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A SPLENDID NOVELETTE, WRITTEN EXPRESSLY FOR THE BANNER OF LIGHT. Man and M

DESERTED; ton Land and a set OR, THE

HEIRESS OF MOSS-SIDE

BY SARAH A. BOUTHWORTH.

OHAPTER XXI.

"I would rather be hated by all mankind, than Sully my inner purity by small; specious Falschoods. Rather the fluger of plebian scorn Should paralyze with its continued pointing, than tittle of that intensified love of Truth that generates within me.

The funeral was over. The last sad rites that loving hands could render had been performed, and Beatrice, with her white, sorrowful face and aching heart, had returned to her cheerless home.

A week passed, and at the expiration of that time she found that her cup of woe, which she had deemed was full to overflowing, had room to contain one more bitter drop-the concentrated essence of wormwood to that proud spirit.

One morning the kind old housekeeper rapped at her door, saying:

"Miss Beatrice, Mr. Edgar is in the library, and he bade me inform you that he must see you immediately, upon very important business." "Very well. Tell him that I will be down di

rectly.

Mrs. Manners moved away, muttering to herself:

"How I do pity the poor young thing! She will mourn that sweet face of hers under the sod, if something don't happen pretty soon."

Ah! the arrow that was to arouse her had already left the bow.

When Miss Lascelle descended, she found her cousin pacing the floor with 'rapid, impatient strides: He came forward eagerly, as she paused upon the threshold, exclaiming, as he attempted to take her hand:

"My dear Beatrice, you can't think how delighted I am to behold your countenance once more. You are looking pale. I fear that your health will suffer, if you confine yourself to the house so closely."

"I am not at all concerned about that, neither is there any necessity of your being," she coldly replied. "If I understood your messenger aright, you solicited this interview with regard to a matter of business. Please to waive all compliments, then, and proceed as expeditiously as possible."

"I can bear a few saucy flings from you, my pretty cousin, because I mean that those red lips shall pay me with a sweet coin for every harsh word they 've uttered. You see, I am very certain that you will yet call me husband, and I also know that the reason you object to my plan is because Cecil Ware-curses on him-has attracted your wayward fancy."

She arose with dignity. "When you are ready to apologize for the insulting language that you have used this morning, I will see you again; until then, do not dare to enter my presence."

So saying, she turned toward the door. But her coffsin was too quick for her; springing forward, he turned the key in the lock, and then withdrawing it, placed it in his pocket.

Her eyes flashed now, and the color blazed in her cheeks. She was superb in her anger. "What am I to understand by such conduct as

that?" "It means, my dainty maiden, that you do not leave this room until I am willing that you should, and that when you do go hence, you will go as my promised bride.'

"You can disabuse yourself of that last idea as quickly as possible," she coolly replied.

"Oh, you do not know all the persuasions that I can bring to bear upon that stubborn will of yours. A few more words from me, and I should not be surprised to behold you kneeling at my feet, begging me, in pitcous accents, to have mercy upon you, and make you my wife." She looked incredulous.

" Oh, you doubt me, do you?"

"I regard your boastings as so absurd that I do not even take the trouble to consider them. One thing I know: that if my life was in danger, and my only hope of salvation was in marrying you, I would reject you with the same scorn and loathing that I now do."

Her words maddened him, and the next instant he turned a face full of such a malignant triumph upon her that the very blood chilled in her veins. "Well, suppose that you had a greater interest at stake? There are times, I believe, when character and reputation are valued more than life." "Can it be possible that his dark, mysterious hints mean anything?" was the thought that was agitating his listener, even while she calmly replied, " My answer would still be the same."

"Perdition!" he muttered. Then seizing her ırm in a flerce grasp, he hissed, rather than spoke, Proud girl, do you realize that I can, if I choose, strip you of wealth, name and all that the heart holds dear, and turn you forth from your palacehome a miserable beggar? And, by heavens! I will do it, if you do not accede to my terms. Listen, my lady. Every dollar of my uncle's property belongs to me."

The fire had burned out of her cheeks while he speaking, and now they were marble-topped table against which she leaned for support as she said: "Surely my father did not disinherit his only child?"

"I made no assertions but what I can prove," he replied, sullenly.

"Then do so at once, as this interview has aleady been prolonged beyond reasonable limits." "Beatrice," he began, in a softer tone, "I never intended to have hurled this announcement upon you in the manner that I did, but your coldness and scorn, together with your contemptuous rejection of my suit, maddened me."

She stopped him with a gesture. The strong will was giving way. Pain had stamped its white scal upon her beautiful mouth, while a deadly pallor had overspread her face.

"I accept all the apologies that you would make," she said, in a voice that she in vain strove to steady; "and now have the kindness to prove your sincerity by telling me your reasons for thinking that I am not the child of Dr. Lascelle. This suspense is exceedingly painful."

"It is no thinking matter with me, but positive knowledge," he replied, a triumphant flash lightfirst, and her brother was not long in following her example. In two years after the union of my parents I was born. Time passed on, bringing no little ones to gladden the heart and home of my uncle. Finally he ceased to expect them, declaring that Providence evidently intended that I should be his son and heir, When I was about nine years of age, my aunt's health being delicate. her husband decided to give her the benefit of a change of climate, and accordingly sailed for Europe. We heard from them frequently, and at last, after they had been gone a twelve month, my uncle wrote that he was acquiring new knowledge of his profession in a German University. Soon after this, we received a letter containing the wonderful tidings that heaven had blessed them with then they returned, bringing you with them. I have heard my father and mother say that they knew that you was no child of theirs the moment that they saw you, and their suspicions were confirmed by the evasive answers that they received when they questioned the doctor and his wife relative to your birth. That my parents were disappointed at my prospects of inheriting my uncle's wealth being so summarily cut off, is not surprising. A year passed, and then my fatherwho was a lawyer-was obliged to go to Europe to hunt up evidence for the clearance of a client, and while there, he thought he would satisfy himself with regard to you. This he found to be a much easier matter than he had at first anticipated. The results of his researches, summed up in few words, amounted to this: My uncle, in

the room. She was only conscious that she was very very wretched.

Meanwhile Edgar Lewis sat there biding his time, a cold smile playing about his thin lips. After she had looked upon that picture until her whole being was steeped in misery, then he would give her a brighter one to gaze at. Ah, she would flud a gracious saviour, and he would win a peeress bride !

Presently he arose, and pacing the floor with slow, thoughtful step, said, in his deepest, tenderest tones:

"My dear Beatrice, you will be extremely foolish if you expose this sad, lamentable history to the curious, wondering eyes of the public. Think what a delicious morsel it will be in the mouth of Mrs. Grundy. What a sensation the extraordinary bit of news will create in fashionable circles. With what intense delight those whom you now rank as among your best friends will seize this excellent opportunity to use the dissecting-knife. ing his eyes for one instant. "You are aware Faces that have been wont to smile upon you, that my mother and uncle Harvey were only chil- will become grave and cold. Hands that have will become grave and cold. Hands that have dren. The former, who was the oldest, married met yours warmly, cordially, will be extended no more. There is just one way in which you can avoid all this."

She looked up eagerly, with the word "how" trembling upon her lips. She read her answer in his cold grey eyes. She saw that she need expect no mercy unless she accepted the condition that he offered her.

Something in her face emboldened him, and kneeling by her side, he took her unresisting hand in his, and continued in the same soft tone:

"The secret is known only to us two. In this dire extremity, I alone am faithful to you, my sweet one. The stain upon your birth is nothing to me. I could not worship you more than I now do, if you were the legitimate offspring of a king. Then become my wife, and the tender devotion of a daughter. A few more weeks glided away, and a lifetime shall repay you for the suffering of the past hour. Speak, my own darling, and say that you will grant my prayer, giving me your precious self for the crowning glory of my manhood !"

Why should n't she? Other women had bar tered truth and honor for wealth and position ! Why should she hesitate to do the same? Was she wiser and stronger than they? How was she-who all her life had been tenderly shielded from every adverse wind-fitted to cope with poverty? Which path should she choose? This one was delightfully embowered amid all rare and beautiful things, full of the perfume of flowers and the songs of birds, with a golden-tinted sky o'erhead, that stretched before her dark and gloomy, winding over rugged mountain ridges, down into wild, desolate ravines, and through in passing through some streets in the outskirts of tricate forest depths. If she traversed the first, Paris, carly one summer's morning, discovered, her own soul would blush for her; if she walked near the St. Marie's Convent, a young woman, in the second, the world would scorn her. Which disdain would be the most blighting-the hardest to endure? Where had the sublime faith and trust of her girlhood fled, that she thus paused to parley with the tempter? Was she prepared to plant thorns in her heart, that roses might blossom around her? Would their fragrance com pensate her for the terrible pain within? Could she smile, jest and be happy, knowing that her guardian-angel was chanting a dirge over the grave of her womanly honor?

toil and privation, yet I shall ever have the sweet satisfaction of knowing that I have been true to myself, and have not committed the unpardonable sin of selling my hand and perjuring my soul for the sake of worldly honor and distinction."

His face grow dark with passion, as he savagely exclaimed:

"You had better not display your contempt quite so openly, Miss Bentrice. This roof may not shelter you another night. Remember that I am master here now."

"You are very just, very generous, to remind me of it," she coolly replied.

With a frowning brow, he now unlocked the door, and she passed into the hall. How calm and dignified she was! Without deigning him another glance she ascended to her chamber. When once alone in that blessed refuge, her self-control gave way, and the cry that struck her pale lips apart was terrible in its agony.

CHAPTER XXII.

"A falling star that shot across The intricate and twinkling dark, Vanished, yet left no sonse of loss Throughout the wide, otherial arc." OWEN MEREDITH

For two hours Beatrice lay upon her couch,

NO. 10.

completely prostrated, both in mind and body, by the terrible ordeal through which she had passed. Every faculty-save one-seemed dead within her. She could feel intensely. At last aroused by the recollection of the great necessity that there was for immediate action, she arose, bathed her face and smoothed her hair, and then sat down to strive to realize her situation.

"What shall I do?" was the cry that wailed up from the very depths of her being. There was one thing that she had clearly determined upon, and that was, that she would not long remain dependant upon the bounty of Edgar Lewis. Beyond that, all was doubt and perplexity.

Oh! that she had some friend to advise her; but to whom could she go? Would not all those who had fluttered about her in the days of her prosperity, turn away with curling lip and disdainful air, when her tormentor-not contented with depriving her of wealth-should have proclaimed her sad history to the astonished cars of the world? Oh! the future stretched before her such. a wild, barron waste, that her very heart grew faint and sick within her, and-Heaven help her -she felt like casting back at the feet of her Maker, the priceless gift of life with which he had endowed her. Poor child! at that moment it seemed to her but a weary, worthless burden.

Suddenly a strange light leaped into the dark, mournful eyes, flooding with almost celestial glory the pale, sorrowful face. Perchance the angels had drawn near to whisper words of peace and consolation unto the weak, despairing soul, or it may be that her own spirit had arisen in new might and power from the baptism of fire with which it had been anointed. At least she seemed like a new being as she paced the floor with a quick, firm tread, the small hands clasped nervously together, and the curves of the red mouth full of resolution. She was no longer the timid, shrinking girl, for the crown of womanhood was settling down upon her brow, What if circumstances had revealed to her a darker destiny than she had anticipated! could she not be strong to work, and brave to endure, laboring faithfully even unto the bitter end? What if the path through the valley was grim with shadows, and stern with thorns, and the mountain heights rugged and toilsome! would not faith and trust, and a patient performance of every duty, strengthen her fainting heart and weary feet, and bring her at last into the delight and glory of the "promised land?" What if life did loom up before her a long, dreary blank, could she not fill it with pure and holy deeds? What was she, that she should murmur at the decree that had turned her steps aside from the pleasant, flowery paths in which she had so long traveled? Was there not a tender Father over 111? Thus she reasoned, until a bright, hopeful smile -like a stray sunbeam-began to play about her lips. If Edgar Lewis could have seen her in that hour, the truth might have dawned upon him that nothing but sin could ever crush or break that proud spirit. The great, swelling tide of misfortune might, indeed, sweep over her, blighting every green and fragrant thing that had made her heart glad, but down deep in her soul were seeds, planted there by the Almighty, that, after the first shock had passed, would spring up with fresh buds and blossoms to make the desolated garden laugh again in the pride of its new beauty and verdure.

"Do not be impatlent, my sweet cousin," he rejoined, with a bland smile. "I have several interesting subjects to converse about; but I cannot broach them all in one moment. We should not do justice to any of them in that case. The world was not made in a day."

"I believe that I was informed of that fact when a child," she returned domurely. "May I inquire if that is one of the important affairs to which I am indebted for the honor of this call?"

He bit his lin. Her apparent indifference to his society chafed him, and he replied, in a slightly acid tone:

"You will probably have an opportunity to judge of that matter for yourself before you leave this room, as well as of other curious things. In the meantime I wish to speak of the earnest desire of my late uncle-of the hope that he cherished for many years. Are you prepared to testify your affection for him by obeying what was almost his dying request?"

"Be so kind as to explain yourself more fully. I will not for one instant do you the injustice to imagine that I understand your meaning."

"You are dull of comprehension," he rejoined, with a forced laugh. "You cannot have forgotten that it was his wish that you should become my wife."

"Ah! I did you no wrong, then, by supposing that that was what you had reference to. I answered that question two years ago, and I do not think that my manner since has been such as to lead you to imagine that I had revoked that decision. You must excuse me if I say that I had fancied that you were too much of a gentleman to introduce that disagreeable subject again."

His face flushed hotly.

"Then you have no intention of honoring the memory of your parents by complying with what you know was the ardent desire of their hearts."

Stop. I am sorry that you have had the misfortune to labor under a delusion, as you most certainly have if you have imagined, for one moment, that they ever wished that any hopes of theirs should be fulfilled at the expense of my life-long happiness. They were too just, generous and loving to want to make so dear a purchase. They urged the matter for a time, it is true, thinking that I'did not know my own mind; but findkindly desisted, and it is my firm belief that they finally came to the conclusion that a marriage between us was entirely incompatible."

"But why is it, Beatrice? You know that I love you dearly. Oh, beware how you throw from you the affection of a true heart. As my wife, every wish should be gratified. I should deem no sacrifice too great that brought you joy or pleasure.".

She arched her eyebrows.

"Such ardent protestations make me smile. How can I place confidence in them, when I see you so utterly unmindful of my feelings now. I should at least respect you if you ceased your pleadings; but if you continue to press the painful subject upon my attention, I shall consider you as wanting in the courtesy of a gentleman." He 'aughed ironically.

With what intense enjoyment her companion listened to the quiver of pain in her voice! Ah! he had touched her at last!

"He made no will." he briefly rejoined. "Then, sir, have the goodness to inform me what

you mean by the singular words that you have just uttered."

"Hal hal so you condescend to ask for an explanation. do you?"

"I would like to know whether I am dealing with a madman or a knave," she returned, in a tone of unutterable scorn.

He looked as though he would have been glad to have annihilated her on the spot. His fingers worked nervously, and finally he walked away to the window. Presently he turned and glanced at the lady. She had scated herself in a large easy chair, and taken up a book. Her coolness and apparent composure infuriated him. Moving back to her side with rapid strides, he regard her fixedly for a moment, and then inquired, with a sarlonic smile:

"Who do you suppose you are?"

The unexpected question bewildered her. \mathbf{A} . sudden fear crept icily to her heart; but her voice did not falter as she answered:

"Who should I be, but Beatrice, the daughter of Harvey and Caroline Lascelle?"

"I imagine that it would be an extremely difficult task to tell who you should be," he retorted with a sneer: "but I can inform you who you are not, which will perhaps do almost as well. My uncle and aunt never had any children; consequently they are not your parents, as you just now so confidently asserted."

If he had indulged the hope that she would faint at this startling announcement, and thus give him an opportunity to exult over her distress, he was disappointed. She was made of sterner stuff, as he presently discovered. Springing to her feet, her eyes blazing, and her whole frame quivering with excitement, she exclaimed: "My God ! Edgar Lewis ! What atrocious lieis this that you have forged, and now have the ing that my determination was unaltorable, they unblushing effrontery to endeavor to palm off upon me as truth ?"

"Softly | softly | Don't get agitated, my dear; although I must say that it improves your beauty wonderfully. Why, you are perfectly magnificent, my aweet cousin ! You see I am willing to continue to call you thus, although in reality you are no relation to me whatever."

"If that is a fact. I cannot be too thankful." she rejoined, in a tone of cutting irony.

His countenance flushed now. Should he not have the pleasure, after all, of subduing that proud spirit?

Her voice recalled his wandering thoughts: "Mr. Lewis!" she said, sternly, "I will have no more evasions. I am not a child, to be diverted by idle talk, and I insist upon knowing by what authority you uttered the extraordinary affirmation that you did a few moments since?"

pparently dying. He aroused the porter at the gate, and she was immediately taken in and cared for by the kind-hearted nuns. Upon lifting her up, a sleeping babe was found tightly clasped in her arms. The unfortunate creatúre was delirious, and did not long survive; but before Death came to release her, reason returned, and she bequeathed her child to the compassionate man who had befriended her, and to the gentle lady who had wept ver her wrongs.

All these particulars father took the precaution to write out, with dates and names of witnesses The papers are in my possession, and you shall examine them at any time that suits your convenience. Whether my parents, previous to their deaths, informed their brother of the facts that they had gathered, I am unable to say; but this I do know: that he repeatedly assured them, as he did me, that I should still be his heir, inheriting his property by becoming the husband of his daughter. You do not doubt my statements, do you, Beatrice ?"

Doubt? Every word that he had uttered had flashed conviction to her soul, confirmed, as they were, by a thousand trivial things in the past, seemingly insignificant at the time, but that now rose stern witnesses of the dreadful truth.

She remembered how often people had remarkd and speculated with regard to her eyes and hair, and declared that they could trace no resemblance between her parents and herself. Now she understood the annoyance that those dear ones had ever seemed to experience at all such comments. She recalled her own innocent questions relative to the time and place of her birth evasive answers received, and the haste with which the subject was always changed; so she only crouched still lower in her chair, and wished, in bitterness of spirit, that she, too, was a silent dweller in that tranquil city of the dead-beautiful Greenwood !

For five minutes perfect stillness reigned, and then Beatrice said :

"Did your father ascertain anything more in reation to-?"

There was a rising in her throat that checked her utterance; but her companion, understanding her mute, appealing look, replied:

"Nothing of any consequence. The Lady Superior informed him that a few weeks after the poor thing was buried, a gentleman called, who represented himself as the brother of the unfortunate creature. She did not learn his name; but his whole air and bearing proclaimed that he came of a wealthy and aristocratic family. He betrayed considerable emotion upon hearing of the untimely fate of his unhappy sister; but was also keenly alive to all the disgrace that she had brought upon herself and connections, and when told that she had bestowed her babo upon strangers, he seemed much relieved."

So, then, she was the child of shame? Oh! how the proud head bent beneath the weight of that humiliating thought ! The dreadful truth was eating into her very soul! Ah, she could sympathize with Threissa now,fully, deeply; only the room now, if you please, and do not vex yourher lot was the hardest to bear, for the revelation | self with the idea that I do not fully understand had fallen upon her like a thunder-bolt from a my position. I am aware that in rejecting your

The struggle was over at last, and raising her sweet, patient face, the light of a noble resolve shining in the clear, truthful eyes, she said, calm-

'Edgar, it can never be! I do not love you, and I will not be guilty of wronging either you or myself by marrying one who inspires me with no warmer feelings of regard than you do. God forgive me for daring to entertain the idea for one moment !"

Her companion looked up in astonishment. He had deemed her weaker than she was, for the possibility of her giving such an answer as this, had never occurred to him. What! did she accept the other alternative and its consequences in preference to becoming his wife? He bit his lip in vexation. Already-in imagination-he had been receiving the congratulations of his friends. Was the prize to slip from his grasp after all?

"I cannot believe that you have bestowed upon this matter the considertion that it deserves, if that is the conclusion you have arrived at," he gravely replied. "You are agitated and nervous. now. Suppose you postpone your decision until to-morrow.'

"I do not see the necessity for any further delay," she hastily rejoined. "I have already viewed the subject in every possible light, and I am confident that nothing can now alter my determination. Indeed, I believe the longer I reflect upon it the more firmly I shall be convinced I have made the only right and true choice."

Her listener bent his cold, calculating eyes searchingly upon her, and then, as she crimsoned beneath the rude gaze, he smiled derisively, saying in the peculiarly aggravating tone that he knew so well how to assume:

"My dear Beatrice! I might ask you if the thought of a certain Cecil Ware had not influenced you to make this unwise decision, did I not already read that fact in your blushing face. Poor innocentl you are deluding yourself with a false hope; fondly imagining that when he hears of your misfortune he will fly on the wings of love to your rescue. Ah! such wonderful young men do not exist outside the page of romance. Believe me, when Madame Rumor whispers this story-with perhaps a few variations-into his ear, he will congratulate himself upon his escape."

Her lip curled with ineffable scorn, as she replied:

"I believe that I have estimated him at his true value; at least I have never made the mistake to suppose he was a gentleman, and then discover that he was not. Allow me to pass from

Ahl we never realize with what strength, enlurance and hopeful courage, we are endowed). until the season comes that calls them forth.

Thus that long summer's day-with its glad sunshine, fragrant bloom, and soft, sweet gushes of melody-stole on, and the eager, rushing world knew not that in those golden hours, 'mid terrible anguish and pain, a soul had been born again.

Ah, mo! but such is life!

Wearied and, worn by the excitement through which she had passed, Beatrice laid down to rest. Soon the white lids crept down over the heavy eyes, and she slept the sweet sleep of exhaustion. It was not long, however, before she was aroused. from her slumber by a loud rap upon the door, and starting up she heard the housekeeper's voice begging for admittance.

I" Well. I should like to know if you are a calculating to make yourself sick?" began that worthy. woman, as soon as she had entered the room, "bechuse if you be, you are agoing in just the right way to do it."

"Why, what is the matter?" inquired her listener in astonishment.

"Matter? Enough's the matter, I should think! To my certain knowledge you have n't put a single. bit of food into your mouth this blessed day. I clear sky. She forgot that she was not alone in | proposals, I am condemning myself to a life of | sent Kate up with your dinner full two hours ago,

BANNER OF LIGHT.

and there it stands out in the hall now. I'll bo bound you hav n't even looked at it; much less touched it. This will never do, child. I shall have to call a doctor for you, yet."

2

Beatrice laughed. It was the first laugh that had rippled over her lips for more than a week. No wonder her companion looked up in amazement.

"I shall not place myself on the sick list, yet," she said, almost gaily. "The reason I do not eat is because I have not felt the need of anything. Sit down, if you please; I want to have a little talk with you."

Mrs. Manners seated herself in the rockingchair, saying:

"Well, I can stop awhile, though it won't do to leave those girls long without a mistress. I must say that I am glad to see you more cheerfullike. I have been worried to death about you."

"Not quite so bad as that, I hope," replied the young lady, another bright smile flashing over her face, for I am hardly worth all that anxiety."

"That is as much as you know about it." was the short response, accompanied by a toss of the head and a glance full of affection.

"Well, I suppose anyone would imagine that you might be a very good judge of how much love and care I am deserving, considering that you have been near me all my lifetime," was carelessly returned.

'To be sure, child! Why, bless your heart! you are just like an open book to me. Your own mother did n't know your character better than I do. She used to say that she was afraid she should get jealous, because her baby took such an immense fancy to me. Why, just as soon as you began to walk, you would follow me all over the house."

Beatrice went to the window to choke back the sobs that were rising in her throat. Presently she returned to her chair, saying:

"I believe that you were with my parents when I was born."

The start with which the good woman received this remark, did not escape the observation of her companion.

"Well, yes, I certainly came to live with them before you did," she replied in some confusion. 'Let me see: 'You were nineteen last month, Well, it is twenty-one years in September, since my husband died, and the doctor and his wife offered me a home with them. How time does fly! I declare, it do n't seem longer ago than yesterday, that Mr. Manners and I were married."

A pause ensued. Then Beatrice said:

"I suppose you were very much surprised when father and mother proposed that you should go to Europe with them?"

"Well, yes; I should n't wonder if I was. I did n't take to the idea at all, at first, but Mrs. Lascelle was determined that I should go; and she was so kinder delicate like, that I hated awfully to trust her to anybody else, so finally I up and went; and I can't say that I've ever been sorry, for I enjoyed myself right well, although I was really glad whon we was safe at home again."

"I presume so. I wonder if I shall ever cross the ocean. I certainly ought to visit my birth-place some time or other. Where was it that I first saw the light?"

'In France, I believe. But there, I must go down, I had no idea that I had been idling here so long. I guess that I shall find that those girls have done an immense deal of talking and laughing, and nothing else. That is about all that they are good for, unless I am around;" so saying she arose, and was hastening from the room, when the orphan laid her hand upon her arm, exclaiming, in her playful, pleading way:

"Indeed, I can't spare you yet, Mrs. Manners. Never mind the maids; my wishes, at this moment, are of more importance than their work. We have just commenced speaking upon a subject that I have been very anxious to talk about many times, so I really can't let you go until I have heard further particulars in reference to that interesting and extraordinary event. Now if you love me you will not refuse to grant my request. So please sit down and continue your remarks,"

The worthy woman was evidently annoyed. Distress and consternation flung out their different banners in her face, as she listened to her companion's words. "I can't for the life of me see what you are so curious about," she hurriedly exclaimed; "but, anyway. I can't stop to talk the matter over now some other time will do just as well:" and she made another movement to leave, but Beatrice walked very deliberately across the room, locked the door, and withdrawing the key, held it up in her hand, saying, with an arch smile:

calm man, but mercyl would n't his eyes have blazed, if he'd have known his brother-in-law was a prying into his affairs. He always said that he never meant that you should know but what you was his own child. Oh, dearl to think that I should ever live to see you brought to such grief But how can I believe an angel guide as this. Poor thing! I do n't wonder that you have n't had any appetite to-day. What will you do in the cold world, child? Well, I always said that it was a mercy that we could n't look into the future, and I think so more than ever, now. Just imagine how terribly your father and mother

would have felt, if they had known that the time would ever come when their petted darling would be turned out of house and home;" here the good woman paused to brush away the tears that were flooding hereyes. Hersincere affection, and earnest sympathy moved Beatrice deeply.

"Don't weep, dear Mrs. Manners," she said, her own lips quivering as she spoke. "You must be calm and cheerful, for my sake. Try to think that it is all for the best, as indeed it is, for a loving God rules."

"Now that's what puzzles me," was the grave response. "I can't for the life of me imagine, if He is so wise and good, why He lets such creatures as Edgar Lewis have everything their own

way." "I am by no means inclined to the belief that He does; but I have not the time to argue that question now. Of course the finite cannot comprehend the Infinite. Sometime in the future I shall probably understand why this cross is laid upon my shoulders; but at present it is my duty to hear it, not only without a murmur, but with the same faith and trust with which a child obeys the commands of earthly parents to whom it looks up with love and reverence."

"Well, I suppose that you are in the right of it; but it seems dreadful hard, anyway. I am glad, though, that you are so resigned."

"Oh, Mrs. Manners! I was n't submissive at all when I first heard of it. The blow almost crushed me, and I longed to lay down and die. I thought that I could never bring myself to say, 'Thy will be done,' and you see that my heart is a little rebellious even now;" and Beatrice looked up with a smile, although great tears were standing in her

"Bless you, darling! I should like to see the person that would n't be, to have such a change as this come over them within twenty-four hours. But what are you going to do, child?"

"I don't know. I haven't plained anything, yet," she replied, almost despondingly. After that, perfect silence reigned for several minutes. Each were busy with their own thoughts. Suddenly the orphan raised her bowed head: a new light kindled in her face, and she eagerly exclaimed:

"Oh, Mrs. Manners! did not my parents bring from the convent some memento of my mother? "No, unless it was yourself. But stop; what am I saying? Yes, they did, though, Mrs. Lascelle had a picture of her which she give to me a little while before she died. I have got it stowed away among some of my things; but I declare, I don't believe that I should ever have thought of it again if you had n't spoken of it; for of course I never imagined that there would ever be any use for

"A likeness of her? Oh, get it! quick!" and Beatrice clasped her hands tightly over her throbbing heart.

"Why, how can I, child, when you 've locked me In here?"

The girl smiled, and springing to the door, opened it with nervous haste. "Don't be so flustered, darling. If you want to

see your mother's face, go look in the glass. You are as much alike as two peas;" so saying, Mrs. Manners departed to find the miniature.

Ten minutes passed, and then she returned with the article in her possession. "Ohl it is the lady that visits me so often in my

dreams," murmured Beatrice, as she gazed upon the ivory through fast falling tears. "There are the same great, dazzling eyes, and glossy raven tresses. Last night she kissed me, and I can feel, even now, the lingering pressure of those ripe, red lips. What a world of sweetness is gathered in

am Ohl my very soul is moved with an unut terable yearning. I loved Mrs. Lascelle fondly, dearly, but her face never overwhelmed me with such a rush of tenderness as this does." And thus for a long time she sat drinking in the beauty of the countenance which was indeed very like her own. Suddenly she started, and the flush went out of her cheeks as she exclaimed with a quiver

Written for the Banner of Light. AN ANGEL NEAR ME.

BY II. AMELIA MORSE/

Follows my footsteps wheresoe'er I gois over kindly watching by my side, To guard me from the snares of harm and woo?

How can a sainted being, good and kind, Linger near one with heart so dark with sin, So fickle that a passing breath of wind

Blights the good purpose ere its work begin ? I'm weary, fainting with the wiles of earth-I yearn for something they afford me not-

Its joys all seem as bubbles of no worth-Its pleasures, like its pains, too dearly bought.

But could I know, believe some angeled one Hovered in love and pity ever near, To guide my spirit, as it struggled on,

How would the sweet assurance soothe and cheer?

And it may be-for who has power to say-That none return, who pass the vale of death, To waft us gleams of light from heavenly day, And solace, though unseen, life's passing breath.

A Guardian Angel ! if the Omnipotent In blessing thus hath deigned to own his child, Oh ! let my soul in contrite tears repent Its past offences, and be reconciled !

And then, good being-whosee'er thou art-Spirit of Mercy ! take me to your care-Guide and sustain this unbelieving heart, And teach me comfort and relief in prover.

Help me to grow in holy faith and love, In thankfulness for all my Father's given, hat I may live more like the saints above, And thus be sanctified and led to heaven.

Children's Department.

EDITED BY MRS. LOVE M. WILLIS. Address 129 1-2 East 20th st., New York Oity.

"We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy air." [LEIGH HUNT,

THREE VIOLETS.

Who has not thought that hunting violets in the spring-time was the best fun that girls and boys ever had? How sweet they look, as they peep up rom their protectors, the green leaves, as if they wished to reach a little nearer to the blue sky, and eveal a little more beauty than the leaves could do. The first violet I wish to tell you of grew in the beautiful Southern land, where skies were bright and suns warm, so that it could only thrive and bloom beside the shady stream or under the shelter of the dense forest.

There came to this beautiful sunny land a young lady whom we will call Ellen. She had once lived in a home of beauty, and had every good thing that she desired-friends to love her and parents to care for her; but her parents died, and her home was sold, and her friends forsook her, as sometimes friends will do in trouble. Now that Ellen had no one to care for, she had to care for herself, and she determined to become a teacher. With a sorrowful heart she alighted at the door of strangers, hoping to find love and kind-

ness while she strove to do her duty. But people do not always see that the heart is sorrowful when the lips are silent; and because Ellen was too sad to laugh and amuse those who had sent for her, they called her sullen.

Days and weeks wore away, and still Ellen felt as if a stranger, and thought that no one would ever make her love life, or help her to find beauty in it. Her scholars treated her rudely, and their parents neglected her, and Ellen grew daily more and more gloomy One day there came to her and good?

The story of the second violet is this:

A garden violet had sent up its blossoms all summer, and as one after another faded, others sprang up and opened their velvet petals to the sun; and so, freshly each day, the little plant kept repeating in its beauty proofs of the goodness and perfection of the earth from which it sprang. And now the cold autumn had come, and chilling winds blow, and hoar frosts covered the ground. yet still the violet refused not to bloom. It sent up its purple-tinted flowers even after its leaves were dark and unlovely.

"Why should I bloom longer?" said the little plant. "I have not ceased all the summer through, but have delighted to show my strength and my love for the world. I have given many a flower to the widow's boy in the cottage, and have let him pick blossom after blossom in pieces to find the little old woman and her tub, which wise children know where to find in my secret chamber. I have let the sun wither up many of my loveliest blossoms, and have given to the frost some of my most promising buds, and now I believe my work is done. Yet I feel rather sorry for this poor world, which needs all the beauty it can gain. I wonder if Charlie will miss my flowers so much? It is bitter cold, but by the look of the sun I think to-morrow will be warmer, and now if there is a bud that feels courage enough to lift its head to. the breeze, and open its petals toward the sun, I'll do my best to help it; otherwise the earth must bid farewell to violets until spring comes, with her warm breath."

"Not a bud responded.

"You must remember," said the mother-plant, that all you do to bless the world will be so much done for yourself. If you open in beauty for the sake of others, you give yourself an added loveliness, and can die a perfected flower, instead of a withered bud."

Then one bud answered:

"I would indeed be glad to bless some heart by my perfection. I will try to brave the cold, and open my petals to the sun."

So the little bud struggled and bloomed, and the mother-plant sent her warmest life to it, and the sun stooped down to kiss it with its tenderest kiss.

Just at this time, Charlie's mother, in the cottage, laid down her work wearily and said:

"Come here, Charlie; I may as well tell you now as any time that we must give up the cottage, and try to find another home. I have worked day and night to keep it, but there is no use; it must go to pay our debts. You must be brave and good and not make me too sorrowful by seeing your sorrow."

"Oh, mother, if I was only not lame, and could work, all would be well. But to give up our dear home when I have been dreaming that Jamie was coming home to help us, and to think of going into a little close room, where there will be no beautiful sunshine, and to give up the garden, and to leave my violets-oh, it will be so hard; and I don't think it would be right. Just give me an hour to think, and perhaps I shall find some way to help you out of your trouble."

Charlie went out into the garden. Though the air was cold, it felt fresh and invigorating. For some time he did not much notice anything, so sad was his heart at what his mother had told him; but after a while he saw the fair violet that had so lately opened its beautiful petals.

"Dear little flower," said he, "how brave you are. I will be as brave, and trust God as you trust the sun."

He picked the fair blossom, and then gathered many small bright leaves and berries, and arranged them in a beautiful bouquet. He placed the lovely violet in the centre, next to some snowberrics.

"Now," said he, "I am sure that is lovely enough to suit the ladies that live in the elegant mansion, who have bought so many flowers of me this summer, as long as I was able to carry them. I'll try to hobble over there with them, and see if they do not need as much beauty as this in their fine rooms."

a little kindness and love to make others happy | told of its flowers and its birds, of its fair skies and sweet air; she told how every child has a loving guardian-angel that strives to keep it from harm, and bring it beautiful spirit-blossoms, and teach it goodness and purity. She told how glad angels were as they beheld the good deeds, and heard the gentle words of those on earth, and how sad they were as they knew of wrong and unkindness.

MAY 28, 1864.

She described the life of loving children in the beautiful spirit-homes, and told of the gardensand singing-birds. She told her earthly name, and that of her teacher, and where she lived on earth. But she loved to be called Violet best, because the angels had named her in love.

Now some people thought, " Perhaps this is not true that Violet says; we will go and see," for no one knew whether such a girl ever lived. Her home had been many, many miles away from those she talked to as an angel; but after a time, all was found just as she said, even to her teacher's name. Then these people believed that Violet was an angel of love indeed, that the dear Father's love had been sent to them to teach them of the beautiful land to which they were going.

This is a true story of the Angel Violet, and, as the blossoms spring up all over the land, will you not sometimes think of her and your dear angelfriends, who love you and try to keep you from all evil, and make you good and loving?

Enigma.

I am composed of twenty-one letters, My 1, 5, 4, 8, 18 is a common artice of household furniture.

My 2, 20, 21, 9 is a place we should all strive to make happy.

My 3, 5, 7 is what we should do to live, and not live to do. My 10, 13, 8, 19 is what many suffer from at a

certain season. My 14, 11, 17, 6 is what children should never

do. My 15, 8, 12 is a common insect.

My 10, 3, 5, 19 is what all should learn to do well. Local and the role My whole is the name of a popular patriotic song I learned at school. OTTO S. Whitewater, Wis.

Enigma.

I am composed of 18 letters: My 3, 13, 11, 15, 7 is a kind of fish. My 14, 11, 6, 5, 17 is a natural cup. My 9, 18, 1, 4 is worn by soldiers. My 5, 12, 3 is found in all roads. My 8, 10, 17, 14, 2 is used for a fence. My 9, 13, 16, 17, 1, 18 is used on horses. My whole is an excellent maxim, suitable to W. H. E.

Waukegan, Ill., Aptil 18, 1864.

Word-Puzzlo.

We have a A O M O D R E M N in the O ST HEHEUWI, that we may have CICEDE FONNin. ORLENA S. MATTERSON.

Conundrum. By X E W X.

Why is a young lady like a hinge ?

ANSWER TO PHILOSOPHICAL AND THEORETI-CAL ENIGMA :- "Friction of the sun's rays upon our atmosphere."

ANSWER TO WORD-PUZZLE :--- Azalia.

ANSWER TO CHARADE BY ANNAH S .:- MOSES Hull.

To Cosmo.

Thanks to friend Cosmo for the kind and ingenious criticism. Will he (or she) please tell me if the 16th, 19th and 20th lines in Rebus (G) are correctly measured? Does not your criticism need the pruning-knife, too ? Yours in friendship, А,

Prize Enigma-No. 3.

We have received a large number of letters from all parts of the country, giving the solution

"The woman that can stay, and won't stay, must be made to stay."

"Well, if I aint beat now!" cried her listener, sinking down into her chair, the picture of profound astonishment.

"I should think that you did hold losing cards,' was the quiet response.

"What does all you, child? Are you determined to play with edge tools?"

"I have already handled them, and they are not so sharp as they were."

"Don't talk in riddles. I was never good for guessing them;" and Mrs. Manners looked so completely mystified, that Beatrice burst into one of her merry, ringing laughs, then flinging her arms around her waist, she said:

"You dear, good soul! nature never intended that you should be an actress, for she did not put the least particle of deception into your composition. Now if I had ever happened to have had the slightest suspicion in regard to what I now know, and questioned you, your evasions and confusion would certainly have revealed the whole long ago."

What is it that you know?" inquired her listener, with a startled glance.

"That I am not the daughter of Dr. Lascelle and his wife, which, until this morning, I had always supposed myself to be."

Mrs. Manners looked aghast, and threw up her hands in consternation.

"Land sakes alive! How under the sun did you ever find that out? I thought that there was not now another person in the world that knew of that besides myself; and anybody might have torn me limb from limb before they would have been any wiser for anything that I should have told them. Now who did tell you, child?"

"Edgar Lewis."

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"Why, how did he know about it?" and then she listened in open-mouthed wonder, while Beatrice briefly narrated the conversation that she had had with him in regard to her parentage.

"Humph! so that's what the fellow wanted when he called this morning, was it? . Well, I only wish that I'd have suspected it, and I'd have shown him out again instead of speaking to you. Claims the property, does he? Well, with all his brass, I should n't have supposed that he would have had the face to do that; but then it's just like him for all the world, the smooth-tongued villain. Did n't know whether his father had over told his uncle what he 'd found out, hey? Humph! I guess he did n't. Old Jake Lewis was too shrewd their conversation and their thoughts are perpetua rat for that. The doctor was naturally a very ally sliding.

of pain in her voice: "Oh, Mrs. Manners! she could never have been the vile creature that Edgar Lewis, in his significant tone and manner, represented her."

"Bless you, child! that fellow would slander his own mother if he thought that he could gain anything by it. Look at the picture again, dear. Do the fallen have faces like that? ' To be sure I do n't know anything about her only what the doctor and his wife told me-but I would trust them to read character anywhere-and they said that she had certainly been unfortunate, but sinful never." "Oh, thank you! thank you! for those comforting words. You cannot imagine what a burden they have lifted from my heart. One question more. Was it her, or her kind friends, that gave

ma the name of Beatrice?" "She requested that you should be called so, if they had no objections. She said that it was in memory of her twin sister who died when she was a child."

"Thank you! I will not detain you longer now if you wish to go. This evening I will talk with you again, if you have the time to spare."

That night Beatrice slept with a smile upon her lips, for in her dreams she was clasped in her angel mother's close embrace, while fragrant kisses rained upon her face.

The next morning Edgar Lewis rode to Ferndale, fondly expecting that at last a willing bride would greet him. To his great disgust and mortification, he was informed by the exultant Mrs. Manners, that the bird had flown. Enraged, he returned to town, and soon Mrs. Grundy was indebted to him for a most wonderful bit of news. It was strange how many people had always suspected that Dr. and Mrs. Lascelle were imposing upon them. How indignant they were that they had been obliged to countenance such a lowborn creature. How many thanked heaven that

she had at last fallen to her proper level. Thus the brilliant belle, who had queened it in fashionable circles for two years, was dropped like

a withered flower, and forgotten. [TO BE CONTINUED.]

> Little worth our gifts and labors, If we value them alone for the homage of our neighbors, And the glitter round us thrown. He alone is truly lifted O'er the crowd in heart and mind, Who, with power and patience gifted, Seeks the good of all mankind.

All lecturers, all professors, all school-masters have ruts and grooves in their minds into which

chool-room a little child that she had not seen before, and she had in her hands a little violet. Its delicate blue petals were just the color of the little girl's eyes, and as she held it in her tiny hand, Ellen thought that she very much resembled it.

"Can I come to school if I give you this flower?" she said.

"Why do you wish to come to school? None of the other girls do, but would rather stay at home." "I want to come to love you."

"But I think you will not love me; the other girls do not."

"But I will love you, and the violet will make you love me."

"I do n't understand how a violet can make me love you. Can you tell how?"

"I think you must ask the violet."

Then all the children laughed, and one said: "Oh, she only wants to get into school for nothing, for she is too poor to pay. Her father is only a charcoal burner, and her mother's dead, and nobody takes care of her, and so she thought she'd come here. I reckon if she knew how cross Miss Ellen is she 'd think a violet dear pay for coming." But she took her seat among the scholars-the girl with the soft blue eyes and delicate cheeksand Ellen put the violet in her belt and wore it home. It was the first violet she had seen since she left her own beautiful home, and as she looked at it she almost thought she was back again with her beloved oncs.

"Why does no one love me here?" she said, and she looked at the violet as if it would answer; and it did:

- "You are here for the same reason that I am."
- "And why are you here, dear violet?"
- "To prove God's love is everywhere."
- "How can I find it?"
- "Just as I do."
- "And how do you find it?"

"First, in my heart; and that makes it bloom, nd speak to overybody's heart."

"Dear violet, I understand you. If I have love in my heart, it will blossom out in beauty, and then every one will love me. I will be like you, sweet flower."

Now, little Viola, who brought the flower, had the violet's love in her heart, and among the scholars she was like a blossom of beauty shedding its fragrance on all about her. No unkindness made her unkind, no harsh words made her harsh, but she laughed and froliced and sang songs, till the school-room became the merriest place in the world, for soon all joined with her. As Miss Ellen saw what Viola was doing by her spirit of love, she knew what she could also do. And she first loved Viola, and then, little by little, the love of the scholars awakened her love, till soon they all seemed like sisters to her that she was trying to make good and happy. And the love of the children awakened the parents' love, and soon Ellen had friends enough, and her school was called the best and pleasantest in all the country. Now this is the true history of a violet. Do you who read it understand how much you can do by

So, with a brave heart, Charlie started, and met the pleasant faces of his former purchasers, who were only too glad to receive so lovely an autumn bouquet for their vases.

"This is the last violet of summer, left blooming alone," said one; " but I trust when spring comes you will bring us many more from your beautiful garden."

"I hope so," said Charlie; "and if we have to leave the cottage, I will try and hunt for some as sweet somewhere else, if I am not too lame." "Leave your cottage ? Oh. no. you will not do

that ! We should miss you so much; but tell me why you should think of leaving it."

Then Charlie told how Jamie had been expected home for many months, and did not come, and that his mother had not been well enough to work, and he had been lame, and the cottage must be sold.

"Now, Charlie, I know you would like better than anything else to help your mother," said the lady; "and if you will gather evergreen and make wreaths, I can have as many sold as you will make."

Charlie was not long in reaching home and telling his mother his good fortune, " And it was all owing to a dear little violet," said he, "that was brave enough to bloom and let me see its beauty." With what Charlie earned, his mother was able to keep their home awhile longer, and before spring came, and violets bloomed again, Jamie ceturned and made them very happy and comfortable, and cared for Charlie so tenderly that his lameness was nearly cured.

How much do you suppose we could do to bless the world if we always tried to do our very best and bravest?

The story of the third violet is this:

Nonie was born blind. She could not see the glorious light, or the tinted flower, or the faces of those that loved her. But she was very patient and gentle, and learned all she could. They told her of heaven, and that she would see, there, and that the beautiful light of God's love would be better to her than the sunlight of the earth. She went to heaven one day, and opened her spiritual eyes on all its beauty and loveliness. Her patient and loving spirit made the angels love her very much, and they said, "She shall be one of earth's teachers." So they taught her many beautiful lessons, and then they brought her back to earth, that she might tell of all that was true and beautiful in heaven.

She came-that sweet angel child-and some one saw her, and heard what she said. She said her spirit-name was Violet; that the angels called her so because she had so much love in her heart that made it like a fragrant blossom. She told how dark the earth looked to her when she lived on it, because her eyes were closed; but she felt the warmth of love just the same, and knew that her dear Father in heaven would do some heantiful thing for her to make amends for all her days of darkness. And now she found that good in being stop to kick at every cur who barks at you as you thing for her to make amends for all her days of able to teach others about the spirits' home. She pass along.

to this enigma, and, what has given us vory great pleasure, more than one-half of them having been in the poetic style. Several of them are very beautiful indeed, and the editor of the BANNER. has very generously consented that we shall publish such of them as we shall deem most deserving a place in its columns. For the gratification: of the respondents, and such as would like to know who is "AN ANGEL ON EARTH." we take pleasure in announcing that it is

"A GOOD GIRL,"

In which NINE letters, just, there be, As, if you'll count them, you will see.

Those who have so kindly written to us will please accept our best wishes for their earthly, weal, and for their happy transition to more harmonious spheres beyond the present scenes of conflict and sorrow.

We take pleasure in publishing the following, as among the best answers we have received to No. 3. Look out for No. 4 soon, which will be intended for "older folks."

ANSWER TO PRIZE ENIGMA .--- NO. 3. ANSWER TO PRIZE ENIGMA.---NO. 3. Listen, you the "Puzzle" maker, You, the maker of "Enigmas"--While I tell you plainly, fairly, While respectfully I tell you--All about the great "Enigma" Which you published in the BANNER Of the thirtieth day of April, Of the thirtieth day of April, Of the year that is now with us. Your 5, 3 and 6 is a DOG I perceive, Famous for trueness, and bravery, I believe; Your 1, 7 and 8 is the AIR we in hale, Through which the storm-clouds sometimes sy

Through which the storm-clouds sometimes swift-ly sail; Your 3, 7 and 9 is OIL, which we burn

When darkness compels us from labor to turn. In your 8, 1, 7 and 5 you speak of a RAID, Perhaps the last one that Averill made; Your 2, 4, 1 and 5, I can see, is a GOAD, Sometimes made use of in drawing a load; Your 6, 3 and 5, it is easy to see, Means GOD, who is King over earth and the sea; Thus to the conclusion I safely have come, "A GOOD GIRL" is an angel—the light of her

home. There, the ANSWER is before you;

There, the ANSWER IS before you; Read it clearly—calmly read it— Read it twice, or thrice, if need be, And, if aught therein is worthy, Let the "PRESENT" be forthcoming, That to some one you have promised. Very respectfully, E. J. BROWNE, Skaneateles, Onondaga Co., N. Y. Thanking the editor for allowing me the use of

so much of his space, I am his, and the sincere friend of his numerous readers,

RICHARD THAYER, 19 Bromfield street.

An elderly gentleman, traveling in a stagecoach, was amused by a constant fire of words between two ladies. One of them at last kindly inquired if their conversation did not make his head ache, when he answered, with a great deal of naivete, "No, ma'am; I've been married twentyeight years."

Boston, May 11, 1864.

MAY 28, 1864.

Written for the Hanner of Light. MAY.

BY MILTON II. MARBLE. May has come, and touched once more With her fairy hand, our shore;

And all seems so very gay, That I wish it ever May.

She is made of blooming flowers, And of amaranthine bowers, Sparkling with refreshing showers-Made of sunbeams bright and fair, Dancing through the cooling air; Of the bending, waving grass, Bowing as the zephyrs pass; Of the leaves, which wave on high, 'Neath the overarching sky; Of the rich, sweet vesper song, Floating all the vales among! Ever blessed month of May, Would that thou couldst ever stay!

Gladsome May! already drest In a violet-colored vest, And with slippers, grassy-bound, Making most a breathless sound, As it gently steals along, Ever singing some sweet song; With a robe bound with a vine Of the choicest eglantine-Wreathed with choicest, richest flowers, Watered by the cooling showers; Would that thou couldst ever stay, Happy, morry month of May!

Now some wandering fairy sprite Of the quiet Ebon Night Lingers yot, to look on high At the golden-crested sky, With her winglets all unfurled For a flight to Fairy World. And the dew-drops sweetly glow On the flowers of earth below; On the morning of this day, In the merry month of May!

Now the sweetly blooming clover, Scattered all the meadow over, Beckons youth to come and play On this happy, joyous day, On old Mother Nature's bosom. Crested with the clover blossoms Oh! the birds so sweetly sing, Making all the forest ring, And the breeze, with gentle sigh, Quickly, gladly hastens by, Whispering words heaven-sent-Words with music eloquent; Making hearts which long have lain Bound in chains, rejoice again; Painting up the cheek once more With the radiant hue of yore.

Would that thou couldst ever stay, Happy, merry month of May! Brodhcad, Wis., 1864.

Original Essays. IS GOD A PERSONALITY?

BY J. B. ORTON.

Will you allow me to make some suggestions, Mr. Editor, touching the personality of God, for the consideration of your "circle" and your readers?

I observe that the spirits of your circle acknowledge a supreme, creative intelligence, to whom they offer weekly invocations, but deny his personality. "That," say they, in your issue of Jan" 9th, " would rob him of his infinity."

To this I beg leave respectfully to respond:

1. It would seem impossible to conceive of a Creative Intelligence, having the power of thought, of will, exercising the faculty of love, and a proper object of worship, capable of responding to prayer, devoid of an organization. We do not know, and I presume no spirit knows of any possible

BANNER \mathbf{OF} LIGHT.

earth, are much more the sun, than would be any conceivable quantity of the inert mass of its body, if transported hither. It is present with us in spirit and power, while its physical part is away. We measure its position in the heavens, weigh its solid mass, determine its centre, but who can tell its circumference? Ask the distant stars. And thus it is that the sun teaches us of the possibillties of infinity.

. THE LESSON OF A LIGHTED TAPER. 4. To some minds the following illustration may

seem oven simpler and clearer than that of the sun. We set a light in a room. If a candle, then the tallow or wax and wick form the centre for the light. If of gas, then the metallic tip fills that office. But neither wax, wick, nor tip is light, and light is the solo quality or thing involved. It is light only. So let us enclose it in a ground-glass globe, without inquiring, and not knowing, whether we have oil, wax, or gas within; and where is the light? It fills the room. There it is omnipresent. Spirit passes through solid bodies, finding them no obstruction. The light from this little taper does the same. Not only spirit and light, but heat, electricity, magnetism, thought, love-all of them substances a thousand times more real than rock-possess analogous powers. Each has its centre, but where are its bounds? Thought and love, as to time, space and quality, are absolutely infinite.

MAN THE SYNONYM AND TRANSCRIPT OF THE DEITY.

5. In man we find many things which the taper and the sun have not. First, LOVE, which is his innermost and life, and blind impulse. Second. WILL which directs his faculties and passions. and enables him to revolve in an orbit of his own. Like other individualities, he is surrounded by a sphere to most eyes invisible. But to the sight of the seer, in moments of excitement, it blazes with a brightness rivaling in splendor the brilliancy of the sun. This sphere expresses the quality of the man. It is the real man, much more than are his limbs and body, with the bones and muscles of which they are composed. It is under the control of his will, and wherever his sphere passes, though he may not know it, he is there. The outflowing spirit may not be able to make report, even to his own mind; but many facts and experiments indicate with great clearness, that distance, however illimitable, is scarcely an obstacle, if at all, to the speed or certainty of its explorations.

The seer, while his body is at rest, describes objects in the next house, the next city, or across the ocean. He discovers a fire at that moment raging, or a crime that is being committed; or he describes the mental conformation of an individual, or the condition of his bodily health, with the utmost minuteness and accuracy; often exceeding by far, all the possibilities of a personal examination by the external faculties. If he thinks so, a lock of hair, or some other token, is needed to bring him readily in rapport with the object; or he may suppose that the proper way to pass over long distances, is by railcars and steamships, and so make the journey by stages, noting various scenes and objects as he goes; but if experience has taught him the needlessness of these aids, like thought, he reaches his object instantly, by an effort of the will, whether in one part of the globe or another, or even a spirit in the spirit-world. Naturalists tell us of the sensitiveness of the antennes or feelers of certain insects. To us, our spheres answer the same end. They touch another sphere, an unpleasant one, and consciously, or without knowing why, we are disturbed. We defend ourselves. We combat that sphere and keep it at bay. To touch it, is to touch the individual to whom it belongs, and more than to place a finger on his natural body; for we touch his

spirit, also, and with our spirits, which are far more sensitive than are our physical nerves. We have intimated that man is the synonym and transcript of the Deity. Enlarge his organization, as we have shown it to be; intensify and extend his sphere until it fill all space; and not a hair could fall to the ground without his knowldge: he is omnipresent and omnicient. Increase

Sirius, whose existence had been previously supwhatever description necessary for explanations posed, from disturbances noticed in the motions in every department of Science. Here, from time of that distant sun. Geology demonstrates that our earth is of a limited age: its periods of growth | for the purpose of making improvements upon the are clearly defined in its structure. That new suns and systems are from time to time added to plained to me, this guide introduced me to anoththe grand starry panorama of space, does not admit of question. Could electricity, or chance, so much further on, as the former had been enabled launch or place those solid globes in the subtle ether, and so nicely balance attractions as not to He was of venerable, yet still youthful appearproduce fatal disturbance? An omnipotent will is alone fitted to execute works so august,

8. It is to be observed that those who deny a personal God, soon lose themselves in a maze of dwelling-place of my guide. Language is again entanglements and confusion. Matter and spirit, too feeble to portray the beauty of this home. It they say, are coëval, and have existed forever. seemed something like a bower composed of liv-There is only change. In matter there are receptacles; spirit flows in by its own law, its own intelligence; and this unorganized spirit which pervades and vitalizes all things natural and sniritual, is God. Is he conscious? Some will answer no; some, yes: for this is very ticklish and uncertain ground. Does he think? No, for that would imply a succession of ideas, and make him wiser to-day than he was yesterday. Does he love? Yes, he is all love. His love, which is life, fills the natural and spiritual universe like an atmosphere, pressing itself into everything by its own gravity. Does he answer prayer? His laws are immutable: he cannot change to accommodate his creatures. Prayer may dispose one to receive, as the opening of a gate allows water to flow into a garden, and irrigate the soil. Now is it not obvious that a Deity of this discription is nothing nore than a vast machine. Unless he can think, he is necessarily unconscious. Being wound up like a clock, no one knows how, or charged like a grand battery, he sleeps through eternity in profound and undisturbed repose. The natural sun does more than this, and one might better worship

9. In opposition to this theory we have shownwithout claiming to more than approximate the truth-that the Deity may be a personality, without infringing his infinity in any degree whatever. It is not necessary to that infinity that he should be capable of contradictions and absurdities: that he should be both infinitely great and infinitely little, infinitely wise and infinitely foolish; or that he should be able to make two and two count five; or that he should have seen this earth when a mere gas in embryo, without an animal or plant upon it, except in a very figurative sense, the same that he sees it now. We have shown that all forms, however various in appearance or use, are organized on the same principle, with a center and surrounding sensitive sphere; and we adopt the natural conclusion, that the Deity has given them this organization because it is his own. In himself, man, the child of God as to his spiritborn, of him, not made-with his sphere, capable at will of an indefinite extension, may perceive the germ of an infinity, only debarred in its future development from aspiring to the absolute, be cause there can be but one.

10. The best illustration of the Deity, and our relation to him, possible to us, is, without doubt, that of such a perfect man as we may imagine male and female, at the head of their household. Loving and kind, they care for all, sustain all and without directly coercing the will, when their instructions are forgotten or disregarded, hedge in the pathway of this one, and suffer that one to fall; when it is seen that experience, though bitter, is necessary for his growth: and he who has not found a supervising, beneficent father in his God, be he man or spirit, however noble and good has cut himself off from the direct and highest source of pleasure, intelligence and growth; and is satisfying himself with the reflected light and heat of the moon, when he might rejoice and grow in the warmth and life-giving splendor of the sun

A TIME FOR ALL THINGS.

BY KATIE GRAY.

This sentence, "All that man, here or here-

to time, assemble conventions of scientific minds earth-plane. After all had been shown and exer, whose superiority enabled him to take me as to do beyond the precincts of the earth-sphere. ance, and I was given to perceive that it was Pythagoras. On and on we sped mid beauties of cenery passing description, until we came to the ing flowers; a life and vitality seemed to pervade everything we have hitherto considered inert. Here were explained to me many things not yet revealed to the dwellers upon earth. I here witnessed a beautiful process, in which the likenesses of friends are created. On two opposite sides of the room were seen the busts of Socrates and Plato. They seemed imbedded in the wall, and yet were animated with all the glow and freshness of llfc-they were, so to speak, the outflowings of friendships from the bosom of Pythagoras, or objective representations from his mind. I was here likewise taught concerning a continuation of degrees beyond those heretofore known as mineral, vegetable and ammal, and still later, human, spiritual and celestial. Three more succeed, being Harmonic, Melodic and Deific, and that when we arrive at the last of these, which to one upon a plane of medium development would require three hundred and sixty-five thousand four hundred and twenty billions of centuries beyond the earth-life, we should begin to be able to comprehend something pertaining to Deity, and the origin of all things.

THE HUMANE MIND. BY GEORGE W. NICHOLS.

The humane mind has been represented, by most philosophers who have treated the subject, as constituting three distinct sections, or classes of members, namely, energy, conscience and judgment, or intellect. It actually constitutes, however, only two distinct classes of members: for all members of the mind, excepting intellect, are but various qualities of desire, which differ only in quality, and therefore can properly be considered only under one common term-desiro.

The humane mind, then, constitutes two classes of members instead of three, namely, desire and intellect. Desire determines the character of men, and the predominance of different qualities of desire in different minds causes different casts of character, and thus necessitates the grading of society. Intellect only aids in the expression of desire by devising means for its gratification. And this expression constitutes the action of men.

Hence it follows, that, for the grade which people occupy in society, they are indebted to the predominance in their minds, of certain qualities of desire; while the position which they occupy in their natural grade of society, depends upon the strength of their desires, and upon the efficiency or inefliciency of their intellects for facilitating the demonstration of them. This point is splendidly illustrated by a comparison of the savage and the civilized: among the former we frequently discover rare intellect, with corresponding popularity, but combined with desires which qualify the possessor for a meresavage; among the latter, exalted desire is a predominant characteristic, and feeble intellect, with comparative obscurity s by no means rare.. Reading, Mass.

> Written for the Banner of Light. A HEART'S PETITION.

Come, blest immortal spirits, come, Assist my soul to rise; Make pure my heart, exalt my mind,

My hopes turn to the skies.

von for those who have been tossed on the billows of life till health is gone, and the body nearly wrecked on the shoals of disease. The Institute is located in Geneva, Kano Co., Ill., about thirty miles west of Chicago, on the Dixon and Fulton air line road, from the Galena depot, in Chicago, Geneva is one of the pleasantest villages in Illinois-a county seat with a magnificent court house which we can have for lectures when we choose to use it.

I have never lectured in Davenport or Gennosce, where I am next engaged, but others have, so I am not to break new ground, but plow the old. I think I can stir the dry bones of theology in most towns where good places can be procured for lec-

I have never had as much spirit aid and support as in the last year of my labors. Sometimes I almost fancy I am becoming a medium, the spirits seem so real to mo; and although I do not lose my earthly friends, nor my interest in them, and while they are constantly increasing and redoubling their kindnesses to me, these angel visitants are drawing and tightening the silken cords around my soul. I know I have a pleasant and happy home with them, and for myself care not how soon I am permitted to repair to it and leave the envious, jealous, corrupt and selfish world to those who want my place and popularity added to their own.. Yet while I stay here my pen will write, and my tongue will speak for the oppressed and abused of my race, and I shall call no man mas-WARREN CHASE. ter or judge of Eclectic Healing Institute, Geneva, Ill., May 10.

Putting New Wine into Old Bottles.

"Scenes Boyond the Grave." Such is the title of a book (advertised in the BANNER.) published by Stephen Deuel, of Dayton, Ohio. The subjectmatter purports to have been derived through the mediumship of Marzetta Davis, of Berlin, N. Y., after remaining in a trance nine days. In the caption, the work is entitled, "A Remarkable Book," which fact is made manifest by a cursory perusal of its pages. Paul, when caught up into the third heaven, saw things which, he informs us, it was not lawful for him to utter; Marzetta, being a lady, must have had accorded to her immunities which were debarred the Apostle, or such an arcanum of wisdom and instruction as is embodied in this work would never have been vouchsafed to benighted humanity. Had John Calvin-fresh from the inspiration of his cherished dogmas of fire and brimstone, infant damnation, etc.-been the artist who sketched the pencilings of the remarkable scones depicted to Marzetta's spiritual vision during her transit through paradise, the effect, as exhibited in this book, would have faithfully mirrored its correlative cause. The advertisement asserts that this is "just the book for the age." If the reproof of Eliphaz to Job, (Job xv: 2,) rebuking the expediency of "a wise man filling his belly with the east wind," be apposite, wo think there is reason for saying that this is not "just the book for the age." We believe that the compounding of Spiritualism with Calvanismwhile it may, in the sense of the boys and the frogs, subserve the latter-will be a detriment to the former. Amid all its seeming discrepancies, Spiritualism has projected a distinctive and tangible thesis regarding the life to come, and the conditions of spirits in that life; and while a medium might be brought in rapport with a class of spirits who have not yet progressed beyond the bias of earthly teachings, and be made, through the psychological powers of such spirits, to see representations in accordance with their earthly beliefs, the enlightened Spiritualist knows that the concurrent testimony of the most advanced spirits does not favor any such sectarian views of

the status of the spirit-world. We obtained a copy of "Scenes Beyond the Grave," and gleaned from its pages the gist of its inculcations; but not wishing to retain it in our portable library, and not wishing to give it away, we finally employed it in performing a chemical experiment, of seeing the affinity between the carbon of its leaves and the oxygen of the ate, using as a retort, the sheet V. C. T. tight" of our room. Battle Creek, Mich.

organs) of thought. The same is true of love. We say its fountain is the heart; but in order to call it into exercise, heart must respond to heart. The human heart, even among the most abject tribes, is continually stirred, and called to by an unseen power, to look up and love and worship; and can it be that there is no Divine Heart to meet this universal outgush of affection? There are no such mistakes in nature. The webbed foot is a sure prophecy of water. The instinctive welling of the affections toward the Deity, points with equal certainty to a responsive Omnipotent Heart and if it be replied that the Heart of God is diffused through all space, it makes no difference. The organ admitted, personality follows. In short. if it be conceded that God is anything beyond an unintelligent force, that he acts at all, that he thinks at all, that with him thinking and acting, knowing and loving, are different things, the concession involves lines and demarcations which establishes his personality.

PERSONALITY NO INFRINGEMENT OF INFINITY.

2. On the natural plane, the eye meets a great variety of forms, from man to the atom of sand, each with a centre and circumference, and each informed by an individulized spirit according to its order; which instinctively, from the beginning of its development, knows how to work in matter and select from it whatever is needful for its peculiar growth and qualities. The spirit of a man, of an animal, a rose, or a gem, each takes to itself what may be proper to its nature and external expression, and that only. To the physical eye, the bounds of these objects are well defined, and we can say of the spirit within, its centre is there; but who shall describe its circumference? The eye of the sensitive-and doubtless clearer still, the unclouded eye of spirits-perceives, that each individualized thing is surrounded by a sphere of its own-rays of emanations pouring from it, made up of the quality of its natural and spiritual lifewhich defends and safely protects its individuality, at the same time that it mingles with other spheres, and imparts of its wealth, to help form the completeness of the visible and invisible whole. In this method and law of structure we may already perceive the possibility of an organized infinity.

THE SUN A TYPE OF ALL FORMS.

3. The sun may be taken as a type of all forms, natural and spiritual. To the eye it is round and shining. Of the rose we say, its quality is fragrance and beauty. The obvious quality of the sun is light and heat. We deem it the fountain of electrical and magnetic forces by which its system of worlds is vitalized, warmed and illuminated. It is the god of natural life. Unlike other physical bodies, its sphere of emanations pours from it in brilliant rays, surrounding it with a glorious halo, visible to every eye. Now, in what part of the solar system is the sun? Its centre, its personality, so to speak, is ninety-five millions of miles away from us; but in its quality, its life, its water, and all the fluid is moved. We launch a power, it is probably present here as fully as among its own hills and valleys in its own phys-

manner of thinking aside from organs (spiritual his will, and he becomes omnipotent, And why should a succession of thoughts and works interfere at all with his infinity? It would not, and does not with God. Let us simplify and make reasonable our thoughts, enough to see that God is and must be a worker; that he is interested in his works; that with him there is a succession of events; that the future is full of his plans; but that, different from the architect, those plans are certain of accomplishment: for he knows he has power to achieve them, and all that is to be lies in clear perspective before him.

WILL, THE ONLY PRIMAL FORCE.

6. The agencies which give motion to matter, cause worlds to revolve, men and animals to walk and think, the tree to grow, and the mineral to crystalize, are themselves energized and operated by will; to whose action they are fitted as the piston to steam, and the axe to human muscles. This may be demonstrated as follows:

Matter has no power or action of its own. : It cannot say, "I will walk to Boston," "I will grow into an apple or a bird." It only acts as it is acted upon. The process may be illustrated thus: The man applies his will to the subtle forces of his brain. which fiv over the conductor-nerves, act in their turn on the proper muscles, and thus he moves his hand or his foot. In like manner the will applies itself to the intangible organs of the mind, and the man pursues processes of thought occupies himself with science or art, and changes at pleasure from mathematics to poetry or music. or the sublime field of metaphysical inquiry. In like manner, also, a spirit applies his will to the nerve-force of a sensitive subject, and writes through his hand, or addresses an audience through borrowed organs of speech. Or he connects himself with the sphere of a "medium," subjects it to his uses, and with it, by his will, moves tables and other ponderable bodies. Now the man and the spirit alike know that they did not create these agencies, nor the will that drives them, nor fit them to each other; nor did their fathers before them. We make brick, we plow the soil and sow grain-spirits operate on their own more extensive plane; but both men and spirits are conscious, or may be, that results are not with them, that far above them is a something, a Wisdom, a sublime Planner and Governor,

whose WILL is supreme, and of whom and by whom all things in Heaven and Earth live and

A LAW NOTHING WITHOUT AN EXECUTIVE.

7. Law is not action, but simply the mode of action. Behind it stands the actor to give it effect, or it is dead. To say that attraction, gravitation, cohesion, electricity, magnetism, or any number of natural forces, have builded worlds, established systems, hold them balanced; and manage all the delicate clock-work of the universe, is more than to say, "My hand moves itself when I write." It is to say, " My hand not only moves itself, but it reasons and plans." We drop a ball in a basin of ship, and the wave, meeting no obstruction, would flow across the ocean. Astronomers announce a ical globe. Indeed, its forces operative in our newly discovered star in the neighborhood of these shelves were deposited all implements of to the scientific knowledge-makes this a real ha-

after, can know of Deity, is, that nothing can be known," is a quotation from some unremembered source. Of its truth each one has doubtedless his opinion, his fear, or his hope. For myself, I have ever believed that the little knowledge to be obtained while here in earth-life was altogether too crude and rudimental to admit of any conception of Deity; but I have thought that a time might come in some of the future ages, when our capacities would become so enlarged, from a constant gathering in of knowledge, that we should be enabled to enter understandingly upon that investigation.

Now and then there comes a lull in the great storm of life, when its hurry, and worry, and bustle ceases for a moment, and beneath the wave which lifts from off its surface, we peer into the realm of causes, and of that which is to be, catch ing glimpses and half-formed conceptions of a multitudinous array of objects awaiting our recognition. If, then, just outside the narrow circle of our present boundary, some latent power takes in conceptions which no language is yet given us o utter, may we not reasonably hope that the time may arrive in the far-off ages, when all knowledge to which we can aspire will be permitted us? Meantime, let us go on patiently step by step, in this eternal progression, thus insuring all ten Sundays and sixteen lectures—to the best healthy growth to all the faculties, and entire audiences I have ever addressed in the West. The satisfaction and fullness to an ever-increasing cause in that great metropolis of the West is highcapacity.

How futile to attempt now, in our first lisping years, that which needs the growth and culture of ages upon ages to accomplish? Wherefore, then, waste our time, and make ourselves spectacles of astonishment to the angel-world, in endeavoring less numerous than our believers in Spiritualism. to fathom the origin and nature of God, and questions of like import?

Corroborative of these long-established convictions, was a vision seen and related to me sometime since by one of our earliest and most gifted mediums, and as she has never, to my knowledge, given it to the world, I trust she may pardon me or the liberty I take now in so presenting it, as it is too significant and beautiful to remain longer concealed from all save a few personal friends. I will relate it as nearly as I can in her own words, although somewhat abbreviated, and wanting in the fine glow of the spirit-touch which throws its power around her whenever she re-presents it for the gratification of some friend.

After having passed through the preliminaries necessary to the earth-sphere, she says :

At my entrance on the boundaries of the spiritworld, a familiar friend, one of earth's recent great ones, appeared, and said he would conduct me to the Temple of Science. We traveled on and on, far away, and at last came to a spacious building, whose walls resembled a rose-colored, cloudy substance, and yet tangible and real. An opening like the parting of drapery admitted us to a room of magnificent proportions, an oblong oval in shape, the beauty of which exceeds all language for description. It was paved with mosaics of every hue and variety. In the centre was a large, oval form, something like a plant-stand, its shelves being inlaid with all the most precious gems, in correspondence with the floor. Upon of successful practice, and inspirational aid added

While still sojourning here below Keep me from sin and fear; Whene'er temptations cross my path, Some saving help be near.

The righteous law by heaven ordained, Incline me to obey;

- My faltering step make firm and sure, Let wisdom light my way.
- Endow my heart with grateful love, To God for blessings given; More worthy make me still to see,. The loving smile of heaven.

When death's dark shadows round me grow, And mortal toil must cease. May I with joy the hour approach. In hopes of blissful peace.

Correspondence.

Jottings.

Relieved for a few weeks, my dear BANNER, from my trading, moving, building, etc., I am again on the course, under engagements. Have just closed a third engagement in Chicago-making in ly prosperous; although we had to yield the great and popular Bryan Hall to our Baptist brethren who, having sold their church property for nearly one hundred thousand dollars, were thereby more rich, and consequently, more popular, though far Still, good places and large audiences continue to prove the interest in the subject that has been played out," and "died out," so many times as proved, not by facts, but by the positive assertions of many clergymen PHARISEES and newspaper SCRIBES. The friends in Chicago and far about it, are greatly in hopes the National Convention will be called there. I believe it would be the best place in the West, but am not personally interested, and I do not expect to be retained from other labor to attend it. It will not be well to desert all other posts to capture Richmond.

We-our little family circle-have moved out of the Cottage Home, and given possession of it to parties well known in Boston. In the autumn we expect to move to our Egyptian Home in the copperhead end of the Empire State of the West; but there will not be one more copperhead for our immigration.

I am now on my way to Davenport, on the Iowa side of the Mississippi, "Father of Waters"-I think mother would be more appropriate, as it takes in and nurses in its bosom so many small streams, and gives birth to so many bayous, creeks and mouths about the lower regions of its giant form.

I am stopping over for two days' treatment and rest, at the commodious, exceedingly pleasant, and truly ECLECTIC Institute, where Mrs. Potts and Mrs. Longshore-two M. D. graduates of two medical colleges of Philadelphia, with several years

THINGS THAT NEVER DIE.

The pure, the bright, the beautiful, That stirred our hearts in youth, The impulse to a worldless prayer, The dreams of love and truth, The longing after something lost, The spirit's yearning cry, The strivings after better hopes— These things can never die.

The timid hand stretched forth to aid

- A brother in his need, The kindly words in grief's dark hour That proves a friend indeed,

- The plea for mercy softly breathed, When justice threatens high, The sorrow of a contrite heart— These things shall never die.
- The memory of a clasping hand, The pressure of a kiss, And all the trifles sweet and frail,

- That make up love's first bliss; If with a firm, unchanging faith, And holy trust and high, Those hands have clasped, those lips have met, These things shall never die.
- The cruel and the bitter word, That wounded as it fell,
- The chilling want of sympathy,
- We feel, but never tell, The hard repulse, that chills the heart
- Whose hopes were bounding high, In an unfading record kept— These things shall never die.
- Let nothing pass, for every hand Must find some work to do: Lose not a chance to waken love-Be firm, and just and true. So shall a light that cannot fade, Beam to thee from on high, An angel voice will say to thee-
- These things shall never die.

SILENT INFLUENCE.

BY LELE LINDEN.

Holiest emotions, purest dreams, quivering in the deepest recesses of the soul's thought-land, like music in a world of tears; thrilling, with its deep, unspoken power, yet all unseen, like angels in invisible thought. So silently it comes that we know not we have entertained the angel guest; only there remains the holy impress of a higher, purer life, and holy thoughts that draw us nearer the shores of the Spirit-land A dream of immortal beauty; a hope while the heart is quivering with pain; an aspiration for life's hidden dreams of joy; a pure resolve to make our lives more truly worthy the companionship of angels.

Silent Influence! It comes with all the holy. thrilling power of living inspiration. Angels sweep the breathing chords of harmony, and there is wafted to earth's waiting the grand, soul-inspiring purpose, the calm of angel-thought.

It comes in the mild, waiting hush of the soul's dark night, in the wavering resolve, in moments of weary thought-strife. It teaches of life's uses, and sweeps its magic fingers o'er the latent chords of life's harmonious purposes. Welcome! silent thought-power, from the unseen world! Poplar Grove, Il.

BANNER LIGHT. \mathbf{OF}

Correspondence in Brief.

Dr. H. T. Child and the Wounded.

Our friend, Dr. Henry T. Child, of Philadelphia, the kind and noble-hearted philanthropist, has again repaired to the battle-field to lend his valuable aid to the wounded soldlers. The timely aid he rendered to the wounded heroes of Gottysburg, last summer, will over remain a bright star in his diadem. We received the following note from him too late for our last issue, and consequently, are now obliged to omit several portions of it, which have been anticipated:

Again I am in the midst of scenes of carnage

Again I am in the midst of scenes of carnage and blood. You may remember that on my re-turn from Gettysburg, I suggested that there ought to be a reserve corps of surgeons. The au-thorities having concluded to establish such a corps, requested me to act as one of them, and I am here. We left home on Monday, and arrived here in about twenty-four hours. The wounded in the late battles were to have been taken to Washington, by the Orange and Alexandria Rail-road, but the rebs had destroyed the bridge on the Rapidan, and though Gen. Grant had replaced it by pontoons, being invited further South, he found it necessary to take them with hin; so the wounded are brought to this ancient city. There are supposed to be twenty thousand wounded men within ten miles of this city. Hero the houses, public and private, are filled with the wounded who have either walked here, or been sent in by ambulances. This morning word was given that all who could get to Belle Plain—about seven miles from herc—would be sent to Wash-ington. These, with those sent on wagons, to the number of three thousand came to the handing and were sent up. I was sent on one of the boats to Washington, with five hundred and thirty wound-ed men, some badly burned. I am told that a considerable number of our wounded soldiers were burned to death hy a fire in the woods; and also a much larger number of rebels, as they were left burned to death by a fire in the woods; and also a much larger number of rebels, as they were left without friends to aid them. This fire delayed Gen,

without friends to aid them. This fire delayed Gen. Grant, or he would have been between Richmond and Gen. Lee's arry. Major Crosby--who is wounded slightly-was very glad to meet me. He said every BANNER OF LIGHT I had sent him had been read by more than one hundred soldiers. I wish those who see this, and would like to have that paper, would let me know how to direct it, as I know many friends who would be willing to send their BANNERs to the soldiers. Yours in haste, HENRY T. CHILD, M. D. Fredericksbury, Va., May 12, 1864.

Two Valuable Publications.

What does the BANNER think of Doctor R. T. Trail's philosophy of the "Healing Art?" His "Herald of Health" is an attractive paper, and should be in the hands of every true reformer, as equally necessary to a right understanding and preservation of life. I am particularly struck with the cooperative progressive notions of both; with the cooperative progressive notions of both; one, of the visible mainly, the other invisible, embodied man. Doctor R. T. Trall's curative principles will save the physical—if understood and accepted—as surely as will the gospel of the BANNER, the spiritual. I would respectfully ask every reader of this paper to look into the HER-ALD, and every reader of the HERALD to procure a copy of the BANNER—they are co-workers—form an intimate acquaintance with each, and, if you are not a worshiper of false gods, you will like them. Probably more than one man redeemed from drugs, medical and theological, has cause to thank his stars for the first chance look into these life-giving messengers. Again I ask every reader life-giving messengers. Again I ask every reader of this paper to make the acquaintance of Doctor Trall; it is no idle recommendation. H. H. North Plains, Mich.

Our Cause in Chicago.

Our Cause in Ohiengo. Miss C. A. Fitch gave two lectures in Witkow-sky Hall, on Sunday, May 15th, forencon and eve-ning. She is a most excellent trance speaking medium, and just such a one as the people of Chi-cago appreciate and delight to hear. The fore-noon lecture was well adapted to the audience in attendance, and was well received. There is evi-dently a great desire on the part of the Spiritual-ists of Chicago to sustain Sunday meetings and obtain good speakers. Should the National Con-vention of Spiritualists be held in this city, a per-manent free clurch will no doubt be established for the friends. The Sabbath School at the close of each lecture is becoming an object of interest for the friends. The Sabbath School at the close of each lecture is becoming an object of interest to all, and is well attended. Warren Chase has done much to enlighten the people of Chicago in regard to Spiritualism, and it is hoped that he may do more, as the field of labor is vast, and the qual-ified laborers few. The BANNER is doing a great work here, and in due time the glorious results will be evident to all. May good-working spirits still assist all who labor here. Yours truly, Chicago, 10., May 16th, 1864.



WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY, · · · · · EDITOR.

BFINITEALISM is based on the cardinal fact of spirit commun lon and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duites, weilare and destiny, and its application to a regenerate life. It recog-nizes a continuous Divino inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London-Spiritual Magazine.

The Army of Freedom.

There was never a military or any other organization, which could more truly be called the Army of Freedom than the Potomac army which is today engaged in a protracted and stubborn fight with the rebel forces. It is not Lee alone that this army fights, nor the organized power of Richmond in the field, nor any mere passionate impulse or concentrated hatred of any particular class of mon in the Southern States; but rather the principle of Slavery, as enunciated by the Vice-President of the so-called rebel confederacy himself-the same principle against which the millions of Europe have been struggling, sometimes hopefully, but oftener against hope, for many ong and weary years.

It is a great privilege to live in a time when such conflict is going on, and to lend a helping hand, or even a word of encouragement, to its advancement toward success for the divine principle in the issue. We need none of us regret that our times were cast in this stirring and profoundly significant era. It would be a confession of abject unworthiness to whine at the hardship of being obliged to take a part in so momentous a conflict. This is the day when God is visibly moving in the fortunes of man and the advancement and exaltation of the race. We can stand and "see the glory of the Lord " on all sides of us, though it be manifested through the fearful forms of violence and the copious shedding of human blood. The world is being aroused to the moral grandeur of the great movement, by which not states alone, and constitutions, and political theories are to be modfied, but the very structure of society itself, including civil codes and social institutions and religious tenets and creeds.

Not this nation only, but the whole civilized world is watching with an interest that is almost breathless the deathly grapple of the two great and powerful armies of Freedom and Slavery, across the Rapidan. On the result hangs more than can be crowded into a phrase or condensed into a thought. The question is there waiting for an answer, How shall this vast continent, the future home of hundreds of millions of human beings yet unborn, be governed? We are contesting the haughty claim, set up by a handful of pretenders, that the soil is theirs because they choose to half work it with compulsory labor, and that they have the right both to keep it from the occupation and enjoyment of freemen to the latest genera tion of their posterity, and to maintain the system of human slavery for that purpose to the last syllable of recorded time. Though politicians, for political purposes merely, some time ago announced that the "irrepressible conflict" with this usurpation for the control of the continent was at hand, they gave utterance to a truth whose whole import they could scarcely begin to understand themselves. The "irrepressible conflict" is indeed upon us, and we shall find no peace until we firmly resolve to "fight it out," though it take very much longer than the "all summer" of are wails of the Ideal Nature mourning over the Lieut.-Gen. Grant. The nation regards the Army of the Potomac as the striving, are what they seem, and nothing more. its armed representative in this conflict. Other armics may be doing their part, and with as high a courage as ever illustrated human character but for the Potomac Army has been reserved the noble task-all the nobler and grander by reason of its almost overwhelming difficulties-of smiting the slaveholders' rebellion at the very seat of its being, and finishing its existence forever. Not only is its task the labor of protecting the national capital and possessing itself of that of the rebels. but of directly confronting the massed power of the whole rebellion itself, led by its most able and experienced General, and standing at bay in what it desperately names as the last struggle of the bloody series. If the Potomac Army conquers in this fight, do we not all know that Liberty has taken a new lease of life on this soil, and made a new covenant through us of to-day with our uncounted posterity? Hence it belongs to every one of us to send out his and her aspirations for the success of our arms in Virginia at this time. We can render a large volume of help to the Potomac Army at this most critical juncture, by strengthening it with our own personal will and adding to its physical power the moral force of our souls

The Tests of Character.

A sudden impulse may prompt to a noble deed, and yet benevolence may not be the motive pow er of the life. Liberal and progressive sentiments may be uttered in the midst of admiring friends, and unpopular sentiments be given with warmth and fervor in the face of a slightly opposing tide. To be a true and consistent self-reformer, the benevolent inpulse must be tempered by prudence and justice, and be willing to manifest itself unseen of the world. The creed-decried and worldrepulsed ideas of religion, purity and truth, must boldly avow themselves in the face of friends or foes. And still more, they must be practiced in the daily life; an ever-living and inspiring example to a watchful and suspicious world.

The fame of goodness is the only honor worthy of the soul's attainment, and that fame will come unsought to the humble and carnest laborer in God's humanitarian fields of effort. To be a worthy teacher, one must be a studious, willing, meck and patient learner. To become worthy of the regard of others, we must gain our own relf-respectthe homage and obedience of our lower nature to the higher-ero we can receive the diploma of heaven that qualifies us as a guide to the multitude.

To be in harmonious accord with the Divine designs of universal welfare, the public teacher must be lovable and approachable to all. He. or she. must cultivate the graces of patience, charity and endurance; and exercise the amenities of life under all conditions. 'A public teacher is a world's benefactor. To have lasting influence, the sunlight, warmth and bloom of the genius manifested to the masses must shed its serene and guiding light upon the household realm. The warning voice that tells to admiring thousands of the shoals and reefs of life-dangers, must in the privacy of home warm and guard its beloved ones from the besetting evils of inharmony-from the encroachments of discord. The philanthropist must commence at home with his theory of improvement; the advocate of religious freedom must free himself from the tyranny of narrow social prejudices, and from the restraints of fashionable follies, thus proving the effects of true progressive teachings on the mind and heart.

The author must put soul into his life, as well as nto his books. To prate of compassion and disinterestedness, of exalted friendship and self-abnegation, and never to practice what they vaunt so loudly, is to mock at things holy and beautiful, and is in secret to worship Idols, base and false. The loftiest virtues are manifested in the lowliest uses. A kind and well-timed word, an encouraging smile, a pitying tear, is charity-is sweetest enevolence. There is an untold heroism in the fulfillment of the daily routine, in the performance of homely duties, in the patient uplifting of the cross of hourly petty trial. Grandeur of soul is manifest in the religious screnity wherewith it calmly suffers slander, vituperation and unmerited abuse.

There are household martyrs, who have thrice passed through the ordeal of fire, and whose tender souls have been transfixed by the seven mighty swords of anguish. Delicate women walk over the thorny paths of life with lacerated hearts and bleeding feet. Brave men, Spartan-like, hug a great sorrow to their breasts, and give to the world no sign of suffering. There are saintly maidens amid the glare and turmoil of life, walking in the cloistered seclusion of spirit, all dedicated unto God. There are angel children, clad in the sad garbs of orphanhood, looking heavenward for the eternal reunion with the mother-heart of love. These are the truly great, the spiritually advanced, the beautiful in life and deed. A consecration of holiness rests upon their every act. Their lives are one ceaseless offering of self unto the good of others. Their speech and manner, their looks and greetings, their care for all things great and small, bear witness to their devotion unto truth and right. The test of character is complete, and if there be more or less of earthly failure in their manifestations of goodness, it is a failure known and visible to all. Their faults point to the possibilities of attainment-their self-regrets shortcomings of the actual. The good, the pure,

Spiritual Life.

We take it for granted that every thoughtful person recognizes in himself a living, active power that inspires not merely his intellectual facultles, but that seems to flow through them into a region of feeling within the merely mental. This power is oftenest called the spiritual life, sometimes the Holy Spirit. It receives from without, and yet diffuses itself from within, and is spontaneous and also imparted.

The long, wearisome dissentions among truly religious men concerning this power, arise from the misapprehension of its two-fold action. One party says, it is the Grace of God; another, it is the life of the soul; when in truth it is both. As that he was only engaged for one Sunday, and the body must receive food and assimilate it, and thus become an acting power, so this inner or | ure of listening to him again. This feeling apspiritual body must be fed from without, and when it has taken the outer bestowal into its very be gratified, for we think such lectures as those self it becomes a life, a spiritual, indwelling power that must control, more or less, the whole being. The spiritually-minded man is one whose intel-

lectual faculties are vivified with their spiritual life. It acts on the moral faculties and warms them into acting forces; it rules the affections so that they hunger and thirst after righteousness, and enlightens every desire and aspiration. When it outworks from within, it expresses itself in holy doing, in gentle ministrations, in ardent praise; when it calls to that which is without, it expresses itself in aspiration, in sincere prayer, in earnest seeking after strength, life, holiness.

The rationalists of the day call this latter action unnatural, or, rather, declare its results to be so; they ignore all the beautiful laws that link life to heaven. As in matter lie two forces denominated the centripletal and centrifugal, so within the soul lie the two forces; and hence the natural command, "Let him that receiveth give." If a power lies within the spirit, it must express itself; and thus spiritual life or power must flow out in acts of benevolence and love, and must call for life, or turn, in aspiration, heavenward. Thus the action of spirit on spirit, of God on man, is a necessity of the inward being. To live without aspiration is to be spiritually dead; to live without doing noble deeds is to be spiritually dead; for the true life of the spirit is devotion and love, or rather these are the signs of life.

How beautiful and natural, then, should be man's progress toward divine things. The flower opening to the glad sunshine and receiving warmth and life, and giving out beauty and fragrance, typifies the spirit of man. The ever present life waits to be received and to open the tender chalice of the soul that it may exhale purity, goodness and L.

Spiritual Convention in Boston.

A Convention will be holden at the Melodeon, May 24th, 25th, 26th and 27th, at 10 1-2 A. M., 2 1-2 and 7 1-2 P. M., each day. Let all Spiritualists be animated with interest and zeal, and lend a helping hand to make this Convention rich in expression of thought that shall reveal its truths to the world which are yet unknown to many.

Anniversary week in Boston for many years has filled the city with people from the suburban towns; and this year adds a new society, viz., Spiritualism, to the various religious and reform societies that have their annual celebrations in this city on the last week in May.

There will doubtless be many outside of Spiritualism who will avail themselves of the opportunity of listening to what may be said at this Convention. The meetings will probably be large and interesting. May every one who goes to the Convention, go with a prayerful desire of manifesting the deep and true character of the teachings of Spiritualism, which are, kindness, forgiveness, peace, harmony, purity of thought, purpose and action. It is well known to all that Spiritualists are free spoken. Let this be so; and let each speak for him or herself without feeling under the necessity of doing as people have done all along in the past, viz., of warring and quarreling with every doctrine and dogma.

Good speakers will be present, and the Convention supported by the presence and responses of a large number of the best and most influential citizens of Boston and vicinity.

MAY 28, 1864.

Charles A. Hayden's Lectures.

On Sunday, May 15th, a new face appeared upon the platform of Lyceum Hall, in the person of Charles A. Hayden, a young man but little past his majority, of small stature and slender figure, deep-set blue eyes and arching brows, with a voice remarkably pleasant, well-toned and modulated. He had not spoken five minutes before it was evident he had his large audience in sympathy with himself and his discourse, which momentarily increased as he poured forth his living words of inspiration, in easy and rapid tones that astonished as well as enchained his auditors. At the close of his addresses, many expressed a regret hoped that before long they would have the pleaspeared to be pretty general, and we hope they will given by Mr. Hayden do a vast amount of good, in quickening the minds of believers in the Spiritual Philosophy, by inspiring them with new ideas which strengthen their faith in the truths they have been able to partially analyze and understand, and also in aiding inquiring minds in their investigations of the meaning and truth of the spiritual idea.

His first lecture was upon the New Dispensation which we are now receiving, volume after volume, not like Moses ascending Mount Sinai, but Mount Science. By the spiritual unfoldment, we possess the key to unlock the fountain which contains the knowledge of eternal life-the great theme which interests the whole universe. The volume which to-day was opening in our souls did not so much give expression to the thoughts as to the thought itself. He contrasted the written with the unwritten history of the past, showing the misconceptions and uncomprehended aims and objects of Nature and God. The unwritten is the history of living life, not of the dead past, as that term is often misused. No history is dead, for it conveys a living principle which cannot die. In allusion to the thoughts of Plato, Socrates, and other great minds, he said they would live forever; that they would still give forth their inspirations to the world, but not with the living purity of thought which would be conveyed from their own lips. The higher mediums stood upon the Mount of Aspiration the better they can receive the impress of the inspiration from those noble minds as it flows down to mortals. He cited instances to show the power and influence the dwellers in the living world beyond have over the minds of those in mortal, and urged the breaking down of all barriers which connect man so tenaciously to the material world as to prevent his coming more in rapport with the spiritual, tangible world.

He then took up the question so often asked, What shall we believe?" and discussed it at length. He claimed that science had done away with the false idea as taught in the Bible of the creation of the world, maintaining, in glowing terms, that Spiritualism was the Alpha and Omega-the great Book which is unfolding to the world the mighty principles and laws of Nature. He then rapidly considered the great truth that all men and things were writing their history, and passing away, after having answered the purposes of their creation, to give place to newer and higher orders of development.

After many generations, he said, we begin to appreciate the living minds that were scoffed, scorned and persecuted in the past, and cited many instances to substantiate his position. Very earnest was his appeal that we should live pure and harmonious lives, by which we would come in rapport with the spirit of the Nazarene, and realize the living inspiration which burned in his soul; then we can give forth to the world as mighty truths as he did. If we go to the fountainhead with an earnest desire for an outflowing of inspiration, we shall get it.

He paid a passing tribute to the memory of Theodore Parker for the great work he had done for the good of humanity. In tracing up the life of youth to manhood, he found prophecy enough to fill volumes, and pregnant with mighty events. In alluding to the world we expect to find on leavsaid we anglit not to look till we could appreciate this-it was too good for us. And then with words of eloquent import he drew his listeners forth into the grand temple of Nature's divine cathedral, and show them how all things were acting in harmonious unison with the Divine Mind. In the evening he gave a very fine discourse in elucidation of this text: " My word has gone forth and shall not return to me void, but shall accomplish that for which it was sent." The whole lecture, covering a wide range of thought, was re- . plete with good common-sense reasoning and timely instructions, which must have filled some vacuum in the minds of all present.

Shedding Light.

Our friend, F. A. Morse says: "Your BANNER truly sheds its "Light" far up into the hills of New Hampshire. Coming as it does from the pure fount, it has power to work a good work, and to reach ultimately a successful and glorious goal. May it long live to lead us from darkness."

Willing to Help us.

H. Haynes, North Parris, Mich., says: "I will double my subscription for the BANNER OF LIGHT for this volume and the nett one-making four papers per week-if others will do so, likewise." We need all the help you can give us, friends.

Doing its Work.

"The BANNER, I am gratified to find, is still arousing the minds of the skeptical. I think it is the best medium a skeptic can consult. Chicago, Ill. C. AUGUSTA FITCH." Chicago, Ill.

Dr. Bryant---The New Treatment.

We copy the following from the Rochester (N. Y.) Evening Express, May 3d, 1864:

Y.) Evening Express, May 30, 1864: "We are advised of the great success of Dr. J. P. Bryant, at Buffalo, whither he went after his three months of laborious practice here. There is nothing surprising in the fact that he continues to be attended by hundreds of sick and lame and disordered persons; the wonder is that he suc-ceeds, by such simple means as he uses, in effect-ing cures—sometimes almost instantaneously—in cases sunpaged to be beyond medical skill, or pering cures—sometimes almost instantaneously—in cases supposed to be beyond medical skill, or per-haps aggravated by unskilled or misdirected med-ical practice. The treatment which he adapts to so many different kinds of human ills and all-ments, with such good results, may be regarded with something of the feeling that, in a darker agg, was aroused by the summary cures produced by the mere laying on of hands. Those who see crippled limbs restored to their original usefulness by a single manual operation, may be excussed cripplet innos restored to their original discutteess by a single manual operation, may be excused from looking upon this young physician with won-der, and some doubts as to the genuineness of the apparent cure. We have never heard that the restorations he has caused have not been perma-

nent. In Buffalo, Dr. Bryant is treating some fifty pa tients every day. His rooms are constantly thronged, and the excitement and the wonder in-creases as the sick are restored and the lame leave their crutches behind them. Dr. Frederick Olifrom hip disease, came to Dr. Bryant, and was and although for years going on crutches, now re-quires not even a cane. A daughter of Dr. Reno, of Darien, Genesce Co., who had not spoken for thirtcen months, found her long-lost voice in two minutes, when Dr. B. had found and removed the betweeten. obstruction. In our columns will be found a large number of references to cases of striking cures performed by the same treatment, at the hands of Dr. Bryant. This physician is an educated gentleman, whose

quiot, massuming manners and ready apprecia-tion of the cases presented to him, are sure to please those who come in contact with him. He please those who bench in collect with man. The goes about doing good, in relieving and restoring thousands who had given up the expectation of regaining health and lost functions, and by mero-ly starting the obstructed organs into new activi-ty, sets our misused and misunderstood vital machinery into healthy operation, and gives us a new lease of life, with a reflow of the springs of hap-'Diness.'

English Honor and Sympathy.

faith and desire. We should all of us be "at the

front" now, if not in body then in spirit, helping

on the work with the grand Army of Freedom.

While we are fighting here for the permanent ule of right, and justice, and law, the more promnent and powerful classes of English society are onspiring to set up over us a dominion under which not even the basest of their own downtrodden population would live for a day. Nothing can be conceived that is meaner or more treacherous than the spirit of the ruling classes in England toward us to-day. They have organized regular associations and societies to undermine our own government by upholding that of the rebels. In more ways than we could recite in

many columns of this paper, they are industriously engaged in the task of compassing our national disintegration and final overthrow. But their turn will come next, and not later than next year either. It cannot be very good policy in mon who are shut up in a powder magazine to be playing | and nations what they ought to be, before they can with fire.

The recent expulsion of Garibaldi-for it really amounted to that-has driven the iron into the souls of the English masses deeper than before. They know very well why he came to English shores, and why he was so unceremoniously ordered away. They roll the morsel of this bitter memory under their tongues, believing that their day is not far off. In the person of the patriot of Italy they feel themselves insulted. The inflammation of public sentiment which has been caused by this action will not so easily be allayed. There will be a retribution-a fearful looking for judgment. In that day the proud and treacherous ruling classes of England need not look to America for help, or even sympathy. They are inviting Judge Edmonds

A correspondent in Michigan informs us that a clergyman in that State is circulating a malicious story to the effect that Judge J. W. Edmonds of New York has renounced his belief in Spiritualism. The judge is more firm in his belief to-day, than ever, as his own assertions clearly demonstrate We refer all retailers of such unfounded stories, to an article in the April number of the London Spiritual Magazine, (portions of which we transrred to the columns of the BANNER of May 7th.) written by the Judge, in which he sets forth the ruths and beauties of the Spiritual Philosophy in the most decided language. After giving reasons for his belief, and alluding to facts which are to him positive knowledge, he adds:

"I have had frequent occasion to assert, that the ed private worth and public virtue. I have chal-lenged contradiction-I repeat the challenge."

If any one still doubts the Judge's position, he is at liberty to accept the challenge, and 'we doubt not the Judge will give them such an insight into the great truths of Spiritualism as to convince them of its truth, or, at least, to shake their unbelief. No man who has ever had his mind fully opened to the reception of the truths of the Spiritual Philosophy, can ever rid himself of that belief, however strongly he may hedge himself about with creeds and dogmas, for the light of truth once let into the soul, ever remains daguerreotyped there.

"Fight it Out."

The phrase used by Gen. Grant, as reported to the country through the War Department-"I propose to fight it out on this line, if it takes all summer"—is already immortal. The nation needs the example of this man's great resolution, invincible fortitude, and unflinching determination, to help it knit together the none too tenacious fibres of its own character. We are all of us too easily cast down with ill news, and too readily given to exulting when we have the slightest possible rea-son for it. We need sobriety, steadiness, calmness, self-poise, and many more of that excellent family of qualities which go to make individuals get under much headway on the road of progress.

Friends.

Our pecuniary liabilities are pressing heavily apon us at this time in consequence of the enlargement of our establishment to better accommodate the growing public needs for spiritual food, therefore we hope you will renew your ef-forts in our behalf. We feel indeed thankful for past favors, and hope that we shall be as equally well sustained in the future.

Miss Sprague's Poems.

The fine inspirational poems by the lamented Miss A. W. Sprague, just issued in book form, elegantly printed, are meeting with a rapid sale. a judgment which no nation can escape and live. | Every Spiritualist in the land should have a copy.

A cordial invitation is extended to all spifitual speakers who are willing to work in harmony on the broad platform of liberalism.

The following, with many others, are expected to take part in the Convention: Miss Doten, Mrs, Spence, Mr. Storer, Mrs. Clark, Mr. Hayden, Mr. Clark, Mrs. Townsend, Miss Johnson, Mrs. Bliss, Miss Beckwith, Mrs. Currier, Mr. Wright, Mr. Thayer, Mr. Wetherbee, Mr. Giles, Mr. Stone, Mr. Edson, Dr. Child, Mr. Greenleaf, Mr. Loveland, Mrs. Bond, Mr. Richardson, Mr. Diamond, Mrs. Wood, Mr. Coonley, Mr. Whiting, Mr. Willis, Mrs. Hatch, Mrs. Byrnes, Mrs. Middlebrook.

Ministers of all the different churches who feel in harmony with the revelations of Spiritualism, are cordially invited to participate on the platform in the exercises of the Convention.

It is also expected that Mr. Crowell will be controlled by one of the directing spirits of the BAN-NER-Dr. Kitridge-to speak upon the spiritual bearing of the momentous subject that now agitates our country and the world-this terrible war.

Early and punctual attendance is requested on Tuesday forenoon, for the purpose of organization.

Spiritualism at Nice.

Mr. Benjamin Coleman has an interesting paper in the May number of the London Spiritual Magazine, on " Passing Events-The Spread of Spiritualism." We would like to transfer the entire article to our columns, but its length and the pressure of home matters prevent. We copy the closing paragraph:

"After Mr. Home's expulsion from Rome he spent several weeks at Nice, where the phenomena were examined and scrutinized by a great many of the winter residents, and many were convinced of the facts of spiritual power. We hear that of the facts of spiritual power. We hear that these new converts are now returning with the spring to England, and a correspondent writes us that amongst his own friends he numbers half a dozen of them, and that they are wonderfully im-pressed with what they have seen. It appears that the manifestations were not confined to Mr. Home, for that after he had left Nice, a party of ladies and gentlemen formed a circle to see what could be done without him. They soon obtained ladies and gentlemen formed a circle to see what could be done without him. They soon obtained very striking results. The medium was found to be a Russian lady staying at Nice with her fami-ly, and who, a month ago, was unconsclous of her power. She speaks only a word or two of Eng-lish, but, under her influence, a heavy oval tablo gives answers in English and German. She is also a writing medium, and her hand writes, with-out any play of the fingers, intelligible messages. A great progress has been made by these occur-rences amongst the visitors."

Album Pictures.

We noticed a few weeks since the beautiful chromo-lithographic album pictures, executed at the lithographic establishment of L. Prang & Co., 159 Washington street, Boston. We have now received two more packages,-part one of "Views pictures are only fifty cents,

The War News.

Since our last issue, no heavy battles have been fought by the army of the Potomac. Large reconnoitering forces have had several encounters during the manœuvering of the armies for position. After the severe fighting of the previous ten days, t was found necessary that the army should have a little rest, as the constant movements, night and day had nearly exhausted the physical strength of the men. The latest dispatches, however, state that the army is in motion again, and another battle has commenced. The army has been reinforced, and more terrible fighting may be expect-

From Gen. Sherman's column, down South, matters look well. The strong position of Resaca has been forced, and Johnston must retreat either upon Rome, about forty miles, or upon Atlanta, something over eighty miles distant, at both of which places are large machine shops and military stores.

Gen. Butler maintains his position up the James River. On the night of the 16th the rebel army took advantage of the dense fog and their familiarity of the ground, and made an attack on Gen. Butler's whole line. Fighting was kept up till daylight, to the disadvantage of our forces; but during the forenoon the enemy were severely repulsed. The loss on both sides was large.

The Richmond Examiner of the 12th inst, says the enemy has concentrated in Virginia, and if beaten hero is beaten everywhere. If he wins here, he wins everything. If Virginia is lost, the present Confederate organization will not probably survive. Heaven and earth now calls upon the government to bring up all the troops at its command."

Gen. Banks appears to have made a dead military failure of it in Louisiana. He was the very one out of all the civilians who were made Major-Generals and put on the double stars, of whom the most was expected; but from beginning to end his Louisiana campaign of last month appears to be a failure. His case only furnishes another and a very forcible illustration of the great rule, in Central Park," New York, and part one of that a man must have thorough previous training: "Wood Mosses." Both series are tiny gems of of all his faculties to succeed in any one branch of exquisite beauty. Packages containing twelve business, or profession, and especially if it be the art of war.

BAN NER LIGHT. OF

New Publications.

"SHALL WE SUFFOCATE ED. GREEN ?"-By a Citizen of Malden-is the very direct title of a handsome pamphlet from the press of James Redpath, who is understood likewise to be its author; indeed, the pamphlet bears internal evi-dence of its authorship. The subject of the exe-cution of the poor wretch in Malden, who is guilty of the murder of young Converse, is handled, we are ready to confess, in a masterly manner, although its epithetical phrases are much more merciless than its logic. It cannot fail to stir up and stimulate every reader of its pages, whether of kindred way of thinking or not; its positions are bold, its logic is trenchant and storming, its denunciations are pitiless, and its sarcasm is withering. Yet, under all these characteristics may be found the sweetest sympathy and the most human humanity. How far the author will advance his proposed object by the publication of his pamphlet, may not, after all, be of such abiding importance as to know what effect his candid and open presentation of a theme of such interest and importance will finally produce on the public thing pretty clearly demonstrated to our mind, mind.

We are no advocates ourselves of capital punishment. Since we gave the subject serious reflection, in the light of all the facts which could be gathered and concentrated upon it. and with a broader and deeper acquaintance with human character, we have been convinced that "hanging is the very worst use a man can be putto;" and not only for himself and on his own personal account, but for the welfare of the community at large. Still, the criminal ought to be punished; and that punishment, to be just in the highest sense, should be made to include discipline, reformation, and steady improvement for the convicted person, as well as perfect security for society and the warning of the unhappy example. We believe that the confinement of the prisoner will effect this, without catering to that spirit of revenge which needs to be rooted out rather than fostered in the breasts of any one of us. This, with other statutes, will have to be reformed in due time, if not now; and a case like this one of Green will, by appealing so powerfully to the human mind, do very much of the work that yet remains to be done.

SPECTACLES FOR YOUNG EYES. ZURIOH. By Sarah W. Lander. Third edition. Boston: Walker, Wise & Co.

This is in continuation of the series of juvenile books from the pen of Miss Lander, intended to depict the life and manners in foreign cities. Her former volumes are well remembered. We do not know, either, as we should say foreign cities, for Boston received an honored place in her list; but even Boston, "hub" as it is, must be foreign to a great many who would doubtless be glad enough to get here, especially during the warm weather which we are going to have. Miss Lander conveys her descriptions with the help of familiar dialogue, which awakens the very inquiry desired on the part of young readers. The present volume treats of the scenery of Switzerland, and its handsome pages are profusely and most artistically illustrated. This is one of the most popular series of books of the day.

THE FERRY BOY AND THE FINANCIER. By a Contributor to the "Atlantic," author of a "First Visit to Washington," in the April number. Boston: Walker, Wise & Co. Tenth edition. '

This is a very racy, familiar and readable story of the boyhood and early manhood of Secretary Chase, by one who knows how to write. We think, however, that some of the conversations between the youth who figure in this little volume, are rather overdone and unnatural. The simple fact that'it has reached a tenth edition is proof of the intrinsic merits of the book. It is handsomely illustrated, very neatly printed, and makes three hundred and thirty-two pages. The this attractive story.

STORIES OF THE PATRIARCHS. By O. B. Froth-ingham, author of "Stories from the lips of the Teachers, related by a Disciple." Boston: Walk-er, Wise & Co.

ALL SORTS OF PARAGRAPHS.

GP The Spiritualists of Boston and vicinity nust turn out in good round numbers and fill the Melodeon on Tuesday, the 24th, the opening day of the Convention. Send your skeptical friends in, also. Once over the threshold, they will " call again." All hunger for spiritual food, and nowhere can they find it so fresh and palatable as at our spiritual gatherings. Be on hand, friends. We anticipate a grand time.

SF Read the Sixth Page-every column. We each week have proof of the truthfulness of many of the messages we print; but those giving the information decline, for various reasons, allowing their names used in this connection. We can afford to wait patiently till Spiritualism becomes more popular.

Read Prof. Lister's card in another colimn. Many people consider astrology a science, that will be fully demonstrated in the coming time. Whether it be a science or not, there is one and that is, the Professor has a wonderful faculty

of correctly foretelling future events. Mrs. Annie Lord Chamberlain, the musical medium, can be addressed at No. 31 Shawmut Avenue, Boston

Dr. A. P. Pierce has removed from Myrtle treet to No. 8 Haymarket Place.

We think we shall join Bro. Davis's Anti-Toacco Society. We have been under conviction ever since we heard his terse lecture on the subject whilom at Dodworth's Hall. What is the initiation fee?

What a tough place Gotham must be ! They all themselves civilized, and at the same time do things there that the Feejce Islanders would n't be guilty of. Look at the recent bogus proclamation that originated there; then look at the bogus eports of the late Spiritual Convention. Surely the publishers and editors of the Daily press of New York are getting to be a set of roughs, instead of gentlemen.

A band of Mexican thioves, eight in number, were arrested in San Francisco, on Thursday, April 14th, and a large lot of miscellaneous property recovered.

The Annual New England Anti-Slavery Convention will be held in Boston, on Thursday and Friday, May 26th and 27th. The meeting on Thursday will be in the Meionaon, (basement of the Tremont Temple,) commencing at 10 o'clock, A. M. On Friday, it will be in the Tremont Temple. Three sessions will be held each day-at 10 A. M., and at a quarter before 3 and a quarter before 8 P. M.

Whoever sincerely desires to do all the good he can, will probably do much more than he imagines, or will ever know.

A man with a dog ,continually at his heels isn't fit for business. Mark that.

Nathaniel Hawthorne, the distinguished author, died at Plymouth, N. H., where he was on a visit for the benefit of his health, on the 19th instant, at the age of 60.

H. T. Child, M. D., notices Miss Sprague's book of poems appropriately in the last number of the Herald of Progress. We shall copy his letter entire as soon as our room permits.

When Moses stood with hands spread wide, Success was found on Israel's side; But when through weariness they failed, That moment Amaleck prevailed.

PSYCHOMETRICAL READINGS .--- Mrs. A. B. Sevbrance, of Whitewater, Mich., wishes us to say that the reason she has not returned immediate answers to those who have written to her of late. is because she has received more than she could boys will all receive decided benefit from reading attend to promptly, and consequently she got behindhand. She has made arrangements to be more prompt in future.

A Boston mechanic has invented a two-story

railroad car, with smoking and sleeping rooms up loft. We predict for it a success

A NEW AND WONDERFUL INVENTION .--- 'The recently patented optical instrument known as the Craig Microscope, is deserving the attention of scientific men, physicians, schools, the family circle, and everybody, young or old, for it affords a boundless field of instruction and amusement. One can sit for hours and view the wonders of nature hidden from the naked eye. It reveals the animals in a single drop of water, the tubular structure of hair, the crystals in blood, milk, vinegar, &c., the claws on a fly's foot which enables SACRED & SECULAR, CHURCH AND PARLOR MUSIC. it to walk on the ceiling without falling, and other things too numerous to mention. Previous to the invention of this instrument, microscopes of no greater magnifying power sold at twenty dollars. This can be bought for only two dollars and twenty-five cents, which places it in the reach of all; and it is so simplified that even a child can use it. If you want something that will afford a never-ending source of valuable instruction for yourself and children, send to the agent, Mr. Mead, EVERY ONE IS WARRANTED FOR FIVE YEARS. for one of these instruments. See the advertisement in another column.

Where's that Chicopee spirit photographer? We should like to see him. Where's that Roxbury spirit photographer? We should like to see him. Where's that Boston spirit photographer? We should like to see HIM.

The strichnine whiskey now in vogue kills more surely than the Spencer rifle. It sends "over the river" yearly vaster numbers of victims than people generally have any idea of. And yet the vile stuff is sold in nearly, all the groggeries of the land. This kind of business is daily peopling hell with fiends.

The range of employment for women is certainly increasing. A barber down in Bangor employs women as assistants, and it is reported that they prove very dexterous and efficient. Why do n't Boston barbers try the experiment?

It may serve as a comfort to us in all our calamities and afflictions, that he that loses anything and gets wisdom by it, is a gainer by the loss.

Deal gently with every nature; it may be yours to suffer wrong, and others may smooth or rough the hours for you as they please. . Too much of error grows and blossoms under uncharitable. careless eyes; therefore be ye merciful for you may need mercy.

To Coffee Drinkers.-HATWARD'S CELEBRATE PREPARED MOCHA COFFRE. The best, cheapest, most nutri tious and healthful coffee in the market. Try it, and you will use no other. Orders by mail or express will receive prompt attention. A. S. HAYWARD, 223 Fulton street, New York.

The methods and the set of the se

Insertion. Payment invariably in advance.

Geneva Eclectic Healing Institute." "Geneva, Kane Co., Ill. Control without the use of drugs. Mag 28. Mag 28

BEAUTIFUL. WOMEN!

WILL warrant to any person using my Pimple Banisher a beautiful complexion. 16 will remove Tan, Freekles, Pim-ples, Morphew, &c., in from one to four weeks, imparing to the skin a beautiful white, bland appearance. Morphew, or that yellow deposits to often seen upon the fuce and forchead, vanishes by its use, like dew before the morning sun. Address DR. J. II. (100) NOW, P. O. box 184, Now Bedford, Mass, in-closing \$1 and stamp. May 28. and stamp.

AND people want their doors open. Send 25 cents for one, or **A** ND people want their doors open. Send 25 cents for one, or \$1,25 for a half dozen of my Doois-HotDens—they are simple, handy and small, and will hold a door so firm that no child can shar it. Address, II. W. RUSSELL, box 12, Stough-ton, Mass. Sw^{*} May 28. DR. A. P. PIERCE, Clairvoyant, Magnetic MEDICAL FLECTHICIAN, also BUEINESS. MEDIUM, will ex-amine, prescribe and magnetise the sick for all kinds of dis-cases, at his office, No. 8 Haymarket Place, which enters by Avery from Wusthington street, Boston ; or, at their homes, in or out of the city. Charges moderate.

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THE CABINET ORGANS are a very great improvement upon Melodeons, Harmoniums, and all other small Or-gans. They are recommended as excelling all other instruments of their class by a large majority of the most prominent organists in the country. See likustrated Catalogues, which are sent free to any address.

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NO. 11.-CABINET ORGAN.

With eight stops four complete sets of reeds, and two manuals -is blown by the performer, and contains the automatic swell. Intended for the parlor and drawing-room. In elegant Rose-wood case, highly finished.

NO. 12-CABINET ORGAN, Differs from No. 11 in case only. For organists who are inex-perienced in the use of pedals, this is our best clurch instru-ment. Being less complicated than the No. 10, and better adapted to transportation, we can confidently recommend it as very desirable for churches, public halls, and lodge-room Also a desirable parlor instrument. In Oak or Walnut case.

NO. 14.—CABINET ORGAN, Contains state-three complete sets of recels, and one man-ual—a very excellent instrument for churches of moderato means, as it combines much of the power and capability of the larger instruments-at a much less cost. In Oak or Walnut

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NO. 22.-CABINET ORGAN, Differs from No. 23 in case only. This instrument is encased in elegant Rosewood, highly polished, designed also for the parlor.

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NO. 19.-CABINET ORGAN, Same as No. 20, in a neat and substantial case of solid Black Walnut or Oak. A capital instrument for Sunday Schools of limited means, and next best to No. 21 for private use.

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NO. 17.—CABINET ORGAN, Same as No. 18, in Walnut or Oak case. An available instrunent for home use, though not so comprehensive as an instrunent with two or more sets of reeds.

NO. 16.-CABINET ORGAN, Four octaves, with one sot of reeds, Automatic Sweil, and dou ble bellows. In elegant Rosewood case.

NO. 15.-CABINET ORGAN, lame as No. 16, in Walnut or Oak.

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ACTIVIST RULET RIOLOGIN O'THER POEMS.

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BY

THE unexpected and untimely death of Miss Achsa W. "The unexpected and untimely death of Miss ActisA W-SPRAGUS, in the summer of 1882, brought a pang of sorrow to many hearts. And there are many still, scattered up and down through fifteen States of the Union, who hold her in loying re-membrance, though, in the whilrpool of revolution and civil war that has convulsed the nation, many a full reputation has gone down to speedy oblivion. During a brief public career she had traveled extensively, and had everywhere made for, hereaf traveled set. herself troops of friends. From Maine to Missouri, from Monherself troops of mehas. From Maine to Missouri, from Mon-treal to Baltimore, there are carnest, truth-loving men and women who will not soon forget the impression they received, as well from her conversation as her public discourses. Miss Sprague was chiefly known to the world as a france lecturer under what claimed to be spirit-influence. In this

capacity she had for several years been an active laborer. A meer advocate of the Spiritual Philosophy in New Engand, she was also a dovoted friend of overy philanthropic and reformatory enterprise of the time, ranking with the best of her class-with Emma Hardinge, Cora liatch, and a few others-in catholicity of spirit, in largo views, and carnest, tell-ing speech. And while the reality of spiritual intercourse, the nearness of the angel-world to ours, the certain assurance of uncalling, ever-progressive life beyond the grave, were themes upon which she often dwelt, she loved most to forget all party watchwords, and, ignoring shallow distinctions of sect or class, push out into the broad realms of truth, regarding hearer and theme alike from the standpoint simply of enlightened humanity. In this spirit, she did not fail to criticiso with severity any attempt or tendency she discovered among Spiritualists, to crect the new teachings into a dogma or ritu She was wont to speak of these teachings as a Spiritual Philosophy, and chose to regard them as constituting a new dispensation of religious truth to man. She caught glimpses of that illinitable ocean of truth, unfathomable by human thought, but which some bold Columbus shall yet disclose to

This does but herald brighter things to come Before whose beauty shall the earth sit dumb And known at last shall be God's great unknown; And man, unshamed, shall claim it as his own.'

TABLE OF CONTENTS: INTRODUCTORY REMARKS.

THE POET. SCENE I. SCENE II. SCENE III. SCENE IV.

MISCELLANEOUS POEMS. THE PEOPLE. THE SOLDIER'S SHROUD. EMANCIPATION IN THE DIST. COLUMBIA. THE AMERICAN EAGLE. TEMPTER AND TEMPTED. LET THE SAINTS BE GLAD IN HEAVEN. THE STOIC SOUL'S DEFIANCE. CHANT OF THE SOUL. THE REAL PRAYER. THE RUINED CHURCH. BEATIFUL SLEEP. INTO THE DEPTHS OF HADES. SHAME ON THE COWARD SOULS. ENDURE. Section Beach beach WENDELL PHILLIPS. THE COMING TIME. 1.1.69.00 THE TRIAL. THEY TELL ME THOU ART BEAUTIFUL SERENADE-" GOOD-NIGHT." 'YE HAVE DONE IT UNTO ME." BURY ME UNDER THE GREENWOOD TREE THE MORNING LAND. - a sha e Berely DEVOTION. WAITING AT THE GATE. THE SOUL OF SONG. TAKE ME HOME. WHO ARE THE BEAUTIFUL ? HARK TO THE WAVES THAT ROLL. MOUNTAINS. Variation Come EARLY POEMS. Contraction of the THE DYING WARRIOR. THE WANDERER'S RETURN. THE DAYS OF OLD. DARK HOURS. MUSINGS. THE SHIP. A VOICE FROM FRANCE, 1848.

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IT IS COMING SUMMER,

MISS A. W. SPRAGUE. Price \$1,25, . . . Postage 20 Cents.

BOSTON, THE POET

The Rev. Mr. Frothingham's name is sufficien to attract attention to any book to which he chooses to prefix it. He is esteemed, perhaps, the most brilliant of the Unitarian clergyman of the day. In the present little volume he has sketched in a simple and attractive manner, the biographies of the men of the Old Testament, furnishing impressive illustrations of the truth that God is with men at all times and everywhere, and will be to the end. The mechanical execution of this volume is exceedingly neat, adding its full share to its other attractions.

OUT OF PRISON. Boston: Graves & Young.

The author of this exciting story is supposed to be Mrs. Denison, though she keeps her name from the title page. It depicts, and with marked power, the attempt of a convict, on whom the world has of course set its brand, to regain a position in the world and to play an honest and virtuous part. Just such a theme has often presented itself to our mind with much force, as fit to be worked up for the popular benefit; and we are glad to see it done so dramatically, so impressively, and so thoroughly, as is this prettily printed volume. It is having, as we learn, a large sale.

THE LADIES' FRIEND for June, is as handsome as any of the previous numbers. The fashion plates are very fine. 'A. Williams & Co., 100 Washington street, have it for sale. Price, only \$2.00 per year.

A Public Improvement.

Should our Union continue its existence in its integrity, some such plan as Senator Sumner has recently introduced into Congress for the examination of all applicants and aspirants for office by a Board duly qualified for that purpose, will be of the first necessity. We shall have, after this war is over, an army of office-holders, whose business it will be to perform the public service faithfully and well. It will be more necessary than ever that the whole system be taken out of politics and entrusted to some established authority, whose oversight shall be thorough and permanent. The bill of Mr. Sumner provides that all who have done well shall be regularly promoted in office, and that a retiring pension shall be awarded them after a certain term of service.

Emma Mardinge.

This gifted lady visited our city last week, says the San Jose (Cal.) Mercury, and favored us with two lectures, on Thursday and Friday eveningsthe latter evening upon a subject selected by the eternity itself, there is no other handle than the audience. But few public speakers can so hold instant. an audience and command their entire attention for so long a time. Her discourses are seldom less than one hour and a half in duration. Miss Hardinge is certainly a remarkable woman. If her teachings are somewhat singular, no one who listens to her can fail to be impressed with her the woman.

The Russian fleet is soon expected in our harbor. Several of our pilots have already left for the purpose of taking charge of the ships. The fleet is near Fortress Monroe.

The Paris Revue Spiritualiste announces the decease of two distinguished Spiritualists—James Deming, formerly of New York, who, with his family, had long been a resident of Paris. and M. Mathieu, one of the ablest contributors to that journal. Both gentlemen were highly esteemed.

The Chicago New Covenant, in criticizing Mrs. Farnham's new work-"Woman and her Era"ays: "It is original in its character and purpose. and its style is remarkably lucid and powerful. We have read it with no ordinary interest." Of the author the editor says: "She is a remarkably clear and coherent thinker, a philanthropic, largehearted woman."

THE QUESTION SETTLED .- The Legislature of Maine have defined the "Lord's day" to extend legally from midnight Saturday to midnight Sunday. Dissenters will govern themselves accordingly.

The pledge to abstain from eating butter appears to have had the desired effect to bring down the high price of that article. The ladies are now forming a league pledging themselves to abstain from purchasing silks and other foreign luxuries. which are entailing a debt on us to foreign countries more injurious than the expenses of the war.

"THE UNIVERSALIST."-The Universalist Magazine, the Christian Freeman, and the Trumpet and Freeman have been merged into one, and are published under the name of "The Universalist." The paper now makes a very fine appearance.

SNOW'S PENS .- The pens manufactured by J. P. Snow, 130 Grand street, New York, are truly excellent; and the large variety of kinds affords opportunity for almost every one to be suited. The round-pointed "own pen" is a general favorite. He will send a package, by mail, containing one hundred and forty-four good pens, of his various varieties, for the small sum of one dollar. Reader, you can't do better than send for a package.

C. AUGUSTA FITCH is in the lecturing field again, ready to do battle for the cause of truth and the elevation of the human race. Her address is, at present, box 6505, Chicago, Ill.

The century casts its flower-seeds only from the porous sewing-machine of minutes; to the blest

Mr. J. P. Bailey, author of that remarkable poem, "Festus," is preparing a volume of minor poems for publication.

Earl Russell, in the debate on the ram question, expressed the hope that our civil war would end sincerity of motive, and the sterling goodness of in the destruction of slavery in America-which means that he wishes for our success.

MRS. OHARTER, Clairvoyant, Trance, Speak-ing and Writing Medium; describes absent friends; is very successful in business matters. Hours from 9.4. M. to 8 r. Cinctes Sunday, Monday and Thursday ovenings. No. 11 LaGrange Place, Boston. 4w* May 28. MRS. SCOTT, Healing, Developing and Test Marina Manual, No. 85 liedford street. Chicks-Monday and Friday ovenlings. Admission 25 cents. 2w-May 28. MADAME GALE, 65 Nashua Street, con-tinues to heal the sick, and answer questions on busi-ness.

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A STATEMENT of the Disposition and Qualities of the per-son will be given, and on the Health and Constitution, with advice as to the best means to avoid the results of Con-stitutional Complaints, of the Length of Life, and the Manner of Death, of Wealth, and what Profession or Employment will be most suitable; a full statement of Marinage, the Descrip-tion, Disposition and Qualities of the Wife or Husband, and Which will die first; of Children, what number, and if they will live. The Astrologor can be consulted upon all affairs in confi-dence.

live. The Astrologer can be consulted upon all affairs in confi-dence. TERMS, ORAL—For Reading a Brief Statement of Principal Events for three years to come, 50 Cents; a Minute Reading all through Life, with valuable advice how to avoid Constitu-tional Diseases, 81,00, and in addition to the above, which is the Modern Practice of Astrology, the Doctor will read your Life according to the System of Astrology as practiced by the Ancients, seven hundred years before Christ, translated from an old Latin Book printed in 1488, the being the only Astrolo-for who has the Work, having been translated at great expense into English.] Hence, to read both, \$2,00. TERMS FOR WRITING, (SEXT BY MAIL)—For Answering any Three Questions about same person, 50 Cents, in Biamps or Currency. A written Nativity of Events three years to come, \$1,00. A Full Nativity, written all through Life—Ladles, \$3,00 (fents, \$5,00. For Calculating the Most Important Directions, with the Transit of the Systems, very minute: Ladles, \$10,0, and Gentlemen, \$20,00. The Doctor has been 19 years in this city.

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EVIDENCES or

MODERN SPIRITUALISM,

BEING a Debate held at Decatur, Michigan, March 12th, Josern Joxes, upon the question: "Resolved, That the or-gin of Modern Spiritual Thenomena is entirely Hypothetical, and therefore, the Revelations from that source are not at all reliable."

reliable." This discussion created great interest in Decatur, and vicini-ty, as the disputants are well known as gentlemen of ability. Mr. Whiting is one of the ablest lecturers in the spiritual ranks. This pamphict of one hundred and fourtcen pages, is just such a document as our friends should circulate among therein.

Price 40 cents, postage free. For sale at this office. May 23.

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TOM CLARK AND HIS WIFE,

TOM CLARK AND HIS WIFE, THEIR DOUBLE DREAMS AND THE CURIOUS THINGS THAT BREEL THEN THERENS; ON, THE CORRECUCIAN'S STORT. BY DU. P. B. RANDULTI, author of "Pre-Adamite Man," "Dealings with the Dond," etc., etc. The author, in his introductory, says, "In giving what fol-lows to the world, no one can be more alive to the fact that this is the latter half of the nineteenth century, and that the present is emphatically the craof the grandest Utilitarianism. Revolution, Matter-of-fact, and Doubt, that the world ever knew, than is the editor of the following extraordinary tale. He has no spolegies to make for offering 1-mo excuese, even as a novelist, for departing from the beaten track of 'War, Love, Muriler and Revonge; 'Politics, Passion, and Prussic Acid,' which constitute the staple of the modern novel." Price \$1,25, postage free. For sale at this office. May 28.

"I STILL LIVE."

POEM FOR THE TIMES, BY MISS A. W. SPRAGUE. Thile above is the title of a beautiful POEM, by Miss Stracuts, and is the last written by her which has been published in pamplic form. It makes a volume of 22 pages, and was published by the lamented author just before her de-parture for the better land. The Poem is dedicated to the brave and loyal hearts offering their lives at the shrine of Liberty. For sale at this Office. Price, 10 cents; postage free. May 23.

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as Scientific Use. This is the only instrument of high power which requires recery onc-even by the children. Its low price places it with-in the reach of all, and should be on the table of every family. It is valuable for physicians, scientific men, students and schools, and for every one who is a lover of the beautiful things of Nature. It mightles 100 diameters, or 10,000 times, and is capable of being made a never-ending source of instruction to old and young. It renders the pay, blood and milk globules, and cancer cells, as well as the thousands of animals in a single drop of stagnant water, distinctly visible; shows the table of him to walk on the celling, and the spongy bodies between the chart of the hair, the claws on a fly's foot which enable him to walk on the celling, and the spongy bodies between the claws, which enable him to adhere to glass and other smooth surfaces, and opens up the minute of creation to the view of the astonished beholder, "where the unassisted sight no becau-ty sees." As a cirr, or a rargenext to a firend or child, it is un-surpassed. On receipt of the regular price, 62,25, this Micro-scopp will be carefully packed in a neat box, and sen to any address prepaid. Address, GEO. G. MEAD, Post Offlee box 719, Milwaukee, Wisconsin. May 28. THE

ART OF CONVERSATION,

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THIS is just the book which thousands need to study. Its teachings will assist amazingly in ameliorating the awk-wardness sometimes attending practical experience. Conver-sation is like chemistry, something which must of course result in actual practice, but it is true of the one as of the other, that it is based on comprehensible facts which may be set forth in books. A perusal of these pages can do no one harm, on the contrary, will more or less all them. A variety of suggestions will be found in the

TABLE OF CONTENTS:

 TABLE OF CONTENTS:

 Preface.

 Introduction.

 Of Conversation in General.

 The Art of Conversation.

 Attention in Conversation.

 Of Inspiring Confidence in Conversation.

 Of Inspiring Confidence in Conversation.

 Of Inspiring Confidence in Conversation.

 Of Solisines in Trifles-Small

 Sacrifices.

 Of Conversation.

 Of Solisines in Trifles-Small

 Sacrifices.

 Of Solisines in Trifles-Small

 Sacrifices.

 Of Compliments.

 Of Compliments.

 Of Ecolism in Conversation.

 Of Compliments.

 Of Conjuments.

 Of Conjuments.

 Of Conjuments.

 Of Acquiring General Knowi-Politences-its Insign-Its Ap
 Compliments. Egotism in Conversation. liteness-its Basis-its Ap-1 lications. Of Egotism in Conversation. Of Acquiring General Knowi-Politouesa-lis Basis-lis Ap-Of Storics, Anecdotes and Puns In Conversation. Of Questioning-lis Misappli-Moral and Mental Philosophy. Conversation. Of Arc in Conversation-Conversation. Of Act in Conversation-Conversation. Of Act in Conversation-Conversation. Of Arc in Conversation-Starting. Of Arc in Conversation-Of Studying Languages. Of Curious and Miscollaneous Of Act in Conversation-Of Studying Languages. Of Curious and Miscollaneous Of Actaution. Of Studying Languages. Of Curious and Miscollaneous Of Actaution. Of Studying Languages. Of Curious and Miscollaneous Of Studying Languages. Of Curious and Miscollaneous Of Studying Languages. Of Vulgarisms in Conversation.

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ROOM. THEY BID ME NERVE MY DROOPING SOUL.

SING TO ME.

TO MY SISTER ON HER 18TH BIRTHDAY. LAMENT OF THE JEWISH CAPTIVES. ADDRESS OF HENRY IV. TO HIS ARMY. TO ONE WHO CALLED ME UNGRATEFUL. DESPAIR.

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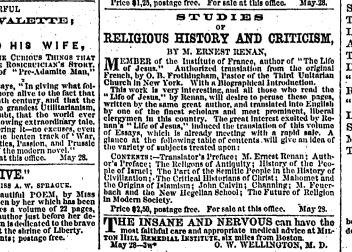
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May 28.

BANNER LIGHT. OF

Message Department.

6

Each Message in this Department of the BAN-NER we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Conant, while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all

roported verbalim. These Messages indicate that spirits carry with These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But these who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they perceive—no more.

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations are solicited.

MESSAGES TO BE PUBLISHED.

MESBAGES TO BE PUBLISHED. Monday, April 25.—Invocation; Questions and Answors; Caroline Taylor, to her futher, Lout. Col. Taylor; Joo Moody, to his friends, in Sonth Berwick, Maine; Willie Lincoln, to his paronts; Luey Hollings, of Penbroke, England, a mute. Thuriday, April 26.—Invocation; Questions and Answors; Ilzio Sheddon, to Charles Sheddon, in Alabama; Andrew Gor-bott, to his brother, Thomas, a Colonel in the Robel Arphy; Prederick Fenwick, to his father and mother, in Savannah, Ga. Thuriday, April 26.—Invocation; Questions and Answers; Arthur Ropes, of Huntsville, Aia., to his parenta; John M. O'Brien, to Peter O'Brien, of Now York City; Andrew Fol-lausbee, to his friends, In Jowa; Major Thomas Ruynor, to Grionds in Georgia; Patrick Reardon, to Margaret, James and Daniel; Jerry Deering, to his friends; Charlotte Moore, of Livorpool, Eng., to her brother, James L. Moore, In this coun-try. Mondow, May 2.—Invocation: Questions and Answers;

Hypor, Eng. of the order, of the solution o

hor failter. *Thursday, May* 5.—Invocation: Questions and Answers; Thomas Holland, to his family in Boston: Tom McQue, to Lieut Fulton, of Camp Berry, Maine; Augeline Storer, to her father, Liout. Col. Storer, of the 2d Georgia; Joseph M. Barnes, to his Hiends; Josephine Crane, to her mother, in New York (New York)

Now York, Tuesday, May 10.— Invocation; Questions and Answers; Goo, Greely, of Lebanon, N. H.; Owen Carney, to his broth-cr, James Carney or wife, Margaret, in New York City; Jennic Frothingham, to her mother and sister, in Chicago, II.; Major Wim, N. Rodford, of Louisiana; Annie Jones, to her mother, Mirs. Gen. Jones.

m. N. Rodford, of Louisiana; Alinio Jones, to nor mother; *Thursday, May* 12.—Invocation; Questions and Answers; *Thursday, Of Chester, Eng.*, to Thos. Wallingford; George imos, of the ist Mich. Rec.; George J. Elwell, of the ist Vir-la Cavairy; Edith Lohroy, to her mother; in New York ty; Col. Wm. Taylor, of the loth Kentucky; James Maho-y, of the 7th Mahne Regiment, to friends, in Angusta, Me.; orgie Dodge, to his mother, at present in Brooklyn, New rk.

Invocation.

We praise thee, oh God, not because we would demand any favor of thee, not because we would be absolved from any sin, not because we fear thy frowns, but because thou hast implanted praise within us. We praise thee, oh God, as the dancing streamlet praises thee, as it glides down the mountain-side and mingles with the mighty ocean. We praise thee as the sunlight praises thee. We praise theo as the ocean praises thee, while it bears upon its bosom millions of minature beings. We praise thee as the flower praises thee, as it sends out silently its sweet breath like incense upon the surrounding air. We praise thee, oh God, as the sun, moon and stars praise thee, as they revolve around-forever in harmony with divine and natural law-the great, Infinite Centre of all Life. ' Oh Infinite Spirit, thou hast no name, thou hast no form, thou art everywhere. We know of no place where thou art not. We know of no crude life thou hast not created. Therefore, oh God, we praise thee for the mighty manifestations of the nineteenth century, and the darker shades of other days; for the glorious future that even now sends its bright gleams of coming glory; for the divine aspirations that are constantly rising, asking for more light, asking m. for truth. Oh Go thee for every manifestation of life. There is no darkness so dense that it can obscure thy face, no sorrow so intense that thy love cannot penetrate. no condition of life so low, so depraved, that thou canst not take up thy dwelling-place there. Oh God, for thy wonders we praise thee, and upon the altar of the present we lay all the offerings of our souls, and there they are to rest forever and over. April 19.

other individuals. No two are alike. All are mo, "William, good-bye; die like a soldier," I would say, " You have a father and brother in the striving for heaven or happiness in their own pespirit-land, and both are anxious to communicate. culiar way. No two seek the same channel; no two worship the same God; no two understand Your father is anxious to communicate some inthe same Delty; no two read correctly the same telligence in regard to some Western land, which divine revelation. And so it has pleased this he says will prove of use for your sister in case Master Workman of life to place within the soulyou should fall in battle; and of use to you both, realm of each individual, a Judge, or God, if you if you 're spared."

please-a Principle, by which every act and

thought is to be measured and weighed; and

sooner or later all the mistakes of life will be

Eternal Good that dwells within each individual

soul. All will be called to an account, sooner or

later; but there is no special time for this, no

general day in which all souls are summoned to

the bar of an Eternal Principle, or Personality of

Judgment. But according to the demands or ne-

cessity of the individual will be the time of judg-

We are aware that for the present our speech

brother. But we are aware, thanks be to God,

must press on toward the right; that sooner or

later he must lay down the image and worship

the spirit; sooner or later must cast off the mantle

that the world, the Church and popular opinion

have cast upon his shoulders; sooner or later must

stand unrobed before himself; sooner or later

must view truth in its simplicity; sooner or later

perceive that all these religious forms and cere-

monics are of no avail; sooner or later see that

there is a God within himself that is more potent,

more powerful than the fabulous Personality of

We thank God from our interjor being that life

is one vast valley or world of progress; that there

is no turning back in life, but onward ! forever

Agnes Hill.

I promised to return as soon as I could gain

power enough, and tell my friends whether or no

I was born in Pittsfield, Massachusetts, and

died at Savannah, Georgia. I was twonty-eight

war, I was happy and well occupied as a teacher

at the South, in the family of Mr. William Gad-

son. Since May, 1863, four members of that fami-

ly have been taken away-two in battle, two by

I lost my own life, or rather my body, in con-

sequence of hardships and exposure among the

sick and wounded. Ever since the facilities for

travel were closed, I have had an intense desire

to return to my friends at the North; although in

justice to the friends I had at the South, I would

say, could I have remained with them under fa-

vorable circumstances, I would have preferred to.

I had no sympathy with their principles of war-

fare, nor with slavery, for in my own mind, and

Some time, I think about eight months before

the breaking out of the war, Mr. Gadson became

ligion home, and sought to introduce it to his

friends; and myself among the number was

made the recipient of his favors. The old gentle-

man was true to his faith. He publicly abandoned

his church-principles, denied that which he had

clung so closely to during life, and avowed his

No one remains but himself and an older

daughter. The youngest has passed on. His sons

have been sacrificed, and he is left to mourn; and

I would do whatever I may be able to to cheer

him up, to give him still more light upon the sub-

"His last words to me were, "Agnes, if you

find it true, return and tell me." I promised I

would do so. I knew full well I should have no

opportunity of doing so at the South, but before

my death he pointed out this place to me, and

said,""God is greater than the Devil, and if you

belief in the new religion.

ject of his grand philosophy.

often publicly, I have considered it a curse.

onward ! is the watchword of all things.

there was any truth in this Spiritualism.

years of age. My name, Agnes Hill.

ment.

Churchdom,

April 19.

discase.

My friend, Joe, knows very little about this spiritual telegraphing, but I suppose there has been a time in the past when nobody knew about called into judgment by this inherent Principle of | it, and he might as well take his first lessons now as any time; and I might as well be the first one to force the new light upon him as anybody else. I do not return, sir, with a spirit of revenge against my superior officers who ordered that I be sent higher so early in the morning. I feel that they acted in perfect harmony with military law. They did what was right to them; and I desorted because I was heartily tired of that way of living, and sick, besides. I knew I should die, will fall like a dead letter at the feet of our good anyway, and I said to myself, I might just as well die as a deserter, as to linger out a miserable exthat he is endowed with immortality, and therefore stence of a few months here. And then again, I could n't see the point that we were fighting for. It may be that my superior officers did, but I was one of those sort of individuals that like to see what I was fighting for; like to know the whys and wherefores of a thing.

Well, at any rate, I deserted because I felt that I had a duty, owed a duty to myself, as well as to my country. I had served her faithfully for many months. I had lost my health, had applied for a release, but there was no one ready to grant it. So I said, I might as well release myself by desertion, even if I am shot, as to die there.

If my friends in Massachusetts would like to open correspondence with me from this new place of abode, I'd be happy to do so. But I hope, in God's name, if there is one-and I suppose there is-that they won't shed any more tears for me, as I'm very well off, much better off than J should have been had I lingered six months longer on earth. My God! I had rather be shot as a deserter than do it under the conditions that existed around me. I don't suppose it is so with all soldiers, but I had very good reason for doing just as I did. April. 19.

William Culnuigh, (colored.)

Before the breaking out of this most miserable Good morning, sir. I was a member of the 54th Massachusetts, and died from my wound at Morris Island. My name was William Culnuigh. [Of Boston?] Yes, I've got folks here that I should like to get a chance to talk to, if I could. They are not just as white as you are, but just as good; beg your pardon. [We find no fault.] You 'll be kind enough to tell 'em I'm happy, and can talk, and I rather think I could write a little; that things aint at all like what I expected; that I've met my father and brother Jim; and I'll be obliged to you, sir.

[Who shall we send these thoughts to?] To my mother and sister. [Do they live at the West End?] Yes, sir; yes, sir. [What is your sister's name?] Clara. She'll got it, sir, if you print it. You just print it, sir: she'll get it. Good-bye.

Oh! one word more: tell Mr. Jacobs-he's a second-hand clothes dealer-that I have n't forinterested in Spiritualism, and was an earnest gotten him, and I'll pay for that coat when he and devout believer. He brought his new recomes on the other side. Now, good-bye. April 19.

Invocation.

Mighty Allah, let us be mission-teachers to these Christians who talk to thee, but know thee not. Let us bring them fine fruits, for they hunger. Let us bring them clear waters, for they are thirsty. Let us bring them fair flowers, whose brightest eyes shall shed sunshine, whose beauty reflects the image of Allah. And when their bodies sleep and their souls awake they will know thee, love thee, and adore thee, in the midst of unshine and clouds. April 21.

Questions and Answers,

SPIRIT .- We are now ready to consider whatover questions the friends may see fit to offer. QUESTION .- An individual well acquainted with

the workings of this circle, who did not live in

from the sins of this, is it not better that it part ther party, but I come to open communication from the body in the innocence of childhood, than to continue with it through a long life of debauchery and crime?

A .-- The spirit, in an absolute sense, never loses that I could trust to convey them. They return, anything. It may seem to lose, but in reality it does not. And with some spirits, it is absolutely necessary that they pass through the furnace-fire souls must pass through a material hell. No, it is not well that the soul should pass on in infancy. prove. The machine, or physical body, is given it to outwork a certain mission through, and that mission can be performed in no other way so well as through the physical machine. If it loses that in the early being, then it must follow time-life under hard circumstances, under unfavorable conditions. It is better, far better, for the human to for the spirit has need of all the experience that it is possible for it to gain through that machine.

Q .-- Is Dr. Child's doctrine of soul affinity the true one? A.-Yes, in many respects it is true. Although

it is, in a certain sense, an earthly child, yet in a vory large sense it is divine, therefore lasting, therefore true.

[The Chairman read the following question:] Q .--- Will the spirits please explain, through the BANNER OF LIGHT, how four thousand people were fed with seven loaves and a few small fishes, and then took up of the broken meats that were left seven baskets?

A.-What evidence have we that they were fed with seven loaves and a few small fishes? The ovidence simply of the badly-rendered record, which means little or nothing. If your correspondent will prove to us by fact, positive fact, that such an event ever occurred, literally, then we will elucidate it. But until we are satisfied that such an event really did take place, we have no foundation for analysis.

Q.-Why might not such a thing take place under spiritual power, as well as many things that take place now?

A.-All things that are produced by spirit power, or the manifestation of spirit, are produced in accordance with natural law. No spirit ever transcends Naturo's law, but must ever move in harmony and obedience with that law. Now with regard to the case in question. There must have been a law of Nature's broken, in order to accomplish such an act; but as Nature's laws can never be transcended or broken, the case spoken of were an impossibility.

Q.-Do I understand it to be the theory of Spiritualists that such a miraculous feeding never took place?

A .- Not of the Spiritualists. Your speaker simply gives you his opinion. In his opinion such an event could not have taken place, because such an event were contrary to law. But pray do not charge that opinion upon the millions of Spiritualists peopling your sphere.

Q.-Did I understand you to say, also, that the record was badly rendered?

A .- Most certainly. I intended you should understand me in that way.

Q.-You say it is contrary to law. Now the moving of material objects is contrary to law, as far as we can see. Could n't such a thing have been done by spirit power?

A .-- We cannot understand it so. There is a law by which these ponderable, inanimate bodies may be moved from one place to another, but we know of no way by which five thousand people could be fed by seven loaves and a few fishesthat is, with satisfaction, as the record says. We believe it says, "And they were filled," which means that they had eaten enough, that their physical bodies were satisfied. Now common sense, if you will throw it into the scale, will teach you a better doctrine.

Q.-Well, it is true that the Spiritualists' theory teaches that material objects are moved, and that medicines are prepared and handed to individuals. Might it not also teach the creation of bread by spirit power?

Q .- If the spirit suffers loss in the future life | Federal Government; I don't care to discuss eiwith my two sons, if it's possible for me to do so. I died while they were both away, and I had nobody to convey my thoughts through to them.

or will return, to find me gone-gone in body. Now I want them to devise some way by which can come and talk with them, and then I'll of crime and human degradation, in order to live | tell them what I would have told them had they according to Divine law. Thus many, very many been with me at the time of my death. That I can come and speak, I now prove, as far as mortal can

I was for many years engaged in the turpentine business. I enjoyed a large trade with the North, and was greatly indebted to the Northern manufacturers for my comforts, my home, my all-or all that a man has here. So I have sympathy with the North-a great deal of sympathy with them, although I really think they are somewhat acquire its earthly experiences while in the body, mistaken, and perhaps a good deal out of the way. And yet they're no more so than our side, and I pray to God the time will soon come, when both will see how foolish they 've acted.' But I don't want it to come until God, or the Great Power, is ready for it to come, nor do I think it will. I

would n't thrust my mite into the scale to turn it nrematurely. Now I want you to say that Jacob Tower comes

here talking to you, and asks that he may talk with his sons. If I do n't get the privilege of talking with them, I'll be none the less thankful: if I do, I'll be doubly thankful. Now don't think I won't pay you sometime, for I will. I'll give you ny good wishes, at any rate. I'll do what I can to favor your cause, so far as it is right.

You might direct my letter-I don't know as it can go across—but you might direct my letter to Richmond. Maybe it will go there. Jacob, I think, is there. You can try, you know. Goodday. My age-oh, I forgot; is it of account? [It is.] I was nigh eighty-eight years and four months. Good-day. April 21.

Rebecca Jones.

I'm Rebecca Jones, daughter of Colonel Thomas Jones, of East Tennessee. He is at present in Louisiana.

I was fifteen years old. I have been here only since December last. I am persuaded to come here by an elder brother, who says he's exhausted all the power he possessed in trying to come here, without success. And he insisted upon teaching me all that he knew, that I might come; for he's anxious to commune with our father.

We would tell him that the papers which he forwarded to General Lee were not received; nor did they fall into Federal hands; but by what may seem to be a strange mistake, they are lost, and will do no one either good or harm. So he need not fear that they have fallen into Federal hands, and need not wonder that he does not receive a reply. But when he receives my letter, he had better attend to that matter in person, should he be permitted to.

I could give many other facts to prove myself, but I prefer to wait until my brother and myself can meet our father face to face. Will you be kind enough, sir, to deal with me as you do with all April 21. others? [Yes.]

Martha Ann Davis.

I want to send a letter to my mother, sir. [You an.]

I've been dead since, November; died with sore throat and fover, sir; sick thirteen days. I lived in Chamber street, New York. My mother's there. I have four little brothers and a sister. My mother washes and does such like, to get a living; and was-I sold fruits, candy and flowers, sir. I could read, I could spell, but I could n't write. Will you tell, say-say to my mother, that my letter was n't written, but talked. She'll be glad I've come.

My father's in the war. He's in the war, and he's-he's to be killed. He'll never come home. And I've got something to tell my mother about a brother of hers, what was-what was good to her before he went away. I don't remember-I did n't know him, sir; he went away before I lived.

Questions and Answers.

SPIRIT .- Have the audience questions to propound?---if so, they are requested to do so without delay.

QUES .- I would like to ask whether spirits, in a moral sense, ever retrograde?

ANS.-No, we do not think they do; indeed, we are quite sure they do not.

Q .- Was Swedenborg in error, when he spoke of cities in the spirit-world?

A.-He did not err; for there are conditions of life in the spirit-world that may be compared to the cities of mortal life.

Q.-He spoke of similiar occupations?

S.-And he was not mistaken. It is not the physical body, by any means, that engages particularly and specially in the occupations of the mortal sphere. If there were no spirit to act upon the machine, then we should have no active life in mortality. If there were no spirit machines, there would be no dwelling-places. If there were no artists, there would be no grand. glowing pictures. All these occupations that are apparent in mortal life, first had their existence in spirit, and by power of spirit have been projected into mundane existence.

You would not suppose that a dead hody could paint a picture, or build a dwelling-place. Now if the body cannot engage specially in occupations here, then we must attribute the power to the spirit; and if it exercises its faculties in that direction here, why not hereafter ? To be sure, we have no need of dwelling-places of brick stone and wood, no need of those conditions that are necessary to physical organizations; but there is need of spiritual dwelling-places, spirit forms of beauty, just as much need of them in the higher as in the lower.

[Here a pause ensued, when the controlling intelligence remarked :]

· The friends need not fear to propound their questions. One must not wait for another. If the audience have no more questions to propound, we propose to answer in brief one which we have received from one of the teachers of the Gospel in your city. It is this:

Q .- To whom, or to what, is the soul accountable?

A .- To no Deity outside the realm of its own being, certainly; to no God which is a creation of fancy; to no Deity who dwells in a far-off heaven, and sits upon a white throne; to no Jesus of Nazareth; to no patron saint; to no personality; to no principle outside our own individual selves. It hath pleased the Great Master Workman of

are permitted to go there, rest assured you thoughts will reach me." I have every confidence that they will reach him.

I can only say that it is all true, a thousand times true. We only have the faint shadowing forth of the grand reality, that underlies the grand truth of Spiritualism here. It would dazzle and bewilder human senses if all the truth were told them. You cannot comprehend what you have now. I'm sure my poor, weak brain could n't comprehend it. I tried with all the powers of my soul to understand its truths when here, but still it was a mystery, still I could not say from my own heart I know it to be true.

I have heard many professed believers in Spiritualism ask how it was that spirits did n't return with more wisdom, more unfoldments. Oh! why do n't they stop and consider their own deficiencies; look at the cup of their own being ere they ask that the invisible world give them a whole ocean of truth.

The sons of my dear friend at the South join with me in sending blessings to the father; Thomas and William. They both fell in battle, with no one to take their last words. I was more fortunate than they were, but they feel it is not too late even now to repent. So they ask the father to forgive them for the many foolish remarks they made concerning his belief. And they both declare that, had they power, they would return and give their dear father such unmistakable proofs of their sincere repentance that he would thank God he had ever given them cause to sin; that they ever did see differently from what he did; that they were foolish enough to repudiate his glorious religion. Blessings on you, my dear Southern friend! [At this point the medium covered her face with her hands for a moment or two. exhibiting signs of deep emotion.]

I have no words for the friends I have at the North. I know full well that their walls are high, that the time is not yet come for me to scale those walls. By-and-by I shall. Should they wish me to offer them fruits from the beautiful kingdom of the spirit-land, I am ready to. Farewell, sir. April 19.

William E. Ormsby.

I've a word to send to the friend who said to me, "William, good-bye; die like a soldier!"

I was shot as a deserter. My name, William E. Ormsby. I was a member of the 2d Massachusetts Cavalry, Company E. I was shot at Vienna, Virginia, under orders from Major Ford.

I'm well aware that the deserter is looked upon with cold eyes and a still colder heart, by the greater part of humanity; and I am aware, also, that had humanity the power to read human hearts, they might be led to exercise more sympathy and less censure. But as they have not the power, I suppose we must take whatever they see fit to offer us.

I have some very dear friends at the North who are feeling very sadly in consequence of my manner of death, I want to say to them, " Dry your tears and suppress your sighs, for I'm very life to fashion each individual different from all | well off." And to the dear, good boy who said to | justifiable.

Boston, has passed to the spirit-world. His monds have been expecting his return for some time. Why is it that he does not do such a thing, since he is well acquainted with the workings of this circle and could return, if it were possible for spirits to return and communicate?

ANSWER.—Are you sure he could do so if it were possible to communicate? Are you sure that his own spirit is not prevented from returning by the laws governing the inner life, as well as the laws of external life? Wait, friend, until he returns and tells his own story.

Are there other questions? We should be glad to answer, if the friend has any other question to propound.

QR.-It seems to me that if the individual spoken of could not return himself, he might, through some spirit-friend, announce the fact. It is a mystery in my mind that he does not either return or send some word to his earth friends.

A.-And so all things pertaining to the spirit must be to the mortal being, for while dwelling upon the earth, it can nover fully understand the workings of the spirit. You may suppose it is an easy matter for all disembodied spirits to return and communicate at will, or at pleasure. But when you shall enter spirit-life and throw off the physical form, you shall become better acquainted with the laws controlling spirit; then you will wonder you were so foolish as to imagine that the spirit individual in its incipient condition, could ever transcend natural law.

There is much for us all to learn, for we are all students in the Temple of Life. When we think we have fully mastered one subject, we are met by something new and startling, something we have not expected to meet. But still we advance; still the watchword is "Onward"; still we must over learn more and more of life. If there were no mystery concerning spirit-life, there would be no incontivo to progress. If you knew all things, you would be mere inactive blocks of humanity. But as you have always some new mystery to solve, you have over an incentive to labor. It is well, friend, that you have brought this subject into our midst to-day, for your own soul will receive light, and your friend will be resurrected in spirit-life.

Q.-What conditions or observances are best calculated to quicken and unfold the spiritual faculties of man?

A.-We know of no better way than to live up to the law of Nature, as pertaining to the individ-ual. Obey strictly the laws governing your inner and outer being, as closely as possible, and live as near the law of right as possible.

Q.-If, as you say, war is murder on a large scale, is it not criminal in any one to engage in it? A .- Yes, in a certain and very large sense it is criminal; and it is equally criminal for officers of justice to pass sentence upon an individual who has, through perverted circumstances, taken away human life.

Q,-Is murder ever justifiable in self-defence? A.-According to human jurisprudence, it is justifiable; but according to Divine law, it is not

monstrated beyond the possibility of a doubt! home-he's coming home, but he don't know For ourselves, we have not seen five thousand people fed with seven loaves and a few fishes: therefore we have no foundation from which to analyze the subject. April 21,

Lieut, Albion T. Nason.

I have been seeking for a chance to make myself known to my friends at home since I fell in the second of the soven days' battle before Richmond; but I've not succeeded until to-day. I hope to be able to do so now. I was second lieutenant in the Seventh New York, Company D. I was something of an Atheist before death, but of course have succumbed to greater light since death. I hail, sir, from Long Island. The name attached to my body when here was Albion T. Nason, that which was mine-I suppose I cannot claim it consistently now. I must be known by it among these forms holding spirits.

I have a wife, one child, an aged mother, sister, and one brother, who, did they know I could return, might be glad to hear from me. I saw thirty-six years here; can't give you any definite account of the passage of time since the battle. That you must judge of yourself. [Where are your friends now ?] Denton. [Long Island ?] Yes, sir.

Now can you he generous enough to give me a second hearing, should I fail in this first? [Yes.] I have waited a long time, and have overcome a good many large obstacles that were in my way. I was very anxious, of course, to let the folks know that I lived, that I was mistaken in my ideas of life when here. I inherited the ideas from my father, who was as rank an Infidel as ever trod terra firma. And I don't know that there was any power on the earth that could have made him believe in any sort of religion while here. But of course he sees with other eyes and hears with other ears now, and hears more truth in one second of time than he over heard all the time he was here. In the spirit-world you get at the reality, but on your side you have the fancy. You think these things you can take and weigh and measure are the real things; but you'll find yourself as much mistaken as I was when you get there, and some of you more so, for I expected nothing; you expect a good deal.

I'll pay you, sir, when you come where I am. Good-day. April 21.

Jacob Tower.

I have two boys, Jacob and John, that I wish to make communication to. I left my body, or died, as they call it, in Wilmington, North Carolina. My sons are both in the Confederate army, and are what I see fit to term honest rebels; and if a man feels that he is right, he acts honestly. If he acts in accordance with that feeling, it seems to me he must be honest. What do you think? [We think so.]

Well, my boys feel that they are right, so I say, so far they 're honest. I don't propose to say anything here against the Southern Confederacy, or the

A.-The moving of material objects can be de- | I got something to tell my mother. He's coming where she is: and I want to tell her where to send to him, so he'll know where she is. [Whore is he?] Will I tell you, sir? [You can. She'll probably think it best.] I do n'tknow, sir. [Just as you think best.] Well, sir, he's a gambler; he's in Melbourne. [Is he coming to New York?] Yes, sir: but he won't know where to find my mother, if she don't write to him. Do you remember the number of the house where your mother lives?] No, sir; Chamber street.

I'm nine years old, sir. [Give your name.] Yes, sir; my name 's Martha Ann, sir, Davis. My father's name is George. My mother's is Martha, too.

Can I ever go to see her there in this way? Oh, I'm frightened to death here. I wish I could go home. [Don't be afraid; say what you wish to here.] Without any pay? [Yes.] Won't my mother have to pay for it? [No.] Nor my father? [No; it's free. Come again, if you do n't succeed to-day.]

If you'll tell my mother to write to my uncleher brother what went away so long ago-and tell him where she is, he, may get the letter before he comes home, and so go right to her; and she won't want after that. She'll have money enough then. [Do you see that your uncle is coming home?] read it in his mind, sir. Soon as he sells out his share. [He owns property in Melbourne?] Owns. part in a faro bank. They'll tell you what that is down to the Battery. [Have you ever seen them?] No, but I've hearn of 'em. Can I go? [Yes, if you desire to.] April 21.

Obituaries.

Oblituaries. Gone to dwell with the angels, and those four dear children who went before her, from her home in Lebauon. Conn., on the morning of April 6th, 1866, Mrs. Hannuh Palmer, agtd 64 years. After a severe illness of thirteen days, the frail tenenont of earthly clay gave way to the desolating hand of Death. She was taken suddenly with a fit to f appoptery, and romained unconscious most of the time, and unable to speak during her illness; coursed, not you word of coursed, nor fay a parting farewell to her husband, and those dear children she left behind, who watched over her with deep anxiety during her hours of pain and suffering. Attibuted from our sight, we trust she still watches over us with all a mother's tenderness, and all a mother's deep affection; and may our footsteps be guided by the gentle volce whispering in our cars the way which will lead us on to virtue and happiness.

She has left our cold climate Of frosts and of show, For that warm "Summer-Land," Where the soft breezes blow.

Her spirit is strengthened, D. L. P.

On the 9th of May, at the residence of Major Daniel Gano, near Cincinnati, Oilo, Mrs. Mary II. Norris, late of Boston, agod 32, departed to a higher state of existence, in frm faith, hope and assurance of a glorious state of limitorial life, and perpotual progress, to a sphere of greater usefulness. Her pa-routs, both, wore carried off with consumption. These who knew her can testify to her merits. She was humane, amlable, intelligent, and possessed great practical capabilities, energy and industry. d Industry. Cincinnali, Ohio, May 12, 1864.

"Gone home," April 17th, 1864, Mrs. Emily D. Watrous, of fonroe Centre, Ohio, aged thirty years.

- As sinks to rest the golden orb of day, Or gently wanes the silver queen of night, Thus this bright, noble spirit passed away Upon her homoward path to realms of light.

As an earnest, devoied reformer, a star whose light of harmo-ny and love filled the hearts and homes of all who knew her, noble in principles of virtue and practical goodness, she wielded a salutary influence for the elevation, equality and harmonious

Sho now lives screnely In the Home of the Blest.

MAY 28, 1864.

mfoldment of humankind. Heloved, ay, almost worshiped by her husband, children, relatives, friends, she will be sadiy missed by them nilt but they have the sweet consolation of huwing she was titled for and fully prepared to enter upon lighter spiritelife, with an assurance that full would be well. The calmiy and freely conversed with Friends about "death," and connected arrangements for the fureral. In compliance with her request, Mrs. II. M. Miller administered upon the oc-casion, speaking from the following becautifully appropriate words, which had been selected by the deceased for her epi-terph, viz: "*Have only gone home.*" A large concourse of pec-pie nasembled to pay their last tribute of respect to the earth-remains of one whose early departure ovokes many regrets and causes many a silent tear to flow. *Kimyra, X. Y.* Min. AND Mus. H. M. Miller.

Died, in West Harwich, Conn., March 19th, of typhold fever, Kettle B., aged 2 years 3 months; also, on the 20th, Ida May, sged 7 years 3 months-only daughters of Elijah and Mehitable Clark. H. P. W.

LECTURERS' APPOINTMENTS.

(We desire to keep this List perfectly reliable, and in order to do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as pu lished. As we publish the appointments of Lecturers gratul-tously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

of their hearers to the BANNER OF LIGHT.] CHARLES A. HATDEN WIII speak in Chelsea, Mass., May 29; in Lynn, Juns 5; in Quincy June 12; in Dover, Me., June 19 and 26; in Old Town, July 3, 10, 17 and 24; in Linceln, July 31; will make no engagements for August; in Providence, R. 1, during September; in Taunion, during October; in Foxboro', during November; in Worcseter, during December. Miss SUSIE M. JOHNSON speaks in Waltham, May 29; June and July Old Town and vicinity. Address, during that time, Bradley, Me., care of II. B. Emery. Permanent address, Chle-opee, Mass.

BY URIAH OLABK. ""EXCRELIENT ••• both the informed and uninformed should read it."-William Howitt, London (England) By:"tual Magarine. "No book from the spiritual press has ever elicited such univer-sal interest and approbation as the "Plain Guide to Spiritual-ism." There is no discenting volce, either from the press or the people. The first large edition suid rapidly, and the second edi-tion will be exhausted as soon as the third can be brought out. The best critics on both sides of the Atlantic are agreed in pro-nouncing this one of the most readable, thorough, interesting and instructive books of the age, and most felicitously adapted to all classes. To every Spiritualist and every spiritual family it is an indispensable sort of New Testament to this modern dispensation, though the author erects no standards of authority or infailfubility. It is as handbook for constant use, for centre tables, confer-rostrums: a reform book to which to turn on all occasions of need; a text-book for believers, friends, neighbors, skepites, inquirers, editors, ministers, authors: in add to the weak in faith, the doubtful, the unfortunate, the failen, the despondent to the afflicted; a complete compand for writers, apenden, seek ers; an indispensable companion to lectures and medium, and an advocate of heir claims as well as the claims of the people; a plain guide, emineting the presention of principles and tractive style, distinct in the presention of principles and persistently blind and infatuted; ilbernin of principles and at-tractive style, distinct in the presention of principles and and pointed in their application, and overwhiching with arguments and indice in proor of Spiritualist. The author has had a large experience in the ministry, and in the editorial and spiritual iccurring field, naving the aventor of principles and alors or the doubter of spiritualist. The author has had a large experience in the ministry, and in the editorial and spiritual iccurring field, naving thee nav Moses HULL will speak in Battle Creek, May 29. Address, Battle Creek, Mich. MRS. M. S. TOWNSEND SPERKS in Troy, N. Y., during June; a Quincy, Sept. 21 and 28. Address, Bridgewater, Vt., until

June. Mus. AMANDA M. Brence will speak in Charlestown during May; in Chicopee, during June. Miss Lizzie Doren will speak in Milford, May 29; in Boston during June; in Lowell, July 17, 24 and 31; in Philadelphia, Pa., during October. Address, Pavillon, 57 Tremont street, Boston, Mass.

Boston, Mass. N. S. GREENLEAF will speak in Lawrence, June 5; in North Easton, June 12; in Chelsen, June 19 and 26. J. M. PEELES will speak in Rockford, Ill., the first two Sun-days of each month. Address as above. He will attend the "Yearly Meeting" in Lockport the second week in June, and thence eastward, speaking two Sundays at Dodworth's Hall, New York.

New York. MISS EMMA HOUSTON will lecture in Bangor, Me., till July SI. Address as above, or East Stoughton Mass. MISS MARTHA L. BECKWITH, trance speaker, will lecture in Worcester, Mass., May 29: in Lowell during June: in Stafford, Conn., Sept. 4 and 11: in Portland, Me., Sept. 18 and 23; in Guinoy, Oct. 2 and 9: in Philadelphia during November. Ad-dress at Now Haven, care of George Beckwith. AUSTER E. SIMMONS will speak in East Bethel, Vt., on the fourth Sunday of overy month during the coming year. Ad-dress, Woodslock, Vt. H. B. STOUED will speak in Cholese June 5 and 12. Address

H. B. STORER will speak in Chelsea, June 5 and 12. Address, Foxboro', or 4 Warren street, Boston.

A. B. WHITING WIII speak in Chicopee, Mass., during May; in Springfeld, June 5 and 12. Will answer calls to lecture week evenings. Address as above.

MRS. JENNE S. RUDD will fecture in North Easton, Mass., June 19 and 26. Address, Taunton, Mass. MRS. LAURA M. HOLLIS will speak in Stockton, Me., the first Sunday in each month.

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WARREN CHASE will speak in Princeton, Ill., May 29; in La liarpo June 5 and 12. Address accordingly. 110 will receive subscriptions for the Banner of Light.

susseruptions for the Bahner of Light. Mns. A. P. BROWN will speak in Danville, Vt., May 29; in Baat Marshfield, Mass. Junc 5 and 12; in Quincy Juno 19 and 26. Is at liberty to speak on week-day ovenings, if wanted. LEO MILLER will speak in Eikhart, Ind., during May; in Coldwater, Mich., July 10 and 17; in Cincinnati, O., during Soptember; in Cloveland during October. Address as above, or Detroit, Mich.

MRS. BARAH A. HORTON speaks in Stafford, Conn., May 29 and June 5. Address, Brandon, Vt. MRS, C. FANNE ALLER will speak in Soulo's Hall, Middlo-boro' Centre, May 29. Address, East Bridgewater, Mass.

W. K. RIPLER will speak in Willimantic, Conn., May 22 and 29; In Little River Village, Me., June 5, and July 16; In Plymouth, Mass., June 19 and 26; In Mifford, Mass., July 17 and 24. Address as above, or Snow's Falls, Me.

Mas. Augress as above, or Show 5 Falls, Mc. Mas. Augusts A. CURRIER spacks in Charlestown, Juno 5, 12 and 19; in Lowell, July 3 and 10; in Old Town, Mc., during August. Address, box 816, Lowell, Mass. Mus. F. A. BLISS, of Springfield, Mass., will speak in Quiney, May 29; in Foxboro', June 5 and 12; in Lowell during Septem-ber.

DR. JAMES COOPER will deliver a funeral discourse on the departure of J. M. Price's children, at Celina, Mercer Co., O., on June Sch, and will speak at Fort Recovery June 7th and Sth, evenings. Subscriptions taken for the Banner of Light, and books to school and s books for sale.

J. G. Fisu speaks one-balf the Sundays at Battle Creck, and fourth at Kalumazoo; one-fourth at Plainwell, Allegan Co.; in Providence, R. I., during June. Will answer calls to lee-ture in New York and New England. Address Battle Creck, Mich., for the present.

Inc., 197 the present. IsaAO P. GREENLEAF will speak in Dover, Mc., May 22 and 29; in Clenburn, June 5; in Stockton, June 12; in Exeter, June 26; in Bucksport, July 3 and 10; in Dover, July 17 and 24; in Exeter, July 31. Will answer calls to lecture in any part of Now England where his services may be required. Ad-dress, Exeter Mills, Me.

W. F. JAMIERON, trance speaker, Albion, Mich., will speak in St. Johns one-half the Sundays of each month; in Lyons, May 29.

29. ELIJAH WOODWORTH will lecture in Burns, Mich., May 29, and June 5 and 12, at 10 1-2 A. M.; in Vernon, May 29, and June 5 and 12, at 3 P. M.; in Willamston, June 13; in Middleville, June 15; in Lowell, June 20; in Cook's Corners, June 21; in Laplaanville, June 22. Will speak at funerals.

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DR. BENJ. H. ORANDON, Electric and Mes-meric Physician. Residence, 12 MAVERICK STREET Chelsea. Office in Boston, ROOM NO. 4, TEEMONT TEMPLE. March 26.

March 20. MRS. N. J. WILLIS, Clairvoyant Physician, Trance Speaker and Writing Medlum, No. 24 1-2 WINTER STREET, Boston, Mass. MRS. M. W. HERRICK, Clairvoyant and Trance Medlum, at No. 13 DIX PLACE, (opposite Har-vard street), Boston. Hours from 9 to 12 and 21 of 8, Wedne-days excepted. May 7.

MRS. T. H. PEABODY, Clairvoyant Physician, at home from 4 to 9 o'clock P. M.; No. 15 DAVIS STREFT, Boston. May 7.

May 7. MISS E. D. STARKWEATHER, WRITING AND TEST MEDIUM, No. 7 Indiana street. Hours-0 A. M to 6 P. M. 3m* May 7. May 7.

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MISS ADELAIDE R. SAWYER,

March 19.

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BANNER OF LIGHT.

THE GREAT SPIRITUALIST CONVENTION, HELD IN CLINTON HALL, NEW YORK.

8

CONTINUED FIVE DAYS: May 11th, 12th, 10th, 14th and 15th.

[Reported for the Banner of Light.]

On Thursday morning, the 12th, a largely in-

creased audience appeared in Clinton Hall. Charles Partridge in the chair, announced Mrs. M. S. Townsend as selected to give the opening address. Her discourse was pointed, practical and impressive, especially in enforcing pure principles for the guidance of the affections. She was followed by Chauncy Barnes, Henry C. Wright, Mr. Paxon, J. S. Loveland, Mrs. Leavenworth, and J. H. W. Toohey.

Thursday afternoon. Charles A. Hayden was called on for the opening speech, and for half an hour he held the audience with interest. He was succeeded by Mr. Goodwin, Mrs. J. J. Clark, Mrs. Anna Doubleday, Ex-Rev. J. B. Fergurson, of Nashville, Tenn., J. S. Loveland, Ira B. Davis and Mrs. Mary F. Davis, companion of A. J. Davis. Mrs. Davis's remarks were genial and harmonic, as were those of the other speakers. The subject of Social and Civil Reform was uppermost in the minds of most of the speakers.

Thursday evening, the hall was well filled, and the elements of deep agitation seemed to predominate. Charles Partridge in the chair. Moses Hull was called for, and for ten minutes spoke with unusual interest and animation. Mrs. A. E. Bliss succeeded him as the regular speaker of. the evening, and her inspirations were received with applause. D. M. Hamilton was called on to give one of his characteristic poetic speeches. Dr. R. T. Hallock, J. H. W. Toohey, Wm. Fishbough and Uriah Clark followed.

Friday morning. Mr. Partridge, the Chairman, narrated a series of prophecies which had been fulfilled concerning the war. A. B. Whiting, the speaker and musical poet, was called on to give one of the spiritual songs, which, with the sheet music and poetry, he had published. During the forenoon he sang twice, with melodeon accompaniment, eliciting applause, and adding an attractive feature to the Convention. James G. Clark, the poet and balladist, was also present, but was unprepared to sing. F. L. H. Willis was announced as the regular speaker of the morning, and he delivered a very impressive discourse on the Uses and Beauties of Spiritualism. Miss Susie M. Johnson spoke with good effect, and was well received. H. B. Storer contributed his solid and moving inspirations.

Friday afternoon, the Chairman, Mr. Partridge, introduced Ex-Rev. J. B. Fergurson as the selected speaker. Mr. Fergurson, with an eloquence and an inspirational power seldom surpassed, held the audience enchained with intense interest. He was followed by Albert Brisbane, the eminent social reformer. A. J. Davis being visible on the platform, was called out, and said though he was not prepared to make a speech, he was in sympathy with the Convention and attended every session. J. H. W. Toohey and Mrs. A. M. Spence closed with animating remarks.

Friday evening drew out the largest audience, as it was understood to be the last evening. A. B. Whiting, by request, introduced one of his published spiritual songs, which was warmly received, not only for its superior merit, but for the masterly execution, the deep, rich and mellow voice of the singer. Mr. Partridge, the Chairman, announced Uriah Clark for the opening address. The audience gave good attention while he spoke forty minutes on the revolutions now going on under the auspices of the angel-world.

Dr. R. T. Hallock, Chairman of the Busines Committee, presented the resolutions which had been before the Convention for discussion. An agitating debate ensued, the speeches limited to five minutes. Remarks were made by Dr. Edwards, H. B. Storer, Dr. R. T. Hallock, L. K. Coonley, Prof. Weeks, Dr. Young, C. Barnes, Mrs. M. S. Townsend and others, and the resolu-

good men and women.

[This resolution was passed against the protest of a minority who insisted on the free discussion of all questions, and who believed that Spiritualists were not called upon to heed the scandals and misrepresentations of their opponents,-RE-PORTER.]

Whereas, This Convention of Spiritualists has convened at a time of terrible conflicts of our na-fional armies with the enemies of free men, free tional armies with the enendes of free her, free institutions and democratic forms of govern-ment, and at a time, too, of great anguish of soul for the wounded, suffering, dying, and lost ones of our admiration and affections, and at a time, too, when the Church is broken into fragments, and its moral influence on the people is lost through fallacies, pride, and avarice, and at a time, too, of the culmination of mere policy systems of reli-gion, governments, and of social order and indi-vidual thought and action; therefore, *Resolved*, That it becomes doubly incumbent on us to present the distinctive features of Spiritual-ism, as a means of giving consolation to the be-reaved, and truth for fallacies, principles for poli-cies, in religions, governments and men, and thus guide men and governments and invine order. U. Clark, one of the secretaries, announced that

U. Clark, one of the secretaries, announced that as the interest of the Convention had become so intense, especially on the subject of organization, and as a number of speakers from abroad could remain in the city, the meetings would continue in the same hall, on Saturday and Sunday.

Before the Convention closed, an interesting incident occurred. The managers or the Convention, knowing full well that the itinerant spiritual speakers can attend no conventions or any other meetings, unless their expenses are paid-since they have no reserve fund-proposed to meet said expenses by a small door fee; but as the expenses were large, a difficiency of between forty and fifty dollars was likely to ensue, when Mrs. Spence suggested the taking up of a collection. A wellknown philanthropic New York Spiritualist arose in the back part of the hall, and, saying that he had made seventy-five dollars very easily that day, was ready to hand over the amount neededan example which, it is hoped, may be remembered by other able Spiritualists.

After thanks had been tendered the officers of the meeting, and especially to Mr. and Mrs. Spence. for their noble and devoted efforts in behalf of the Convention, Mr. Partridge announced the body adjourned.

THE EXTRA TWO DAYS' CONVENTION.

On Saturday morning a band of earnest souls reassembled in Clinton Hall, U. Clark was selected as president; Dr. T. Hamilton of Rochester, N. Y., Ira B. Davis of New York, D. Tarbell of Vermont, J. C. Smith of New York, and E. S. Giles of Boston, Vice Presidents; J. S. Loveland, J. H. W. Toohey, and C. C. Coolidge of Boston, Business Committee; J. H. W. Toohey, and J. S. Loveland, Scoretaries; and C. C. Coolidge, Treasurer. J. S. Loyeland offered resolutions looking to concert of action among Spiritualists. Mrs. A. M. Spence was announced as the regular speaker of the morning, and her discourse was one of the most powerful of her inspirational efforts.

On Saturday afternoon the Business Committee readopted the rules of order used during the three days preceding. Speeches were made during the atternoon, by N. S. Greenleaf, L. K. Coonley, C. Barnes, U. Clark, Mrs. H. F. M. Brown, Mrs. Doubleday, J. H. W. Tooley, Mr. Danforth, Dr. Brown, J. S. Loveland, and John Orvis, mostly on organization, and all in favor, with one or two exceptions.

On Saturday evening Mrs. E. C. Clark gave the opening address, and her lofty and beautiful inspirations were highly appreciated. Messrs. Loveland and Toohey offered resolutions looking towards organization, and spoke on the same, eliciting the most earnest heed.

Sunday morning was a deeply earnest session, devoted to five minute speakers, mostly ou organization, by U. Clark, Drs. Brown, Hallock, Jennings, and Hamilton, Mrs. Clark and Doubleday, Messrs. Danforth, Coolidge, Barnes, Tarbell, Toohey, Walter Hyde, King, Loveland, and R. P.

known to the world, and that we especially de-nonnee and republiate all doctrines and practices liminary societary and secular organizations under the appellation of "Free Lust," as more ap-propriately belonging to animulian than to Spirat-ualism, and as worthy only of the abhorence of all buman conditions of the age demands. By Mrs. E. C. Clark:

Resolved, That, as human beings, as much dopends upon our fitness to receive and apply truth, as to the ability and willingness of God and angels to impart it. By U. Clark:

By U. Clark: Whereas, Spiritualists conscientiously believe Spiritualism to embody all those divine principles which are essential to man and woman in all the relations of existence; therefore, *Resolved*, That the time has come, amil the rov-olutions now agitating our country, when Spirit-ualists and all who can cooperate with them, should freely and earnestly come into counsel for the purpose of considering the best methods of action or organization, whereby these principles may be effectually applied and carried out to the reconstruction of church, state and society in every department; and to this end, *Resolved*, That this Convention recommend to public attention the call for a National Spiritualist

public attention the call for a National Spiritualist Convention in Chicago during the coming August, to be held for the discussion of the subject of oranization; and likewise recommend that Spirit-ganization; and likewise recommend that Spirit-ualists in every city, village and neighborhood throughout the country, appoint delegates to at-tend said Convention, and, if necessary, provide means for their attendance.

By Mr. Laing:

Resolved, That in the opinion of this Convention it is desirable that organizations or associations be formed in villages, towns and cities for the pur-pose of meeting the wishes and demands of many Spiritualists, who consider this method as the most desirable and feasible for the advancement of the spiritual cause.

By J. C. Smith:

Resolved. That we hail with thanksgiving and Resolved, That we hail with thanksgiving and accept with gratitude the logic of events, which demonstrate that "freedom is national and sla-very sectional"; and that we rejoice in the suc-cesses and victories of the armies of the Repub-lle, who, uniting might to equity, republish the in-alienable rights of humanity while defending the integrity and wholeness of the nation. Resolved, That in thought, word and deed we are in fellowship with all who are working for the total and final abolition of chattel slavery in this country, and throughout the world.

country, and throughout the world. By Charles Partridge:

Resolved. That it is expedient to consider the Subject of the organization of the great body of Splritualists, for the purposes of scientific investi-gations and elucidations of Spiritualism, to the end that it may exert its salutary influences upon

nen, society and governments. Resolved, That a committee of nine be consti-tuted, to whom the whole subject of the organi-zation of Spiritualists be referred for considera-tion, and report to the contemplated U.S. Con-vention of Spiritualists.

Resolved, That all persons who think they have valuable thoughts or plans of organization, are invited to furnish them to said committee, to aid tem to arrive at comprehensive and correct conclusions.

In accordance with the second resolution by Charles Partridge, U. Clark, the Chairman, appointed as the Committee of nine to act as representatives in the National Spiritualist Convention, the following citizens of New York: C. Partridge, John H. Hunt, Dr. R. T. Hallock, J. B. Fergurson, F. L. H. Willis, W. P. Coles, Wm. Fishbrough, J. C. Smith, Payton Spence.

As the interests involved in this five days' meeting seemed to be on the increase up to the last hour, several speakers were induced to remain in the city and continue the agitation on Sunday, the 22d. No Spiritualist Convention has ever been attended by results so practical in discussion and action, as to the great issues of modern Spiritualism. The Boston Convention newly introduced the subject of organization; this New York Convention took a step on in the same direction; it called out the various elements among the Spiritualists in New York, and harmonized them in one direction; it called out and tested the character, the strength and the influence of Spiritualism in New York, and pledged these in behalf of spiritual progress; the forty or fifty speakers present uttered voices for the great metropolis of our country. Notwithstanding the pressure of war news, every daily paper in the city every day gave some sort of report, the Herald reporting eight or ten columns, which, however, were abridged or crowded out by reports of recent glorious successes by the Union army. Some of the dailies reported

Notice.

The fifth anniversary of the dedication of the Free Hall to humanity, in Middle Granville, N. Y., will be celebrated on Friday, Saturday, and Sunday, June the 10th. 11th, and 12th, 1864, commencing on Friday, at one o'clock, P. M.

Friends of freedom and progress are particular ly requested to meet with us and take part in the deliberations of the meeting. Henry C. Wright and Mrs. S. A. Horton are engaged as speakers. Speakers not contaminated with principles that hold mankind in bondage and degredation, we cordially invite to attend. Arrangements are made to entertain friends from abroad free of charge.

By order of committee, STEPHEN WING. GEORGE F. BAKER. V. P. SLOCUM.

Spiritual Moeting at Eddyville, N. Y.

A Two Days' Meeting is to be held at Eddyville, Cattaraugus Co., N. Y., six miles from Little Valley, on the New York and Erie Railroad, and the same from Cattaraugus Station, through Waverly, on Saturday and Sunday, May 28th and 29th. Mrs. F. O. Hyzer, Lyman C. Howe, George W. Taylor, and others, are expected as speakers.

Ample provision will be made for the accommodation of strangers, and all are invited to attend and participate in the investigation of Truth and the enjoyment of angel communion.

Means of conveyance from Cattaraugus Station will be arranged to go Saturday A. M.

O. H. SMITH.

Anniversary Week-Spiritual Convention.

The Spiritualists of Massachusetts will hold a four days' meeting in the Melodeon, in Boston, on the 24th, 25th, 26th and 27th days of May, 1864. This meeting will afford a rare opportunity for a grand social reunion of the advocates of our Heaven-born Philosophy, and the seckers after knowledge in regard to inter-communication between this and the world of spirits. All friends of Human Progress are cordially invited to attend. The public advocates of Spiritualism are especially requested to attend the Convention without further invitation, and take part in the exercises.

In behalf of the Committee, H. F. GARDNER, M. D.

Three Days' Meeting at Sturgis Mich. The friends of Progress will hold their annual meeting at the village of Sturgis on Friday, Sat-urday and Sunday, the 17th, 18th and 19th of June. Eminent speakers will be in attendance to adareas the people. Ample provision will be made for the accommodation of strangers from abroad. "The latch string will be out." Sturgis, April 2d, 1864.

Answering Sealed Letters.

We have made arrangements with a competent we have made arrangements with a competent medium to answer Scaled Letters. The terms are One Dollar and three red postage stamps for each letter so answered. Whonever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after its re-ceipt. We cannot guarantee that every letter will be answered entirely satisfactory as soundings be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the me-dium, and do as well as they can under the cir-cumstances. Address, "BANNER OF LIGHT," 158 Washington street, Boston.

NOTICES OF MEETINGS.

BOSTON.—Meotings are held at Lyceum Hall, Tremont street, opposite head of School street,) every Sunday, at 2 1-2 and 7 4 F. N. Admission, ien cents. Lecturers engaged: — Miss Lizzle Doten, June 5 and 12.

FRIENDS OF THE GOSPEL OF CHARITY WIll meet ever Monday FRIENDS OF THE GOSPEL OF CHARITY WIll meet ever Monday evening at Fraternity Hall, Brounfield street, corner of Fro-vince street, Boston. Spiritualists are invited. Admission free.

CHARLESTOWE.—The Splritualists of Charlestown will hold meetings at City Hall, every Sunday afternoon and evening. Speakers engaged :—Mrs. Amanda M. Spence, during May; Mrs. A. A. Currier, Juno 6, 42 and 19.

AIS. A. A. Currner, June 6, 42 and 19. CIREJSR.—The Splittualists of Chelsen have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. II. Crandon, Chelsen, Mass. The following speakers have been engaged: -Charice A. Hayden, May 29; II. B. Storer, June 5 and 12; N. S. Greenleaf, June 19 and 28. Occurrent Meetings.

FIRST COUNCIL OF NICE, A. D. 325. QUINCT.-Meetings every Sunday in Rodger's Chapel. Ser vices in the forenoon at 1045, and in the afternoon at 245 BY DEAN DUDLEY.

MAY 28, 1864.

BANNER OF LIGHT:

Journal of Romance, Literature and General Intelli-gence; also an Exponent of the Spiritual Phil-osophy of "the Nineteenth Century.

Published weekly at 169 Washington street. Boston, Mass., by William Whitz, Isaac B. Rich, and Chantzs H. Chowall, LUTHER COLBY, EDITOR, assisted by a large corps of the ablest writers.

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When drafts on Boston or New York cannot be procured, we desire our patrons to send, in fleu thereof, United States Gov-ernment money. Subscriptions discontinued at the expiration of the time paid for.

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unless they give their l'obr-OFFICE ADDRESS and BARE VS STATE. Subscribers wishing the direction of their paper changed from one town to another, must always give the name of the Town, County and State to which it has been sent. The Specimen Copies sent free. Subscribers are informed that twenty-six numbers of the BARKER compose a volume. Thus we publish two volumes a vent.

AND DARKER COMPOSE T COMMENT AND AN A YEAR. A YEAR. ADVERTISEMENTS inserted on the most favorable terms. EYP All Communications designed for publication, or in any way connected with the Editorial Department, should be ad-dreased to the EDITOR. Letters to the Editor not intended for publication should be marked " private" on the envelope. All Business Letters must be addressed "BANNER OF LIGHT, BOSTON, MASS." WILLIAM WHITE & CO.

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JUST PUBLISHED. MYSTERIES

LIFE, DEATH AND FUTURITY:

LIFE, DEATH AND FUTURITY; Illustrated from the Best and Latest Authorities, BY HORACE WELBY, Anthor of Predictions Realized," "Signs Before Death," etc. Tille aim of the writer is to render his book acceptable to make it attractive by the notes and comments of expositors of our own time, as well as from thoses sacred treasures of learning, and those studies of Scripture, which strongly proved to us the relation of God to man. The most recremital regard for things sacred has been fostered throughout the work; and al-though the stores of classic thought and flux raind, fluxes have been employed as subsidiary to the Spirit and the Truth. CONTENTS.

CONTENTS: Life and Time; Nature of the Soul; Spiritual Life; Mental Phenomena; Bellof and Skepticism; What is Supersition? Premature interment: Phenomena of Death; Sin and Paulah-ment; The Crucifixion of our Lord; The End of the World Foretold; Man after Death; The Intermediate State; The Christian Resurrection; The Future States; The Recognition of each other by the Blessed; Adversaria; The Pilgrim's Pro-gress; Appendix. press: Appendix. Fire \$1,50; postage free. For Sale at this office. April 23.

THE HIEROPHANT;

OR, GLEANINGS FROM THE PANT. Being an Exposi-tion of Biblical Astronomy, and the Symbolism and Mys-teries on which were founded all Ancient, Religious and Secret Societies. Also, an Explanation of the Dark Savings and Alle-gories which abound in the Pagan, Jowish and Christian Bibles. Also, the Real Sense of the Doctrines and Observances of the Modern Christian Churches. By G. C. STEWART, Newark, N. J.

Motorn Christian Churches. By G. C. Orannar, church N. J. Without making any pretence to literary talent, I have in the following pages attempted to gather and arrange the frag-montary remains of a world-wile system of worship and bollet, which has been perpetuated under different names in the vari-ous systems of religion, and continues to give laws to the mo-dern Christian, as well as the Pagan world. Price 75 cents; postage 12 cents. For sale at this office. Aug. 29.

The Progressive Annual for 1864, COMPRISING

AN ALMANAC, A SPIRITUAL REGISTER

AND A GENERAL CALENDAR OF REFORM.

GENERAL CALENDAR OF REFORM. THE complete success of the Progressive Annual for the years 1682-3 has induced the publishers to issue nonther se-ries for 1864, enlarged and very much improved; making it still more valuable as a compendium of usoful facts and interesting information. The lats of Writers, Speakers and Workers in the different fields of human Progress and Reform, have been prepared with great care, and are the most complete over published, com-prising more than own R THOUSAND NAMES. The ANNUAL also contains forty pages of original articles, propared expressly for this publication, and with trilling ex-coptions, never before published. The Proorkssive ANNUAL contains 72 pages, 12mo., and will be sent by mail, postpaid, for 16 cents. For sale wholessie and retail at the "Banner of Light" office. Jan 9.

SPIRITUALISM AND THE BIBLE:

A DISCOURSE, DELIVERED BY THE

SPIBIT OF . PROFESSOR EDGAR C. DAYTON, THROUGH THE MEDIUMSHIP OF

THOMAS GALES FORSTER, AT SABATOGA HALL, BALTINORB,

ON THE EVENING OF JANUARY 31, 1864.

This very interesting pamphiet is ior sale at this office. Price 25 cents; postage 2 cents. tf May 7.

HISTORY OF THE

tions were adopted, as follows:

Whereas, During the last fifteen years there have occurred, not only in this country but in most other parts of the civilized world, a variety of physical and psychical phenomena which have uniformly claimed to be the product of disembod-

intelligent and scientific mon, oft-repeated and tooninued for many years, have fulled to trace these phenomena to any other cause than that which they themselves assign for their production; and, Whereas, These occurrences have frequently

taken place under circumstances which totally preclude all conceivable motive for collusion or deception, and sometimes also, when deception

was utterly impossible; and, Whereas, The hypothesis of spiritual agency is, for anglit that men can determine to the contrary, fully adequate to account for these mysteries that are thus otherwise totally inscrutible; therefore, Resolved. That we are authorized by all the rules of scientific deduction to pass the alleged spirit manifestations into the category of fixed facts, concerning the reality of which all doubts may hereafter and forever be entirely dismissed.

Resolved, That as to their bearing on theology and religion, as well as upon general psychical philosophy, these facts, when properly used, are of the greatest importance, confirming, as they do, the doctrine of the soul's immortality, illustrating many Scripture records, and assisting the human mind to a higher and better knowledge of the spiritual world and its connections and relations

with the world we now inhabit, Resolved, That open intercourse, one mode or another, between men in the natural and spiritual worlds (or states of existence), is both normal and legitimate, and was so regarded by Christians up to a comparatively recent period, and that such intercourse with spirits not only demonstrates the continuous existence of men as conscious person. continuous existence of men as conscious personalities in the world or state beyond, but it rectifies our thoughts respecting the fundamental princi-ples and relations of life, and otherwise tends to instruct and elevate men morally, and guide them In divine order. Resolved, That while we would eschew all secta-

rian dormatism and presumption on the one hand, we would, on the other, carnestly recommend the cultivation of a devotional spirit, and a high mor-al and religious tone of life, as necessary to a full development of Spiritualism, both as a true phil-

guide to mankind. *Resolved*, That the similarity of modern spirit manifestations to those recorded in history, tends to the conclusion that their source and import are the same, and that all differences of opinion or faith among mon as to their source and signififaith among men, as to their source and signifi-cance, are attributable to fragmentary experiences, differences in mental and moral development tending to superstition, ambition, or devotion to the men to whom the manifestations and commu-

Resolved, That spirit communications are char-acterized by different gradations of intelligence and morality, and that not even the best of them are so authentic or reliable as to relieve any one are so authentic or reliable as to relieve any one from the necessity of exercising his own best judg-ment upon the theme of the message, or to make it safe for him to hastily relinquish any of his well-founded, conscientious convictions respect-ing civil, social, and religious duties. *Resolved*, That a disregard of these implied pre-cautions by some professing Spiritualists, and the practice of seeking through spirit mediums a con-limmation and justification of one's own question-able theories and machine been greatly det-

rimental to the moral dignity and practical useful-ness of the spiritualistic development as now

Wilson,

On Sunday afternoon J. S. Loveland opened with a lucid and ringing discourse on the conditions demanding organization, followed by Dr. Hallock, Mrs. Symes, Mrs. Clark, and Messrs. Taylor, Fishbough, Clark, J. C. Smith, Orvis, and powerful appeal by J. B. Fergurson.

The Sunday Evening Session, notwithstanding prominent during the first three days, were enthe heavy rain, drew a good, large audience, highly wrought up with interest on the subject of organization. J. H. W. Toohey was called on for the opening discourse, and the deep thought and eloquence of the speaker commanded the most undivided attention. Charles Partridge presented resolutions on organization, which, together with other resolutions were discussed in brief five minute speeches, and then adopted as follows: By J. H. W. Toohey:

Whereas, The youth and position of our earth in time and space legitimates consequences and de-velopes conditions fundamental in life-warm and luxuriant in the Tropics, cold and sterile in the Arctics, and temperate in the middle latitudes;

Whereas, That which was natural was first

afterward that which was spiritual; therefore, Resolved, That religion and moralism, though natural to the human soul, are modified in their

natural to the human soul, are modified in their modes of manifestation, by time, place and cir-cumstances, and should be studied in connection with the physical of the nation; the wealth or poverty of the society, and the physiology of the individual manifesting. *Resolved*, That the *poverty* of head, heart and body, which has marked the individualities of men and measures of all ages and nations, and obstructed the progress of the race, is and *must* be incidental to being, so long as ignorance of nature is natural; perversion of mind or body possible, and egotistic selfishness actual. *Resolved*, That scientific and practical education is a necessary part of the natural wealth of the

is a necessary part of the natural wealth of the cultured and harmonized spiritualist; and that the true "ministry of angels," comprehends the teachings of the carth and earth's teachers, as well as the inspiration of the spheres. Resouled, That union is not only strength, but

an indispensable means in making progress sure practical and lasting, and the only reliable method for making the labors of spiritualists a construct

Resolved, That the further and better diffusion of spiritual knowledge require that we wisely consider the need of organized methods and use our best efforts for construction, that spiritualism may orderly and legally take its natural place among the forces of civilization.

By J. S. Loveland:

Whereas, There is, in the human consciousness. the idea of Freedom, as there is in human lan-guage the term; so also must there be, in nature, the substantive fact, from whence that idea originated: and.

nated; and, Whercas, Man is a subject of the law of progress, his degree of freedom corresponds with his growth in a true spiritual life; therefore, *Resolved*, That we cannot accept the atheistic notion, that man is and is to be a mere creature of circumstances—a thing moved by blind pow-ers and impulsions over which he has no positive and consectors control

and conscious control. Resolved, That the work of culture is impera-tively demanded of all persons claiming to be spiritualists, inasmuch as they assume to be the special advocates of the doctrines of Progress. Resolved, That as culture demands unitary ef-

forts, for the accumulation of means, the indispen- Quite a moderate price-considering!

Convention as split, the Spiritualists divided, and the last two days of the Convention an offshoot of radicals; but this was a mistake. Excepting those speakers who had Sunday engagements which compelled them to leave, thereby vacating the offices they held, and requiring a reörganization of the Convention, the same leading minds most gaged in the last two days' deliberations, and were among the most active participants.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

W. A. R., SULPHUR SPRINGS, IND .- You labor under some sad mistake when you say that your letter " was opened by the medium." We know it was not, and we know positively, also; that she has no occasion to open such letters, were she disposed to do so. We know, too, that the invisible intelligences alone control her hand, and the answers are given without one word of what she writes being known to the medium. 'We have tested her thoroughly, and know of what we speak. We have so carefully arranged the matter, that we should be the first to detect the imposture, were there any, as we examine the letters carefully before sending them to the medium, and reëxamine them when they are returned from her to us.

E. E. M., NEVADA CITY, CAL.-You desire to. ascertain, you say, the location of the best school for young ladies. It would be impossible for us to name any institute for young ladies superior to the one located at Norristown, Pa., of which Miss Belle Bush is Principal.

A. H. W., MT. PLEASANT, IOWA .-- We will submit your question to the invisible intelligences that control our circle, for answer. Bo patient, and in due time we think you will be able to rereceive a satisfactory answer. All these matters are controlled by a law of nature but little understood by mortals at the present time.

B. C., BUSHVILLE, ILL.-We can give you no information on the subject. There is no such artist in this section.

R. E. D., DETROIT. - Was your contribution prose or poetry?

A. H., PHILADELPHIA.-"A Sketch from the Roadside of Life" is placed on file for examina-

J. M. J., NEW YORK .- Your article is on file for publication soon. Thanks.

file.

and conscious control.

viccis in the forenoon at 1945, and in the afternoon at 245 o'clock. Speakers engaged: -Mirs. E. A. Bilss. May 22 and 29; Rev. Adlin Ballout, June 5; Chas. A. Hayden, June 12; Mirs. A. P. Brown, June 19 and 26; Mirs. Snisle A. Hiutchinson, Sept. 4; Mirs. M. A. Townsend, Sept. 18 and 25; Miss Martha L. Beck with, Oct. 2 and 9; Mirs. Frances Lord Bond, Oct. 23 and 30; Mirs. M. Macomber Wood, Nov. 6 and 13.
LOWELL.-Splittualists hold theetings in Los street Church. "The Children's Progressive Lyceum" meets at 10 1-2 A. M. The following locturers are engaged to speak afternoon and ovening: -Mirs. C. Works, May 29; Miss Martha L. Beck with, during June; Mirs. A. A. Currier. July 3 and 10; Miss Lizzlo Doton, July 17, 24 and 21; Mirs. E. A. Bilss, during September; Nellie J. Temple, during January. Crincores, Mass.-Splittualists hold meetings overy Sunday afternoon and avening, in Music Hall. Children's Progressive Lyceum "actions". M. Speakers engaged: --A. B. Whiting, during May; Mirs. Amanda M. Spence, during June.

PLYNOVTH, MASS.—Spiritualisis hold meetings in Loyden Hall, Sunday afternoon and evening, one-half the time, Icha-bod Carver, Cor. Sec., to whom all letters should be addressed. Speaker engaged :--W. K. Ripley, June 19 and 26.

WORCESTER.-Free meetings are held at Hortleultural Hall, wory Sabbath, afternoon and evening. Lecturers engaged :-Jartha L. Beckwith, May 29.

MILFORD. - Meetings are held regularly every Sunday, at 11-2 and 71-3 o'clock, in Irving Hall. Speakers engaged :-Miss Lizzle Doten May 29; G. B. Stebbins, Juno 5; A. B. Child, June 12; Rox. Adm. Ballou, June 19; William Loyd Garrison, June 22; W. K. Ripley, July 17 and 24. NORTH EASTON. - Montheme and held in Finithet Ward

Nonrin EASTON.—Meetings new held in Ripley's Hall overy Sunday evening. Speakers engaged:-II. C. Wright, May 29 and June 5; N.S. Greenleaf, June 12; Mrs. Jonalo S. Rudd, June 19 and 26.

June 19 and 26. PORTLAND, ME.—The Spiritualists of this city hold regular meetings overy Sunday, in Mechanics' Hall, corner of Con gress and Casco streets. Sunday School and free Conference in the forencon. Leochures aftermoon and evening, at 3 and 7 1-2 o'clock. Spoakers engaged :—Frederick Douglass, May 29; Miss Neille J. Temple, during June. BANGOR, ME.—The Spiritualists hold regular meetings overy Sunday afternoon and evening, and a Conference overy Thurs-day ovening, in Pioneer Chapel, a house owned exclusively by them, and capable of senting ix: hundred persons. Speakers engaged :—Miss Emma Houston, from February to last of July. New Yours.—Dodworth's Hall. Meetings every Sunday

ongaged :-- answ Limita Houston, from February to last of July New York. -- Dodworth's Hall. Meetings every Sunday morning and evening, at 101-2 and 71-2 o'clock. The meetings are free.--Ebiltt Hall, near the corner of Thirty-third street and Broadway. Freo meetings overy Sunday morning and evening, at 101-2 and 71-2 o'clock. Fred. L. II. Willis, per manent speaker.

THE FIRENDS OF PROGRESS will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, ov-ery Sunday. Circles, wonderful diagnoses of diseaso, and pub-lic speaking, as per notices in the daily papers.

Wasiinsorox, D. C.-Spiritualist Meetings are held every Sunday, in Smeed's Hall, 481 9th street. Speakors engaged:-I. Judd Parkee, May 29 and June 5; A. J. Nowton, June 12, 19 and 25; Thomas Gales Forster during July.

CINCINSATI, O.-The Spiritualists of Cincinnati have organ ized themselves under the laws of Ohlo as a "Heligious Socie-ty of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10 1-2 and 71-2 o'clock.

JUST OUT.

Spiritual Sunday School Manual!

For Sunday Schools, Homes, Circles, Confer ences, the Closet, etc.; An Easy Plan for Forming and Conducting

Sunday Schools. By the Author of the "Plain Guide to Spiritualism."

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Choois. LTF Address Publishers, WM. WHITE & CO. BANNER OF LIGHT ORFICE, April 23. 158 Washington street, Boston, Mass. April 23.

THIS work upon the Nicene Council is one of a good deal of research, and at the same time proves the author to be a scholar of varied learning. It will be found a very convenient manual for those desirous to investigate the transactions of the early Christians. The work is gotten up in a very handsome style.—*New England Historical and Genealogical Register*. Cloth, Nov. 68 pages. Frice 76 cents, postage 12 conts. For sale by BELA MARSH, 14 Bromfield street. tf Ap. 30.

A BOOK FOR THE CENTURY !

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Two Volumes, 12mo., noarly 800 pages. THE FUBLISHERS take pleasure in calling the especial attention of readers and thinkers to this able and compre-hensive work. It is original in its character, iundamental in the treatment of its subject, and masterly in style. It aims not simply at discussion, but fearleasly seeks an actual solution of the great question which has agitated the intelligent world so broadly for many years past. "The author offers it—so says her Preface—as the result of twenty-two years' carnest thought, study and reception—a pe-riod long enough to give, of itself, a measure of value to her indows that cannot fail to calain the attention of the inquiring, the carnest and the thoughtful. Mrs. Farnham is well known as a philanthropist, and widely acknowledged as "one of the ablest and clearest thinkers of the day''--- a younan who has not many equals, and but very fow superiors of either sex." EGP Price \$3,00. For sale at this office. April 30.

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LOVE AND MOCK LOVE; OR, HOW TO MARRY TO CONJUGAL SATISFACTION IN GEORGE STEARNS. This is the name of what the Bos-ton Investigator calls "A very handsome little work," and of which the Boston Cultivator says.-"A nurve unjue, racy and practical essay has not often been written." Its leading topies are:--

 Tactical essay has not outer over a summer of the process of Love.
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 . Vulgar Conceits of Love.
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