upon the course pursued in matters and things which interest the world at the present crises.

And, in the first place, why is it that you gave prominence to the work of that bad, dangerous man. Mahoney, who is regarded by all true-hearted and highminded Americans in the West as a traitor who would ing of her life she has gone higher, and, as a bright disgrace the company of Aaren Burr? Who is he, in star of other spheres, ahe, will be a light to guide those deed, but one of the deprayed class of beings who have brought all this terrible blood shedding into our fair land? Oh! Banner! Banner! do not let your folds land? Oh! Banner! Banner! do not let your folds. In Providence, H. L. April 17th, 1863, Mr. Arnold wave protectingly over such hideous guilt, in such Phetteplace, in his 82d, year, left the earthly for the dark, dreadful days as these. Do not insert such ad vice into your columns in regard to the bitter croakings of a thwarted devil, who would delight to see the duested the services of the writer at his funeral, which carnage rage over the now thriving fields and plains of was granted.

of development superfieldy. By this we learned that, whilst such forms of mediumship have their use, particularly for the purpose of introducing Spiritualism to the world's notice, they are not the highest forms. fall-which God forbid i-we will go down in the

> And now for the unsettled correspondents. From the general tone of spiritual papers, we in the West,

> been on the carpet, it seems that many are staggered as to the genuineness of any of the physical manifestations. On what a frail tenure must such Spiritualists have suspended their faith; and of what use is their theorizings without this basic rock to rest open. Spiritualism simply falls back upon the same level with all other faithe, when we deny the truthfulness of the external manifestations, and will die a more rapid death than has been its growth, when we disprove, absolutely, physical phases of its fabric. It was these manifestations which gave it its hold on the minds and

> It is for the reason that I see these doubts raised and advocated by Spiritualists of long standing that I am surprised. From the other side we must expect such apposition. B. A. RICHARDS.

Springfield, Ill., April, 1863.

About New Ideas.

A new thought-a fresh idea, gets a klok of opposi tion from everybody at first. If all that is said to a lacture or a sermon meets the approval of a congregation, you may be quite sure that nothing has been said which that congregation did not know before.

But as a lecturer goes along, should a congregation say to itself, "that's a lie-that's a lie!" you may be quite sure that something has been said which that congregation did not know before.

Original ideas have been further between in sermons and lectures than angels visits were in the past. Tell the people what they know, and they will respond with approving smiles. But tell them what they do not know, and they will start, and doubt, and question, and oppose the utterauce.

Now. Creation is so full of truth, that nothing can be said that is devoid of truth.

It is a narrow perception of truth that sees error anywhere. It is a wide sweep of the perception of truth that sees truth everywhere.

What is called error is only what lies beyond the bounds of truth's revelation. Originality goes over these bounds in what at first appears to be error and darkness. Originality is only a widening of revela-

Progression is making new footprints on untrodden ground; is going beyond the bounds of our present perception for the revelation of new truths.

A. B. C.

A lady, upon being told a friend wished to see her desired her little daughter, about eight or nine years of age, to say that she was not in: upon this, the friend being anxious to have an interview, asked the child when her mother would be likely to return. The little thing very innocently said, calling up stairs, "Mamma, the lady wishes to know when you will be in?" If mothers would reflect a moment upon the permicious consequences of teaching their children to deceive, they would adopt quite a different course of training.

Obituary Notices.

Departed on the 10th of March, 1803, to her bright spirit bome in the heavenly spheres, our dear friend

Among her treasures was the Banner of Light, of which she was a constant and interested reader. She side, let us who are left to our life-work, emulate her noble example, until, like her, we pass from the scenes

Arisen from her earthly home. Bay City, Mich. March 26, Mrs. Elizabeth Hutchins, aged 30 years. Our much loved sister was an excellent woman, sessing a pure spirit, and good talent as a medium.

save by her spirit-presence sided. Ber remains were brought to Sterling, Oakland Co. Michigan, for interment near her friends. The funeral services were conducted by Mrs. Allen Persal, a newly developed and excellent speaker of the vicinity

Our sister was aware, for many weeks, of her approaching change, but like all others who receive the ministry of angels, she knew the road, whither it led, and shrank not to walk therein. The pearly gates of heaven for her unfolded wide.

As up the shining pathway her spirit footsteps And on celestial mountains, just o'er the chilly tide, Loved ones, long gone, were beckoning, Come, sister,

to thy rest. And we, bereft and lonely, have no wailing dirge to sing. For her who knew that "dying" was life forever.

The grave had lost its terrors-for her Death had no Beyond them rose her spirit's home-kind friends

stood on the shore. MRB. M. KUTE. Grove Hill Farm, April 19, 1863.

BORN INTO A RIGHES LIFE. - William H. Rhodes departed this life in Cincinnati, Ohio, on the 24th day of March, aged 30 years.

day of March, aged 30 years.

Bro. Rhodes was a devoted Spiritualist, and was susceptible to spirit influence. He was warned of his slokness by his spirit guides, and started for his home from Nashville, Tenn.; but when he arrived in Claracteristics. cinnati typhoid fever made him its victim, and his brother brought his body for interment to Texas. where the funeral services were conducted by the The reading of a poem, written by Mrs. Catle L. Smith, affected to tears the greater part of the su-W. F. JAMIRSON.

Augusta, April 22nd, Bara Rowe, departed this life. aged 20. She was the light of the household, but in the morn loved ones upward that now so deeply lament her premature departure.

spiritual home. He has long been an earnest believer in angel communion, and went among the brighter ones M. B. TOWNSERD.

Answering Scaled Logiers.

We have made arrangements with a competent medium to allow rescaled Letters. The terms are time Dollar for each letter so answered, including these rad 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 ways and the 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 circumstances. To prevent missperiension - as some suppose Mrs. Consut to be the medium for answering the sealed letters cent to us for that purpose—it is proper to state that another lady medium answers them. Address "Bannes of Light," 158 Washington street, Boston,

The Quarterly Meeting

Of the Friends of Progress will be held in Greensboro. Henry County, In Jiana, on Friday, Saturday, and Sunday, the lat. 2d and 3d days of May next. Miss Many Thomas, of Ciucinnati, and Mrs. Laura Cuppy, of Dayton, Ohio, will attend the meeting as speakers. Other speakers are expected.

BETH HIRBHAW Senior. [Herald of Progress, please copy.]

To Let, with or without Board.

Those who desire to reside in one of the pleasantest and quietest localities in Boston, can be accommo dated with a suit of rooms, and a front parlor, if ap plication is made immediately at No. 4 Exeter Piace.

NOTIONS OF MENTINGS.

Society of Streetvallers, Lyceum Hall, Tremout St., opposite bead of School street.)—Meetinguare held every unday by the Society of Spiritualists, at 3 6 4 and 7 1 4 p. m. Admirion Free Lecturers engaged; -- Mrs. Cors L. V. Hatch May 10 and 17; Fred L. H. Willis June 7; Mr. A. E. Newton, June 14; Mrs. M. S. Townsond, Sept. 5 and 13, CONVERSED HALL, No. 14 BROWFIELD STREET, BOSTON, --The Spiritual Conference mosts every Tuesday evening, at 71-f o'clock.

ning, at 71-f o'clock.

CHARLESTOWE.—The Spiritualists of Oberiestown hold meetings at City Hall, every Sunday afternoon and evening. Every arrangement has been made to have these meeting interesting and instructive. The public are invited. Seate free. Speakers sugaged.—H. B. Storer, Kay 10: Mrs. Fanule Davis Smith, May 17 and 34; Miss Units Doten. May 31; Miss Wmith Houston, June 7 and 14; Mrs. Earsh A. Byrnes, June 21 and 38. June 21 and 28.

Form mo'.-Meetings in the Town Hall. Speaker for May

TAURTON .- Meetings are held in the Town Hall, every Sabthe L. Beckwith, during May.

Lowers.—Bpiritualists held meetings in Church corner of

Ocuiral and Merrimack streets. The following speaker are ougaged to speak forencom and afternoon:—are James M. Pillabuty, May 10; W. K. Ripley, May 17 and 34; Wm. L. Garrison, May 51; S. J. Finney, June 7; F. L. H. Willis, June 14; S. J. Fluney, June 21 and 28, and four Sabbatha of July. Outcorns, Mass.—Music Hail has been hired by the Spirit-dalists. Meetings will be held Sundays. afternoon and evening. Speakers engaged:—Mrs. A. M. Spenca. May 10; Mrs. M. S. Townsend, May 17, 24 and 31, and June 7 and 14; Mrs. Emma Houston, June 21 and 28; Mrs. Lizzie Doten, July 5, 12, 18 and 26; Miss Martha L. Beckwith, Aug. 9, 8, 16, 23 and 30; Mrs. Laura Deferce Gordon, Sept. 6, 18, 20

QUINOT. — Meetings every Sunday, at Johnson's Hell. Services in afternoon at 21-2 o'clock, and in the evening at 61-2 o'clock. Speakers engaged: —Lee Miller, May 10; Miss Emma Houston, May 24 and 51; Miss Marths L. Beck-

with, June 7 and 14; Mrs. E. A. Bliss, June 21 and 22.

Mittyonn.—Meetings are held svery Sunday afternoon, is
Lyceum Hall, at 1 1 3 o'clook. Speakers engaged:—Mrs.
Fanny Davis Smith, May 10; Adlu Ballou, May 17.

Fourt. And M. M. The Spiritualists of this city hold regular meetings every Sunday in Mechanics Hall, corporer of Congress and Casco streets. Sunday school and free conference in the forencon, Lectures afternoon and evening, at 5 and 7 o'clock. Sponkers engaged;—
Mrs. A. M. Middlebrook, May 10; Mrs. M. M. Wood, May 17 and 24; France Hartings ment of June. and 26; Ruma Hardinge, month of June.

Baroon, Mn.—The Spiritualists bold regular meetings

every Bunday aftermoon and evening and a Conference every Thursday evening in Pioneer Chapet, a house evened exclu-sively by them, and capable of seating att hundred genena. Breaker engaged:—Miss Emma Houston, every Babbath till

PROVIDEROR.—Speaker engaged:—Miss Emma Hardinge in May. Naw Your .- Dodworths Hall. Meetings every Bunday

morning and evening, at 10 1-9 and 7 1-2 o'clock. I Jackson Davis will coonly the desk for the present. CLIDS, DRIG.—The friends of Spiritualism of Clyde, Bandusky Co., Ohio, having hired a ball exclusively for their own use during the preson year, design dedicating it to the promulgation of the Spiritual Philosophy, on Sunday, May 3, 1963. E. Whipple, P. B. Barnuca, and A. B. Freuch being engaged to speak, we trylte all to come and meet us, and we will try and do each other good.

LECTURERS' APPOINTMENTS.

IWe desire to keep this List perfectly reliable, and to order to do so it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change to the regular appointments as published. As we publish the appointments of Lecturers gratultously, we hope they will reciprocate by calling the attention of their bearers to the Barran or Lieur.] .

Mas. Cona L. V. Haron will speak in Lycsum Hall, Bus ton, May 10 and 17.

MES. AUGUSTA A. OURSIER will speak in Troy, N. Y., May 10, 17, 24, 51. Applications for week evening lectures in Western New York, should be made immediately. Address, box 818, Lowell, Mass. Miss Links Dover will spork in Springfield, May 10: in

Charlestown, (Oity Hall,) May 81; in Randolph, (Rarmony Hall,) June 7; in South Reading, June 14; in Portland, Me, dept. 8 and 18; in Philadelphis, Pa., Oot. 4, 11, 18 and 25. Address Pavilion, 07 Tremont street; Boston, Mass. MRS. M. B. Townsand will speak in Norton, May 13;

Ohloopee, May 17, 34, 31 and June 7 and 14; in Stafford, Ct., June 31 and 28; in Moston, Sept. 6 and 13; in Quincy, Sept. 30 and 37; in Troy, N. Y., December. Her engagement to Philadelphia, Pa., is postponed until Jan. 1884. Mrs. E. C. CLARK is engaged to lecture in Benington, Vt., Sundays May 10 and 17, and if addressed at Benington, will speak at North Benington, on Tuest'sy evening, Kay 12; 18 South Shaftabury, May 13; is Sunderland, May 14; in Reas Dorset, May 15; in Randolph, Mass., Sunday, May 55 Address second rule.

Miss Enma Handinga's address to Lexington Avenue, 2d loor above 53d street, New York City, Will lesture in Provi-tence, R. I., in May, and in Pertland, Me., in June.

WARREN CHASE speaks in Hastings, N. Y., May 10; in Binghampton, N. Y., May 24 and 51. Will go to Ohlo in June; to Michigan in July; and to Wisconsin in August, Friends on the route who want him to Stop and locture must write soon. He will receive subscriptions for the Banner

Dr. James Coorne, Bellefontaine, Ohio, will speak in Muncle, Ind., on Friday, May 39; in Ohesterfield, Baturday and Sunday, May 33 and 31; in Anderson, June 1; in Cades, June 4 and 5; in Grebsboro', June 6 a.-d. 7. Bubscriptions taken for the Sanner of Light, and books for sale.

ISAAC P. GREENCHAP will speak in Bradford, Mc., May 17; in Exeter, May 34; in Oldtown, May 31; in Camdon, June 7. Address, Exeter Mills or Banger, Me. Mas. Amarda M. Branca will lecture in Chicopee, the second Bunday in May. Address, New York City.

Miss Ruma Housron, will lecture in Bangor, Maine, from March 16 to May 10; in Old Town, May 17; in Quincy, Mass., May 24 and 51; in Charlestows, June 7 and 14; in

Chicopee, June 21 and 22; in William 14, Conn., July 5 and 12; during the month of Oct. in Portland, Me. She may be addressed at either piace as above, or East Stoughon Mass. Miss Martha L. Beckwitz, trance speaker, will lec-fure in Taunton, Mass., during May; in Quincy, Mass., June 7 and 14; in Springfield, Mass., June 31 and 38. Address at New Haven, care of George Beckwith, Reference H. B.

Mr. A P. Prance, trance speaker, of Newburyport, Mass., will lecture in Plymouth, May 10, 17 and 31, and June 31 and 28; in Cambridgeport, May 24.

W. K. Brygar will affect in Milford, N. H., May 10. in Lowell, Mess., May 17 and \$4; in Bnow's Falls, Me., and vi-cinity through July and Aug.; in Worcester, Mass. through Sept. Address, as above, or Snow's Falls, Me. A. E. Nawrow will speak in Boston, June 14.

L. Jupp Pannin will lecture in Willinsotic, Ot., May 10. address, care Bels Marsh, Boston, Mass. Mas, N. J. Wattre will feeture in South Beading, Mass., Mas. M. H. KREERY, Lawrence, Mass., will speak in Staff

ford, Conn., and 10. R. B. Bronze, inspirational speaker, lectures in Obsriestown. Mass., May 10; in Fortore, May 17. He may be secured for Bundays in this vicinity, by addressing him at 20

will lecture in Portland, Me., May 10.

Mas M. A. C. Brown, trance speaker, will speak in Unelsee, Ye, May 8; in Dansille, May 89 and Sign-Vager

Mas. Livrar Daronce Gonney will speak in Unelsee, Frovidence, E. L. in July; Bangor, Me., in August & Galcopee, Mass., in September; Byringfield, Martin Control of Miss. Ministerior, Control of Miss., Indiana, in September; Byringfield, Martin Control of Miss., Indiana, Martin Control of Miss., Indiana, Indiana, Martin Control of Miss., Indiana, India

Falls, one quarter fitte, and as Jacksbeville, Vt., the remaining quarter, the will speak to Good Timetees on week days, if required,

Man R. A. Berse, Springfield, Mans, will speak in Phila-delphia. For during May; in Physicuth, Mans, June 7 and 14; in Quincy, June 21 and 22.

The L. K. and Man. B. A. COUPLEY will speak in Worcester, Mass., during May. Address until the middle of Angil Sureburypore, Mass., Address until the middle of Angil Sureburypore, Mass., 5.

OHARLES A. HAYDEN will speak in Enter, May 10; is Kanduskean, May 17; in Troy, May 24; in Dexter, May 28; in Boyer, Ma, through Jone; in Qainey, Aug. 21 and so, in Bangar, the first four Suadays in Nov. Not engaged to Sept. and October, Will speak in Mars and Aew Hampshire those-live more Falls, Ma.

Mus Many M. Wood will speak in Portland, Me., May 17 and 34; in Stafford, Cong. Sept. 5 and 18. Address, West Ellingly, Conn.

Killingly, Conn.

Mrs. Lavan M.: Rozars will speak in Dovor, Me., during Mas, Sanan A, Brunes will speak in Randolph, Sunday

ADDRESSES OF MEDIUMS AND LECTURETAL [Under this heading we shall insert the names and places f residence of Mediums and Lecturers, at the low price of twenty-five cents per line for three months. As it takes see words on an average to complete a line, the advertiger can tell in advance how much it will cost to advartise in this department, and remit accordingly.)

DR. H. F. GARDERS, Pavilion, 67 Trement street, Buston Mus. Baran A. Byznus, formerly Miss Barah A. Magoca, trance speaker, will suswer calls to lecture. Address, No. 17 Spring street, B. Cambridge, Mass. all—6m4:

MRS. FARRIE BURNARK FELYON may be addressed at Northampton, Mass., care of W. H. Felton. all—Sme Arrie Load Chamselair, Mustus modium, may be addressed for the present at Boston, Mass., care of Philo Chamberlain.

Mits Lizzta M. A. Cantar, inspirational speaker, care of Dr A. S. Ohild, 15 Tremont street, Section. a25—8m<sup>4</sup> or A. S. Ohild, 15 Tremont street, Boston.

Bornia L. Chappell, trance speaker, Hestings, N. Y.

845-8m

H. T. LEONARD, trance speaker, North Sandwich, (Cedarille,) Mass. m9-6ma . m9-6ma . Mas. H. F. M. Baows may be addressed until May 20th,

J. S. Lovelaws, will suswer calle to lecture. Address, for the present care of Bels Marsh, 14 Bromfield st., Bosies. L Jores Pannus, Boston, inspirational speaker, care of Bels Marsh

Mas; N. J. Witte, clairvoyant physician and trance speaker, Room No. 7, at \$4 1-9 Winter street, Boston.

B. J. Burrs, tecturer on Reform and Spiritualism, Hope-lale Mass. m9-6m? RWY DR. S. M. Lawres, actentific inspirational apeater, will receive calls to lecture. Address, Water Gura, No. 518 will receive calls to lecture. Address, Water Ours, No. 19 North 9th street, Philadelphia, Pa. m9—2m

REV. ADIE BALLOS, lecturer, Ropodale, Mass. N. S. Cansulady, trance speaker, Lowell, Mass. Man. F. O. Hraus, trance speaker, Buffalo, N. Y. W. F. Janisson, trance speaker, Paw Paw, Mich.

A. B. Watties, trance speaker, Albion, Mich.

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