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Viterary Department.

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

DESERTED; **HEIRESS OF MOSS-SIDE**

BY SARAH A. SOUTHWORTH.

OHAPTER VII. "For you her life hath ebbed away, In ceaseless angulah riven; But nut for you the soul would stay Its upward path to heaven."

Three weeks passed, during which Reginald gave himself wholly up to the charm of his new love's presence. Sometimes a thought of his wife, sitting alone, sad and desolate, wearily watching for his coming, would intrude like a dark vision in his gayest hours, but he quickly banished it, or else tried very hard to convince himself that the misery was all on his part.

One morning he wandered forth at an early hour, and entering a café, ordered breakfast. He had passed a very unpleasant night, for conscience 'had sternly rebuked him in the solemn hush, and troubled dreams had visited his pillow.

"Well," he mused, "I guess \overline{I} may as well go and see Bianca to-day, as any time. It won't be any easier a month hence than it is now. Confound it, I wish the interview was over. I am rightly punished for my folly. I don't think I ever did a more unfortunate act in my life, than when I stood up before the altar with her. Our natures are entirely incompatible. Our union has been productive of nothing but misery. Separation is the only course that is left us. I hope that she will be rational enough to understand my plan, and wise enough to consent to it. I confess I dislike to broach the subject, but there is no other way. She will prohably reproach me, and shed some tears; but, after all, it is as much for her good as my own that I propose a divorce. With her talents, she can command a high position anywhere, and her lot will be a brilliant one, if she chooses to make it so. Perhaps in the future she may meet with one who will succeed in making her happier than I have. God grant she Fate certainly never intended that she may. should be my wife. We endeavored to take destiny into our own hands, and this-a woful failure -is the result. Bitter experience has taught me a valuable lesson. Now, after much reflection, I have come to the conclusion that Ida Cleveland is thing of the kind. I trust that her flight has n't my true counterpart; and until our union is con-

"Such talk as that does n't sound very well | summon Sister Angela, who was her chief nurse, from your lips," she boldly rejoined, her eyes, and can answer your questions much better than flashing through the tears that had gathered in them while she narrated her loss. "Where was the husband and father at that time? Was not he the person that should have guarded his household? It was no thief that came in, as nothing but the baby was missing. Who could want that sion that your unfortunate charge was a friend of more than the mother?" His face paled as she spoke, but he calmly re-

plied: "You are right: it must have been her. And.

Annette, I will take back the remark that I just made. I was angry and perplexed. I am aware that you have been a most devoted attendant. and as such are deserving of my warmest thanks." "Justice is all I ask," she coldly rejoined.

He bit his lip. What! a menial reject his over-tures of conciliation? "Well, here are 'the wages that are due you. I should like to have you pack up Mrs. Mortimer's

things before you leave, and if there is anything she did linger for a week. She raved almost inof hers that you would like for a keepsake, you can have it." This masterstoke of policy thawed her at once,

and she eagerly replied: "Oh, sir, I know that it is a great request to

make, but if you would only give me that likeness of her painted on ivory, I should be ever so much obliged."

"You can have it, and welcome," he graciously returned; " and remember, Annette, to be discreet, and not gossip about our affairs among your friends.'

She drew herself up with dignity.

"I love the dear lady too well ever to make her the subject of idle remarks. In the midst of all her troubles she never gave me her confidence nor I never sought it, although being neither blind nor deaf, I could not help learning many things; but no one will ever be the wiser for any information that I shall give them. Oh, if I could only see her alive and well again, I should be the hap-plest creature in the world. You do n't think that she has made way with herself, do you?"

'Committed suicide? No indeed! She is probably with some of our friends, who would have notified me of her arrival and welfare had they known my address. I shall take immediate steps to ascertain her whereabouts, and presume that I shall soon find her. Leave the key of the house in the usual place when you go away. I shall deliver it to the owner to-morrow."

"Ah!" he soliloquized, as he walked down the street again, "that girl is certainly very shrewd and capable, quite above her station. Now about Bianca: that advertisement must have referred to her. Strange that I did n't think of it the instant that I read it; but then I was n't expecting anybeen productive of any mischief. I guess I had better go there immediately; but I must be cautious in my inquiries, for I do n't know what she may have revealed in her delirium." Arriving at the Convent he was ushered into the presence of the Abbess. She was a dark. stern-featured woman, with traces of what had once been great beauty. She reminded one of a fair, fertile field over which a devastating fire had swept, leaving only blackness and dreary desolation.

I." So saying, she rang the little bell at her side. Presently the door opened, and a sad-faced woman entered.

BOSTON, SATURDAY, APRIL 9, 1864.

"Ah, Sister Angela, you are the very one I wish to see. This gentleman has come to the concluhis. Will you now give him all the particulars of her illness and death ?"

"Yes, mother," she replied, with a low courtesy Then, turning to Reginald, she said;

"Three weeks ago Brother Paul-the porterwas summoned at a very early hour to admit a stranger, who said that he had just picked up a poor creature in the street, who seemed to be dying. On this intelligence being communicated to our dear mother, who is never deaf to the cry of distress, she immediately ordered a bed to be prepared, and had her brought in. It then appeared as if she could not live twenty-four hours; but cessantly, and we gathered from her words that her name was Bianca, and that some one whom she called Reginald had ruined and then cast her off. The stranger, accompanied by his wife, called quite often to see her, and they seemed to exert a soothing influence over her. On the day of her death her reason was restored, but she obstinately refused to give us any information whatever in regard to herself. She however requested a private interview with the gentleman and lady who had proved themselves such kind friends, and at its close she sent for me, and told me that she had

given her child to them. I remonstrated, and asked if there were not those bound to her by the ties of blood or affection, who might demur at such an arrangement."

Contending emotions had served to keep the young man silent thus far, but now he eagerly exclaimed:

"And what did she say to that?"

"She laughed-and such a laugh-it curdled the very blood in my veins; then she replied that there was no one in the wide world that cared for her now, and the quicker she died the better. As for the babe, she said that it belonged to her, and that she had a right to dispose of it as she pleased.'

"That is sufficient, Sister Angela," interposed the, Abbess; " you can withdraw now.'

With another low courtsey, the nun passed out. "My poor Bianca!" murmured Reginald, half audibly.

"You may well say so," rejoined the Mother Superior, solemnly. "She died unrepentant, refusing to receive absolution, or even to see Father Confessor."

Her listener was inwardly relieved that such was the case, but he made no comment. Presently he inquired:

"What is that?" said Reginald, who just then appeared at the door.

Nothing very special, my boy; I was only telling Ida that we would soon behold that beautiful country of which poets have sung in such rapturous strains. Will you not accompany us?"

"Thank you; that will depend upon circumstances," and he cast an expressive glance at the maiden, that caused her sweet face to be bathed in crimson.

The judicious father, with a sly glance at both parties, walked away, rubbing his hands, and muttering:

"It is coming at last, I guess. Why did n't the young dog speak before, I wonder? He knows the girl; but his gaze always seemed to say 'sour grapes.' Hang it all, what under the sun is he afraid of?"

In the meantime, Reginald drew a chair to the side of his charmer, and, sitting down, took her hand, saying, in his clear, melodious tones:

"Darling, do you remember the night that you gave me that flower, and I told you that I should gather courage from it to ask you some time for a greater boon?"

The instant that the words passed his lips, he felt that he had been unwise in alluding to that scene. She had looked up with a smile and a blush as he commenced, but now a deathly pallor overspread her face, and she sank back, half fainting, upon the lounge.

"Ida! Ida!" he cried passionately, as he bent over her, "of course I understand the cause of your emotions; but will you let those dismal croakings separate us. Say that you will be my wife, dearest, and every day of your future life shall prove the falsity of those assertions. Look up, my precious one, and let me read my answer in the azure depths of those beautiful eyes."

She made no reply to his vehement adjuration, only lay like a stricken dove, quivering with pain. Silence ensued for the space of five minutes, and then he took his hat, and turned as if to leave the room.

"Reginald," she called feebly, " you are not go ing?"

"Why should I stay?" he rejoined, in a tone of wounded feeling, " when you prefer to believe the black libels that fall from a stranger's tongue rather than my protestations."

"Forgive me! I know that I am very foolish to allow the recollection of those awful predictions thus to effect me; for after all we have the comforting assurance, that as our trial is, so shall our strength be." Then, with a trusting smile shining through her eyes, she added, "Would it please you to know that trouble shared with you is preferable to peace and happiness without you?"

Anxiety painted itself in her countenance, and the lustrous orbs dilated as she said: "Are we ever to be encompassed by shadowy

{SINGLE COPIES, } Five Conts.

errors?"

NO. 3.

The pain in her voice smote his heart, and he glanced up, exclaiming with forced gayety:

"Nonsensel dearest. I did not intend to terrify you. You see you infected me with a little of your nervousness, and excited my imagination, that was all. Now, I must go to your father. Do you suppose he will need much persuasion to induce him to deliver his treasure into the keeping of my unworthy self?"

How the sunshine flooded her face again. A laugh was her only answer, but as she looked into that his folks are set upon the match, and I've the darkly splendid eyes that were showering done all I honorably could to forward it, and yet their tenderness upon her, she felt-sweet, confidhe's hung round for weeks, looking longingly at ing creature-that that adjective should never be applied to him. How many other women make idols of clay?

He claimed another kiss, and again she sealed the compact that stamped her his, and then he turned away, while she sat there wondering in her gentle humility what she had done to deserve this great happiness that had glided into her lifestream.

Reginald found Mr. Cleveland with a cigar in is mouth, seated upon the verandah, puffing and blowing like a miniature Vesuvius.

After a few preliminary remarks he made known his request.

"Well, that is cool!" replied his companion, his eyes twinkling with fun and delight. "Come here, asking me to give you the only child I have got! What do you suppose I am going to do when she is gone?"

"You shall always be welcome at Moss-Side, sir.'

"Humph! Well, if my little bird is caged at ast, I don't see as it will do any good for me to withhold my consent. But remember, you young scamp, if you don't make her a kind and loving husband, I will break your head for you.".

"It would be extremely unfortunate to have such a useful article as that damaged," was the laughing rejoinder; " so you may rest assured that shall be very careful not to incur the penalty," There was a suspicious moisture in the old gen tleman's brown orbs as he said :

" Of course you cannot understand the feelings of a parant. She is the dearer to me, perhaps-' he went on, unmindful of his listener's start, "because she is the only memonto of the love of my life, for at her birth, my Lelia closed her blue eyes, meekly folded her white hands, and with an unfaltering trust drifted out into the Death Stream." Here his voice choked with emotion, and he remained silent for several minutes, and then continned :

"Excuse me, my boy! you never imagined that this gay nature of mine had any tender chords, did you? Well, no matter; let that pass. I wil say, however, that if there is any one to whom I should prefer to give the child of such a mother, it is to the son of my old friend, Alvin Mortimer.' Mentally wondering whether he would have received such a cordial approval had the gentleman been acquainted with the history of the past eighteen months. Reginald replied: "Thank you, sir, for this gratifying proof of your confidence. Heaven helping, you shall never rogrot it."``

summated, we shall both be restless and dissatis fied."

At this moment his eye fell upon a piece of paper that lay at his feet. Almost unconsciously he picked it up, glanced over it, and was about to throw it upon the floor again, when his attention was riveted by the following notice:

"Yesterday morning, a woman with a young babe in her arms was found near the St. Marie's Convent, apparently in a dying condition. She was placed in charge of the sisters, and every possible attention rendered her. Thus far every offort to ascertain her name or station has proved unavailing, as she seems to have no definite recollection of either. She is dark-complexioned, tall and slender. Her clothing is plain but rich, and nearly every article is marked B. M. She wears a diamond ring upon the third finger, which might afford some clue in relation to her, but at every attempt to remove it; she raves wildly."

At that instant the waiter appeared, and casting the scrap aside, he turned his attention to his breakfast, and the matter passed from his mind. Two hours later, he entered his dwelling. An-

nette met him with a troubled countenance.

"Oh, sir," she exclaimed, "I am so glad you have come. Is she with you? Do you bring me tidings of her?"

"Who? What are you talking about?" was the impatient response.

'Your wife. The Holy Virgin protect her ! Have n't you seen her, then?"

"No.: I expected to find her here. How long has she been gone?"

"Three weeks, sir-ever since the night of the great party. You see, in the evening she said that she was going to walk. I remonstrated as much as I dared, but it did n't do a bit of good, and away she went. Oh dear! I am afraid I shall never look on her blessed face again."

"Then you are certain that she has never been in the house since?" said Reginald, rising and walking to the window to conceal his agitation.

"Oh, I have n't finished my story yet: the strangest part is to come. Well, I sat by the baby .until it got to be quite late, and my eyes were so heavy I could n't possibly keep them open; then I went and laid down on the lounge and fell asleep, and I never woke up until it was broad .daylight. At first I was frightened; but as I could n't help it, I thought I would n't worry over it. Besides, I did n't suppose as there was any harm done, as I concluded that Mrs. Mortimer must have come in almost as quick as I laid down, Well, I got breakfast, and did up my work, thinking that she must be tired, and I would n't disturb her; but when it got to be twelve o'clock without my hearing the least sound from her, I thought that I had better call her.' So I went to her room, and rapped several times; and as she did n't reply, I opened the door and went in, and mercy! you could have knocked me down with a feather when I see that the baby was gone, and that the bed had n't been slept in."

"You are a faithful person to leave in charge of things!" was the sneering retort. "I must say that you deserve a leather medal! What guarantee have you that it was my wife that took the child away?"

Feeling unaccountably oppressed, the young man hastened to answer the question that she looked.

"Pardon this intrusion, madame," he said, with a profound bow. "I have called to see the woman and child that were found in the street, and brought here. I have just learned that a friend of mine is missing, and your description in the advertisement is a perfect one of her. Has anybody claimed them, or are they still here?"

She regarded him fixedly for an instant, and then replied:

"Sit down, sir. I trust that you may be able to reveal the mystery that enshrouded the unfortunate creature; but so many have come here and gone away disappointed, unable to recognize the few relics that we have, that I very much fear

this will be the case with you." He gave her a startled glance.

"Relics, did you say? Is she not with you, then? "No: death has ended her wretched career."

A cold perspiration broke over his brow. "Dead! dead!" he muttered. "Oh, my God, it

annot be!" "Do not give way thus," said the Mother Superior, laying her hand upon his arm. "It may be that she is not the one that you are in search of; for your sake I hope she is not. Do you feel equal to seeing her things now?"

"Yes, yes; anything to end this suspense." She moved across the room and opened a wardrobe, his eyes feverishly following her; but when she approached him with the wine-colored silk he had so often seen Bianca wear, he grow faint and

sick. "There is a watch and ring by which you might identify her," said the cautious Abbess. "Can you describe them?" He drew a long breath.

"Yes; the first was a hunter, purple-enamelled; flower of diamonds on one side, a star of pearls on the other. The ring had one large diamond in the centre, and seven smaller ones around it. In-side the initials, 'R. M. to B. M."

"You are right," she rejoined, displaying the articles. "Now may I inquire what relation she was to you?" He hesitated.

'My sister," he said at length, in a faltering

voice, a cold shiver passing through his frame. She thought she understood him, so she said, compassionately: "Ah, it is very sad! The Holy Virgin pity

vou l" He did not raise his head again for many minutes. Suddenly he exclaimed: "The child !-- where is it ?"

"Were the strangers French?"

"No, I think they were Germans; at least, they spoke of returning to that country. I trust that you are not displeased that we allowed them to take the child. They seemed very desirous to adopt it, having no children of their own. Indeed, they said that it appeared as if the little waif had been thrown purposely in their way. We did what we thought best under the circumstances. Of course, you would not like to make your sistor's disgrace public by acknowledging her infant?'

He colored.

"No, certainly not. I am glad that she chose to bestow it herself. If she had not, I should probably have requested you to have kept it." Oh, Reginald Mortimer! where is the love that you vowed before the altar, that you can now let

such a stain as that rest upon her name? "Where is she buried ?" he now inquired, rath-

er impatiently, anxious to bring the interview to

"She was carried to Naples. It was the last request that she made, and the gentleman and his wife solemnly assured her that her wish should be gratified." "They seem to have acted the part of the good

Samaritan. Strange that they should have become so much interested in her, but then she had great powers of fascination. Have you told me their name?"

"No; unfortunately I do not recollect it. I think he informed me, but in the confusion and excitement it slipped my mind."

"Well, it is of no consequence. We shall probably never meet, only I thought if such a thing did happen, I could then thank him for his disinterested kindness to my poor Bianca. But, my dear madame, I will not longer encroach upon your valuable time. I trust that you will oblige

me by accepting the watch and ring, together with the other articles that my sister left, also this," and he drew forth a well-filled purse. Her eyes sparkled, but she stepped back say-

"My son, we ask no reward or recompense for our charitable deeds; but if you desire to present these as an offering to the Holy Church, then I will take them, and may the saints in heaven bless vou."

"They are yours; do with them as you please,' he smilingly replied, as he bowed himself out. His step was almost clastic as he passed down the street.

"Free! free at last!" he soliloquized. "Surely, the hand of Providence has befriended me."

CHAPTER VIII.

"I crown thee, love, I crown thee, love; Thou art queen by a right divine: And thy love shall set neither night nor day,

FESTUS. O'er this subject heart of mine. "Ida," exclaimed Mr. Cleveland, as he entered

his daughter's private parlor, one morning, "I am getting tired of Paris, and I believe I will join the party that are going to Italy. They start in three days, so tell your maid to pack up your things, "She' gave it away; but excuse me, sir, I will and we'll bid farewell to this gay city."

"Bless you! bless you, my own darling! you nave given me a new lease of life. Something ells me that you will be my good angel. Now riss me, sweet one, as a token of our betrothal." The impress of her pure lips thrilled him with capture, and then the golden head sank upon his reast, like a bird fluttering to its nest.

For an instant they felt that, come joy or week they had tasted for a moment the cup of perfect bliss.

"Come, dearest, let me place this upon your finger, that to morrow I may realize that this is not a tantalizing dream, but that you really belong to me." So saying he drew forth a ring, and held it up before her.

One large pearl gleamed in the contre, guarded by opals with their smothered flames.

She shivered as she gazed upon it.

"What is it, Ida? Do n't you like it?" " Oh, it is beautiful and costly, but-"

"You would have preferred a diamond. Is that

t? I don't fancy that stone, myself," he added, a shade passing over his countenance, "and I thought this suited your style of beauty better; but if you have any choice I will exchange it."

" No, Reginald, that was not what I had reference to; but I will not be such a silly child; I will wear this and no other;" but her face grew white and her lip tremulous, as he slid the jewel upon her finger. This was not lost upon her companion, and taking her hands in his, he said tenderly: "Now, my darling, tell me why it effects you thus. You are to have no secrets from me now. vou know."

"You will not be angry or pained?"

"Angry with you, my precious? Of course not! But I am the last to think that you should ask me such a question. Do you fear me. Ida?"

Her answer was to lay her head confidingly up on his shoulder.

"Well, considering what had gone before, I was thinking that you had made an unfortunate selection. Pearls are emblems of tears, and opals prophesy sorrow and anguish."

He laughed.

"Why, my dear girl, I never mistrusted that you were so superstitious. Our married life shall prove all such ill omens false. Do not let us cloud the sunshine by anticipating the darkness. No evil shall visit you that my love and care can ward off; for the rest, are you not willing to trust to Providence?"

"Yes, Reginald. Thank you for your rebuke. Henceforth I will indulge in no more dismal faucies.'

"That is right, my sweet one; and if the storm comes to me you will be my rainbow."

A low, mocking laugh sounded in his very He started and looked wildly around.

"What is it, love? are you sick?" and Ida, noticing his changed expression, gazed into his face with tender solicitude.

"No, no, darling! but did you not hear some thing?

"No, only the rumbling in the street." "Is it possible that you sensed nothing else?" "I certainly did not. What did it seem like?" "I cannot describe it."

Again that low, jeering laugh rang like a knell in his ear.

"Why, man! what ails you?" exclaimed Mr. Cleveland, starting to his feet in alarm.

"Nothing," he rejoined, with a sickly smile. "Considerable of a something, I should think, to whiten your face in that shape."

"Only a slight pain, not worth minding, I assure you. Now, about going to Italy. I will join your party with pleasure."

'Certainly, of course. Being an old traveler, you will be invaluable as a guide to places worthy of interest; but, hark ye, my boy, we will not tarry there long. Then, hurrah for home. I am getting perfectly disgusted with this outlandish country.

For the next two months time flow on swift pinions to the happy Ida. She wandered amid old ruins, grand cathedrals and mighty art-temples, never dreaming that another, with heart as buoyant, step as light, and mien as reverent, had traversed those places before her, leaning upon the same arm and listening with equal delight to the dulcet melody of the same syren voice. She marvelled at times because of the shadow that flung its dark pall over her lover's face, even in the midst of animated conversation, but she attributed it to physical weakness, or to a longing for home scenes,

There were moments when Reginald was almost tempted to open his heart to her, and let her see that he was not so perfect as she fondly deemed him: but the terrible fear that she would withdraw the sunlight of her presence from him-that he should miss the clinging pressure of her little hand, and that the scarlet lips would never again thrill him with their velvet touch, restrained him; so his weary spirit bore its heavy burden shudderingly and alone.

At last the day came when they plowed the emerald waves, speeding for the loved shores of their nativo land.

drew up before an old mansion that reminded one of the feudal chatcaus of France.

Quite a company were assembled on the lawn and in the verandah to greet the new comer, who was no other that Reginald Mortimer; and as he descended from the vehicle, a shout of glad delight went up, which was echoed form every part of the grounds.

"Welcome back to Moss-Side, young Massa! 'Peared like you neber come home ag'in, chile! It does dis old nig good to see your smilin' face ag'in,

It was a glorious evening in October, that a carriage, drawn by a span of greys, whirled into an avenue thickly lined by shade trees, and then

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honey!" was vociferated by the multitude that clamored about him.

At last he made his way through the eager group, and was clasped in his mother's close embrace, her warm kisses raining on his face; then his father came forward to bless the wanderer; next a pair of soft arms stole around his neck. and his sister's wet cheek was pressed to his; and last, but not least, was the cordial grasp of his brother-in-law's hand.

"Oh, how nice it seems to have you at home again," said Eva, as they sat merrily chatting at the tea-table.

"I beg your pardon, Mrs. Hamilton," remarked her husband, "but you have repeated that-with slight variations-at least a dozen times."

Ho! ho! you are getting jealous, are you?" she gaily returned. "You must remember, sir, that this is only a repetition of the reception that you received."

"I can well believe that," exclaimed Reginald, with an arch smile.

"I don't think that quite so many kisses fell to my lot," replied Arthur.

"You had full as many as you deserved, you greedy boy," rejoined his wife. "But, brother," she added, with a mischievous glance at that personage, "you have not told us how you left Ida."

"Very well, to all appearances. She sent a great deal of love to you."

"Thank you. It scems then that you have not monopolized it all."

"No, I should hope not. With such natures as hers, it is an inexhaustible fount." "When does she intend to become Mrs. Morti-

mer?" interposed his father. "Not before Christmas."

They now adjourned to the parlor, the hours passing in pleasant conversation. Again was the son the centre of the home-circle.

Previous to retiring for the night, Reginald invited Arthur to indulge in a cigar upon the lawn. He accepted the proposal with alacrity, and presently they were strolling, arm in arm, over the greensward.

What a tissue of romance is woven into some lives-how dull and commonplace others," re-marked Hamilton, thoughtfully. "Do you know. my dear fellow, that when I recall our last serious conversation in London, I can scarcely realize that you are now as eager to consummate a marriage with Miss Cleveland as you were then opposed to it."

"It is rather singular, I confess, that my senti-ments should have changed so completely. I was a blind fool in those days; but Fate very kindly befriended me. I tremble when I think what an inestimable treasure I should have lost, had some one else won her love while I was roving in Europe."

"Oh, Providence, or destiny, or whatever we are pleased to term it, seemed to have formed you two for each other, and try as you would, you could not escape coming together at last. We occasionally meet with such cases, and they go to prove the saying, that 'truth is stranger than fiction.'"

The same thought has occurred to me many times, and I can but wonder and speculate at the mysterious Power that guides our every footstep.'

"Well, I don't know; some are certainly watched over in that way, but others appear to be left to their own devices, and 'sink or swim,' live or die, just as it happens."

"Suppose we leave that subject. Greater minds than ours have found themselves powerless to fathom it; and we cannot hope to succeed where they have failed."

"No, of course not; but still I can't help puzzling over the problem at times, although, as you say, my thoughts only get me deeper into the mire. By the way, are not you glad now that you did not commit the absurd folly of marrying that actress-what was her namo?"

"Arthur Hamilton! if you ever dare allude to her again, you are no longer a friend of mine!" cried Reginald, fiercely.

"I meant no offence, you silly boy," rejoined his companion, as soon as he had recovered from his at this nn though I can't imagine, for the life of me, why you should be so terrible sensitive on that particular point." "Thunder and lightning! you are enough to provoke a saint! Didn't you get the idea into that senseless head of yours that I liked her, and then wear my patience out with your ill-timed jokes? I tell you that I hate the very sound of her name."

Written for the Banner of Light. LINES.

BY BELLE BUSH.

Oh, pleasant to me is the voice of a friend, Whose thoughts and whose deeds unto harmony tend.

Whatever his station may be.

We're brothers and sisters, all children of God, And whether or not we have acres of sod, 42.6 We each can be happy and free.

We can speak a kind word, we can do a good deed, And reap for our planting a harvest of seed And that is the way to be free.

We can sing for the weary or pray for the weak, And jewels of Truth for humanity seek,

And thus shall we happiness see;

For happiness springs from each labor of worth, And every good deed that we do upon earth The angels above us can see.

When cheerful and patient, when loving and mild, We turn to each task with the trust of a child, Then the white-winged watchers are nigh.

They know every thought, every beautiful deed, And their love taketh note of whatever we need. And lo! ere we know it, 't is nigh.

Sometimes it is pleasure, sometimes it is pain, T is sunshine to-day, to-morrow 't is rain-'T is best, whatever may come:

For God, on whose wisdom and bounty we call, Embraces not one, but embraces us all, In a love that is leading us home.

Adelphian Institute, Norristown, Pa., 1864.

Original Essays. HEROISM AND ITS ATTRIBUTES. BY JANE M. JACKSON.

True heroism first appears in the mind as a mysterious sentiment, giving the natural faculties an upward tendency, and grows with heavenly nutriment, gaining strength as it advances, until it takes the form of intelligence and becomes heroic in character, and leads to the formation of a true patriot, a fearless reformer, or a saint. Its qualities are bravery, intrepidity, particularly in war. The true hero has a soul that influences the entire man with a love of glory, and if it is directed to the element of war, his patriotism harmonizes its horrors, and serves to palliate its enormities; creates an intense love for his country; will urge him to defend it from invasion, protect its rights, maintain the purity of its institutions, and perform the duty of a good citizen. Under the influence of heroism, he disdains fear, and will face danger without a quivering muscle; it renders the vast battle-field, with all its horrors, its deafening roar, and opposing hosts, its deathdealing engines, a spectacle of advancing renown, and a scene worthy of his prowess. His eye, dizzy with its radiance, is drawn to it by an irresistible fascination, that no discouragement, obstacle, or warning can for a moment withdraw his invincible resolution. Thus the soldier becomes a devotee to glory; and when great dangers surround him, his disregard of personal exposure renders him impervious to fear; for the hero is sustained by superhuman strength, and his patriotism leads him to exhibit prodigious feats of valor which transcends bodily limitations, and he often receives wounds that would be present death to the uninspired, or unsettled in purpose. The confusion of the battle-field, instead of disturbing the mind of the hero, only stimulates his bravery,

quickens his intelligence, and sounds like music

in his ears. The hero feels that every wrong done his country is a personal affront; he identifies himself country's service. All men cannot become inspired to a degree that renders them insensible to bodily suffering: for there must be a brave heart, a cool head, and a sound judgment to form a hero, a patriot at heart, or he would soon become discouraged, and the delirium of ecstacy die out; for true bravery irradiates from the soul, and is not an acquired glory. Our souls expand, and burn in sympathy with great deeds and exalted thought. We almost worship true heroism, and our hearts throb with joy when we witness brave actions, and no envy mingles with the applause as we greet the conqueror. Heroism is not a mere sickly exotic in the halls of the great and the luxurious, but is a daily dweller in the homes of the industrious and hard working. It furnishes the historian with his richest page; it inspires the poet and orator; it gave strength to our Pilgrim Fathers, that Mayflower band; those herces of Congress, who voted with the executioner and the axe before their eyesand we should protect with true patriotism the inheritence they transmitted to us. The facts in which those heroic men of our revolution-so truthfully handed down to us-were enacted. should be enough to check the wildest rebellion, and stay the hand of the most reckless disunion-The spiritual hero is not at this time in danger of bodily martyrdom; but he meets with much to try his bravery even in this enlightened age. As thinker and reformer, he has the love of heaven and the well-being of mankind to inspire him to heroic deeds, and what his heart wishes, his mind soon discerns; his bravery is seen in his virtues, his patient indurance of which has exhausted all the ingenuity of persecution, and an exhibition of faith that can endure the prison, or the rack. Such heroes do not wonder at the fortitude of Huss and Luther, when inspiration dawns upon their souls. They would accomplish all their inner eye of faith, they can see the smile of Deity in approval of such sacrifices, and would go triumphantly through the fire of the martyr's stake. and will raise the thoughts, affections and passions to loftier aspirations; so, at the last, the gift of God!" mysteries of the supernatural world are partially unfolded to the eager gaze of the seer, until the senses; and, purified by these wondrous visions of spiritual chivalry, and rushes on to deeds of nicate the life of hope to the discouraged, raise the ful intellect, shield his fallen brothers and sisters

Religious heroism is needed everywhere; in philosophy, in society, in government, and in all dopartments that call for heroic acts and sacrifices, whether at home or abroad. In all the different eras of spiritual development, and among those heroic teachors who have borne the heat and burden of its days, there is none more to be admired and honored than those who were the first advocates of modern Spiritualism. To stand up for its rights, to proclaim its wonderful manifestations, its miraculous advent, to assist and encourage its mediums, and boldly face its persecutors, to advocate its truths against the pulpit and the allpowerful press. And these herocs' and heroines were indeed God's agents, and whose tongues were touched by scraphic fire, which created a true heroism, enabling them to tell of the glory sweeping thus before them-to keep the ball in motion, which is still rolling with so much power

BANNER OF LIGHT.

as to crush down all obstacles. These teachers in the intellectual, moral, and religious advancement of the world, were fearless men and women; and to the purity of those reformers-those only-who kept the eye of faith steadily fixed, with an upward gaze, seeking for inspiration, help and influence from the angels, ever aspiring to the crown promised to the faithful, too much engaged with heavenly riches to grope in the mud at their feet for earthly gold, and worldly applause, to those noble souls we owe most of the confidence and devotion with which spiritual manifestations are regarded, and truth elevated to the rank God has assigned to it. They entered on it as on a hallowed task-to bear its burdens, meet its sacrifices; and they discharged its duties with a fidelity such as the world has never known.

Now when the materialist and skeptic acknowl edge its truths, converted by the tiny raps, or writ-ton communication, know that their dear ones live and again respond to loving questions; when we look at its inward workings, its moral scope, its intensity of influence, who can imagine that God would confer such a power of this agency, and assign it no specific task in the system of his universe? Notwithstanding the denunciations from the pulpit, loss of friends and acquaintances, who turned the cold shoulder, and avoided a believer in table-turning as they would a pestilence; expelled from churches, colleges, the countinghouse and the works-shops-did n't these persecutions need heroism to enable these pioneers to bear up under scorn, hatred and ridicule? Were not their eyes illumined so they could see the light, and trace the movements of that cloud of pillared flame, which of old has guided the elect of God on to victory and glory? Many endure with heroism the privations of private life, daily fighting its battles with an energy that the wealthy and prosperous have no conception ofstruggling for bread, often moistened with their bitter tears, braving hardships that the feeble mind would shudder at, cruel landlords, exacting rents by oppression, violence of enemies, disagreeable relations, who interfere with domestic comforts-these and many more distasteful circumstances call for a large amount of heroism. The drunkard's wife, who nightly plies her needle by the insufficient light, the fireless hearth, and empty larder, in want of every comfort and luxury that women especially require, has a soul in her attenuated body that outstrips the boasted courage of strong men, in the performance of what she deems her duty. What but heroism sustains the slave under the

lashes of the degrading whip, the branding-iron, chains and misery? Down in the depths of the human soul is a will-power, which increases in its herculean strength, where the nerves collect its lightnings, and the muscles their vigor; where the imagination escapes from its galling bondage to seek a more congenial sphere. The inspired soul has many sanctuaries, Sabbaths and ministries, where the common eye and carcless ear can detect nothing but her ordinary aspects. Being thus refined until sufficiently pure to blend with our most spiritual feelings, it then becomes an open vision, radiant in the light of heaven.

melting with the warm tears of earthly emotion, Heroism in its capacity for growth and expanand the next sparkling with the radiant light of sion, in its fore-reaching connections, in its wonwith the nation, and would willingly die in his drous possibilities, is, as yet, faintly seen and feebly felt. Under its influence and inspiration we can make our lives both beautiful and blessed. Let men and women who are called to labor in the work of Reform, embrace it as a trust from God. and their souls will have all the glow that its attributes enkindle, and be filled with impulses more stirring and glorious than chivalry ever excited, and their hearts will throb with a heroism that feeds on achievement and lives by conquest. We need the noblest order of men for the great work of reform; they should be of extensive scholarship, refined tastes, commanding intellects; have profound impulses and strong sympathieswho can, by teaching and example, move the world, and send the truths he adopts, like electric influences to thrill the brains of his hearers. If the doctrine he teaches emanates from God, he will be sustained, inspired, and upheld amid persecutions and dangers, as a selected means that Providence ordains to fulfill its own purposes toward the vast family of mankind. Zschokke's troubles left him only after he had engaged carnestly in patriotic exertion, and to deeds of benevolence and active work. All who read the life of George Fox, will ackowledge his deeds of heroism. He made war from the first hour of his career of reformation on all cruelties and tyrannics. He was opposed to slavery, intemperance, to the domination of man over man; his doctrine ever pointed to mercy, love and truth. It was heroism that enabled the merchant of Haddington to establish free libraries. He struggled against debility and sickness to carry out his schemes for the improvement of the working population, amidst which he lived. For twenty years this man labored at his work, cheered by the hope that his plan would be taken up by friends of enlightenment, for the moral and intellectual improvement of mankind. What but heroism and philanthropy enabled J. Pounds, the cripple cobbler, to teach poor chilheroic acts, suffer as they did, provided, with the dren, while at his work, thus becoming the founder of the ragged schools now established in Europo. Heroism displayed itself when Elizabeth Fry alone visited prisons, hospitals and lunatic with all the heroism the heart can conceive, or asylums, to teach the ignorant, and elevate the imagination create. Religious heroism is but a depressed. Her power was so great, that when stop from its sentiments; arouse this divinizing she was addressing a large audience on the contifeeling, and it soon penetrates the whole being, nent, a German prince in attendance was so wrought upon, that he cried aloud, "This is the All through history we have a host of heroic women, who possessed undaunted courage, yet glimpses of its glories are dazzling to his mortal no bravado and success followed their labors, leaving a brilliant record of what women can do of heavenly brightness, he girds on anew his armor without resigning one female grace or neglecting one domestic duty. Women have a claim in the electric heroism, until the results are felt all over intellectual life of the world, and their hearts the world. With such zeal one man can commu- should throb alike beneath its inspiriting energy. The teachings by woman are so soothing, that they weak-hearted, and, by the strength of his power- | calm and call a Sabbath in the heart that spread a soft influence over the soul, like a magnetic lanagainst baseness, cowardice and fraud, and guides guor, and we recognize in them something evanthe sorely-tempted back to the paths of virtue | gelic-Heroism, softened by love, the noblest attainment of the human soul.

SPIRITUALISM.

BY MRS. S. M. BECK.

APRIL 9, 1864.

he was about to fall down before in solemn adoration, said to him, " See thou do it not, for I am of thy brethren, the prophets."

Then while we give credence to these traditions of the past, let us not look with contempt upon wondrous meaning! God is a spirit, say the sa- this seeming new theory, but let us hope that the cred writers, not alone of Jewish and Christian the- grossness of the animal nature has so far given place to the spiritual in humanity, that this law, known only to a few favored ones in the past, is truth, and assorted its mysterious principle. Spir- about to become universally known and appreitualism is a magic word. At its command there ciated, so that all who will live for it may hold comes to us unbidden thoughts of angel and arch- communion with beings of the higher spheres, and become acquainted with the spirit-world to which

CONSCIENCE. to the meanest reptile, and quickens the brightest

BY CORA WILBURN.

We are governed by two diverse powers, named alike, and too often we cannot discriminate between their promptings. Only the bitter-sweet of experience can make us competent judges, and can erect for us the true moral and religious standard within the soul. It takes Wisdom, Faith and Courage to enter upon the investigation; it calls for the most inviolate adherence to uncompromising Truth; it bids us forsake all things for the attainment of " the kingdom of heaven and its rightcousness"; it compels us to give up all pleasant and alluring externals for the internal and everlasting spiritual gain. All this at the mandate of that potent voice of unperverted, untaught, inborn conscience, that is the mandate of Divinity unto the thoughts and deeds of men. Far above conventional codes it exalts the spirit; far beyond the ken of man-invented laws it places the enfranchised soul; it tells of God with the overwhelming conviction of Nature; it transports with direct revelations of the Infinite, with foregleams of immortal cortainty; it replies without fear or dastard evasion to the soul's questions; its freedomthrobs are for the universal family; its patriotism is world-embracing; its philanthropy descends into the lowest depths.

The guardian-angel of Conscience stands a watchful sentinel at the portals of our every weakness, permitting no worldly policy to usurp the place of strictest justice, no vain desire of earthly emolument to darken the clear sense of right. The religion it evokes is a spontaneous thanksgiving of gratitude, a perfect trust and rest in the Divine Father Care and Mother Love of Doity, faith in the indwelling angelhood of undeveloped humanity, aspiration and effort toward harmony. There is for the unbiased sight, the heart untrammeled by creeds, no stationary, monotonous heaven of saintly idleness and selfish enjoyment, no gaping hell of endless torment; there is simply outspread before its longing vision a progressive immortality, an ever-present God, hosts of angel witnesses, and the consciousness of deific attributes within the soul. To the educational, fear-impressed, ever-doubting, trembling conscience, there is a mortal sin in free and natural expansion of the intellect; it dares not listen to the suggestions, the commands, the holy injunctions of Reason; it spurns highest counsel when not in accordance with its acquired prejudices; it sees through others' spectacles, and, therefore, never clearly. It trembles at the thought of superseding by the higher law the gross, imperfect legislators of the past. Do not good Christians, while professing to believe the Gospel of Jcsus, act out Mosaic dispensations? Are wars and legalized murders evidences of Christian advancement and a better civilization than that of the stiff-necked Jews, who loved retaliation and practiced cruelty? The educated conscience of sectarianism shrinks in holy horror from the breaking of the Sabbath-the one day in seven set apart by man. But it sanctions the taking of "a life for a

life;" the denunciation and exclusion from the joys of heaven of those who differ, not in purity of life and example, but in obedience to a narrow creed. The artificial conscience makes mountain sins of mole-hills, while it allows the perpetration of the vilest outrages upon freedom, purity and sacrod rights - False codes of honor are lent as is false religion. What in the business phrase is deemed shrewdness, would by the natural conscience be called dishonest dealing. What the world terms fashion, it bluntly names absurdity; what the masses think greatness, it looks upon as shallow pretension and hollow bombast, rewarded by a tinsel crown and a mock sceptre of fugitive power. What conventionality screens, it unveils with the stern hand of justice, proclaiming with thunder tones of indignation the heinous wrongs concealed beneath a semblance of social order and decorum. Charitably humane and full of pitiful compassion, it tenders the fraternal hand of aid unto the sinning, the tempted, the outcast law-breaker, whom the State punishes in the Mosaic, retaliatory spirit, whom the creeds cast forth to starve of heart-hunger, and to die of spiritual thirst. But at the delinquents in high places, at the flourishing sensualists, who, trampling on the flowers of chastity, desecrate the aims of marriage, it points the fingers of its righteous scorn. At the egal prostitutes on pedestals of worldly worship it fulminates its supreme decrees; enshrining a purer, higher, severer morality than the world accepts, the conscience, that is the reflected power of the Creative Love and Law, directs into broad channels of beneficence, and leads unto the beatitudes of harmony. The false, morbid, antagonistic sense, miscalled conscience, represents God as a wrathful tyrant, heaven as an unprogressive condition, religion as a thing of forms. It severs holiest ties of household love. It envelops the beautiful earth in gloom, and casts the shadow of the grave over all the innocent joys of life. It severs friendship, and incites to wordy and to bloody conflict. It banishes the sunshine from the path, and surrounds the wayfarer with demons, in place of smiling, helping angels. It looks with distrust upon the best aspiration and the noblest effort. It brands with infamy all that wears not its own lugubrious visage, its own cramped views of life, duty, and the hereafter. Not so with the true conscientiousness, that, ever seeking to expand and unfold, is gifted with discernment, (once fairly launched upon the seas of mental freedom,) and is receptive to the answering inspirations broadcast over the visible and unseen universes. The emancipated soul is bound in the allegiance of immutable law. It knows of no groveling lifepurposes, no low ambitions, no mercenary schemes. Its power is that of the free man and the moral conqueror. Its designs are those of widest benevolence. Its prayer is labor, as well as hymning gratitude. Its love is spiritual. It despises not the mortal body, encasement of the immortal spirit, but it roverences the temple, and permits no unholy rovels of the flesh. Neither does it crush out the gracious affections, but it invests ble of angelic ministry.

Spiritualism ! Mysterious word, yet full of ology, but the sacred teachers of heathen nations in every clime have discovered this marvelous angel, cherubim and scraphim, spirits of the just made more perfect, good spirits and evil spirits, all are tending.

until they appear to us as real beings, with whom we may hold communion, instead of fancies, vain THE INNATE AND THE EDUCATIONAL imaginings. Spirit pervades all Nature. It gives existence

seraph. It causes the tender herb to spring forth,

and it matures the sturdy oak; the modest lily of

the valley; the gaudy tulip; the sweet, retiring vio-

let, growing unperceived in its own shady dell;

the golden sun-flower, ever turning its open face

toward its chosen Deity; the fragrant rose, sweet

emblem of human love in all its phases; the

orange blossom, ornament of the bridal wreath;

the trailing myrtle; the meadow daisy-all of

Flora's lovely train are moved and actuated by

spirit life. The whole universe is one vast dwell-

ing-place of spirit, developed in multitudinous

forms. It needs a higher and holier imagination

than one of earth to portray the various expres-

sions that matter assumes when impregnated by

spirit. God and Nature wedded ! How pro-

lific is their union, how vast, how illimitable their

dwelling-place. Views of exceeding loveliness,

of ravishing beauty, of wonderful sublimity, of

minutest perfection, and of dazzling splendor, be-wilder the child of earth who attempts to grasp

the idea of spirit life, and bring it down to the

Yet most wonderful of all wonders, to the think-

ng mind, is man, who feels within him, stirring to

its inmost depths, his whole being, a principle of

spirit life that allies him to his Creator; it reveals

to him the strange incongruity of his nature-an

animal, and yet a man; a worm of earth, and yet a

God; a creature of to-day and yet an heir of im-

mortality-combining in his own system the ex-

tremes of the low and the high, the meanest and

the most exalted, of animate and inanimate na-

ture, of animal and angelic existence; dying, yet

living forever, each beating pulse counting one

the less in the earth life, yet every heart-throb

adding to the life of the spirit within him; the out-

ward man perishing day by day, while the inner

man is renewed, to run an eternal course coëxist-

ent with its Creator. He is capable of high and

holy emotions. Friendship and love, pity and

compassion, sympathy and confidence, move and

actuate his spirit. Friend holdeth sweet commu-

nion with friend ; they speak of their hopes and

aspirations, they confide to each other the treas-

ured secrets of affection, they listen to the voice of

complaint, and whisper the language of comfort,

they think aloud in each other's hearing, and fond-

ly imagine that friendship so pure and true can

never die. The spirit longeth for an immortality

of bliss, and deemeth friendship's dear consola-

And Love, whose fragrant blossoms maketh

glad the garden of the heart, whose seed, trans-

planted from celestial bowers, strews our cold

earth with fairest flowers-Love! the heart's own

music, thrilling all its chords; fountain of tender-

ness and joy, companion of truth and sincerity,

the ladder reaching from earth to heaven, where-

by man holds communion with the heavenly ones.

This love longs for the union of its loved ones in

higher spheres with the dear ones of earth's cold-

Who has not watched the fading away from

earth of some precious one, and seen the blue

veins coursing feebly and transparent through the

pale brow, and gazed upon the cheek, now pale as

December's snow, and anon flushed with a hue

too intense for health, noted the eye, one moment

er climes.

tions assimperfect, unless cemented in eternity.

finite comprehension.

"Well, well! there's no necessity of your flying into such a passion as this about it, and pitching into a fellow in that style, as I see. She's dead, poor thing, and we'll say peace to her ashes; and I'll promise never to introduce the subject again."

"Dead! dead!" gasped Reginald, thrown completely off his guard. "How in the name of all that's wonderful did you learn that?"

"Why, I read it in the papers very soon after I came home."

"Oh, yes; I had forgotten that," he said, with a sigh of relief, as he wiped the perspiration from his brow. "A guilty conscience makes us all cowards," he added, mentally.

Almost any other person than honest Arthur Hamilton would have suspected that there was more in the young man's emotion than appeared on the surface; but he-frank and open-hearted as the day-decided that his friend's wearisome journey had made him unusually irritable.

They now turned their steps to the house; but ere they reached the door, Reginald offered his hand to his brother-in-law, saying, in his own peculiarly winning tones:

"I believe I am cross and snappish, to-night, but I hope that you will excuse me.'

"It is I that ought to apologize," was the goodnatured reply. "I need n't have vexed you. Eva says that I am always talking when I should be silent; and my daily experience seems to prove that she's in the right. Anyway I am forever getting into hot water, although I often find it impos-sible to understand by what process I got there." His listener laughed.

Well, never mind; you'll cut your eye-teeth sometime, my dear boy. Now good-night, and pleasant dreams to you."

Christmas came, and 'mid music and light laughter, with friends smiling their cordial approval, Ida Cleveland became Ida Mortimer; but as her husband clasped her hand in his, the thought would intrude of that other being, who had pronounced the same yows as trustingly and as solemnly in that dim chapel across the ocean. The bride wondered why her chosen one grew pale as he gazed upon her. She did not know that another form ever glided between them-that dark, passionate eyes, and waving tresses of ebon hair shut her angel face from his view.

"Haunted! haunted!" he mused, even while replying to the merry jest and glad congratulations of the throng. "Oh, God ! am I never to know peace or happiness again? Is that dread memory ever to poison all the springs of life?" and the taunting laugh answered, and its language was: "Thou shalt pay to the uttermost farthing." [TO BE CONTINUED.]

and honor.

angelic inspiration, seeming scarce a being of the present, all confidence in the happiness of the earth-life buried with the past, and all hopes of pure, exalted blessedness merged in the vast future of eternity? Who has not seen the vail of matter that enshrouds the spirit-life about to be rent in twain, that the freed spirit might become the companion of beatified spirits? Who that has thus watched with intense anxiety the departure of their loved one, could witness the mysterious change with any degree of resignation, did they not fancy that the departed one could be often hovering near them, consoling their loneliness cheering their desponding moments, and encour aging their strivings after the good, the pure and the true?

Oh, who has not longed to pierce the secrets of that unknown land, from whence it has been said no traveler returns? And now, when on every breeze is borne the tidings that a way has been found to solve its mysteries, when many are run ning to and fro with the joyful message from the spirit-world of a natural law existing, the knowledge of which law will remove the vail from our earthly eyes, and enable us to hold communion with our spirit friends, and learn from them the secrets of their spirit-life, why do we shrink and tremble, when we should investigate a subject in which we are so deeply interested? Why do we look upon such heavenly tidings of the loved and lost ones as some strange story unworthy of our credence, or , as some evil invention of designing men to practice upon our credulity? Surely a doctrine so sanguinely believed and openly promulgated deserves, at least, our careful attention. We involuntarily ask the question, Why should earth's children of the present day be strangers to the spirit intercourse of ancient times? Why should Abraham, Isaac and Jacob be guided by the heavenly ones, while we, who live in a time when the denizens of earth are grown wiser by experience, are left to grovel in uncertainty concerning our future condition, with no other proof of our immortality than that we find in ancient traditions? How could Samuel come back in answer to the call of the woman of Endor, if there exists no natural law whereby the departed ones can hold converse with those who still remain on the shores of mortality?

We are told that Moses and Elias held communion with Jesus, and that Jesus was then transfigured before his privileged disciples. So real and vivid was this vision, that these disciples desired to build tabernacles for them, hoping to tempt them to remain on earth. Might not this have been a manifestation of the kingdom of heaven which Jesus had promised to show unto them? And where was Paul, when he ascended to the third heavens and saw things which he said it was unlawful for him to speak of? And finally, them with the dignity of eternal attributes capawith whom did John converse, when, on the isle

of Patmos, he saw in vision the end of all the strange phenomena exhibited in the history of the human family, resulting in the universal acknowl- | other is the harp of sovereign Nature, vibrating in edgment of the great truth, the Lord God omnipotent reigneth? He tells us that this being, whom | does not mean license, nor does the sweet yoke of

Let us wisely discern between the two forces. One is an implement of superstitious dread, the heavenly response at the call of God! Freedom

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law (the higher) signify bondage. Truth does not dwell only under cover of books termed sacred, nor does Justice abide with all the legal enactments of our time. Homage to worldly opinion is not independence, nor is conservatism peace, nor compromise with wrong true statesmanship. Lasalle, Ill., March, 1864.

Written for the Banner of Light. THE PROPHECY.

BY WILFRID WYLLEYS,

O prophet! what of coming joy-Or what of coming woe? Seest thou, in the near future, when Our gallant host of arméd men Go forth again, by mount and glen, To meet the rebel foe?

I mark, on many a Southern field.

The banners flaunting free; I see, 'neath many a battle's gloom

The crimson flower of slaughter bloom;

And oh! the turf of many a tomb,

With sharpened ken, I see.

I hear the bugle's brazen call; I hear the thund'ring tread Of armies, mingling in the fight, To crush, or to defend the Right;

The cannon's roar-the sabre's smite; With gory breasts, and faces white, Lie still and cold the dead.

I hear the shouts of victory ring; The Eagle soars again; Our banner waves o'er all the land;

The ripened corn shall feel the hand

Of many a patriot of the band Which bears to-day the warrior's brand,

And reaps the ranks of men.

Spiritual Phenomena.

An Investigator's Experiences. Noticing in the BANNER OF LIGHT the experiences of different individuals on spirit manifestations, I thought it might not be uninteresting to your readers, and also beneficial to the cause of truth, for me to give a short history of my experiences of spirit manifestations.

Some three years ago my business relations brought me in contact with professed Spiritualists. They were very sanguine in the belief that the spirits of those who had left this sphere of existonce by death, were still alive, and could, and do, communicate with us who are inhabitants of earth. I was equally cortain that they could not. But having had no evidences, either pro or con., I was not prepared to decide intelligently until I had given the subject a careful investigation, fully believing that such examination of the subject would show that it was a delusion, a cheat, and a fraud. Consequently every opportunity I had of increasing my knowledge of the subject, I improved. My wife was much opposed-thought I could spend my time to a better purpose than running after those "deluded Spiritualists."

I visited circles, saw stands tip and answer questions by raps; placed my own hands on the stand, and had it move in a mysterious manner; had it answer mental and verbal questions-an swer correctly questions that I knew no individual present had any knowledge of. I was not prepared, however, to admit that it was spirits; supposed that it might be accounted for in some other way. Magnetism or electricity might be the cause.

About this time in my investigations, there came a lady to our place claiming to be a trance medium. She was very sociable, modest and prepossessing in hor appearance, unassuming in her manners, and a correct and eloquent speaker.

I attended some of her circles in private families, and her public lectures; tested the genuineness of her professions, until I satisfied myself that they were not deceptive, but genuine. I thought the power by which these things were done, could be explained on some other principle than spirit power. When she arose to speak, she would request some one of the audience to present a subject for discussion. If none was presented, she would select one. Immediately before one of her lectures, and before she had arrived at the place appointed, I placed a subject in writing on the desk. It was an abstruse question-a question that had claimed the attention of wise theologians for past ages; and they appear to be as far apart now as ever. The question was stated in these words: "Does man act from necessity? If so, is he accountable, or has he the liberty of choice?" This I wrote with a pencil, unknown to any other person, folded the paper so that the writing could be seen by no one, and placed it on the desk in front of the speaker's stand. Immediately the lecturer entered, took her seat on the platform, passed into that abnormal condition which characterizes all that class of speakers, arose with closed eyes before the audience, and after remaining motionless for a moment, took the folded paper from the desk, and slowly unfolding it, she said: "I find before me a subject for discussion." Then she read the paper with closed eyes; after which she held the audience quiet for an hour, demonstrating the idea that man acts from necessity, that all matter exists from necessity, as well as mind; also, that all laws governing matter, organic or inorganic, exist from necessity; that intelligences are none the less under the positive control of absolute order; and this relation has ever existed and ever will exist. Therefore, man is necessitated to choose. He is necessitated to assume all the responsibilities of life. And the relations he holds to surrounding objects are unavoidable, just and right. Thus the speaker went on, attempting to show the order, beauty and harmony existing in nature, as all things move onward and upward in the scale of progressive development. And progress is as much a necessity as any other link in the chain of events. But I cannot give even a synopsis of the lecture at this late day, for it is over three years since it was delivered.

BANNER \mathbf{OF} LIGHT.

Sooing Spirits.

Upon reading the very useful book entitled, The Soul of Things," one's mind is led to the inquiry, How do we see spirits? Experience has taught me that there are many different ways. The first one which would naturally suggest itself would be, with the spiritual eyes. What conditions are necessary for this?

The physical organization must be working in harmony, or the mental elements must be in a passive state, so that the spirit can manifest itself to the spirit. We then see them as if they possessed material bodies of flesh and blood, only in a higher condition than ourselves. This, as they appear at the first glance, without cognizance of their real condition or surroundings. More education of our own spirit enables us to see them devoid of this external covering, and their form partakes of the real affections of the soul, and we look upon their atmosphere and see typified pic-

tures and language of their thoughts. Again, we see spirits psychologically, as the spirits themselves magnetize us, and we see them as they wish to make themselves appear to our eyes. I know of no way but that of experience alone to tell the difference between the two.

Again, we can see them psychometrically, that is, by looking into a spirit's mind, the spirit itself unseen, or into the mind and atmosphere of an inhabitant of the body. We see them then as they were, or are, and many peculiarities which. perhaps, we may have forgotten, are clearly represented. because all things mental and material are stamped forever in our memories.

Again, we see spirits by correspondence. Conditions being favorable, there is a direct influx from the spirit spheres, and we have what are termed visions, or representations of the past, present or future of the lives of persons, without really seeing the guiding spirit; the picture is then condensed into the human form, present with us.

Again, we see them mentally. Our own mind becomes visible to us, and scenes and persons long since passed away are as clearly seen as if transpiring at the moment. And still again, we see them with the material eyes. It is then that they present themselves to us as shadowy forms, through which we can gaze beyond, and then flit away quickly. Presented in this aspect, they sometimes inspire terror, and almost always, even to those accustomed to them, a quick starting of the blood, etc.

Experience of many years can alone enable us to tell the difference in these modes of vision. We cannot live or move without the influence of God flowing to us in ever-present spirits; should we not, then, learn to distinguish them in their approach, so as to weigh their counsels, and see whether they be reliable or not? That spirits do come, we must believe: that we are taught by them, as well as by earth's people, we know. Let us, then, cultivate discernment.

East Boston. E. L. FENTON.

Correspondence.

A Waif from California. They have a Honey Lake in California. Digby thinks it must be a sweet place.—Banner of Light. By consulting any common atlas, your readers will readily find Pyramid Lake. It is in Nevada Territory, and nearly west of the sink of Humboldt River. Honey Lake is about west of Pyramid Lake. It is nearly round, ten or twelve miles in diameter, and situated near the east end of Honey Lake Valley. This valley extends about twenty miles west of the lake, and its western extremity is within ten miles of the main divide of the Sierra Nevada Mountains. The valley is about four thousand feet above the level of the sea, and is bounded on the north, south and west by mountains of the Sierra Nevada range. The lake derives its name from a peculiar dew that falls on the grass in its vicinity. This dew resembles honey in taste and appearance, and is so

tion and finding plenty of inquiring minds and erative fee, seeking inquirers. Mrs. Jennie Dutton is also busy as a public medium, in Chicago, and her friends will, of course, be glad to know she is successful. There are many others more or less engaged in the city as mediums, both public and private, and never was the cause more alive in Chicago and the west generally. A good, reliable test or healing medium would find a ready field and ripe harvest in Milwaukee, Wisconsin.

WARREN CHASE. Chicago, March 21, 1864.

Spiritualism in Cincinnati.

Thinking that news of the action of Spiritualists in this city would interest you, Mr. Editor, and your readers, I write to say that last evening quite a number of good and true men and women assembled together at the rooms of Dr. Wm. Rose, and Mr. Ira Adkins, on Fourth street, in this city, and organized themselves into a religious society, entitled the "Religious Society of Progressive Spiritualists;" thus, you see, assuming at once by name, an emphatic stand upon the platform of progressive Spiritualism.

The meeting was organized by the election of Hon. A. G. W. Carter, of this city, as President, and Mr. Chas. E. Bennet, as Secretary. The chairman stated the object of the meeting to be the organization of a religious society for the purposes of incorporation as such under the general laws of Ohio, so that they might exist as an incorporated religious society, with all the privileges appertaining thereto, guaranteed by the laws of the State, so that its accredited messengers, lecturers and ministers might have all the rights guaranteed by the laws to so-called "ministers of the gospel," such as solemnizing marriages, directing funeral ceremonies, etc., etc. And the society itself, by the association and unity of numbers, might be an engine of great strength in forwarding the great and important humanitarian interests of the truths now being so signally manifested of Spiritualism.

A Constitution and Articles of Association were unanimously adopted, and the signatures of all present, by way of confirmation, were appended. This Constitution and Articles of Association had been prepared through a medium, by spirit-friends; and indeed it is a Constitution of freedom. Its great point is as to membership—the only requisite being that the member shall have full faith in the fact that departed spirits do communicate from their higher sphere, with the people of this lower sphere. In every other respect a member is left entirely to his freedom of thought, speech and action; and he is not to be questioned for his individuality in any shape, manner or form, A member is at perfect liberty to remain with, or withdraw from the society just when he pleases. The platform of the Constitution and Articles of Association are one

of Love, Wisdom and Freedom. There is no further creed than already announced; and thus the platform is one of universality—or perhaps better expressed—individuality in universality: and thank heaven for such a development in these days! On ballot the following persons were duly elect-

ed officers of the society, to wit: Ira Adkins, President; Joseph Walter, Vice President; Chas. E. Bennet, Clerk; C. Butterfield. Treasurer; A. M. Iliff, ---- Bricka, David H. Shaffer, Trustees; A. C. Bagley, Collector; N. M. Starr, Janitor.

These officers were elected by general consent and were duly inducted into office, when the organization was complete. It is sincerely hoped that it will be productive of a great deal of good. It is the intention of the Religious Society of Progressive Spiritualists, to procure a commodious hall as soon as possible; and hereafter, under their organization, to conduct matters and things pertaining to Spiritualism, in a good, orderly and distinctive manner, so that they may no longer hide their light under a bushel, but put it forth to enlighten all who may desire to be enlightened.

couragement, causing our minds to be lifted upward, and our hearts to rejoice.

performances, are in Chicago, giving good satisfac- | by writing and enclosing one dollar as a remun-

While in Stafford, I met at the house of his niece Dr. Calvin Hall, a man seventy-eight years of ago, one who has been for the past ten years in the good work of healing the sick. He feels that his work in the form is nearly finished; but the Doctor will again be young, renewing his age in the spheres beyond, and from his higher home he will bend to lay the hand of healing on the weak and distressed.

Leaving Stafford and its ever-remembered friends, I journeyed to the "Land of Herring," as Launton is sometimes called, and found, to my surprise, that the friends were enjoying a spiritual repast, in the form of a Convention. They had written to apprise me of the fact, but I had missed the letter, or the letter had missed me, and I was therefore strangely surprised to meet with the speakers for the meeting.

Taunton Hall has been well filled with attentive audiences, and once again I leave the friends of that pleasant place, feeling that these seasons of earthly meeting are indeed grateful to the soul. Heaven bless the good friends everywhere; and while the "BANNER" of our belief is waving, let all stand firmly by these precious truths.

In Hope and Truth, M. L. BECKWITH. New Haven, March 21, 1864.

Development of the Healing Powers.

I could not be ignorant of the fact that the BAN-NER OF LIGHT must wave over all the land, for it is held high above the dust of battles by the strong arm of Truth, and its fabric is stronger than silken threads or tempered steel, even as principles are stronger than substances. I attended nine Spiritual Conventions in the West last year, and I think the claims of the BANNER were presented at all of them. I have taken a secret pleasure in working without being extensively known, and it was an easy matter to send you the names of subscribers, unaccompanied with my own name. But now that I have my panorama completed by which I am able to illustrate our beautiful philosophy, to some extent, I am obliged to be known. however much my spirit may shrink from the gaze and approbation of the multitude. I must, however, remain in New York and fulfill my engagement to lecture in Cooper Institute, on the evenings of Monday, Tuesday, Friday and Saturday of each week, until the first of May.

I desire in this connection to request the patient forbearance of our numerous friends in the West, and all others who write to me, promising to speak to them as soon as time will permit and wisdom guide to their locality.

One word concerning our lectures here. They are given to select classes of minds who desire to learn the art of controlling the healing forces which lie between the soul and the nerve, (properly called the spiritual, electrical and magnetic,) and guide their action in the treatment and cure of disease. These are the forces, also, with which we directly deal in the development of media: therefore the various mediumistic gifts may not be determined by the size or shape of the external phrenological development.

It is intended that our students shall become practical workers by the instructions given in the four evenings; therefore, a new class is formed every week, and I am happy to say that thus far the classes have been large and interesting. After the first evening, students are requested to bring their invalid friends. No charge will be made for the treatment they may receive, neither have we half-price admittance tickets.

WALTER HYDE. New York, March 25, 1864.

Dry and Humid Atmosphere.

In the BANNER of January 2d, Dio Lewis, M. D., says, "The great defect of our atmosphere is excessive dryness. The dew-point of England is fifteen or twenty degrees higher than that of New England. The results are seen in the contrast be-After the society was organized, the lights of the tween the plump body and smooth skin of the abundant that the Indians formerly gathered it | hall were mellowed, and all together we sat in | Englishman, and the lean, juiceless body, and dry, circle," when Mrs. Dick, an excellent medium, cracked skin of the Yankee. On the western side under trance, arose in her place, and through a of the Rocky Mountains bronchitis and consumpspirit-friend, gave us many words of hope and en- | are almost unknown. The dew-point on the Pacific Coast is very high." It seems to me, from my experience on the eastern side of the Rocky Mountains, where we have no dew-noint at all, that the results attributed by Dr. Lewis to a high dew-point cannot be wholly correct. Since I left the Missouri River-or, might say about fifty miles west of the Missouri River-I have not seen a particle of dew-the atmosphere being very dry and light. And during two seasons I have hardly known a person to be sick, and bronchitis and consumption here is entircly unknown. Perhaps if Dr. Lewis were here he might say the amount of whisky drank counterbalanced the difference in the dew-point; but in the very few whom I know, who do not indulge in that dew-y substitute, I can observe no lack of health enjoyed by their more humid associates. From the fact that a humid atmosphere is not necessary to health, while a dry atmosphere does seem to be conducive to the most perfect health. I am led to the opinion that perhaps with reference to the contrast between the Englishman and Yankee, Hawthorne may have touched the right vein, when he says, in speaking of some Englishmen he met at dinner, "Being generally middle aged, or still further advanced they were by no means graceful in figure; for the comeliness of the youthful Englishman rapidly diminishes with years, his body appearing to grow longer, his legs to abbreviate themselves, and his stomach to assume the dignified prominence which justly belongs to that metropolis of his system. His face (what with the acridity of the atmosphere, ale at lunch, wine at dinner, and a welldigested abundance of succulent food) gets red and mottled, and develops at least one additional chin, with a promise of more." The English, as a people, are proverbial for their particular attention to good living, while we Yankees can barely find time to enjoy at our leisure one "square meal" in the year, and I am inclined to the opinion that if our Governor should some year forget to issue his proclamation of Thanksgiving, many would be only too ready to dispense with that one. If, however, the teachings of our spirit-friends be true, that they do not eat on the other side of Jordan, we shall undoubtedly have the advantage of the English when we have crossed that dark and turbid stream. But the English have good Bible evidence that the appetite is not so easily abandoned, for we have in that history accounts of Angels, Lords, and even Jesus, after his crucifixion, sitting at meat, eating unleavened cakes, &c., &c. But I will close this desultory letter with a little more Hawthorne-"It has often perplexed me to ever new, and I like much to stand in the square imagine how an Englishman will be able to reconcile himself to any future state of existence and receive and give the offerings of angel spheres. | from which the earthly institution of dinner shall be excluded. Even if he fail to take his appetite tha Dwight, lives in this town, and her skillful along with him, (which it seems hardly possible way of treating disease is well worthy the at- to believe, since this endowment is so essential tention of all. She examines by a lock of hair, to his composition), the immortal day must still

which he will be conscious of a slight distaste, at all events, if not an absolute repugnance to mere-W. B. FELTON. ly spiritual nutriment."

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Baltimore, Maryland.

The Spritualists of the "Monumental City," are just now enjoying a rich season. Never has there been a more lively and at the same time healthy interest than at present. Crowded audiences assemble and listen to Mrs. A. A. Currier's lectures with breathless attention, and every Sabbath evening many are obliged to go away unable to get seats or even standing room.

Mrs. Currier is indeed a most wonderfully gifted medium. It is glorious to hear a human thus inspired-to know that "the weak lips of woman" are touched " with fire from off the altar." Her grandeur of thought and expression, as well as the general scope of ideas, while on the rostrum, are almost boundless. She draws her illustrations from earth, air, and ocean, from the whole universe, and as she warms with her theme, and rises higher and higher on each successive wave of eloquence, it seems at times as if she fairly revelled in the sublime consciousness of power. It is seldom that a combination of such rare, and in fact, opposite qualities can be found in any one speaker, as in the case of Mrs. Currier.

Her appeals to the reason, the affections, and the moral faculties, are alike irresistible. Her satire is withering, yet, withal, as polished and keen as a true Damascus blade, and over all there is a certain elegance of style, a poetic beauty, which, like the sunlight in some Italian paintings, seems to invest all things with its own transcendent glory. In truth, it is like trying to paint a sunbeam; to attempt to describe her eloquence; to be able to appreciate one must hear her. Send us, O Land of the East, more speakers of the same class.

The literature of Spiritualism is gaining ground. Lizzie Doten's "Poems from the Inner Life" are read and admired. The BANNER of course is an honored guest with us, and we trust that soon it will be received into more of our hearts and homes.

Dear BANNER, how much are we indebted to thee! how faithfully thou hast brought us messages from the angel world! Long, long mayst thou stand as now, the fearless champion of Truth-the brave, though gentle and loving defender of humanity. March 22d, 1864. POBTIA.

Written for the Banner of Light. LINES

TO A MOTHER ON THE BIRTH OF HER CHILD INTO THE SUMMER-LAND.

Sad memories bring thee no relief, 'Lorn, stricken mother, in thy grief. Still lingering o'er those hours so brief, When cradled in a mother's arms, Arrayed in childhood's winning charms, Thy sweet and only treasure slept-Or nestling to thy bosom crept, And shook his shining locks of hair, And placed that loving face so fair, Above the heart soft beating there i Thrilling with love's divinest nower. In evening's witching twilight hour!

Or haunting still his infant plays, His joyous laugh, his merry ways, When o'er his brow Hope placed her crown, And all love's treasures seemed thine own-Or when his lisping accents fell Upon thine ear with magic spell; Or when, with faltering footseps, he Ran boldly to thy waiting knee. As day by day, and hour by hour, Unfolded this thy worshiped flower! And nictures of the future rose. When in life's fading evening close, Thy son to manhood's strength should rise. The idol of his mother's eyes! But faint not, mother, nor deplore That cherished child as now no more! For from the bright supernal shore, Thy loved one shall return to thee.

Now when we consider that the person who delivered the lecture was a young woman, who could not have been much over twenty, certainly not over twenty-five, and also that it was an off-hand effort, without premeditation or reflection, unversed in metaphysical science, and unacquainted with theological inventions, it seems to me that it must have emanated from some other brain than that of the lecturer, and that she was but the medium through which it was communicated.

"The lecturer was Mrs. Wiltsie, who, I under-stand, resides at Janesville, Wis. May rich spiritual blessings flow into her soul for the good she has done, and is still doing. She will remember the time she spent in Albany, and rejoice that the seeds of truth sown have taken deep root in some hearts, to the joy and satisfaction of the ever-expanding soul.

When I commenced this, I thought of writing some of my experiences in physical manifestations; but I discover I have not got to them yet. I will defer what more I have to write till another time, as my letter is growing too long to be read. Yours for the truth, S. A. S.

Albany, Wis., Jan. 3d, 1864.

in considerable quantities for food. An emigrant road from Salt Lake via Humboldt

River passes through Honey Lake Valley, and by Noble Pass across the Sierra Nevada to Marysville. Susanville is on this road, and at the extreme upper end of the valley. It has a population of about seven hundred, and is rapidly increasing in size and importance. The entire population of the valley is about twenty-five hundred. In the whole valley there are twelve or fifteen professing Christians, and, perhaps, onefourth of the adult population yield a nominal assent to the doctrines of Christianity. The remaining three-fourths are of more liberal faith, with a large proportion of avowed Spiritualists; yet we have never had a public medium, or lecturer in the yalley, and no organized effort has been made to teach Spiritualism, or the Harmonial Philosophy.

I have traveled extensively in the Mississippi States and California and I have never seen a place where the truths of the new religion were as cordially, spontaneously and universally received as in this valley. Their reception by the intelligent and moral part of the community, renders abortive all the labor of proselyting Christians. Such effort as Methodism has made here this winter would, twenty years ago, have raised an excitement that would have swept like wildfire over the land. Now they may picture their heaven where saints in long white robes sit with folded hands before a great throne, singing psalms and hymns of praise; but no one wishes to join the chilling choir. They may point to their burning lake of pitch and brimstone, where all unbelievers will weep and wail, and gnash their teeth, boiling and struggling with snakes and lizzards and devils; but no one is frightened, and they have not made a single convert.

When we reflect upon the change that has tacen place in the religious world in twenty years. we must think Miller, of Second Advent notoriety was right in fixing the commencement of the millennium in 1843. At that time commenced not the thousand years' reign of a personal Saviour, but the right of free thought, and before it shall have reigned an hundred years, there will be no Christians, no churches, no need of a devil, and no use for a hell. But I am trespassing upon your columns. All progressive persons, and particularly mediums and lecturers who may think of emigrating to California, are invited to address

Yours truly. Susanville, Plumas Co., Cal.

Ada L. Hoyt, and Others.

This remarkable test medium, so well and so long known in the east and west, is in fine spirits, giving tests every day at the house of her parents, 154 Madison street, Chicago. Her powers as a medium have in no respect diminished since the days, when in her travels she brought so many skeptics to belief, so many haters of Spiritualism to madness-and so many believers to gladness. Miss Hoyt has done a good work in Chicago, and is doing all she can, and yet cannot supply but a small part of the demand. Mr. Ira Davenport, and his daughter, a remarkable musical medium for dark circle | and those wishing her services can secure them | admit of an interim of two or three hours, during

Permit me to send with this communication a nost beautiful poem for the columns of the BAN-NER OF LIGHT, entitled. " Never Frown." It was written by one of the most remarkable mediums I ever knew-the speaking, writing and personating medium I alluded to in one of my former communications. Here is the little gem of a poem: NEVER FROWN.

GIVEN THROUGH HENRY C. CARSON, MEDIUM.

What though you miss some promised joy, Or wayward chance some hopes destroy, What though a lurking fear annoy? Tread it down.

Keen ever on a smiling face. For 't is the most bewitching grace: And he who smiles will win the race-Never frown.

If angry thoughts sometimes arise. If passion glitters in your eyes, Ere angry words to lips arise,

Tread them down. A smile of scorn is better far Than threatened words of instant war, When in the right you know you are-Never frown.

But when you feel your breast within, A thought that stranger there has been, And one which conscience tells is sin, Tread it down.

Then, only then, restrain your smile, Nor let that thought remain awhile, Lest, straying, it your heart beguile-Ever frown.

A. G. W. C. Yours truly, ... Cincinnati, O., March 25, 1864.

Notes by the Way.

I send you greeting, dear BANNER, from the land of "Home, Sweet Home." Long weeks of roaming sharpens the soul-appetite for a re-taste of those joys which linger in associated beauty round the home of childhood, where the fatherlove and mother-life wait to welcome the wander-

Since last I pressed these hands good-by, I have tarried with the loving friends in Stafford, Conn., and Taunton, Mass. I find in the former place not a large society of Spiritualists, but a blessed few who gather in the dark Town Hall, and illume with the smiles of their happiness the interior of that gloomy-looking building. No matter though the walls be old, the inspirations there are pen dignified by the name of pulpit, or rostrum, One of our best clairvoyant mediums, Mrs. Mar-

A vestal soul, forever free From earthly sorrows, sighs and tears-The dread of death and all its fears-

And whisper in thy listening ear, Such words as these, thy soul to cheer: "Though earthly dust is laid aside, I still am near, thy spirit-guide! The two worlds are not far apart, I still can nestle to thy heart, And watch and guard thee night and day, While journeying on life's weary way!" "Then let not sorrow weigh thee down, Nor build within thy heart her throne But mid the trials of the hour. Seek consolation from that Power' Which gave the treasure, taken now. At God's behests with patience bow, And strength sustaining shall be given. From all thy angel-friends in heaven!" Taunton, March, 1864.

PRESENCE.

BY ALICE CARY.

The wild, sweet water, as it flows-The winds, that kiss me as they pass The starry shadow of the rose, Sitting beside her on the grass-

The daffodilly, trying to bless With better light the beauteous air— The lily, wearing the white dress of sanctuary, to be more fair-

The lithe-armed, dainty-fingered brier, That in the woods, so dim and drear, Lights up betimes her tender fire To soothe the homesick pioneer—

The moth, his brown sails balancing Along the stubble crisp and dry— The ground-flower, with a blood-red ring On either hand—the pewit's cry—

The friendly robin's gracious note, The hills, with curious weeds o'errun-The althea, with her crimson coat Tricked out to please the wearied sun-

The dandelion, whose golden sun Is set before the rustic's plow-The hum of insects in the air, The blooming bush-the withered bough-

coming on of eve-the springs Of daybreak, soft and silver-bright— The frost, that with rough, rugged wings Blows down the cankered buds—the white,

Long drifts of winter snow-the heat Of August, falling still and wide-Broad comfields-one chance stalk of wheat, Standing with bright head hung aside-

All things, my darling, all things seem In some strange way to speak of thee; Nothing is half so much a dream, Nothing so much reality.

My soul to thine is dutiful, In all its pleasure, all its care; O. most beloved! most beautiful! miss, and find thee everywheret Atlantic Monthly.

A romantic young man says that a woman's heart is like the moon, it changes continually, but always has a man in it.

ing child. WM. J. YOUNG.

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The Banner-The Spiritual Cause-Colored Schools, etc.

cek ending at date.

Banner of Light.

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LUTHER COLBY. - - - EDITOR.

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

Pleasure and Profit.

Life is just what we make it. If we are resolved

o be contented and happy, in the progressive and

we may be placed; but if we wait for externals to

furnish us with sources of enjoyment, relying on

our surroundings more than on ourselves, and

looking for something outside of ourselves to sup-

nly the springs which ought to lie colled up within

and disappointment. We must extract our joys

from our commonest occupations. There can be

no happiness except that which is filtered through

our own circumstances. We live just so far as we

know how to make an intelligent and spiritual

cannot, operate to our profit-but that the two pro-

tracting pleasure and profit both out of one and

the same avocation; there is the closest sort of re-

lationship between them: both are growths from

one stem; both proceed from one life; they are

both perfectly compatible with one vocation. The

larger part of mankind, or at least that section of

mankind which professes "civilization," practice

upon just the opposite belief: believing that when

they go in for enjoyment, as they style it, they put

aside all thoughts of industry and usefulness;

and holding that when they work, they work-

and when they play, they play. They cannot see

for the life of them, how there can be the least

relevancy of one occupation for the other, how a

man at work can feel himself anything more than

a slave, or how a man in quest of pleasure can

be happy, and to be nothing else. This is perhaps

The falsity of the notion proceeds from the false

views which are commonly entertained of life and

its meaning. We live to get happiness out of ev

erything: out of riches and poverty, out of health

and sickness, out of glad hearts and hearts full of

sorrow. When we lose a dear friend from our

sight, we grieve as if there was no power in the

universe that could comfort us; but as time slips

by, the pang grows less painful, until we come to

look at the event which once caused us such an

agony as one of the most beautiful, poetic and

truly natural event in our lives. The fact is, we

have begun to see it in its right relation to all oth-

er things which concern us. When we do a friend

a service, especially if it has cost us a sacrifice or

denial, we soon come to look upon that act as

much more delightful and precious than any

which we could have done for ourselves merely;

showing that the pleasure does not always lie par-

allel with what the world considers to be profit,

but more often goes directly against it.

as much an American peculiarity as any other.

use of life, and no further.

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Notwithstanding the agreeable fact that the BANNER has a wide-awake and ever watchful correspondent from the Capitolean City, in the person of friend Horton-whose success in establishing spiritual meetings here, in the face of opposition and obloquy, merits the heartiest thanks of overy friend of the spiritual movement, and whose faithful endeavors to keep your many readers particularly posted in regard to Spiritualism in this region, you so well appreciate-I say, notwithstanding this, perhaps you may find room somewhere amid your crowded columns, for another friend who would send you a word from this place, slightly touching things and matters in general. If so, I have this to remark in the first place: Week before last, my BANNER failing to arrive-a misfortune you cannot fully appreciate-I visited the periodical depot where it is retailed to transient purchasers, when, to my astonishment and chagrin, the proprietor informed me he had sold not only his regular package, but an extra order of twenty, besides. Please to understand that my disappointment did not arise from this evidence of the BANNER'S merited increase of circulation, but simply because I was not in at the feast. I subsequently procured the BANNER, and read with rare pleasure-not to particularize where all was good, further than that significant and instructive first page of pictorial speech, the Vision of Human Life, from our old friend, John Bunyan and our new friend, Chaplain Fuller, as revealed to Dr. (Philadelphia) Child. Replete with beautiful truths and divine wisdom, it is worthy to be framed in every home and heart throughout our land. Why do you make such a readable and saleable naper for, that one thus unfortunate can get a copy only with great difficulty? Can't you help it? If not: hetter let some of your grumbling correspondents try their hand at running the machine!

Mrs. Susie A. Hutchinson of Milford, N. H., has been ministering to us, in spiritual things, during March, and has left a very favorable impression of her ability to interest and instruct an audience in those essentials pertaining to spiritual life and growth, here and hereafter. The audience were privileged to select their own subject-which she invariably handled in a highly entertaining and satisfactory manner-and at the close of each lecture propounded questions, to one and all of which Mrs; H. readily responded. A spiritual lecturer, and a lady undemonstrative in her ways, quiet and retiring in her manner, a stranger in a strange city, overcoming the disad vantages of such a Babylon of a place as this, and succeeding so well, even from the beginning, is warrant that divine powers are hers, which, if obedient to, will triumphantly carry her through whatever public labors she takes upon herself, and in whatever direction she may be called.

From public teaching to private teaching there is an easy transition. The Colored Schools of Washington demand a word. Independent of the Freedmen Association, which in its organized 'capacity has established a number of Day Schools for colored persons, there are eight Evening Schools for the contrabands and others, averaging an attendance of one hundred schools, sustained by a small but brave corps of volunteer-teachers, mostly clerks in the several departments, whose hearts are thoroughly alive to the growing needs of this unfortunate class. It is hard and sad to believe, at this late day, what is so lamentably true, that here, as yet, no deep, general or practical interest is manifested toward improving the mental condition of the blacks, even where by a little united effort it could readily be done-and where, of all places in America it is most needed ! Even those few who are engaged in this work have constantly to encounter the sneers, prejudices and insults of the many who wholly ignore all social and moral obligations to their neighbors and kindred-the ignorant and the oppressed.

Where now there is one school, there ought to be a dozen. Thousands of worthy colored persons are anxiously waiting to be taught, and if we had more teachers and better accommodations, these golden opportunities would be joyously improved. t before such gener verily, some of them are hungry to know how to read. It is no small gratification for me to be able to state that in one of these humble evening schools, the three teachers engaged are from Massachusetts, and what is perhaps quite as remarkable, they are all genuine Spiritualists-Bros. A. E. Newton, Alfred Horton, and your humble correspondent, the writer. If there has been one fact more than another in the way of national success, it is to be found in our unwillingness to do justice to the African. Until more of this is done, until we squarely move in this direction, we cannot expect nor do we deserve to meet anything but defeat. If we are to establish ourselves again as a great nation, it must be more in accordance with the principles of Supreme Justice. And to this end may all Divine powers aid us, individually and nationally. G. A. B.



out them, money is no better than a mockery and a delusion.

The Providence, R. I., Three Days Spiritual Meeting.

In accordance with the call published in the last BANNER OF LIGHT, a Three Days' Spiritual Meeting was held in Pratt's Hall, Providence, R. I., Wednesday, Thursday and Friday, March 30th and 31st and April 1st. In consequence of the severe line storm of rain and sleet, the attendance, at first, was not large, but a good degree of zeal was manifested by the select company turning out in spite of the unpropltious weather.

The meeting was called to order on Wednesday norning, by Mr. Knowles, and L. K. Joslin appointed Chairman pro tem., and A. C. Fisher, Secretary. Moses Hull, A. Medbury and J. M. Bradford were selected a committee to nominate pernanent officers. Adjourned.

Wednesday Afternoon. - The storm continuing unabated, the audience was not large, but much increased. The nominating committee reported the following officers, and the report was adopted: Adin Ballou, President; Uriah Clark, L. Town, and W. G. K. Mowry, Vice Presidents; J. S. Loveland, William Foster and Mrs. A. Fisher, Secretaries; L. K. Joslin, W. S. R. Mowry and A. Medbury, Business Committee.

U. Clark taking the Chair, in the absence of Mr. healthy sense, we shall find our profit wherever Ballou, was called on for opening remarks. He was glad to be in attendance, notwithstanding the unfavorable weather. The results of the meeting could not be judged by the size of the audience, or by anything external. The reigning powers of the invisible world had a work to do in Proviourselves, we may make up our minds beforehand dence, and they would accomplish it in their own that we shall find nothing before us but vexation way.

Moses Hull spoke of the work of Spiritualists. They were not seeking first either to save or destroy the Church. The Church had been the mother of us all, but she has done all she could do. We vere to seek the multitudes outside of the Church, He spoke of the beauty and beneficence of Spirit-There is a notion prevalent, to the effect that ualism as the great moving power of the age. If what goes to make for our pleasure, does not, and there were startling evils and disruptions in marital life, it was because Spiritualism was bringing cesses are disjoined and entirely dissimilar. It is hese to light, and preparing us for true relations. not so, in fact; for we were born capable of ex-

Wednesday Evening. - U. Clark in the Chair. Minutes read, and singing. Mr. Clark was requested to open the meeting, and he spoke of the igitations now going on in preparation of the kingdom of heaven, or the new order of things being inaugurated.

J. S. Loveland was called on to follow. He spoke on authority, the false and the true; insisted that we were all more or less under some kind of authority. He quoted Pope, "God never made an independent man." We are all links in the great chain of the universe. Much that is said about individualism is selfish sophistry, of the most snakey and insidious nature. He had ferreted out this snakey sophistry, in all its infernal windings. In one sense we are all one, as Jesus prayed his disciples might be with him, as he take anything but the most unbounded pains to was one with the Father. This feeling of oneness with each other, with God and the angel-world, is

the very essence of Spiritualism, and quickens us with the loftiest inspirations in behalf of humanity. Moses Hull continued in the same strain. We are never alone: we are linked to each other and to other spheres; we are often influenced by unseen intelligences when we are not conscious of the fact. We are not able to tell why we are here to-night : it is doubtless because our celestial guardians have an object in view. We are all influencing each other, and are more or less responsible for each other. Yet over us all there is a Divinity that shapes our ends, rough hew them as we may." There is a destiny guiding our nation; this great war is but the forerunner of a grand spiritual warfare. Mr. Hull, in conclusion, spoke of the extremes into which Spiritualists were liable to run; at first, in seeking to rid themselves of false authority, they seemed to ignore all religion and all the Bible; but now there was n reaction, and the middle ground was fast being taken.

Thursday Morning .- Though the weather wa

Un.

The crowded state of our columns this week prevents the appearance of many excellent articles from our esteemed correspondents. Have paall. Do not, we pray, construe our silence at times into neglect. We assure the friends overywhere that we devote day and night to the work entrusted to our care, and look to all impartial minds for a verdict in our favor. We are no speech-makers, hence we go not out to be heard of the multitude; but are well-satisfied to do the humble work assigned us, within the editorial sanctum. That our labors in the past have been duly appreciated we have the satisfaction of knowing. That there is no lack of that appreciation in the present, the very flattering communications we are continually receiving from various parts of America abundantly testify. Our friends may rest assured that we shall do all in our power to merit their esteem, and so conduct the BANNER that it shall reflect honor on its supporters, and be the means-with the Divine assistance-in raising humanity up on a far higher and happier plane of existence than they occupy to-day.

God bless all those who have stood by us in our weakness, and assisted in placing our much beloved BANNER OF LIGHT on a firm foundation. In the future, the publishers hope to be able to announce a large increase to their subscription lists; and, in case they receive sufficient pecuniary aid to support the free circles, they hope to announce an enlargement of the BANNER. This, however, will depend upon the aid the friends render us from time to time.

Announcement-Miss A. W. Sprague.

We have made arrangements to publish about the first of May, a volume of Poems, composed by this gifted woman during her earth-life. Most of these poems have never been in print. We

sition to progressive literature. If these poetical writings, as we understand to be the case, are fully up to the standard of the author's best inspirations upon the lecture-platform, they cannot fall to meet a generous and hearty recognition among Spiritualists, thousands of whom still affectionately cherish her memory.

Heavier Taxation.

It is claimed, and rightly, as we think, that we cannot long support what credit is necessary to carry us through the war, without raising a cortain proportion of real money to go upon. We should not only pay the interest on the public debt, but any current expenses beside, and something over to help pay the yearly cost of the war Credit is a ticklish thing; unless it has a good sound basis of means, and is backed by a determination of a man or a nation to use those means honestly, t vanishes like a soap-bubble in the sun. An accurate and experienced calculation shows that, according to the increase in our actual wealth, we ught to raise at least four hundred millions in taxes yearly, and then we should have left six undred millions of solid wealth remaining. Such taxation would not take from the wealth of the country, but only from the surplus which would otherwise be added. We should be adding to our vealth, anyhow.

Grant with the Troops.

The new Lieutenant-General has reviewed the Potomac army, and expressed himself much pleased with them, as they are with him. His policy is reported by military men to be the concentration, rather than the scatteration policy. He will therefore draw together his armies of the

APRIL 9, 1864.

Spiritualism Becoming Popular.

A few years ago the secular press did not notice spiritual conventions, lectures, mediums, etc., but to ridicule them. What a wonderful change tience, friends, for we endeavor to deal justly by has of late taken place! Is it because they think Spiritualism is becoming popular, or that they themselves have not kept pace with public opinion, and are forced to do us and our cause justice today? They now give respectful notices of the efforts of our lecturers, mediums, etc., a specimen of which we copy from the North Iowa Times of March 23d:

"EDITORS TIMES-I have attended the course of lectures which has been held in the large room in Helwig's Block on "Spiritualism," so called, during the past week or ten days, and have been much interested and well pleased. Mrs. Fitch is an excellent first class trance speaker; her voice is good, her articulation clear and distinct and her

is good, her articulation clear and distinct and her manner pleasing. The lecture on last Thursday ovening—on Our Country—what it was, what it now is, and what it may be, was cloquent, noble and patriotic, rec-ommending all to lay aside political strife and party considerations, and unite in one grand and powerful effort to put down this rebeillon and es-tablish Liberty, Freedom, and the Independence of America. f America.

The lectures on Saturday and Sunday evenings, The lectures on Saturday and Sunday evenings, setting forth the principles of Spiritual Christiani-ty and the law of progression founded on Truth, Love, Justice, Humanity and the Immortality of the Soul, were most excellent, instructing and con-soling. All were invited to hear and investigate this Harmonial and Spiritual Philosophy and index for themselves. Judge for themselves. Notice was given that Mrs. Fitch would deliver

another lecture on Sunday evening next, at the same time and place."

Phenomenal.

Mrs. A. A. Currier, in writing to the Herald of Progress from Washington, gives the following as a test of the wonderful clairvoyant powers of Mr. Foster, the medium:

by this glited woman during her earth-life. Most of these poems have never been in print. We learn that she left a large quantity of poems in manuscript, the greater partof which were written at Oswego, N. Y., only a few months prior to her decease. Miss Sprague was one of the earliest trance lecturers in New England, as well as one of the ablest and most popular advocates of the Spirit-ual Philosophy. Her poems—as we learn from a gentleman who has been engaged in preparing them for the press—possess high literary merit, are filled with her earnest, beautiful spirit, and, when published, will constitute a valuable acqui-sition to progrossive literature. If these poetical Besides physical manifestations, Mr. Foster's lamity near at hand: your prediction is fulfilled. I have just learned that my house, worth from twenty to thirty thosand dollars, is in ashes—the work of an incendiary." As a pleasing contrast to this incident, I will

montion another. The other morning, Mr. Post, an entire stranger to Mr. Foster, called at his room. He had hardly entered, before the medium exclaimed, "Your *father* is here, and bids me say to you that *little Freddy* is *better*, and that you need not go home." The gentleman arose and took his leave, evidently much affected, but in the course of an hour or two returned, and handed Mr. Foster a dispatch from the telegraph-office, reading thus: "Freddy is much better. You need not come home." It seems that the day previous Mr. Post had actually received a telegram stating that his little son was dying, and he was about to set forth on his journey when the glad tildings re-ceived by the "spiritual telegraph" outstripped what came by the lightning wire.

The New Rebel Plan.

It is given out, and not without some show of reasonableness, that it is the rebel intention to do no more than make a defensive fight before Richmond, and to mass their armies and hurl them with irresistible force upon the West. The plan is reported to be the recapture of Tennessee and Kentucky, the blocking up of the Mississippi, and the penetrating through the entire region, so long coveted by them, between the southern limit of Tennessee and the Ohio river. For this purpose it is supposed the rebel General Forrest made his sudden attack on Paducah, as preliminary to corresponding movements in Eastern Tennessee. The story of course increase as it goes. and includes the rumor that Lee and Johnston will change places the former going West and the latter coming East. They would be great

LIGHT.

Washington, March 24, 1864.

Terrible Calamity in Sheffield.

The London Times of March 15th, contains a detailed account of a fearful calamity which recently occurred in Sheffield, England, A little before midnight on Friday, the 11th of March, the great reservoir of the Sheffield Water Company, covering an area of seventy-six acres, canable of holding 114,000,000 cubic feet of water, suddenly burst its embankment and swept with the fury of another Deluge down the narrow gorge formed by the Loxley and Stannington hills into Sheffield itself. Almost before warning could be given, the volume of waters began rushing headlong down the valley, sweeping farms and houses, forges and factories, like chaff before it. Whatever the sudden and tremendous flood could reach, it seems to have destroyed. A large, populous and thriving district has been almost obliterated from the earth, scarce more than traces of the houses and factories that once stood there now remaining. It is now estimated that the loss of life will exceed two hundred and fifty, and that the value of the property destroyed exceeds half a million. From Bradfield, where the reservoir burst, down the course of the rivers for twelve or fourteen miles the country is laid waste.

Rebel Invasion of Kentucky.

On Friday, March 25th, a force of rebel cavalry. estimated at five thousand men, under the lead of Forrest, attacked Paducah, Kentucky, and burned a considerable portion of the city, including the Government store-houses and their contents. Three thousand of the inhabitants fied on the approach of the rebels, finding refuge on the Ohio side of the river. Our gunboats opened on the city during its brief occupation by the enemy, and succeeded in driving off Forrest. Col. Hicks, commanding the post, occupied the fort below the city, with about eight hundred soldiers, mostly colored, who fought with the utmost intrepidity. The rebels made four assaults on the fort, but were repulsed each time. Three hundred rebels were killed, and over one thousand wounded. Several persons of the city were killed during the fight. The city is nearly in ruins.

In our daily wor gery, as we it-we find a vast deal of pleasure, and satisfying pleasure, too. We may not, perhaps, think so at the time, but it makes itself apparent to us afterwards. Idleness would not begin to bring the joys to view which hard and tasking labor brings without fail. When we loll and dawdle, we find that life hangs heavily on our hands; but when we labor, we turn and find that we have been doing for those whom we love, and our higher and holier qualities have been developed and nourished thereby; we find that we have been practicing those habits of abstinence and self-control, unwilling perhaps, at the time, which never fail to furnish secret and lasting satisfaction to a healthy human mind. Here is a case, therefore, where we can see for ourselves that profit and pleasure go together, attending one upon the other. We extract the honey even when we have to work for it. We see that all Nature is in hearty cooperation with us, working actively to the same end We feel the thrill of an inward satisfaction, that we are all the while so well attended by every living force and influence, that God himself works and takes delight in it, and that there is no real pleasure in life which is not thus solidly and sub-

stantially based. ' A woman goes and carries flowers, some fruit ven the sweet and welcome sympathy of her own presence, to one who is wearing away heavy hours in the confinement of the sick room; anoth er of her sex is spending time and money entirely upon herself and for herself-shopping, saunterng, making frivolous and time-killing calls, and receiving no human being into the circle of her own personal sympathies and affections: is it at all difficult to say which is the happy one of the twain, or why the one is so much happier than the other? which has pursued the path that promised nothing but pleasure-and which the path of labor and exertion? And why has not the one who went after pleasure found it-and why has the one who only looked to her duty found the serenest pleasure there likewise? There is no mystery in this matter: all is as plain as the light which divides the day from the night. What we do from a conviction of duty, that brings us living joy: what we do from mere selfishness, that turns to ashes on our very lips.

Simple things always furnish the most enduring pleasures. It is not what we pay out money for that is worth the most to us. We are most often happiest when we are not thinking at all of being made happy-when we are too much preoccupied to know or care anything about happiness. It is the child's habit revived in us, that brings us the purest delight. From all this we may learn the lesson that we are to give ourselves no care whatever about these things; but that with clean and sweet consciences. with a sense of duty done, with the secret satisfaction of having thought for others instead of for ourselves alone we may trust all with heaven; leading simple and natural lives, just as children lead them, from day to day, giving up all our cares and anxieties to the good Father, and filled with benevolent and grateful impulses toward the whole human race. on the handsome appearance of our sheet.

still unpropitious, the audience was largely increased, and the interest on the rise. U. Clark in the chair, the minutes read, J. S. Loveland was then called to the platform. He prefaced his speech with the following:

Resolved, That so far as man is concerned all progress consists in the expansion of the human consciousness, or in other words, in the enlarge-ment of the Domain of Positive Knowledge. Resolved, That as the common sense of mankind

gives its final adjudication upon all systems, in accordance with their capacity for practical good, therefore it has become an absolute necessity for Spiritualists to actualize their theories in some form of practical effort for the general enlightenment and welfare of mankind

Resolved, That fragmentary knowledge may be better than none, yet nothing thoroughgoing in ef-fect can be realized without a systematic culture

fect can be realized without a systematic culture of all the faculties of humanity. *Whereas*, Our present systems of culture are de-fective, all tending in the main to develop and foster individual selfishness, and continue and intensify the present castes and distinctions in so-

iety, therefore, Resolved, That the 'demand is imperative for a reörganization of a new social, religious and po-litical system.

These resolutions were explained and defended with marked energy and ability, and the impression made on the audience was deep and lasting. The practical application of Spiritualism to every department of life and society, was never more cogently and eloquently presented. Moses Hull followed on the same subject, branching out and taking in the specific reforms needed in various directions, and especially the reform needed in popular education. U. Clark spoke of the moneyed and other powers wielded by a minority in the Church, State and society, over the masses of the people, and he presented Spiritualism as the great leveling and leavening power needed. W. G. R. Mowry thought it was not wise to pull down the old house till some better one was provided. though he admitted all the great evils and wrongs existing in the old, and he was prepared to take hold of anything feasible which might be presented for the amelioration of the masses. Mr. Loveland explained the objects contemplated in his resolutions, and hinted to a grand simultaneous movement among Spiritualists for a radical reformation in every department. Mr. Mowry acquiesced, and said he was prepared for action, and he trusted the great body of the people would be prepared.

Thursday Afternoon .- The audience was largely increased, and the interest also. U. Clark in the chair. J. S. Loveland made a searching speech in regard to the practical application of Spiritualism, and was followed on the same subject by Moses Hull and Mr. Clark.

Thursday Evening .- A good audience assembled. U. Clark was announced to give the regular opening address of the evening. He was succeded by Messrs. Loveland and Hull.

[As the BANNER goes to press before the Three Days' Meeting closes, the remainder of this report is deferred till next week.]

Any number of correspondents congratulate us

quick enough, he will be able to forestall the rebels in their plans, which evidently are aggressive, and are intended to carry the war out of their territory into our own. The troops of all sides feel a strong confidence in the leadership of Grant, and it is generally expected that this will prove the decisive and final campaign of the war. With their two great armies beaten now, the rebel leaders never could create two more in the world.

The Danish Troubles.

The poor Danes do not seem to be making much headway. The English have deserted them, and let the Austrians and Prussians ride over their country without leave or license. The invaders press on across line after line, taking one Danish fortress and town after another, and are apparent ly resolved to swallow the little kingdom whole. England only looks on, and France looks on and watches England. Germany evidently means now to help herself to whatever crumbs of small powers happen to be lying loose around on the European table. If the Western powers agree to it in silence, it will be a very different affair from their former prefessions of anxiety lest the " balance of power" in Europe should be overturned. Why not as jealous of the aggressions of other powers now, as they used to be?

Discussion Continued.

We learn that the discussion between Moses Hull, Spiritualist, (formerly Adventist) and Rev. Miles Grant, (Adventist,) is to be continued at Lyceum Hall, Lynn. The time appointed for the contemplated discussion is April 12th, 14th and 15th. In alluding to the discussion in March, the Crisis (Mr. Grant's paper) says:

"Thus far we are very much pleased with the results of the discussion. It was remarked by one who has traveled extensively as a lecturer and lebater, that the audiences were the largest he ever saw at a discussion where an admittance fee was required."

A Good Move.

Senator Wilson's bill concerning the Military Acadamy proposes to increase the number of cadets to four hundred. We sincerely hope it will pass. If Northern Senators in the past had been as thoughtful as Senator Wilson is, we should not to-day have had so many officers, who graduated at West Point, in the Southern army, endeavoring to destroy the best government on the face of the earth. Let the North be wise to-day, that our posterity may be benefited, if we are not. Fill the Academy with an extra number of cadets from the Free States.

Mrs. M. S. Townsend

Closed a course of excellent lectures in this city, on Sunday, March 27th, to the general acceptance of full and appreciative audiences. She spoke in Waltham last Sunday, and goes to Newburyport for the last two in this month.

fools not to do their hardest fighting where they East and West and South, and besiege Richmond would not expect to find Grant. But they will on three sides at once. If he makes his first moves find him " all round the lot," this year. It will not do to reckon too much on his absence.

A Legislative Improvement.

It is now seriously proposed to introduce the members of the Cabinet to the floor of Congress, to be divided between them as circumstances show most proper. There is much more reason in favor of such a measure than against it. The practise has ever held in the British parliament, and is found to facilitate the public business exceedingly. Such members would not, of course, be allowed to vote, but they could make speeches, could advocate for the government its own meas ures, on the floor of Congress, and be at once called on for explanations which would pour a flood of light upon questions that are more often guessed at than intelligibly discussed. The public journals appear generally in favor of the plan; and it is scarcely disputed, that its adoption would give breadth, and add dignity and solid advantage to our national legislation.

The Extermination Business.

We remember very well how the more flercely nclined of the Southern people said, when the war broke out, that they could perhaps be "exterminated," but never conquered; they declared that the United States Government could never make them over into good citizens again-it could do nothing but exterminate them. But what a come-down in this matter they have shown in the late election in Arkansas! Seventeen thousand votes were cast, or one-third of the number thrown at the last Presidential election. This was one of those States in which the cry of no surrender, nothing but extermination was heard the loudest. If this is the first fruits of extermination, we must

say we like the policy amazingly. It works so very well, we hope it will keep on working.

Death of Owen Lovejoy, M. C.

This brave champion of anti-slavery died at the house of a friend in the latter part of March, and was buried from Plymouth Church, the funeral services being performed by Henry Ward Beecher, Dr. Cheever, and Dr. Storrs. A Congressional delegation subsequently escorted the body to Illinois, to the place of his home, where it would be finally buried! Mr. Lovejoy was a native of Maine, and went West to make his own way in the world. His brother it was, who was killed by a pro-slavery mob, at Alton, Illinois, in defending his printing-office. The mantle of the martyr descended upon the shoulders of this brother, who was steadfast and courageous, in season and out of season, in advocating the overthrow of slavery everywhere and in every form.

Clinton Hall Meetings.

Our New York friends, and the public generally will bear in mind that Rev. Mr. Willis speaks at the above hall every Sunday, morning and evening. Seats free.

New Publications.

THE CONTINENTAL MONTHLY for April is a capital number. We cannot do better than invite our readers to look at the following list of contonts, and then procure a copy of that excellent periodical, and read them: Sir Charles Lyell on the Antiquity of Man; Alaone, a tale of slave-life in Rome; The Young Author's Dream; The Great Lakes to St. Paul; English and American Taxation; Aphorisms; The Love Lucifer; Sketches of American Life and Scenery; Our Government and the Blacks; Out of Prison; Lies and How to Kill them; Was He Successful?; Benedict of Nursia, and the Order of Benedictines; Hannah Thurston; Glorious; The Isle of Springs; The Development of American Architecture; Jefferson Davis and Repudiation of Arkansas Bonds; Literary Notices; Editor's Table.

THE PACIFIC MONTHLY-This representative of California Literature has reached us again in its monthly rounds. Its new editor and contributors keep its reputation well up to a high standard. Among its table of contents we notice "Cousin Benja's" fine, patriotic poem, written for our columns, entitled, "The Soldier Boy of Gettysburg," but no credit is given either to our paper or to the author. Cousin Benja's peculiarly touching and sympathic poems are pretty generally copied, but due credit should be given.

ETHE VERMONT SCHOOL JOURNAL is the title of a magazine devoted to the educational interests of the State, published monthly at West Brattleboro, under the editorial supervision of Hiram Orcutt, who is also the proprietor, assisted by a " board of contributors," at the moderate price of 75 cents per year, or 50 cents to clubs. This periodical has the sanction of the Vermont State Teachers' Association. The number before us contains well written and useful articles. Mr. Orcutt is the principal of the "Glenwood Ladies' Seminary," and is a gentleman well qualified for both positions.

BOOKS RECEIVED.

a man between fifty and sixty years of age who drank to excess, ate opium almost by the whole-sale, had the dropsy on the heart, had dyspepsia for more than thirty years, and bronchitis, and was cured in two months. The medium was a fe-The Fractional Family: being the first part of Spirit-Mathematics-Matter. By Arthur Young. New York: Walter Low: No. 823 Broadway.

Red-Tape and Pigeon-Hole Generals: as seen from the ranks during a campaign in the Army of the Potomac. By a Citizen Soldier' New York: Carelton, publisher: 413 Broadway. For sale by Crosby & Nichols, Boston.

Vigor. A Novel. By Walter Barrett Clark. Published by Carelton: New York. Crosby & Nichols, Boston.

Lyrics of a Day: or Newspaper-Poetry. By a Volunteer in the U. S. Service. Published by Carelton: New York.

Charles H. Foster.

This gifted medium is astonishing the good people of Washington at the present time. The evidences of spirit-presence through him are multiplying every moment. We copy elsewhere several paragraphs showing indubitably that Mr. F. possesses great clairvoyant powers, which spirits can use at any moment. Here is what Forney, of the Chronicle, says of Mr. Foster:

"This gentleman, whose wonderful gift in what is peculiarly known as "Spiritualism" has aston-ished so many, will remain in Washington but a short time longer. His rooms, at No. 450 Sixth street, have been visited by thousands, curious to investigate the truth of the new philosophy, and in all cases that we have heard of, his manifesta-tions have given entire satisfaction.

Bread-Ticket Fund.

We have established at this office a Bread-Ticket Fund, for the express purpose of aiding the destitute poor. Those who feel inclined to coöperate with us in this laudable enterprise, are requested to send their mite to us. A registry of all moneys sent us for this purpose will be carefully kept, and the amounts duly acknowledged. The first installment, \$10,00, came from Dr. E.

Andrews, of Albany.

The Spiritual Times and Weekly

\mathbf{OF} BANNER Correspondence in Brief.

Oured by the Spirite.

Mr. Ashly Clark, of Elbridge, N. Y., writes us

that he was sick, very sick, even unto death. And

notwithstanding the importunities of his wife and

family to call in a doctor, he persistently refused.

When to all appearance he was near his death,

he was suddenly made to rise up, take a pen and

paper, and write: "You are surrounded by invisi-

ble beings that shall now make you well again." At this moment his pain left him; he fell into a

gentle perspiration, and respired easy and natu-

ral, and was fully restored to health, save the

want of strength. And "gratitude, gratitude, grat-

itude!" fell from his lips. Many in the neighbor-

hood had recently died of the same or similar dis-

Spiritualism in Eddyville, N. Y.

In a postscript to a business letter from W. H.

Eddy, Esc., we learn that the Spiritualists of Ed-

dyville, are in a very flourishing condition; that

they own their church and hold meetings regular-

ly every Sunday, and have large audiences; that

Lyman C. Howe, little known to the world, but

one of the very best mediums, is speaking there,

to be followed by Mrs. F. O. Hyzer; and in May a

two days' meeting is to be held there. He adds.

Cattaraugus is waking up. Never was there a

time when Spiritualism was so much talked of as

now. It seems like olden times, when people

were asking what they should do to be saved. If

mediums coming this way, will give us a call, they

shall be well dealt by. Eddyville is six miles

from Little Valley Station, and eight from Cattar-

Cure by Laying on of Hands.

"I know of one of the greatest spirit cures by the laying on of hands, done in this town in the fall and early part of the winter of 1863, that I ever heard of. The case was this: the subject was

The Banner Appreciated.

F. L. Carey, one of our subscribers in Westfield,

N. Y., expresses his approbation of the BANNER

"My idea of the BANNER OF LIGHT can be told in a few words: I believe it to be the very best pa-per published in the world, and if as carefully and ably conducted in the future as in the past, the time

is not far distant, when it will be the most popu-lar paper in America, and have the largest num-ber of subscribers. Success to the BANNER.

Long may it wave, and grow brighter and bright-er with the glorious sunbeams of spiritual light."

The Davenport Medlums

A correspondent, writing from Baltimore, under

date of March 25th, says: "The Davenports have

done a good work, and made a most favorable im-

To Correspondents.

J. F., WHITE WILLOWS, ILL.-In answer to

your queries we would say that mediums who are

often controlled by Indian spirits are benefitted

in health thereby. Be careful that the children

are not surrounded by inharmonious conditions

while under control. When developed mediums

become very nervous, as they do at times in con-

sequence of the deleterious influence of unde-

veloped spirits, Indians take possession, and dis-

T. P. NISBETT, PONTIAC, MICH .-- The docu-

ment has been received, and placed on file for

publication. Much obliged for your efforts to aid

us. Rest assured we do not forget you, although

our silence may have given you reason to sup-

pose so. Your good sense, we know, will impress

[We cannot engage to return rejected manuscripts.]

pression in Baltimore."

pel it at once.

One of our subscribers, D. G. Estell, writing

augus Station, on the Eric Railroad."

from Belvidere, Illinois, says:

•

ease.

male.

thus:

ALL SORTS OF PARAGRAPHS.

27- It will be seen, by her letter in another column, that Mrs. C. M. Stowe contemplates visiting California, in order, if possible, to regain her lost health. We commend her to our friends in that far off region of the republic as a lecturer in the spiritual field of uncommon merit; and our prayers go with her that she may speedily be fully restored, thus enabling her to dispense the bread of life to the hungry souls on the Pacific coast.

A Mrs. Livermore advertises in the New Covenant "a haby to be given away." She wishes some one to adopt an infant boy about a month old, who is perfectly healthy, well developed, unusually promising for so young a babe," and will undoubtedly possess a pleasing face and figure." She says he came from "a good New England family," and can be had by addressing our cotemporary, Chicago, Ill. Here is a capital chance for some babyless family to fill a void which seems to be necessary to make the connubial life perfectly happy.

Every thought is an individualized entity. Nothing is eternal but thought-which is soul. The thoughts of Plato and Socrates are as fresh to-day as they were when they had birth. And so with all thought, high or low!

Bro. Grant. of the World's Crisis., advertises to send a photograph of himself to any address for twenty-five cents. Cheap enough.

Reading an official document closing with the sentence, "given under my hand and seal," Jo Cose wanted to know if that was n't rather an under-handed sort of business ?

Rents are going up.-Ex.

Digby suggests, if that be the case there will be more use for sewing-machines. That's so.

A MOTHER'S LOVE.

A mother's love! how sweet the name! What is a mother's love?

The noblest, purest, tenderest flame That kindles from above, Within a heart of earthly mold; As much of heaven as heart can hold,

Nor through eternity grow cold; This is a mother's love!

JO COSE, who has been kept pretty close at home f late, reading proofs, says he has been confined in a house of correction. DIGBY, happening in, one day, remarked that at his suggestion, Brad had colored his whiskers. "Ah," said Jo, "he has really dyed for his friend." After six hours intermission, he added, "It was because he was reddy."

Digby is of the opinion that there are writers for the press whose mentality is so spiritually refined -in their own estimation-or, in other words, so high that, like peaks of lofty mountains, they are continually in the clouds-cloudy /

How is the market, neighbor? Very quiet Anything doing in cheese? Not a mite.

Where's that coffee ? Have n't seen a particle of it yet.

A MONUMENT TO SHAKSPEARE. Shakspeare! to thee we'll ne'er attempt to raise The sculptured urn or monumental vase, Or any other glorious meeds of praise

For meaner men. When over thee the tomb had closed its portal, Fame to the world proclaimed thou wer't immor-tal: tal:

And all the world aloud replied, Immortal! Amen! amen! W. II. Cockburn.

Obituary.

In this city, March 26th, the gentle spirit of Miss Ida Preston, only child of John and Mary J. Barker, left its mortal casket, for the home of the angels, after an earthly solutra of 21 years 3 monthe and 5 days. One year ago, consumption—boon companion of the angel

Death-laid a gentle but firm grasp upon this bud of unusual promise, while in the prime of girlhood, and gradually tightened its hold as the days and months flew by, till at last the wearied spirit became so exhausted and tired of holding on to the emaclated form, that it was willing and anxious to embark

Speakers encaged 1-Mrs. E. A. Billas, April 10; L. K. Coonley, April 17 and 24; Mrs. Amanda M. Spence, during May; Mrs. A. A. Currier, June 5, 17 and 19.

A. A. Currier, June 5, 12 and 19. CHELEKA.-The Spiritualists of Chelsen have hired Library Hall, to hold regular interlings funday aftermoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Chandon, Chelsen, Mass. The follow-ing speakers have been engaged:-Mir. A. P. Brown, April 10; Mir. E. A. Bliss, April 17 and 24: Charles A. Hayden, May I, 8, 22 and 29; Mrs. E. A. Bilss, May 15; H. B. Storer, June 5 and 12.

LIGHT.

May I, A. 22 and 29; Mrs. E. A. Bilss, May 15; H. B. Storer, June 6 and 12.
 QUINCT.-Meetings overy Runday in Rodger's Chapel. Rervices in the foreneon at 1045, and in the afterneon at 245 of clock. Speakers engaged:-Suise M. Johnson, April 10 and 17t Ezra II. Heywood, April 24; Lizzle Doten, May I and 35 Mrs. E. A. Bilss, May 22 and 29; Rev. Adin Isalica, June 5.
 LOWELL-Splittualists hold meetings in Lee street Church. "The Children's Progressive Lyccoun" meets at 10 12 A. M. The following lecturers are engaged to speak afternoon and evening:-Charles A. Hayden, during April 2. C. Heywood, May 1; Dr. H. Hamilton, May 8; Mrs. C. P. Works, May 15, 22 and 29; Miss Martha L. Beckwith, during June; Mrz. A. A. Currier, July 3 and 16; Lizzle Doten, July 17, 24 and 31; Aclie J. Currier, July 3 and 16; Lizzle Doten, July 17, 24 and 31; Aclie J. Curriers, Mass.-Rejritualists hold meetings every funday afternoon and evening, in Music Hall. Children's Progressive Lyccoun" meets at 10 - 20 clock in the afternoon. Speakers engaged:--Miss Martha L. Beckwith, during April; A. B. Whiting, May Ms. Standa M. Spence, June.
 TYTMOUTH, MASS,-Splittualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Ichabed Carver, Cor. Sec., to whom all letters should be addressed. Speakers engaged:--Miss Martha L. Beckwith, during April; A. B. Whiting, May 1 and 8; W. K. Biljey, June 18 and 20.
 WORCESTER, --Free meetings are held at Hortleultural Hall, every fishabili, afternoon and evening. Lecturers and 20 in Markers engaged:--Free meetings are beld at Hortleultural Hall, every fishabili, afternoon and evening. And 20 in Markers engaged:--Free meetings are held at Hortleultural Hall, every fishabili, afternoon and evening. Centurers engaged:--Free meetings are held at Hortleultural Hall, every fishabili.

Biles, May I and 8; W. K. Ripley, June 19 and 26. WORCESTER. — Free meetings are held at Horitcultural Hall, every Sabbali, afternoon and evening. Lecturers engaged:— Mrs. C. P. Works, April 10 ; H. P. Fairlield, April 17 and 24; Mrs. S. L. Chappell, May I; Moses Hull, May 6; Martin L. Beckwith, May 22 and 29. TAUNTON, MASS.—Free public lectures are held in the Town Hall, every Sunday, at 2 and 7 r. M. Speakers engaged:—Mrs. A. P. Brown, April 17 and 24. FoxBord.—Meetings are held in the Town Hall. Speakers engaged:—Lizzie Doten, April 17 and 24. Mit.Forn.—Meetings are held in the Town Hall. Speakers engaged:—Lizzie Doten, April 17 and 24. Mit.Forn.—Meetings are held every Sunday afternoon, in Irving Hall. Speakers engaged:—Mrs. Fanny Davis Smilth, second Sunday of every month; Rev, Adin Ballou, third Sun-day. MORTH EASTON.—Meetings are held in Ripley's Hall every Sunday ovening.

Bunday ovening. — scenings are held in Ripley's Hall every Bunday ovening. PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Con gress and Casco streets. Sunday School and free Conference in the forencom. Lectures afternoon and evening, at 3 and 1 -20 celock. Speakers engaged —Miss Lazle Doten, April 10; Mrs. S. A. Horton, April 17 and 24; Moscs Hull, May 1; Roy. Samuel Longfellow, May 8; Wendell Phillips, May 15; Theo, D. Weld, May 22; Frederick Douglass, May 29; Miss Nellie J. Temple, during June. BANGON, Mg.—The Sniritualists hold semilar science.

BANGOR, ME .- The Spiritualists hold regular meetings every BANGOR, ME.—The Spiritualists hold regular meetings every Sunday afternoon and ovening, and a Conference every Thurs-day evening, in Pioneer Chapel, a house owned exclusively by them, and capable of senting six hundred persons. Speakers engaged :—Miss Emma Houston, from February to last of July. NEW YORK.— Dodworth's Hall. Meetings every Sunday morning and evening, at 10 1-2 and 71-2 o'clock. The meetings and evening, at 10 1-2 and 71-2 o'clock. The meetings and evening, at 10 1-2 and 71-2 o'clock. Freed. L., II. Willis, permanent speaker.

permanent speaker. WASHINGTON, D. C.-Spiritualist Meetings are held every Sunday, in Smeed's Hall, 481 9th street. Speakers engaged :--Mrs. Susie A. Hutchinson, during March.

CIECUSATI, O.-The Spiritualists have secured the church, (formerly Swedenborgian.) on Longworth street, where they hold regular meetings on Sunday, and also on Wednesday eve-nings. Dr. J. B. Campbell, I. Adkins, and J. Burge, are the Trustees. Lecturer engaged :-W. A. D. Hume, April 17 and 24 and May 1 and 8.

TO ARMS! TO ARMS!-The citizen soldier will find a more deadly foo in the brackish, muddy water and damp alght air, than in the most determined enemy. HOLLOWAY'S PHLIS so purify the blood and strengthen the stomach and bowels, that the soldier can endure these hartiships and still be strong and healty. Prices, 30 cts., 70 cts., and §1.10 per pot or box. April 9.

April 20 April 20 T^{**} SNOW'S FENS."-All persons who want the BEST 'FENS In market, can get a package containing 144 good pens, with fine, medium, or round points for rapid writing, for Oyk DOL-LAN' Sent by mall. 130 Grand street New York, Feb. 27. 3m (near Broadway.)

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SPIRITUALISM AND THE BIBLE: A DISCOURSE.

DELIVERED BY THE SPIRIT OF PROFESSOR EDGAR C. DAYTON,

THROUGH THE MEDIUMSHIP OF THOMAS GALES FORSTER,

AT SARATOGA HALL, BALTIMORE, ON THE EVENING OF JANUARY 31, 1864.

This very interesting pamphlet is for sale at this office. Price 25 cents; postage 2 cents. tf April 9.

THE NEW NATION, A POLITICAL, MILITARY AND LITERARY JOURNAL.

THE NEW NATION gives its attention to all topics of National interest, Civil and Military; aiming at the formation of public opinion upon all important questions, rather than to be its echo.

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WHICH ARE REQUIRED IN THE ORGANIC LAW. II.-UNIVERSAL LIBERTY, WITHOUT DISTINCTION OF RACE

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A SPLENDID VOLUME. ENTITLED,

5

POEMS FROM THE INNER LIFE!

BY MISS LIZZIE DOTEN.

THE quick exhaustion of the first edition of these beautiful Tocom, and the rapid rate of the second, shows how well they are appreciated by the public. The peculiarity and in-trinate ment of the Poema are admired by all intelligent and liberal minds. There has are admired by all intelligent and publication in book form of the Foema given by the split of Poe and others, which could not be longer unheeded, hence their appearance in this splendid volume. Every bpiritualist in the land should have a copy.

Table of Contents : PART I.

A Word to the World Line tory]; The Prayer of the Sorrowing, The Song of Truth, The Emharkation, The Emharkation, The Song of Sigurd and Gerda. A Word to the World (Prefa-ary); The Prayer of the Sorrowing, The Prayer of the Sorrowing, The Prayer of Sigurd and

PART II.

PART II. The Spirit-Child, (By "Jen-Itic.] The Revelation, The Revelation, The Bayle of Freedom, Thin.] Tin.] Tin. J. Tin. Spirit-Song, My Spirit-Home, (A. W. Sprigue.] I States of Breedom, My Spirit-Home, (A. W. Sprigue.] The Spirit-Song, My Spirit-Home, (A. W. Sprigue.] The Spirit-Song, The Streates of Baltimore, The Streates of Godliness, A Lecture. The Sarth, (Poe.] The Streates of Godliness, A Lecture, The Streates of Spirit, Song, My Spirit-Home, (A. W. Sprigue.] The Streates of Spirit, Song, The Streates of Spirit, Song, My Spirit-Home, (A. W. Sprigue.]

The interval of the club and the loyal States and the Brilish North American Provinces are hereby notified that the Publishers are ready to receive orders at the usual discount to the 'Irade. Retail price of the full gilt edition, 81,75; postage free. Retail price of the club in cloth, 81,00; postage, 16 cents. Published by WILLIAM WHITE & Co., 168 Washington street, Boston.

THE DISCOVERY.

THE extraordinary claims made some years since by a few physicians, in regard to the discovery of DR DODD, have been fully proved by a very extensive and carceful trial. This claim was, that his preparation "would equatize the circulation of the Xervous Fluid, and repair its usuate ;" 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 Oplum, Valerian, &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 Bystem. From its great success, we are justified in saying to the many thousand sufferers from Nervous Debility, here is

CERTAIN RELIEF!

Follow the original directions, and Relief is Sure I. The NERVINE possesses both an equalizing and nutritive principle. It allays all irritation, and, like silcep, promotes all flue secretions of the system. It also has affinity with the Aer-ous Föres, and supplies to them the waste which is constant-ly taking place. Like the food, it is taken into the atomach, undergoes rapid digestion, during the process invigorating the digestive organs, and then through the blood, and absorbents is supplied to the Nervous Fibre. As it produces a

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

lieved by its operation during the course of the Nervous Find through all its operation during the course of the Nervous Find through all its parts. SERVOUSNESS should be overcome in its first stages. All physicians assure as that Nervous Diseases give them mest irouble, and are hardest to overcome. People are universally careless in attending to them—"Only a little mervous !" is a common expression – whereas that "only a little "often be-comes a great deal—of discomfort, weariness, and death. The treatment of Nervous affections has been a long course of 'ex-periments, and various pallatives, such as Oplum, Valerian, acc., have long been used. But costiveness, and other derangr-ments of the whole system have resulted, which render their use possitively injurious. The discovery, however, of the in-gredients and mede of preparation of this truly valuable reme-dy. *BR. DODD'S NERVINE*, has been the cause of much astlafaction with these members of the medical profession who are familiar with its use and great success, as well as of re-joicing and gratitude to Nervous Sufferers. Acknowledged to be the erry best Nervine known to science, its universal use seems most desirable.

The state of the street, and by BELA MARSII, 14 Bromfield street, and by Druggists everywhere. GEO, C. GOODWIN & CO., 38 Hanover street, Boston, Wholesale Agents. March 28.

ANSWERS TO

EVER-RECURRING QUESTIONS FROM THE PEOPLE. A SEQUEL TO THE PENETRALIA. BY ANDREW JACK-SON DAVIS.

A SOUCH TO THE PERSIMALIA. BY ANDREW SACK-SON DAVIS. From a list of several hundred interrogotories propounded to the author, those of the most permanent interest and high-est value have been carefully selected, and the result is the present volume, comprising well-considered, and intelligent re-plies to more than

200 IMPORANT QUESTIONS.

200 IMPORANT QUESTIONS. "Asswers to Even-REGURANT QUESTIONS." may there-fore be accepted as at least a partial, and up to this time the fullest possible statement, of the use the world has made of the author-the service demanded of him. The friends of Progressive Ideas will find this work one of the most comprehensive and useful volunes we have issued. It invites the perusal not only of those vitally interested in the topics discussed, but of all persons capable of pulling a gue-tion. The book embraces a wide range of subjects. An exam-ination of this work will reveal the clearness of style and vigor of method characterizing the Replics. One volume, 420 pages, 12mo. Price 81,25; postage 17 cents. For sale at this office. , tf

THE EMPIRE OF THE MOTHER.

OVER

News.

The above is the title of a spiritual paper just started in England, the first and second numbers of which we have received. It is a beautiful sheet, well filled with spiritual food. We shall make extracts from the copies before us next week. Here is its imprint :--

Printed for the Proprietor, Mr. ROBERT COOPER, of Eastbourne, Sussex, and published by F. PITMAN, 20 Pater-noster row, London, E. C.-SATURDAY, MARCH 5, 1964 SATURDAY, MARCH 5, 1864.

Enlargement of Circle Room.

The enlargement, etc., of our free circle room, for the better accommodation of souls hungering for spiritual food, is going on rapidly, and we hope to be able to resume our scances the present week -if not on Monday, at least on Tuesday and Thursday.

Legislative Deadhcadism.

Having been somewhat amused by your pleasant allusion in the last BANNER to a proposition-conceived by some guardian(?) of ye people's (?) interests—to allow ye members of ye Leg-islature to ride to and from their homes free, I beg leave to offer the following as a suitable addendum to your paragraph.

Yours for "fair play," R. THAYER. Boston, March 30, 1864.

- If Government shall deem it best To let their servants do it,
- We would respectfully suggest This brief amendment to it :
- The people, who their MASTERS be,
- And "all the world beside"-
- Shall on the railroads travel free,
- Whene'er they wish to ride:
- Then we the dividends would see,
- The railroads would divide.

Announcements.

Moses Hull speaks again in Lyceum Hall, in this city, on Sunday next.

Mrs. E. A. Bliss speaks in Charlestown, next Sunday; Miss. Susie M. Johnson in Quincy; Liz Doten in Foxboro'.

The friends of progress will hold spiritual meet ings at Union Hall, corner of Broadway and 23d street, New York, every Sunday. Circles, wonderful diagnoses of disease, and public speaking, as per notices in the daily papers.

Lyman C. Howe, one of our best inspirational speakers now in the field, lectures before the society of Spiritualists in Eddyville, N. Y. Mrs. F. O. Hyzer is to follow him.

Henry C. Wright lectures in Easton, N. Y., next Sunday.

W. A. Hume speaks in Cincinnati, Ohio, the last two Sundays in this month, and the two first in May. He can be addressed there till May 14th, care of J. B. Campbell, M. D.

New York City has a church for every three thousand inhabitants; a groggery for every one hundred. 1.

act that an editor's the times, extremely arduous, and it would indeed be a wonder if he did not overlook some one of his correspondents occasionally.

Z. W. B., DIXON, ILL.-The word Abnormal is used correctly in the sense you refer to; simply meaning irregular-out of the common course. When a spirit fully controls a medium, using his or her vocal organs while the subject is psychologised, surely such person or persons cannot be in their normal condition. Hence the distinction.

A. A., BOSTON .- The dream you have described was undoubtedly a real spiritual manifestation. When you leave your earth-form, and become an inhabitant of the eternal world, you will then know that what you saw in your dream, and remembered when you awoke, was no myth.

E. A., ALBANY, -Don't think the time has come for it yet. It has been tried many times, and proved a signal failure, Bide your time, After the war is over, and men become less selfish, then the plan would be more likely to succeed.

S. R. SOUTH CHARLESTON, OHIO.-Spirit-portraits are taken by W. P. Anderson, of New York City: but he requests us to say that he cannot engage to fill any more orders for the present, as his time is already taken up, extending far into the future.

S. B., PITTSFIELD, N. Y .- You ask, What is the condition in the spirit-world of those guilty of infanticide? They are on the same plane as the murderer-very unhappy for a long time.

J. R. R., CHICAGO, ILL.-Your essay, " Pro-Existence with Consciousness," is on file for publication.

P. S., CAMP BARRY, WASHINGTON, D. C.-Communication received.

F. T. L .- The obituary will appear in our next, W. C.-\$2,50.

DEATH OF DR. WILLIAM DOLBY .- Dr. William Dolby, who was struck with paralysis March 26th, died at the Massachusetts General Hospital on the 30th. He was about fifty-five years old. For several years he was connected with the Boston and New York press; in Boston with the Mail and other papers, and in New York with the Mercury, chiefly. He had a most extensive acquaintance with theatrical people, and conducted the dramat-

ic department of the Mercury with ability. He was an Englishman, and had been in this country upwards of twenty years. He served as a surgeon in the Florida war, and was a man of liberal education.

We have received many letters, containing an swers to Mr. Thayer's "prize enigma." They should have been addressed to him-not us-as he requested.

with the boatman pale," and glide across the River of Life, accompanied by her spirit-friends who had been her constant attendants by day and by night, supporting, cheering and pre-paring her for the quiet change which they saw would so soon take place. But it was very hard to leave dear and loving parents, who had so tenderly and devotedly cared for their only child, for they could not willingly yield to her carnest plead

lngis-

Father, mother dear, let me go To my home in the Summer-Land, And with submission bear the blow Dealt by a Father's loving hand—

but they clung the more strongly to their cherished idol, and with a will that would have conquered aught but a summon from the other shore.

With firm falth in the beautiful and soul-sustaining truths of the Spiritual Philosophy, aided by her intuitive perceptions of the progressive life which awaited her in the immortal land, she passed on hopefully and happy, as though in a gentle sleep May her dear mother's faith in the philosophy which sus-tained her daughter through the closing scenes of carth-life, be sufficient to console her in this hour of soul affliction. And oh, loving father, do not shut from your heart the knowledge that your darling still lives, and can come and hold sweet com munion with you now, as when in the earth form, but give her the opportunity to do so, and your reward will be spiritual knowledge and expansion of soul.

The funeral ceremonies were performed by Dr. Samuel Gro-rer, who offered sentiments of spiritual consolation that must have fallen like balm upon the wounded hearts of all present.

On the morning of March 9th, the angels bent to earth, and bore hence Maria, the wife of Charles F. Marsion, and young-est child of Benjamin and Rebecca Kingman, of North Bridge-

water. For twenty-three years she dwelt in the mortal casket, and then the true heart, that heat high with hope and happiness was hushed forever. Gentle and retring, she was one of those sweet "home spirits" of which the world knows nothing.

" And half we deemed she needed not The changing of her sphere, To give to heaven a shiuing one, Who walked an angel here."

Who walked an angel here." Who walked an angel here." But consumption flung its blighting shadows over her, and plerech her with its deally arrows, and our hearts grew sick with pain as we saw her fuide away. Ever thoughtful of others, she sighted not for herself, but for the grife-stricken husband and parents, brothers and sisters that she was to leave behind. At last her safferings censed. Then the glory of the angel-world settied down upon her face, and calinly, cheerfully she crossed the rolling tide of Death. Agreeable to her request, Mrs. M. S. Townsend and Miss Lizzie Doten performed the funeral services, which took place in the Universalist Church. The building was crowled with an at-tentive audience, while a large concourse of people remained outside, unable to obtain entrance. As we listened to the works of the inspired, we felt that the spirit-world was very, very near to us, and that our loved and loving Maris had not left us combrides. May the poem, whose sweet cadence thrilled ms, dropping, as it did, the baim of healing upon our bleeding, hearts, cheer and console other mourners who weep dear ones goine before.⁴ SARAH A. SUTHWORTH. *We regret to say that the poem given by Miss Deten could

• We regret to say that the noem given by Miss Doten could not be again obtained, therefore we are obliged to omit its pub-lication.

Passed to the heavenly home, March 9th, 1864, Asa Patten, of Roxbury, Masa, aged 63 years. While yet a dweller in the flesh, his faith in the immortality of the soul was confirmed by the testimony of a "cloud of in-numerable witnesses," so that "when the time was come," he ladd of his mortal garment without fear, and went forth with willing feet to join the glorious company of angels, whose messages of love had as offen cheered him in his earthly pli-rtimage. As a dweller among men he was a useful member of sweloty, an industrious worker, an earnest seeker after truth, and a lover of humanity. By his transition the world has lost a faithful servant in the flesh; but we trust that in spirit he atili labors for and with us. May those who knew him best and loved him most, receive blessed assurances of his spiritual presence. presence.

Passed to spirit-life, Feb. 25th, Alden, second son of Joseph and Angelino Wells, of Kennebunk, Me., in the 8th year of his age.

NOTICES OF MEETINGS.

BOSTON.—Meetings are held at Lyceum Hall trees, (opposite head of School street,) every Sunday, st 21-2 and 14 P. M. Admission, ien cents. Lecturers engaced--Moses Hull, during April; Susio M. Johnson, May I and 8; Charles A. Hayden, May Is; Jirs, Frances Lord Bond, May 22; Miss Lizzio Doten, June 5 and 12.

FRINDS OF THE GOSPEL OF CHARITY will meet ever Monday evening at Fraternity Hall, Bronnield street, corner of Pro-vince street, Boston. Spiritualists are invited. Admission free.

rec. CHARLESTOWN.-The Spiritualists of Charlestown will hold meetings at City Hall, every Sunday afternoon and evening.

III .- THE MAINTENANCE OF THE MONBOE DOCTRINE ON THIS CONTINENT.

- -THE COMPLETE RE-ORGANIZATION OF THE MILITARI THE CHARACTER AND DESTINY OF THE BACE. SYSTEM OF THE COUNTRY.
- V .- FOREIGN CORRESPONDENCE FROM DISTINGUISHED STATESMEN OF THE DIFFERENT NATIONS.
- VI.-REVIEWS OF LEADING LITERARY, SCIENTIFIC, AND RELIGIOUS PUBLICATIONS.

VII .- DRAMATIC, MUBICAL, AND ART CRITICISM.

VIII.-FINANCIAL AND COMMERCIAL REVIEWS AND REPORTS.

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additional copy \$2.

17.

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April 9.

MRS. CHARTER, MEDIUM, No. 11 Lagrange Place, Boston. Clacke Monday and Thursday evenines, at 71-2 o'clock. (w* April 3.

FURTHER COMMUNICATIONS FROM

THE WORLD OF SPIRTS, ON subjects highly important to the human family, by Joshua, Solomon and others, given through a lady. Price So cents; postage 10 cents. For sale at this office. May 16.

DR. J. T. GILMAN PIKE,

- Hancock House, Court Square, BOSTON.
- B. CHILD, M. D., DENTIST, А. No. 15 Tremont Street, Boston, Mass.

LOVE AND MOCK LOVE:

OF, HOW TO MARINY TO CONJUGAL SATISFACTION O, By GROAGE STEARS. This is the name of what the Bos-ton Investigator calls "A very handsome little work," and of which the Boston Cultivator says." A more unique, racy and princtical essay has not often been written." Its leading topics

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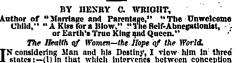
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OF LIGHT. BANNER

Message Department.

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

Each Message in this Department of the BAN-MER 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 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 doctrine put

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

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 will be open for visitors at two o'clock; services commence at precisely three o'clock.

MESSAGES TO BE PUBLISHED.

MEDSAYES 10 DE FODDIGELH. Thursday, March 17.—Invocation: Questions and Answers; Matilda Adams, to luc brother, Edmund Adams, in the Army; James Delevan, to lus brother and sister; Elvira B. Worthen, to her daughter, Lucy S. Worthen; Joseph Spenser, to lus re-latives, im Fortsmouth, R. 1; Capitain Wun. T. Thayer, to friends in Charleston, S. C. *Monday, March* 21.—Invocation; Questions and Answers; J. B. B. Fiest, of Roston, to Harry W. Dyer, of No. 129 Wash ington street, Boston; Charles L. Titus, to Edward Donald; Emily R. Browning, to her husband, in New Vrienns, La.; La-fayetto, body servant of Gen. Johnson, of the Confederate Army.

Army. Thesday, March 22.-Invocation; Questions and Answers; Abbie H. Kent, of Boston; Clarence Bowon, of Portsmouth, R. I.; Josiah Bowen; Jennie Ainslic, to her father, in Lon

R. I.; Joslah Bowon; Jennie Ainsuic, to ner issuer, in Lon-don, Eng. Zhurziday, March 24.-Invocation: Questions and Answers; Willie Lincoln, son of President Lincoln, to his parents, at Washington, D. C.; Thomas Gaston, to James H. Gaston, of Charleston, S. C.; Eleanor Arnold, to friends in St. Louis, Mo.; Clara Hodgkins, to her mother, residing on Hopewell Square, Liverpool, Eng. Monday, March 28.-Invocation; Questions and Answers; James L. Snyth, to his mether, in Princeton, Mich.; Victoria, daughter of Col. Wm. Selby, of New Orleans, La, 1 Arolbaid Lewis, (colored) of the 54th Mass. Reg., to his sister; Mary Donahoe, to her brother, Dennis Murphy, in Holden Court, New York City.

Invocation.

Let us pray. Nameless Power, by which the destiny of nations and individuals have ever been controlled, we lift our thoughts unward and outward to thee, praying as the sunlight prays when it falls lovingly upon the earth, praying as the flower prays when it turns its face lovingly toward the sunlight. Presence which we all recognize as around and within us, we ask that we may be blessed by leading these, thy mortal children, out of the darkness into light, out of error into truth, out of sorrow into joy, out of war into peace. Then shall our souls receive a new song. Then shall our spirits soar beyond all that can bind us to mortality. Then shall we chant anew that song that was chanted many, many years ago, the song of freedom, peace and good-will to every son and daughter of humanity. March 14.

Questions and Answers.

SPIRIT .- The audience are now at liberty to propound whatever questions they may desire to have answered. If the audience have no questions to offer, we will resign our control to one who is desirbus of answering a series of questions that have been spiritually, that is to say, silently, propounded by the public for many months.

QUES. 1.-Is the Confederate steamer called the Alabama under the control of any disembodied spirit.

ANS.-Yos.

Q. 2.-Is there any possibility of our approaching this individual, or these individuals, with any hope of success?

These dear friends of mine are living in New

York City, most of them. Some are trammeled by the chains of commercial life. Some are bound down by false theologies, and some are struggling mid the wild waves of civil war. But not one I should like to dispatch a message to them, if it's has any light of the Kingdom within their souls, possible for me to do so. as they are wedded to the past, and do not live in the present. They seem to live in the present, I know; but spiritually they are bound to the past. Now I come to them like a wild flash of lightning, and I only ask that our Father may bless my coming, may turn their night into day, that he may show them that the spirit-world is in their midst, and that their friends, when they die, are not consigned to any far-off heaven or hell, as they may have imagined, but that they love them still, that all life, whether before or after the change

called death, is united, inseparably united. The name by which I was known in earth-life was Evelyn Tennyson. May the dear friends who but a few years since stood at my death-bed and bade me farewell, be willing now to receive me, as I have come from a not distant land to give them glad tidings of the spirit-world. May they open their hearts and give me a welcome such as a sensitive spirit like mine demands. Then I shall be satisfied. March 14.

Johnnie Donnahoe.

My father says, "Johnnie, come back if you can, and tell me where you died, what you died | the ship I went out in, and had shipped in anothof, where you are living, what was your name, who I am, and any other thing so I'll know it's vou."

My name was Johnnie Donnahoe, and I lived in Springfield, Massachusetts. I was most eight years old. I died of sore throat just before Christmas. [Last Christmas?] Yes, sir. My father's name is James Donnahoe. He's away with the army. He's a soldier. My mother's name is Hannah, and I've got two sisters and a brother. [Older, or younger?] One's younger, the rest's older. And I can talk, and I can make them ere sounds what means letters. [You mean you can rap out the alphabet.] Yes, sir; and my father wants-I do n't like these things-[the medium's clothes]-wants I'll give what he asked me to.

I've given all he asked me to, and I'm in the spirit-land with my grandmother and Uncle Pat, and he's a priest there; yes, sir, he's a master, he's a school-master there. [A teacher?] Yes, sir; teacher. Yes, sir; I meant teacher. He was like to be a priest in Dublin. His old uncle was to educate him; but when he was just like to be a priest, his uncle died, and his boys and girls takes all the money, so Uncle Pat did n't go to be educated, so he did n't be a priest here; no, sir; no, sir; he's a teacher.

Yes, sir, my father hears something about spirits coming back. One of the soldiers had a letter from his brother, and he reads it, and says if that was true, let Johnnie come; and I got a cortificate, a reward of morit-[Got a pass]-pass. The first time I could get a chance is just now.

Say this letter is from Johnnie Donnahoe, to his father, James Donnahoe. Next time I come I want to come to him. Good-by, Mister; aint it Boston? [Yes.] I did n't live here. [Is your father a Catholic?] Yes, sir; he is. March 14.

James Davis.

Home again, but under different circumstances than what I wished for. Well, I must be thankful, I suppose, for small favors; that's the way to get bigger ones.

Stranger, I'm from the Seventh Ohio. I fell a prisoner at Chancellorsville, and died, as nigh as can reckon, about-well, as nigh as I can reckon, about eighteen days ago, in Danville Prison, Danville, Virginia. I took some kind of a confounded disease-I think it was small pox; no one over told me, but I think it was. I, like all the rest of the boys, hoped to be exchanged every day. But no exchange came, until I got exchanged for higher. It's all right, I suppose, only I should liked to have gone home once more in my old clothes.

be pretty likely to talk pretty hard about him.

Well, sir, my folks have not the slighest knowl-

edge of my death. They heard I was wounded

and taken prisoner. They are in hopes to hear

every day that I've been exchanged; but you see

its all day with me now, stranger, for if I come

home. I've got to come without my clothes. May-

be they would n't like to have me come that way.

[That will depend upon the invitation you get.]

Maybe I shan't get any, stranger; good many of us have to stay out a good while. But I could

n't somehow get reconciled to my new home until

Now what I want is, a good talk with my folks

in this way, and if they 'll give me the chance, I

can tell 'em about what I 've seen here, about my

going, &c., bid 'em good-by, and go out again con-

When I went to war my poor old mother said to

me something like this: "If it want a good cause.

my son, I should say I could n't part with you, no-

way. But the cause is good, and your country

needs you, so go, and may God bless you." Well,

I went, and I got blessed with some of the dark

sides of life. It's all right. I suppose there is a

bright side to Southern life, only they did n't show

it to me. I did n't suffer so much as some of the

rest of the boys did who were taken prisoners at

passive like when I got shoved about, but those

while they were deprived of it, and I had air and

they didn't have much of it. So you see I sup-

pose I was blessed in having sun and air, at least.

Well, I should like to have my folks know where

I am. I should be happy if I could have a talk

with them, and bid them good-by. If they're a

mind to open the way for me, I don't think they

will be sorry. [You wish to ask them to go to some

medium and give you an opportunity of commun-

ing with them?] Yes; I wish to ask them to fur

though they did n't say it was. Good-by.

Now my sister's one of these sort of folks that

nish me with a medium.

March 14.

anyway, even if I had not seen him.

came back here.

tented.

My name, sir, was James Davis. Oh, I'm no pound whatever questions they may deem proper. relation to Jeff; no, sir. [Distant relation?] No sir, not of the most distant character. You can't person's hair can effect the spirit? pile that disgrace on to me, stranger. I had the ANSWER.-Yes, it is possible. You must repleasure of seeing his Excellency, and he's the most infernal looking cuss you ever saw. What

Edward Smith.

Skipper, what are you going to do for me? [What we can. Whatever you wish we will do for you.] I have friends in Macon, Georgia, and

I have a father, mother a younger sister and older brother. Is their any way I can send any word to them? [We think our paper crosses the lines,] Well, I wish my letter to reach Alexander Smith, of Macon, Georgia.

My name was Edward Smith; I was eighteen years old. When this war came on, my father said I must enter the service. He was a rabid rebel. My mother wasn't that way inclined. She's a Northern woman, a native of Massachusetts, and it came pretty hard upon her to see her husband and children taking up arms against her own friends and native State. So she assisted me in giving my father the slip. I went to New York, and shipped as common sailor, and went to sea.

I have never been home since, and on the 7th day of December last, I fell from the masthead of the ship "Somerset," lying in Liverpool Dock, and was so badly injured that I died in a few hours. I wish that intelligence to be conveyed to my father and mothor, if possible. I was intending to take a voyage down to the West India Islands, and then to come this way. I had left er for that purnose.

I think something in the rigging gave wayseems to me it must have-for I don't think I could have missed my footing and slipped. At any rate, I fell from the masthead to the deck. and was so badly injured in the head, stomach and shoulders-I broke one shoulder, I believethat I soon died.

My mother's name was Eliza Dennett before marriage. I have no hope of reaching any of her relatives in this way. [Do you know where they reside?] Yes, sir; at least I know my mother was born here in Boston, and her relatives, most of them, lived, I think, in this vicinty.

There was some-well, after her father died, there was some little trouble, I believe, between my mother and her relatives, that rather alienated her-or not her, but them from her, so that my mother seldom heard from them. Well, there wasn't any communication to speak of between her family and herself. But I would like to sit down and have a good talk with my father. I could tell him more about the cause and probable duration of this war-which is a war for freedom. and nothing less-in five minutes than he's even dreamed of in the whole course of the war. He is an officer in the rebel army.

Now if any of my friends or acquaintances should chance to pick up my letter, message, or whatever you call it, I want them to forward it without delay to my father and mother. And after they receive it, I hope they will give me a chance to come and talk with them.

Many thanks, sir. [Do you remember the name of the Captain of the "Somerset ?"] Aldrich, I think, sir. [She belonged in New York, did she not?] I think so. March 14.

Invocation.

Soul of Wisdom, we would kneel in thy presence and lose all our ignorance in thee. Even as night loses its shadow in day, so would we lose our darkness in thy light. Spirit, whose presence we recognize, but who art without form or dwelling-place, we ask that when in thy wisdom a new edition of life shall be presented us we may be able to read it understandingly. We ask that we may not in our ignorance deem that thou art doad, or sleeping, or that thou hast withdrawn thyself from our presence. We ask these blessings in the name of our own soul-life. Father and Mother, and in the interior of that soul-realm we will chant unceasing praises to theo. March 15.

Questions and Answers.

SPIRIT .- The audience are now at liberty to pro-QUESTION.-Is it possible that the burning of a

ry for its harmonious unfoldment, and also of the | paper that Robert A Congar desires to communispirit. Learn this lesson well, and you will know where to locate yourself in order to enjoy health, sible, in this way; with Alice, his wife, or Thomwhich is harmony.

Q .- Why is the briar attached to the rose, and not to the currant?

A .- Simply because the rose has need of it, and the currant has not.

Q.-In what respect?

A .- In respect to its interior and exterior life. Can you tell us why the currant is the currant, and the rose the rose?

Or.-The question has gone beyond my reach. S .- Are you sure that your question has not gone beyond our reach, also? Nature unfolds herself through a vast variety of means and forms, but nature always unfolds herself correctly and harmoniously, giving to every one of her creations just as much as their being demands, no more. Now we believe the rose has need of the briar for its unfoldment. It may be for protection, but we are inclined to think this is not the case. We believe the currant does not demand the briar, and therefore does not have it. Nature gives everything for use, therefore we are to believe that the briar is attached to the rose for use.

There is a simple fable connected with this at tachment of the briar to the rose, which it may be worth our while here to relate. One says the rose is provided with thorns, that it may not be devour ed as the lily is devoured. The rose, having more attractions for some forms of life than the lily has, these forms perhaps might find it necessary to take the rose to themselves, to assist in their own unfoldment. Therefore the rose is provided with thorns that it may be protected and shielded. that it may grow and blossom into loveliness and shed its fragrance for the benefit of the atmosphere and humanity.

Q.-Is the flower as tangible to the disembodied in spirit-life as it is to us?

A .- Flowers in the spirit-land take the form of day. beautiful thoughts. Are they tangible? yea, and

far more tangible, far more real than the fleeting flowers of earth-life. Q.-Are there not real spirit-flowers, such as we

are accustomed to seeing hero?

A .- No, there are not. Pardon us, if we have ruthlessly swept away the pleasant allusion, but some one must do this, sconer or later. Your own senses, mayhap, will do this.

Q .- Why are they brought to us from the spiritland, if they are not real flowers?

Because while you, as a spirit, are existing in the sensuous world, you weigh and measure all life through your physical senses, and can weigh and measure them in no other way. It is on this account that your spirit-friends find it necessary to meet you with symbols that can be comprehended by your physical senses. You are not a freed spirit yet; when you are, you will understand the whys and wherefores of all things that now seem dark to you. They do not present them to deceive you, but your spirit-friends know perfectly well that you are living in that nature. Now, you have not passed beyond it, therefore all things that are presented to you from the spiritworld, must take the form of something that you are familiar with in this sensuous world.

Q.-Will it not be with our spirit-friends as with flowers, when we get to the spirit-world-that we shall not know them?

A .-- You will recognize them, not by form and feature, surely, but by love, by that internal, all powerful and God-given attraction that binds all souls together.

Qr.-I cannot see how we shall know them ercafter.

A.-Is love dependent upon form and feature? Qr .-- It is, if we realize our spirit-friends are continually near us; for we can think of them only as they looked to us when here.

A .--- True, you have not, nor has any one in the flesh, any clear idea of spirit-forms and scenes. It is vain for us to present Spiritual ideas to mortality, unless those ideas be clothed with forms that you can comprehend. Your spirit-friends come to you, wearing the counterpart of the physical body, Why? Because they cannot make

cate with Stephen A. Congar-his father-if pos-

as, his brother, I should be under eternal obligations, particularly if you get my message through. In transacting business in this mortal life, wo are obliged to put the hope generally in at all times. Well, it's because we stand on such uncertain ground. The North hopes to conquer the South, and the South hopes to conquer the North. [We think the side that has the most of right will conquer.] Well, it's hard to tell who has the most of it. [We suppose there is something of right on both sides.] Well, I suppose there is a Supreme Intelligence controlling this thing-war -that won't stoop to question you or I. So it's very little use to contend about it.

I held the office of captain in the rebel army. I was captain of the 9th Virginia, Company D. I laid down my arms and my body at Gettysburg.

Now my dear sir, you don't expect I will do anything further with this letter, do you, toward getting it to my friends? [You had better consult your spirit-friends on your return, and perhaps they may devise some plan by which you can impress some friends to send it.] That I shall do. I suppose there are very many of our people who have faith in these things, and as they have, it's very probable should they see my letter in your paper, they'd send it to my friends, knowing that they are not spiritually inclined. I've looked the matter over, and I seem to be of the opinion that if you publish my letter in your paper, that it will reach my friends in Richmond. [There are some officers in the rebel army who are very much interested in Spiritualism.] I know they are, so you see your religion is represented there as well as here. [We hope it may be all over the world, bringing light instead of darkness to mankind.] Well, I should hope it would bring something besides war. [Peace instead of war.] Good-March 15.

Pat Trainer.

Halloa, there, boss! Now I tell you what it is, capt'n, it's my opinion I think it's mighty poor business to be helping t'other side. [You are all on one side, there, are you not?] I suppose so. The original cause of the trouble is with us, and the work, I take it, is on your side. The effect is here, too. Oh, I won't find any fault; it's none of me business, anyway, only I was thinking, well, that a reb could come here and get all the information he wanted, and travel back through your printing press, and deliver just enough to do a mighty sight of harm.

Well, I, myself, am Pat Trainer. I belonged to the 17th Massachusetts, Company E. I was killed down there by Newbern, just a little while ago, and here I am back again to-day.

The Irish is your kind of folks that are the most inclined to believe in this Spiritualism, the Catholics are; did you know that? Oh, in our country we have folks coming back like these-fairies they call them-that's spirits with you; but we call them fairies, you know. Now they tell them they shall come back to earth again-when some one finds they are going to die-and tell all about it. So we get that idea instilled into our minds, while we are on the earth, so I was kind of ready to believe in this coming back when I got to the spirit-world. So here I am back again, to send some word to me folks. All I want to send is that I'm alive and want to talk-want a trumpet to speak with, for they are deaf and can't hear me unless I speak very loud. Well, I only want to feel that you'll do as much for me as for a reb.

Now I fought, or used to, for Uncle Sam, and ost my body, which is about the same as dying; and I don't see why I won't stand as good a chance to get something through as any one else to their folks, even if they are in the Church. What's the odds? [Maybe the priests would object to their communing with spirits.] Priests? oh, maybe they will. I'll hope, as the rcb says. Faith, that's a good foundation to stand upon. It's a sure raft to stand upon. [You'd better direct your message to some friend.] Yes, sir; I'll lirect me message to James 7 [Did you reside hero?] Well, sir, I did live here before I went to war: Now. sir. when Uncle Sam.pays me, if I get the handling of some greenbacks, I'll pay. Maybe I sha'n't get the chance, and if I do n't. I'll owe you: and when you come to the spirit-world I'll see about settling with you. Good-bye, to you. March 15.

A.--No.

Q. 3.-It has been said that one Gibbs, of former piratical notoriety, is Commander-in-Chief of the Alabama. Is it so?

A.-Yes.

Q.4.-Will that Confederate steamer fall into the hands of the Federal authorities?

A .- If the earthly powers of light are favora ble, the answer will be no. But if our human telescopes fail us, then the answer will be yes.

Q. 5.—Is the human Commander-in-Chief of the Alabama, Semmes, a medium?

A.-Yes.

Q. 6.—What are his powers?

A .-- Clairvoyant, seeing and speaking.

Q.7.-Has that steamer ever been driven into close quarters by the Federal authorities? A.-Yes.

Q. 8.—Is she free, or now confined? A.-She is free. March 14.

Evelyn Tennyson.

All who visit your earthly mediums have some object in view: some have one, some have another. But it is supposed that the one general object is to commune with the friends left on earth. It is supposed by many, very many, of earth's children, that it is a religious impossibility for the spirit to return and hold communion with its kindred in the flesh after death; but this large class of individuals will find themselves not only mistaken with regard to this one thing, but religion entire. Instead of their believing on the Spirit of their Sacred Record, they have pinned all their faith on the form, that which is as fleeting as all other earthly things are, those forms that can serve only for a day, then must pass out of use. That Sacred Record called the Bible we cannot look upon in the light we once looked upon it, because we have ascended into a mental atmosphere in which we are able to see the spirit of the work, and that does not at all correspond with the external form.

It is now five years since I lost my body, and found myself an inhabitant of the spirit-world-a mental condition of being. When I first woke to consciousness I was sadly disappointed. I thought all my life had been a failure and all my hopes of heaven were for nought. But soon I began to look at myself through natural sources, and to analyze not only myself, but my surroundings, and I soon learned that had I been ushered into a heaven such as my senses pictured before death, I should have been yery miserable. So I soon learned contentment, and peace soon flowed around my spirit, and washed away all error that had gathered about it during my twenty-five years' pilgrimage on earth-a short time, I know, yet full enough to gather to myself much of darkness, as well as some light.

I have left true friends, dear friends. They are still struggling with the wild waves of earthly discord. They know no direct way to heaven, for they are suffering themselves-as I myself didto be led by those who know not the way, who are traveling round and round, gaining no light or truth with regard to the spirit-world.

momber that you are inseparably connected with every atom that has an existence; and if this is I mean by that, stranger, is, that there do n't seem true, how near must be the connection between a to be anything good about him at all. Suppose lock of hair and the indwelling spirit. It matthere is, for they say there's good in everybody ters not whether that spirit'be a resident of the -but I failed to see his good traits, if he has any. temple from which the lock of hair was severed I think the crust of bad is so thick you can't see or not, for all things in God's universe are conthe good. You see I did n't get very favorably nected by a wise, grand and immutable law. impressed with him before I saw him, so I should

You have been told that many persons experience suffering in the limb, where there is no extornal limb. For instance, an arm has been amputated. The individual who has lost the arm will tell you that he experiences intense suffering, perhaps in the hand. Now, this is but one of the phases of nature's great and mighty law; none the less true because it is mysterious to man. In all nature's operations there are mighty truths. so mighty and large that you cannot digest them; as, for instance, in the idea which your correspondent has presented for elucidation,

Q.-Was life originally better founded on the ground than now?

S .- We do not know that we clearly understand your question. The letter or form we perceive, but not the spirit. If you will please put your question in little plainer language we may be able to answer it.

Q.-Shall we find better health to be on the ground than in city places?

A.-That depends entirely upon the condition of the atmosphere, the physical form and its surroundings. Some forms enjoy better health far removed from the surface of the earth. For instance, many minds will tell you that they can sleep better in an attic chamber than on the ground floor. Now, it is necessary for such persons to be removed from the ground in order to be in harmony with the elements. But others tell us they the same time I was, stranger. I was kind of cannot rest well, except on the ground floor. Here is another child of nature, quite as legitimate as that made any time about it, why, they'd get the former. All depends upon the physical condichucked into one of these holes. I had plenty of tion of the individual, the atmosphere, locality -well, one part of the day, I had plenty of sun, and surroundings.

Q.-The attic case is far too universal, is it not? A .- Some individuals thrive better in city life than in country life, and vice versa. Because one dies under the changes of city life, it does not prove that it is not adapted to some other individual. Nature is everywhere. Nature lives quite as largely in the atmosphere as upon the ground, or beneath the surface of the earth,

Q.-That is true, but we generally place nature on the ground.

A .- These physical bodies, by the law called gravitation, tend earthward. They are attracted kind of believes in dreams; used to dream pretty to the earth by virtue of law within their physistraight. Her dreams would come true. Maybe cal forms and within the earth. But sometimes she's one of these sort of folks. I'm going to the laws of earth-life, of the material world, are travel round there and see. Oh, maybe they'd over-ruled or set aside by the laws of the spirit. like to know how I was wounded. Well, I lost | Each demands a certain amount of care, attention. my arm-left arm-had it taken off to the elbow. You should render to the body the things that are I got well of that pretty soon, but I think I took due to the body, and you should not fail to render the small pox. I reckon that was it, stranger, to the spirit the things that are due to the spirit. Now, in order to mote out justice to both, you must give to the body what is absolutely necessa-

themselves known to you in any other way, simply because it is the only means by which they can appeal to your human sonses.

Q.-When we pass to the other side, are we not as likely to be met by others as our own friends? A -No. certainly not. If you love your friends, and they love you, the law of attraction will bring you together in the spirit-world. They will be just as sure to meet you, and you are just as sure to meet them, as it is sure that you love them now. Do not suppose that this human form, which is given the spirit while dwelling on the earth, is the lighest, by any means. There are other forms in which intelligence lives, that are not copied from this physical form. But you are not yet grown large enough in spirit to understand the things of the spirit. Then, while you live in the body, be satisfied with the symbols your spirit-friends choose to present you with. They are true, genuine, and perfectly adapted to your mundane sphere. March 15.

Captain Robert A. Congar.

Well, my friend, I hear much said of your be nevolence, charity and good deeds. [We hope they are true.] That leaves foom for doubt, certainly upon my part.

I've come to test these things, as well as to gratify myself and bless my friends, I hope. [You have a hope the same as we have. We're even now.] We are, friend. Don't think I meant any offence. You must excuse me, sir.

I'm not well acquainted with this Spiritual Philosophy, although I heard much about it. Yet you could not expect me to know much of it when here. But I do n't think I ever made light of it. I believe I never said anything against it, anyway.

Well, my friend, I have friends on Southern soil just as dear to me as your friends are to you, I'd like to reach. [We'll help you all wo can.] That's kind, I appreciate your kindness; hope I shall be able to pay you some day.

It's a self-evident fact that I've lost my own body, because I'm here in a borrowed one. It's also a self-evident fact that I live, notwithstanding the loss of my body, because if I did n't livedid n't live with all my spiritual powers, I shouldn't be here speaking to-day, should I? [Wedon't see how it would be possible for you to.]

I suppose I must claim a nativity from Northern soil. I was a New Yorker by birth: was transported to Southern soil in my infancy, when between three and four years of age, and have lived there most of my life, which numbered thirty-seven years-between thirty-seven and thirtyeight.

I have a father-an old gentleman-who resides n Richmond; resided with me before the breaking out of this very uncivil war, which seems to me to be rather more uncivil than civil. I should be very glad to speak with my father if possible, also to an older brother; but most of all, I would prefer speaking with my wife and two little children. Should be very glad to come into communication with any of my other friends as well. Now if you'll be kind enough to say in your ness,'

Edward Carney.

I went away in September. I was ton years old. My name was Edward-Eddie Carney, my mother called me-and I lived on Centre street. [Boston?] No, sir; I lived in New York, and I was drowned in September, at Fulton Ferry. I was playing there, fell in, and was took home drowned.

My mother knows that I can come back and talk. She asked me to. She aint got any money to pay, but she asked me to come back and talk. My father's in the spirit-world, too. [Is he?], Yes; he's been there four years; he died in a fit. My mother's sewed since then to take care of her and me, and I've gone errands for folks to help get along. And she's alone now-she's alone now since I've gone away. She hasn't got anybody with her; she's unhappy.

I ask folks to let me come here when she asked me to come. They said I could. My father says he'd like to come and talk, but he's ashamed to. He says he did n't live right when on earth, and thinks my mother won't want to see him, so he don't come. But she will; she used to tell me she wished he'd come.

[Does your mother read the BANNER OF LIGHT?] If anybody gives it to her-when she gets it round the shirts she makes. She gets it, for sometimes the shirts come done up in it. I bet you, sir, they 'll come done up in it when my letter comes out in your paper. I know how to fix that. [You do?, It's all right, then.] I know how to fix it. Johnnie Baker says, "I got that apple all peeled." [Who is Johnnie Baker?] He died in our house before I did. He sold papers, and he-he had the measles and died before I did. He died in the spring and I died in the fall. Yes, sir; and his mother is a German. She do n't believe like this; that's the reason he can't come and talk. My

mother knows him. She can't pay you; I can't either. [It's all right; don't make yourself uneasy about that.] Can I come again if I want to?. [Oh, yes, if the spirit-friends will permit you.] Can I send my mother some money by-and-by? Will you give it to me? [We'll give you some.] When I want it can I come and ask you for it? [You come, and we'll send her some.] Yes, sir. March 15. Good-bye,

A comprehensive intellect with a womanly heart never ran safely and smoothly the allotted course, Such a woman not only suffers herself, but makes those who love her suffer. She does good to those beneath her, those from whom she is separated by an acknowledged distance, but as a friend she does not satisfy, as a mistress she drives to mad-

APRIL 0, 1864.

BANNER OF LIGHT.

Departed,

<section-header><section-header><text>

Oh, be near us, ransomed spirit i While we wander on this shore, On our weak and burdened natures Heavenly strength and wisdom pour. When at last Deuth's shining angel Comes to break the mortal bond, May we clasp *thy* hand of friendship In the Beautiful Beyond i

J. D. S.

In the Beautiful Beyond J. J. D. S. From Lowell, Kent Co., Mich., Feb. 8, 1864, the spirit of Sa-bra Ann Robinson, wile of John B. Shear, passed on to her home in the Summer-land, aged 37 years. Through a long, lingering illness of consumption, she was sustained by the practical truths of the Spiritual Philosophy, the Aftends often meeting in her room, giving an opportunity to the oftends often meeting in her room, giving an opportunity to the frends often meeting in her room, giving an opportunity to the secont agence, or transmitting some message of encouragement, or mitigating the pain of her wasting disease. A kind hushand and five little ones were the ties that bound her to earth, who are left to mourn her loss, yet not as those who are without hope. She gave to each a parting word, then calmly resigned her spirit unto Illin who doeth all things well. As a loving partner, a kind parent and a true friend, she will long be remembered and esteened by all those who know her here.

here. By her request the funeral services were conducted through the organism of brother A. B. Whiting, who spoke to a large and attentive audience, from 2 Cor. 5: 1: which satisfied many that truth and beauty are yet on the earth, and will prevail over error and superstition. H. B. ALDEN.

LEOTURERS' 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.] Mossa HULL will speak in Boston, Mass., during April; in Portland, Me., May 1; in Worcester, Mass., May 8. Address Banner, of Light office till May 1st; after that time, Battle Creek Mich.

Creek Mich. Mis. 31. 6. TOWNSEND speaks in Newburyport, April 17 and 24; in Troy, N. Y., during June; in Quincy, Sept. 21 and 23. MRS. AMANDA M. SFENCE will speak in Charlestown during May in Chicopee, during June. Miss Lizzig DOTEN will speak in Portland, Me., April 10; in Foxboro', Mass., April 1 and 24; in Quincy, May 1 and 8; in Millord, May 29; in Lowell, July 17, 24 and 31; in Phila-delphia, Pa., during Oct. Address, Pavilion, 67 Tremont street, Boston, Mass.

Boston, Mass.
DE. L. K. COONEET will speak in Charlestown, April 17 and
24. Address, Nowburyport, Mass., or Banner of Light office.
Mus. Sorma L. Charpert. of New York, speaks in Old Town,
Me., April 17 and 24; in Worcester, Mass., May 1. Address
at the Banner of Light office.
Mns. SABAH A. HORTON speaks in Plymouth, April 10; in
Portland, Me., April 17 and 24. Address, Brandon, Vt.
J. M. PEBLES will speak in Rockford, 111., the first two Sundays of each month. Address as above.

MISS EMMA HOUSTON WILL ICTURE IN BARGOT, Mc., till July 31. Address as above, or East Stoughton Mass. MRS. MARY M. WOOD WILL speak in Stafford, Conn., during April. Address, 1505 Elisworth street, Philadelphia, Pa., care of N. J. Wood.

April. Aldress, 1505 Elisworth street, Philadeiphia, Pa., care of N. J. Wood. Miss MARTIA L. BECKWITH, trance speaker, will lecture in Chicopeo during April; in Springdield, May I. 8 and 15; in Worcester, May 22 and 29; in Lowell during June; in Stafford, Conn., Sept. 4 and 11; in Portland, Me., Sept. 18 and 23; in Quancy, Uot. 2 and 29 in Philadelphia during November. Ad-dress at New Haven, care of Georgo Beckwith. Mns. A. P. Brown will speak in Chelsea, April 10; in Tautton, April 17 and 24; in May as the roturns to her home in Yormont. Persons wilshing her services are requested to apply soon. Address, St. Johnsbury Centre, Vt. ADSTEX E. SIMMONS will speak in East Bethel, Vt., on the fourth Sunday of every month during the coming year. Ad-dress, Woodstock, Vt. MS. A. B. Wittrag will speak in Providence B. L. during

ME. A. B. WHITING will speak in Providence, R. I., during April : in Chicopee, Mass., during May; in Springleid, June 5

E. WHIFPLR, Mattawan, Yan Burch Co., Mich. dec19-3m⁹ . Miss L. T. Whitrikh will answer calls to lecture on Malth and Dress Reform in Wisconsin and Bilinois. Address, White-water, Walworth Co., Wis. Janle-7 Mus. F. O. HYZEN, box 166, Buffalo, N. Y. marð--t JOHN T. AMOS, magnetic physician and progressive lecturer-will answer calls. Address, 6 Pearl street, Rochestert Past Office box 2001. fib27-9w*

JACOB U. REED, magnetic physician, North Stockholm, N. Y. M. L. SHERMAN, trance speaker, Lowell, Mass. mar5-311* MISS LIZZIE DICKSON will answer calls to lecture. Address ortsmouth, N. 11. jan2-6m*

Wiss A. P. Muborr will answer calls to lecture, and attend uncrais. Address, Boston, Mass. miar26-3m Mg, and Mus. II. M. Millen, Elmira, N. Y., caro of Wm. B. Hatch.

Hatch. Jan23-H BENJAMIN TODD, Jancsville, Wis., caro of A. C. Stowe. oct31-3m J. S. LOVELAND will answer calls to lecture. Address, f the present, Willimantic, Coun. Apil-+ Moszs HirLL, Battle Creck, Mich. jan9-f inn9—t F. L. H. WILLIS. Address, New York, care Herald of Pro

marl2-

nov28-

MRS. LAURA CUPPT, Dayton, Ohio.

LEO MILLER, Worcester, Mass. REV. ADIN BALLON, lecturer, Hopedale, Mass.

apli-f L. JUDD PARDER, Cincinneti, Ohlo, are Dr. N. B. Wolfe, t W. F. JAMIESON, tranco speaker, Paw Paw, Mich. apl1-t

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MRS. SARAH R. SCOTT, Healing, Developing and Test Medium, and Electrician. SHAWMUT AVENUE, Roxbury. Fourth house beyond Oak street. 3m⁶ Feb.20.

MRS. T. H. PEABODY, Clairvoyant Physician, M. at home from 4 to 9 o'clock F. M.; No. 15 DAVIS STREET, Boston. If MRS. J. E. WADSWORTH, Clairvoyant and March 19. (W MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET, Boston, Mass. 3m^o March 5.

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WM. L. JOHNSON, Dentist, NASSAU HALL, Wesh-ington street, entrance on Common street, Boston, Mars. May 22.

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Solomon's Songs. PART II. Doubts of Infidels: Questions of Zepa to the Doctors of Divinity: Lettor to the Clergy: Scripture Narratives—The Tote-J'eto with Satan: The Mystical Craft John Calvin: The Passage in Josephus; Wesley's Letter, published in Hethering-tor's Trial, (from the Life of the Rev. John Wesley, published

Jrice, 40 cents; postage, 4 cents. For sale at this Office. June 27.

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as above.

Mus. HEATH, of Lockport, N. Y., will speak in Otisco, Mich., the second Sunday in each month; in Laphamville, third do; in Alpine, fourth do.

MISS SUSIR M. JOHNSON speaks in Quincy, April 10 and 17; In Boston, May 1 and 8; and desires to make engagements for the spring and summer. Address, Chicopee, Mass.

H. B. STORER will speak in Chelsea, June 1 and 8. Address, Foxboro', or 4 Warren street, Boston.

WALTER HYDE will lecture in Cooper Institute, New York City, on the subject of controlling the healing powers for the treatmont and curo of disease, on the evenings of Monday, Tuesday, Friday and Saturday of each week, until the first of

MRS. ANNA M. MIDDLEBROOK will lecture in Troy, N. Y., during April; in Providence during May. Will make engage-ments for June, and the fail and winter months. Address, box 42, Bridgeport, Conn.

MISS SALAH A. NUTT will speak in Locko's Mills and Bryant's Pond, Ne., for one year, commencing the first Sabbath of March Address, Locke's Mills, Me.

WAREN CHASE'S address will be Chicago, Ill., till further notios. Ills business engagements in the West will prevent his return to New England till late in summer or fall. He will receive subscriptions for the Banner of Light.

W. K. RIPLEY speaks in Somers, Conn., April 17 and 24; in Willmantic, May 15, 22 and 29; in Little River Village, Me., June 5, and July 10; in Plymouth, Mass., June 19 and 26. Ad-dress as above, or Show's Falls, Me.

MRS, LAURA M. HOLLIS will speak in Stockton, Me., the first Sunday in each month.

Mus. Augusta A.-CURRIER speaks 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.

summer months. Address as above, or box 815, Lowell, Mass. Mass. K. A. BLISS, of Springfield, Mass., will speak in Charles-town, Mass., April 10; in Chelses, April 17 and 24, and May 15; in Flymouth, May I and 8; in Quincy, May 22 and 20. J. S. FINNEY speaks in Willimantic, Conn., during A pril. 3. G. FISH speaks one-half the Sundays at Battle Creek; one-fourth at Kalamazoo; one-fourth at Plainwell, Allegan Co. Address Battle Creek, Mich. Will spend the three summer months in New York and New England.

Isoacus in New York and New England. Isaac P. GuzENIZAF will speak in Bucksport April 10 and 17; In Excter, April 24; In Dover, May 1, 6, 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, Excten Mills, Me.

CHARLES 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.

ADDRESSES OF LECTURERS AND MEDIUMS.

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under head of "Lecturers' Appointments."] DE, H. F. GARDNER, Pavilion, 57 Tremont street, Boston, wil answer calls to lecture. MISS ENMA HARDINGE, San Francisco, Cal. sep19-19* CORA L. V. HATCH. Present address, New York. jan2-+ MISS SUSIE M. JOHNSON will answer calls to lecture. Ad

dress, Chicopce, Mass. marl2-3m* RE. REYNOLDSON, Cooper Institute, New York. jan23-3m* The H. Curris speaks upon questions of government. Ad dress, Hartford, Conn. nov21-1y*

Miss B. ANNA RYDER, trance speaker. Address, Banner o Light, Boston. dec19-2m*

Mus. JENNIE S. RUDD, trance speaker, Taunton, Mass., wil FANNIE BUEBANK FELTON, South Malden, Mass.

FANNIE BUBBANK FELTON, South Malden, Mass. nov28-6m⁴ DE. A. P. Pieror, Spiritual and Medical Electrician, will an Freet, Boston. Street, Boston.

MES. SARAH A. BYRNES, formerly Miss Sarah A. Magoon, rance speaker, will answer calls to lecture. Address, No.81 spring street, East Cambridge, Mass. mari2-7m

Bprng street, East Cambridge, Mass. mari2-700 Miss Lizzie M. A. CARLET, inspirational speaker, care o James Lawrence, Cleveland, O. Will speak week evenings and attend funerals. feb6-+f MRS. CLARBIE H. DRABBORN will answer calls to lecture Address, Worcester, Mass. mari2--6m*

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THE GOLDEN FOUNTAIN.

CHAPTER IV.

The first sunny days of spring had come before May was able to be up. It seemed pleasant to her to feel her limbs growing strong again, and to take delight in moving about. Now as she looked from the windows, she saw the bare hills, with only here and there a patch of snow; Diamond lake was almost free from ice, and the forests already seemed to have a hue that betokened their coming beauty. May felt all this change, but a change had come into her heart, too; there was a spring-time there-a coming up of the beautiful blossoms of goodness and truth. As she laid on her bed, quiet and still from weakness, she had learned many lessons by remembering the past. The day when she saw the golden fountain, and knew that all that she thought and felt made a picture on her spirit, came up before her, and she had thought of all that was meant by it, and she determined that her fountain should represent nothing but beautiful and good thoughts and acts. She remembered the sad day when Mrs. Grimes had left her, trusting to her obedience, and when she suffered so much from having done - wrong: she had then been only afraid of what Mrs. Grimes would do to punish her; but now she thought more of the picture that she had made upon her own spirit.

May did not know that her dear mother had been caring for her during her sickness, and that she had given many of these thoughts to her quiet heart; she had only known that sometimes it soomed to her as if gentle hands tended her, and loving eves looked down upon her.

As soon as May grew strong enough to have Lucy and Will with her, the days were short and happy; for Will was so full of fun, and Lucy had so much love and gentleness, that May was never wearied with what they had to say to her. Will felt quite sure that May was caring for him rather than Tim, for she laughed at what he said, and she hardly mentioned Tim, who, feeling disturbed by Will's ill treatment, came only seldom to see hor. Nearly a week had passed since he had been to visit her, and she really wondered where he was. When he came, he looked so tired and worn, that May asked what was the matter?

"Oh, Mrs. Grimes is not well," he said, "and I have been doing her work, besides all the rest I had to do; but I don't mind, May, now you are better. As I was coming round by the lake, I thought of the day when I came down and saw you on the ice. I remember well how I felt when something told me to go to Diamond Lake, and I thought it was only a foolish thought; but you see it was not; it was just Heaven itself speaking to me."

"Will, Tim, if Heaven sends angels to take care of us, why do n't they keep us out of trouble? It would have been easier for them to have told me to have kept out of trouble, than to have sent you to help me out."

'I rather think that you would not have heard anything that was said to you. Did not something seem speaking to you, as if telling you you were not doing right?"

'Yes, Tim; but I did n't mind it."

"Well, you see when one person will not hear the voice of the spirit, perhaps another can be made to, and so they patiently try to do the best for us at all times." Will just then came in and heard what Tim

said.

"What nonsense!" said he; " who believes in spirits? It is the wickedest thing in the world ! I know it is; and my father'll just send you quickstep from his house, if you talk about spirits.

coming like Will in all her feelings, and yet he THE SUNSHINE OF GOD'S LOVE. "Were half the power that fills the world with had been hoping, for May's sake, that Mrs. Smith would offer her a home there, where she might have all the advantages of school, and of books that Lucy had. But when he remembered the kind care that had kept May, he felt sure that all things would come right at last. He lifted his eyes to the beautiful stars, and remembering how brightly they shone each night, and moved on without disorder, he said:

"Dear Father, who keepest the stars in the beautiful heavens, keep May and me, and lead us as thou dost lead the evening star."

No one could have thought Tim homely now, for on his face came a gentle, loving expression, and into his heart came a sweet peace that looked out of his eyes.

Some weeks passed away, and Mrs. Grimes grew too unwell to sit up. Tim came to live .with and to take care of her. He was so gentle and kind to her that she grew loving herself ; but it was a selfish love that governed her. She wanted Tim with her every moment, and she kept him waiting upon her when he was in the house, no matter how weary he was. She had sent several times for May, but May was easily persuaded to remain at Mrs. Smith's. Will made all manner of fun of Mrs. Grimes, and said if May went back there he would never go and see her.

No wonder May dreaded to leave the pleasant home that seemed to her so much better than her old one, and where she could enjoy reading and study as much as she pleased. Tim was unwilling to urge her, for he thought that she deserved every good and beautiful thing, and wished her to have them. One day she left her books, and walked down to the lake. It looked calm and beautiful, surrounded with all the fresh, spring life. The trees wore their beautiful dress of tender green, that fell like a soft veil over their branches, hardly concealing them; the delicatelytinted flowers nodded in the warm air; the forest birds sang their beautiful love-songs, and everything seemed as if reaching up toward heaven through a spirit of beauty.

May sat down on the borders of the lake, and saw the sun-gleams flash on its rippled surface. Something reminded her of the waters of the golden fountain. She saw the trees reflected as in a mirror, and remembered how her own acts had seemed to her to shine on the waters of the golden fountain. She remembered, too, that it seemed to her that an angel spake to her, and told her that she must put beautiful pictures on Mrs. Grimes's spirit. All at once May determined to walk over and see her. It seemed to her like doing right to at least go and see how she was.

As she entered the door, and saw Mrs. Grimes lying pale and feeble in her bed, she wondered why she had not been before.

"Pretty pet," said Mrs. Grimes, "you have ome. I thought you would, because, you see, I dreamed that you put a white garment on me, in place of an old spotted one. You see, May, I was cross to you, for I did n't like children, and I frightened you: but Tim has been teaching me about heaven, and love, and good things, and I begin already to see how much better it is to make people happy than to make them miserable. You will stay with me, May, won't you?"

Now May had only intended to stop a few moments, and the room looked so poor and barren to her, that she hardly felt as if she could live there

again. "Where's Tim?" said May.

"Oh, he's out plowing, and doing the spring work. He comes in so tired! But he never says a word, but gets my supper for me, and then sits down and reads till I fall asleep, and then he lies there on the couch all night, for fear I'll want something."

"I'll go and find him," said May. She felt so ashamed of her own selfishness that she gladly went out into the garden in search of. Tim.

When she found him, he looked so pleased that May laughed out loud. "Who sent you here, darling? I believe it was

the Lord himself." "I came without being sent. I am going to stay,

Tim, till Mrs. Grimes gets well, and help you."

I wonder if you've felt the air Blow from the wintry north, Just as you hoped the spring was here, To beautify the earth.

And did you trust that warmer airs Would surely come again,

And beautcous flowers, and singing birds, And the warm summer rain?

Just so when troubles come to you: If you have trust and faith,

You 'll know that in the future time A brighter day God hath,

Because his love, like summer's sun, Can never fail to bring A better, holler, brighter time,

To every living thing.

Letters Received.

S. F. R., PAWTUCKET, R. I.-As sweet as " summor winds whispering in the elm tree" are pleas-ant words of encouragement. "The Talk among the Leaves" is very acceptable, and will appear. MARTHA F., HAMBURG .- Your effort is by no means a failure, but we would say, "Try, try again." To write poetry, you must know how to measure your words into feet, so that they will jingle like sweet music.

We have on hand several good enigmas, which we shall in time publish. We choose not to publish those without an answer, neither those on the name of the person composing them. It is better to choose something of general interest.

Word-Puzzle.

CNOUMEHIN

It is the name of an animal of South America. E. H. B., Binghampton, N. Y.

Enigma.

I am composed of 21 letters. My 6, 16, 3, 14 is welcome to the weary. My 13, 5, 6, 8, 3 is used in war. My 20, 11, 9, 20, 18 is a vegetable. My 4, 7, 1 is used by caulkers. My 15, 12 is a pronoun. My 17, 11, 19, 10, 21 is a town in North Carolina. My 6, 7, 14, 9, 12, 21, 3 is what the solders are agor for.

My whole is what good patriots are anxious for. GEORGE W. R.

Prize Enigma-No. 2.

It gives us great pleasure to acknowledge the receipt of a large number of letters, each containing the correct solution of our "Enigma" of last

week, which is: "HONESTY IS THE BEST POLICY." Some of them are very ingenious-particularly those in the "poetic style"-and we shall take pleasure in awarding to their authors-and the lads and misses who have forwarded us pleasant letters-something which they will prize, notwithstanding the prize was taken by a merchant of this city, on Monday, about one o'clock.

Tendering our hest wishes to all who have addressed us upon this subject, we solicit them-and any others who may feel interested-to exercise their skill upon the following:

7 letters speil my name; 6 will tell from whence I came; 5 will tell who is my sire; 4 where I shall soon expire; 3 what I most gratify; 2 what you should e'er reply When I would bind you with my chains: To guess me only now reprains

To guess me only now remains.

P. S.-I just append this note to say,

I was append this note to say, I was append this note to say, I sometimes make the people stare, Though I for them but little care. While many boast that they are free, Most willing slaves they are to me.

To the person who shall first transmit us the solution, we will and choose, worth one dollar. Address, R. THAYER, 19 Bromfield street. solution, we will award any book they may

terror, Were half the wealth bestowed on camps and

courts, Given to redeem the human mind from error, There were no need of arsenals and forts.

The warrier's name would be a name abhorred, And every nation that should lift again Its hand against a brother, on its forchead Would forever wear the curse of Caini

Down the dark future, through long generations, The cehoing sounds grow fainter, and then cease And like a bell, with solenn, sweet vibrations,

Men hear once more the voice of Christ say, peace. .

And beautiful as songs of the immortals, The holy melodies of love arise."

The holy melodies of love arise." Mr. C. A. HAYDEN.—It is true, a few years ago dancing was not approved by the religion of the people. But the religion of the past is not like the religion of the present. Conscience both ap-proves and condemns; it approves the religious acts of the past, and so it also approves the reli-gious acts of the present. When I was a Methodist I thought it was a sin to laugh; now, I think differently. Religion is that which is good for a man—is that which har-monles all his faculties; and the exercises of these levees tend to make our natures more harmonious. The religion of Spiritualism, which adopts and justifies innocent amusements like these, is in keeping with the laws and demands of our nature, and furthers the progress of our lives toward harkeeping with the laws and demands of our nature, and furthers the progress of our lives toward har-mony, more than the religion of the past has done. The great theme of our religion is to seek the realities of the spiritual world; and the spiritual world being the real world of life, we may say that our religion is the religion of life-is a living religion—is a religion of daily and hourly practice. Whatever we may do, our religion is in our work, natural and practical. Our natures demand varie-tyl not all work, nor all play. Spiritualism denatural and practical. Our natures demand varie-ty i not all work, nor all play. Spiritualism de-mands a religion of less pretence and of more freedom than the past has shown. Our religion comes from the heart, and it goes out to find no boundaries, no lines of bigotry—but it goes bound-ing over the universe of God, free and untrammel-ed, as we have power developed to feel, to see, to know ad to understand know and to understand.

know and to understand. A spirit came to the BANNER circle, not long ago, and said he desired to talk with the living, not to the dead—implying that mortals were dead to spiritual things. Our religion awakens us from death to life—from the consciousness of an earthly religion to the consciousness of a spiritual religion. We are instruments which the fingers of angels

tune to harmony, and we are not tuned to perfect harmony, until we have learned the lessons of use-fulness that are to be found in all the various things of earth. Rev. Robert Thayer recited an original poem.

Going to California. DEAR BANNER-With my husband and children I am about to leave for California, hoping by so doing I may regain my health, which has been very poor for the past year; and as I have numerous friends in the West and Northwest, who may wonder at my silence, I desire, through your columns to address them.

To those who have engaged my services for the coming year, I must say, I regret exceedingly that I cannot be with you; and to those who have written me and received no answer, I must also say that I am unable to respond to your calls. The time may come when I can be in your midst again.

I feel that I have been fully appreciated, and liberally compensated where I have had the pleasure of lecturing, and also been kindly cared for, I thank my many friends for the liberal support they have given me, and the friendly care they have manifested for me.

For over seven years I have labored in the West and Northwest, and I have not now tired of well doing. I have for the past six months stood upon the rostrum, with health so feeble that a part of the time I have been obliged to be carried into the lecture-room on a chair: but never have the clouds of doubt overshadowed me, or the good angels coased to be with me; and I know that if I finish not my mission here while in the earth form, I shall come to you from the summer-land, bringing glad tidings of the beautiful hereafter. I do not believe my time has yet come, and al-

though I do not wish to occupy this house of clay in which my spirit now resides, when it is useless, yet I hope, with proper care and a genial climato, to restore health and harmony to my over-taxed

BANNER OF LIGHT

APRIL 9, 1864.

A Journal of Romance, Literature and General Intelligences also an Exponent of the Spiritual Philosophy of the Minetcenth Century.

PUBLISHED WEEKLY, AT BOSTON, MASS., BT ISAAO B. RICH, CHAS. H. CHOWBLL, WILLIAK WHITE, LUTHER COLDY.

LUTHER COLBY, EDITOR, AIDED BY A LARGE CORPS OF THE ABLEST WHITERS.

The BANNER 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 uninds require. The publishers enricestly ask the aid and co-operation of the friends of spiritualism and Reform, to enable them to continue to make it an able and fearless advocate of the hights of llumanity and Spiritual Progress, and worthy of its name. A very little effort on the part of our friends will place the BANKE in the from rank of success, and thus ald in sending the light of Truth all over the land. The following are some of the prominent features to be found in the BANNEN:

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and call allention to it editorially, shall be entitled to a copy of the Banner one year. It will be forwarded to their address on

receipt of the papers with the advertisement marked.

Don't mind what he says, May; spirits are the dreadfullest things!"

"What are they?" inquired Lucy, who had followed Will in.

Why, they ride on broomsticks, and knock over tables, and-and-"

Lucy laughed; but May looked very sober. Sho was sorry to hear Will oppose Tim, and she did not know but Will was right?

"I tell you," said Will, "that folks are fools that believe in spirits, and I'll have nothing to do with them, only to request them to leave my house."

Tim's face grow very red, but he did not answer angrily; he only said:

'I heard the minister read the other day, that God made his angels spirits."

Will was silent for a moment, and then said: "I'm going down to a 'sugaring-off," and what jolly times we'll have; we boys have stolen Mrs. Grimes's eggs, to pay her for the scolding she gave us one day, for letting out her cows, and we have just taken a pail of Mr. Morse's syrup, to pay him for driving us out of his peach-orchard last fall; and we are going down to have a grand time by the cave in the rock, where we are to build a huge fire, and boil down the syrup; and if you tell, girls, I'll-why I'll-"

Will looked toward May, and saw her sad, pale face, and stopped.

"No, we shan't tell, Will," said Lulu; " because that would be what you call mean; shall we May? if you bring us home some sugar."

"I don't want any sugar," said May.

"Who said you'd get any? There was once an old fox that saw some nice grapes."

"And because he could n't get them, he called them 'sour,'" said Lucy.

"That's it; girls have to say sour grapes to lots of things that they can't have."

Tim had sat all this time so quiet that the children seemed to have forgotten that he was there.

"I guess I'll go, May," he said at last; " and, Will. I shan't tell of you, but I wish you would not go. I shall have some sugar one of these days. from some trees that I had a right to tap, and when May is a little stronger, we'll have a sugaring-off by ourselves."

'Oh, dol" said Lucy; "and then we shall have the grapes, too."

May looked up with a wishful glance to Will, who said:

"I shan't say what I'll do. I expect I'll do as I think best, without other people's advice."

Tim's face had a shade of anger on it; but he looked toward May, and said good-night, calmly. May had much to think of. She was sure that Will was wrong in what he was going to do, but he looked so much smarter than Tim, with his nice clothes and his handsome face, that she thought he must know more. And perhaps, after all, she thought what Will said to her might be truer than what Tim said about the spirits and angels."

Tim, too, had many sad thoughts on his way home. He saw that May was in danger of be-

"You are just like the May sunshine: it always comes when it is time. We've had clouds and storms, but now comes the light again. But, May, do n't you want to go back? You must remember it will be hard to stay. Mrs. Grimes is n't always like the willow tree, that bends to the wind: she seems like a stiff pole, that creaks and grates."

"I was thinking, Tim, of you, and how hard you worked, and I mean to stay."

"But you will miss Will, May."

"Yes, Will is good to me, but he laughs at you and Mrs. Grimes, and so I'm going to stay, just to show him I don't like it."

May was decided now that she thought she ought to stay, and so Tim went over in the evening to tell Mrs. Smith. Will was really angry, and declared Mrs. Grimes was a solfish old thing, and Tim just mean enough to take her away from them, where she could be happy, and put her in a miserable place. Tim told him that it was May's own choice, but he would not believe him, and sent word to May that if she wished, he'd go after her.

"What is the matter with Mrs. Grimes?" said

"Why, she got cold the night the boys stole her eggs. She heard them, and went out, thinking there was some trouble among the cattle, but she found nothing. The night was cold, and there was no one in the house to speak to her, and tell her there was no harm being done; so she fretted, and got up and down, and the next day she was ill, and she has been growing worse ever since. She thinks she is going to die."

Will said not another word until Tim was about taking his leave, when he said:

"Tell May I'll come over and see her to-mor row, and bring her a book to read."

Mrs. Grimes was right. When the first day of summer came, she left her tired, sick body, and went to a better life. She had become gentle and loving during her sickness, because she said she had seen the gentle goodness of Tim, who had taught her how much better is a treasure in the heart than all else. She gave her farm and all on it to Tim, who sent for his sister to come and live there.

Will tried every way in his power to atone for the wrong he had done Mrs. Grimes, not because he was really sorry for his fault, but because it seemed so dreadful to him to have caused her illness.

And now May was to find a home somewhere. Tim would not urge her to stay with him, for he and his sister were poor, and he could not do for her all he wished to have done. Mr. Smith offered to send her to school with Lucy, and it was agreed that they should go, for two or three years, to a quiet town some miles away, where they could have good care. We must pass over these years until May returns, and we find by her conluct what sort of pictures she had placed upon her golden fountain.

TO BE CONTINUED.

ANSWER TO WORD-PUZZLE IN OUR LAST-Mayday,

Spiritualists Levce at Chelsea.

The Spiritualists of Chelsea have a large and flourishing society. Their Sunday meetings are well supported, averaging an attendance of from three to four hundred. The Spiritualist meeting bids fair, if it is not already so, to be the leading meeting of the city.

The following gentlemen are among the most active for the support of these meetings: J. S. Dodge, B. T. Martin, B. H. Crandon, H. C. Clayton, John Williams, Enoch Benner, W. S. Edminster, Joel Foster, H. F. Grey, and Wm. Grey.

Friday evening, March 25th, they held a levee in City Hall, which was the third and last of the season. These lovees have been exceedingly agreeable and so large as to make the spacious hall comfortably full. It was noticed that the city functionaries were scattered here and there as spectators to witness the innocent and pleasant oxercises.

Before the dancing commenced, remarks were made by several speakers.

REMARKS.

DR. A. B. CHILD.—There was a time not long ago, when people thought it wicked to dance. I remember the time when people who thought themselves to be very good, also thought it was very sinful to wear curls and ruffles. There used to be a very melancholy phase of religion that thought all amusements were wicked — when thought all amusements were wicked — when laughing, fun and frivolous talk was thought to be really sinful. But the developments of combe really simiul. But the developments of com-mon sense, and the progress of the world has ban-ished these crude ideas of greener life, and now men and women, girls and boys dance the eti-quette of natural life without a thought of dancing being wrong. The women and girls wear ruffles and curls, and the men and boys carry them to amusements, laugh, and talk fun, are social, agree-able and friendly, without a thought that it is wrong or wicked to do so. It is better to donce at a levee than to talk sean-

It is better to dance at a levee than to talk scandal at home. The education of the ball-room is better than the school of slander. It is better to laugh than be cross and ugly. The anniability of society is better than the mo-

The annuality of society is better than the mo-roseness and isolation of solitude. Society in one of its best forms is to be seen in the ball-room. The ball-room is a school of etiquette, of civility, of kindness, of friendliness, of harmony that makes men manly and women womanly; and the influence goes out into the daily walks of life for every

day practices. ., Music calls us up to angels—to harmony and kindness; and dancing is only the steps we take to measure the time of the silent communion Nobody was ever made worse by dancing. It is a great deal better than gaming; than quarreling; than fretting; than military schooling that teaches men how to kill each other,

It is better to go to a levee, that a few people, even in the present time, think to be frivolous, if not evil, than it is to stay at home and talk of the naughtiness of others and the goodness of self-than it is to be plotting secret deviltry. Social life lessons immoral life. Every levee like this makes the community better, saves the commis-tion of many visco suttide. sion of many vices outside.

Social meetings, conversations and dances are trainings in the school houses of harmonies, from which must come the peace of social, religious and national life. Their tendency is to turn us from the jargon of contention to the melodies of peacefrom the destruction of war to the salvation of our happiness. Social levees do something, at least, toward educating us for the reign of peace. system. So, farewell! When I say farewell, I mean in its broadest sense-physically and spirit-

ually. While I write, I almost feel the pressure of a thousand hands, and hear the murmur of a thousand voices, as they say:

"Farewell! farewell! but come again!"

Yours, in the bonds of love and truth, MRS. C. M. STOWE.

Janesville, Wis., March 26th, 1864. [Herald of Progress and Rising Tide are request-ed to copy.]

A Request.

In the late Spiritual Convention held in Mercantile Hall, Boston, there was probably no better evidence of intelligence and a wise appreciation of the object of all human improvement, than in the spirit of harmony and of benevolence which characterized its proceedings. Let us be as wise as our highest self-estimation may venture to pronounceus: wisdom can avail nothing without love. The first regular speaker for the evening of Wednesday was Dr. A. B. Child, from whom enlarged and liberal views and benevolent sentiments are over expected. With one governing motive-love, with one resulting object of our best efforts in view-human happiness, our hearts are with him.

All wise and good minds must aim at one common object, yet they may strive to approach it by different means. The doctrine that "whatever is, is right," is a dictum which may be so interpreted as to be at least partially acceptable to most minds, But when in some degree reconciled to the admission that there is no evil in the universe, what are we to think of the new, or at least freshly proclaimed words, comprehending " a whole code of laws for the government of all men:" " Resist not evil."

" Whatever is, is right!" Admitted.

" Resist not evil!" To some minds may not this command seem absurd and supererogatory, since no evil can be supposed to exist under the admitted fact that " Whatever is, is right!"

Admitting as his friends and admirers do-and we would be happy to be considered one of them -that Dr. Child is fully competent to make this entire doctrine, with its sceming contradictions. clear, and adapt it to popular apprehension, I respectfully request, in behalf of many friends who have been so far unsuccessful in obtaining a clear and satisfactory view of his position, and the full scope and character of his sentiments on this vory interesting subject, that he would give a full and explanatory statement of his doctrine on the subjects of " Whatever is, is right," and" Resist not evil." The desire is, that these doctrines be exhibited in words and terms that may be understood in rational conformity with their acceptation amongst men and women of sound common sense and practical experience.

This request is made in the full persuasion that such an elucidation would be highly gratifying and satisfactory to the public mind, and cheerfully complied with by their highly respected friend, Dr. Child. W. S. W.

JUST PUBLISHED. "PECULIAR." A New American Novel.

BY EPES SARGENT.

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