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AN ORIGINAL NOVELETTE. DESERTED;

Literary Department.

OR, THE HEIRESS OF MOSS-SIDE.

> BY SARAH A. SOUTHWORTH. CHAPTER V. "Like a shuttle in the hand,

Or like a writing on the sand, Or like a thought, or like a dream, Or like the gliding of a stream-E'en such is man."

Sadly and wearily two months faded into the silent Past. Blanca was now residing in a small retired villa on the banks of the Scine, while Reginald vainly strove to forget his troubles amid the gaieties of Parisian life.

It was with a strange sinking at heart, and many misgivings, that Mrs. Mortimer left her beautiful home in Naples. It was there that her lifels choicest flowers had blossomed, which now, in spite of the tender care that she had lavished upon them, were withering, dying, chilled by the breath of change. Oh, how the shadows, grim and dark, rolled over her soul as she looked for the last time on the dear, familiar spot, with which so many fond memories were twined. There she had raised her altar dedicated to happiness. Alas! it was now strewn with the ashes of departed joys. God help her! If she shed any tears, they fell inwardly, for her eyes were undimmed, and her smiles as sunny as of yore; at least, her husband perceived no change.

He had grown very captious and irritable. She scarcely ever did anything to suit him now. All her clinging embraces and fond attentions were received in sullen silence, although there were hours, sometimes whole days, when he was all devotion, tender and loving as of old. Those rare and precious intervals were like the gentle dew of evening, touching with renewed life the drooping flowers of faith and trust. Her love shone all the brighter for the darkness that encompassed it. His was a wavering, flickering flame, that would burn steady, perchance, amid the calm of prosperity, but destined to go out if the flerce gusts of adversity raged around it. In that hour, angels lead thee. Bianca.

One evening he came in, after an absence of several weeks. His wife greeted him affectionately. and he drew her to his knee, kissing her tenderly. While her heart was thrilling at the unwonted caress, he suddanly pushed her from him, exclaim-

We are having gay times here this winter. On Christmas evo I attended a soirce at Mrs. Monroe's. The affair was truly elegant, and passed off with the greatest possible eclat. The gentlemen were extremely gallant and attentive, and the belle, par excellence, was Ida Cleveland. None dared dispute the palm with her, but were content, and even happy, I think, to revolve like satellites around her. Oh! but she was radiant! I should like to describe her dress to you; but it would be only a waste of words, for you men-ig-

norant creatures that you are—can never comprehend the intricacies of a lady's toilet. | Silk or calico, it is all one in your unsophisticated eyes. Sometimes a confused medley of lace, ribbons and flowers floats before your mental vision. Occasionally you can tell colors, but that depends upon the degree in which you are smitten.

Well, to return to my beautiful friend. She had many cavaliers, who looked daggers at each other as they pressed forward to her shrine. Some were all froth and small-talk, exquisite dandies that fancied themselves terribly killing. Others, intellectual and talented, belonging to our first families, and a few who had only their gold-potent gold, to be sure-to recommend them. Strange to say, she seemed entirely indifferent to all of them, and hearkened, oh with such a listless air, to their fine speeches. She privately informed me that they wearied her exceedingly. Now why is she so perfectly unmoved? It is been use her mind is preoccupied with thoughts of another. It must be so, or this homage, coming from good and noble men, would awaken some echo in her soul. Although I do not consider it right for one woman to betray another, yet I will tell you, Reginald, the

opinion that I have formed. It is because a certain brother of mine has stolen a large portion of her heart, unknown even to herself. You ask me what reasons I have for coming to such a conclu-

sion as that. Oh, by a thousand little signs. She rarely mentions your name; but then the eagerness with which she listens when you become the subject of conversation, and the smile and blush with which she parries father's allusions to---you know what. I assure you that she is one of a thousand, and the man who is so fortunate as to win her for a wife, gains a prize. both in beauty, wealth, intellect and goodness, and what can he desire more? Arthur sends love, says he's extremely happy, and hopes that you will come home soon, and follow his example. He has had the supreme impudence to add that his life is decidedly more spicy than it used to be. He has got his ears boxed for that last remark. Since I have undertaken his training, I find that I have got my hands full. I do n't consider him quite incorrigible, for I have discovered that a little wholesome correction has a wonderful effect.

Remember and not sail for America at present, at least not until you hear from us again. Write as often as convenient. All units with Your affectionate sister, EVA HAMILTON."

What demon prompted his answer? "Yes, according to law; but I'm inclined to think that it would have been better for us had we never tried to improve on Mother Nature. She made us two. Now I have the satisfaction of ladies as lovely and bewitching as usual. The feeling that I have sold my birthright for a mess of pottage;" and with a laugh of indescribable bitterness, he caught up his hat, and left the house.

> "Oh, my God! and have I lived to hear those words from his lips?" moaned the stricken wife. "Oh, Reginald! how could you break the heart that beat only for thee? Death has no pang like unto this."

> Ten minutes after the servant entered the room to replenish the fire, There she found her mistress crouching upon the floor, her long, black hair falling in wild disorder over her shoulders, honeless woe stamped upon her white, fixed face. and the light quenched in the starry eyes, while utter despair sat throned in their stony gaze.

The proud spirit, however, disdained to uncover its bleeding wounds to any one but its Maker, so she turned haughtily, almost rudely, from the kind Annette, and with feeble, tottering steps, which even the force of her strong will could not steady, ascended to her damber.

The quick-witted maid shook her head, and nuttered to herself:

" Poor, dear lady! it gives me the heartache to ee her. She's dying inch by inch, and that miserable villain is the cause of it. He's said something awful to her to-night, and she 's just sunk right down and wilted under it. I would n't. I'd have made the house too hot to hold him; but she's an angel, and though I should cry myself sick if she should die, yet I do think that the quicker the Lord takes her to himself out of the ands of that wretch the better."

A fortnight passed. To Bianca it was like a fueral march. To Reginald, like a swift dream, bright and glowing. One afternoon the latter sauntered into a picture-gallery, attracted by some choice paintings that were on exhibition. He found a number of his boon companions strolling about; also, fair lady friends, who smiled graciously upon him; but feeling in a meditative nood, he wandered off alone.

Suddenly a voice, like low music, flonted to his ar, causing a faint vibration to echo far back in the shadowy halls of the Past. Involuntarily he curned to look at the speaker. It was a lady, and in that glance his soul grew mad with rapture. He beheld a face of almost ethereal loveliness. She was a blonde of the purest type. Curls of shining gold shaded the calm, white brow. Eyes of sapphire lustre were veiled by long, heavy lashes. The cheeks had stolen the blush of the wild rose, while the parted lips were glowing with life's high wine. This was the picture before which all the others faded.

She was leaning upon the arm of an elderly

awaken. For half an hour she played, until the betters, you will receive your wages and an abvery air seemed to sob and shriek, and then she left the instrument, and began to restlessly pace the floor. Suddenly she paused, and her face lighted.

"It may be that he is ill," she mused, " and even now calling my name in tenderest accents, while I am heaping reproaches upon him. I will walk out, and perhaps I may meet him, or hear something that will inform me of his welfare.

Hastily donning her street attire, she passed into the open air, and wended her way to the crowded thoroughfare.

On she went, scarcely knowing or caring whither. Was it some blind instinct that guided her steps? Suddenly a carriage rolled by. What was there in that that struck every vestige of color from her face and lit the fires of madness in her eyes? Only this: The vehicle contained two occupants-her husband and a lady of marvelous cauty. She had noted his proud, happy look as he bent forward to speak to his companion, and the pleased interest with which she listened. "T was only a glance, but in that glance hope shricked and died.

Then as if to leave not a doubt in her mind, she heard one gentleman remark to another:

"Ahl did you observe young Mortimer and Miss Cleveland? That will prove a match, and no mistake. I have seen them riding together every day, for the last fortnight. Well, they are a fine couple, and I wish them joy. I understand that she is an American and a native of his own State; and if Virginia has any more like her, I should n't object to her furnishing me with a bride.

Every word rung like a knell in Bianca's ear. Slowly she retraced her steps. A grey pallor had settled over her face and her straining eyes were fixed on vacancy. The calminess of despair was on the surface, but underneath, a boiling, surging lava tide merged her whole being. Henceforth, gentle showers or soft-dews were alike powerless to quicken bloom and verdure into life. Mechanically she moved on. Presently

paused and pressed her hand to her brow. "Ah, yes, I see!" she murmured. "His sister" letter spoke of Ida Cleveland. This must be the one. Ah, it was because she was coming that lady such a fortune as shall make her very lips they did not want him to return home. Now he has met her, and her beauty has enthralled him, and I am forgotten; or if remembered, it is only to curse the bond that binds me to him. Oh, mermy worst fears realized, now grant me oblivion! The grave would prove a soft pillow for this aching head, and perhaps Death—good angel—would take this load of pain from my throbbing heart." She entered her dwelling, laughing wildly.

Annette," she called to her astonished servant, 'have you made my shroud yet, and prepared the elegant wreath of nightshade for my hair? I shall want them to-night, for my husband is to marry a dance at the wedding lovely lady, Oh, there will be a gay revel. After that I am to then it will do you good; besides, it is n't safe for give my hand to Neptune, and he will bear me down, far down beneath the emerald wave, to a coral cave furnished with dead men's bones. Ha! hat a right royal palace, is it not? and I shall be "Another time do not offer it until it is required. Queen of the sea-nymphs." "Dear heart," thought the faithful maid, as she not at all fearful of being molested." stroye to calm the excited creature. "I wonder how it happens that she should come home in this state. 1'll warrant that that rascal has been up to some deviltry or other, that she's got wind of. robes glanced, and bright eyes laughed in gladness Now, of all times, too, when she needs his love and care. Poor darling! I am afraid she won't to the music beat, and hearts that neither knew live till morning, and that smooth-tongued villain will go scot free, although God knows he's killed smile. In the shady walks and fairy grottoes her. Well, he'll have a piece of my mind, any, way, and I reckon I shall feel relieved after it."

rupt dismissal," and he stalked into the next room. "Betters, indeed!" muttered Annette, " that aint you, with all your fine airs."

Bianca lay so quiet and still, that for an instant it seemed like death to the conscience-stricken husband. She looked so pale and wan that pity moved his heart, and he bent down and kissed her. Alasl no other emotion thrilled him, not even when she smiled in her sleep, and murmured his name, oh, so tenderly! She did not awaken, and presently he turned and left the house.

Three weeks dragged slowly by, and one morning, as the young mother sat by the window caressing her babe. Annette entered, her face glowing with excitoment.

'Oh! ma'am!" she began, " you remember that beautiful marble villa, that you admire so much. Well, there's to be a grand party there to-night, that will surpass everything of the kind that has been given this senson. Such great proparations as they are making! The grounds will look splendid. Just like enchanted land, for all the world!" Her mistress smiled at her onthusiasm, but did not betray much interest in her tidings, so the kind-hearted girl went out again, muttering:

"Dear me! that I should ever live to see that proud spirit so broken! She used to be so bright and merry, and now nothing rouses her. I declare it makes me shiver to see her so calm and quiet like, with that sad look on her face;" and brushing a tear from her eye, she turned to her work."

Bianca sat very still after the door closed. Gradually a thoughtful expression stole over her countenance, as if she were meditating upon some project that had suddenly presented itself before

"Yes, I will do it!" she soliloquized. "There is no other way, and I must know the truth. This suspense is killing me. They will certainly be there; I will watch them and satisfy myself of his falsity, and then leave his roof forever; but my bitterest curse shall cling to him, a blight so deep and deadly that peace shall never dwell with him more. Ha! ha!" she added, with a mocking laugh, "I have no fears but what I can playmy part and defy detection; and by my soul, I'll tell the dainty whiten.'

Oh, how the hours dragged that day! It seemed as if the sun looked in and smiled inderision upon her, and the birds sang their gayest notes, like deciful Father, let me die! I have lived to behold mone jeering at her misery. At twilight she said to her maid, with an air of quiet determination: "Annette, about nine o'clock I am going out for a little while, and I wish you to sit by the baby while I am gone; although I presume that she will not require any attention, as she will probably sleep during the time."

"Oh, Mrs. Mortimer!" exclaimed the girl in openmouthed wonder. "You will certainly catch your death. This evening air will be very bad for you. ant to walk, why you to be out alone.' "I believe that I did not ask your advice," replied her mistress, in her most freezing tone. I choose to go at the hour I have stated, and I am Night drow her veil of radiant stars above the sleeping earth. Lo! there were sounds of joy in a mansion grand. Regal jewels flashed, gorgeous and mirth. Out on the lawn gliding forms moved grief nor care grew proudly exultant at beauty's voices murmured soft and low, and the fountains chimed their glad chorus, and the flowers swung their censers of perfume in the air.

Well, I should like to know if I am to wait

until midnight before I have my tea? This is a pretty reception for a cold, tired man. I do wish you would be a little more attentive to my wants."

"Excuse me, Reginald," she replied, gently, "I was not aware that you intended to return tonight, or I should have been prepared for you. However, Annette will soon have things in readiness, while I will broil you some birds with my own hands."

"I don't wish you to do it. I engaged a servant to do such things. I do n't think it speaks very much for your affection for me, to want to get out of my sight as quick as I come into the house."

She bit her lip. Only a short time before he had given her a severe lecture because she did not manifest her love for him by preparing his food herself.

"Oh, I disliked to leave you," she said, smiling; " but I thought that you would prefer my cooking to my company."

'There, for pity's sake, do n't offer to do anything again that you do n't want to. I hate hypoerisy, of all things."

She bent hastily over her work-basket. Was it a tear that glistened on the silken eyelash? The next instant she looked up with the same cheerful face.

An interval of silence followed. Then the maid canie in, spread the table, placed the smoking viands thereon, and then withdrew. Bianca sat up to do the honors, and her husband, having vented his ill-humor, was now as pleasant and agreeable as the most exacting could desire.

Having finished his repast, and the tea-things being cleared away, he proposed a game of chess, to which his wife eagerly acquiesced.

"Oh, by the way," he exclaimed, as he was arranging the board, "I had a letter from my sister this morning. She writes in fine spirits." 'What does she say?"

"Oh, you shall read it presently. I did n't commit it to memory."

An hour later, Bianca perused the following lines:

" RICHMOND, Dec. 28th. MY DARLING BROTHER-How I long to behold your dear face. I grow quite impatient at being confined to pen and ink for the purpose of conversing with you, for although they are good and faithful servants, yet our glowing, loving words lose half their force on paper.

I perceive by your letter of Nov. 1st, that you are not aware that father wrote to you some months since, desiring you to turn your face homeward. I suppose the missive was probably lost, as he was not quite certain of your address. It is just as well, as he now hids me tell you not to hasten your return. You know how well I like to plan surprises; so of course you will know better than to expect me to tell you why he has revoked his decision. Time will enlighten you at the proper moment. I can iniagine how you will chafe at that, and vow your utter abhorrence of all secrecy; but there's no help for you, brother mine, so just preach patience to that ungovernable spirit of yours.

"Who is this Ida Cleveland?" inquired Bianca as she folded the letter.

"Ah! I expected that question. She is a young lady whom they are very desirious that I should make my wife; but as that borth is already filled. they are liable to be disappointed. Besides, I prefer to do my own wooing. I do n't fancy having a girl precipitate herself into my arms, without as much as saying 'by your leave,' and I should

judge that she was already to, according to Eva." "Oh, fiel not quite so had as that. Really, Reginald, I think that your sister has done wrong in telling you this. If her friend is a maiden of any delicacy, she would feel deeply wounded did she know of it."

"Nonsense ! the girls are not all as sensitive as you are. Why don't you ask me what that mysterious dash refers to? I see by your eyes that your curiosity is aroused. Indeed, you would n't be a woman if you did n't want to know."

"Now that is what I call a libel on the sex. I have no wish to pry into your affairs. That is not one of my failings, and to convince you of this, 1 will say, and truly, too, that I prefer that you should not enlighten me."

"My darling, I cannot find it in my heart to allow you to torture yourself in that way," he mockingly rejoined. "It would be too cruel. I will hasten, therefore, to relieve your suspense. Miss Ida Cleveland was, until I married you, my betrothed bride. Nay, don't start. It was not with my consent. We were but children, and had no voice whatever in the matter. Our fatherstwo fogies of the old school-mated us, supposing that we should prove but pliant wax in their hands. She, it seems, accepts her fate, while I have rebelled."

"Then you did not love her?"

"Of course not. I should have been a fool to have wedded you if I had."

"Can you imagine what they mean by requesting you not to come home ?" inquired Bianca, after a pause.

"No; I am entirely at fault there. It may be that some of them intend to take a trip this way. In that case I shall be in a fine pickle."

"We are learning by bitter experience, that 'the way of the transgressor is hard," she said softly. "Fudge ! I do n't class myself under that head,' e retorted, roughly; "and you know very well that you would n't have people believe that you belonged there. Oh, this mock humility I hate!" The tears sprang to her eyes.

"I had reference to that one false stop of oursthe secret marriage. Has it not involved us in wretchedness, doubt and perplexity over since?".

"Yes, truly it has; but I do n't see that you have anything to complain of, surrounded as you are with every luxury. Many might envy you your position. It is on me that the burden falls."

There was a wistful, appealing look shadowed forth from the fathomless depths of her eyes, as she said:

"Whatever troubles you, affects me. Are we not one?'

gentleman, and, as they approached, Reginald became impressed with the idea that somewhere in his travels he had met with her companion. He was not surprised, therefore, when that person extended his hand, saying:

"Well, really, my young friend, this is indeed an agreeable meeting."

"Mr. Cleveland! is it possible?"

"Well, yes, I should think so. You see I wantd to see a little of the world as well as yourself. My daughter Ida, Mr. Mortimer. My dear, you remember your old playmate, do you not?

"So that beautiful creature is Ida Cleveland ?" muttered Reginald, as he hade his friends adion, after accompanying them to their hotel. "Heavens! what haven't I lost? Would to God that I could blot out the last year of my life; but no, it stretches back, dark and dreary, with the record of my blind folly written in characters of fire upon it. I cannot hope to carry on this deception much longer. Soon the truth will come out, and then I shall be avoided by my present associates, and my name, if ever uttered, will be spoken in tones of contemptuous pity, or with a derisive laugh. On the other hand, had I only listened to the voice of reason, honor, happiness and prosperity, together with the love of this peerless one, might now he mine. Oh! how great the contrast between what is and what might have been. Away, ye mocking, jeering fancies! Why do ye gloat over my misery, by portraying what is now impossible?"

- CHAPTER VI.

"Oh! the wildness, the fierce despair, That wrings that cry-half curse, half prayer-From her maddened soul in its deathless plight. Martyred, out there in the summer night.

Spring came again in her glad array, crowning the earth with a diadem of green, and chanting her sweet anthem of the resurrection. Alas! there were no bursting buds and thrilling songs of joy and mirth for poor Bianca. Bleak desolation, and driving storms of hail and sleet were fit emblems of the life she now led.

".Oh, Reginald ! where are you ?" she moaned one morning, as she sat gazing sadly from the windows. "I have watched and waited until my heart has grown faint and sick, and yet you come not. Great God ! and am I then deserted ? Oh ! terrible, crushing thought; and yet it may be true, for two long weary months have passed since I beheld him. 'T was then' he spoke those crucl words that smote me with their fiery darts, searing my brain; but all that would be forgotten if he were only here with the sunlight of his smile, and his fond caresses. Oh! how I long for a sight of his dear features. Once my soul feasted sumptuously upon his love and affection, but now it is starving, starving, for it cannot feed on husks. Oh! my husband! does not memory, with sternest visage, rise up and sting your perjured soul?"

Then, as if to relieve her bursting heart, she seated herself before the piano, but her fingers evoked only dirges. It was a wild and saddening

strain, wailing of pleasures passed, that withored like the summer flowers of love, cold and dead, that tears of mortal agony strove in vain to

Having now succeeded in inducing her mistress to recline upon a couch, she went out and sent a messenger for a physician.

That night the angels chanted exultingly together. For lo! a bud of promise had lifted its tiny head in the garden of earth. Another bark was launched upon the ocean of life. An immortal soul was ushered into being.

that God had remembered her in the midst of her desolation, and sent a comforter.

A week passed. One morning as Annette sat washing and dressing the infant-the mother being asleep in the next room-the door suddenly opened, and Reginald entered,

"Hal" he exclaimed, coming forward with an appearance of interest, "what is it? A girl or a

"A girl, sir," replied the servant, with an ominous compression of the lips.

He bent down and gazed into the dark face that lay upon her lap, and then drew back with an expression of disgust.

"What a homely little creature!" he said, with a sigh of regret.

"It is as good as you deserve," rejoined the maid, whose wrath had reached the boiling point. "A pretty man you are, to leave your wife in such a condition as that, and never come near her to find out whether she lived or died."

"Why, Annette! what ails you? I did not intend to be gone so long when I left, but my business unavoidably detained me."

"Business! A likely story! but you can't gammon me in that way. Gallivanting ladies around, more like. Ah, you see that I happen to know of some of your fine doings. My mistress went out one day, and it seems she saw you riding with some one, and she came home raving mad, and that same night this child was born-a premature birth, and it is a wonder that they both survived it. So instead of grumbling because the little thing is n't handsome, you ought to get right down on your knees, and thank God that he not only spared your wife, but gave you a daughter."

'Silence!" thundered Mortimer, as soon as he had recovered from his astonishment in being thus addressed. "Your impudence is unparalleled. | ly musical voice: "Would the lady be pleased to Another time that you undertake to lecture your | have her fortune told?"

Down one of the many paths that led to the river, came Reginald Mortimer, and leaning on his arm-her red lips wreathed with smiles, and her shining tresses floating in the breeze-was Ida Cleveland. +

Very lovely she looked in her robe of white, with the sweet nurslings of Spring resting lightly Bianca, turning her face from the dark billows on her golden curls. Truth was througd on that Death, clasped her child to her heart, feeling pure brow, and goodness beamed from the azure eyes.

A moss rosebud in her belt became detached and fell to the ground. Her companion picked it up, saying:

"Suppose I claim this. Will you make me a present of it?"

She laughed.

"You can have it if you wish, although it is hardly worth keeping."

His brow clouded. "I wish that you would n't speak in that tone. Here, take it. I don't want it, unless you can give it to me with the full knowledge that I shall

cherish it as the most precious thing I've got, and gazing at it shall gather hope and courage to ask you some day for a greater boon."

"You are very particular," she said, and the white lids crept down to hide the tremulous joy that his words had evoked in the lustrous orbs, while the color flamed in her checks.

He watched her anxiously, and then smiled triumphantly, as with a frankness and a sweet, shy grace peculiarly her own, she laid the flower in his hand.

"Thank you, darling! you have made me very happy," and he bent down as if to snatch a kiss from the tempting lips; but at that instant the shrubbery parted, and a woman in the garb of a gipsy approached them.

A vague terror caused the maiden to shrink closer to her companion, while he whispered:

"It is some wandering Bohemian, probably." Likely she has been attracted by the lights and music, and thinks it a favorable opportunity to pursue her particular trade and reap a rich har-

vest." The new comer had been regarding them with a fixed look, and now she said, in a deep, but strange-

"I suppose the Fates will not reveal themselves unless your pain is crossed with gold?" laughed Reginald.

2

"Oh, yes, they will. You see the moon is in a favorable quarter, to-night; and the honor of taking the hand of so fair a creature is compensation in itself."

"Upon my word, you understand the use of your tongue. Ida, did you ever receive a prettier compliment than that?"

She laughed, shook her head archly, and then turned her attention to the woman, who was already studying the lines on her palm.

For several minutes the silence was unbroken and then the weird stranger raised her head, and as the girl met the gaze of those great, burning, unfathomable eyes, the very blood chilled in her veins.

"Well, what do you see?" queried Reginald, impatiently.

"That which is almost unlawful for me to utter," she replied, in a thrilling, sepulchral tone. "I behold a marriage altar, but 'tis draped in black. The air is thick with woe, and spirit-voices cry 'beware;' and, lady, as you value your eternal happiness, listen to the warning. The one that has called that soft bloom to your cheek, and kindled that tender love-light in your eye, is false and fickle as the changing wind. He has guided other feet, as trusting as your own, over the same path that you are traveling, and now has left them 'mid the black billows of despair. If you wed with him, your heart shall weep tears of blood. and canker shall out deep into your soul: A curse clings to his garments, that shall follow him even into the Valley of Shadows; and its withering blight shall be cast over you. Now lift the forbidden cup to your lips if you dare," and she flung the jeweled hand florcely from her.

Her solemn earnestness inspired her auditors with a shivering awe. The young man's cheek blanched in spite of his stern self-control, while his companion, with a low moan, sank fainting upon the greensward. That sight recalled his scattered senses, and he sprang to her side, crying:

"Ida, dearest; my own darling, look up! Do not let that mummery affect you; it is all a farce. She cannot read the future." Then turning to the woman he angrily exclaimed, " what do you mean by terrifying the lady in this manner? Begone! or I will give you over to the authorities."

'It is well to be off with the old love, Before you are on with the new,""

she sung tauntingly.

With a muttered execration he dashed toward her, but she cluded his grasp, and raising her right hand called out:

"It is all a farce, then, is it, Reginald Mortimer? Well, God grant that it may soon become a tragedy. May the direst malediction that mortal lips can frame rest upon you. This is my farewell;" and with a wild, uncarthly, hollow laugh she fied into the darkness.

"Oh, heavens! that must have been Bianca," he groaned, a cold shudder running through his frame. What madness possessed her to come here, I wonder? How awfully she spoke. Her words thrill me yet; but I am foolish to remember them; they were only jealous ravings. Luckily I am not superstitions, or I might attach more importance to them than they deserve. I hope Ida's suspicions are not aroused; anyway, I trust I can allay them if they are;" and with a sinile and a jest that contrasted painfully with his pallid face, he returned to his fair companion.

In the mean time Bianca-for it was she-knelt in her frenzied anguish by the river-side. The fierce simoon of sorrow rushed madly over her soul, and gazing down into the bright, dimpling water, the temptation assailed her to flee life's goal; but the mother-love in her heart was mightier than those dark promptings; so after a time she arose and sped to her darling.

Entering the house, she found the weary maid asleep upon the lounge. With stealthy tread she glided into the next room, and bent over the couch of her slumbering infant.

"Oh, baby! you are all that is left me now," she murmured, her voice full of tears. " Even the All-

Written for the Banner of Light. TO MRS. M. S. TOWNSEND.

BY MRS. F. O. HYZER,

Dear sister of my spirit, I have heard thy walling low, Stealing from mid the Northern hills-A very throb of woe,

As, trembling, bending, writhing Beneath affliction's rod, Thy spirit feels it may not be

Submissive to its God. But through this scoming weakness,

Reading thine inmost soul, I see the angel purity,

Which hath thee in control: We see the broken surface

Of the mountain streamlet's bed. The plainer when that streamlet flows From a pure fountain-head.

We know the inmost anguish Of each mortal is his own-That each with truth may say he treads Life's wine-press all alone. But just as well we know that God Tries every human heart, Till in Truth's resurrection All share a conscious part.

Though oft I 've deemed the "children Of the mountains" suffer more In the refining fire which brings The treasure from the ore. God's compensation whispers. "Thou errest !-- thou shouldst know That every trial corresponds To strength to bear the woel'

And when from out life's furnace Each new-born soul shall rise, Reflecting in its mirror depths The glory of the skies,

No earthly cloud shall longer veil Our Father's " golden sun,'

With "His dear will " made one." Buffalo, N. Y., Fcb., 1864.

Original Essays. THE LIGHT OF THE COMING AGES. BY J. M. ALLEN.

The world moves slowly. Time has brought man to his present position, and time will carry him far beyond it. Thus it is. The ages of the past have been fraught with discord, tumult and woo. The agos of the future will be fraught with joy, harmony and quietness. Not until man has passed through his initiatory unfoldment will he become ready for the full influx of spirit-light. Partial now as is his development, he cannot be flooded with divine influxes. The avenues of his soul are not yet opened sufficiently. He has so long been a child, that the stature of full manhood cannot in a moment be attained. The dwarfed soul cannot comprehend the fullness of healthful maturity; neither can the stunted life of humanity all at once be nourished into beautiful symmetry. The completeness of life is wanting; the full harmony of life is not yet attained. Why is the life of the present less harmonious than is desirable to loving minds? What is lacking? Who or what is responsible? These are questions worthy of answers. Are these conditions always to remain? Is there no remedy? What is it? How is the development of the human soul to be consummated? What are the means to be put in operation? Who are the prime movers in the reat game of human life? These are also questions of serious import, and worthy of our consideration. Let us briefly direct our thoughts to the

all-important topic of human destiny, and the means to be employed for its achievement. There are many agencies employed by divine workers for the amelioration of human conditions. Among the most potent of these are child hood-infusions of spiritual tendencies, given direct from the angel-world by spirit-cultivators. These influences are most powerful, because they reach the latent elements of life, as they lie hidden in plastic souls just emerged from the darkness of pre-natalism. It is then that the powers are easily molded. It is then that life is most susceptible of change of direction. The child may be enlightened into an appreciation of the beautiful and lovely, the pure and the true; or it may be distorted into an unseemly mass of false development, misdirected desire and low ambition. It is in childhood that the powers are most easily trained. The infusion of habitudes of thought and action it is the province of spirit-cultivators to accomplish; and in the times of the coming dispensation the powers of childhood are to be acted upon in an especial manner. Not through external appliances is this to be done-not through processes of cramping and fettering the soul by false standards and modes of application, is this to be accomplished. The world needs something else than a b c distortions of childish intellects. The first development of human powers after infancy is the stunting process of acquirement of a falsely-constructed Alphabet. This is looked upon by the world at large as the most necessary step next succeeding the prattling of early childhood. As soon as the infantile conditions have passed away, there commences an instilling of certain dogmas of the spelling-book. A-b, ab, is thought to be necessary for the child's harmonious growth, and all the intricacies of the most bunglesome of systems are straightway forced upon the attention of the weak and undeveloped child-mind. Thus the little one, in attempting to comprehend too much, becomes confused and weakened. Its nowers, not assisted, not strengthened, but confused and shackled by such an unphilosophical method of development, refuse to exercise themselves in a legitimate manner upon more comprehensive subjects afterwards presented. Thus the human powers suffer great deterioration from the very beginning of external culture. The life-principle is weak in childhood-at least in power of manifestation. Feeble at first, it becomes less and less possible for the child, trained as in the ordinary school, to exhibit any decided strength of mind without violation of the laws of health. Thus, again, the loss of moral impetus is a source of diminished progression of humanity. There is scarcely a soul but has been checked in its outward demonstrations by false processes of education, not the least injurious of which is the present foundation of literary culture, known as Orthography. The time must come when men will be content to acquire knowledge in harmonious and natural ways. The world little thinks at the present time that in a few short years the present.systems of education will be entirely overthrown. But so it is, The mission of Spiritualism is to elaborate just and beautiful systems of soul-culture, by which humanity may rise to its true plane of development. The mission of the present age of Spiritualism is to supply the foundation of all scholastic attainments.

(this in the external), and next to bring the world upon the plane of spirituality, through the recognition of the spiritual forces now operating, whose hoad and source is the Spiritual Congress.

BANNER OF LIGHT.

With the foundation supplied, just and liberal systems of education may be reared, not wanting in beauty, naturalness or comprehensiveness. With the Spiritual Congress recognized by the whole world as the legitimate source of earthly authority, the march of progress will be rapid beyoud present comprehension. Governments will be unified, the peoples consolidated, languages merged to oneness, and the whole world of regenerated nationalities and individualities be happy in the conscious communion of angels.

The true foundation of literary culture is and must be a philosophical Alphabet, whose provisions are such that the peculiarities of speech are accurately represented to the eye. All the elementary sounds of human speech must be provided for, else the scheme is defective. Every shade of character must be indicated, all the relations of the sounds to each other, and the gradual unfoldment of a true system of Phonics he shown clearly by the configuration and other characteristics of the element-representatives, or letters. No sound must be omitted. Each must be provided with a representative.

No system of Ethics, lietaphysics or Religion has ever been devised, so absurd, illiberal, uncouth and defective as the present systems of Orthography. This is especially true of English Orthography, which in a vast majority of cases is entirely inadequate to the correct representation of the spoken word.

Thus the first work for Spiritualists to do, in the reconstruction of societary conditions on earth, is to provide a new system of sound-representation. Until this is done, the foundation is wanting of the grand Temple of Truth, in which the future denizons of earth are to worship. Until this is done, mankind must still grope in the darkness of unphilosophical instruction. Let the world be unitized in theory by the practical adoption in America of the Universal Alphabet. Other nations will "fall in " in due time, in the "grand march" of humanity toward the goal of perfection; and as time rolls on, the glories of a true system of soul-culture be revealed from the angel-world, as far eclipsing the crude un-systems of the present day as light, darkness.

Oh that the world might be rejuvenated in a moment! Would that the fires of Wisdom might be made to burn with the brilliancy of Celestial Perfection o'er all the fair lands of earth with a few short years of effort. But time is necessary. The slow-moving car of progress will require centuries for the reaching of the goal of Harmony Universal; and even then the world has only commenced its onward march. The dawning of Wisdom from the celestial spheres is upon us, oh brothers and sisters of the nineteenth century. The world stands waiting, wondering. What shall we do, that the infusion of Love and Wisdom from the shining realms above be not checked in the future as in the past? Supply the foundation of literary culture. Adopt the Universal Alphabet, oh Spiritualists of America and the world The Spiritual Congress waits for this, ero it shall begin its work of culture.

The glories of the future are too resplendent for our vision. Let us turn from them to the practical duties of the present hour. Recognize the Spiritual Congress. Adopt the Universal Alphabet. East Bridgewater, Mass., March 9, 1864.

"GOD IS LOVE."

The God of Nature, and the God all should adore s a God of love. All his works are governed by the laws of love. The many blessings with which we are surrounded, he extends to us in love, and he also teaches us in the great book of Nature, which is so widely diffused round about us, and from which we all get the knowledge of the true light, that he is a God of love; for if we would only study this book with an earnest desire to un-

derstand its teachings, every leaf, nay, every page would unfold a new light, which would not only lead our minds to the Creator, but would elevate

The Meeting in Behalf of the Indians. HELD IN U. S. HOUSE OF REPRESENTATIVES.

[Reported for the Banner of Light.]

In response to a call for a meeting on the 9th inst, in the Hall of the U.S. House of Representatives, in behalf of the Indians, a very respectable number of persons assembled.

The meeting was organized by the election of the Rev. A. V. H. Powell, late of New York, as Chairman, and L. F. Peaslee, as Secretary. In the absence of Goy, John Ross and Dr. Steeck, the Rev. Mr. Jones-long a missionary among the Cherokees-took the floor, and gave a detailed statement of the deplorable and almost starying condition of this unhappy people, suffering both at the hands of the rebels and the Union troops. Their fields are laid waste, their cattle carried off, and they left in the most destitute condition. The women and children were driven to pick up the grains of corn and oats left after feeding the Union iorses.

Gov. Ross is now in Philadelphia, asking from that philanthropic city, relief and sympathy in behalf of this suffering and much injured peopleruined by their fidelity to the Union.

The Rev. Mr. Jones was followed by Father Beeson, who stated that in 1861, three Commissioners were appointed by the Government to visit the Indian country, and to examine into and report upon their treatment and condition. Their names are Judge Wattles, of Kansas, Judge Day, of Minnesota, and Dr. White, of Oregon. Their reports, which are of a most startling character in relation to the frauds practiced upon the red man, are not, as yet, for some cause, permitted to come before the public. Upon this Father Beeson spoke with much carnestness, and hoped these facts would soon come out, together with ample testimony now on hand, that this doubly wronged and oppressed people might receive from the hands of this nation what the plainest distates of common

justice and humanity demand. Judge Day followed, and read a portion of the pastoral address of Bishop Whipple, of Minnesota, charging upon disloyal persons, and the mismanagement of Government Agents, the terrible outbreak in that State. Judge Day also gave a brief sketch of his visit among the various tribes of the Northwest. The imposition and robbery constantly practiced upon the Indians. He specified several individual cases coming within his personal observation; and when he thought upon these things, he trembled at the fearful account we have yet to settle with our red brothers. He dilated upon the way Indian Agents become suddenly rich on small salaries, and urged that now was the time to examine into the condition of the Indians-that there was great mismanagement and great injustice somewhere; and what he most earnestly desired was, that a true statement of the facts might come before the whole country, which could not fail to arouse a moral majesty of power that would never slumber until the rights of the Indians are respected. After which Father Beeson rose, and spoke as

SPEECH OF FATHER BEESON.

llows:

Mr. Chairman-I rise with pleasure, because I feel a confidence that the place and purpose for which we are assembled will give inspiration and success to the efforts which this meeting will call forth. We have met, sir, to give expression to a proper Christian sentiment in behalf of the Indians, who live under the control of our Government. And in order to understand the subject clearly, we will consider it under three heads: 1st, What is implied by a proper expression of Christian sentiment. 2d, In what way can the expression be made a practical benefit to the Indians, and to the country at large. 3d, Reasons for the immediate adoption of the measures which re proposed.

By a proper Christian sentiment, we understand omething in perfect harmony with the precepts and example of Jesus Christ. If he taught truth, purity, love and justice, then Christians should manifest in all things the same traits to their fel-If Christ became poor to rich, then Christians should part with their treasured wealth to make glad the poor and desolate. If Christ manifested a patience and a love that never tired, so Christians should exercise a forbearance and a charity that never faileth, and which is without partiality, for God is no respecter of persons. I am fully aware, Mr. Chairman, that in presenting those propositions which are taught in every Sabbath-School, and more or less from every pulpit, and from every press in the land, that they are regarded as divine truths by every Christian throughout the world. And yet nothing is more notorious than that while these propositions are held as true in theory, they are not applied in practice. And hence the first principles of the doctrines of Christ enjoined in the love of our neighbor," "in doing as we would be done unto," "in forgiving, that we may be forgiven," and in letting our light so shine that the noor Indians may see our good works and glorify our Father which is in heaven, are ignored, and not thought as being Christian duties which we owe to the Indians the same as to any other ace of mankind. There is, Mr. Chairman, a very prevalent opinion that the Government, and the churches, have done all that reasonably can be done for the civilization and protection of the aboriginal race within the limits of our States and Territories, and it is supposed that the fact of their rapid decrease is a proof that it is a decree of God, or a fixed destiny, that the Indian race should perish from the earth. Many, even good people, believe that because Missionaries have given them Bibles, sermons, and prayers, and that inasmuch as they do not forthwith become Methodist, or Baptist, or Presbyterian, or church-going of some kind. that they are therefore Pagans and reprobates. A very eminent clergyman said to me only a few days since, that Government should give to each Indian head of the family, eighty acres of land, and make him cultivate it, or let him starve, or else kill him. Mr. Chairman, Ladies and Gentleman, it has been my good fortune to have an opportunity to observe and to study Indian character and habits from their own standpoint, and the conviction involves. which I feel is the reverse of that which is so commonly entertained. I cannot look upon the Indian as being naturally obtuse in intellect, or more savage in his nature than mankind in general. I believe that if any given member of our own race had been subjected to the same treatment and surroundings as the Indians have been, there would be the same restlessness and lack of industry and thrift manifested in one race, as much as in the other. I further believe, that when unperverted by contact with the pioneers of our so-called Christian civilization, that they are not only a religious people, having a belief in the Good Spirit as saving to them as the cultivated nations of the world, but that they also possess some of the finest traits which make man noble and great. It is a well known fact, that many persons who have been raised amidst the industry and refinement of civ- they occupy, or to an existence among civilized

filzed life, adopt the home and habits of the Indian. They feel the superior charm of a forest life over the artificial conventionalisms of the city throng. To them the music of the murmuring brook, the song of the birds, the beauty of folinge and flowers, and the sounds of the grand old mountains and rivers, and green hills and fertile valleys teeming with game, and fish and fruit, are far preferred to the noise, bustle and splendor, and poverty which abound where churches and palaces, prisons and pauper-houses are the most numerous,

The wild Indian cannot see any advantage in the change of conditions, and the attempt, therefore to force them into the reception of creeds, and the adoption of modes of life for which Nature and education have rendered them incapable, is at once inhuman and unchristian.

History tells us that our Anglo-Saxon forefathers were eight hundred years in contact with Roman civilization before they made any progress in arts and sciences; and for the Indians to jump in a day, or in a generation, from the savage to the civilized being, is an impossibility. The fact of their almost entire extinction from our Eastern and Middlo States, while they still predominate in the South and Central America, and in Mexico. is proof positive that this forcing process on the part of our people, is the real cause of their fading away from our midst; for it is as unreasonable to expect the flower and the fruit to bloom and to ripen under the dark shades of the forest, where the life-giving light and warmth of the sun can never reach them, as to expect the Indians to compete with the white man without commercial or fraternal relationship, or human sympathy, or civil protection from the communities that surround them; and more especially when, instead of this they are for the most part surrounded and overwhelmed by influences which would deprave and destroy the best specimens of humanity which live on the earth.

There is then a great meaning, a grand significence in the purpose contemplated by this meeting to-night. It is not merely to express regret for the past wrongs which the Indians have suffered-neither is it to propose any measures of a nature that will prove a mere experiment and a failure, like so many that have already been tried. But it is, sir, to give such a proper expression of Christian sentiment, that will recognize them as men and brothers, and their nation as one of the distinct families of nations of the earth, entitled to cespect and perpetuity, precisely the same as any other nation which God has formed.

Having shown in what a proper expression of Christian sentiment consists, I now come to the second proposition to show in what way this expression can be made, so as to be of practical benefft both to the Indian and our nation at large. The first thing to be done is a hearty and spontaneous resolve by the people that the Indians shall have their rights, shall have justice, shall have protection, and for this purpose I beg leave to offer the following as an expression of that resolve:

following as an expression of that resolve: 1 Resolved, That a Committee of three he appointed by this meeting, to wait upon the President of the United States, with a memorial to the effect that he issue a proclamation for a gen-eral ammeety, to all the Indian tribes who will censo from hos-tillities against the Government and people of the United States, as early as possible after receiving this notice. 2 Resolved, That the same Committee wait upon Members of the Senate and House of Representatives, with a memorial signed by the Chairman and Sceretarics of this meeting, asking that a special, Joint Committee may be appointed to carry out the instructions contained in a Resolution which was offered by the line II. Maynari, and unanimously adopted on the 5th of December, 1862, instructing the Committee whether the terms of the treaties were compiled with, and whether the scillers re-spected their rights, or whether they and any canes whatever for complaint against the people and Government of the United. States. 3 Resolved, That the Joint Committee, when appointed, make

and their rights, or whether they had any cause what verifies and Government of the United States.
3 Resolved, That the Joint Committee, when appointed, make special inquiry whether Gen. Sully and Gen. Sible's in the Northwest, and Gen. Station in New Mexico, and Gen. Carlton in New Mexico, and Gen. Station in the staughter of defenceless Indians.
4 Resolved, That Commissioners he appointed by this meeting to act and or the authority of the President of the United States, in calling four great Indian Councils—one in the country of the Creation in the country of the Creation in the country of the Creation of the Convestion Territory.
5 Resolved, That in the opinion of this meeting, no treaties should be made, and no monies for any purpose whatever should be appropriated on Indian accounts, except what is necessary for their subsistence, until after the Councils have been held, and their conditions and needs fully understood.
6 Resolved, That a Treasurer be appointed, and subscriptions solicited to that the Commissioners may be sustained by the people, and go to the proposed Indian Councils, accompanied by such persons as will carry the best farternal focling of our race for the Indians, and also to council with the Indians as to the proposed Indian Councils and improvement in at an end and their conduction associating themselves into fue practice of the Indians and the account with the Indians as to the proposed Indian Council with the Indians as to the proposed Indian Council with the administer of the proprint and improvement on the administer of the met and the councils the practice of the Indians and also to council with the administer of the proprint and improvement in a the administer of the met and the advection of the practice of the Indians and the advection of the practice of the practice of the Indians and the advectint of the advection of the p

And we shall feel our chastened wills

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Pitying has forgotten his miscrable child. Come, my precious treasure! I am going forth like Hagar, into the wilderness. Better the cold sod and a crust of bread, than to live longer on his bounty. Curses on him! Oh, haby! my dagger almost sheathed itself in his coward heart, but the thought that he was thy father restrained me. Oh, that thy mother should have brought thee into the world to receive such an inheritance as this; but remomber, my darling, that it was his hand that branded thy brow with shame." Then lifting the little one in her arms, she wrapped a shawl around her and passed out.

Annette stirred uncasily in her sleep, and was dimly conscious that a dark shadow flitted by her, and that a door closed; then she wandered back again into dream-land, while Bianca darted off into the blackness of the midnight.

[TO BE CONTINUED.]

A SNAKE IN THE GRASS. THE HOBRORS OF DELIRIUM TREMENS.

BY J. O. SAXE.

Come, listen awhile to me, my lad, Come, listen to me for a spell! Let that terrible drum For a moment be dumb For youn uncle is yoing to tell What befell A youth who loved liquor too well.

A clever young man was he, my lad; And with beauty uncommonly blessed, Ere with brandy and wine He began to decline, And behaved like a person possessed; Unrotest I protest

The temperance plan is the best.

One evening he went to a tavern, my lad, And drinking to wont to a tavern, my had, And drinking too much Rum, brandy, and such, The chap got exceedingly "tight," And was quite What your aunt would entitle a "fright."

The fellow fell into a snooze, my lad; "Tis a horrible slumber he takes— He trembles with fear, And acts very queer; My eyes! how he shivers and shakes

Whon he wakes. And raves about horrid great snakes!

Tis a warning to you and to me, my lad; A particular caution to all-A particular caution to an-Though no one can see The viper but he-To hear the poor lunate hawl, "How they crawl! All over the floor and the wall!"

Next morning he took to his bed, my lad, Next morning he took to his bed; And he never got up, To dine or to sup, Though properly physiced and blod; And I read Next day the poor fellow was dead.

Yon 've heard of the snake in the grass, my lad-Of the viper concealed in the grass; But now you must know, Man's deadliest foe Man's doublest 100 Is a snake of a different class; Alas!— 'T is the viper that lurks in the glass!

them far above the dark, troubled waters of this life to that shining light above, where all is governed by the great law of love; and he would have us govern all our actions by the same great law. Oh, there is naught in this great and beautiful book that does not teach us that God is love. The smallest flower at our feet teaches us this, for t perfumes the air all around with its fragrance. while it lifts its tiny head toward God in praise: its very brightness seems to say, God is love. Then the little warbler, as he tunes his threat to give forth his morning song, sings, God is love. Then we should strive to understand these teachings which surround us in everyday life, and also govern our motives by them, if we would have our lives bright and happy, and all live in union here; for while there is so much strife, envy, jealousy and hypocrisy dwelling among us, all will be disunion, war, and bloodshed. But when we can discard all these evils, then will our motives be governed by right, our actions by love, as God designed. Then all will be happiness on earth. Then will spirits have performed their mission among the people of earth. Then will the Millennium have dawned, and all will be perfect, and all can see and talk with spirits face to face. Oh, happy thought, God is love. A. V. G.

THOMAS STARR KING. BY JOHN G. WHITTIER.

The great work laid upon his two-score years Is done, and well done. If we drop our tears Who loved him as few men were ever loved, We mourn no blighted hope nor broken plan We mourn no blighted hope nor broken plan With him whose life stands rounded and approved. In the full growth and stature of a man. Mingle, oh, bells, along your Western slope; With your deep toll a sound of faith and hope! Wave cheerily still, oh, banner, half-way down, From thousand-masted bay and steepled town! Let the strong organ with its loftiest swell Lift the proud sorrow of the land, and tell That the brave sower saw his ripened grain. Oh, East and West, oh, morn and sunset twain No more forever!—has he lived in vain Who, priest of Freedom, made ye one, and told Your bridal service from his lips of gold? and told

An Opinion.

As there are so many expressing their opinions through the mediumship of the BANNER on the All Right " question will you allow me. Mr. Editor, to ventilate mine through the same channel ? Whatever is, is right, and whatever is, is wrong. Both sides of the question are equally true; every thing is right to its condition, and wrong to all others. It is right for a serpent to crawl on his belly, for a horse to go on all fours, for a man to walk erect, for one man to be a Hindoo, another a

Catholic, another a Presbyterian, another a Spiritualist, and for me to believe that spirit and matter is an interchanging principle, the same thing n different conditions operating through all forms. All are right to their conditions, and wrong to all others. Where there is a perfect equilibrium of forces, all is right; the destruction of it makes all wrong. Westfield, N. T. J. TINNEY.

the practicability of associating themselves into four branches of our United Confideration, for mutual support and improve-ment in art and science and in commerce, under the adminis-tration of their own laws and government, subject only to the United States as a friendly, dependent ally, having a Secretary of the Indian Department at Washington, instead of the Indian Bureau-mathemath

Mr. Chairman-The Resolutions which I have just read, are the result of close and mature observation and study, and I need only offer a simple statement of a few facts, by way of argument for their unanimous adoption.

About one year ago a lady lecturer addressed a large audience in the lecture-room of the First Presbyterian Church of this city, in the course of which she spoke of the Indians of Minnesota as being no better than wolves and wildcats. And in a letter which she wrote for publication in the newspapers of that state, she says that while she was urging the right of the people. to hunt and shoot, and to set poison-bails to kill the Indians, the same as they would rattle-snakes or panthers, the audience applauded so loud and long that it seemed as though they hardly knew how to stop." And in another letter, which appeared in the St. Cloud Democrat of February 26, 1864, she gives an account of how the lecture-room was obtained for hor use. After stating that the entire delegation

from Minnesota (a full dozen) had tried, and for various reasons had failed to obtain a place for her to speak in, at last, (to use her own language) " the Rev. Dr. Sunderland, chaplain of the United States Senate, came to me to know why I had not lectured in the lecture-room of his church, after he had gone personally to the trustees and obtained their consent."

Now, Mr. Chairman, I do not wish to do injustice to the Rev. Dr. Sunderland, chaplain of the Senate of the United States. I do not believe that he intended to give his countenance to sentiments so barbarous and diabolic. But the fact that such sentiments were uttered and went forth all over the country, seemingly under the auspicies of himself and his church, to the great injury of the poor Indians, and to the debasement of public morals by the outrages which they encouraged, and the fact that he has made no public explanation or denial to the contrary, leaves the impression that he really did endorse and patronize a war of extermination, with all the horrors which such a war

I am sorry, Mr. Chairman, that Dr. Sunderland is not here, to unite with us in the expression of a more Christian sentiment. I am sorry, sir, that all the pastors of this city who were invited for this purpose are not here.

It is but just to the Indian and to humanity at large and to national honor, that such wicked and crucl sentiments should be counteracted by as ligh authority as that which made them current. One whole year, sir, have these sentiments of blood and crime desolated our borders and hardened the hearts of our people, until, reckless of all decency and of shame, the officials in the state of Minnesota' publish in their daily papers, a standing offer of two hundred dollars for each Indian warrior which hired assassins can murder on their own domains, and one of their papers affirms that the Indians have no right whatever to the soil

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people. And whether the chaplain of the United States Senate intended it or not, these facts stare us in the face, telling us on overy hand that the soil, reddened by the blood of slaughtered Indians, like the blood of Abel, cries to Heaven for vengeance. And now, sir, it is for this audience and for this nation to be saved (if saved at all) by saving others, by the expression of sentiments practically carried out in harmony with the teaching of him who is the Savior of the world.

But some will ask, "Are the proposed measures practicable, and will it pay?" I answer, in regard to the first question, that nothing is required but what our people are doing all the time. There is not a philanthropic institution, there is not a bank or a railroad, or an association for any good purpose, but what has been established by means similar to that we have proposed; so that it is certain if there is a will, there is a way.

But will it pay? I answer by asking, "Does it pay to build churches and school houses? and to sustain pastors and religious teachers? and to print Bibles and tracts under present conditions?" If it does, then we affirm it will pay incalculably better when the protection of our Indian neighbor, is ranked among the list of Christian duties. For until that is done, our children and youth know that their rulers and teachers live in violation of the command to love our neighbor, and they soon become callous to moral obligations in general. And so long as the Indians are kept as the hapless victims for lust and avarice and all ungodliness, the reaction upon our people, stultifies the good, moral influence of all our learning and all our religion.

I again ask, does it pay to send missionaries to the isles of the sea and to the ends of the earth? Then how much better would it pay to surround the ignorant at home with good examples and with all the necessary conditions for protection and elevation. Whereas, so long as the Indians are left to starvation and to perish through neglect, it seems in vain for us to instruct the world in the great principles of love and mercy.

But aside from any considerations of a religious nature, it will pay far better to cultivate peace and friendship with the aborigines, who possess a native-born love of the soil, and are more interested in its defence than foreign emigrants, and they are also better adapted (under proper encouragement) to develop its most valuable staple products. This is manifest from a careful examination of the habits and attainments of many tribes. We learn from the published Report of the Commissioner of Indian affairs for 1864, that the Territory of Arizona has been in the possession of the United States during the last fifteen years, and that it has cost the Government three million dollars annual ly in campaigns against the Indians in that Territory, and that, notwithstanding this enormous expenditure to subdue the Indians, they have captured during the last three years, five hundred thousand sheep, and five thousand horses and mules and cattle, besides a vast amount of other property, and the destruction of many of our citizens.

The first American Indian Agent who went among these Indians, reports of them that they are too far advanced in civilization to be called Indians; that they raise vast herds of horses and cattle and sheep, and all the common products of the farm, and that they live in villages, under a well-organized government; and notwithstanding all this, they have been abused and crushed, as though they had no rights which the white American should regard.

The traitor Maury, about four years ago, came to New York as a self-elected representative from Arizona, and in a public lecture which he gave before the Historical Society in that city, spoke of these Indians (the Navajoes) as "savages that must be either fed or killed," for our people were rapidly taking possession of their fertile valleys. It seems the killing process was adopted, for a

LIGHT. BANNER OF

Spiritual Phenomena.

Spirit Manifestation. Great truths often lie hidden long beneath the veil of mystery. These require thinking and progressive minds to penetrate that vell, and bring them forth to light. And facts, illustrative of these truths, are required to convince not only the skeptical, but carnest and enlightened inquirers. One fact, among many others which has occurred in my own life, particularly illustrative of the truth and beauty of Spiritualism, I will give you. I was scated one evening in our home at Hickory Hill, thinking deeply about my prospects in the future-no work on hand, and not the least prospect of obtaining any-when my hand was suddenly controlled to write these words: " Take thy staft and go wheresoever thy impressions shall lead thee, and we will conduct thee to where employment shall be obtained." I thought but little about this for nearly two weeks, when I was suddenly impressed to visit Philadelphia. My wife and myself determined then to visit a sister in the city, and see what would result from my impressions. We went to the house of a friend, C. Hambleton Everett, in the evening, before taking the cars for Philadelphia. While holding a circle

there for spirit manifestations, I saw before me a picture, or map of a section of country that was entirely new to mo, with the impression that it was the place where I could obtain employment. I saw it distinctly in all its parts-the public roads, water-courses, bridges, dwelling-houses, and a mill in which I could get work, the interior of which I particularly examined and described to my friends. This made a deep impression on

my mind. The next morning we went to the city, and started out in search of a spirit-medium, in the hope of obtaining some solution of this mystery. We found one who was an entire stranger to us. After being in her presence a short time, she told meithe spirit of my father had spread that view before me, that he was unable to tell me where it was, but that he could and would direct me to it, if I would follow my impressions. This was such strong evidence to me, that I concluded to follow it. After arriving home, I got on my horse to start, not knowing which way to turn his head, but feeling assured that the spirit which spread that vision before me, and told me to "go wheresoever thy impressions shall lead thee," would direct me aright, I started, and took such roads as my impressions directed, passed through a part of country I had not seen before, and finally came to the place I had seen in my vision, about twentyfive miles from home. I stood almost dumbfounded. Here was everything just as had been presented to my view. The mill, and house close y, with a broken pane above the door, which was to designate the house I should enter to inquire for work. I entered, met the proprietor and told him my business. Imagine my feelings, if you can, when, to crown all, he told me I was just the man

he wanted, that he wished one immediately to run his mill at least one year. With a heart filled with gratitude for this, the fulfillment of my vision, and the fair prospects of receiving a competency for the maintenance of my family, I entered upon my labors, removed my family in a short time, and, suffice it to say, that mutual satisfaction has been given, and that we are now doing S. MICHENER. well.

Downington, Pa.

[R. C. Smedley, M. D., West Chester, Pa., is well acquainted with Mr. Michener, and vouches for the truth of the above narration.]

Remarkable Cases of Healing.

Not being a believer in modern Spiritualismin fact, I cannot say that I am a disbeliever, from the fact that I have not investigated it sufficient to letter was afterwards published, in which it said receive or reject it-consequently will have but that in a campaign of a few weeks, our troops had little to say in regard to its truth or falsity; but I slaughtered five thousand of their sheep, eight am a constant reader of the BANNER, and find truths in it. My object in writing you thi article is this: I wish to say a word in regard to an old Spiritualist. I have reference to Dr. J. M. Ozier, of Olivesburg, Richland Co., Ohio, who styles himself a healing medium. I think it nothing more than due to him, for I believe him to be honest in his pretensions and business transactions. As I said before, he claims to be a healing medium, and never consults any of the old medical authors, and I am inclined to think that their is some truth in it, for his medicines and practice are so much different from all others, and he has taken cases which bafiled the skill of the regu lars, and has effected a cure. I will give you two instances of his success which came under my own observation. The first was a case of asthma, a case of twelve years' standing, being a boy of seventeen years. When he was taken in charge by Dr. Ozier, his weight was seventy pounds. I have often seen him turn black in the face in his effort to draw breath. His shoulders were thrown up almost to his cars; his chest protruded, and he had lost all relish for food, and had not laid in bed for twelve months. After having been treated by the healing medium for two months, he regained his health, and the last I heard from him he weighed one hundred and thirty-six pounds. The next case was one of rheumatism, of a boy twelve years of age. The boy had become very much reduced; his legs had become crocked, the muscles becoming contracted so that he could not straighten them. The treatment was by simply laying on of hands. Whenever the medium's hands would come in contact with any part of the patient, the muscles would fairly dance, and in a few days, after the boy was under his treatment, he would place the boy in an another room, and by the medhum moving his hand, the muscles would move as before. A perfect cure was effected in three weeks.

studied the erratic genius of Poe, who, whether good, had or indifferent, as a writer, never had a parallel. We may over-rate these productions, yet while we are aware of certain limpings in the measure, they appear to us to be steeped in the very spirit of Pot, whether they emanated from his spirit or not. The allusion to the "fearful spir-it-spism," a pirmse most felletons in describing Poo's life of darkness; the "hideous but alluring fancies" in which he greaned and on which he gloated, the incidental, hardly perceptible allusion to that one soul that haunted all his poems— the "Lost Lenore"—all tend to show that it is the work of a rive master of deception, a most thor-ouch adapt in at or the test workshow whet it

ough adept in art, or that it is precisely what it claims to be. We present these productions without further comment, simply remarking that regarded as a curiosity in literature, we have not seen its equal in many a day. 🔩

"Listen to me and I will tell you of beautiful "Listen to me and I will tell you of beautiful things—of thoughts both wild and tender, both soothing and tumultuous, which dwelt in a hu-man heart. A question which has moved the minds of millions is, 'What is the end and aim of imagination?—for what was it implanted in the human organization? What was my own? but a vortex rushing within itself, upon whose brink I could seem to stand and see what was help gaval could seem to stand and see what was being swallowed and reproduced-thorns, agged rocks, beau-tiful flowers-all in the whirl of this ceaseless current merged.

O, the dark, the awful chasmi O, the fearful spirit-spasmi Wrought by unresisted passion,

In my heart. Fancies, hideous, but alluring, Love pure, but unenduring, From time to time securing Each a part.

Then embraced by seraph bands— Drawn by tender, loving hands— From those treacherous, hateful sands Of despair. How my soul was waked to gladness And cast off the deadening sadness, And the soul-devouring madness Writhing there.

Writhing there.

Then came dreams so soft and holy, Over roses wandering slowly, With sweet music stealing lowly To my ear. Hark! I hear-I hear her calling,

Hark! I hear-1 hear net comme, In tones no more of wailing, But in dewy sweetness falling-"Here-up here!"

Thanks, Great Heaven, I am stronger-Slave to carthly lust no longer,

I am free. O, this lightness! O, this brightness! O, this pure and heavenly whiteness Marking thee! Freed from earth and sin forever, Humbly thank Great God together, Thou and me."

Written for the Banner of Light.

ANGELS EVERYWHERE.

BY SUSIE RIVERS.

In the deep and lonely forest, 'Mid its dim and shadowy aisles, Where man's footstep seldom wanders, And the sunlight scarcely smiles-

In the deep and solemn silence Of its voiceless solitude, Walk the bright and blessed angels From the Paradise of God.

On the blue, mysterious ocean, When the trembling spirit shrinks From the tempest's wild commotion, Fearing lest the slender links

Which confine it to its casket. Should by one brief stroke be riven. Even there, upon the billows,

Walk those messengers of heaven,

By their gentle presence bringing Peace to wanderers tempest-driven. And with words of comfort cheering Those who long with woe have striven

In the poor and humble cottage, Where God's lowly children dwell,

Correspondence.

Cottage Home.

Once more on leave of absence for a few days from my field of labor, I am enabled to rest under my own roof with my family all around moexcept the one in the army, who is still on duty at Louisiana. The country here has not suffered by the severity of winter, as much as more western and south-western sections. The fruit and peach trees are hurt some; but the winter has been short and sharp—but little snow—and spring, with its birds and carly flowers, has already come on, and in the March.

It has been quite healthy here compared to some sections I have visited. But one little incident which occurred a few rods from my house, is worthy of record, and as it is connected with health, I will relate it here as one of the SIGNS of the times. A little boy of less than nine years' residence in this world, left his body yesterday-which will be religiously consigned to its kindred earth to-morrow-and went to live with his mother among the angels. His mother died when he was but a few months old, and he has since been under the care of the aunt and uncle who took good care of him, not once neglecting his religious instruction. A few days before he died, and when he was quite well, he told the family he had seen his mother, and that she told him he was coming to live with her, but he did not want to go; he had rather stay with his aunt. He described the mother correctly -her hair, dress, etc., so they acknowledged he must have received correct information from some source, and although he told all, with religious honesty, their religion would not allow them to believe it was the spirit of his mother telling him the truth and calling him home to her.

These innovations of spirits into religious families of late, are becoming so common the sectarian walls are beginning to give way, and ere many years they will be like Fort Sumter, tenable only under ground. Michigan could be easily and readily regenerated out of orthodoxy by twenty or thirty able speakers and as many good test mediums; and it would have been before now, had it not been for the bugbear of free-love, which the sectarian devotees use unscrupulously, and the corrupt and sensual use as a cloak and shield to hide themselves, and keep off the searching scrutiny of spirits and mediums,

When the mask falls off, and Mrs. Grundy is obliged to show her face beside the abused reformers, we shall all see where the sore spot is, and why there has been so much croaking about freelove and free passion, as this is now the great stumbling-block, and the fabled Cerberus that lies at the gate to keep the honest seeker from walking the streets of the Celestial religion.

To-morrow I return to my post at Chicago, where our cause is on the ascending scale of progression. WARREN CHASE.

Cottage Home, near Battle Creek, Mich.. March 11.

A Silver Wedding.

Have you ever visited Rochester?-Rochester. city of churches, creeds and flour-mills, of canals and bridges, of broad streets and slippery sidewalks, of occasional sunshine and frequent storms the proportion of the latter to the former being as seven to one? (Do the sailors on board of the Ohio still grumble about the seven water grog, as in days of yore? As Mrs. Nickleby would say, the weather reminded me of this.)

Rochester being the birthplace of modern Spiritualism, I expected to find regular lectures, and a living interest in our beautiful faith. I was disappointed in my expectations; but I have found ardent believers, and true ones, too. And this brings me to speak of Mr. and Mrs. Lewis Burter, whose hospitality has been extended to every speaker who has ever visited this city. Their silver wedding was celebrated on Saturday, Feb. 13th. Invitations were extended to many parts of the free North. Many came, few remained at home. Detroit and Boston, Albany and Buffalo, New York and Philadelphia, Lockport, Syracuse, Am sterdam and Hamburg sent their representatives to this joyous festival. Each one brought a silver token of friendship. Singing, dancing and good cheer made minutes of hours. Time flew. Love ruled the hour. New friendships were made, old ones comented more firmly, experiences compared, and each gave new strength to the other-strength to be loving and charitable to all-strength to bear all the ills (so-called) of this life that we may be prepared, when the angel calls, to go up higher, where broader fields of labor await us, where we may be unceasingly active that the kingdom may come on earth as it is in heaven. K. A. W. Rochester, N. Y., 1864.

The Biding Drem.

With pleasure I hall the introduction of a consistent horseback dress for woman-one in which she can ride naturally, safely and comfortably. Long have I been wishing for time to speak on the subject, and exert some influence, if possible. Thanks to Miss Livingston, and all who by word or deed will aid in producing an appreciation of woman's needs, and proper methods of obtaining them. It is encouraging that a few are free to practice, a few more free to speak; and that an untrameled press can bear to the awakening world the harbingers of a whole harvest of liberties. It was ever necessary that women escort each other-that they take excursions for exercise, and business without the use of carriages, or the attendance of grooms; but modern conventionalities have almost excluded them from active pursuits, healthful recreations, and capacity to manage their limited affairs.

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Now the demand for vocations hitherto deemed masculine being felt, the benefits of equestrian exercise and skill acknowledged, and a dress conducive thereto advocated, may we not hope the world will soon be able to see how costume is related to all labors and conditions of life ? And seeing, will it not institute styles suited to the human form, and favorable to the highest development of every department of being?

For the riding-suit I would suggest that to recommend only the male attire, and that an expensive one of fixed cut and color would be aristocratic, and subversive of general advantage. A majority of those who would avail themselves of the privilege of riding, cannot afford egregious cashmeres and buff, fine blue, and broad gilt; and besides, a fashion should not be created. In all conscience, have we not suffered enough from conforming to others' tastes, especially from established modes, subject to the sway of "headquarters?" Let those who admire gilt and blue, and the hard, high hat, adopt them; we will say "all right;" but let the many who choose the tunic, the soft felt, beaver and velvet, wear them without receiving a prostrate sweep from the stovepines. We should learn to tolerate everything, while endeavoring to substitute the wholesome and good for the destructive and vicious. Sisters of one family, children of one God of Love, destined to one glorious goal, when shall we join hands and assist each other along earth's rugged pil-

grimage? A modification of the reform dress, generally termed Bloomer, may be appropriate on horseback. In warm weather, I think the short, close sack, or basque, preferable to the stiff coat; but let each consult her own taste, convenience and ability. Earnestly as I engage in the advocacy of a better dress for woman on all occasions, I invite none to copy my style, but to invent from an individual sense of fitness. Originality, not imitation, is my motto. If sister Cora would abbreviate the ponderous skirt only to the ankle, that is her privilege; sister Lida only half way to the knee, that is hers; but they will find the length so great as still to require the ugly "steel cage," with its tiresome friction against every surrounding object, and be led to exclaim, "Small reform." If I and Eva and Nina choose the full use of the knee, that most active joint in all the locomotive organs, others should countenance us as equally right, judicious and delicate. From experience in the use of all lengths below the knee. I am satisfied that every inch of skirt falling below is a great impediment. But let each escape the thrall of fashion as best she can, and act from the promptings of interior truth by such degrees as she must. If all would practice what they know of right, the world would be readily moved; but if reformers only ask for improvements. continuing to patronize customary evils, hard will be the task of the heroic few, and slowly will approach the era of health and harmony. To the attention of all I would commend the consistent remarks of Louise T. Whittier, in the BANNER of Jan. 16th. She has my'cordial thanks for giving them to the public. MARY E. TILLOTSON.

hundred of their horses and cattle, and burnt down a thousand of their houses, and destroyed hundreds of Indians. And the Indian Agent for New Mexico reports that there has been the most cruel and unjust war of extermination against them carried on this last summer. The Indians say that they have never suffered so much in all the records of their history as at this time; that the misery and terror of their people is beyond conception; for the Military Commander of that district, not content with bringing soldiers from California and New Mexico, has set the Anaches and the Pueblas to war upon them and to kill them.

Mr. Chairman, it is difficult to find words strong enough to point out the folly and the suicidal policy which has been practiced toward these people, and it may well be said, if there had been no negro slavery, the oppression of the Indians alone is sufficient to bring upon our nation all the retributions that are now upon us, and I can see no way to save either ourselves or the remnants of the Indian race but by a proper expression of Christian sentiment; and instead of the expenditure of millions to repel and destroy the natives of the land, they would soon form flourishing communities and marts of trade, and become a source of strength and a glory to the country. Similar results would come from fair dealing with all the tribes; so that the plan we have proposed is not only practical, but it will PAY.

The above Resolutions were unanimously adopted, and a Committee, in accordance with instructions therein contained, appointed to wait upon the President with a memorial, and also to pre-sent a memorial to members of the Senate and

the House, of Representatives, The Chairman new rose, and said he must be permitted to offer a word of explanation for the Rev. Dr. Sunderland, who was not here to speak for himself, and that was that he (the Chairman) should sincerely regret to have anything go out from this meeting that might be construed to the projudice of that eminent brother, whose known reputation was that of broad philanthropy, and sympathy with the oppressed everywhere. The meeting then adjourned.

L. F. PEASLEE, Secretary.

"THE ENGLISH LANGUAGE.—The English lan-guage must appear "fearfully and wonderfully made" to a foreigner. One of them looking at a ploture of a number of vessels said, "See, what a flock of ships." He was told that a flock of ships was called a fleet, but that a fleet of sheep was called a flock. And it was added for his guidance in mastering the intricacies of our language, that a flock of girls is a bevy, that a bevy of wolves is called a pack, and a pack of thieves is called a gang, and a gang of angels is called a host, a host of porpioises is called a school, and a school of buf-falces is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of rufitans is called a horde, and a horde of rubbish is called a horde, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of vorshipers is a congregation, and a congregation of engineers is called a corps, and a corps of robbors is called a a warm, and a warm of neople is called a a warm, and a corps The proposed of the section of the s

I could give many other cases, but deem it unnecessary, for what I have witnessed is sufficient to satisfy any mind that it is worthy of a trial. R. D. S. Yours,

Jackson, Mich.

From the Springfield Republican. Message from Edgar A. Poc.

If the "spiritual writing manifestations" are a and genius. From recent developments in this quarter, we are led inevitably, by the plainest de-ductions of reason and common sense, to the con-clusion that there is little or no self deception in

to Him with trusting spiri All their joys and sorrows tell;

- There, too, from the realms of glory Oft come scraphs fair and bright, Breathing words of peace and comfort, Shedding rays of cheering light.
- In the chamber of the dying, By the bed of wasting pain. Waiting till the struggling spirit Shall cast off its earthly chain;

Gilding e'en the lonely pathway Leading through the sombre tomb, With bright beams of glory borrowed From their own resplendent home,

Come the band of angel spirits, Whom our Father in his love Sends to guide us to the mansions Which he has prepared above.

- In each hour of lonely sorrow, Each dark night of deep despair. When no mortal ear is listening To our spirit's anguished prayer
- In the hour of fierce temptation, When the allied powers of sin Are contending for the mastery O'er the good which dwells within-
- Still the angels hover round us, Smiling on each victory won O'er the syren powers of evil, Weeping o'er the good undone.
- Thus our earthly life is guirded By their gentle ministry, While they wait to be ourconvoy To the blessed land on ligh;
- Nor is their blest missionended When we reach the heavenly height, And behold the shining jortals Open to that world of ight.

But while years on years eternal, Speed their round of bye and joy, Shall we learn of them, our teachers, That sweet lore which ne'er doth cloy-

Till, at length, all pure and stainless, We their perfect glory share-Meet, that mansion to inhabit, And their blessed name to wear.

Lecturers wanted in the West.

Mr. H. Laston, writing from Leland, La Salle Co. Ill., says: "If any lecturor should pass over the Chicago, Burlington and Quincy Railroad, and could make it convenient to stop at Leland and give one or more lectures, t might be the means of doing much good. I could not warrant very much pay, but this much we will say, if they will accept of such accommodations as our humble dwelling affords, they shall be welcome as long as they stay."

If we are loved by those around us, we can easily bear the hostility of all the rest of the world; just as, if we are before a warm fire, we need not care for all the ite in the Polar regions.

Dedication in Quincy, etc.

I find myself in this granite town, surrounded with kind and loving friends, with hearts as strong in their purposes for Right and Truth as are the rocky hills around them. I have been here as a lecturess many times within the past four or five years, and always felt good when with them.

Mr. Clift Rogers, one of the pioneers of our cause, has bought a church, and had it neatly fitted up for use within the past few months, and on Thursday, March 3d, it was dedicated, not to Spiritualism or any other ism, but, thank God, to humanity and free speech ! Had you been present to hear the remarks made on the occasion, you would have been satisfied that it was no mockery, for such thoughts as rolled forth from inspired lips were enough to rouse the combativeness of conservatism and old bigotry almost to resistance.

N. S. Greenleaf, of Lowell, made the opening speech, and, as usual, his true, aspiring soul caught the inspiration from the altar of Truth, which fell in sparkling thoughts of beauty. He was followed by the writer, who occupied some time, and then came Lizzie Doten, of whom I need only say she gave forth her rich thoughts with that deep, earnest tone that ever wins its way to human hearts. The music was good, and with the bright sunshine pouring in upon us live waves of spiritual truth, the morning exercises were closed.

. In the evening, the first remarks were made through the organism of Mrs. A. P. Brown. Many beautiful thoughts were given. Then came forth the delicate form of Charlie Hayden, which became lit.up with such living, burning inspiration, that it almost seemed as though he could not be mortal. His beautiful acknowledgment of his mother's love and guidance, though still embodled, brought tears to many eyes. May that mother's love continue to unfold his manhood, so that he may never prove false to other relations. Then came Mrs. A. M. Spence, with her battle-axe of Truth, giving utterance to such as her true soul dictated. Her remarks, followed with music. closed the services of dedicating the "Rogers Chanel" to the cause of Humanity and Free Speech. I hope that although that platform may be given to the use of conflicting thoughts, like contending armies meeting, the warfare thereof may be sustained with as much unity of feeling as pervaded our recent Convention in Boston. Then it will not become divided in itself, but will stand. Quincy, Mass., March 3, 1864.

Binghampton, N. Y.

Spiritualism in Plymouth.

In these times of general revival, in regard to things pertaining to the spiritual, it is interesting to see now and then accounts from our neighbors, stating that they still live and are heeding more than ever before the call of the immortals. This seems to be thé case just now. The efforts of the spiritual world are being concentrated for the purpose of giving to the mundane sphere that evidence which the soul craves, of its immortal existence, Hence the bonds of sectarianism are being broken; prejudice is giving way to investigation; indifference to intense interest.

Old Plymouth, like Lynn, Chelsea, East Boston, Randolph, Foxboro'-and almost every other place -is not behindhand. Large audiences meet upon every occasion of public worship, and the interest seems increasing.

We hold public lecture meetings about one half the time, and fill the remaining time with public circles, at which the manifestations are varied and interesting.

Among the laborers we have had recently, are Mr. N. S. Greenleaf, of Lowell, and Mrs. A. P. Brown, of St. Johnsbury Centre, Vt. Both of these are faithful laborers and good souls, well calculated to interest and instruct those who chance to enjoy the privilege of their ministrations. To all who have not heard, I take the liberty of introducing them as good practical speakers.

As brevity in communications is almost a virtue, I will close my remarks by wishing you success in your efforts to spread more light to the hungering multitude. For the spread of that religion destined to redeem a mistaken people,

I remain yours fraternally,

ICHABOD CARVER. Plymouth, March, 20th, 1864.

From Iowa-Jennie Lord, etc.

James Thompson, writing from Davenport, Iowa, under date of Marth 8th, says, "If 'agitaof thought' be 'the beginning of wisdom,' then are we in for a large share, for the public have been considerably waked up by a visit from the Davenport Boys. Then we have had a visit lately from that truthful and really wonderful medium, Miss Jennie Lord, and although I am an old investigator, I am free to say that nothing I over witnessed can surpass those manifestations.

Some of the most doubting skeptics of this city were present at several of her scances, and not one of them (and I have conversed with all since) but admits the entire truthfulness and genuineness of all the manifestations.

We have also had lectures this year from Mrs. Emma F. Jay Bulleno, and lately from Mrs. C. M. Stowe. We expect Warren Chase here some time before ho goes East. So you see we are not only sub-soil plowing, but also planting in hope of a beautiful harvest of liberal sentiments and harmonious lives in the future."

Let us rather consider what we ought to do ourselves, than hearken after doings of others. The stories of our neighbors' errors tend but little to the reformation of our own.

BANNER OF LIGHT.

Laying on of Hands.

Bleeding in the sick-room has been used as a remodial agent for plethorie disease in the physical body; and bleeding on the battle-field for plethoris disease in the moral man. Mineral and vegetable substances have been largely resorted to by man to correct the physical and moral alls of the human world. Brimstone, saltpetre and charcoal-steel, fron and hemp, have been used as a remedy for bad morals; and alocs, squills and mercury for bad health. By these remedies few may have been cured and many may have been killed.

While the love of man is yet buried in the earthy world, these remedies are lawful, and man may lawfully be heedless, as he is, of the better and more sure remedies for his earthly maladles. These agencies which man has used for the cure of moral and physical disease have, in their effect, directly or indirectly, added sorrow to sorrow, and suffering to suffering-have nursed and nourished disease, and have hastened the exit of the soul from matter.

When the affections of man shall rise above the mineral kingdom, he will see better remedies for disease than he found there. When the affections of man shall rise above the vegetable kingdom, he will see better remedies still for disease than are found there. When man's affection shall be unfolded to reach out into the spiritual world, there he shall find a sure and certain remedy for all moral and physical diseases.

Two thousand years ago there was a man of spiritual birth, whose affections were above the mineral and vegetable world-more in the spiritual world. The touch of his hand would cure disease, both moral and physical; and the sign, he has said, shall follow those who believe on him, viz: " They shall lay hands on the sick, and they shall recover.

In the laying on of the hands of a well, upon a sick person, each of whom have some developed affection for spiritual things, there exists all the sure remedies for curable disease that mortals can command.

Every well person, who has more love for spiritual than for earthly things, has power and authority to lay hands on the sick and aid in their recovery. Disease is subtle, and the cause of disease is more subtle. All diseases, even contagious and enidemic, have origin in the spiritual world.

Magnetism is invisible, and its unequal distribution through the physical body may be the cause of all disease. Even contagion or malaria can take no hold of a person who has an equal and full flow of magnetism throughout the physical system. Break this equilibrium of magnetism, and through the break disease stops in; mend the break and disease steps out. Magnetism fills the air everywhere-and by healthy hands it may be thrown upon and into the human body of those who suffor sickness from its doranged and unequal supply, by which health may be restored again.

Those who are yet entirely in the affections of the mineral and vegetable world, will lawfully use mineral and vegetable remedies-will not see or believe in what Christ told the world about the recovery of the sick by the laying on of hands, and will be consequently less easily cured of disease by its application. The practical adoption of this saying and practice of Christ has been pushed aside, like all his deepest and holiest practices and utterances, because the world has not yet been ready for them. It is the spiritual Christ that, when recognized, shall reveal this occult remedy for disease that now lies hidden at the gate of every human soul-that lies within the reach of human hands everywhere where human beings are.

For those who love the spiritual world, let it be urged upon them all, men and women, to try the power of rubbing for the cure of any, of all kinds of curable sickness where it may be applied. Do this, and the result will add to your respect and love for the usefulness of this teaching of Christ. Try it first, when needed, in your own household, and with your own friends, and your reward result, if

it in profession is of little consequence; the beautiful reality is to be seen in their generous deeds of love.

Take magnetism for a medicine, that is always everywhere wherever we may chance to be, and we shall have less pain, less suffering; and death will come to us in ripened age-as the ripened fruit falls, so will the physical body be laid down, and the freed soul, in the manhood of its earthly development, shall make its exit to the heavenly world. A. B. C.

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PUBLISHERS AND PROPRIETORS. For Terms of Subscription see Eighth Page. A

LUTHER COLBY, EDITOR.

Brinitu ALISM is based on the cardinal fact of spirit commun-lon and influx; it is the effort to discover all truth relating to math's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recog-nizes a continuous Divine inspiration in Man: it aims, through a careful, reverents 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 Mogatine. rue religion as at of Spiritual Magazine.

The Labor Question.

How to live-is of course the first thing to be attended to in living. The importance of the question may be known by simply recalling the fact that when a man first sees, or hears of another. he at once asks-" How does he get his living?" This business of getting one's living underlies all the other aims and pursuits, and even all the hopes and aspirations of mankind; save where, as in tropical regions, the earth offers man his food for the mere trouble of reaching out his hand, and the impulses of his spiritual nature grow laggard and lax to correspond.

The numerous "strikes," and other organized movements of the laboring classes in this country, which have taken place within the past two years, naturally attract the attention of philosophic minds to the great question involved in them. Labor is becoming to a greater degree than even before its own master. And although it is more than likely that it will make many mistakes, and sad ones, too, before it has worked out its complex problem, it is undeniable that the general effect of its increasing self-control is to emancipate it from the bondage in which it has so long existed, and give it that place in the social scale to which its intelligence and power freely entitle it. Capital will never lose its relative place to labor; we do not expect that; it is too strong as an organization, and too necessary, also, for the great labor interests with which it is so closely related. There must be a recasting of the old notions about these things. Labor will be relieved from the suspicion of being a serf to Capital. The feudal notion will be dissipated; and man will stand up his own master under God, with his labor or his capital-whichever it may chance to be-at his own free disposal.

Yet we would not intentionally mislead the reader by representing that all this most desirable work was to be done in a day, or to be wrought by a miracle. Time must needs enter into this plan as a very necessary element of its consummation. There is much to be done, and to be endured, before that day finally dawns. The throes of the present time, however, are evidence that the desired work is going on.

Who pays the heavy burdens of to-day ? Is it the man of capital? Nothing of the kind. It is see our way clear to add to our expenses, however now as it has been in all history-the laboring much we required increased accommodations. classes shoulder the loads. The Government is borrowing money. Many persons suppose that these loans come exclusively from the pockets of the rich, and the capitalists. It is an egregious mistake to think so. The men of capital do put their money in the hands of the Government, but they hold the nation itself as a pledge for its payment, and the regular payment of the interest of the loan every six months. Instead, therefore, of their sweating or bleeding for Government, the Government sweats and bleeds for them. They pay none of the charges of the war, in the sense in which the laboring classes pay them; they receive their interest, and that is about all. Now how does this operate upon the laboring man, and his interests? In this way: in consequence of the Government borrowing money to the extent it does, it runs so much in debt, and everybody knows what the effect of running in debt is. The country has to pay the interest of that debt, every six months. The currency becomes more plentiful in consequence of this very act of borrowingand for no other principal reason-and with an expanded currency the price of gold goes up, and all the necessaries of life advance also. And this advanced price of necessaries is the very tax which the laboring man has to pay as his contribution toward the war. It comes out of him, at the last. The man of means can afford to pay the larger prices, for his money is earning money; Government is paying him, but exacting payment from

day in right shape, and the country will right itself again. Out of present necessities will grow much enlightenment: it is so always. Suffering alone educates us all. We grow and develop only by experience. We could wish that the day might come, and come soon, too, when labor shall at least be on a level with capital in the market of the world, and capital should stand only as the representative of labor-not as the representative of luck, or inheritance, or cunning. Until an adjustment of the relations between the two shall be effected on such a basis as this, we may expect to have these questions continually debated, and our social state the scene of continued complaint and suffering.

Self-Rellance.

Not to be dependent on every fitful blast of fartune: not to bend in utter discouragement beneath the discipline of adverse times; never to yield our sense of right at the mandate of any earthly necessity; nor to how or cringe to the base idols of the world through any prompting of the weaknesses within, or the compelling voices from without; to be, and to remain sole sovereign of onc's self; of the intellect consecrated to the highest, noblest uses: the heart bowed in allegiance to the loftiest, purest affections; the soul forever linked unto the beautiful and true, this is to be self-reliant; not arrogantly presumptive, not vain-glorious and puffed up with vanity, nor selfishly engrossed. Self-reliance, in true spiritual parlance, means to rely and be sustained by those best faculties within the soul, that are reflections of the divine. It means, not boastfully to disclaim those indissoluble links of dependence that unite man to man, the Universe unto the Father and Mother-Heart of God; but it signifies the bestowal of freedom from the lesser attractions, the grosser inclinations, the unlawful ambitions, the paltry pride, and foolish assumptions of a superiority of wealth or station. To be self-reliant, is to rest in childlike and devout faith in the Supreme Love and Wisdom: is to smile at what men term fate, sweetly assured. amid all trials, of the nearness of the angel-world and its benign helpers. It is to believe in the efforts of the brain and hand for the amelioration of the world's wrongs; and with a pure and steadfast Will to pursue the attainment of spiritual excellence. Self-reliance is faith in the ultimate triamph of all good; it is hope for the boundless future, and the scope for immortal capacities. It s the whisper of the soul, claiming dominion over the things of sense; it is the eternal assurance of success; the voice of God within.

To be truly self-reliant is to lean upon a heaveny staff amid the trials and looming obstacles of life; to live in perpetual sunshine of the spirit, amid the terror-glooms of war, the battling of adverse hosts, visible, and intangible. It is to have one hand ever resting in a guiding angel's clasp; to be crowned with amaranth, though thorns pierce our weary feet. Especially on the recipients of the Spiritual Philosophy is the injunction laid, to east aside the worldly trammels of fear and doubt; of pride, impatience, vanity, and all the puerile oves of lesser things; to strive for that blessed independence of thought and speech, and righteous action that proves individualization; a serene and perfect self-reliance.

Our Free Circles and Circle Room.

For several months past we have felt the necessity of enlarging the accommodations of our circleroom. Though the time for opening the circle has been at three o'clock, it has been the case that as early as half-past two the room has been completely filled. The consequence has been that at the time of commencing, nearly twice the number have been obliged to leave for want of room as have obtained even an entrance, to say nothing of a seat. This state of affairs has at times caused inharmony among the audience. But enlargment would incur expense, and, battling as we then were with the hydra-headed monster, "Cost," in

order to do our duty to the public, we could not Thus we the want, instead of diminishing, has increased, and the hundreds that come to our doors, seeking admittance but finding none, have compelled us to take a step in advance, and we are now greatly enlarging the circle-room, and have the satisfaction of saying that we shall have ample room in future for all who come. As above intimated, this movement of ours greatly increases our expenses, but we doubt not that the same kind Providence that has hitherto guided and provided for us, will, through the willing hands impelled by the willing hearts of our friends on earth, provide for and protect us.

The Grant and Hull Discussion.

The great discussion between Rev. Miles Grant, Adventist, and Moses Hull, the late convert from Adventism to Spiritualism, came off in Lyceum Hall, Lynn, Mass., on the evenings of March 22d, 23d, 24th and 25th. As Elder Curry, the disputant in the late Boston controversy, was not deemed the ablest man among the Adventists, an eager interest was excited to hear Elder Grant, whose reputation as editor of the Crisis, as a minister, and a controversialist, ranked him among the very greatest theological champions. The attendance on the first evening was about seven hundred, notwithstanding a small door-feedyas taken to defray expenses. The question for discusstop was: "Has man in his nature an importal principle, which, after the death of the body, is capable of returning and communicating with the inhabitants of earth?" Mr. Hull affirming, and Mr. Grant denying. The speakers agreed to speak three times each evening, twenty minutes each time.

Mr. Hull's first argument for innate immortality was based on the universal aspirations and demands of man in all ages, and he very clearly demonstrated that all the needs and instincts of man as well as those even of the whole brute creation, were anticipated and supplied by Deity. Then followed the modern Spiritual Phenomena; the argument based on the paternity of God and the brotherhood of the race: Bible facts and deductions compared with modern, and a variety of correlative evidences.

Mr. Grant took the usual Advent ground of non-immortality, admitting the modern phenomena, yet utterly ignoring the agency of departed human spirits, insisting on the agency of demons and the psychological explanation of the phenomena. He regarded the spirits communicating through modern mediums, as forgers and counterfeiters, and not what they claimed to be. Mr. Hull clearly demonstrated that the identity of these spirits could be as certainly established as the identity of mortals in the form, and he gave a variety of facts in confirmation of this position.

The discussion throughout was conducted in the kindest and most fraternal spirit, without a single sentence from either speaker calculated to mar the harmony. The same spirit pervaded the audience. During the last two evenings, the hall was packed full; as many as one thousand hearers giving eager attention. The whole town seemed alive with spiritual interest, and the discussion cannot fail to do an immense amount of good in behalf of the cause of Spiritualism. Whether any of the Adventists, or Elder Grants were convicted or not, is not yet reported, though Mr. Hull told Mr. Grant that in ten years the two would be working side by side in the spiritual field. Let the work of agitation and progress go on at the present rate, and ten years will surely bring about unprecedented changes.

The Metropolitan Fair.

The great Metropolitan Fair, long-talked about. was opened under the most favorable and flattering auspices on Monday, March 28th. It is confidently expected that this Fair will yield more to the Sanitary Commission than any other yet held. Some venture to estimate the receipts as high as a million of dollars. It is an immense sum, but we are aware that it is no more than the people in and about New York are abundantly able to get together for so noble a cause, and at such a time. Never before did a nation take such generous care of the men who became sick and maimed in its service. There seems to be no end to the sympathy, or the means they offer with such freedom. If such a people fail, especially in so just and humane a cause, it will be because they do not pursue their aim from the highest motives. It cannot be but the blessing of heaven rests with us in all our endeavors after a more perfect national unity.

Moses Hull in Lyceum Hall.

Hundreds will hail with pleasure the announcement that Mr. Hull is to speak in this city the fence in love and kindness, a power also to con-Sundays during April in Lyceum Hall. This will quer and bless all fees and enemics, so as to

APRIL 2, 1864.

Do they Renounce Christianity? The." Christian Register" of Dec. 10th appears vith an article, "Undoing Work," wherein the writer declares that the chief labor of life is unloing work. "We, unmindful of the sage maxim, ' He sure you are right, then go ahead,' in the rashness of ignorance, plunge headlong into the midst of affairs, so misdo in one hour, or day, what requires months and years to undo. Hence, our life is mainly consumed in retracing our stops ather than going forward." Now we cannot quite subscribe to this, if we apprehend the auhor's meaning, for to us it seems as if all life was making anew-a going forward-not an unloing, not a retrogression. Is not all life's expetience needful and good, all tending upward? Yesterday's experience of want and pain, of joy and gladness, has taught us how to build better. now to live higher to-day. Yesterday was the stepping-stone of to-day, this day to the morrow. But the part of the article which we wish to consider is this-we give it in full, for to us it appears as a renunciation of Christianity:

"Another mistake we have to subvert at the North, is the extreme peace doctrine. We have, preached, and lectured, and labored in every way. to disgust our people with war, and all its appoint-ments and preparations. There was no virtue like defencelessness-a kiss for a blow. Christianity consisted in lovingly permitting the wicked to do what they pleased. All this mistaken work we have now to undo."

What a confession! 'T is truly a complete and nonest one; but is it not a sad one? They have preached, lectured and labored to disgust our people with war." They have preached and proessed, "God'is Love; love your enemies; feed and clothe your hungry and naked enemy; conjuer your enemy with love; do not kill him." This they have preached in the name of Jesus, as his law, his spirit and power. Now all at once they repent of this, as a great mistake. How do they propose to undo this sad mistake? They tell plainly: by preaching and laboring to incite men o war, to fight and kill, to make them love it. They would preach, "God is a man of war;" " an eye for an eye, a tooth for a tooth;" "hate your enemics;" "kill your enemies." But what are they practically doing in this? "T is very plain they are simply rejecting Christ, his 'law, his spirit and power, and going back to Moses, his law and power. "We have Moses and the prophets, out as for this fellow we know not from whence he is." We do not wonder at this sudden conversion of the Church from Christ to Moses, in the present great crisis, for according to its own conession, it had been preaching, and trying to live that there was no virtue like defencelessness;" hat "Christianity consisted in lovingly permiting the wicked to do what they pleased." If this has been the Christianity of the Church, what wonder that the spirit of the time has brought it to ridicule, and scattered it to the four winds, for to us such a Christianity seems only a donial of Christ, for it has the form of Christianity, but

knows nothing of its power. Real Christianity, that is, the real truth and love of Christ, permeating the man, does not leave him defenceless, but arms him with a power a thousand times mightier to defend and conquer with, than swords or guns; so that he has no need to go back to Moses when the enemy threatens, saying, our Christ has left us defenceless, therefore, O Moses, give us of your arms, your defence in this hour of danger. Christ did not lovingly permit the wicked to do as they pleased, but he so wrought upon them with his love and kindness, that they pleased to follow him to do well, not ill. The real Christian has not need of brute force, swords and cannons, to restrain the wicked; but he is given another power-a "Neither do I condemn thee, go and sin no more" power, which makes haters lovers, enemies friends. This spirit and power the Register scems to know nothing of, or at least, passes it by as useless in work-good only for a profession. But all is well; for we think the Church in rejecting Christ and working under Moses, will experience in the misery and woe of war, enough to open its eyes to see that there is indeed a de-

fully done.

How negligent has the world been of this simple, practical, useful sign, that Christ has said shall follow a belief on him. But this negligence has been lawful to man's crude, early condition; to his love of earth and earthly things.

There is a class of men and women that have spontaneously risen up in the present time, at first, despised and scorned of the world, called healing 'mediums, who have proven to thousands and tens of thousands the superiority of the remedial agency of laying on of hands, over that of drugs and medicines-over the mineral and vegetable medicines that have been inwardly and outwardly applied for centuries, in the past, to baffle the inroads and progress of disease upon humanity.

. Facts, startling and almost miraculous, have come through the agency of healing mediums, that the world cannot gainsay nor authoritatively contradict, of innumerable cases of diseases, called by physicians incurable, that have been completely or partially healed. To long standing diseases, that have been declared fatal in the old way of practice, the agency of magnetism has thus far been chiefly applied, and a large majority of even such cases have been benefited or cured thereby. All diseases that may be cured by vegetable or mineral medicine, may be more easily cured by handfulls of magnetism from the hands of well persons, spiritually minded, thrown upon the sick.

In the gospel of Christ, this healing power, by or through the use of human hands, was originally propounded, and was signally set down as a sign of that splendid spiritual development which, through Christ, was first made manifest to this earth. No success of man in the pursuit of his own remedial devices has ever yet shown this teaching of Christ, false or impracticable; therefore let its truth be practically claimed and fearlessly heralded.

Homeopathy is a link in the chain of progress between allopathy and Christ; it came in its time and place to meet the demands of a spiritual advancement of human life that goes beyond the demands of the allopathic ages. Allopathic materialism has called it a phantasm, while its demands have been truly of an advanced grade of spiritual unfolding.

Many healing mediums have, to appearance. justly called indignation upon their own heads by using handfulls of magnetism and bottles of medicine together-by rubbing a little to do good, and by charging two dollars a bottle for medicine to do no good-while they are only making a bridge between the old and the new system of curing dis-

Mineral and vegetable medicines will go into disuse as the gospel of Christ begins to come into the practices of the world-as healing mediums become numerous. . Christ was justly called a physician, and his theory and practice was wonderfully simple. His Pharmacopia contains a remedy for all human ills, and is simply the magnetism that is in overy human hand. Healing mediums are practically the followers of Christ in regard to

the poor man. Is there, then-we hear it asked-no way in which such a manifest inequality as this may be righted? Could not statesmen have devised, and can they not even now devise, some better and more equitable mode of raising the money necessary for carrying on the plans of government in this exigency-a mode which will leave labor free to add solid wealth and real power to the country, and lay the burdens on capital rather ? Yes, there is a mode, and but one. Our public men have not pursued it hitherto, for no better reason than that they have lacked the courage to do so. The remedy is TAXATION; and that is the only remedy. At first blush, the laboring man will exclaim that that recourse would only bear the more heavily on himself; but it is in no sense so. When direct taxes are laid by a government, facilities as an advertising medium. it is merely laying burdens on those who are able to bear them. Then, with the collection of money, instead of borrowing and borrowing, the Government has less need to issue paper currencywhich is but evidence of debt, at best-and, the

currency being diminished in value, prices come down correspondingly; and of course the laborer is comes from the pockets of those who have it, as well as from the sweat of the laboring classes.

This is all a very simple statement of the case, healing disease, and whether they know and speak | too, before we shall put this great question of the | war may break on the ther side of the channel.

No one can fail to recognise in these circles a public benefit. We are constantly receiving letters showing how greatly they are appreciated. A letter now before us from a distinguished worker in the field, says: "Were I wealthy, you should certainly want for nothing to sustain these circles. The products of them feed the spiritual wants of hungry thousands."

The inhabitants of earth are famishing for spiritual food. From amid the ruins of the falling temple of Superstition they are groping their way out, and anxiously inquiring, " Who will show us any good?" We have established these circles for the purpose of answering this inquiry, and we ask the friends of truth to lend us a helping hand.

To Advertisers.

Thorough business men advertise in the Daily and Weekly Newspapers, because they are perfectly well aware that by so doing it doubly remunerates them in return. Still there are thousands who are desrous of extending their business, but yet hav a very limited knowledge that they can do so to advantage by advertising. To such we would say, advertise your wares, goods, or merchandize of whatever nature, in these columns for three months, and if you do not say, at the expiration of that time, that your business has increased, that new customers have presented themselves, either in person or by letter, then we will not charge you a cent for inserting your advertisements. Our slicet circulates in every State in the Union, the North American British Provinces, and in Europe, thus presenting superior

Austria and Prussia.

These central continental States are busily seeking to strengthen themselves by an attempt at an alliance with Russia. They feel that their position before Europe on the Denmark question is very weak, and would fain make themselves better able to pay for the necessaries of life than good by other helps. They have invaded the tereven, when his own wages are higher, as at the ritory of Denmark, which is in no sense in dispute, present day, the relation between earnings and and opened a general Luropean war without askspendings being more equal. In other words, we ing leave of any other power. On all sides they are pay as we go, so far as we can, and the money beset. Poland awaits the opening of spring operations. Hungary is wating to make a movement.

Italy is at the back of both of them. France is all ready to step in and take forcible possession and very easily understood; we only wish the of the Rhine provinces Germany is in a stew. mass of the people saw it in the same light. But | And as for England, sheseems content to let matit will have to be understood, and practiced on, ters take their own course, glad if the tempest of

present, as he starts for the West after the first kingdom of Christ's love and truth. Sunday in May, to fulfill numerous engagements. He has been in great demand since he came to New England as an advocate of the Spiritual Philosophy, and determined to spread its light and beautiful truths wherever he went. Since his arrival here in February, he has spoken to large audiences every Sunday, and nearly every weekday evening, and has had two public discussions with Advent clergymen, which lasted four days each. Those who heard him in former days are more than ever anxious to hear him now, and learn why he left the Advent faith, and hear his reasons for adopting Spiritualism from a knowledge of its truthfulness.

The Weather-Wise Man.

Mr. E. Meriam (" E. M."), the long-time student of atmospheric changes and phenomena, died recently at Brooklyn, L. I., in the seventieth year of his age. He had amassed a fortune for himself, but employed it in the most benevolent uses, often depriving both himself and his family for the sake of benefiting others. As an instance of his self-sacrificing disposition, it is recorded that during the riots of last July in New York, Mr. Meriam's benevolent impulses led him to visit the scene of the outbreak, and he was set upon, knocked down, and savagely beaten while in the act of assisting a poor unfortunate victim who had been wounded in the riots. His loss will be severely regretted by a large circle of acquaintances, comprising all classes of his fellow-men, from the professional man and millionaire, to the poor laborer who has been the recipient of his kindness and sympathetic benevolence.

A Raid into Kentucky.

While Gen. Grant is perfecting his plans for a forward movement of all the armies of the Union so as to render the capture of Richmond speedy and certain, Morgan, the escaped rebel horsethief, is said to be preparing for a raid on Kentucky on a grand scale, with intent to carry away with him just as many horses and mules, and as much miscellaneous truck from the rich Kentucky farms as he possibly can. That is no more than might be expected of him. He evidently means to go on another foraging expedition for the rebel armies, to see if he can supply them with the meat of various kinds which they have so long suffered for the want of. It may be, too, that this threat ened raid will have an excellent effect in uniting the people of Kentucky, who have lately shown symptoms of restlessness because the Government is about to enrol the blacks of the State, along with the whites, for military service.

Mrs. M. S. Townsend.

The practical and common-sense discourses delivered by Mrs. Townsend on Sunday, March 20th, in Lyceum Hall, in this city, were very accontable to the large audiences which assembled to listen to this favorite inspirational speaker. She will next Sunday address our friends in Waltham.

be his last course of lectures in this city for the lift itself up out of the barbarism of war into the W. C.

Bread-Ticket Fund.

Through the aid of philanthropic friends, we have been enabled the past winter to supply many poor families with bread. The destitute ones are still calling on us for aid, and we feel disposed to do all our limited means will allow for the suffering poor, in these days of high prices for the neessaries of life. But not being blessed with a surplus of this world's goods, we could not do as much as we desired to relieve them. We accordingly notified the philanthropic last week that we proposed to establish a Bread-Ticket Fund. Several responses have already been made to our appeal, for which the donors will receive the blessngs of the angel-hosts. We shall issue tickets igain immediately. Those disposed to coöperate with us in this philanthropic movement, are requested to' address William White & Co., 158 Washington street, Boston.

Exchange Papers.

Hundreds of our contemporaries send their journals to us, with the request that we "exchange." Their papers are of no use to us whatever; but I they are anxious to have the BANNER, they can be accommodated, without exchanging, by inserting in their respective journals our prospectus three times, and sending us marked copies containing it.

The National Convention.

We would call especial attention to the card of the Chairman of the Committee appointed to act upon the Resolutions passed at the late Convention of Spiritualists in this city, suggesting a National Convention of Spiritualists at some central point. It is an important movement, and should be acted upon at once.

The Creole Children.

The three beautiful creole children, Charley, Rebecca and Rosa, which Gen. Banks released from slavery in New Orleans, have been sent North to assist in appeals for aid in behalf of the Freedmen Schools in New Orleans. They are now in this city, in charge of the Rev. Mr. King. The various religious denominations are moving in the matter of furnishing material aid for an object so eminently worthy of their attention.

The Bauner Wanted.

From St. Johns, Michigan, comes a cry for 'Light! more light! Once more, greeting! I arrange conditions that you may wave, where as yet your folds have not been unfurled. Finding my own soul oft refreshed by breezes wafted by you from the Summer-land, I feel a slight remuneration may be made by my enlarging the circle of recipients of so rich blessings. For although many are already fanned by your breezes, still you may regale thousands more. Please, therefore, in consideration of the enclosed sum, pay a weekly visit to this place,"

APRIL 2, 1864.

New Publications.

A WOMAN'S RANSOM. By Frederick William Robinson, Boston; T. O. H. P. Burnham, Burnham publishes this new novel from ad-Vance sheets from England. The author has carned a most favorable name by his previous productions, among which are to be named "Grandmother's Money," "Under the Spell," "Wild Flower," "One and Twenty," and "Slaves of the Ring." The present story contains a mys-terious plot, is full of lively description and startling incident, and abounds with fine specimens of boldly-drawn character. The London literary press all speak of it in high terms, and promise lovers of fiction a new delight in its perusal. It certainly is fascinating, if it may not be called powerful. The table of contents alone would whet the appetite of the most confirmed novel render. Burnham has shown his usual excellent taste in bringing out the book in its present handsome form, and will without doubt find his reward in large and ready sales. He reproduces none but the choicest of modern English novels, inthis respect rivaling the most enterprising and liberal of our publishers.

REDPATH'S BOOKS FOR THE CAMP-FIRES. "On Picket Duty," "Clotelle," "The Vendetta." J. Redpath, 221 Washington street, Boston.

Here are three separate books, stitched in paper covers, for ten cents each, postage two cents. These very interesting stories are intended for the soldiers and sailors in our army and navy. The low price at which they are offered, brings them within the reach of all who have friends in either branch of our national service, and they will be welcomed with a "God bless you!" from patriotic hearts. Send them a copy, and see if you do n't hear from it.

THE ATLANTIC MONTILLY for April devotes the first twenty pages to an ably written article by C. C. Hazewell, entitled, "Fighting Facts for Fogies," in which he gives a brief summary of prominent dividual, social, aligious and political freedom, generals who have figured in the past, as well as those of the present day, contrasting the merits and deeds of the older with the younger generals, showing that but very few young men, and but very few old men, have been able generals; and that the best leaders of our day are men who have either passed beyond middle life, or who may be said to be in the enjoyment of that stage of existence. If our present war, says the writer, does not afford many facts in, support of the position that old generals are very useful, neither does it afford many to be quoted by those who hold that the history of heroism is the history of youth. The article is very interesting as a historical record. The Atlantic contains its usual variety of excellent articles from the pens of Lowell, Holmes, Gail Hamilton, Whittier, Mrs. Stowe, and other and from, and the inducemuts offered for the acpopular writers.

HARPER'S MAGAZINE for April is an unusually good number. Its illustrations of a "Journey to the Source of the Nile" are worth a year's subscription. Its corps of able contributors has crammed Harper full of choice articles. The "Monthly Record of Current Events" gives a complete summary of all that is going on in the world worth knowing. For sale by A. Williams

THE NATIONAL QUARTERLY REVIEW for the three months ending with March is out. This standard work is edited by Edward I. Sears, A. M. The following table of contents will give the reader an inkling of this number: Sources and Characteristics of Hindu Civilization : Juvenal on the decadence of Rome; The Brazilian Em- the speakers at the said Converion appoint a pire; Catiline and his Conspiracy; Klopstock as a Lyric and Epic Poet; Our Quack Doctors and their performances; Kepler and his Discoveries; day and Friday, May 11th, 12th and 13th, 1864, at Ancient and Modern Belief in a Future Life; No- 10 A. M., and 2 and 7 1-2 P. M. tices and Criticisms. A. Williams & Co., 100 Washington street, have it for sale.

monthly has reached its fourth number, and is so ry C. Wright, J. S. Loveland, Uriah Clrk, Miss ably conducted as to insure its success. Its fash- Lizzie Doten, Dr. H. F. Gardner, L. K. 'oonley, ion-plates are elegant, and the patterns of em- Miss Susie M. Johnson, Mrs. M. S. Townand, broidery work, etc., are the admiration of the H. Crowell, Mrs. S. L. Chappell, H. P. Fafield, ladies. Williams & Co., 100 Washington street.

The Spiritualists National Convention.

Whereas, The facts given to man through communication with the spirit-world, conclusively prove that a portion of the inhibitants of that world feel a deep interest in the elevation and improvement of humanity, and are associated logether for the perfecting of Wise plans to accomplish so desirable an end; therefore, *Resolved*, That it is largely by associated action on the part of Spiritualists that their beautiful teachings can be hade prac-tically useful to our race, and result in the establishment of la-dividual and social liberty, equality and fraterity throughout our world.

dividual and social liberty, equality and fraternity throughout our world. Resolved, That we believe that the exigencies of our times demand that measures should be taken by which this concert of action on the part of Neprituality should be brought about. And for the accomplishment of this object, we recommend that a national Convention of Spiritualists should be convened at some central point in the great West during the coming sum-ner. Resolved, That this Convention appoint a committee of five to correspond with the friends of the invomment throughout the country, and decide upon the time and place where the Con-ments for carrying out the spirit of the foregoing Resolutions. Resolved, That the science of the proposed Convention and their best must be active the spirit of the foregoing Resolutions. Resolved, That we onest carrietly recommend all Spiritual-ter associations and neighborhoods to appoint one or more of called.

The committee appointed to make the necessary arrangements for carrying out the purposes expressed in the above Resolutions, recommend to the Spiritualisis of the United States of America that the proposed Convention shall be holden at some convenient point between Buffalo, N. Y., and Chicago, Ill., between the first and twentieth day of August next. They would therefore earnestly requestall persons interested in the movement, to open a correspondence on the subject, both in regard to place for holding the Convention and the subjets or questions of vital interest to

humanity as a whole, which should have prominent place in the deliberations of the assembly. All Spiritulists realize the great fact, that we live in a tranition age. Old things are rapidly passing awayin the religious and social, as well as in the political world. Behold all things must be formed aney. And the time has fully come when the millons in our country who have received the gloious light of the incoming day, must decide whether, by associated action, they will give direction and shape to the new, securing to all and each the greatest possible amount of incompatible with the greatest good of the whole; or, whether religious and political demagogues, the rulers of the past all, in the reconstruction, so frame our Constitutins and Laws as to crush the millions, for the excluive aggrandizement and benefit of the few. Slavey, cruelty, oppression and wrong have had full stay under the old regimen, based as it was, and is, pon the Mosaic code of barbarisms, and it is for us tylecide whether they shall still rule the earth, or thymore rational and beautiful theory of the Brothchood of all races of men, and the Fatherhood of Gd shall furnish the basic foundation of the new Chrch and State.

In deciding upon the plac for holding the Convention, the committee will be influenced very much by the existing facilies for conveyance to commodation of those wheattend, at moderate rates of charge for board andodging. Let all interested write out any suggetion they may have to offer, and forward at once > H. B. Storer, Secretary, to the care of the BANER OF LIGHT, 158 Washington street, Boston, Mas.

In behalf of the Committee,

H. F. GARDNER, L. D., Chairman. H. B. STORER, Secretary.

N.B. All spiritual and progresive papers please copy, with suggestions.

Three Days' Spiritualis Convention at Clinton Hall Ne[,] York.

In accordance with a welcome sent through Prof. Payton Spence by the NevYork Spiritual Conference to the late Conventioneld in Boston, three days' Spiritualist Convocatio to be held in Clinton Hall, New York, on Wedladay, Thurs-

Among the speakers positively enaged to attend, unless prevented by unforescentivents, are H. B. Storer, Dr. A. B. Child, Mrs. A. I. Spence, THE LADY'S FRIEND FOR APRIL.-This now Mrs. E. C. Clark, C. A. Hayden, Moses ull, Hen-Mrs. E. A. Bliss, Miss Martha L. Beckwith.

BAN'NER LIGHT. \mathbf{OF}

ALL SORTS OF PARAGRAPHS.

The Experiences in the Spirit-World of Experience of Chaplain Fuller, and the papers | evening following, those of Philadelphia-in cach sages from the Whittemore family, given through the agency of the same medium. One is to Henry, while in the form, from his spirit mother, Mary Whittemore; another is from Henry to his sister; two from an infant daughter, who left its form soon after birth, many years ago; and one also from one claiming to be its spirit mother. All which we hope to print as soon as our space permits.

Notes of a Sermon, delivered by Henry T. Child, M. D., at the First Spiritual Church, Philadelphia, on Sunday, March 6th, have been received and placed on file for publication,

We promised our readers a full report of the Hull and Curry discussion, but the sickness of our reporter must be our apology for not keeping our promise.

1 A feast of good things is spread before our readers this week. The "Message Department" s unusually interesting.

A little spirit child, who calls her name " Maggie," and says she lost her body a year ago in New York city by being run over, came to us the other evening, and gave an interesting account of a scance she attended at a chateau near Paris, a few evenings since, where a select company had assembled to witness the manifestations through, as she expressed it, "a beautiful French lady medium.'

Spiritual circles are increasing everywhere. There are hundreds of private seances held in this city nightly. Mediums, too, are being developed in all parts of the country. Truly, the spirit nflux is greater to-day than at any previous time, to our knowledge. This is indeed encouraging.

THE UNION is the title of a reform paper published, half in French and half in English, at New Orleans. It contains spirit messages from John Maginnis, late of the True Delta, and one purporting to come from Franklin. It is issued triweekly.

"ANCIENT AND MODERN SPIRITUALISM."-No 17 of the series received, and will appear soon.

At Minneapolis, Minn., recently, Mr. Sumner O. Cutter shot dead in the streets of that city Mr. G. W. P. Littlefield, the seducer of his wife.

A LIVELY LOT .-- Mrs. Lott, the wife of John Lott, residing in Muhlenburg county, Kentucky, a few days since gave birth to four bouncing boys. Less than eleven months ago she gave birth to twins.

Renan has published in France a cheap edition of his Life of Jesus, and has written a preface to it, in which he defends himself from the charges of irreligion. He says history is a science, just as chemistry and geology are.

It will be blessed news to housekeepers to learn that beef cattle declined one-fourth of a cent per pound at Albany recently.

There are some people in this world who continually strive to make themselves miserable, no matter how comfortably situated they may be, and seem to take particular pains to make everybody they come in contact with also unhappy. Sympathy for such people, we sometimes think, ceases to be a virtue. They must, if they sow to the wind, reap the whirlwind.

There are more sorrows of women than of men, just as in heaven there are more eclipses of the moon than of the sun.

Digby says "Old Abe" is to be reëlected President of the United States "as sure as shooting." He probably bases his belief on the fact that there will a good deal of shooting 'tween now and then.

Mr. Thompson lectured in Lawrence on Wednesday evening, and in Lowell on Thursday evening of last week. On Monday evening of the Henry Whittemore, published recently in the present week he was announced to address the BANNER, attracted much attention, as well as the citizens of Worcester-and on the Wednesday containing them were cagerly sought for. With instance by special invitation of prominent and pleasure we now inform our renders that we have highly respectable gentlemen. In response to the received the manuscripts of several more mes- invitation extended to him by Senators and Representatives, the Vice President of the United States, and the Loyal Association, he will speak in Washington on the 6th of April. On his return from Washington, Mr. Thompson will proceed to Western New York, as far as Rochester, to fulfill lecturing engagements in that quarter; returning in season to be at the New York anniversary, May 10th.

> Rev. Henry W. Bellows, of New York, has accepted a call to assume pastoral charge for six months of the society of the late Rev. T. Starr King, San Francisco. After that time, Rev. Horatio Stebbins, pastor of the First Parish in Portland, Me., is to be settled over the society as their permanent pastor. Mr. Stebbins resigned his charge two weeks since, for that purpose. He is to supply Mr. Bellows's place for the six months he is to be away in California.

> > YE LEGISLATORS OF TE MODERN TYME. By ye Constabel. Ye legislators of ye State Are very just and wise, So they vote themselves ye "extra pay" Withoutto ye leaste disguise. And now they seriously propose-(God bless these honest "stars ")-To vote themselves free passage

Onne all ye railroad cars ! A "Children's Aid Society" has been formed in Boston to look after and reform, if possible, criminals of a tender age, without sending them to jail. A farm has been purchased in West Newton, and when \$4000 more are subscribed, the experiment

will be commenced. Charles G. Loring is presi-

dent of the society.

It would be a bad thing for a child to get a wasp in his mouth, but he can't even say his alphabet without getting A B in it.

Half of our forehodings as to our neighbors are out wishes that we are ashamed to utter in any other form.

"Papa," said Mr. Brown's youngest son the other day, "can't I go to the circus?" "No, my pet," affectionately replied Mr. B., " if you are a good boy I will take you to see your grandmother's grave this afternoon."

Napoleon III. was fifty-six years old in March. The Empress of France is thirty-eight.

The son of the Prince of Wales has been named by the Queen "Albert Victor Christian Edward."

The total amount of coin hoarded in the United States is estimated at \$200,000,000

Do n't undertake to use big words without being first sure as to the exact calibre of your mouth.

Fifty, instead of thirty-five cents, is the rate of

There are words that concentrate in themselves re not. When the heart is cleft to its core, there is no speech nor language.-Gail Hamilton.

Two hundred thousand foreign emigrants arrived in the United States for the year ending last December.

recently living in San Francisco, has just passed to the spirit-world. He will be remembered as one of the early promoters of the cause of Spiritualism in Baltimore, and as one always ready with open hand to assist those in want.

A victim of sea-sickness described his sensa-

A Word of Approbation.

Б

A friend writes from New York: "The BANNER stendily advances. I do not see how you manage to pack such an amount of interesting matter into it every week. It must involve a vast outlay of arduous labor,"

Lyceum Hall Sociables.

These relinions; the reader should bear in mind, take place every Tuesday evening, at Lyceum Hall, Tremont street. Here one fond of dancing can spend an hour agreeably at a trifling expense. The best of order is preserved.

WE ASSERT IT BOLDAT.—There are no other medicines so reliable, effectual and convenient as BOLLOWAY'S PILLS AND OINTMENT, always ready for use. They are invaluable to the soldier exposed to Wounds, Sores, Fevers and Bowel Complaints. They never full. Prices, 30 cents, 70 cents, and \$1.10 per.pot or box. Iw April 2. 81.10 per.pot or box. Iw April 2. (52)²⁻¹¹ SNOW'H PENS."—All persons who want the BEST PENS In market, can get a package containing 144 good pens. with fine, medium, or round points for rapid writing, for ONE DOL-LAR! Sent by mail. 130 Grand street New York, Ech. 27 2m (mear Woodwar) (near Broadway.) Feb. 27. 3m

ADVERTISEMENTS

Our terms are fifteen cents per line for the first, and ten cents per line for each subsequent insertion. Payment invariably in advance.

SECOND EDITION OF

A SPLENDID VOLUME, ENTITLED,

POEMS FROM THE INNER LIFE

BY MISS LIZZIE DOTEN.

THE quick exhaustion of the first edition of these beautiful Poems, and the rapid sale of the second, shows how well they are appreciated by the public. The peculiarity and in-trinato metiof of the Poems are admired by all intelligent and liberal minds. There had long been an carnest call for the re-publication in book form of the Poems given by the spirit of Poe and others, which could not be longer unleeded, hence their appearance in this spiendid volume. Every Spiritualist in the land should have a copy.

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rague,]	A Lecture.

I Still Live, [A. W. Sprague,] Farowell to Earth, [Poe,]

BOOKSELLERS throughout the Loyal States and the british North American Provinces are hereby notified that the "holishers are ready to receive orders at the usual discount to the Trad

No trade. Retail price of the full gilt edition, 81,75; postage free. Re-all price of the edition in cloth, \$1.00; postage, 16 cents. Published by WILLIAM WIIITE & Co., 166 Washington treet, Boston. If April 2. street, Bosto

MRS. R. COLLINS, CLAIRVOYANT PHYSICIAN,

No. 6 Pine Street, Boston,

CONTINUES to heal the sick by laying on of hands, as C spirit Physicians control her. The sick can be cured; mir-acles are being wrought through her daily. She is continually benefiting suffering humanity. Examinations free. Call and see for yourscives. All medicines furnished by her wholly composed of roots and herbs from the garden of Nature. P. S.-Mrs. C. having so much husiness to attend to she will not be able to examine locks of hair by letter. If-April 2.

WANTED-To hire the use of a FURNISHED ROOM one or two evenings in a week, to hold test circles in. Reference given if required. Address L. A. W., this office. April 2. 3w* April 2.

ADELPHIAN INSTITUTE.

BIGGING AND DAY SCHOOL FOR YOUNG LADIES, Blocated in Norristown, Montgomery Co., Pa., will com-mence its Summer Term on Tuesday, April 26th, continuing five months. The terms are reasonable, the location beautiful and healthy; the mode of instruction thorough, comprising all the studies usually tanght in our first-class chools. For Circu-lars giving terms, &c., address MISSES BUSH, Principals, April 2. t

DYSPEPSIA AND FITS.



For these distressing complaints is now made known in a "TREATISE ON FOREIGN AND NATIVE HERBAL PREPARATIONS," published by DR. O. PHELPS BROWN. The prescription, fur-nished him by a young clairyoyant girl, while in a state of trance, has cured everybody who has taken it, never having trance, has cured everybody who has taken it, never having falled in a single case. It is equally sure in cases of Fits as of Dyspepsia, and the ingredients may be found in any drug store. Sent free to all on receipt of five cents to prepay post-age. This work of 44 octavo pages also treats on Consumption, Bronchitis, Asthma, General Debility, and gives the best known Herbal kemedles for their positive and permanent cure. Ad-dress, Dil. O. PHELPS BROWN, No. 19 Grand street, Jerrey City, N. J. April 2.

ack hire in Boston now.

There are words that concentrate in themselves the glory of a lifetime; but there is a silence more precious than they. Speech ripples over the sur-face of life, but silence sinks into its depths. Airy pleasantness bubbles up in airy, pleasant words. Weak sorrows quaver out their shallow being, and words. When the heart is eleft to its core, there

Mr. R. Meacham, formerly of Baltimore, but

tions thus: "The first hour I was afraid I should die; and the second hour I was more afraid I should n't." That's so. If you do n't believe it, try the experiment just once.

PETERSON'S MAGAZINE FOR APRIL.-Ever wel come is this old and favorite monthly. It still holds a high place in the literary world. For the price it has no superiors. Williams & Co., have it.

BALLOU'S DOLLAR MONTHLY for April is unusually full of entertaining matter and illustrations. Each number is complete. Invest ten cents, and send a number to your friends.

Lyman Beecher a Spiritualist.

In the year 1816, old Dr. Beecher lost his wife, they having lived together for seventeen years, and she having borne him eight children. She died in a consumption. Some months before the event of her death, she had startled him, on riding home from a visit of an evening, by telling him-" I .do not think I shall be with you long," and giving as her reason for saying so, that she had had a vision of the blessedness of Heaven. After her death, he felt conscious of her spiritual presence. He tells the story in his just published Autobiogphy, in this wise:

'It was a time of great trial and obloquy, and I had been visiting around in my parish, and heard many things here and there that distressed me. I came home to my house almost over-whelmed; it seemed as if I must sink under it. I went to sleep in the north bedroom-the room where your mother died. I dreamed that I heard volces and footsteps in the next room, and that I know immediately that it was Roxana and Mary Hubbard coming to see me. The door opened, and Mary staid without, but your mother came in and came toward me. She did not speak, but she smiled on me a smile of heaven, and with that smile all my sourow passed away. I awol joyful, and I was light-hearted for weeks after." I awoke

Announcements.

For list of lecturers see seventh page.

Mrs. E. A. Bliss speaks in Charlestown the first two Sundays in April, and Mrs. A. P. Brown the same time in Chelsea; Mrs. M. S. Townsend in Waltham, and Mrs. Frances Lord Bond in Quincy, next Sunday; Charles A. Hayden in Lowell during the month; H. B. Storer in Foxboro', on Sunday next, and Mrs. Jennie S. Rudd in North East on; Miss Lizzie Doton in Portland the first two Sundays in April. Mrs. Anna M. Middlebrook will lecture in Troy, N. Y., during April, and in Providence during May. She is unengaged for June.

Mrs. Mary M. Wood has changed her place o residence from West Killingly, Ct., to Philadel phia, Pa., where she will answer calls to lecture after the month of June next. She lectured in that city during the month of February, to large and attentive andiences, and the expressed satisfaction of the Committee. The benefit which was given her at the close of her engagement, she wishes to gratefully acknowledge, and thank the friends through the columns of the BANNER. She would also desire to say to the friends in Baltimore, and adjacent places, that she will engage to lecture in places near to Philadelphia. Her address is 1505 Ellsworth street, Philadelphia, Pa., care of N. J. Wood.

Among others invited and expected, are udge Edmonds, S. B. Brittan, C. Partridge, Dr. 7. Hallock, E. A. Newton, Dr. H. T. Child, etc. A cordial invitation is extended to all speacers who can come and work in harmony on the brad

platform of Spiritualism. To meet expenses, the small fee of five cers will be taken at the door in the morning and afte. noon, and ten cents in the evening.

Per order of the Committee.

Annie Lord Chamberlain's Scances.

Mrs. Chamberlain closed her series of scances for physical manifestations by spirits, at Malden last week. They were very successful and fully attended, and harmony prevailed at each circle. The manifestations were of a truly wonderful and surprising nature, and bore the strictest scrutiny, Many skeptics had their doubts completely removed. Others who thought they could " not helieve though one rose from the dead" had their prejudices and doubts so shattered that they will never more "know peace of mind" till they satisfy themselves of the truth of spirit-communion. These scances are doing much good in opening the eyes of blind humanity. We understand that Mrs. Chamherlain intends to visit Lynn, and hold séances there the first of April.

A Good Suggestion.

I am one of the first subscribers to the BANNER OF LIGHT, and think I can appreciate its usefulness to the human family; and, wishing it to be "read and known of all men," permit me to make a suggestion to all readers of the paper, who are able, to form dime societies for the purpose of raising funds to circulate the BANNER OF LIGHT and HERALD OF PROGRESS among a class of minds who would gladly read and be comforted were they able to pay for the papers; and by so doing we (I say we, for I am counted in), can do a great deal to sustain the noble efforts of the BAN-NER and HERALD, and send joy and comfort to the bleeding hearts of thousands.

Now let us see who will take hold and send the first two-fifty for the BANNER; do. HERALD. D. G. ESTELL.

Belviderc, Ill., March, 1864.

Three Days' Meeting.

The Spiritualists of Providence, R. I., are to hold a three days' meeting in Pratt's Hall, commencing the 30th of March. The friends of progress are cordially invited to this Feast of Reason.

Speakers engaged or expected to be present: Rev. Moses Hull, Miss Martha Beckwith, Charley Hayden, Lizzie Doten, Rev. Adin Ballou, Mrs. M. S. Townsend, Rev. J. S. Loveland, Mrs. Fannie Davis Smith.

Friends from a distance will please report at the hall, on their arrival.

LAURA DEFORCE GORDON, Cor. Sec.

Large license is accorded to beauty. Every woman can venture to be saucy if she pleases, but not if she displeases.

We understand, from a notice in the Rising Tide, that Bro. Todd lectured six Sundays in Rockford, Ill., the past winter. The first of April he goes to Decatur, where he will remain a year to instruct the people every Sunday in immortal truths. May the harvest be a plentiful one.

There is a powerful young lady medium in a family residing at Dover, N. H. No member of this family is a Spiritualist, yet spirits move tables, chairs, pianos, etc., there with perfect ease.

The editor of this paper cannot entertain visitrs on Fridays. Any other day of the week he will be most happy to see his friends-enemies he ias none.

ABOLITION IN BRAZIL .- A Senator, Silvierba la Motta, has proposed in the Brazilian Senate that" no foreigner residing in Brazil should be allowel to hold slaves, and that those actually holding then should be obliged o sell them within a certain ime." Also that the convents and other monastic institutions shoull be obliged to sell their land d properties and lates. It is becoming every dy more evident that slavery is doomed in Brazil, and that ere long ome measure will be taken, having for its ultimate object the entire suppression of the system.

Love and grief, scength and weamess, regret and desire, These have breathed in all ages, rom every lyre, The chant of man heart, with a censeless endeavor; As old as the song which the scalings forever.

While thousands fall by clashing swords, ten thousand fall by cerset bards; yet females (thoughtless train!) for sak of fashion yield to pain.

Why is a plowed field lks feathered game?-Because it is part-ridges.

If a small boy is called alid, is it proper to call a bigger boy a ladder?

One ray of moral and relious truth is worth all the wisdom of the schools. One lesson from Christ will carry you higher that years of study under those who are too enlightend to follow this celestial guide.-Channing .

"Annette, my dear, wliacountry is opposite to us on the globe?" "Don'know, sir." " Well,' said the perplexed teacher" if I were to bore a hole through the earth, and you were to go in at this end, where would youcome out?" "Out of the hole, sir."

•God is great, and therefor he should be sought; he is good, and therefore he an be found.

Many peeple have just gough conscience to keep them tolerably mizeralle all their lives.

A woman in Ayr, Sceland, found in the centre of a potato, a gold weddingring, which the ambitious tuber must have inclued in the process of growth. It probably was a "lady's finger" potato.

During a recent performance of Romeo and Juliet, at Marblehead, the fair Juliet's question in the soliloquy before taking the sleeping draught, What if this mixture do no work at all?" was answered by an urchin in to pit, "Then take a dose of pills."

Many a fellow who talks of laying down his ife, had much better elevato it.

Great opportunities are generally the result of the wise improvement of small ones.

A German writer holds forth as follows: "There is but one way of rightly rounding life; Sack the past, leave it with its perish'd strife. The most of it was lost, sin and tempest toss'd; Leave it, be a child again, new-born by the Host. Inquire particularly what should be done each

day; Each, if you ask of it, will readily say : Mind your own business, doing it right well, Respecting that of others—that must tell: And, above all, nobody hate. Work, work, work, and do not prate!"

dred thousand dollars' worth of Massachusetts coast defence five per cent. bonds, due July 1, 1883, and payable, principal and interest, in gold, sold at Boston, on Saturday, at from 119 to 120. These prices are largely in advance of previous sales, and show that the credit of the old Bay State is unimpaired.

The Governor of Massachusetts has appointed April 7th for the Annual Fast.

Boston has appropriated \$12,000 to the coming Fourth of July celebration.

Rev. J. G. Fish Coming East.

I am happy to learn by private letter, that Bro, Fish, of Battle Creek, Mich., has decided to start east in May. Not that we want to get rid of him in the West, by any means, but we western people do think that this good brother's "light" has been under a bushel" long enough. Although he has for the last six years, since having left the Baptist ministry, sought obscurity, and labored in one of the most obscure corners of Michigan, yet this brother's talent entitles him to a high place among Spiritualists.

No one who will listen to Bro. F., will feel that the time could have been more profitably employ-

Will those who wish his services in either of the summer months write me immediately, as I am authorized to make appointments for him. Address, care of BANNER OF LIGHT.

G. C., STOCKPORT .- We have no recollection of receiving any such letter as you refer to; consequently we could not have called your veracity in question. We have much charity, and good will for all. The fact that we have sunk twentyfive thousand dollars while endeavoring to spread the New Gospel over the world, ought to be conclusive evidence of our unselfishness. Now we desire all those who have been benefitted by the light they have received, to fully sustain us in our arduous labors. Hence we thank you for your continued patronage. . .

THE DISCOVERY.

THE extraordinary claims made some years since by a few physicians, in regard to the discovery of DR. DODD, have used fully proved by a very extensive and careful trial. This claim was, that his preparation "would equalite the ericulation of the Nervous Plaid, and repair its usate ;" also, that it was purely vegetable: hence, that it must be the BEST NERVINE known to science, and entirely superior to the palliatives com-posed of Optium, vincetan, &c., in common use. It was found successful in all the various forms of nervousness, and at once

DODD'S NERVINE

secured a reputation, which, among physicians, dealers, and nervous patients, is widening every day. The discovery of Dr. Dodd opens a new era in the treatment of Nervousness. Its results would be considered indeed mar-velous, were it not known that they are perfectly natural and consistent with the only correct theory of the Nervous System. From its great success, we are justified in saying to the many thousand sufferers from Nervous Debility, here is

CERTAIN RELIEF !

CHERTAIN REGIMENT Follow the original directions, and *Relief is Sure 1* The NERVINE possesses both an equalizing and nutritive principle. It allays all irritation, and, like sleep, promotes all the secretons of the system. Thus regulating the Nervous Fluid throughout the system. It also has attinity with the *Nervous* Fluid throughout the system. It also has attinity with the *Nervous* Fluid throughout the system. It also has attinity with the *Nervous* Fluid throughout the system. It also has attinity with the *Nervous* Fluid throughout the system the waste which is constant-ly taking place. Like the food, it is taken into the stomach, undergoes rapid digestion, during the process invigorating the digestive organs, and then through the blood, and absorbents is supplied to the Nervous Firbre. As it produces a

MILD AND QUIETING SENSATION,

MILD AND QUIETING SENSATION, unknown to any other preparation, so the whole system is re-lieved by its operation during the course of the Nervous Finid through all its parts. WERVOUSNESS should be overcome in its first stages. All physicians assure us that Nervous Diseases give them most trouble, and are bardest to overcome. People are universally careless in attending to them-"Only all the nervous I' is a common expression --whereas that "only a little" often be-comes a great deal-of discomfort, weariness, and death. The reatment of Nervons affections has been a long course of ex-periments, and various pallatives, such as Ophum, Valerian, e., have long been used. But costiveness, and dother derange-ments of the whole system have resulted, which render their use possitively injurious. The discovery, however, of the in-gredients and mole of preparation of this ruly valuable reme-dy. DOD'S NERVINZ, has been the cause of much are familiar with its use and great success, as well as of re-joicing and gravitude to Nervons Sufferers. Acknowledged to be the early best Nervino known to science, its universal uso acems nost desirable.

TS Sold by BELA MARSH, 14 Bromfield street, and by DELA MARSH, 14 Bromfield street, and by Druggists everywhere. GEO. C. GOODWIN & CO., 38 Hanover street, Boston, Wholesale Agents. March 26.

WANTED!

WANTIED ! A person of influence and means, to join the undersigned A in opening an ISSTITE, or HOME FOUR PROGRESSIVE MINDS, and securing for the sick the best remedial agents known to the scientific and angel-world. Also, WANTED by the under-signed, a CLAIRVOYANT (female preferred), a HEAING ME-DUCM (geniteman), and a FEST MEDIUM. No one but the erry best need apply; and to those who can give general satisfaction, great inducements are offered. Apply, or address. Proprietor of the Brooklyn Electro-Therapeulu and Medleal Institute, No. 242, 244 and 246 Fulton street, Brooklyn, N. Y. March 26.

MRS. R. M. WONSER, Medical Claivoyant and Healing Medlum. Residence corner of Main and Water streets, Eric, Whitesidea, III. Claivoyant Examina-tion, 50 cents; Examination and Prescripton, 91. Mar. 26.



WM. WHITE & CO., 158 WASHINGTON STREET,

March 26. BOSTON, MARS. LOST A RNALL JAPANESE CHARM, WITH GOLD CHAIN AT-A TACHED. It is particularly valuable to the owner as a keepsake. A liberal reward will be paid on leaving it at this Office.

MOSES HULL. To Correspondents. [We cannot engage to return rejected manuscripts.]

THE CREDIT OF MASSACHUSETTS .- Two hun-

BANNER OF LIGHT.

Message Department.

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THESE CIRCLES ARE FREE TO THE PUB-LIC. The Banner Establishment is subjected to axtra expense in consequence. Therefore those who feel disposed to aid us from time to time by donations-no matter how small the amount-to dispense the bread of life thus freely to the hun-gering multitude, will please address "BANNER OF LIGHT," Boston, Mass. Funds so received will be promptly acknowledged.

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

as per dates, by the spint-guides of the check and reported verbatim. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrino 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.

Special Notice.

The Circles at which the following messages are given are held at the BANNER OF LIGHT OFFICE, No. 158 WASHINGTON STREET, Room No. 3, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room is open to visitors at two o'clock; services commence at precisely three o'clock.

MESSAGES TO BE PUBLISHED.

Monday, March 14.—Invocation; Spiritual Questions and Anawers; Evelyn Tennyson, to her Friends, in New York; Johnnio Donahoe, to his father, James Donahoe, in the Army; James Davis, to his mother; Edward Smith, to his parents, in Macon, Ga.

James Davis, to his mothor; Edward Smith, to his parents, in Macon, Ga. Treeday, March 15.—Invocation; Questions and Answers; Capitaln Kobert A. Congar, to his wile, Allee; Pat Trainer, to James Trainer, of Boston; Eddle Carney, to his mother, in New York City. Thursday, March 17.—Invocation; Questions and Answers; Matlida Adams, to her brother, Edmand Adams, in the Army; James Delvan, to his brother and sizer; Elvira 18. Worthen, to her daughter, Lucy S. Worthen; Josoph Spenser, to his re-latives, in Portsmouth, R. L.; Capitaln Win. T. Thayer, to friends in Charleston, 8. C. Monday, March 21.—Invocation; Questions and Answers; J. S. B. Priest, of Boston, to liarry W. Dyer, of No. 129 Wash ington attreet, Boston; Charles L. Titua, to Edward Donald; Emily R. Browning, to her husband, in New Orleans, La; La-fayetic, body servant of Gen. Johnson, of the Confederate

rmy. Tuesday, March 22.—Invocation; Questions and Answers; bbie H. Keni, of Boston; Clarence Bowen, of Portsmonth, I. I.; Joslah Bowen; Jennie Ainsile, to her father, in Lon on New. =

Invocation.

Father, Spirit, whose name is engraved upon the scroll of eternity, we worship thee to-day, not because thou art worshiped by all nations and all tongues, but because of the fullness of love within thy soul. Father, let thy peace fall upon these human hearts. Let it come to the mourner who has laid in the tomb his earthly hope. Let it come unto the nations who are trembling mid the deep thunders of war. Let it come to them in the voice of reason talking of thee. Let it come to downtrodden humanity, over which priestcraft has held potent sway. Let it come like soft sunlight, dispelling the gloom and lifting the soul nearer unto thee. And unto thee, our father, our God, be endless praises chanted. March 8.

Questions and Answers.

SPIRIT.-We are now ready to recieve any questions, if the audience have any to propound. CHAIRMAN.-Our correspondent, J. B. Hall, of

Augusta, Me., sends us the following letter of inquiry: "Since I was in Boston in November, I have de-

voted considerable thought to the subject of the unconsciousness of spirits after death. The statement made by the controlling spirit of your circle, that some human beings remained in an unconscious state for hundreds, and perhaps thousands of years after death, was repugnant to me, because from my standpoint, such a proposition conflicts with the law of progression. I thought that the term "unconsciousness " could not be used as we understand that term.

I desire to state some of the results of my investigations in this direction, which you are at liberty to read in your circle, if you choose, and your spirit friends can tell whether their experience has taught them the same lessons.

of state. If you tell them they have passed do it.

through death, they disbelieve you; if you tell them they are no longer inhabitants of the earth | Cincinnati, Ohio. The last I knew about himas physical beings, they will have no faith in your well, he was working for a pork merchant, and statement. Tell them there is no God filled with revenge toward his children, no heaven whose streets are payed with gold, no hell that is a literal lake of fire and brimstone, and they will shake | talk with him about me two sons. I got two sons their heads in doubt, for they are wedded to the here. They are young and need some advice just past, and therefore must be unconscious in the now, and have all along needed it; so I want to present.

But do not confound the soul-principle with the manifestations of soul, for the soul is ever conscious, ever knows and thinks, ever exercises all ried again, and I'll not put meself in where I'm its faculties. This must be so, else the soul is not not wanted. immortal—is not a part of Deity; else we may expect that sometime we may pass into eternal unconsciousness.

We should be very glad to hear from the gentleman who has solicited information of us, any time when he shall feel disposed to address us. We are all learners in the great temple of life, and we can none of us learn too much wisdom. He may learn us-we may learn him.

J. F., sends us three questions upon the same subject, to submit to the intelligences that control at | I'll not stay round here." our circles, and requests us to publish the answers to the same in the BANNER.

FIRST QUESTION .-- I saw it stated in the " Message Department" of the BANNER some time ago over two years, and during that time I went to that some spirits remained unconscious for years after their departure from the physical. Will the the Japan expedition; faith! more than that on spirit controlling tell us whether a person can the eastern coast of Asia. Well, when I come prevent, during his earth-life, a state of unconsciousness in the spirit-world?

Ans.-Yes; wisdom overrules all else in the universe. Therefore if you are wise concerning of our last conversation here. things pertaining to your own being, you will build for yourself a dwelling in the spirit-world. If the spirit lives naturally, or manifests itself harmoniously through the physical form, when death comes by virtue of natural law, then there can be no long condition of unconsciousness, or that which is understood to be unconsciousness by our questioner, in the spirit-world. But he must remember that the creeds and false teachings of earth-life have a tendency to produce an abnormal manifestation of the spirit through the physical. Now nine-tenths of the Christians of your present day, who believe they are manifesting themselves normally through these human machines, instead of questioning the great God with regard to a future state, they question their

priest, who can give them no light. SECOND QUES .- Can their friends in the earthlife, by strongly desiring communion with them, shorten, or prevent that period of unconscious-

A.-Yes; for soul can ever telegraph to soul; it matters not where soul is located. If you earnestly desire your friends' return from the morning land, rest assured they will receive that call, and will answer it as soon as conditions are favor

able, Q.—It is said spirits are sometimes unconscious for a time after their entrance into the spiritworld. How are they situated and what are their surroundings?

A .- Their situations are as diverse as are their human conditions.* One is situated according to the law of his being; another according to hiseach one differing form every other one.

THIRD QUES .- Will the spirits oblige, by explaining the meaning of "But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom?"

A.-This paragraph of divine history has been said to be the precise language of Jesus the Nazarene. You will pardon us if we question that point. Had you received the idea which Jesus meant to convey to his friends from his lips, in all its simplicity and purity, it would have been clothed in a different dress. It would have appealed to human sense in a different way from what it did appeal to their human sense. We believe that Jesus meant to convey to his friends, that he was soon to

many, very many who are unconscious, in this spir- | knot between meself and me brother. [You want it-world, of over having experienced any change to identify yourself to him.] Yes; well, I'll try to

My brother's name is Poter Collins, and he's in was doing very well.

I want to let him know that I can come back to earth, and then I want him to let me come and talk with him about them.

I don't know about-well, me wife. I've got no claim upon her, now, I suppose, for she's mar-

So I come to me brother, and I want him to go somewheres, and let me come and talk. Now, I'll tell him just the last conversation we ever held together. It was like this: I went to him to get him to let me have a sum of money. He says, "John, what's the use of my giving you the money; you'll drink it all up in less than six months, and then you'll be bader off than over." "Well," I says, "there's just one thing about it, CHAIRMAN.-Another correspondent, Mrs. M I shall get what I want of you, or I shall go to sea again. I shall do me best to go away, for

"Well," he says, "it seems to me, you'd better stay where you are and be content, and not be roving round here and there." I was, in all, away more than one hundred and sixty ports, while ou back I soon spend the money I have, ah, because I was not made up like himself, so as to keep money. So he refused to do that, and that's why I speak

Now, he knows very well, that there was no one else round, when we held that conversation, so I must come and tell meself. if it's told at all. That 's it; you ask me to prove meself to me brother, and I think I have. Another thing-I lost me small finger on the left hand, on board ship. I have on me left arm, in ink, a picture of an anchor, a sailor's chest, and something what represents the figure-head on the Flag Ship. [There's no danger of your being mistaken for any one else.] No, sir, that 's so.

Well, say John Collins comes here by the kindness of his commodore, and asks to talk with his brother. Peter Collins.

Sometime, sir, when I get something what I can pay you in, I'll square up. Good-day to you, sir, and a fair wind when you start for this port. March 8.

Nathan Willis.

Say that Nathan Willis, of Georgetown-[Massachusetts?]-yes, died at Newbern, last night of inflammation of the bowels. I'll come again. March 8.

Eddie Stevens.

Tell my mother I got here. [Oh, yes.] I was Eddie Stevens, of Long Island. - I got a sore throat and measles. I was most eight years old, and my mother is crying all the time since I went away.

My father was killed in the war, and he's agoing to talk pretty soon. My sister what's lived in the spirit-land a long time, she did n't want to come so much as I did. She do n't know so much about t as I did.

I want my mother to go to Jane-she's the girl that used to live with us-and let me talk there. I can talk there, I know I can. I never tried, but know I can. [Does your mother know where Jane resides?] Yes, sir. She knows where she is. You tell my mother I got all over my sore throat, only when I come here. I can't feel so well now; I don't feel so well now.

Tell her I should have died if she'd given me the medicine she wished she had. She thinks if she'd given me the medicine she'd have saved my life. She needn't cry about it, because I should have died if I'd taken the medicine, just the same. Good-by, mister. March 8.

we know that there is in your Bacred Record a to be an officer. passage reading after this fashion: "Whose tak-

oth from, or addeth to, shall receive sovere punishment." But we have outlived all fear. We at Nature as Nature. We receive no record for truth, unless it bears within its interior life that which demonstrates it to be truth to us.

Q .- Will it be possible for a society to be formed so harmonious as to be permanent ?

A.-The human being is gregarious by nature. Like the flocks upon the Western plains, individuals are attracted together. Certain minds are attracted to other minds, and others are repelled from them. But those who are attracted to each other, desire to found societies, churches, if you please. But as the intellect expands, the human grows in wisdom. They will perceive that although congregated, although they may bind themselves together in the external, yet in the internal they must be left ever free, for the soul recognizes liberty as its divine right, and ever must enjoy freedom. Therefore, so far as the internal is concerned, you will perceive that organizations and societies are of no avail. But so far as the external is concerned, they amount to nuch.

We have a few moments to spire, and would be glad to answer any other questions,

Q .- Will the intelligence tell us what that false religion was that all the world wasto go out after, and which deceived the very elect?

A.-That false religion spoken of y the apostle was doubtless that element which ixists in every form of worship. There is always the true and the false, the spurious and the gauine. All the world seeks after truth, and all he world seeks for it through perverted sources. This is a necesisity, because human life is human life, and cannot be perfection. You worshipGod imperfectly, because of the imperfection of Juman life. Religion is a mixture of the perfectand the imperfect, the human and the divine. Yu go out after the divine, and you go out afte the human. The apostle called it a very har name. He said it was a false religion, but whe divinely understood March 10. leading to the perfect.

Lieut. Richad L. Soule.

I was Lieutenant of he 4th South Carolina. Company A. I met wit'death on the battle-field of Gettysburg.

I know very little abut your manner of receiving messages here. Ido not know how much leniency I am to exper from you. [The same as all visitors receive. Ve make no difference.]

When this war fit broke out, I left my business and went into the Confederate service from choice. I was born a southern soil, and of course was more or less ipregnated with slavery. I felt that your abolion party had done much to injure our people, and ve had better crush them while we could, for they vere growing more numerous, and we should ave more to fear. Or rather I felt as most of mparty did, that something must be done, and we light as well break loose first as last. So I took p arms, sir, against the old Federal flag. You were it, I suppose, but if it floats your pardon; Incant no offence.

I would likethat you be kind enough to say that Richard L3oule desires to open correspondence with his riends in Savannah, Georgia. I would not has you understand that I entertain I am under grat obligations in coming here. but I'can but feelhat you're at least quite as much at fault as wwere.

I have a arge circle of friends at. the South, who. I supese, mourn my death, as you would mourn theloss of some dear friend, and who doubtless would be very glad to hear from me if they kne- such a privilege could be given them. Had I ved in the body until the 5th of this present morn-March, I believe it is-I should have been tirty-two years old. Am I desired to give any fither proof? [You wish to identify your- friends in Pennsylvania, if possible. self t your friends; so the more you give, the give some circumstance that You need to p bette we suld not know of.] How do you know anywi point out any way by which I can further Yes, sir. idntify myself, I will gladly do so. I can think o'a number of things, but I don't know what to sleet, with any certainty that it will answer the urpose. I can give you a description of myself, things for your benefit.] I understand, sir. Well, Ill describe myself-how'll that do?-as I appeared here. [Very well.] In height I was five feet six and one-half inches. My weight-well, generally from one hundred and | turns as soon as I am able to. forty-five to one hundred and fifty pounds, pretty stout, rather full, complexion like yours, brown hair, can't tell whether your eyes are blue or gray -mine are rather dark blue. I have no remarka ble incidents to bring up in my life, for my life was rather commonplace-nothing extra connected with it. [You'd better give the names of the friends you'd like to speak with.]. I would like, then, to speak with T. D. Soule, James Farley, Charlotte, Fanny and Louisa Soule. They are my own relatives. I could go on, and give you a list of two or three hundred. Good-day, sir. March 10.

APRIL 2, 1864.

has been but imperfectly written. Pardon us, vate, sir; just as good, for all that, as if I'd got up

Now you see, Major, I've got a mother, couple of sisters, a brother, and a good many other folks. that I should like to talk with. My good old tremble before no possibility of wrong. We look mother is dead in Orthodoxy. One of my sisters married a Methodist preacher, so she's into Methodism, of course; and the other one is Orthodox. I suppose. [Do your relatives live in Buffalo?] My mother does; my sister-the one that married the Methodist preacher-is out in Ohio. [Did you join your regiment in Buffalo?] No, sir; I did u't. I went down to New York City. [Do you remember what company?] C. [Such facts will help friends to identify you.] Yes.

Now look here, Major: I do n't know much about these things, but I shall soon, by coming here and learning the ropes, you know. But I've heard it said that there's chances for us to talk to our folks nearer home. [You can request them to give you an opportunity to speak at home.] Well, now, I'll ask the folks to let me come home and talk to them, and I'll knock that funeral sermon all to pieces. I was there and heard, and I could say "Amen" to some of it, and some I could say, "That's a lie;" for I was n't what they said I was.

I 'm a happy individual, and you can't make me sad, anyway; and bringing your old devil up before me, don't frighten me a bit. I never got frightened at anything but once in my life. Shall I tell you what it was at, Major? [Yes.] Myself. I never see anything worse than myself, and I don't ever expect to. We are all bad enough, even the best of us, you know. We can find bad traits in us to make a devil for ourselves here, so that when we die we shan't need to go searching through a place called hell, not a bit of it. We can all find ovil enough in ourselves to make a personal devil out of. I used to have that idea here, Major, when I was on the earth, and I've got it now.

Well, if the folks would be glad to talk with me at home. I should be glad to do so, and I'll be just as smooth as I know how to be. I suppose they 'll tell you I used to drink. Well, I plead guilty to that charge; but I can't get drunk where there's it is only one of the false an imperfect conditions | nothing to drink, so I'll be pretty sure to come back sober to them.

Well, Major, I'll pay you, if you say so. [You will, we know, when the time comes.] Well, but I'm one that likes to pay as I'go along. Just as you say, Major; if it's all right; I'm satisfied.

When I first see that reb here to-day, I thought I might have a little bit of a going-in, because it seemed to me, or he rather looked or rather acted as if he was getting ready for a fight. I suppose he thought he was going to get the cold shoulder, and he was going to brace himself up for a fight at the outset. But, you see, he met with smooth water, and would n't show his bad points. Ah, that's the way of them. But I won't find too much fault. Good-by, Major. March 10.

Rosanna Hills.

I have left two children on the earth. I am anxious for their welfare: that is why I am here. I went from Pennsylvania to California eight years ago. My name before marriage, Rosanna Endricks; my name after marriage, Rosanna Hills. over hell you mst expect it 'll get damaged. Beg | I have two children, one six years of age, the other near four; I am anxious about them.

Since I learned where my children were, I've had a desire to come and speak with their earthly guardians. I thought perhaps I might. They are at San Juan, California. A gentleman who used any ill-feeling oward you, for I do not. I know to publish the Plaza County Gazette, who is in the spirit-world-he went there-he died before I did, helped me to come here. He knew something of this. He was a stranger; but we are glad to receive favors even from strangers.

I wish to commune with my husband, John Hills, if I can. I wish to tell him where I live. I wish to talk about the children. Tell him my mother has recently died in Pennsylvania. and she's left to me or my children property. Of this event my husband has no knowledge. I would wish that he bring the children to my

I suppose I died of inflammation of the lungs: was not sick long: had no notice that I was going to die, so you see I left everything unsettled, went thig of what I have related? [We don't know; before I felt that I was ready. Farewell, sir. [Is bu'that is not always sufficient.] Well, if you your husband in California, at the same place?] March 10.

First, then, I conclude that every spirit sleeps when it first passes from the earth-life. The change is wearisome and the spirit rests in a sleep corresponding to our sleep in this life. But this sleep lasts but a short time-a few hours, usually-at the longest but a few days. Some awake almost instantly, when the change has been easy, while with others the change is more wearisome, and hence it takes longer to rest. Those with whom I have conversed upon this subject, inform me that they have never seen one whose resting sleep has lasted more than a few hours as we measure time. Then all awake to a self-consciousnes-a consciousness of life-but now comes a state which corresponds to your term unconsciousness, where the spirit seems to be unconscious of the change it has experienced. It sleeps-so to speak-it is asleep to reason and wisdom, and this state may, and probably does, continue days, weeks, months, years and even centuries, according to the development of the spirit, before it awakens to a full consciousness of its condition.

One would naturally suppose that spirits who when on earth inhabited coarse organizationswhose lives have been low, vulgar, and what the Church calls sinful, would be the ones who would remain longest in this state of darkness, if it may be called such; but such I feel is not the case. In such organizations, the spirit, on earth, lies dormant; it cannot make itself felt through the gross organization in which it is imprisoned; and hence, when its sleep of rest ends, it awakes at liberty to make full use of its spiritual intuitions. It is better to be ignorant than to be educated the wrong way, for those grope in darkness longest who have been most blindly led by the superstitions of the Church.

Have I made myself understood? I feel that this is perhaps what your spirit-friends meant when they said some human beings sleep in unconsciousness for ages; still they may not agree with my guides, and it will do no harm to have it discussed further, for really it is a very important topic in our Spiritual faith."

Answer.-The subject is one in which all must be more or less interested. As all are human and divine, so all must live in the human and the divine, or in other words, all must live out a mortal existence and a spiritual one also.

We believe that the soul, or the immortal principle-call it by whatever name you will-is never unconscious. If it could be unconscious at any time, then Deity could become unconscious and forget his duty. Unconsciousness is a term that can only be applied to the external being-to the manifestation of the soul, and not to the soul. You talk of being unconscious during the hours of sleep, but it is not so, for you are just as conscious during the hours of sleep as you are when awake. The spirit has only removed from the external world, that it may be more fully conscious in its internal being.

With regard to those persons who remain unconscious for a great length of time after death, we have this much to say. We have met, ourselves,

leave them; that he should no more commune in that manner with them, and that he should not commune with them again until he communed with them in a higher kingdom. We by no means believe that he made any reference to the fruit of the grape. March 8.

Commodore M. M. Perry.

On the 7th of February last, I had the good forune to hold a brief conversation with some of my friends in the earth-life, who were then at Ningpo, Japan.

It may be well for me to state that they were merely novices in this spiritual theory. Learning that a person possessed of these powers was in the vicinity, to pass an idle hour away they went to his room, and sought to commune with the dead.

I do not know why I was attracted there except some one of the party were thinking of me. I presume that was the case. At all events I was pres ent, controlled their medium, spoke to them with regard to their affairs, and requested one of the narty to interest himself concerning a certain domestic arrangement of my own.

His reply was, "Commodore Perry, could I fully believe it is your spirit that speaks, I would not hesitate to comply with your request. Give me positive proof, and I will do what you ask me." In order to furnish that positive proof, I am your guest to day. I do not wish to speak further concerning that conversation, at this time and place. It is enough for the friends to know that I have given them proof which no candid mind would think of doubting. If they desire still further proof, I am ready to give it.

You will please say that this brief message purports to come from the spirit of M. M. Perry, Commodore in the United States Navy, to the friends he met on the 7th of February last, in Ningpo, Japan. March. 8.

John Collins.

Faith, sir, I'm here without any sort of a license. But I suppose, sir, as long as I'm here, it won't matter who I come for, when I'm here. Well, sir, what I mean by a license is, I had no special existing there, but thre is not enough to insure appointment to come, but since the gentleman was coming that I knew when I was in my body, and he in his body, too, I thought maybe he'd nature must take in a passage from the lower to help me some, as he was always ready to help a the higher. poor fellow in the body when he could. [You refer to the Commodore?]

Yes, sir. I was fireman on board his Flag Ship, when he went out to open trade with Japan. I've been dead meself, in all about three years. Faith, I knew nothing about coming back-me name was John Collins-until I heard somehow or other, indirectly, that me commodore was going to a place, to-day, where they were shoved across to the other side or earth again. I think, said I, "I'll shove meself in, anyway, if there's any kind of a time going on, for I know the commodore will help me across; he always was ready to help a poor fellow, when in his body."

So I'm here, sir, to ask a favor of you meself. sir. I want to get into-what do you call it-with others had. Certain portious of Biblical history the seventh-the wind-up battle. Yes, sir; yes, the community at large. The weather is very mild, me brother. [Rapport.] Well, I want to tie a have been truthfullyrendered, but the majority sir; I belonged to the Fifth New York; was a pri- and much of the land is now in condition to plow."

Invocation.

Almighty Principle, whose being all nations have vainly tried to understand, whose presence we feel, but whose life we may never read, we commit all our thoughts unto thy keeping; whether they are frail, or girded with strength, whether they are born of darkness or light, ignorance or wisdom, we commit them all unto thy keeping. That thou wilt lead us unto wisdom and love through thy ministering agents, we know. That thou wilt finally crown us with perfect love and

wisdom, we also know. Therefore, through the feeble lips of Time we praise thee; and wher again we shall tread Eternity's shores, there, als, we will we praise the. March 10

Question and Answers.

SPIRIT .- The audimce are now at libery to propound their inquizes, if they have any 0 propound.

QUES.-Was Dr. Kane correct in his supposi tion, that an open sequeristed at the Noth Pole? ANS.—Yes, positively yes.

Q .- What should constitute a true atural; harnonial order, or stat of society for man of the present age, more especially for the Anglo-Saxon race? Would the social system of Auguste Comte, of Paris, as low being gradually organized by Henry Edgerof Thomyson, Long Island, New York, approxizate somewhere near to a true order of society T. I. L.

A .- There can be io general standard erected for humanity. Eachindividual is called upon by the law of its own leng to erect their own standard. As each individual is governed by a law peculiar to itself, it is als equally true that all cannot be governed by the same general standard. The human race are lready beginning to understand the law of self.hat which is due to themselves as individuals, hat which is due to society, under which many dividuals live, and divine law, under which allive. With regard to the society which our qustioner speaks of, we have only this much to sa: There is much harmony permanency; and yeit approximates to a higher standard. It is onef the higher steps human

The friends need no fear to propound any questions.

Q.-Will the intellience please inform me who Melchisedek was, we was said to be without father, without descet, laving neither beginning of days, nor end of lin; but made like unto the Son of God, abideth a prist continually?

A.-Pardon us if we dubt the personal existence of Melchisedek. Padon us if we believe it was but a creation of famy-a something which existed only in name notin human intelligence. Q.-Did Paul write the Epistle, or other persons ?

So far as we are infrmid, we believe that Paul had not so much to dewith writing the Epistle as

Stephen T. R. Guild.

General post office for rebs, I take it. It don't make any difference, I suppose: the one who gets here first gets his letter through first. [Those who understand this thing generally succeed best.] Well, there's a good many that understand, Major, if you over noticed it, and a good part are rebs, too. I tell you what it is: these ere tactics are not so easily learnt. They're harder than Hardee's, I tell you.

Well, they say I'm dead; but I can't see it. I understand about losing my body and borrowing another; but the dead part, Major, I do n't see.] had an idea that death was some sort of a-well. kind of a something we must fear; but when I come to die, I found it only a changing of bodies, that's all-losing one that belongs to the surface of your earth, and taking another that belongs above the earth. But 't aint death, Major, after all. Well, here I am, for the purpose of sending a letter to my friends. They have buried me,

preached my funeral sermon, and some of 'em have sent me to heaven, and some of 'em have sent me to hell. Now, what am I to do, Major? You see, I've got to tear down all these Church walls, and then come out in as much of daylight as I can, and speak for myself; that's the way.

Well, sir, I suppose the first thing I'd better do New York, and I suppose I went out from that-

Captain D. S. Day. [Written:]

MY DEAR WIFE-I have ceased to be anxious I gave you my age. [We merely suggest these to identify myself to the friends I have left on earth, for I know I shall sometime. I tried to make myself known to you through Mrs. Mlast month, but could not do as well as I wished. Tell my friend Captain F---- I shall send him re-

> Yours in spirit, CAPTAIN D. S. DAY, Gloucester, Mass.

[Original.] THE COMING TIME.

BY MISS A. W. SPRAQUE.

When men forget their love of gold, And love their honor more: When Truth is only current coin. And counted o'er and o'er: When men love Freedom for its sake-For all as well as one-And for the greatest good, their work From day to day is done; When men throw self aside, and live For some great purpose high, Then will the glorious Era come, When none will fear to die,

Then will the human soul grow strong, And wise, and grand, and free-Shall rise the coming race, Oh, God, A fitter type of Thee! Then shall thy seal, and only Thine, Be set on every brow; Ay, none shall wear the mark of Cain, As millions wear it now. Then shall the Eden bloom again, Then shall the angels stand, And with new Adams and new Eves,

White-robed; walk hand in hand!

The Cause in Lowell, Mich.

In a note from H. B. Alden, we learn that Mrs. Heath, of Lockport, N. Y., who has been lecturing in Lowell for several months, has just closed her successful engagement and is coming East. He pays her a high compliment. He concludes his letter as follows: "As Brother Hull has now been through the hub of the universe, we shall expect is to give you my name-aint forgotten that, you him here at our place as he goes round the felloe, see. Stephen T. R. Guild. I was born in Buffalo, according to previous engagement. We need just such a man to draw the people out; I know of some just before-well, just before Richmond. You | that are pledged not to go till he comes. We also was n't there, were you? [No.] You 'd seen live- need a good test medium. Will not some of the ly times, if you had been there, Major. You might | Eastern friends give us a call? I think they will have got popped out, as I did, before the work was be well supported. The cause is prospering, and done. Well, I did n't go out until the fun was some new media have been developed this winter. most over. Let me see: I went on the morning of but the war and the draft draws the attention of

APRIL 2, 1864.

Married.

At the residence of the bride's father, March 7, by Elder J. P. Bmith, Mr. Ellaur Holcomb, of Ringwood, Hi., and Miss Ruth Galloway, of Belphi, N. Y.

On the evening of the 24th of Feb., 1864, by the Rev. N. C. Chapin, At the residuce of Col. Carlton, dro. T. Carlton and Mise Carlie De Force, all of La Crosso, Wisconsin.

Departed,

Departed, To spirit-life, March 6th, from Fayaville, Mass., after a pain-fai liness of afteen days, Frank A., son of Charles, and Phe-dora liadwin, aged 18 years and 9 months. Though deprived of the manly form of their only child, they do not feel that they are childless. The unfoldings of the beautiful truths of modern plottualism has, to the parents, robbed (so called) death of the gloom usually surrounding such sectors. In him was centred their hopes as their only staff in their decilining years. If mor-tals may ever he sold to worship that which is clothed in mor-tals may ever he sold to worship that which is clothed in mor-tals may ever he sold to worship that which is clothed in mor-tals may ever he sold to worship that which is clothed in mor-tals may ever he sold to worship that which is clothed in mor-tals may ever he sold to worship that which is clothed in mor-tals may ever he sold to worship that which is clothed in mor-tals may ever he sold to worship that when life's clanaping secson is passed, he will be their companion, allowed of scarce a tear being shed because the canstal the clautiful spirit-hume, continue to be their consolation. "The funeral service was held in the linguist Church, in Fays-regational Church in Southboro'." "Thourneral service was held in the indecording to the down of nature, and who lived more in accordance with those laws fram mortals do, yet passed from the form with the same plant witch in him, still, more than contact or the form with the same desires that an all-wise God saw fit to im-plant whell in this, sime than one heart present yearing for the which would have fallen like rain-drops upon the save from the descer. "." X. S. Mirch 8th, of fever, Phepio Chandler, wife of Abel Chandler,

March 8th, of fever, Phebo Chandler, wife of Abel Chandler, resident of Cass County, Ill.

On the night of March 3rd, 1864, little Marvy went to sleep at his home in Chenango Forks, N.Y., to wake in the morning of the Summer Land. Our little friend had made giad the home of his parents, Thos. S. and Jane Taber, but nineshort years, when scarlet fever prostrated like earth form, and he went to Join the little sister who was waiting to velcome him to that other and brighter slore of the River of Life. IN this elegant volume of two hundred and twenty-eight pages, will be found some of the finest Poems in the lan-guage. All lovers of beautiful poetle thought will find a rich treat in their perusal. The spiritual harmony which per-vades most of them will find a response in the hearts of believ-ers in the Spiritual Philosophy.

The winter-winds of earth blow cold-

	e ¹	Our little bud was frail;		
1	eg Rote	So angels wrapped him in their fold.		
		And kept him from the gale.		
		That have blue to the first and		
		They bore him to the Summer Land	1.1	1.1
	÷	That lies beyond the tomb;	1.1	
		And there upon that fadeless strand,		
	1.1	Where flowers eternal bloom,		
		And the waters of life forever flow,		
		Attaction waters of the lorever now,		
		Transplanted our sweet bud to grow		
		In the sunlight of that Home. L.I.	L CHAI	5B.
	Rinnh	ampton, N. Y.		
	2011.911	and the state at	· · · · ·	

From Lyons, Mich., on the 26th of February, 1864, Sarah Elizabeth aged 14 years and 26 days, only child of Thomas II. and Emelling L. Welsh. Only the consoling teachings of Spiritualism could cause these parents to part with their only child, on whom they lav-ished all the cars and attention of which the love of parents for an only child could dictate. They are devoted Spiritualists, and feel that their child has gono home to the angels. They know they shall meet her again. The funeral discourse was given by the writer, Sunday afternoon, Fob. 28th, at the Bap-tist church, in Lyons, to a full house.

the writter is a full house. "Like a rosebud early blighted, Prassod she from the eirthly shore; Guardina angels saw her coming, And they kindly oped the door." W. F. JAMIESON.

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 pub-lished. As we publish the appointments of Lecturers gratui-tously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

- MOSES HULL will speak in Boston, Mass., during April; in Portland, Ma., May 1; in Worcester, Mass., May 8. Address Banner of Light other till May 1st; after that time, Battle Greek, Mich.

Greek, Mich. Mus. M. S. TOWNSEND speaks in Waltham, April 3; in Troy, N. Y., during June; in Quincy, Mass., Sept. 21 and 28. Mus. AMANDA M. SPENCE will speak in Charlestown during May; in Chicopee, during June. Miss Lizzie Boren will speak in Portland, Mo., April 3 and 10; in Foxooro', Mass., April 17 and 24; in Quincy, hay 1 and 5; in Milford, May 29; in Lowell, duly 17, 24 and 31; in Phila-delphila, Fa., during Oct. Address, Pavilion, 57 Tremont street, Boston, Mass.

Boston, Mass.
DE. L. K. COONLEY will speak in Charlestown, April 17 and
24. Address, Newburyport, Mass., or Banner of Light office.
Mus. Sorma L. CHAPPELL of New York, speaks in Old Town,
Me., April 10, 17 and 24; in Worcestor, Mass., Mayl. Address at the Banner of Light office.
Mus. SARAH A. HORTON speaks in Plymouth, April 3 and 10; in Portland, Me., April 10, April 17 and 24.
M. PERELES will speak in Rockford, 11i., the first two Sundays of each month. Address as above.
Mus. SAMA HORTON NUMBERS and Bancor. Mes. The State of the State o

The extraordinary Life and illistory of Daniel Home (or Hume, as he is sometimes called), the Spirit-Medlum, from his humble birth through a series of associations with personages distinguished in scientific and literary circles throughout Eu-rope to even a familiarity with crowned heads, has surrounded him with an interest of the most powerful character. As a spirit-medium his superiority is supreme, and the publication of these memoirs will probably excite as much comment in this country as they have in Europe, and will be edgerly halled by every one interested in Spiritualism.

M188 EMMA HOUSTON will lecture in Bangor, Me., till July 31. Address as above, or East Stoughton Mass.

Mus. MARY M. WOOD will speak in Statford, Conn., during April. Address, 1505 Elisworth street, Philadelphia, Pa., care of N. J. Wood.

Marties, 1000 Ensworth street, rinitadelphia, Pa, care of N. J. Wood.
 Miss MARTHA L. BEOKWITH, trance speaker, will lecture in Chicopee during April, in Springheld, May I. 8 and 16; in Worcester, May 22 and 29; in Lowell during June; in Stafford, Com, Sept. 4 and 11; in Fortland, Me., Sept. 18 and 25; in Guiney, Oct. 2 and 29; in Filindelphia during November. Address at New Haven, care of George Beckwith.
 MRs. A. P. BROWN will speak in Chelsen, April 3 and 10; in Tauuton, April 17 and 24; in May she returns to her home in Yormonit. Persons wishing her services are requested to apply soon. Address, St. Johnsbury Centre, Yt.
 AUSTER E. SIMMONS will speak in East Bethel, Vt., on the fourth Studiy of every month during the coming year. Address, Woodstock, Vt.
 MR. A. B. Wuiths will speak in Envidence. B. J. during the stafford of the staff

dress, woodstock, vt. Mn. A. B. WHITING will speak in Providence, R. I., during April; in Chicopec, Muss., during May; in Springield, June 5 and D. Will answer calls to lecture week evenings. Address of abaox.

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 piccasure in anouncing to their frictus and partons, and the world, that the second edition of the second volume is now realy for delivery. CONTENTS:
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Feb. 13. 8w* MRS. N. J. WILLIS, Clairvoyant Physician, Trance Speaker and Writing Medium, No. 24 1-2 WINTER STREET, Boston, Mass. If Aug. 22. MRS. M. W. HERRICK, Clairvoyant and Trance Medium, at No. 13 DIX PLACE, (opposite liar-varil street), Boston. Hours from 9 to 12 and 2 to 6, Wednos-days excepted. from 9 to 12 and 2 to 6, Mediana. Many Cast Joint SARAH R. SCOTT, Healing, Developing Rossbury, Fourth house beyond Oak street. 3m⁶ Feb. 20.

MRS. T. H. PEABODY, Clairvoyant Physician, at home from 4 to 9 o'clock p. M.; No. 15 DAVIS STREET, Boston. tf

MRS. J. E. WADSWORTH, Clairvoyant and Ilcaling Medium, No. 9 Research Processing March 19. Jona Medium, No. 9 BUSSEY PLACE, Bosto March 19.

MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET, Boston, Mass. 3m* March 5.

C. C. YORK, Clairvoyant Physician, Charles-Jur March 6.

DR. P. B. RANDOLPH, Medical Clairvoyant, No. 11 WENT 418T STREET, near 6th Avenue, New York. D No. 11 WEAT 4187 STREET, near 6th Avenue, New York. Consultation Circulars, (for prescription), \$2.00. Circles Mon-day and Hursday evenings. Letters to insure attention and reply must contain four red stamps. 3m* Fob. 27.

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nausea at the stomach, machine of the name of the paper they of the nucles. SDF The writer will please state the name of the paper they see this advertisement in. Address, CRADDOCK & CO., June 27. ly 225 North Second st., Philadelphia, Pa.

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H. B. STOHER will speak in Foxboro', Mass., April 2; in Chelsea, June 1 and 8. Address, Foxboro', or 4 Warren street,

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W. K. Rirrist speaks in Somers, Conn., April 17 and 24; in Willimantic, May 15, 22 and 29; in Little River Village, Me., Juno 5, and July 10; in Flymouth, Mass., June 19 and 26, Ad-dress as above, or Snow's Falls, Mc.

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MRS. AUGUSTA A. CURNING Speak in Charlestown, June 5, 12 and 19. Will receive proposals to speak in the East during the summer months. Address as above, or box 815, Lowell, Mass.

H. P. FARRIELD will speak in Worcester, Mass., April 17 and 24; in Old Town, Me, during May. Is not engaged the two first Sundays of April, Will make engagements for the summer and full. Address, Branchport, N. Y.

MRS. E. A. BLISS, of Springfield, Mass., will speak in Charles-town, Mass., April 3 and 10; in Chelseg, April 17 and 24, and May 15; in Flymouth, May 1 and 8; in Quincy, May 22 and 29.

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IsaAo P. GREENLEAF will speak in Bucksport April 10 and 17 in Excter, April 24; in Dover, May 1, 8, 15 and 22; n Exc-ter, May 29. Will answer calls to lecture in any part of New England where his services may be required. Address, Excter Mile, Me. WOLCOTT will speak in Lelcester, Vt., April 3. Chines A.

CHABLES A. HAYDEN will speak in Lowell, during April; in Dover, during June; in Old Town and Lincoln, Me., during July; will make no engagements for August; in Providence, R. I., during September.

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CORA L. V. HATCH. Present address, New York. jan2-+ MISS SUBJE M. JOHNSON will answer calls to lecture. Ad dress, Chicopee, Mass. mar12-3m* RE. REYNOLDSON, Cooper Institute, New York. jan23-3m*

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8

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"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 heppy air." (LEGH HUNT.

THE GOLDEN FOUNTAIN.

CHAPTER III.

As May lifted up her eyes to look across the smooth, white lake, she thought of those words that she had learned to repeat-

"Make me good and kind, I pray," and she knew very well that she was not wishing to have them answered. She was only thinking whow she could do just what she wanted to, and not have any one disturb her. She was more afraid that something would detain her, so that she would not be back before Mrs. Grimes reached home, than of anything else. The beautiful sun-light illumined the snow, and it shone like burnished silver; the far-off hills looked like clouds, and the forest like wreaths of white blossoms.

May paused a moment to see who it was far up the valley that seemed to be coming toward the lake; but she could not tell, and with the fear in her heart that Mrs. Grimes might hurry home, she gave a rapid step forward. What was that little snapping, sharp sound? She gave another springing step. Again the crack in the ice sounded. One more step, and May felt herself on a trembling floor. It shook, and she was sure she was in danger. She had heard of the dangers of Diamond Lake when the fishermen frequented it, but she had not thought that any harm could come to her. She had hardly time to think whether it was best to stand still or to run; but it seemed to her that her only safety lay in getting off the ice as quickly as possible. She took one step forward, and down went her foot into the cold water. She drew it up, but only to hear the ice snapping about her on all sides. She was too much frightened to look for the more solid places, and with a frightened cry plunged forward into the lake. Fortunately her garments partly supported her, so that she did not entirely sink, and she cried out, " Help! ohi oh!"

Now Tim had been busily at work chopping wood, and thinking how soon he should get through, so that he could run over and tell May what he had read. With the thought of her came up the memory of the golden fountain, and the response to his prayer, that love made all things beautiful. Oh, thought Tim, how much I love May! I wish I could show to her how much! With that wish came the prayer in his heart to help her, to keep her from all harm; and it was as if some one spoke an answer to that prayer, "Go to Diamond Lake."

Now it seemed very foolish to him to leave his work; but all at once he remembered that he had sent by a friend his long line to be put down for a fish, and that perhaps if he found one, and should carry it over to Mrs. Grimes, that she would be so pleased that she would let May sit up a little later to read with him. So giving his axe one good swing, so that it entered far into the log, he started.

As he came in sight of the lake, he thought he saw some one far off on its smooth surface; but he was thinking of May, waiting patiently for evening to come, and of the good time they would have together: this made him hurry. As he came around the turn by the large cedar tree, he saw distinctly that it was the figure of a little girl on the lake. He knew well the danger in that place, and he wondered who had been so careless as to let a little girl go there alone. He hurried forward, and just as May made her first misstep upon the treacherous ice, he was on the borders of the lake. He hastened on with a half slide and half walk, and in a moment heard the pitcous call for help. He was just in time to save the hild from being drowned. She had already lost all thought, and did not know whose strong arms bore her from death. Tim was thinking where he had best go with his precious burden, for May's limbs were stiff with cold, and she looked as if dead, so pale and helpless was she; but Tim put his hand on her heart, and felt it beat faintly. He heard a merry whis-'tle from the other shore, and on looking, he saw Willie Smith, Lucy's brother, and the smoke from their dwelling seemed not far off. Tim gave a loud hallo, and Willie answered, and came gaily over the lake. Tim told the story as quickly as possible.

Say, what's your name, little girl? May? Will you tell me where the best nests are, to pay me for saving you from going to the bottom of Diamond Lake?"

" Did you save her, Will?" said Lucy. " Of course I did. Who else could? Did n't I run my legs off to get home, and did n't I rush down with the sled?"

Tim came up to May, and said gently to her: "May, I will go and tell Mrs. Grimes all about the affair, and let her be prepared for your coming home, and- Shall I tell her just how it happened?"

Willie, who overheard this, answered: "Tell her how it happened? No indeed! Tell her that May saw a mink after the geese, and ran to scare it away, and chased it on to the lake, and fell into a hole near the shore, and that a brave knight by the name of Willie Smith came and rescued her and bore her off to a palace, where she will remain forever, and never see poor Mrs. Grimes more. Say, is old Grimes dead, 'that good old man, that used to wear an old gray coat, all buttoned down before'?"

May could not help laughing, and Lulu, too; only Tim looked sad, for he feared that May would think as Willie did.

"May," whispered Tim, "do you remember the golden fountain?" I believe it was that same beautiful angel that put it in my mind to go to the lake just in season to save you. Shall we put a bad picture on the waters of her fountain?"

"Tim, let me go with you; only don't let Mrs Grimes put me in the cold, for I shall freeze, such great chills run all over me."

"No, May, you shall stay here; only I wanted to know what to tell Mrs. Grimes."

"Tell her the truth," said May.

"Bless your dear heart," said Tim. "Now I know that the dear angel keeps you; and, May, you won't mind too much that Will says: he's a gay boy."

When Tim had gone, Mrs. Smith put May in a warm bed, and she fell fast asleep. Tim thought on his way to May's home, of the handsome boy that had so many gay words, and he contrasted his face with his own, so rough and coarse. He wondered if it was jealousy or envy that made him wish that he had as fine a home and as much beauty as Will had, and he soon began to feel very sorry that he had taken May there.

It was altogether likely, he thought, that May would very soon like Will much better than himself, and perhaps she would soon think just as Will thought, and not wish to do right or to listen to the sweet voices that she had heard speaking to her from the spirit-home. Tim grew very sad, and tears rolled down his cheeks; but he remembered that he must do the very best he could and leave the rest. He stopped just in sight of Mrs. Grimes's cottage, and as he looked up into the blue sky, he said, "There is something stronger than I, or than Will Smith, that can keep May from all trouble, and I will pray day and night that it be around her. 'Love is beauty,' said the angel; and if I love more than Will, I shall be more beautiful."

Mrs. Grimes was more easily pacified than Tim feared, and he offered to bring in some wood for her, and feed her cows and bring a pail of water, so that she might not miss May's help, and in the evening to walk over with her to Mrs Smith's. When they reached there, they found May very ill. She had a high fever and suffered much pain, so that Mrs. Smith said they must have the doctor, and begged Will to go.

"Why, what do you suppose I am made of? Let Tim go; that's what he's good for."

"But Tim has been about all day, here and there, and his clothes are wet now, and no one has thought of him, to give him any supper, or dry stockings."

Ho's used to such things, I'll venture; if he is n't, he'll have to be, and may as well begin. Besides, I want to stay with May. She's the prettest pet I've seen this side of town, and I'll make her love me, if I have to give her my new pony."

Mrs. Smith, like many mothers, let her son rule her, and so Tim was requested to go for the doctor, which he gladly did, because it was something that would help his darling. May did not know any one, but talked about the WHO KNOWS THAT SPRING IS HERE?

Who knows that Spring is here? "1," said the violet blue, "Asleep in my little bed, I hear the sweet Spring's trend; I know that Spring is here."

Who knows that Spring is here? "I," said the tall oak tree. "I ve borne the winter's blast, And seen the snow fall fast And shed its fleece o'er me; But now I feel the thrill Of the warm and loving sun. And already I' ve begun With sap my veins to fill; I know that Spring is here."

Who knows that Spring is here? "I," said the creeping grass; " My tender threads of green Can even now be seen To bend as soft winds pass; I know that Spring is here."

Who knows that Spring is here?

- "I," said the gentle dove;
- "I've lived the winter through, And found all I could do,
- To help the world by love;
- But now I think of days,
- Up in the bright, green trees,

When the soft and fragrant breeze Will chime with my tender lays;

- I know that Spring is here."
- Who knows that Spring is here?
- "I," said the robin red;
- "Far off in a milder clime,

I've heard the sweet Spring's chime; 'Return-return,' it said; I know that Spring is here."

Who knows that Spring is here? "I." said the southern breeze; "And my gentle touch I'll bring, My sweetest songs I'll sing Among the forest trees. I'll fan glad childhood's cheek, And with its curls I'll play; I 'll kiss the roses gay, And make the tall reeds speak;

I know that Spring is here." Who knows that Spring is here?

"I," said the sick and sad; "I feel anew its life,

That checks the weary strife Of pain-and makes me glad; I know that Spring is here.'

Who knows that Spring is here? " I," said the child at play; "I know it by the hue That lights the sky anew,

And by the early day, By sun that rides so high, And by the evening star, That sends its light so far Around the western sky; know that Spring is here.

Who knows that Spring is here? "I," said the old man gray: " By the gentle thoughts of heaven That to my life are given, And show its coming day; I know that Spring is here."

Who knows that Spring is here? "I," said a spirit bright, " For I can hear the prayer That love and beauty bear To my glad home of light, And I can feel the power That from this life doth spring; And thus I gladly bring Heaven's glorious summer hour; I know that Spring is near."

Prize Enigma.

tion of the senses, nor to any logical demonstration. The impulse of the heart determines the character, as much as the deliberation of the reasoning faculties; it is as much a part, and an inseparable part, of the human character, and equally commands our belief. This impulse is sustained by analogy, in assuring us that the beloved ones taken from us here will be restored to us in a new state of existence. It is this belief that sustains my afflicted wife and myself under a bereavement that would be otherwise insupportable

Appeal not to a logical and discriminating judgment, which, indeed, is a very useful, yet cold and unamiable part of the human character, but appeal to that better portion, without which all else would be but lifeless marble, the heart, the softened and afflicted heart, and it will say to you, in a voice of consolation that you must and will believe, "you shall once more press the beloved one to your bosom." My wife joins me in heartfelt condolence for your severe affliction.

COMMONWEALTH OF MASSACHUSETTS. [OFFICIAL.]

BY HIS EXCELLENCY JOHN A. ANDREW, GOVEBNOR: A PROCLAMATION

FOR A DAY OF FASTING, HUMILIATION AND PRAYER FASTING, HUMILIATION AND FRATER, By and with the advice and consent of the Coun-cil, I do hereby appoint THURSDAY, the Seventh day of April next, to be observed throughout this Commonwealth, as a day of HUMILIATION, FAST-ING AND PRAYER. And I do beseech all the People of this Common-

And I do beseech all the People of this Common-wealth, on that day, to hallow the same and make it sacred by the solemn and penitential offices of Religion; by the examination of their own hearts; by sincere and humble thought of God, of Human Duty, and Immortal Life. Let us especially consider our obligations and privileges as a People, earnestly striving to be con-vinced of Sin wherein we have heretofore erred or strayed from the right way, and foithfully dotor.

strayed from the right way, and faithfully deter-mining, with the favor of God, to amend our lives strayed non-the name way, and fathining deter-mining, with the favor of God, to amend our lives and to conform our hearts to the behests of His Supreme and Holy Law. Remembering that "He is gracious and mereiful, slow to anger, and of great kindness," lot us accept with filial confidence the offers. of His forgiveness, and resume, with courageous Hope, the race which is set hefore us. Let us seek to make this day acceptable to the Lord, by devoutly consecrating our purposes as a People to the fulfilment of the Great Work of Na-tional Duty, committed to our charge by the di-vine commandment, "to loose the bands of wick-edness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke." So then shall we inherit the promise—"They that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called the repairer of the breach, the restorer of paths to dwell in."

Late Foreign News.

The Danish war is progressing. The Prussian division of the Guards, accompanied by the Crown Prince and Field Marshal Von Wrangel, advanced March 8th to Sonderskogh, driving the Danes back to Frederica and capturing one hundred and eighty prisoners. The Prussian loss two killed and twen-ty wounded. The Prussians are advancing on Velle.

A severe battle has been fought between the Austrians and Danes near Veile. The Danes sus-tained heavy loss, and the number of Austrians killed and wounded is considerable. Details are still wanting. The Austrian headquarters are at Volla Veile.

The Confederate Steamer Florida, from Brest, put into Maderia Feb. 28th. She was allowed to receive twenty tons of coal, water and provisions, and was required to leave the port again, which she did the following day.

The Archduke Maximilian has left Paris for London. It is asserted that a loan cannot be ne-gotiated until he is established in Moxico. The Memorial Diplomatique says the treaty regulating the questions of the French occupation and the Mexican debts to France have been prepared by **APRIL 2, 1864.**

BANNER OF LIGHT

A Journal of Romance, Literature and General Intelligence (also an Exponent of the Spiritual Philosophy of the Mineteenth Century.

PUBLISHED WEEKLY, AT BOSTON, MASS, BY WILLIAM WHITE, LUTHER COLEY, ISAAC IS. RICH, CHAS. H. CROWBLL,

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The BANKER has now entered upon its eighth year and fif-teenth volume. The distinguishing features which have thus far characterized its pages will be continued, with such im-provements as the advanced condition of sinids require. The publishers earnestly ask the aid and co-operation of the friends of Spiritualism and Reform, to enable them to continue to make it an able and features advanced core of the fights of Humanity and Spiritual Progress, and worthy of its name. A very little effort on the part of our friends will place the BANKER in the front rank of success, and thus aid in sending the light of Truth all over the land. The following are some of the prominent features to be found in the BANKER:

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TP Publishers who insert the above Prospectus three times. and call attention to it editorially, shall be entitled to a cory of the Banner one year. It will be forwarded to their address on receipt of the papers with the advertisement marked.

in." Given at the Council Chamber, in Boston, this fourth day of March, in the year of our Lord one thousand eight hundred and sixty-four, and of the independence of the United States of America the eighty- eighth, JOHN A. ANDREW. By his Excellency the Governor, by and with the advice and consent of the Council. Oliver Warner, Secretary. God Save the Commonwealth of Massachusetts.

"Isn't that jolly?" said Willie. "I've been hunting for an adventure all day. I'll run home and tell the old lady, and we'll have a roaring fire by the time you get there, and I'll have a sled at the shore in a jiffy." And away he ran.

Tim would not lay down his darling until he placed her tenderly on the couch in Mrs. Smith's room. They knew the best means to restore her. and she soon opened her eyes on the anxious faces about her. Lucy stood by, and laughed with joy when she saw May move, and Mrs. Smith kissed her lovingly. Tim stood back, but his heart gave great bounds of gladness, and he thanked the Father in heaven that he had saved his dear May. " "How happened it?" said Willie. "What did you go on to the lake for alone? and what did you think to do there? Was you after my fish? Well, a nice cool time you had of it."

May looked up to Willie's face. She thought she had never seen any one so handsome before. His face was bright and sparkling, his hair dark and curling, and his voice the merriest she had ever heard.

"Now, Willie, you keep quiet," said Mrs. Smith. " May is tired, and needs rest."

"Well, I want to know what she was doing." "I was coming here," said May. " Mrs. Grimes had gone, and I ran away. I wanted to come here, and she would n't let me."

"Oh, what fun!" said Willie. "How clever in you to run away. I guess I'd scamper from such a curmudgeon as Mrs. Grimes. I saw her down at the store, and thought every minute she'd snap my head off. I ran as fast as I could go, over hill and over dale, till I found shelter in the top of a pine tree."

"Now stop," said Lucy; "you are making May ery.'

"Oh fudge, Lului More like you are crying yourself. But I tell you it is true. Mrs. Grimes is the beast, and May is the beauty, and we have rescued her just in time."

But sure enough, May was crying bitterly. The thought of Mrs. Grimes made her remember all she had done, and she said something to Tim about going home, for she had disobeyed Mrs. Grimes.'

"Anybody that'll cry for disobeying that woman is a sorry chick," said Willie. "I'd be glad every blessed minute that I tormented her. I've been thinking of going over and robbing her hens' nests this long time, and have only been waiting for spring to come, so that the nests would be full.

deep water and the fishes and great banks of snow.

It was many days before she recognized any one. Tim came every evening and asked leave to sleep on a lounge, that he might be near her, and Mrs. Grimes came over every day, bringing each time a fresh bundle of herbs, which she insisted upor steeping, and the doctor in throwing away.

Finally May opened her blue eyes after a long and quiet sleep. There chanced to be no one but Tim in the room. She looked at him and spoke softly: "I've seen the angel, Tim, and she bore me away to a beautiful home-oh! so much more beautiful than this-and said I should come and live there, some day; and then she put a girdle about me, and said, 'This is your purity, May, Keep it about you; and no harm will come to you; and this crown is for Tim, and that is his patience. Let him wear it, and all will come out well.' Oh! how tired I am!"

So Tim spoke no words, but the tears fell from his eyes, and thankfulness was in his heart, first that May was better, and next, that the loving card of Heaven was so near her.

Tim had much need of all his patience, for Will feared that May would like Tim the best, and so he treated him very rudely. Instead of offering him a seat in the sitting-room, he would say 'There's a good place in the kitchen for you," or, "Gentlemen can go in and see May, but others had better remain outside." But May in her delirium, had called for Tim constantly, and would not rest unless he was near, or they told her that he was coming; so Will had to wait until May got better, when he thought he could manage things his own way.

Tim's homely clothes and coarse face Will thought quite sufficient to make May dislike him, and he already began to look over his wardrobe for his finest garments, and he spent a long time in brushing and arranging his hair. He thought of many fine things that he would say to her, and much that he would do to please her, but he did not think for one moment that he had to win love by deserving it, neither did he care to make May better, but only to make her like him better than Tim.

TO BE CONTINUED.

Word-Puzzle.

AYAMDY.

These letters when arranged will represent what is to bring us many beautiful gifts.

This word-puzzle is very simple, and we hope the youngest child that reads the BANNER will find the answer for himself. Cut out the letters as given from an old paper, or some print, and keep arranging them, until you have a word before you. This is an excellent exercise in spelling, and is very amusing.

Answer to enigma in our last, contributed-MRS. LOVE M. WILLIS

BY R. THAYER.

The writer's design in this enigma, is to fix an important truth—now almost universally ignored by the people-in the mind of the reader. Whoever will forward the first solution, within thirty days from date of insertion, shall receive

a handsome English Pocket Bible. Address the writer, at 19 Bromfield street.

In me are letters twenty-two; There's nothing in the world more true; Whoe'er shall tell me what I be, The way to happiness will see.

My 6, 2, 17 is a plaything for children. My 17, 8, 14 is a common article of food. My 1, 18, 3, 12, 7 is what many persons love. My 5, 1, 20, 17 is used in commerce. My 9, 20, 3 is man's greatest enemy. My 11, 18, 4 is an implement of husbandry. My 5, 10, 14, 4, 19 is used in cutlery. My 1, 12, 3 is a valuable fowl. My 15, 17, 2, 18, 3 is in every house. My 21, 18, 3, 9, 21, 8, 12, 3, 21, 14 is much needed n every community. My whole is a valuable maxim, which, if un'-

versally practiced, would rid the world of all the great evils which now curse it. Who will solve it?

Indirect Evidence of Spiritualism.

The following letter was written several years before the Rochester knockings occurred, or any notice whatever had reached the public ear of modern Spiritualism, or its interesting phenomena, which have since caused wonder and astonishment to millions, whilst at the same time administering the balm of consolation to thousands of bereaved hearts, that are now assured of a blessed reunion with all they loved on earth.

Here is a confirmation in the perfect assurance which was felt and expressed by the writer, that we should again "press the beloved ones to our bosom," written several years before the General Advent commenced, or could have been foreseen by any mortal agency.

BOND CO., ILL., Sept. 13, 1844.

My DEAR FRIEND-We sympathize most sincerely with Mrs. ---- and yourself in a loss which you have so much reason to deplore. In your own words, Charles was indeed everything that a fond parent could wish. To sustain us under such bereavements, this barren world has little to offer. It wants but a few days of a year since our beloved daughter was taken from us, yet her form, her countenance, the sound of her voice, and her sweet smile, are still fresh before me, as if she still moved and breathed; and scarcely a day passes that I do not find myself driven to the common but weak relief of tears for her loss.

You know, my friend, that I have no faith in sectarianism, nor in any of those arts which have amused and beguiled a simple people, from the beginning of time. But there is much in this world to which we are compelled to give our, assent, that we can reduce to no palpable recogniMaximilian and Napoleon. The political pro

The Mexican prisoners in France, it is said, have given in their adhesion to Maximilian. The question of Confederate privateers is under discussion in the English Parliament.

The King of Bavaria is dead,

NOTICES OF MEETINGS.

NUTIOES OF MEETINGS. BOSTON.-Meetings are held at Lyceum Hall, Termont street, (opposite head of School street,) overy Sunday, at 21-2 and 7 1-4 P. M. Admission, ten certis. Locutors engaced i-Mosse Hall, during April: Susie M. Johnson, May 1 and 8; Charles A. Haydon, May 15; Mrs. Frances Lord Bond, May 22; Miss Lizzle Doten, Juno 5 and 12. FRIERDS OF THE GOSFRI. OF CHARITY will meet ever Monday evening a Fraternity Hall, Broinfield street, corner of Pro-vince street, Boston. Spiritualists are invited. Admission free.

free. CHARLESTOWN.—The Spiritualists of Charlestown will hold meetings at City Hall. every Sunday afternoon and evening, Speakers engaged :=-Mrs. E. A. Bliss, April 3 and 10; L.K. Coonley, April 17 and 24: Mrs. Amanda M. Spence, during May; Mrs. A. A. Currier, June 5, 12 and 19.

MAY; alts. A. A. Currter, June 5, 12 and 19. CHRISEA.—The Spiritualists of Chelsen have hired Library Hall, to hold regular meetings Sunday afternoon and ovening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea. Mass. The following speakers have been engaged:—Mrs. A. P. Brown, April 3 and 19; Mrs. E. A. Bilss, April 17 and 24; Charles A. Hayden, May 1, 8, 22 and 29; Mrs. E. A. Bilss, May 15; H. B. Storer, June 5 and 12.

Any 1, 6, 22 and 29; MrB. E. A. Bilss, May 15; H. B. Storer, June 5 and 12.
QUINOT.-Meetings every Sunday in Redger's Chapel. Services in the foremoon at 1045, and in the afternoon at 24 50 'clock. Speakers engaged:--Mrs. Frances Lord Bond, April 3; Susie M. Johnson, April 10 and 17; Ezra H. Hoywood, April 29; Bev. Adin Ballou, June 5.
LowELL.-Spiritualists hold meetings in Lee street Church. "The Children's Progressive Lyceum" meets at 10 l-2 A. M. The Ghildren's Progressive Lyceum "meets at 10 l-2 A. M. The Ghildren's Progressive System Charles at 10 l-2 A. M. The Ghildren's Progressive Lyceum" meets at 10 l-2 A. M. The Ghildren's Progressive Lyceum "meets at 10 l-2 A. M. The Ghildren's Progressive Lyceum" Meets at 10 l-2 A. M. The Ghildren's Progressive Lyceum "meets at 10 l-2 A. M. The Ghildren's Progressive Lyceum" and the street Church. "The Ghildren's Progressive Lyceum" April 19 and 13 l-2 Latter and 23; Miss Martha L. Beckwith, during June; Mrs. A. A. Gurrier, July 3 and 16 l. Lazle Dotten, July 1, 24 and 31 l, Nellio J. Temple, during October, November and December.

J. Temple, during October, November and December. CHICOFEE, MASS.—Splittualists hold meetings every Sunday afternoon and ovening, in Music Hall. Children's Progressive Lycoun meets at 31-2 o'clock in the afternoon. Speakers en-gaged :-Miss Martha L. Beckwith, during April; A. B. Whit-ing, May; Mrs. Amanda M. Spence, June.

ing, May; Mrs. Amanda M. Spence, June. PLTNOUTH, MASS.—Splritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Icha-bod Carver, Cor. Sec., to whom all letters should be addressed. Speakers engaged:—Wrs. Sarah A. Horton, April 3 and 10; Mrs. K. A. Bilss, May I and 8; W. K. Bipley, June 19 and 26. WORCESTER,—Free meetings are held at Horticultural Hall, every Sabbath, afternoon and evening. Lecturers engaged:— Mrs. C. P. Works, April 3 and 10; H. P. Fairfield, April 17 and 24; Mrs. S. L. Chappell, May 1; Moses Hull, May 8; Martha L. Beckwith, May 22 and 29.

TAUNTON, MASS.-Free public loctures are held in the Town Hall, every Sunday, at 2 and 7 p. M. Speakers engaged :-Mrs. A. P. Brown, April 17 and 24.

FOXBORO'.-Meetings are held in the Town Hall. Speakers mgaged :-- 11. B. Storer, April 3; Lizzle Doten, April 17 and 24. MILFORD.—Meetings are held every Sunday afternoon, in Irving Hall. Speakers engaged:—Mis. Fanny Davis Smith, second Sunday of every month; Rey. Adin Ballou, third Sun-day.

ау. Ковти Елятон.—Meetings are held in Ripley's Hall every unday ovening. Lecturers engaged :—Mrs. Jennic S. Rudd, Sunday April 3,

April 3. PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Con gress and Caseo streets. Sunday School and free Conference in the foreioon. Lectures afternoom and evening, at 3 and 7 1-2 o'clock. Speakers engaged :—Lizzle Doten, April 3 and 10; Mrs. S. A. Horton, April 17 and 24: Moses Huil, May 1; Rev. Samuel Longfellow, May 8; Wendell Phillips, May 15: Theo.). Weld, May 22: Frederick Donglass, May 29; Miss Nellic J. Temple, during June.

Naw York, — Dodworth's Hall. Meetings every Sunday morning and evening, at 10 1-2 and 7 1-2 o'clock. The meetings are free.—Clinton Hall. Free meetings every Sunday morning and evening, at 10 1-2 and 7 1-2 o'clock. Fred. L. H. Willis, permanent speaker.

permanent speaker. BANGOR, ME.—The Spiritualists hold regular meetings every Sunday afternoon and evening, and a Conference every Thurs-day ovening, in Pioneer Chapel, a house owned exclusively by them, and capable of seating six, hundred persons. Speakers engaged:—Miss Emma Houston, from February to last of July.

Mrs. Susic A. Hutchinson, during March. CIRCINNATI, O. —The Spiritualists have secured the church, (formarly Swedenborgiau), on Longworth street, where they hold regular meetings on Sunday, and also on Wednesday ove-nings. Dr. J. B. Campbell, I. Atkins, and J. Barge, are the Trustos

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BANNER OF LIGHT, Address, March 26.

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