VOL. XV.

{\$2,50 PER YEAR.}

BOSTON, SATURDAY, APRIL 16, 1864.

{SINGLE COPIES,}

NO. 4

Literary Department.

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

DESERTED;

HEIRESS OF MOSS-SIDE

BY SARAH A. SOUTHWORTH.

CHAPTER IX.

• She is active, stirring, all fire,

Cannot rest, cannot tire—
To a stone, she had given life." BROWKING. Twelve years, with their strange vicissitudes of

weal and woo, have glided into the dim cloisters | with flaxen hair, and eyes like blue glass beads. of the shadowy Past since the events narrated in the last chapter.

Time, in his swiftly revolving chariot, has not wintry blast, and behold the snow-clad hills of the North.

It is at the close of a bright day in December. ladies of Madame D'Orsay's Seminary; for in a few hours the great reception rooms below will be crowded by their admiring friends, to witness a display of their varied talents and powers, and to rejoice in their triumphs. To-morrow they will disperse to their different homes, and the building | said: will wear a deserted look, and stairs and galleries be strangely silent.

For months this all-important evening has been anticipated with eagerness. The studious have applied themselves to their books with more than usual diligence, while the dull and the idle, inwardly protesting against being distanced in the race, have been stimulated to unwonted exertion, as they thought of the grand exhibition.

No wonder, then, that, as they stand gathered together in groups gayly discussing the joys of the coming Christmas holidays, and the pleasure hair drawn away from her face, leaving it standof the reunion beyond, there are hearts that are beating high with hope, and bright eyes beaming, and soft cheeks flushing, as they think of the smiles of commendation bestowed, and prizes

A young girl stood a little apart from the rest, apparently absorbed in her own meditations. She was leaning against the window, at the end of the long corridor, a living personation of calmness and serenity, amid all the fumult and agita- of laughter. tion about her. The moonlight fell upon her dark, expressive face, revealing a broad, intellectua brow, and black eyes, with smothered flames that needed but a word to blaze.

not dressed yet?" exclaimed Miss Stanley, one of the under teachers, as she suddenly appeared in | table is the very thing for her complexion. I retheir midst. "Madame will be very much displeased, if you are not all ready when the bell last week, and who precipitated the pail of water rings."

'Much good will it do her to have one of her mad fits to-night," retorted a saucy little sprite,

with yellow hair.

"Oh, she wont scold very hard, you can depend upon that," remarked a tall, haughty looking maiden of fifteen. "She is too wise to be in any mood but a particularly gracious one at this time; if she were otherwise, you know, she might stand a chance of missing some of us next term."

The others laughed, but in spite of this assurance, they seemed to stand in some awe of the principal, for they quickly dispersed to their several rooms, while the last speaker, walking up to the girl, who was still gazing from the window, said, in a low, insinuating tone:

"Threissa, dear, you would oblige me ever so much if you would be so kind as to plait my hair in | denly I recollected that I had lent them to Madge that elegant style that you were showing us the other day. You are so quick and skillful, it will she frightened me terribly at first, by saying she not take you long; besides, your toilet is all prepared for the evening."

"Why, Virginia Ware! have you so far forgotten your patrician descent as to stoop to solicit a favor from me?" returned, the other, mockingly. "No! I will not take advantage of your momentary vanity. To-morrow your cheek would burn with the recollection that your beautiful, abundant tresses had been contaminated by passing through my plebian fingers. Go; I will spare your proud spirit the humiliation of that thought," and with a smile of derision, she again resumed her post of observation.

Presently a hand was laid upon her arm, and with an expression of impatience, she turned to meet the gentle glance of Miss Stanley.

"What is the matter between you and Miss Ware? She complains of your being cross and disobliging."

The girl laughed lightly.

I grant that I am all that when I come in contact with her. Somehow she seems to be a sort of magnet, that draws that part of my nature uppermost. Now I expect that she is a little vexed because she cannot order me around, as she does the slaves on her father's plantation. Yesterday she refused to allow me to join in a game in the hall, saying that it was beneath her dignity to play with a charity scholar, or words to the same effect. Of course, the other girls followed her load, and I was shut out. Just now she came and asked me to arrange her hair, and I assured her that it would never do for my hands to touch her aristocratic head. It is a poor rule that won't

work both ways." The teacher looked grave.

"I am sorry that you are placed in such a try ing position," she said; "but, my dear child, you have yet to learn that you can only win affection by love, kindness, and that forbearing patience | are not in your position."

that suffereth long. This returning evil for evil, as you are so prone to do, only causes your mates to dislike you."

"Well, I can bear it," she retorted, proudly, the color mounting to her temples. "Nature never intended me for one of your model girls. It is impossible for me to be sweet and amiable while under provocation. I can't crouch and fawn, and kiss the hand that strikes me and I despise the character that can. Do n't shake your head so sadly. I am aware that I am no saint, and I tell you it is real fun to pay my tormentors in their own coin sometimes. It is all that relieves the monotony of my existence."

At this instant a door on the right opened, and pleading voice called:

"Oh! Threissa, do come here a minute, please!" Miss Stanley turned away with a sigh, while her companion hastened to obey the summons.

"Well, what is wanting, Nelly?" she inquired, as she presented herself before a round-faced girl

"Oh, I am sorry that I disturbed you, but you see I wanted some one's opinion on these colors. Fanny dressed herself a long time ago, been unmindful of us, dear reader. The perfumed and went down to the school-room to rehearse a groves and warmly-tinted sky of the South have dialogue, so that I could n't ask her, and then I receded from our view, and we now feel the keen | had rather have your taste, it is so exquisite. Do n't you think that the pink ribbons will be the most becoming?"

"Decidedly," was the emphatic reply, while the All is bustle and excitement among the young black eyes danced with merriment; but Eilen Green was all unmindful of it, as she complacently sented herself before the mirror, comb and brush in hand.

A sudden fit of kindness seemed to seize the oracle, and, lifting one of the long, light braids, she

"I saw a new way of wearing the hair the other day, and I think that yours would look splendidly done up in that style. Would you like to have me arrange it for you?"

"Oh, yes, ever so much! I can't bear to plait it it is such a job. I was wishing that you would offer to do it. I did n't like to make the request though, for fear that you might be offended."

"Nonsense! I had just as soon fix it as not." Ten minutes later, when the unsuspecting victim, looking in the glass, beheld every individual ing alone in its moon-like proportions, she had an idea that somehow she seemed plainer than usual: but having full confidence in her companion's taste, she thanked her with many expressions of gratitude. Threissa waited until she saw her place a huge pink bow upon her head, and then she hastily withdrew. Rushing into her own room, she flung herself upon the bed, and gave way to her convulsive mirth in smothered peals

"Oh, dear, was there ever anything so ridicuered from the first outburst. "She never suspects how like a fright she looks, and that satisfied air "Why, young ladies! is it possible that you are of hers almost killed me! Strange that she can't see that that French blue ribbon that lay on the membered who drew that caricature on the board over me; so, thanks to those little affairs, Miss Nelly Green, you will not be remarkable for your beauty to-night. I suppose Miss Stanley would be shocked if she knew of my retaliation; but, really, I could not possibly resist such a capital opportunity to wipe off old scores. Hark! I wonder what that is?" and she sprang up and listened eagerly. "I do believe that little Alice Brown is erying," and darting into the hall, she rapped at the next door.

"What's the matter, child?" she said, as she entered the room in response to the low "Come in." "Oh, is it you Threissa? How bright and nice you look. Everything goes wrong with me. I have been glancing over some of my lessons that I was afraid that I should miss in, and then I had a long hunt after my locket and chain, when sud-Wildfire, so I went to her and got them, although had lost them. Then when I came to get my dress, I found that I had forgotten to sew my lace in, and I broke my needle, and pricked my finger, and the next I knew the tears were rolling

was n't any such thing as an exhibition." "Oh, you are only tired and nervous. You'll feel better presently. In the meantime, give me your work while you bathe your face and smooth those brown curls. By and by, when I see you going up to Madame's desk, all smiles and blushes, to receive a prize, I shall never imagine that you are the small creature that I found sitting here so forlorn and desolate."

down my cheeks, and I was wishing that there

"Oh, do you really think that I shall gain one?" and the violet eyes beamed with delight, while the red lips quivered with joy. "Mamma and brother Herbert will be so glad!" she went on without pausing for a reply, "and I shall be so happy to be able to show grandpapa on Christmas day how industrious I have been

A pause ensued; each were busy with their

Soon Alice was attired in her white robe, all ready to descend, and as her friend turned away, she sprang forward, and, throwing her arms round her neck, kissed her repeatedly, saying:

"Oh, Threissa, you are so good and kind!" "Much obliged to you," was the laughing reply; depend upon it, that you are the first to discover those extraordinary traits in my character. Be sure and not report me under that head, for no one would believe you," and with an arch smile, that kindled a strange beauty in her face, she passed out.

In the corridor she met two of the teachers. "We have been searching for you," said one. 'The hour has arrived for the exercises to com-

mence, and Madame is very much vexed that you

"I did not think it was so late," she carelessly returned, and gliding down the broad stairs, she wended her way through the crowded rooms, and took her seat at the plane.

What wondrous sounds of harmony crept out from beneath the white fingers! Like a benediction they floated on the silent air, thrilling every heart with their magic power.

As the music-call echoed through the house, the young ladies, with glad, happy faces, came trip-

ping lightly in, and took their respective places. When all was still again, Threissa came forward, and made a short and pithy address, in which she extended a cordial welcome to the audience, begging of them to be charitable in their judgments concerning the humble efforts of her companions and herself, and to remember that they possessed not the wisdom of older heads; and then bowing with the graceful ease that characterized all her movements, she left the platform amid the cheers of the spectators.

The minutes flew on swift wings. Classes were called up, questioned and dismissed. Pale cheeks grew rosy with joyous excitement, and faint hearts throbbed with proud exultation as some dreaded recitation was passed through in triumph. Parents smiled and nodded with pleasure, and expressed themselves as highly gratified with the progress of their children.

At last a short intermission was allowed, and nearly every scholar rushed to the embrace of friends.

"Louise, darling," exclaimed one lady, laying her delicately gloved hand upon her daughter's arm, "do tell me who that young girl is that plays so sweetly. Can't you induce her to accompany us home? Why, she would be a perfect treasure in our musical soirces. She is certainly a genius of the highest order."

"Oh, spare your enthusiasm, mother mine," replied the maiden, with an expressive shrug of the shoulders: "never waste it on a creature like Threissa D'Artols. A pretty figure she would cut in our drawing-room! She is nothing but a charity scholar-a protege of Madame's, who is endeavoring to fit her for a teacher."

"Is it possible! Well, I never! I really thought she belonged to some aristocratic family. Her manners are perfectly faultless. Dear me! appearances are very deceitful. Of course I need not caution you, my dear, against associating with

her."
"Me? No indeed! I never notice her. There is scarcely a girl in school that likes her; but she is as proud as Lucifer, and do n't seem to care one

Presently the bell rang, but not before it was very generally known throughout the rooms that the young and talented scholar who had awakened such an immense amount of interest among the audience, was a-" nobody."

Oh, significant term of reproach!

After that, although the parts assigned to her were performed with even greater superiority than in the first of the evening, they elicited but faint applause, and no surprise was felt that those next below her were made the joyful recipients of the prizes.

That Threissa's lofty spirit was not oblivious of all this, was betokened by the bitter smile that curled her lip and the light that flashed from the depths of her eyes.

Finally the exhibition was over, and she stood friendless and alone amid the multitude. Even little Alice Brown, in her delight at having gained two medals, had quite forgotten the kindness that had cheered and assisted her a few hours before.

A number of girls, all bonneted and cloaked, ready for departure, were laughing and chatting

gaily at the end of the room.

"I hope we shall all meet again next term," remarked one. "I am sure we have enjoyed ourselves very much here, or at least I have, all but the past few weeks, and those were haunted by the thought of this evening; but anticipation, in this case, has proved more terrible than reality. Madame is highly clated with the manner in which the exhibition has passed off, and says she never knew a more successful one."

"Oh, I expect that that is a storeotyped phrase with her," was the reply. " Each, in her eyes, is more brilliant than the one that preceded it. Now as we are in a particularly good humor to-night, by reason of our various victories, we can afford to be just, and acknowledge that had it not been for Threissa, whom we all profess to despise, we never should have appeared as well as we did. She is a fine leader, and admirably covers up all our defects, when the mood is on her."

"Granted," rejoined the first speaker; "but do n't for pity's sake carry your condescension so far as to return her a vote of thanks, for she acts already as if she considered us beneath her company."

"Now that's too bad, Laura," exclaimed one who had been silent hitherto. "I do n't think that we understand her. We let her too severely alone, and she is too proud to allow us to see how much we pain her by our conduct. I suppose she has feelings, as well as the rest of us."

"Girls, can you tarry long enough to hear a sermon?" inquired the other with a sneer, "for if you can, our immaculate Edith here has one all cut and dried that she is aching to deliver. Atten-

"She is mistaken,", returned her companion quietly, although the taunt had veiled her cheek with a deeper crimson. "My treatise is already uttered. I have nothing more to say, except that I believe I will invite Threissa to go home with me. It will be very dull for her to remain here all through the holidays."

"Yes, that it will," said another. "Still, I very much doubt whether you will be able to induce

her to go." "I can try, at all events."

Well, I am sure I would n't give her royal highness a chance to listen to such a request, much less to refuse it," remarked Laura.

Edith made no reply as she walked away. Af-

standing in the corrider, at her favorite window. face. Presently she called: She turned sharply at her approach, and the kindhearted girl was almost certain that there were tear-stains upon her cheek.

"Threissa," she said, "I have come to ask you to go home with me."

"Why do you invite me?" was the abrupt ques-

A pause ensued. Edith felt embarassed, and wished herself down stairs again. Those black eyes seemed to read her very soul.

"Perhaps you have not analyzed your motive?" and there was a touch of irony in her voice. "I can tell you, though, if you cannot answer me. It is because you pity me; and while I thank you for the kindness that prompted the invitation, it is utterly impossible for me to accept it. I should not enjoy the visit, neither would you. If you loved me, it would be different. Now let me say that I had rather any one would hate than pity me." And with the air of a tragedy queen, she moved away.

'What a strange girl she is!" mused the bewildered Edith. "She is right. It would be unpleasant for both of us. I don't like her, that's a fact; and yet there is something about her that I admire. I am almost glad that she refused to go, and yet I'm not sorry that I asked her."

CHAPTÈR X.

"The trifles of our daily lives. The common things scarce worth recall, Whereof no visible trace survives— These are the mainsprings, after all."

The vacation passed more pleasantly with Thressa than she had anticipated. The soothing quiet that reigned throughout the house, acted like an oplate upon her nervous system, and although Madame D'Orsay took this opportunity to make a visit to some friends, leaving the household in charge of Miss Starkins—one of the under peachers, who was her particular abhorrence—it did not now disturb her equanimity; and as that lady was busy about her own affairs, for once, they did not happen to conflict.

When in doors, the young girl confined herself almost exclusively to the school-room, where she sewed, studied, read or wrote, as fancy dictated. Sometimes when the weather permitted, she took long rambles over the adjacent country. In her, Nature ever found an ardent admirer. She loved peaceful, smiling skies, and the brooding hush of long summer days, when the still air is laden with aromatic odors, and the birds sing their soft lullabys; but it was not the fierce exultation that fired her being when the heavens were darkened by the coming of the storm spirits. She reveled in wintry gales and blinding gusts of rain and sleet, and as the war-horse scents the battle from afar, so did this strange, wild creature, by the leaping, dancing blood in her veins, realize that the mighty tempest was at hand.

At last she lost her relish for the excessive stillness, and began to feverishly long for her companions to return. About the middle of the second week, Madame D'Orsay arrived, and, somewhat to her surprise, received a cordial welcome from her protege, who was not generally very demonstrative in her feelings toward her, and she was still more astonished that Miss Starkins was able to report so favorably concerning that young lady's behaviour during her absence.

The next afternoon, as Threissa sat reading, she was summoned to appear in the parlor. Glad of anything to relieve the monotony, she flung down her book with an expression of delight and hastened to obey, inwardly wondering, though, what extraordinary occasion could have given rise to such an unusual request.

Upon entering the room, Madame led her forward, and presented her to a gentleman whom she called Dr. Lascelle, and he in turn introduced her to his daughter, Beatrice, a young girl apparently about her own age.

"My dear, I sent for you that you might take the new scholar out and show her over the house, so that she may begin to feel a little more at home, while her father and I finish our business transactions. I shall look to you to make the time pass pleasantly to her, until the other girls arrive;' and with a wave of the hand, the stately lady dismissed them from her presence.

"Oh my! is n't she handsome?" thought Threissa, as she surveyed the stranger with admiring eyes, noting the luxuriant lengths of black, curling hair, smooth and glossy as a raven's wing, and the cheeks and lips glowing like the coral that grows far down in ocean depths. "Why, Virginia Ware will actually grow green with jealousy when she sees her. She has always considered herself the beauty of the school, but she will have to yield up that title now."

"What are you thinking about?" inquired Beatrice.

"Not a very polite question to ask, considering that I don't intend to tell you," was the grave response.

"Ah! Excuse my curiosity, then. But do you know which of these rooms I am to have?"

"Well, I am not supposed to be informed with regard to Madame's affairs very much, but I should judge that this one was designed for you. Is n't that your trunk?"

Oh yes. Now I wonder who is to be my mate." "I am unable to enlighten you upon that point. Probably some new-comer, like yourself."

"I wish that it were you." "Me?" and she laughed scornfully.

"Yes. Why not. Perhaps, though, that you

do n't like to change." "That is neither here nor there. Miss Lascelle, let me give you a little advice. Never try to say pleasant things at the expense of the truth."

"Thank you. It is a very good motto, and well worth remembering. But really I must confess that I cannot see its application in my case."

"Of course not. Fibbing is easy, I expect." And with this thrust Threissa walked away, while

ter a time, she found the object of her search her companion looked after her with a thoughtful

"Will you be so kind as to show me to the battle-field?—or, in other words, to the school-room?" There was something in that remark that caught the fancy of the wayward girl, and she unbent a little in her ungracious mood, as she escorted her

hither. "Now, please describe the teachers to me. Iunderstood the principal to say that there were three besides herself."

"Yes; there are. First upon the list is Miss Stanley. I prophesy you will love her ever so much. She has not got quite spirit enough for me. Somehow she seems out of her element here on earth; and I always feel, when I look at her, as if

she had wandered out of heaven by mistake.". "Quite an idea. What a pity that we haven't more of such characters in the world; but go on with your delineations; I am very much interest-

"Next comes Miss Austin. Picture to yourself a strict disciplinarian, who may be compared to an icoberg, for all the warmth that is ever expressed in her looks and manner: whose crudition is unsurpassed; who ever opens her lips to blame, but very rarely to praise-and you have her, to a

charm.' "A graphic painting, certainly; and one that would not prepossess many in her favor. Now tell me why you like her."

Threissa elevated her black eyebrows, and regarded her companion earnestly. "Well, you are a queer girl. I did n't declare

any affection for her, did I?" 'No; that is n't your way; yet I detected a certain something in your tone, that led me to think that she had inspired you with a sort of fond-

"I verily believe that you are a witch."

"I am right, then?" "Yes; I do feel a kind of tender compassion for her, but she does not suspect it. On the contrary, I should not be surprised if she believed that we all hated her. I can't help thinking that coldness and neglect chilled her in youth, until she learned to repress the warm emotions that fertilized her

heart, and after a time encased herself in the icy barrier of reserve which she now wears." "And does your own history furnish you with

key to hers?" The question was unexpected. Her self-control gave way, and with a low cry, she covered her face with her hands. Instantly a pair of arms encircled her neck.

"Threissa, dear, I did not intend to pain you so. Won't you let me be your friend?"

The girl raised her tear-stained face, and pushed her flercely from her, saying: "No! I can't endure you. I wish you would

get out of my sight." de no reply to this ebullition, but Beatrice m seating herself at a desk, took up a book and began to read. Just then a summons came from the parlor that her presence was desired there, as her father was about to take his departure. She changed color at these words, and hastily with-

"Ha!" muttered Threissa, as the door closed after her. "I guess she begins to feel a little homesick already. Well, I do n't care. Perhaps she'll know how wretched I am then," and leaning her head upon the table, she gave vent to her feelings in convulsive sobs. For a few minutes she wept without restraint, and then wiping her eyes,

"There, there! I did n't dream that I was such a baby. If crying would bring me the sweet boon of friendship, there might be some sense in it; but as it can't, I won't be such a fool as to indulge in it any longer. When I find myself getting into such a mood as this again, I must think that 'what can't be cured must be endured.' As for that girl, she had better keep her distance. I understand her game. She wants to find out my weak point, and then make fun of me when the rest of the amiable crew arrive, but she can't come it. I've been with Madame long enough to get my eyeteeth cut, thanks to the tuition I have received," and with a bitter laugh she walked out of the

She did not see the stranger again that evening. They were both invited to the parlor, however, but Threissa declined to appear, pleading a headache, which was true. In the morning they went out for a short walk.

"By the way," said Beatrice, who seemed determined to force her taciturn companion into a conversation," you did not give me a description of the third teacher, yesterday. What is she like?"

"Oh, she is the concentrated essence of galls and vinegar. At her appearance we grow strangely dumb, and smiles flee affrighted from our faces. Nothing escapes her Argus eyes; and the unlucky scholar that falls beneath the ban of her displeasure, is pursued with unrelenting hatred. She rejoices in the euphonious name of Scraphina Star-

Her listener laughed merrily.

"A beautiful appellation, truly, for such a character," she said; "but probably the poor creature has some redeeming qualities."

"Perhaps; although I was never so fortunate asto discover them; but it may be that you will be more successful;" and there was a lurking sneer in her tone. But her companion took no notice of it, as she replied:

"I am afraid not; for although I have been taught that there are none so low and vile but what have some latent spark of goodness in their hearts, yet if the bad predominates, I am apt to

overlook all else." "Well, in so doing you are only following the example of the multitude," was the somewhat

bitter rejoinder. "A pattern that it is not always safe, or best, to

imitate," gravely responded Beatrice. Threissa stole a glance at her face,

"I wonder if she expects to blind me with her

thine talk," was her scornful thought. Buddenly ishe exclaimed: "How old are you?"

'I shall be thirtéen in the spring." "Just my age. Have you ever been away to Behool before?"

"No; nor I did n't want to come now."

"Why not?" "Oh, I dreaded the change. You see my life lins passed very peacefully and pleasantly with

my parents and governess, and now everything will be so different." "I should think so; but still, I guess you will like it after a while. I thought that you had never mixed with young people much, because you

talk so unlike other girls." "Do I? I was not aware of it. Please tell me

in what respect." "I can't, exactly. Your whole conversation is tinctured with a nameless something, which puz-

zles me. You are what we call 'queer.' "Ah, indeed!" and an amused smile played around her lips. "Then I shall be criticized, shall

"Yes, to a certain extent; but you need not fear for the result. I predict that you will become quite a favorite. Remarks, that would be ridiculed if uttered by me, will be loudly applauded if spoken by you."

"Why?" inquired her companion, with a bewil-

"Because I am a foundling—a charity scholar dependent upon Madame D'Orsay's bounty, while you are the daughter of the rich Dr. Lascelle." "Oh, Threissa! your tone is very bitter."

"And why should n't it be?" she retorted, fiercely. "Haven't I had experience enough to make it natural. I assure you that it is n't very improving to my temper to be continually trampled under foot by those who are not a whit better, but who, having money and friends, are ele-vated above me in the social scale. Was it my fault, that my parents cursed me by bringing me into existence? Could I stay the hand of Death, as it took from me my adopted father and mother? No! Then why should they revile and per-

"It is hard, truly; but did you never think that that quick, proud spirit of yours is ever on the lookout for insult, and that it sometimes imagines slights where none were intended." She laughed ironically.

"They have always been too palpable, for even the most stupid to mistake them."

"Ah! is that so? Then you have quite a miniature aristocracy here, it seems. That is entirely different from any preconceived ideas of schoolgirls. I thought that they were just and generous, utterly disregarding the prejudices of society.'

Threissa shrugged her shoulders, as she replied:

"A very pretty painting, but not true to the life; as you will find out after you have been here a few weeks."

"Oh, I hope not. I can't but believe that you are blinded in some way."

"You doubt my statements, then?"

"Not exactly; only I think you attribute their dislike to you to what is not the principal cause." "Indeed! and may I inquire what the difficulty is, then?"

"Pardon me. I do not wish to hurt your feelings."

"Speak on; I am accustomed to that sort of thing."

"Well, then, I will say, frankly, that I do not believe that you ever seek to win their love by gentleness and kindness, and those pleasant, agreeable ways, which I feel confident you can assume if you choose. On the contrary, are you not apt to repulse them, by always showing the thorny side of your character?"

"Oh, Beatrice Lascelle! you fill me with wonder and admiration," was the sarcastic response. "How noble and good you are thus to condemn me, even before you have an opportunity to see me in the position that you describe. Such evenhanded justice astonishes me."

"Excuse me if I have wronged you, and believe me, that such was not my intention. I have based conclusions upon your treatment of me.

"Have you anything to complain of in that respect?" she said, sullenly. "Yes, I think I have. You will not receive my

friendly advances; and at times you are scarcely civil to me. Why is it?" She turned upon her with flashing eyes.

"Don't pretend ignorance; for you know, as well as I do, that it is because I distrust you. You are trying to amuse yourself at my expenseendeavoring to teach me to love you; but I am not an apt scholar, and sha'n't learn the lesson; so you'll only have your labor for your pains. I see that you are like all the rest; you associate with me now, because there is no one else here. I suppose your motto is, 'that poor company is better than none.' When the other girls arrive, precious little of your society I shall have: but you need n't flatter yourself that it will pain me any. I can dispense with it willingly, thanks to the precaution I was wise enough to take-that of steeling my heart against you."

Wonder, pride and wounded feeling had flung out their different signs in her companion's face while she spoke, but now she gently replied:

"I might be vexed at your words, Threissa, if my conscience did not acquit me of the charge of hypocrisy, which you have in such unmeasured terms laid at my door. I will not attempt a plea, trusting that time will exonerate me by proving, even to your skeptical soul, that I am always sincere in my professions. I will bid you good-morning, now, for of course I should not enjoy to prolong my walk with one who considers me such an arch deceiver;" so saying, she turned away, and began to retrace her steps to the academy.

The orphan gazed after her, with something very much akin to admiration shining in her great black eyes.

'She's proud, there's no mistake about that," she mused. "It's written on that white brow and those ruby lips. I wonder if she will report me to Madame. No; that's too mean a thing for her to do. Well, well, if she does prove different from the rest, I shall have been in the wrong, that's all."

[TO BE CONTINUED.]

The Cooper Institute.

From a very readable article in Harper's Monthly, written by Rev. Dr. Osgood, on the occasion of the Golden Wedding of Peter Cooper of New York. we gather many valuable facts respecting the famous Cooper institute of that cify-an institution at which the people are being educated after the most liberal and practical methods. The day classes are of course not so large as those at evening. At the latter time, it is interesting to the last degree to walk through the different apartments and watch the eagerness with which the wise ones—men and women alike—of the laboring classes, are availing themselves of this munificient offer of liberal education. Since this institution has been opened, some ten thousand pupils have enjoyed its privileges of instruction; out of this large number, all must

certainly have received certain benefit, but there must be not a few who have found the whole course of their lives changed from drudging poverty to skilled and well-paid service. A problem will in due time be solved, as to how much advantage it is possible for such as begin to study late in life, to reap from their opportunities. We make the following brief extract from Dr. Osgood's article:

"We are much impressed with the generous provision made for the instruction of women. All the lectures, as on mathematics, natural philosophy, chemistry, music, political economy, &c., are open to them, and special provision is made for a school of design for women, in which drawing, political and engraving are taught. It is a rare school of design for women, in which drawing, painting, and engraving are taught. It is a rare sight that is presented in this school, with its various rooms and departments. Here the first principles of drawing are taught; there a busy company are at work for the wood engravers; here a dozen or two of girls are sketching from flowers and various other objects; and there about as many are painting the portrait of one of their number, who is seated on a dais, and who looks like a picture herself, and a very fair picture, too. I was foolish enough to expect to see the same view of the face in all the sketches, but a glance showed that difference of aspect must give as many views as there were points of view, and it was startling to find such variety ranging from profile to full front. So it is that impressions differ with our stand-point; and we ought to learn, from the pencils of these busy and skilful girls, the wisdom of making allowance for position, and being willing to look at a matter on all sides." me a venerable looking spirit-though not long a resident of spirit-life-and said, "I would like to

Written for the Banner of Light. THE SPIRIT'S SONG.

BY E. M. HICKOK.

For many years, Mid this vale of tears, I wandered sad and alone: Scarce a cheering word My spirit stirred, Or a friendly, uttored tone.

I was sorrow's child, And a requiem wild . Was sung at my fated birth; I was doomed to mourn, And to sorrow alone, As I traversed your lovely earth.

Cold sorrow's night, With its chilling blight, Had swept my spirit o'er; Not a ray of light, With its welcome bright, That glimmered along your shore.

On the sea of life, Mid its storm and strife, I suffered, but could not die, Though each foaming wave Seemed an angry grave, As it dashed in madness by

Yet my bitter grief Could find no relief, No friendly voice was near, No influence calm, Like a soothing balm, No welcome words of cheer.

But a life of woe Is sad to know-I will not trace it here; E'en now it seems Like fearful dreams, For the soul is free—the brain is clear.

The shadowy past Is receding fast, And the glorious future in view; Though vapory mist Do still exist, Bright rays are shimmering through.

To the scenes of woe I endured below, With rapture I bid adieu; No tender ties Caused tears and sighs, For my earthly friends were few.

Sang a spirit band, From the Summer-Land, "Never more alone thou 'lt be;' And they bore away, From its mortal clay, A spirit joyfully free.

Oh, the pure delight, And the rapture bright, That through my being thrilled, At the welcome dear, And the words of cheer, To a heart by sorrow chilled.

My every thought Was sorrow-fraught, When I dwelt on the earthly shore; Now in blissful rest My soul is blessed, For my weary wand'rings are o'er.

Oh, mortals here, Have never a fear Of the wrath of an "angry God," But live aright. By the guiding light That His power sheds abroad.

Written for the Banner of Light. THE SAILOR IN THE STORM.

BY R. THAYER.

Thoughts suggested by the terrible storm of man and in the plant. Saturday night, April 2d, 1864.

The sailor on the stormy sea Keeps his sad watch to-night, And fears the deep his grave may be Before the morning light.

He thinks of loved ones far away, Whom he no more may see; And, anxious, waits for break of day, To learn where he may be.

To heaven he lifts his heart in prayer, That God the winds would still! Oh, who can tell the anguish there, While tears his eyes do fill. .

Who rules on sea and land; "Who holds the raging waters in The hollow of his hand!"

Oh, may the sailor trust in Him

And when the storm shall be allayed, And seas are calm again-May he then pay the vows he made Upon the raging main.

May he the remnant of his days Devote, O Lord, to thee! Then join with angels in their praise, Where storms no more shall be!

The Lecture Room.

NOTES OF A SERMON DELIVERED THROUGH

H. T. CHILD, M. D., OF PHILADELPHIA, PA., AT THE

First Spiritual Church, Thompson Street, below

Front, on Sunday, March 6, 1864. [Phonographically Reported for the Banner of Light.] Soon after the announcement was made that I

would speak to you this afternoon, there came to

preach to the friends in your church." I replied that I would make no objection if he could im-

press me. He said, my text is: "By whom shall Jacob arise, for he is small?" Friends and brethren, well do I remember with what fierce and bitter denunciation I, with others, assailed that bold innovator and eminent preacher in the Society of Friends, Elias Hicks, for having said that many of the most instructive parts of the Sacred Writings were so because they were allegorical, and typical of man's spiritual nature. I could not then realize, as I now do, the depth and beauty of the meaning conveyed in the idea. I knew that much of the Scripture could not be taken literally without being useless and often absurd; but my education had led me to think that this was the only way in which it could be taken without sacrilege. I had not learned the great truth, that all that is spiritual, all that relates to the soul of man, must be expressed, if expressed at all, figuratively-metaphorically and by allegory. I knew that the teachings of the Master abounded in these; that often he spake not save in parables, and that these abounded in deep spiritual significance, which can only be comprehended by the soul as it is awakened and un-

Let us analyze our text, "By whom shall Jacob arise, for he is small?" The apostle declared, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." On the external plane the law of physical development and growth is based upon the fact of dying not only daily, but hourly, and even momentarily. Atoms which have fulfilled their functions in the physical system die, and are thrown off to give place to others which shall perform the functions anew. Mentally, through pain and suffering, comes growth. Spiritually, trials, persecutions; death are the means appointed for the soul's baptism, purification and elevation. It is through these that it finds its place in the kingdom of heaven.

Who was Jacob? There were two sons of Israel, Jacob and Esau. The former represents the spiritual, and the latter the animal nature in man. The spiritual is connected with the animal in earth-life; they are brothers, and dependent upon each other for their conditions. The spiritual cannot rise unless the animal is in a proper condition. Let us go back a little further in this oriental allegory, and inquire who was Adam? Let us put the question directly: "Adam, where art thou?" This was not only the great question of that age, but is, and ever will be the great question to every human soul, "Adam, where art thou?" When we are called upon to read a book of modern date, we do it fearlessly and critically; we desire to know what authority the writer has for his declarations. Let us do the same with this ancient story; take off its sacred covering, and try to give a plain common sense meaning to it. It is said God planted a garden eastward in Eden. Eastward means the morning -and Eden, pleasure, delight. And he placed in that garden every living thing. Did you ever think how large a garden it would take to hold "every living thing?" and if it were cold enough for the Polar bear and the Arctic animals, how would the lions and the other animals of the Torrid Zone get along? What sort of an aquaria of fresh and salt water would it require for all the fish of the rivers and of the sea? The writer of this allegory never thought that anybody take it literally. The Oriental garden of Eden was man. Every one feels instinctively that man is a garden. "A garden enclosed is my sister, my spouse," said Solomon. The teachings of philosophy, and the most profound and elaborate investigations of science point to the one great fact, that man physically is the globe in miniature, a microcosm of the external world, and spiritually the type and essence of all the spiritual realms. Our experience proves to us that we neither sec, feel, nor in any manner realize anything without us that has not its correspondence within us.

If any believe in an outward garden of Eden, in which was to be found all the plants and animals that God had created, I have no controversy with them; though, to me, it is an impossibility from the very nature of things. Plants and animals have always been adapted to peculiar localities and conditions. Whatever may be our interest in external things, it is the garden within us that is most important and interesting to us. In that garden the vegetable kingdom exists. There is a period in the embryotic condition of man's life when he is a simple cell, undistinguishable from the vegetable; and all through man's life there are functions analagous to those of plants, called by the physiologist, vegetative functions. Absorption and nutrition differ only in degree in

Passing along a little further in the ante-natal existence of man, he presents the types of the reptile, the fish, the bird and the mammal, and lastly of humanity, having passed through stages analagous to each, and retaining so full a consciousness of these as to be able to give names to them. We do not suppose that Adam gave literal names to any of these, for there was no alphabet formed for thousands of years after this. What is the meaning of giving names to things? It means a recognition. He felt these plants and animals, acting, living within himself. This is the only way in which any one can give a name to anything. Try if you can give a name to pain, or any sensation until you have felt it, and you will find yourselves powerless. Adam felt all the trees and all the animals, in his nature; and by this means he recognized them, or, as the account has it, "he named

Now, this Adam, which means the earth nature, was not Jacob, or the spiritual nature, but it was Esau, or the animal nature. The spiritual did exist, for there was a yearning after something more; this is evident from the fact that there was an unsatisfied want, or, as the book says, "There was no help meet for man." What does the story say God did? "He caused a deep sleep to fall upon Adam." He put him into a trance. There are thousands of persons to-day who have to be thrown into "a deep sleep," a trance condition, before they can discover that they have a soul or a spiritual nature.

When Adam came out of the trance, he saw the woman-the Eve-the mother of all life. And what is this woman but the spiritual nature. We are all rapidly coming to the conclusion that all

made it. He felt as every one feels when they it is grand and beautiful—and they become enamnow, and cleave to this. Adam was not the only man who has thought this, and been mistaken,

Adam was curious to know where the woman came from. He had not been to college and studied modern theology, and did not know that God made the "world out of nothing." Poor man! in his ignorance he did not even think that God could make a woman "out of nothing," and it is very probable he had a pain in his side. Mediums often have pains when they wake out of a trance condition—especially the first time—before they have become accustomed to it, and hence the idea was very natural, that God had done something to his side, perhaps taken a rib out; though if he did, he must have put another in the place, for there are just as many on one side as the other, and in man as in woman. Adam was not the only man who felt that woman was made out of something very near his heart, and I hope he will not

Let us look a little longer at Adam and Eve, or man as an animal and spiritual being. Jesus said, "Whosoever will be great among you, let him be your minister, and whosoever will be chief among you, let him be your servant." This animal nature is ambitious, aspiring, always wants to have its own way, will rule if it can. This animal nature, which is also called "the old Adam" was not ready at once to abdicate its throne. There are persons living now who have been in a very similar condition to that, who did not find their animal nature quite ready to give up its rule. The story about "the tree of the knowledge of good and evil, that stood in the midst of the garden," when divested of its Orientalism, means simply man's reason and judgment. The animal nature desired to assume the power of judging what was good and evil for the entire man; whereas the law is that each faculty must be judge and ruler in its own appropriate sphere.

The story says Adam fell. So does every man fall in whom the animal nature assumes the control and direction of the spiritual. But let us return to our text: "By whom shall Jacob arise, for he is small?" Jacob had fallen, justas Adam and every other man has fallen. And how had he fallen? He got in a tight place, the spiritual nature was tired, so that he felt that he was about to starve, so he said to Esau, "It is no use; give me something to eat, or I shall die." And Esau said, as he says to everybody, "Sell me your birthright. Go and do some mean thing. Let me tell you what you shall do, and I will give you a mess of pottage." Poor Jacob ate his pottage, and then he felt badly, as every man does when he has done a mean thing, and let his animal ride over his spiritual nature—its impulses over his better judgment. After enjoying a temporary gratification in a mess of pottage, he feels badly about it. And this is the way that every Jacob in the world has fallen.

The important question of our text is, "By whom shall Jacob arise?" We have seen how and by whom he fell. The Church says he can get up if he will only lean upon Jesus Christ, and have faith that he died for him, etc.; but there are many persons who do not think it is much advantage to be up, if you have to lean on somebody or something all the time. We desire to see this Jacob, this spiritual nature in man, rise up in its own true dignity, so that man shall stand forth harmoniously in all the nobility of his divinity, not whining or leaning or laying the blame on any one else, especially the most innocent and sinless person in the world. Now that is not manly or noble, it is cowardly and mean, and takes away a man's dignity and self-respect.

Well, what are you going to do to get Jacob up? When an animal is down, and you want to get him up, you punch him and whip him, stir him up, and get him angry, and then he will get up. That is what the Church does. They find Jacob down in a man, and they raise the devil, and whip him with hell-fire till they get him frightened, and he gets up, and they think they have got Jacob up; but as soon as they put their hands on him and feel him, they find it is old Esau. He is all hairy. And now what is to be done? They have wakened up the wrong passenger, and you all know this makes bad work. It is one of the most sad pictures that we can find anywhere-a religious animal. It is the most wicked and diabolical being that ever existed, like the old Behemoth of Job-another Oriental allegory, representing the animal nature of man. (See Job xl: 15.) "He eateth grass as an ox;" afterward, "he maketh the deep to boil like a pot," and "he laugheth at the shaking of a spear."

But even out of this, Jacob shall arise. Let us see by whom. We have seen that it was through the activity of the animal nature that he has fallen; we need not, therefore, look for them to arise through this, or through any means which shall stimulate it. It was declared to the serpent, " upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." This is the condition of man's animal nature. It cannot get away from the earth. All man's ingenuity has never enabled man to get far from the earth, and then he was dways in great danger.

We have seen that the highest law of man's being is expressed in this, that each faculty is sole and appropriate judge and ruler within its own sphere of action. This, and this alone, can make man truly harmonious and happy. The ancient declaration that man-meaning the central and divine nature in humanity-is to have dominion over all animated nature is a truth, and will be realized as such when all the faculties come to "sit under their own vines and fig trees," and have none to make them afraid. This is the grand design of God, the end and aim of life; and when this harmonious condition is realized, "Jacob will rise, and, taking the royal sceptre in his hand, will establish his kingdom in man, and the prophecy of Isaiah will be fulfilled, "Unto us a child is born. unto us a son is given, and the government shall be upon his shoulders;" "of the increase of his kingdom and government there shall be no end: to order it and to establish it with judgment and with justice, from henceforth even forever." This is a figure representing the establishment of that divine power, the spiritual nature in man, restraining the wild and wandering impulses of his being, and directing the will in the channel which is calculated to produce heaven in man

now and here. What are impulses? They are the spontaneous action of single faculties, not controlled or regulated by others. They are vague and uncertain in their results. What is will power? It is the

*The remainder of the fortieth and forty-first chapters of Jolive a magnificent picture of man's animal nature, in figures

life springs from an interior and spiritual source, combined action of two or more faculties of the Adam discovered that he had a spiritual nature, human mind cooperating with each other for the after he came out of that trance; he knew very production of a common result. Impulse is a mole. well he had an animal nature before that, for he had named it all. Now he had discovered something new—a spiritual nature—and it is quite nature the command of its officers. The former ural that he should suppose that God had just may be right, but it often leaves desolation in its pathway. The other is a power in the carth. discover that they have a spiritual nature—that When the forces of the human soul are arranged in the form of a well-trained and disciplined Will, ored with it. He was going to leave everything, under the command of officers who are fitted for their positions, they become invincible, and the allegory of the old poet is realized, of "coming up cut of the wilderness, bright as the sun, fair as the moon, and terrible as an army with banners."

The material universe is right, and everything is good; but some things are out of their places. For instance, the dirt that has accumulated in your streets to-day is cause of much complaint. It is a grevious evil to many persons, especially to the ladies, who walk forth with their long skirts.

Now that dirt is all right; put it out on the farms around your city, and the corn, and the cabbage, and the fruit and grain will thank you for it. And the material of the lady's skirt is all right, only that she has forgotten that there are hundreds of little children who need clothing, and she has enough for herself and some of these, too; and because she has forgotten this, and the clothing is not in its proper place, when she walks your streets and gathers the dirt upon her garments, she feels badly, and it is only because the things are not quite in their proper places.

I remember the story of a minister that will illustrate my position here. He was going to attend a funeral, and he called upon one of the members of his Church-a lady-and she had been making sausages. She insisted on his taking some home to his wife; and though he objectedas ministers usually do—she put it into a napkin, and buried it in one of his side coat-pockets. When he got to the place where the funeral was to be, he was considerably annoyed by a dog who was following around and smelling at his pocket. You know dogs often have a very nice sense of the proper places for things-very often they are more reliable in protecting property on this account than human beings. This must have been an old-fashioned, democratic dog, for he was quite willing to "take the responsibility of removing the deposits" out of our friend's pocket, but he did not succeed. The service at the house being over, they passed on to the church, and the minister felt quite relieved. He had just entered the pulpit when a worthy deacon, remembering a notice that was to be given out, stepped up and caught hold of the coat near where the sausage was deposited. The minister, without looking, put out his foot, and said: "Go away, you dog!" This was all the result of things being out of their places.

Man everywhere knows and feels that he falls far short of the grand and beautiful ideal that is ever before him. Even on the animal or physical plane, man is conscious of his imperfections, and is ever seeking for that which shall make him stronger and better. It is true that "the children of this world are in their generation wiser than the children of light." Mankind labor far more earnestly for the supply of their physical needs and comforts than they do in the other departments of their being. Mentally, man feels the necessity to make strenuous efforts to cultivate his faculties, if he would assume and maintain the position to which he aspires and for which he is fitted. So also the moral or spiritual nature falls short of the divine and eternal beauty-the unutterable glory which belongs to its best condition.

There are grades and degrees of action for every faculty of man-from the lowest and most sensuous, up to the highest and purest-and it is for us so to direct these that the gross and sensual may pass away and give place to the pure and holy. We all desire to realize the prediction of Isaiah: 'I will make a man more precious than fine gold; even a man more precious than the golden wedge of Ophir." Then will we exclaim: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! In the valleys they are spread forth as gardens; by the river-side as the trees of lignhe Lord hath planted, and as cedar trees beside the waters." "And a highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it." 'No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there. And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Jacob, or the spiritual nature having thus risen within man, he will "look upon Zion the city of our solemnities; his eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord will be unto us a place of broad rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby."

From Michigan.

I discover that my term expires with No. 23 of the present volume. In order to keep the spiritual engine moving, I enclose two dollars and a half for the next year, in season to prevent a discontinuance. You will probably count me a lifemember, as well you may, not only as a BANNER subscriber, but of the Spiritual Fraternity and Brotherhood. We have an organization at Grand Rapids, and another at Laphamville; and have various other speaking points in this region of Michigan, which have been filled of late by such minds as A. B. Whiting, W. F. Jamieson, Mrs. Heath, of Lockport, N. Y., and Mrs. Kutz, of home notoriety; and it begins to look as if the new Gospel was designed to be a perpetual institution, founded on the basic principle of constant change and perpetual growth in nature's mysterious unfoldings, But in his own good time, the Lord hath raised up another Moses to lead us through the wilderness of sin, without any impediment of speech, but who, I hope, will find an innumerable band of brothers to stay his hands. I see by the BANNER that he is visiting the wise men of the East. Drink freely of the wine, but pass the glass around, as we are anxious once more to see his tent pitched upon Michigan soil. Smite the rock, Brother Moses, wherever you go, and let the waters gush out and overflow the land. We are fond of manna, but care less for the quails.

I see that the Advent resurrection is being literally fulfilled of late, in Buffalo; but the laws of gravitation invariably prevent their rising above the ceiling of the room from whence they ascended, returning, perhaps, to await the necessary change, as flesh and blood is rather of a cumbrous article, calculated to cheek the speed of the spirit in its explorations of the summer-land.

Time was when I stood nearly alone on the new gospel rock; but now believers in a living inspiration are abundant throughout the land. We want more laborers and more converts, with a faith grounded upon substantial evidence.

D. HINE,

Yours. Austerlitz, Mich., March 6th, 1864.]

Spiritual Phenomena.

The Buffulo Manifestations Reviewed by Mr. Hacker.

Sometime ago I published a little paper-the Pleasure Boat"-and then, by my exchange, I received more papers than I could read. When the "Boat" stopped, of course my exchanges stopped coming, and being robbed of my little all of material funds, I have not been able to subscribe for any paper; but the other day, a kind friend loaned me three numbers of the BANNER, which I have read attentively. I have nothing to say about the good I have or have not found in them, for that will take care of itself; but I do feel bound and pressed to say a few words about an article which I am surprised to see in the BAN-NER, I refer to the article in No. 22, Feb. 20, headed, "Spirit Doings in Buffalo-Powerful, Tangible Demonstrations," &c., in which spirits are represented as having taken material things from one room to another, when the doors were closed and fastened, and as stealing a clock from a store, and bringing it into a room; fetching a whistle from a drover's pocket, three miles distant, and after using it to amuse or convince the circle, returned it the three miles to the same pocket by a shake or a toss, &c., &c.

Now, friend BANNER, I have had some, perhaps I might say not a little knowledge of what I regard as spirits, not only since what is called "Modern Spiritualism" came about, but for years before the "Rochester Rappings" were ever heard of. I traveled, more or less, from the twentieth year of my age, holding meetings and speaking under the influence of spirits, and had the same spiritual operations within me many years before I gave up to manifest them outwardly. Near twenty years ago I commenced the publication of the Boat, for the purpose of giving the world some of my experiences on spiritual things; but the minds of the people generally were too much outward to receive them, and I labored to turn the mind within, and thus prepare people for spiritual things; and occasionally, as I felt a mind here and another there, in a forward state, articles were published to meet the inner needs of such. Thus I labored on for years, trying to turn people away from the outside priests, who are only blind guides to the priest, prophet and king, that all have the privilege of finding and engaging within them selves.

After "Modern Spiritualism" came along, with its rappings and tippings, I undertook to investigate that, at the same time keeping near to the same sure guide that had been leading and instructing me so many years. I fancied in these new manifestations some things that were pure and real, many that were only the fruits of fanaticism, many that were merely imaginary, and a great many more that were downright willful impositure, practiced solely to deceive and make money.

And, after all my experience, I will make this offer, viz.: As I have no money to offer-not so much as a single dollar-I will hereby bind myself to labor one year at any kind of manual employment I am capable of, for any person that will prove, before competent judges, that spirits, in or out of the flesh, can carry a clock, or any other material thing, from one room to another, and out of one house into another, without an open door, window, or some other aperture large enough to admit the material to pass through. All that pretend that this can or has been done, are under a delusion of some sort. I can sit here and send my thoughts to Boston, New York, or Asia, through closed doors, and mediums and spirits can travel the same; but I cannot get my material body to those places without material exertion any more nor any less than spirits can move material things without some material medium through whom to do it.

To a person, or a circle, who are in the resurrection light and life, a spirit may bring the picture of generally of the male sex and not innocent and gena clock, and hold it up to their spiritual vision. the women, whose fragile forms would barely admit They can see the clock and hear it tick with the any voluntary attempts at feats of strength. That tual eve and ear, and may even be in a state in which the clock is seen and heard so distinctly that they may not know at the time that they are wide awake, and really see and hear the material clock with the material eve and ear; but if they can find the clock the next morning, and return it to the owner, and he is not in the resurrection, he sees no clock-sees nothing but an insane, or what appears to him an insane person holding his empty hands, and talking about a clock that he has not. If he is really returning a material clock instead of its picture, then he has been imposed upon-a mischievous spirit in the flesh must have brought the clock, and must have got it in at an open door or window in the dark, notwithstanding the circle thought that the doors and windows were all safe. So of the whistle, so of other material things. Spirits can bring the pictures to those in the right state of mind; can give the sounds of instruments to the spiritual ear; but the material instruments are not touched. I have heard Gabriel's trumpet, with the spiritual ear, as loudly and distinctly as I ever heard a material trumpet; and the first time I heard it, I could have affirmed that I believed it was a material trumpet, provided there had been some one behind me, or in a dark room with me with a trumpet; but being where I knew no one could possibly be with or without a trumpet, or any other instrument, for I was all alone in the house, by daylight, with the doors fastened, and the sound not being in the street, but in the room, and close to the ear, I was forced to believe. Thus even in a right frame of spirit we may mistake spirit sounds for material ones, especially if we are in the dark, and have the instruments with us.

I have spoken of Gabriel's trumpet. I have often heard it. Gabriel is seen standing with one foot upon the sea, and the other upon the land, and declares that time shall be no longer, and every hour some are dying to themselves, and living anew to God; or, in figurative language, are bidding adien to time, and ontering an eternity, here in the body; for time ends and eternity begins to each soul as it enters into the resurrection life, and this resurrection life we need not wait for till the body dies, for now, even to-day, is the kingdom of heaven here on earth, as it was eighteen hundred years ago.

I have said Gabriel is now standing one foot on the sea, the other on the land. The landfirmness-represents the true Church, made up of those persons scattered here and there, who are in the resurrection life: the waters-unstable and shifting-represent the world and the churches of the world-all, every individual everywhere, whether of a visible church or not, who is not in the resurrection life. Look at the world and blind churches in this unholy war - all floating, all surging, swelling, tumbling, dashing and splashing like the waters of a troubled sea. Heaven have mercy on the blind leaders, and the blind whom they lead; they are all in the ditch, where water usually is; and the ditch, now, has become

being buried as Lazarus was when in a trance state, and who never have the good fortune to be raised from the grave, as he was; and of the extreme liability (in our hasty mode of getting rid of the dead) to bury still more than ever in a trance state, in the battles that are coming, for we are yet to have a war of spirits, which this outside war is a figure of; but it will make my article too long, and therefore I defer these subjects to a future time.

And now, friend BANNER, if you will give this article a place, or return it to me soon, just which you choose to do, I will close by subscribing myself well-wisher to every honest inquirer after truth, JEREMIAH HACKER.

P. S .- I am now arranging my affairs, with the intention of going forth to hold meetings with those who are inquiring for truth. I send out no advertisement, offering to lecture here, there, or anywhere at the call of curiosity and the shake of a purse; but when I am ready, and the means at hand, I go where I feel the hungry and thirsty draw the hardest. Yet invitations may be sent, if any choose to send, for they sometimes open a

Portland, April 1, 1864.

Jennie Lord in the West.

Having lately become quite interested in Spiritnalism, I take your able paper for the general information it extends to those who have as yet become but insufficiently informed in regard to this new dispensation. It is now with the greatest pleasure I look for its arrival, and feel disappointed whenever, from some cause, the mail is delayed.

Spiritualism, in this city, I should judge, is about manifesting some little advancement. Friends have told me there may be about two or three hundred here, and many, who, though partially convinced of its wonderful light, dare not come out with a free expression of their views. It is to be lioped, however, when we become more numerous, we shall be able to hold meetings for the advancement of the cause. We have two liberal churches here, the Universalist and the Swedenborgian. The Universalist Church in particular, s well attended, gathering in minds for the refreshment of souls who have been racking in doubt and fear for the future. Should we be able to have meetings ourselves, how much light and cheer could we render the benighted. To the skeptic and infidel we could give a helping hand. We must expect but little sympathy and encouragement from other denominations, for they will not leave their old habits, to mingle with us; yet there will be, now and then, a come-outer like a lost sheep returning to the fold-the true fold of God and his children. We have had with us for the past few weeks,

Miss Jennie Lord, a medium of considerable power. She has a very gentle and delicate appearance, and hardly appears to be able to undergo so much fatigue as her manifestations require. She gave some three or four sittings a week, at private houses. She goes into a trance, and, for the period of an hour or more the most wonderful manifestations are given. Her presiding spirit is an Indian named Black Hawk. Instruments are played upon, bells rung, and most astonishing feats performed. An enormous bass viol is taken from the floor and carried over the heads of the circle and deposited upon the table. The medium herself is taken up, chair and all, turned round from her sitting at the table, and then deposited squarely and firmly upon it. A tumbler of water is passed around the circle and put to individual lins. During the whole performance, every person but the musician is in the circle, and he is accounted for by his employment on the violin. All join hands, and most artful would be the juggler or musician who could perform in darkness what I have never seen done by him in light; and by the by, those who have studied magic as a trade, are the manifestations are an illusion, as styled by some, is most readily upset by the fact that with the same senses I am appreciating these wonderful performances I hear the town clock strike nine and a familiar voice in an adjoining room. Surely the science of sound is the same when emanating in darkness as in the light. There is no illusion, and the wonderful manifestations through Miss Lord's mediumship is a strong test for the skeptic. I hope yet to be able to announce to you a great increase among us.

Peoria, Ill., March 6.

Found the Light. As I am the happiest man living to-day, I wish the whole world to know why I am so. Hear, oh heavens! give ear, oh earth! and " the rest of man-

kind" hear! hear! hear! Never, until a few days past, have I been satsfied of immortality. Mr. John McQueen, of Hillsdale, Mich., has been with us-a medium for very wonderful manifestations of spirit power. No one here doubts his honesty as a medium, not even one of the hundreds that have been present at his circle, night after night. From two to sixteen bells have been heard to keep perfect time with a violin all at once, and the bells placed on the heads of those in the circle very gently. Loud concussions were heard in the inner circle, which startled all present. The medium was carried above the heads of both the inner and outer cir-

All this was done in a dark room, but no one here doubts its reality. I know none have been more skeptical than myself. The medium was unconscious, but was made to speak while above the heads of the circle. He also breathed very loud while being carried round on his side upon a chair. Lights were also seen overhead in the room. These are facts, and no man in Kendall-

ville dares dispute me. Now, Mr. Editor, as I have openly opposed Spirtualism, (thinking I was doing God's service,) I wish to take all back, and now promise to the world ever hereafter to advocate what I know to be truth. I have now done what I promised to do, dear Banner. God bless you.

Amos D. Cosmer. Kendallville, Ind., March 15, 1864.

Saw a Spirit.

Last Saturday, in the town of Virgil, in this county, a man whose name was Henry Whitmarsh, died after a short illness of one week. One night last December, just after retiring to bed, he said he saw his son Lewis, who died in the army last year, in the room, approaching his bed. He said Lewis asked him if he knew him. He replied that he did. His son then told him he would not live long, and advised him to settle up his business and arrange his affairs as soon as he could. He was confident he was not asleep. The room appeared to him to be illuminated.

This made a deep impression on his mind. He told his wife what he had seen and heard, remarking that he should live but a short time. He seta broad sea by reason of iniquity.

Lintended, when I commenced, to say something more of Gabriel, of the resurrection, of the burial of Lazarus and his resurrection, of the many others who have been and are almost daily lackberry Station, Kane Co., Ill., March 28, 1864.

Written for the Banner of Light.

WELCOME

TO THE GALLANT SONS OF THE RETURNED NEW HAMPSHIRE SIXTH.

BY JOSEPH D. STILES.

Welcome, brave veterans, to thy homes among thy native hills,

Ohl welcome to the Granite State, and to her lakes and rills; New Hampshire's loyal sons rise up their greet-

ings to accord, And crown thee with their gratitude—thy just, well-earned reward!

Her charming daughters, too, will not be backward to proclaim Their welcome to the gallant boys who ve won such noble fame;

Their sunny smiles shall greet your eyes, and fill your hearts with joy-The sweetest tributes that can bless the brave

New Hampshire boy! Ah! in remembrance deep is shrined that sad eventful hour,

When forth from peaceful homes you went to test the foeman's power; To vindicate the majesty of our insulted laws, Our Constitution's blessed life, and Freedom's sa-

cred cause With streaming eyes and bleeding hearts we benedictions breathed,

And round your youthful patriot brows our holiest kisses wreathed; With many "God-speeds" bade you march into

the battle-field, With Right and Freedom for thy sword, and Justice for thy shield.

Two years since then have passed away, and you've returned once more To press your war-worn, weary feet upon your

native shore: To mingle in the scenes of home-the hallowed joys of life—
The pleasant smiles of parents dear—of brother,

sister, wife! But ah! thy decimated ranks too plainly to us

tell, That all who sallied forth with thee, rebellious

power to quell, Have not returned to glad the hearts of anxious ones at home. And vainly, vainly will they look for their beloved

to come. They sleep within their sacred beds upon some

Southern plain, And Israel deeply, sorely weeps for her most Away in the darkness where the blue waters roll, beauteous slain: On Bull Run's blood-ensanguined field, by Rap-

pahannock's waves, In other consecrated spots they fill most honored graves.

Farewell, beloved of many hearts, thou dear and saintly dead! not for thee, but for ourselves the bitter tear we'll shed;

With resignation we will strive to kiss the chast-'ning rod, And smile to think thy patriot souls are marching on to God!

Life's battles here with thee are fought—the tri- | The Sea-god rules triumphant, and bids the darkumph has been won-Behind the shadow-hills of Death has set thy mortal sun;

But in that cloudless land above, beyond the realm of pain, Once more we'll greet thee, golden links of earth's

dissevered chain. Ere long, brave boys, you'll meet again the foemen of the South,

Will listen to the clash of steel, and face the cannon's mouth; Yet, from thy glorious past, we know we safely

That, in the old New Hampshire Sixth, are found no cowards there!

Thy reënlistment plainly shows, that war's destructive darts Have not put out the patriot fires which burn

within thy hearts; It proves that you're resolved to crush Rebellion's poisoned fang.

And capture all Jeff Davis' crew, and every leader hang!

Then bravely forward march, dear boys, thy native land to free. A nation's grateful prayers and tears will surely

follow thee; And, living, thou shalt wear the weed of pure and just renown.

And, dying, from immortal hands receive the victor's crown !

Dr. A. B. Child's Answer to " W. S. W.," in last week's Banner.

I thank my good friend W.S. W. for the very sensible request he made in the last BANNER. asking me to reconcile the apparent inconsistency of the assertion, Whatever is, is right, with the command, Resist not evil.

No one will deny that there is in the world what the world calls evil. Whatever is opposed to virtue, morality, prosperity and early good and happiness, has been called evil, because there was no use and goodness to be seen flowing therefrom, but much injury to man's earthly well-being has been recognized by all.

No man can show that evil is a curse beyond the limits of earthly love.

The doctrine, whatever is, is right, clearly perceives a spiritual use and goodness in that which the world has heretofore called wrong and evil. This use and goodness is not for the physical man | neighborhood, some ten miles west of Waukegan or for any physical attributes, but for the benefit of man's spirit, for the soul of man. The experi- | ple having never been more thoroughly awakened ences called evil break the ties of man's earthlove sooner, whereby his love is sooner set on as it is near the home where she now rests in widspiritual things. It may be said that all earthly lowhood; for at the very time that those italicised pain and sorrow come of evil and wrong in the names came out, she had just learned the fate of world-and all this is useful for the soul, in its the husband who went up from Chickamauga's future. Humility is developed out of disappoint- field of death. Had the "reliable correspondent" ment and sorrow—sympathy and compassion out known this, he would surely have spared her of painful experiences—kindness, love and peace the double load. Poor, bleeding heart! widowed all grow vigorously out of the dead ashes of cruel- in her second marriage, and worse than widowed ty, hatred, bondage and war. These evils have in the first; but God's bruised reeds are not so been necessary to the condition of the souls of easily broken, for their afflictions are for a purmen that have passed their ordeals, and from these pose. The quartz mill crushes the rock that conexperiences their souls shall sometime come forth manly, charitable, noble, generous. From this

who has experienced no evil sees no uses in it, while the man who has experienced great ovil sees real use in it. I do not mean that it is necessary for a man to commit devilish deeds in order to pass the experiences of ovil. Man passes the experiences of evil in a thousand ways.

I understand the word evil to mean the acting power of this earth that breaks and dissolves earthly glories, the senses of the flesh, earthly love and earthly selfishness. And I understand all this work of evil to be done by the government of wisdom for the purposes of freeing the soul of its earthly trammels-of calling its affections from earth to heaven, from the senses of the flesh to the senses of the soul-of drawing man from the dissolving glories of this uncertain world to the eternal glories of the spiritual world. With this meaning of the word evil, which is incontrovertibly true, evil is of great use to the soul of manand thus it is that the doctrine, whatever is, is right, calls evil good.

We wish to avoid the necessity of enduring the experiences we hate. If we have power not to resist these hateful experiences, (which experiences the world calls evil,) we have our wish granted, for then we do not need to pass the ordeal of resisting evil, or of being chastised by enduring the experiences we hate.

Christ saw the condition into which the world shall come when evil and its consequences—I mean hate and hateful experiences-are no longer useful, when love supersedes all hatred, and attraction all opposition, and he was led to utter these words of holy and awful import. Resist not evil-words true to the soul's future, but almost unlawful for man, while he needs to pass the painful ordeals that come from the resistance and exercises of evil.

The gate that opens the soul to the view of the usefulness of evil and to the non-resistance of evil, is the accepted doctrine, whatever is, is right.

Evil. so-called, is right; wrong, so-called, is right. Both evil and wrong are right, and all that is, is right, and also the non-resistance of evil, in its.time, shall be grand and glorious, for the soul that does not need to endure the curses of its resistance. God speed the time when man shall see God's goodness everywhere and evil nowherewhen his hatred shall cease to be, and his love become universal-when it shall be no longer necessary for man to resist evil, and when the doctrine of Optimism shall be a holy comfort to the chastened souls of all men.

[Original.] THE FAIRY PALACE.

BY MISS A. W. SPRAGUE.

There stands a Fairy Palace, beyond the world's

control, Where dwells each human being that is sunk beneath the sea;

Far down amid the ocean they roam in liberty. Then never fear the billow that takes the good

ship down; Then never fear the storm-cloud with such an an-

gry frown; They do but take the loved ones to fairy homes of

light; Although it seems like darkness, yet there it is no night.

ness flee; The sea-nymphs' eyes are starry, they light the

deep blue sea; A thousand shells of beauty are resting in its caves And pearls and shining coral lie deep beneath the

Wonder not the waves are hungry, and howl like wolves for prey,

Wonder not the Sea-god murmurs, when the ships are long away, For they've built a fairy grotto where mortals find

a home: every voice keeps whispering, "Come hither hither come!"

Correspondence.

THINGS AS I SEE THEM.

BY LOIS WAISBROOKER.

In looking over a Methodist paper the other day, found an article in which one signing himself Wolverine" urges upon young Methodist ministers the importance of taking their Quarterly by saying that he considers it "indispensable to even ordinary intelligence concerning the world of Methodist religion"-that it will save in finance, by its "timely warning against trashy, obsolete and worthless books," for "if they ask not counsel," they will be in danger of placing " Renan's Life of Jesus beside their Fleetwood and Neander." And the writer further says, "You cannot do without the Quarterly. You will never be fully intelligent, equipped or RESPECTABLE, independent of its

The above needs no comment, yet it is well to place it before the people, that they may see in what bondage to authority even the teachers of those who claim to be "free in Christ Jesus" are

I have just paid a flying visit to Waukegan, and find that, after a long season of repose, they are beginning to wake up, or, as Judge Boardman would say, "they have completed the circle," have passed through the night of rest, and again the morning dawns. They are holding Sunday meetings, finding, for the most part, speakers among themselves, but I understood that Mrs. C. M. Stowe was to speak there.

Dr. Parker, of Manchester notoriety, has just given a course of six lectures in the Whitney and I am told he has done a good work, the peo-Mrs. S. Knox Ames has labored in this vicinity, tains the gold.

By the way, speaking of Judge Boardman, review, evil is called good—whatever is, is called minds me of the pleasure I experienced while at right. Evil may be called evil, and still be right. his house, in listening to "thoughts that breathe This all right doctrine, in the present condition and words that burn," penned by him in the soliof the world, would not reject the use of the word | tude of his chamber. The Judge was formerly evil, because it signifies what the world hates; but | very active in the cause of progress, but now, it claims that what the world hates and calls evil, though seemingly passive, he is not idle. It seems is emphatically and intrinsically good for man, to be the fate of the reformer "to be, to do, and spiritually. Whatever is, is right, to a spiritual to suffer"; but is it not true that we are often doview, and whatever is wrong to a purely sensuous ing the most when we are simply being and sufferview. Evil is the wrongest to a man who has exing? I have often listened, with both pleasure perienced the least, and the rightest to the man | and profit, to the Judge's thoughts, as he has read

who has experienced the most. I mean, the man | them to me from his manuscripts from time to time, but nover has logical eloquence thrilled me so entirely as his last lecture on " Faith and Mystery." It seems to me that even the "Hub" would

pause to listen, could it have the privilege. Yesterday, in Bryan Hall, the largest hall in the city, I had the pleasure of listening for the first time to Warren Chase, and verily I thought, as I looked upon the sea of upturned faces, he is no longer a "lone one."

Having an acquaintance in the Methodist printing office here, I called there the other day, and learned that there were no women setting type in Chicago, because the printers-hundreds in number-fearing that prices would be deteriorated thereby, have combined to say that women shall not have access to their field of labor. shame, where is thy blush?" No wonder that houses of refuge are needed for "erring woman," when her brothers thus combine to crush her. Would to God that these men had been noble enough to combine to protect her against unequal compensation in this field, instead of shutting her out of it. In so doing, they would have enrolled themselves among the heroes of the age. May they yet see their error, and retrace their steps. I am pleased to see the report from Kappa. I spent a Sabbath there last spring, and under un-

avorable circumstances and in very poor health endcavored to say something for the cause of truth. At the close of the evening lecture, Bro. Stone arose, and made an appointment for himself. I knew from his manner that he was in earnest, and would do something; and it seems that, with the sustaining love of his excellent wife to aid him, he has done a good work,

Thus God's eternal mercy floweth Onward in unending tides; Sometimes in the sunshine gloweth. Sometimes in the shadow hides;

And eternal mercy, combined with eternal wislom, is sure to do all things well. Chicago, Ill., Feb. 8th, 1864.

How the Cause Progreses in Cincinnati.

You have by this time been made aware, by the Hon. Judge Carter, of our organization, (under the statute laws of Ohio) to be "known and read of all men," and as I fondly hope, for all time, as the Religious Society of Progressive Spiritualists. For three years past, the most of those calling themselves Spiritualists in this city, dwindled into quiet retirement, visiting occasionally the sectarian churches, and becoming psychologized with their spirit of gossip and fault-finding, losing the small amount of charity they seemed to possses. Thus the rumor prevailed that Spiritualism was dead in Cincinnati. The few that stood firm in the confidence of their faith, sent up their aspirations to the angel-world for the opening of a brighter day. All grateful praise to them, for their auspicious aid in directing the way and preparing us for the dawn of a brighter and happier era in the great Queen City. Our brother, L. Judd Pardee, against whom there was much misconceived prejudice, was chosen by the higher intelligences to break the ice of prejudice. He gave thirteen lectures. At first they were sparsely attended; but they gradually increased in interest, when, toward their close, our hall was well fixed. Bro. Pardee was well sustained in his subjects. The lectures on the "Coming Man and Woman," Intellectuality and Intuition," and "The Magnetism of Love," were master-pieces of noble thought and intelligence.

He goes to Chicago, and from thence to Washington, where the pure wishes of the kindly hearted and progressive minds will follow him.

On Sunday, March 29th, Mrs. Laura Cuppy attracted an audience, morning and evening, as large as the hall we occupied contained. The subject of her first lecture was, " The general designs of the Spiritual Congress with reference to the future of our country, as foreshadowed by occurring events; and the second, " The tendency of Reformers to one idea," was listened to with great interest, yesterday, 27th. The weather beng favorable, and her previous lectures, awaken ing an interest in her favor, drew a larger audience, especially in the evening, when the anteroom and the entrance way to the hall were crowded to their utmost capacity. The morning's lecture was, "Earth-life, and its relations and its significance to the coming future." "Mediumship, its many phases and its adaptation to the various wants of humanity." was the subject of the evening's discourse.

For two hours the large audience listened with breathless attention—many of them standing patiently during the lecture—to the prompt replies of the medium to questions propounded from the aulience. A slight interruption, however, occurred pefore the meeting closed: Miss Mary Amphlett was controlled, and after a few preliminary remarks, was influenced to lay her hands on Mrs. Cuppy's head, and while in the entranced state, consecrated her to the Spiritual Gospel ministry, (under the charter which places us on equality with other Religious Societies) and setting her apart as one qualified to perform the office of marriage, &c. Uncharitable minds will, no doubt, condemn the act; but to me, it was affecting, solemn and spiritually interesting.

Yesterday morning it was a pleasure to the true friends of our harmonial cause, to greet our friend and thine, dear BANNER, N. Frank White, who is expected to lecture for us next Sunday, April 3rd in our new hall-the Metropolitan. He is here temporarily on military business, and the warm greetings he received gave evidence that the hearts of the true Progressive Spiritualists are in the right place. We shall keep you advised from time to time, of the progress of the cause in this place. I cannot close, without making one honest, arnest request to every reader of the BANNER-Be charitable.

Yours in the spirit of truth, wisdom and love, DAVID H. SHAFFER. Cincinnati, March 28, 1864.

Moving Onward.

Our usually quiet but Orthodox village has recently been thrown into convulsions by Mr. Leo Miller, who came uninvited, and after a considerable coaxing, got permission to deliver a lecture on the war in the M. E. Church. The congregation was small on account of the short notice; but some were so happily disappointed, that he was invited to repeat it. Before he came back to fulfill the engagement, some of the (far-seeing ones) pillars of the Church were fearful he might turn out to be a Spiritualist. Consequently, it was decided that the traveling was too bad to have it in the church, but thought the Presbyterians might open their house. The same excuse was just as good for them, and there was no alternative but to go to Merchant's Hall, which was filled at the appointed time, and many and hearty were the cheers given. Before the congregation dispersed, the speaker announced that on the next evening hewould speak on the "Ministry of Angels," and show a likeness of his spirit-sister, and relate the peculiar circumstances under which it was received. Then the suspicions of the far-sceing-whodare not venture out-were confirmed. But curiosity, if nothing more, brought a great many out, and the house was pretty well filled.

Mr. Miller has given a course of six lectures on the Spiritual Philosophy, which has somewhat disturbed the dark waters of ignorance and super-

Last Monday evening the Lyceum met at the same place, which was filled with all classes of people—even the ministry dared to venture out then, but took no part. The subject for discussion

Resolved, That modern Spiritualism, though strange and mysterious in its developments, does not justify a positive belief that it is founded in any

A lively debate ensued, which lasted until near midnight. The chairman, though an unbeliever, decided in favor of the negative.

The good work has begun. Will not Brother Miller give us another call before long, or some other co-worker? What is wanted here most now is a good test medium. We think of sending for a lecturer, before long, if the good spirits do not get the start of us. It was ten years the 2d day of February, since we had the first circle at our house. Nine years we have taken a spiritual paper, and would almost sooner do without our daily food than it. Enclosed you will find two dollars and fifty cents for the dear BANNER the coming

Dryden, Temkins Co., N. Y., March 22, 1864.

Correspondence in Brief.

Spirit Recognition.

Franklin Thorpe, of Springfield, Ill., writes us a note, in which he says he recognizes a spirit that manifested some time since at one of our free circles, who gave his name as "James King of Wms." Our correspondent says James King, who was a distant relative of his family, went to California several years ago, became editor of a paper published there, and was killed; that he invariably signed his name "James King of Wms."

Mr. Thorne says he is surprised that some of the Pacific Spiritualists, who must have recognized the spirit message, have not written us an acknowledgment of the same. He then very justly rebukes the backwardness of persons who recognize spirits through these messages in sending to the BANNER whatever facts they may be acquainted with which a spirit gives to identify itself by, as much good would be accomplished thereby in spreading the truth of the Spiritual Philosophy.

[We earnestly hope our friends will not show such indifference in this matter, but will furnish us with the desired information. Many, no doubt, refrain from doing so from an unwillingness to have their names published; but that need not hinder them, for if they make the request, we will willingly withhold their names from any verification we may publish.—ED. OF BANNER.]

The Vaine of Spiritual Light. The following cheering thoughts are worthy a

Enclosed you will find two dollars and fifty cents to be placed to my credit for one year's subscription of your glorious BANNER. It is a pleas-

ure to every lover of truth to see its hallowed light spread from earth to heaven, permeating the very portals of death, and bringing back the loved and lost to a glorious, beautiful recognition of life and eternal progress. It folds back the sable cur-tains of grief, it dries the mourner's tears, and dispenses to the thirsty spirit the sweet beverage of immortality already commenced, over which death has no control, except to lift from this material life its burdens. I have taken the BANNER nearly two years, and have sent every number, after having read them, to skepties; and one lady who had been a Methodist for thirty years, is now converted through its light to the precious truths of Spiritualism.

S. C. LOOMIS. of Spiritualism. Chicago, Ill.

Spiritual Progress in Maine.

Miss Sarah A. Nutt writes to us from Lock's Mills an encouraging account of the progress of our cause in that part of the state. They hold regular meetings there and at Bryant's Pond every Sunday. Quite an interest is felt in regard to the Spiritual Philosophy. J. R. Bassett of Boston is manifesting his love for the cause of humanity and the spread of spiritual truth by building a new hall there, which he intends to devote to the use of holding spiritual meetings. They also have two good mediums there for test and physical manifestations. Thus the good cause is progress-

Cures by the Laying on of Hands.

H. S. Phillips, of Westfield, Mass., sends us a long list of cases of disease which he has cured by the simple process of laying on of hands. We will mention a few: A case of dyspepsia and heart disease which has baffled the skill of many physicians was cured by a few operation; paralysis of the arm of a child two years of age, entirely restored by a few manipulations; a case of sore eyes cured; a case of kidney disease, and partial loss of limbs, cured in fifteen minutes; a case of consumption, which had been pronounced by the physicians as incurable, was restored by one operation, and the patient was able to attend to his business the next day, and is now well; heart disease of twenty years' standing, cured by one operation; chronic diarrhea, on a returned soldier for eighteen months, cured in a few operations; several cases of scarlet fever, two of which were of the malignant type, were treated, and all of them were convalescent within twelve hours.

Miss Lizzle Carley.

This able lecturer, who is now in the West doing good service, in a letter under date of Breeksville, Ohio, March 27th, says:

"I came here from Richfield, where I spoke in November and December; and have seen my au-diences—when I have been able to meet them steadily increase and the interest deepen, so that to-day, Breeksville, though a small place, is well lighted by the BANNER, and in communication with the spheres of love immortal. We all here, dear BANNER, think you very attractive in you new spring fixins, and neighbor talks with neigh bor about you, striving to bring your light into every house and home, and heart. Do not have any fears if some do borrow you. Have you not learned that with you borrowing very soon means subscribing? Indeed, I think you are the only paper that cannot be borrowed. With you, 'tis only the John the Baptist to subscribe. I do not believe your shadow will ever be less."

Losses of the Danes.

The Denmark correspondent of the London Times, writes that the Danes have already suffered losses which their inferiority renders almost irreparable, and that, too, without having run the chances as yet of a single decisive encounter. It is estimated that not less than five hundred men were put hors du combat at the Dannewerk, that about one thousand were killed, wounded and missing in the retreat, and that no less than five or six hundred more have either fallen or been taken prisoners in the defence of Dybbol and Fredericia. Taken all together, the Danish army is weaker than it was before by two thousand combatants, leaving but about twenty-eight out of the thirty thousand men who were mustered at the breaking out of the war. The Austrians and Prussians can better afford their losses.

This Paper is issued every Monday, for the

BOSTON, SATURDAY, APRIL 16, 1864.

OFFICE, 158 WASHINGTON STREET, ROOM NO. 3, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY. - - - EDITOR.

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

The New Spring.

We offer the newly come Spring a warm welcome. It is the arrival for which we have all been waiting during the long, dull, wintry season, to son that puts its back on all things in the past, feels the rising of a genuine spiritual warmth, in the Spring; the faculties are all thawing, or thawed, out from the rigorous grasp of winter; the days and nights of hibernation are ended, and the soul Home over seven years ago, to a gentleman in seems to come forth into nature and sunshine, and fill out to its proper limits. In these days, we all to be opened until a certain time in the future. like to do just what the spirit itself prompts us to | Time passed, and at length the head of the family do, and that is to stand in the sun and silence, and | to whom it was addressed felt somewhat anxious draw in those pleasant, genial influences which make the new year so delightful and awaken the ly visited a medium for that purpose last May. whole being to fresh ecstasy.

All life has a spiritual look and wearing, at this season. We greet all sounds, all sights, all scents and all motions, with a joy we cannot utter. We look about us on all sides, and are glad. It is a pleasure merely to live. The heart would not be disturbed in its delicious contemplations. The bees are driving a-field, leaving a quick, sharp hum of song behind them, like the twang of a harp-string. In the walnut-trees the squirrels are beginning their chatter and summer projects. Across the fields, by the pasture bars, young cattle are playfully butting one another with their silver horns, and the milky mothers are lowing on the hillsides for their calves left in the stalls. The industrious robins flit by from the margin of the wood-spring, their mouths filled with mud for their work of masonry. The young and tender leaves are spreading their delicate ruffles to the warming sun. The trout leap up in the swimming brooks. And all through the distances which lie between the farms, rural sounds are multiplying and filling the sweet air. Well might the good and pious George Herbert write:

'Sweet Spring! full of sweet days and roses, A box where sweets compacted lie!"

The April rains, which come down so softly and without warning, are like no other rains of all the year; every drop is musical, and makes a distinct sound; they bring down influences that are truly heavenly; when they splash so broadly on the window-panes, they call up in the thoughts all the refreshing rains of the summer just ahead.

The material and spiritual worlds come very near together, in this Spring season of the year. Never more so, not even in the autumn. We feel exactly the same sense of revival and freshness which the earth feels, too. So closely are nature and humanity related, obediently to the divine law. Old persons are conscious of a temporary coming back of the sentiments that danced through their hearts in youth. They hear the first carol of the lively blue-bird that has returned, or the early chirrup and evening song of the robin in the apple-tree near the house-and at once the whole past comes up again before their eyes—the old loves and tendernesses return, the world which seemed old and weary to them grows suddenly green and fresh again, and the grass grows, and the waters sparkle, and the sun shines warmly upon them. It is an entire rejuvenation of the world. We are like the snakes that shed their old skins and take on new ones, or the locusts that break their parchment cases and come out in entirely new suits.

The Catholic Church has always kept Easter. as a token of a risen Christ. It appropriately comes in the Spring. The Spring, in fact, is the Easter of the world. All things start aney. The heart is awakened to fresh life and joy. There is a rich, bounding impulse in every breast-a new swell of joy in every heart. It is one of the most benevolent of all the acts of the Maker, that he has furnished us such a season, for such a purpose. Were there no change like what the Spring brings out of the tiresome monotony of the Winter-no season so filled up with hints, and symptoms, and tokens, and pledges, we should soon grow to a dead level of feeling, there would be no yearning of the spirit for new sights and objects of beauty, and life would stagnate and become wearisome at its very beginning. The Spring makes us all youthful and happy again. The sprouting grass under the walls, the brimming brooks, the singing of birds, and fresh scents of earth, and upbounding of all spiritual influences, make us think of a Spring that will never fade, and of promises that are blessed and immortal.

Kentucky.

One reasoning idea for the slowness of Kenucky in moving for the union cause, and her ob stinate unwillingness to do for it what such states as Ohio. Indiana, and Illinois do with alacrity. just across the border, is the fact that she is owned and kept by a landed aristocracy. They want no change whatever. If a man wants room to grow, and has not wealth and property to get a start with in Kentucky, he just crosses the Ohio and gets upon the soil which has proved so favorable to the growth of men. Such men, representatives of the people, as Lincoln, Corwin, the Andersons, and many more, are the results of this expatriating system. The poor white man has no chance; all property and power is in the hands of the landed proprietors.

The Great Fair. The great Metropolitan Fair opened in New York last Monday, with much eclat. The preparations made for it were on a truly grand scale. As the Brooklyn fair netted some four hundred thousand dollars, it is expected that the New York fair will foot up at least a million. The New York retail merchants, in every department of trade have come forward with generous aid. The Fair will be over at the expiration of the present week. It is calling to the metropolis a crowd of men and women such as cannot be packed into hotel or any other public stowing place.

The Banner Spirit Messages.

The messages which are published weekly in the BANNER OF LIGHT, we know emanate from the source attributed to them, viz., the supermunlane sphere of life. We also know that Mrs. J. II. Conant, the medium through whom they are spoken, has no knowledge of what is given at the time these messages are received. But this is not satisfactory to the skeptical world. It needs material evidence—evidence from those friends to whom the messages are directed. But as many of those friends are skeptics, they fear to come forward and acknowledge as truth what in their souls they know to be such. The reason why they fear to verify the messages received from the spirit-world, is simply this: It would, they think, compromise them among their friends, and their business would suffer thereby. Another objection is, many of them being church members, were they to publicly acknowledge they were satisfied that the information given in the Message Department of this paper emanated from none other than their relatives who have passed to spirit-life, they would be censured by the church to which they belong, and thus they are silent through fear of condemnation—or if applied to by us for information, they refuse to give it, as did Peter of old (through fear) deny any knowledge of Jesus.

Then, again, the confirmed Spiritualist-who has a full knowledge of the truth of spirit-combring up warmer and brighter skies, softer kirs, a munion—is loth, over his own signature, to pubgreener earth, and a revival of all things in nature. | licly verify these messages, because some member Spring is the real resurrection season, and that is of his family fears to be brought before the public the reason so many persons rejoice with over full in this connection. The reason assigned is, that hearts when it makes its approach. It is a sea- Spiritualism is not popular, and their reputation would suffer should the facts be published. It is and keeps a full front toward the future. One so with other mediums. A case of this kind came under our cognizance a few weeks ago, which is a good illustration.

A message was given through the medium this city. It was placed in a sealed envelope, not to know the contents of the letter. He according-A spirit relative responded, when the inquiry was made, "Shall I open the envelope at the present time?" The answer was, that it had better not be opened, as the contents were not what the inquirer would like. The question was asked again, and the second response was, "As you are so desirous to open it, you may do so." The seals were accordingly broken, and the following words found:

"Mary will be the first to leave earth. Grieve not. All will be well with her. It may be many years." The writer of the letter to Home here remarked:

"You may judge of my feelings at this an-nouncement; and when she was taken with hemorrhage, I felt that she would be the first, although for weeks we had almost been daily feeling that John would leave us. We laid her body away on Tuesday, just five days ago, and John breathes

The letter from which we extract the above was written on the 17th of May. July 5th another let-

ter was written to Home, from Boston, as follows: "DEAR DANIEL—I have postponed writing you since John passed away. His spirit was released from the body on the 21st of May, just eleven days after Mary had left us. Strange to say, John did not ask to see his sister, as we did not tell him what a surprise was awaiting him there. George (his spirit brother) told us that he had impressed John not to think of May, and now John tells us John not to think of Mary, and now John tells us that when he met his sister, he thought it must only be a vision.

Thus it will be seen that this message was fully verified after a lapse of seven years. It was a conclusive test of spirit-communion, and the writer was anxious Mr. Home should know the result, but had no idea that he would make the information public. Mr. Home, however, showed the letters to the editor of the London Spiritual Magazine, who requested them for publication. They accordingly appeared. In due time we received a copy, and considering the test an excellent one, we gave the letters into the hands of the printer for publication in the BANNER. They were put in type, but before the forms went to press, a tranger called at the office to ascertain if tended printing the letters, at the same time taking from his pocket a copy of the Magazine containing them. We replied in the affirmative, stating that they were already in type. He then said he supposed we would copy them, as they were sent from Boston, and added, that he belonged to the family alluded to: that so far as he was concerned he had not the slightest objection to our publishing the letters, but other members of the family had, for reasons it was not necessary for him to give. He had no objection to our printing the facts in the case, providing we suppressed the

We replied that if the publication of the letters in the BANNER were objected to by any of the family, we would of course suppress them altogether, as we had no desire to cause trouble to any

names.

one. We simply cite this as one of many similar cases that occur in regard to the messages we ourselves receive through Mrs. Conant's agency, why we do not oftener publish verifications. The result is, that many doubt their reliability, for they say,

Why do n't we have more of them verified?" And another reason often given is, the errors of date, misspelling of names, wrong locality, etc., which sometimes occur in consequence of the confused state of mind a spirit is often in when it takes possession of a physical organism not its own for the first time, and finds itself in the presence of strangers. But these are only the exceptions-not the rule. Nineteen of every twenty of the messages we have published, as given by spirits to their friends on earth, we have not the slightest hesitation in saying are mainly correct in detail. We have ourselves verified enough of them in the past seven years to warrant us in making this statement.

"Peculiar."

Epes Sargent's great Novel, "PECULIAR," is having a rapid sale in this country, the liberal (?) Boston Post's mean slur to the contrary notwithstanding. We are filling orders daily for this highly interesting work. It has been reprinted in England, and is eagerly sought for in that country. Pro-slavery propagandists and theological bigots, either among the aristocrats of the Old World, or the democrats of the New, can never stay the onward car of Progress. We only wish there were many more books of the same stamp as Mr. Sargent's circulated among the masses.

"Spirit Union."

The above is the title of a pretty song and chous, published by H. M. Higgins, music dealer, Chicago. The music is by T. Martin Towne, and the words by one of our contributors, Mrs. Lois Waisbrooker, whose poetic effusions have been read and appreciated by our readers. It is one of a series of "Concert Gems," published by Mr. Higgins. One verse of the song will give an idea of its tenor:

Thy soul is conversing with mine, love. I feel that thy presence is here; As soft as the tones of the ring-dove The spirit-tones fall on my ear."

Spiritualism in Europe.

A knowledge of the facts and philosophy of Spiritualism is rapidly on the increase in Europe, ism, "One thing is certain; this so-called incw As we have before stated, a new journal devoted gospel' is spreading far more rapidly than any mainly to the subject has just been started in other system over offered to the world." That is Loudon, and we now hear of a new Sunday paper in France. It is published at Bordeaux, and bears the name "Le Saureur des Peuples' Journal du Spir- | to the Christian Church long ago. But they have itisme." Prominent lecturers have appeared in various parts of England and Scotland. Mr. and the result is, the "new gospel" has been of-Cooper, the proprietor of the new London paper, has lately lectured in Eastbourne, Hailsham, Hurstmonceaux, Hastings and Lewes. We are sorry to hear that the general ignorance of spirit- upon thousands happy in a perfect knowledge of ual things and the intolerant spirit which such the immortality of the soul, giving them the asignorance universally begets, has been prominent- surance that, when they pass "over the river," ly displayed at several of these places. At Lewes the announcement of the lecture seems to have united in the bonds of love throughout all etercalled up a feeling more akin to the times of Queen | nity. Why should n't a knowledge of this mighty Mary than to the present. The old idea of a ghost truth spread with rapidity, we repeat, when the seemed to have haunted the audience. Those who came to the hall did not do so with a desire been held in slavery so many years, vanishes into to be honestly informed, but to create a disturb- empty nothingness? The light of Love has disance. They asked for impossibilities, and because pelled it, and on this magnetic wire telegraphic they were not supplied, assaulted Mr. Cooper with communication between the invisible and the visyells, hisses, and even the explosion of fire crack- ible worlds has been established. Come in, all, ers. A lot of live sparrows were let loose in the and drink at the fountain. High and low, rich midst of the audience, and became the innocent and poor, bond and free—you are, every one, welparticipators in the shameful affair. The disturbance was intensified by what a writer in regard to it calls " a monstrous and utterly uncalled for onslaught on Christianity." Poor "Christianity" -its very friends seem resolved upon crucifying it upon their cross of idolatry. The "monstrous onslaught" consisted of the following remarks:

"I say it with all reverence, that the Scripture miracles are not so well attested as these modern miracles, for this reason, the Scripture miracles are historically attested only, whereas the miracles of modern Spiritualism are attested by the

most trustworthy living authority.
Some think the Bible is sufficient—that it is the Some think the Bible is sufficient—that it is the sole and sufficient rule of faith and practice—that it contains everything necessary for man's salvation. Such is doubtless the case, as far'as those who believe in it are concerned. But what of the millions upon millions all over the continent, especially in Germany, France and Spain, to say nothing of vast numbers in our own country, who are the most confirmed and positive materialists, rejecting Christianity, and for the most part, a God. If such be the case after near two thousand years of Christianity, and above four thousand years of Judaism, it clearly proves some new dispensation to be necessary to bring home to the mind of man the fact of his immortality and his accountability. We have it on the authority of Professor Hare, that in his time twenty-five thousand Atheists and Deists, in America alone, had sand Atheists and Deists, in America alone, had been converted by Spiritualism to Christianity."

These simple statements horrified the "sacred feelings of those whose only arguments were yells and hisses. One man made his exit, loudly declaring that he could no longer remain to hear all religion assailed, and others went out in high dudposition, despite the storm of opposition that beat around him. The consequence of all this was not | pletely filled with a very intelligent looking and as injurious to the cause as its opponents wished. Correspondence in relation to it appeared in the public journals, and the matter was discussed far and wide, many persons sympathizing with Mr. and interesting trance speaker. The subject was C., not because they were believers in Spiritualism, but from a desire to see fair play awarded to | dled in a masterly manner, her reasoning close, "The Spiritual Times" remarks in regard to

"Through martyrdom the truth survives, and breathes a purer atmosphere; and it may be that the mobbing, yelling, and infamous conduct of these Lewes disciples—not of Clurist, to say that would be heresy, but of bigotry, fanaticism, ignorance and folly—will give an impetus to spiritual truth it might not so easily attain under milder methods of opposition."

The Athenaum Delating Society of London

The Athenaeum Debating Society of London has been recently engaged in a discussion on Spiritualism. The debate continued a fortnight, and was entered into with much spirit. The hall in which it was held, was crowded on each evening with ladies and gentlemen of intelligence and respectability, and on the last evening many had to leave, being unable to gain admission.

From the "Spiritual Times" we gleam the following items of interest:

"The Spiritual question in England has assumed an important shape during the past seven years, and although it has been almost invariably poohpoohed by the Scientific and Materialistic Solons,

"The most retails feature of the Property and leaders of the Press and the Pulpit, it has gradually grown into a power."

A Dublin correspondent says:

"Yesterday evening a few friends assembled here, and having formed a circle, in a few minutes the usual manifestations commenced. Questions were then asked relative to the identity of friends, both in America and Australia—all of which were correctly answered. Other questions were asked, and replies and manifestations of the were asked, and replies and manifestations of the most consoling nature given, gratifying to the feelings, and enabling those who heard them to go away rejoicing, and thankful, from their hearts, to that great and loving Father, who has graciously been pleased to grant to mortals tangilile evidence to their spiritual senses, calculated to strengthen and support their faith in the conviction of a glorious immortality."

"The inhabitants of Egton, near Whitby, are at the present time in a state of considerable excitement in consequence of one house being nightly visited by one of those alarming intruders designed.

visited by one of those alarming intruders desigvisited by one of those alarming intruders designated ghosts. From the facts we have been enabled to collect, it seems that a shopkeeper in the village recently died, and a newly married couple succeeded him in business. Matters went comfortably on until the wife heard mysterious noises in the house, which, of course, alarmed her, but this has increased to such an extent that she has left the house. The very furniture and crockery in the house are said to have disturbed the repose of the inmates, and the circumstances have given rise to the most incredible gossip in the village, one rumor being that the ghost returned respecting its money. To this superstitions and ridiculous statement such credence was given, that we hear the floor of the house has been excavated in order to satisfy curiosity whether there was any cash concealed in the ground."

The Music Hall Society.

Wendell Phillips recently made an address to the members of Theodore Parker's late society, or church, on the subject of keeping up that very large and spiritually powerful organization. His speech was forcible and characteristic. He was emphatically in favor of continuing the organization. He remarked that that Church, like all philosophies, had come out to success. It had done more than any ten societies to put and keep the Government on the right path in dealing with this rebellion. He believed the country required such a voice as theirs had been to give the normal tone to all the precepts and all the political arenas of the land. The conflict was no longer between slavery and freedom, but a more direful one was upon us-that between capital and labor. We have long held up the same idea in the columns of the BANNER, and we have long counted on having our own share of the work to do in a discussion of such great importance.

Mrs. H. F. M. Brown.

This carnest worker in the spiritual field has just closed a course of ten lectures in Philadelphia, and is to speak in Dodworth's Hall, New York, the last two Sundays of this month.

Grand Mass Meeting.

The Spiritualists of Michigan will hold a Grand Mass Convention at Grand Rapids, on the 25th 26th, and 27th of June. The regular call will be published and names of speakers announced in a few weeks.

Spiritualism Spreading.

The World's Crisissays, in speaking of Spiritualtrue. And pray why should n't it rapidly spread? It is a great truth, which should have been known repudiated it, choosing rather to feed on dry husks; fered to humanity at large, outside the Church, and they have accepted it, and the glorious, scientific religion is at this moment making thousands they shall meet their own dear ones and be rephantom Fear, by which men and women have come.

The King of Greece.

They expect to have better times in Greece hereafter. The accession of the new king to power is going to make a very different state of things. The new young king goes by the name of George the First, and it is said he is fast making himself very popular. He is the son of the king of Denmark and brother of the wife of the Prince of Wales, (ALBERT.) He was proclaimed King in October last, and in his proclamation issued in November, he says-"I promise to conscorate my whole life to your prosperity. The aim of my ambition will be to constitute Greece a model kingdom in the East." He was only eighteen years of age when he assumed the throne. A letter recently received from Athens, says: "By the King's order the throne erected at the Cathedral for his Majesty was taken down, and all military demonstrations in the church forbidden. Last Sabbath, to the admiration of all, the King with only two friends and one servant, and in citizen's dress, presented himself at the house of God, willing to stand on a level with his people before the God of grace. He walked both ways, as he did not desire his coachman to wait outside while he ought to be inside worshiping God."

Spiritual Progress in Iowa.

The McGreggor News of March 15th, speaking of Mrs. Fitch's spiritual lecture, given in that place geon. Mr. Cooper stood up manfully and held his on the previous Sunday evening, in the large and spacious hall in Helwig's Block, says "it was comappreciative audience. It was with much difficulty that we could get standing room; in fact, it was literally a perfect jam. Mrs. Fitch is a very fine Ancient and Modern Theology, which was hanargumentative and convincing. Notice was given that the next lecture, on Thursday evening, will be on the present war. Also that there will be a lecture on Saturday and Sunday evenings next. I would recommend to all who wish to investigate this new philosophy to be sure and attend," Rays of light are slowly but surely gleaming into all the dark places, paving the way for the triumphant entry of truth and spiritual progress.

Mr. Lincoln to the Workingmen.

A deputation of the workingmen of New York. waited on President Lincoln not long ago, and presented him with their personal compliments, closing the interview with an expression of the wish that the people would continue him another term in the presidency, to which end they were very willing to contribute. In reply to them, after disposing of the compliments, Mr. Lincoln

"The most notable feature of the disturbance in your city last summer was the hanging of some working people by other working people. It should never be so. The strongest bond of human sympathy, outside of the family relation, should be on pathy, outside of the family relation, should be on uniting all working people of all nations, tongues and kindreds; nor should this lead to a war on property or owners of property. Property is the fruit of labor; property is desirable—is a positive good in the world. That some should be rich shows that others may become rich, and hence is just encouragement to industry and enterprise. Let not him who is houseless pull down the house of another, but let him labor diligently, and build one for himself; thus, by example, assuring that his own shall be safe from violence when built."

Napoleon and the Confederacy.

There is a story, direct from Europe, that Slidell sent a messenger to Maximilian before he came to Paris, and tried to appoint an interview. When he arrived, he asked Napoleon's advice about granting it. Finding that he did not consent to see him, Slidell wrote the Mexican Emperor (that is to be), to know if there was to be such an interview as he had asked for. Seeing that a categorical answer was required, and finding that if, after this, he granted the interview requested, even on the basis of unofficial regard, it would to that extent be an endorsement of the rebel Confederacy and a recognition of its existence, Maximilian gave Slidell plumply to understand that he could have nothing to do with him nor his schemes.

The Boston Organ.

A funny describer of such specimens of exaggeration as our Music Hall organ, says that one sees in the construction of this huge instrument 'not merely all the symbols of all the old religions, but many vague emblems, intended to shadow forth the liberal creed of the Music Hall Congregation." Running his eye over the whole grand affair, he says he sees "Cherubs from the Old Testaments, Cupids from Ovid, Houries from the Koran, Sibyls from Etruria, and sable Caratids from Fortress Munroe." Also ' pinnacles to suit the Goths of Boston, arches for the Romans Doric pillars with Corinthian trimmings to please the more fastidious Greeks, domes for the Moors, and minarets for the Turks." All a libel, of course. Still, a man has a right to his laugh.

Woman and Her Era.

Mrs. Farnham's new book with the above title. is nearly ready for the press. All orders sent to us for the work will be promptly filled. It is issued in two volumes, 12mo., containing 312 and 461 pages respectively, and published in the fol-: lowing styles: White paper, muslin, \$3.00; extragilt, \$4,00. Tinted paper, muslin, \$3,50; extra gilt, \$4.50. Two volumes in one, Library sheep, \$3,50. Copies sent prepaid on receipt of the price.

Homesteads for Soldiers.

We are in receipt of a speech of Hon. George W. Julian, of Indiana, in which he gives his views in favor of the bill before Congress providing homesteads for soldiers on the lands of rebels.

Foster and Spiritualism in Washlugton.

Our correspondent, Alfred Horton, in a letter to us from Washington, says: "Mr. Foster continues Johnson in Quincy; Miss Lizzie Doten in Foxto give scances here with perfect success. It must boro'; Mrs. A. P. Brown in Taunton; Charles A. be remembered that this is the first awakening in Hayden in Lowell; Mrs. M. S. Townsend in New-Washington, and consequently the people are buryport; Miss Beckwith in Chicopee; Mrs. S. A. more wonderstruck; and that which to us has be- Horton in Portland; Mr. A. B. Whiting in Provicome a matter of every-day life, is received by new investigators as more strange than to us.

I think the subject is met with much more candor than ever before, in a new place, and trust gone into the lecturing field again: He lectures and believe that from this movement the subject of Spiritualism will be received very different from ever before, in all parts of the country. We are but instruments in the hands of the Supreme. Power to bring about the best results. The movements in this city appear to prove this much better than anything I have ever before experienced.

One evening, when the Davenport Boys were here, Major-General Milroy was one of the Committee to tie them and superintend the manifestations. He also went into the cabinet with the Brothers, and announced to the audience that while in the cabinet the manifestations took place while he held both Brothers, and that they did not move a muscle. He also had a communication while in the cabinet, from a cousin by the name of Alfred Milroy. They were afterwards subjected to the test of having their hands filled with wheaten flour; and spirit-hands were then shown and the instruments played upon. The Committee examined the mediums, and reported that they were just as they had left them. The hall was nearly full, and the audience seemed fully convinced of the perfect fairness of the investigation.

One of the best evidences of the progress of Spiritualism in this city, is the fact that, last Sunday, in the Free States, and that though there may Father Maguire, of the St. Aloysius Church, preached against it, and warned his people against | States for the rebellious South, it is lessening evvisiting the mediums then in the city.

The Pope has set the example, by banishing Home from Rome, and of course all the smaller fry must follow his lead. But the sermon of Father Maguire has only had the effect of creating more interest. His audiences are composed of the most intelligent and fashionable people in the city -and this is saying a good deal, for it is well known that the capital has congregated within its limits many of the ablest minds of the country."

We understand Mr. Foster is about leaving Washington for Baltimore, where he will hold public seances for a time.

Does Anybody Read the Banner?--Our Prize Enigmas.

Mr. Editor-When I offered you my "Prize Enigma" No. 1, for insertion in the BANNER, I did not deem that it would so deeply interest your readers, and elicit so many responses.

Although but eight days have elapsed since its publication, I have received more than four hundred letters, each giving the correct solution. These letters have come from almost every Free State in the Union, and some even from Canada. Fathers and mothers, young men and maidens, and boys and girls have entered into the subject with a spirit which indicates a love for the maxim, "HONESTY IS THE BEST POLICY," which it is refreshing to know exists in so many hearts, especially at such a time as the present.

The examination of these letters-written in such various styles, and so expressive of the authors' interest in their subject-has afforded me a pleasure which words are too poor to express. I have something in course of preparation-which I hope to have ready in a few days-which I intend to forward to the authors of the best "answers." as a gratuity, to encourage them in such an exercise of the mental powers, and to impress a useful lesson upon their hearts.

have not time to prepare them. The writers will all please accept our acknowledgments for their favors, and the expression of our wish that

Their choicest maxim e'er may be, "Honesty is the best policy."

Allow me to conclude with offering you, for insertion in the next BANNER, the following ingenious and beautiful solution, which came to me without any signature—post-marked Trenton, N. J.—the author of which, by forwarding his (or her) address, shall receive something in acknowledgment which he (or she) will prize:

ANSWER TO ENIGMA IN THE BANNER OF APRIL 2. The Top, gyrating in its mazy whirls, Though highly valued both by boys and girls, Is gladly laid aside, if they but spy The apparition of a piece of PIE; Or, what is quite as good, a slice of bread With luscious HONEY luvishly o'erspread. The SHIP our produce wafts across the sea, And SIN is man's most potent enemy; A HOE is used to raise the "staff of life"; Of STEEL the cutler forges out the knife; The HEN bestows on us her ovate boon, In eating which we mostly use a SPOON. Lastly, in Conscience all men will agree That " HONESTY IS THE BEST POLICY," Which, if we all would practice to the letter, This world of ours would very soon be better.

RICHARD THAYER. Truly yours, Boston, April 6, 1864.

Three Days' Spiritualist Convention at Clinton Hall New York.

In accordance with the announcement made at the late Boston Convention, a three days' Spiritualist Convocation will be held in Clinton Hall. New York, on Wednesday, Thursday and Friday, May 11th, 12th and 13th, 1864.

Among the speakers engaged to participate, are J. S. Loveland, Mrs. A. M. Spence, A. B. Whiting, Mrs. E. C. Clark, Moses Hull, U. Clark, L. K. Coonley, Mrs. S. L. Chappell, Henry C. Wright, Dr. A. B. Child, C. H. Crowell, H. P. Fairfield, and Miss Martha L. Beckwith.

Among those invited and expected, are Miss Lizzie Doten, Mrs. M. S. Townsend, H. B. Storer, C. A. Hayden, J. W. Edmonds, C. Partridge, Dr. H. F. Gardner, A. E. Newton, Dr. R. T. Hallock. S. B. Brittan, Miss Susie M. Johnson, Mrs. E. A. Bliss, F. L. H. Willis, and Dr. H. T. Child.

A cordial invitation is extended to all speakers who can come and work in harmony on the broad platform of Spiritualism.

To meet expenses, the small fee of five cents will be taken at the door in the morning and afternoon, and ten cents in the evening.

MAGAZINES,-Ballou's Dollar Monthly for May is unusually interesting, and some of its contents are not a whit behind the higher priced monthlies. Get a number and read it, and judge for your-

The American Odd Fellow for April has made its appearance in an entire new dress, and looks remarkably neat and handsome. The improvements which the proprietors are making, indicate that it is fast becoming a favorite, especially with the Order. Send your orders to 75 Nassau street, New York.

Appointments.

Dr. L. K. Coonley speaks in Charlestown next Sunday; Mrs. E. A. Bliss in Chelsen; Susic M. dence; Mrs. Jennie S. Rudd in Stafford, Conn.

As will be seen by the following appointments, our friend and co-laborer, F. L. Wadsworth, has in Chagrin Falls, Ohio, April 17th and 24th; Cleveland, Ohio, May 1st and 8th; Cincinnati, O., May 22d and 29th; Richmond and Greenboro, Ind., in June; Terre Haute, Ind., July 3d, 10th, and 17th. Address accordingly.

Butter.

Speculators are scouring the country buying up all the butter they can lay their hands upon, and contracting for all that can be made this season in order to keep up the price and pocket large profits. This is a scandalous business, and ought to be frowned down by the community at large. It is quite enough that the people are taxed exorbitantly to support Government, without being obliged to aid in enriching a combination of unscrupulous speculators.

Connecticut Election.

The election which took place for State officers in Connecticut, on Monday, April 4th, resulted in a complete victory for the Republican ticket, and a large gain over last year. This election, added to that of New Hampshire and other States which have recently taken place, must soon satisfy the rebels that they are to have no aid from any party have formerly been much sympathy in the Free

The Black Troops.

Everything goes to its level as quick as it can. The rebels are now seeking to entice away our black troops, finding that their habit of butchering them is a tool with two edges to it, cutting both ways. The negroes very soon got the "hang" of the rebel intentions, and now they no more give quarter than they ask it. The black man neither takes prisoners nor will be be taken himself. It is life and death with him in this war. The rebel managers begin to see what a powder mine they have been building a fire about, and show symptoms of going after water to put out the flames.

Moses Hull in Boston.

Mr. Hull gave two lectures in Lyceum Hall, in this city, on Sunday, April 3d. They were very able productions. Our friends should not miss the present opportunity to hear this eloquent speaker before he leaves for the West. He will speak in the same hall next Sunday.

We shall publish in our next issue a lecture by him on the subject of "Immortality."

Lizzie Doten's Poems.

Those who have not already purchased this invaluable book of Poems, should do so at once, as they are going very fast! and we can't sav they will be afforded at the price they now are, by-and-by, as paper stock, the price of labor, and everything else is steadily on the rise. Order now.

Spirit Communication.

EDITOR OF BANNER-The friends of progression in this place request you to be good enough to give the following communication your earliest attention. (Medium, Mrs. S. Brotherton, controlled by a stranger last Sunday evening, at our circle, held at the Railroad Exchange Hotel.)

In the meantime they may look for ENIGMA
No. 3, now in course of preparation, which will
be designed for, and especially interesting to the
"young folks."

We should be glad to publish some "gems of
sentiment," extracted from letters received, but
have not time to prepare them. The writers will are glad to meet you.

wish to speak to my friends, by letter or direc-n. I have parents, and a wife and family. tion. Once they were in affluence; now they are desti-tute of home and everything else. I don't tell you this merely to excite your sympathy. I tell you that they have not where to lay their heads. I fought in the cause of my country and rights. I would like you to inform me how to get to my friends. I lived in Charleston, and was in the dry goods business. [Did you ever live in Boston?] I wish those loved ones to know that I am d. They think I'm alive; but I have passed away from that condition, and love them just the same. Death has not destroyed my love. It was love prompted me to seek among those termed enomies, so, if possible, to communicate with my friends. My name is John Matthews; my father's name is Ben—Ben Matthews. I find great diffi-culty to control these organs. I was a lieutenant, Fourth Carolina Regiment, Company G.

Fourth Carolina Regiment, Company G.

I have been attracted here several times, assisted by friends, and am indebted to them. [Was you acquainted with this philosophy?] No. My father is still living. He is in the capital of South Carolina. It is supposed by my friends that I am a prisoner, somewhere on the Northern border, but I am safe in spirit-life. My country was once like the Garden of Eden, but now it is desolated and wasted away. I died almost instantly—on and wasted away. I died almost instantly—on the field, not in the hospital. Thank you, sir. I had much fear when I first

came, but I am glad to find that I have really come among friends. Good-night. I will come again. I am much encouraged. Good-night.

P. S .- This letter has been delayed till the 22d. The same spirit has twice, since the above date, controlled the medium, but nothing more of importance, except where residing and kind of trade engaged in, has been elicited.

Very respectfully yours, THOMAS P. NISBETT. Pontiac, Oakland Co., Mich., March 14, 1864.

To Correspondents.

We have received letters from Prairie Grove Box, Mt. Pleasant, Iowa, and Brazil, Ind., containing money, but no names. Send your full address.

[We cannot engage to return rejected manuscripts.]

Thomas J. Goodsell, Allegan, Michigan. Money eceived, and remains subject to your order. Wm. H. H. Wilson. The back numbers (22 and

23) of the BANNER you sent for are out of print. The money is subject to your order.

We have received a letter from Monson, Ohio, containing subscription money for BANNER for one year, but no name given.

From Topoka Station, Ill., we have received an order and money for books, but no name.

J. R. O., NEW YORK.-Article received. Will attend to the matter as soon as we find time. "PHILO."-We intend to publish such a work. Don't know when we can print your essay. Not

at present, as we have accepted more already than

we can possibly use for some time to come. L. H. H., PORTLAND, ME.—Read the BANNER. You will find in its columns all you need to know on the subject to which you refer.

If a woman was to change her sex, what religion would she be? A He-then.

ALL SORTS OF PARAGRAPHS.

Read all the good things in this paper. That s, read every page, for the matter is all choice. The first page story was written by one of our columns. The spirit messages, questions and answers are interesting—as they always are. The certainty for the relief of affection, coming under the general name of essays can't be beat. The Atlantic never published any half as smart as have from time to time appeared in the BANNER. There is no sure thing that we do not before a great while publish a Spiritual Monthly, a little ahead of anything in that line in America. Who seconds the motion? Who will take stock in such an enterprise?

The Report of a Discourse delivered at the

to consider this matter forthwith. Our invisible friends have intimated that they should bring the subject before the public in a future number of the BANNER.

The Spiritualists of Washington, D. C., are desirous that Warren Chase make them a visit as soon as possible. They think his voice should be heard at the Capital of the nation.

Our old friend and correspondent, Mr. Alfred Horton, requests us to say to the Spiritualists who address him at Washington, that they should direct to the Quartermaster General's office-otherwise he may not receive their letters for a long time after they are mailed.

An interesting letter from Mrs. Susie A. Hutchinson, dated at Washington, D. C., came to hand too late for this week's paper.

The reader will find a characteristic letter in this week's BANNER, from Bro. Hacker, whilom of the "Portland Pleasure Boat." He has been an out-spoken reformer for many years, and made to suffer in the loss of this world's goods in consequence. He offers to lecture wherever he is want-

THE NEW CENTS,-We shall soon have an abundant supply of new cents. The present small nickel cent weighs seventy-two grains, and contains eighty per cent, of copper and twelve of nickel. The new cent will weigh only forty-eight grains and will consist of ninety-five per cent. of copper and five per cent. of tin.

Confiscation on the grandest scale, at the expense of the New Zealanders is recommended in England, where they declare it to be wrong to seize the lands of rebellious slaveholders.

MY MENTORS TO ME.

Now Spring breathes o'er the waking land, And streamlets flow, and buds expand; Pale Winter leaves his throne and dies, And Earth to newer life shall rise.

So fades the Winter of the Heart, When new-born hopes their warmth impart; Forget not thou thy Faith, 't will bring Around thy Heart perpetual Spring. S. B. KEACH.

The Winthrop House, a first-class hotel in this ity, was entirely destroyed by fire on Tuesday night, with all its contents, the inmates barely escaping. It was the work of an incendiary.

The English government recently "stopped" a ship-of-war that was building in "the tight little island" for Denmark. This was rather quicker work than they made in the matter of the Alabama ınd the rams.

Mason Jones, an English lecturer, speaking in Manchester recently, said: "If the Americans failed, representative government would fail everywhere, and the chains of despotism would be riveted upon the people of Europe for the next thousand years. The mouths of all reformers would be shut up by the phrase 'look at the dis-United States."

A writer in the "Second Advent" Crisis wishes to know if it is true "that some of our Advent ministers, who profess to be giving meat in due season, and are worth their thousands of dollars, will take the poor widow's mite to cast into their own treasury?" He also wishes to know if it is true "that the greater part of our Advent brethren are as much engaged in the things of the world as any class of people whatever, adding farms, and being overcharged with surfeiting, and drunkenness, and cares of this life?" We hope 't is n't.

The Scientific American states that in England coffins from over crowded burial-grounds are dug up, dried and ground and used as an ingredient in the adulteration of coffee. Horrid!

Answering Scaled Letters.

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

Bread-Ticket Fund.

We have established at this office a Bread-Ticket Fund, for the express purpose of aiding the des-titute poor. Those who feel inclined to cooperate 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.

NOTICES OF MEETINGS.

BOSTON.—Meetings are held at Lyceum Hall, Tremont street, opposite head of School street, every Sunday, at 21-2 and 7.4 r. M. Admisson, ten cents. Lecturers engaged:—Mosca Hull, during April; Susic M. Johnson, May I and 8; Charles A. Hayden, May 15; Mrs. Frances Lord Bond, May 22; Miss Lizzle Doten, June 5 and 12.

FRIENDS OF THE GOSPEL OF CHARITY WIll meet ever Monday evening at Fraternity Hall, Bronnield street, corner of Province street, Boston. Spiritualists are invited. Admission free. CHARLESTOWN.—The Spiritualists of Charlestown will hold meetings at City Hall. every Sunday afternoon and evening. Speakers crasged:—L. K. Coonley, April 17 and 24: Mrs. Amanda M. Spence, during May; Mrs. A. A. Currier, June 5,

CHELSEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. The follow-ing speakers have been engaged:—Mrs. E. A. Bliss, April 17 and 24; Charles A. Hayden, May 1, 8, 22 and 29; Mrs. E. A. Bliss, May 15; H. B. Storer, June 5 and 12.

QUINCY.—Meetings every Sunds and 12.
QUINCY.—Meetings every Sunday in Rodger's Chapel. Services in the foremon at 1045, and in the afternoon at 245 o'clock. Speakers engaged:—Miss Susie M. Johnson, April 17; Ezra H. Hoywood, April 24; Lizzle Doten, May 1 and 8; Mrs. E. A. Bliss, May 22 and 29; Rev. Adln Ballou, June 5. Foxnoro'.—Meetings are held in the Town Hall. Speakers mgaged:—Lizzie Doten, April 17 and 24.

SMALL Pox has already sacrificed some of our best and bravest troops. Soldiers, listen to the voice of reason, supply yourselves with HOLLOWAY'S PILLS AND OINTMENT. The pills purify the blood and strengthen the stomach, while the ointment removes all pain, and prevents pit marks. Prices, 30 cts., 40 cts., and \$1.10 per box or pot. IW April 16.

139 "SNOW'S PERS."—All persons who want the REST PERS in market, can get a package containing 144 good pens, with fine, medium, or round points for rapid writing, for OKE DULARI Sent by mail.

130 Grand street New York, (near Broadway.)

ADVERTIMEMENTS.

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

best mediums, and of course is suitable for these | SOME FOLKS CAN'T SLEEP NIGHTS

NERVOUSNESSI

Nervous diseases have been considered almost helpless? Preparations of OPU'M, VALERIAN, and a few other products of the vegetable kingdom, together with poisonous mineral solutions, have alone been relied on, Costiveness, Piles, and other injuries often following their use. But the valuable discovery of Dr. Bodd not only commends itself to the Medical Profession, by whom it is extensively used, but being put up with special reference to the pupular demand for a RELIABLE NERVOUS REMEIN; is sold by respectable Druggists generally, within the reach of all.

weekly meeting of the Spiritual Association of New York, by Dr. J. Edwards, April 2d, 1864, has been received, and will appear soon.

The Funds are needed at this office to support our Free Circles. We carnestly ask the friends to consider this matter forthwith. Our invisible

EIF Sold by BELA MARSH, 14 Bromfield street, and by Druggists everywhere. (EO. C. GOODWIN & CO., 38 Handver street, Boston, Wholesale Agents. Price one dollar per bottle.

April 16.

The Great Indian Catarrh Remedy

The Great Indian Catarrh Remedy
WAS obtained from the celebrated Indian Medicine Man of
the SENECA TRIBE, who was renowned for his remarkable cures of Chronic Diseases, and particularly Catarin.
Thousands are afflicted with this most annoying and disgusting
disease, which first comes with a cold in the head, and is taken
little or no notice of until it assumes a chronic form, and is
then denominated Catarrh.

The most experienced and progressive physicians have failed
as yet to discover a permanent cure for the Catarrh, or cold in
the head, and this disease which has so long barlled the skill of
those so well versed in science, has at hist been overcome by a
remedy (at once pleasant and agreeable to take, affording instant relief, and if persoveringly used, a permanent cure,) discovered by a child of Nature, who is ever true to her children
when they seek properly to interrogate her. Thousands of
those afficted will find this the medicine for which they have
so long sought.

It will relieve severe BRONCHITIS, NEURALGIA, HEADACHE, WEAK EYES, and by its use many will be saved from
Many will be caved by the use of one box while the worst

ACHE, WEAK EYES, and by its use many will be saved from Consumption.

Many will be cured by the use of one box, while the worst cases have been cired with three, costing the afflicted person less than one dollar. Put up in convenient form for carrying in the packet.

Trice 38 courts per box.

Sent by mail, postuge paid, on the receipt of 35 cents.

Orders must be addressed to DR. A. J. HIGGINS, Box 1808, Chicago, Ill.

April 16.

PRINCE ON INHERITED DISEASES.

PRICE ONE DIME.

PRICE ONE DIME.

WM. R. PRINCE will mail, postpadt to applicants, a Treatlise on GOD AND NATIRE'S ROVERRION REMEDIALS. EcLECTIC FLUID COMPORING-EXPACTS FIGOR PLANTS. Comprising Positive Antilotes and Curatives for every phase of
serofulas, Cutaneous, Mercurial, and Siphilitic Diseases, and
for more than Fifty organic, Sexual, Pulmonary, Pectoral,
Kidney, Liver, Heart, Arterial, Asthmatic, Cancerous, Cleerons, Febrie, Dyspeptic, Epileptic and Calculous Mandies.
Remedials for all diseases, in bottles, at \$2, \$3 and \$5. Sent by
express. express.
S. B.—These Natural Remedials are all Spiritually Magne tized, and possess curative powers never equalled.

April 16.—3m. WM. R. PRINCE, Flushing, N. Y.

SPIRITUAL DIAGNOSES.

DERSONS diseased, who will send their photograph, or other plain impersonation, can receive a perfect Diagnoses and Prescription, through a private lady medium, without charge, except her fee of \$2 and postago-stainp. This is a most gratifying demonstration of Spirit Love, and has proven infallible and invaluable to the patient—a benign spirit power I doubt out ill now believe reliable.

WM. R. PRINCE,
April 16.—3m. Flushing, (Long Island) N. Y.

JUST PUBLISHED.

MYSTERIES

LIFE. DEATH AND FUTURITY; ILLUSTRATED from the best and latest authorities. By Honaus Welby, author of "Predictions Realized," "Signs Before Death." etc. Before Death," etc.

For Sale at this office.

April 18.

SIXTEENTH EDITION.

SCENES BEYOND THE GRAVE. TRANCE OF MARIETTA DAVIS, from Notes by Rev. J. Price \$1, postpaid. For sale at this office. April 16.

MRS. H. P. OSBORN, Independent Clairvoyant and Psychometric Medium, has taken rooms at No. 14 Ruseland street, a few doors from Washington street, and will resume her sittings for tests and examinations. Hours from 9 to 12 M., and 2 to 6 P. M. Circles Tuesday and Thursday evenings.

MRS. LIZZIE WETHERBEE, Healing Medium, at No. 1 McLean Court, Boston. Hours from 9 o'clock A. M. to 12 M.; 2 o'clock till 5 r. M. No medicines given. April 13.

MRS G. HALL, Clairvoyant and Writing Medium, No. 3 Kirkhand street, Boston. Hours from April 16.

MISS G. HALL, Clairvoyant and Writing Medium, No. 3 Kirkhand street, Boston. April 16.

THE BEST MOVEABLE COMB BEE HIVE In the world. Which has taken the first pre-mium three years in succession at the Ver-mont and New York State Fairs. COUNTY, TOWN AND INDIVIDUAL

RIGHTS FOR SALE. Pure Italian Queen Boes For Sale. For particulars see Book Circular, 32 pages sent free on application. If an answer and circular be desired, enclose stamps to pay pastage. Give P. O. Address distinctly to

mistakes. K. P. KIDDER, Burlington, Vt., Practical Apleutturist.

April 16. SWEDISH WHITE CLOVER SEED, FOR SALE: one of the greatest plants in the world for the production of White Honey and of the most delightful flavor. On receipt of 25 cents, I will send seed enough, postpaid by mail, to sow three or four rods of ground, or three times this amount on the receipt of 50 cents; being very productive. Seed enough in a short time can be raised to sow a farm all over.

K. P. KIDDER, Burlington, Yt.,
April 16.

Practical Apleulturist.

NORWEGIAN CORN. EARLY eight-rowed yellow Corn that will ripen in six and eight weeks from the time it is planted. Ears from six to nine inches in length, depending upon the strength of the soil. On the receipt of 25 cents, will forward enough to plant one hundred hills.

H. B. MANN, And I.E.

Burillation Vt

April 16. Burlington, Vt.

A REMARKABLE BOOK,

ENTITLED, "SCENES BEYOND THE GRAVE." giving a graphic description of the departed from this life, as depleted by Marzetta Davis, after coming out of a trance, in which she laid nine days. She says that each person, as he emerges from the physical form, is attracted to and mingles with kindred spirits, kindred associates, beings to whose character they assimilate. She then describes them, from the unholy and wretched, to the bright and sanctified angles. It occurred at a protracted meeting, in the town of Berlin, Rensellaer Co., N. Y. Just the book for the age. It contains two hundred and twenty-eight pages, well bound. Published by STEPHEN DEUEL, Dayton, Ohio. Retail price, \$1; sent free of postage. A liberal discount made to the Trade.

Feb. 27.

The Progressive Annual for 1864, COMPRISING

AN ALMANAC, A SPIRITUAL REGISTER GENERAL CALENDAR OF REFORM.

THE complete success of the Progressive Annual for the vears 1892-3 has induced the publishers to issue another se-ries for 1864, cularged and very much improved; making it still more valuable as a compendium of useful facts and interesting information.

information.

The lists of Writers, Speakers and Workers in the different fields of human Progress and Reform, have been prepared with great care, and are the most complete ever published, comprising more than ONE THOUSAND NAMES.

The ANNUAL also contains forty pages of original articles, prepared expressly for this publication, and with trifling exceptions, never before published.

The PROGRESSIVE ANNUAL contains 72 pages, 12mo., and will be sent by mail, postpald, for 15 cents. For sale wholesale and retail at the "Banner of Light" office.

Jan 9.

DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square, BOSTON.

MRS. R. M. WONSER, Medical Claivoyant and Healing Medium. Residence corner of Main and Water streets, Eric, Whitesides, Ill. Clairyoyant Examina-tion, 50 cents; Examination and Prescripton, 81. Mar. 26. WANTED To hire the use of a FURNISHED ROOM one or two evenings in a week, to hold test circles in. Reference given if required. Address L. A. W., this office. April 2.

WM. L. JOHNSON, Dentist, NASSAU HALL, Washington street, entrance on Common street, Boston, Mass. May 23.

MRS. OHARTER, MEDIUM, No. 11 Lagrange Place, Boston. Circle Monday and Thursday evenings, at 71-2 o'clock. April 6. THE APOCRYPHAL NEW TESTAMENT,

BEING all the Gospeia, Epistiva, and other pieces now extant, attributed in the first four centuries, to Jeaus Christ, his Apostles, and their companions, and not included in the New Testament by its compilers. Sent by mall on receipt of price and postage. Piece, 55 cents; postage, 16 cents. Address, BANNER OF LIGHT, Roston, Mass.

MISS ADELAIDE R. SAWYER, Crayon Drawings, NO. 9 BUSSEY PLACE, ROSTON, March 19.

A. B. CHILD, M. D., DENTIST, No. 15 Tremont Street, Boston, Mass.

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

The distinctive features and policy of the NEW NATION

I .- FULL DISCUSSION OF THE NATURE OF THE CHANGES

WHICH ARE REQUIRED IN THE ORGANIC LAW. II .- UNIVERSAL LIBERTY, WITHOUT DISTINCTION OF RACE. III .- THE MAINTENANCE OF THE MONROE DOCTRINE ON THIS CONTINENT.

IV .- THE COMPLETE RE-ORGANIZATION OF THE MILITARY 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, MUSICAL, AND ART CRITICISM. VIII,-FINANCIAL AND COMMERCIAL REVIEWS AND REPORTS.

THE NEW NATION is INDEPENDENT of all Political Parties. It impartially and rigorously criticises all measures with reference to their actual bearing upon the welfare of humanity, and all men with reference to their intrinsic worth. THE NEW NATION is published every SATURDAY, each

number containing sixteen pages. It is sold by all Newsdealers at SEVEN CENTS PER COPY. The price by Mail is \$3 per annum. in advance, and two copies for \$5; each additional copy 82.

ADVERTISEMENTS of a suitable character are inserted it ten cents per line.

NEWSDEALERS are supplied through the AMERICAN NEWS COMPANY, No. 121 Nassau Street.

April 9.

All communications should be addressed to THE NEW NATION, No. 271 BROADWAY, Cor. Chambers street, New York.

> SECOND EDITION OF

A SPLENDID VOLUME. ENTITLED,

POEMS FROM THE INNER LIFE!

BY MISS LIZZIE DOTEN.

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

Table of Contents:

PART I.

Prefat The Song of the North,
The Burial of Webster,
The Parting of Sigurd and A Word to the World [Prefa-tory];
The Prayer of the Sorrowing,
The Song of Truth,
The Emburkation,
Kepler's Vision,
Love and Latin, Gerda,
The Meeting of Sigurd and
Gerda.

PART II.

The Spirit-Child, [By "Jennle.]

The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Gienare, [By Marian.]

Little Johnny,
"Birdle's "Spirit-Song,
My Spirit-Home, [A. W.
Sprague.]

I Still Live, [A. W. Sprague.]

PART II.

BOOKSELLERS throughout 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 Trade.

Retail price of the full gilt edition, \$1,75; postage free. Retail price of the edition in cloth, \$1,00; postage, is cents. Published by WILLIAM WHITE & Co., 158 Washington street, Boston.

SPIRITUALISM AND THE BIBLE: A DISCOURSE,

DELIVERED BY THE SPIRIT OF PROFESSOR EDGAR C. DAYTON, THROUGH THE MEDICMSHIP OF

THOMAS GALES FORSTER, AT SARATOGA HALL, BALTINORE, ON THE EVENING OF JANUARY 31, 1864. This very interesting pamphlet is for sale at this office. April 9.

Price 25 cents; postage 2 cents.

ANSWERS TO EVER-RECURRING QUESTIONS FROM THE PEOPLE.
SEQUEL TO THE PENETRALIA. BY ANDREW JACK-

A SIN DAVIS.

From a list of several hundred interrogotories propounded to the author, those of the most permanent interest and highest value have been carefully selected, and the result is the present volume, comprising well-considered and intelligent replies to more than 200 IMPORANT OUESTIONS.

"Answers to Ever-Recurring Questions." may therefore 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 triends of Progressive Ideas will find this work one of the most comprehensive and useful volumes we have Issued. It invites the perusal not only of those vitally interested in the topics discussed, but of all persons capable of putting a question. The book embryes a wide range of subjects. An examination of this work will reveal the clearness of style and vigor of method characterizing the Replics.

One volume, 420 pages, 12mo. Price \$1,25; postage 17 cents. For sale at this office.

THE PRINCIPLES OF NATURE,

DIVINE REVELATIONS,

AND A Voice to Mankind.

BY ANDREW JACKSON DAVIS.

THIS edition of the REVELATIONS is issued on good paper, well printed, and in excellent binding, with a Family Record attached. This is a large volume, rayal octavo, 800 pages. Price 82,50; postage 50 cents. For sale at this office. June 28. LOVE AND MOCK LOVE;

OR, HOW TO MARRY TO CONJUGAL SATISFACTION BY GEORGE STEAMS. This is the name of what the Boston Investigator calls "A very handsonne little work," and of which the Boston Cultivator says.—"A more unique, racy and practical essay has not often been written." Its leading topics are:—

Arry.

1. Vulgar Concelts of Love.
2. What the Poets say of Love.
3. Conflicting Notions of Love.
4. Characteristic of Mock Love.
5. Rationale of True Love.
6. The Pathetism of Love's Pretensions.

1. Vulgar Concelts of Love.
8. When and Whom to Marry.
9. Guide to Conjugal Harmony.
10. Wedding Without Wooling. Price 25 cents; postage 5 cents. For sale at this office. THE MISTAKE OF CHRISTENDOM;

OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY. By GEORGE STEARNS. "The Truth shall make you fee." shall make you free."

Price \$1; postage 20 cents. For sale at this office. Dec. 19. THE HIEROPHANT; OR, GLEANINGS FROM THE PAST. Being an Exposition of Biblical Astronomy, and the Symbolism and Mysteries on which were founded all Ancient, ilcligious and Secret Societies, Also, an Explanation of the Dark Saylings and Allegories which abound in the Pagan, Jewish and Christian Bibles. Also, the Real Sense of the Doctrines and Observances of the Modern Christian Churches. By G. C. STEWART, Newark, N. J.

N. J. Without making any pretence to literary talent, I have in the following pages attempted to gather and arrange the fragmentary remains of a world-wide system of worship and belief, which has been perpetuated under different names in the various systems of religion, and continues to give laws to the modern Christian, as well as the Pagan world.

Price 75 ceuts; postage 12 cents. For sale at this office. Aug. 29.

A FONT OF TYPE FOR SALE

GREAT BARGAIN! THE MINION TYPE upon which this paper has been printed, is for sale at a BARGAIN. Apply immedi-WM. WHITE & CO., 158 Washington Street, ately to

BOSTON, MASS. March 26. THE KORAN;

COMMONLY CALLED
THE ALCORAN OF HOHAMMED, TRANSLATED into English immediately from the original Arabic. Br Gronge Sale, Grant, to which is prefixed

The Life of Mohammed; or, the History of that Doctrine

Which was begun, carried on, and finally established by him in Arabla, and which has subjugated nearly as large a portion of the globe as the religion of Jesus has set at liberty.

Price \$1; postage 16 cents. For sain at this office. If Sep. 12.

Message Department.

These Circles are free to the Puntal. The Banner Establishment is subjected to extra expense in consequence. Therefore those who feel disposed to aid us from time to time by donations—no matter how small the amount—to dispense the bread of life thus freely to the hungering multitude, will please address "Banner of Light," Boston, Mass. Funds so received will be promptly acknowledged.

Each Message in this Department of the BANNER 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 carth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the render 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 were given are held at the BANNER OF LIGHT OFFICE. No. 158 Washington Street, Room No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be oven for visitors at two o'clock; services commence at precisely three o'clock.

MESSAGES TO BE PUBLISHED. Tuesday, March 22.—Invocation; Questions and Atiswers; Abble II. Kent, of Boston; Clarence Bowen, of Portsmouth, R. I.: Josiah Bowen; Jenule Ainsile, to her father, in Lon

don, Eng.

Thursday, 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 richast in St. Louis, Mo.;
Clara Hodgkins, to her mother, residing on Hopewell Square,
Liverbool, Eng. Chira Hodgkins, to her mother, restding on Hopewell Square, Liverpool, Eng.

Monday, March 28.—Invocation: Questions and Answers:
James L. Smyth, to his mother, in Princeton, Mich.; Victoria, daughter of Col. Wm. Selby, of New Orlonns, La.: Archibaid Lewis, (colored) of the 5tth Mass. Reg., to his sister; Mary Bonahoo, to her brother, Dennis Murphy, in Holden Court, New York City.

Invocation.

Teach us, oh ye souls who are beyond us in wisdom, how to make the most of human life; how to fill every moment with divine thought and noble acts. Teach us how to raise the fallen; how to hold the waters of true life to lips that are thirsting; how to break the bread of the kingdom to the hungry. Teach us how to weave a mantle of charity large enough to cover the sins of the multitude. This we ask in the name of the Father, who is Life. This we ask in the name of the Son, who is the manifestation of Life. This we ask in the name of the Holy Chost, who lives in all deeds of kindness and love. March 17.

Questions and Answers.

Spirit.-The audience are now requested to propound whatever inquiries they may have to offer as rapidly as possible.

QUES.-Why is life less a devoted object because business has got ahead, and life neglected? Ans.—Are you sure that life is ever neglected? Go on, friend. Put your question in a little different form, and perhaps we shall give a little different answer.-If the gentleman has no more questions to offer, we are ready to hear from any one that may have any questions to propound upon

any subject. Q.—When, and by whom, and for what purpose were the Pyramids built in Central America, that are spoken of by Stevens in his works?

A.—They were built, we believe, by a race of ancients, in commemoration of their peculiar faith in God. This is all we know of them.

Q .-- Are the Indians descendents of the lost tribes of Israel?

A .- We do not think they are; on the contrary, we have every evidence that they are not.

Q.—Are spirits unconscious after death?—or. are they passing through experience?

A .- They are not unconscious, but are passing

Q.—How does that bear on dreams?

A .- Some dreams are occasioned by inharmony existing in the physical. Others are occasioned by inharmony existing in their immediate surroundings. Others are occasioned by the massage of the dreamer through the spirit-land. The spirit ever makes note of all it perceives, and sometimes a knowledge of that is carried into the external-yes, ofttimes in the form of dreams. In order to judge correctly of the cause of a person's dreaming, we must know something concerning the condition of the body at the time, and of the spirit, and the condition of the immediate surroundings of the individual. Being in possession of this knowledge we can easily determine whence the dream originates.

Q .- In a healthy sleep does the spirit travel to the spirit-land?

A .- Ofttimes it does, particularly with that class of persons whose hold upon earth and earthly scenes is not strong; who have large doors through which the spirit may pass into the spiritland, even while it is connected with physical

Q.—Are there any spirits that are able to fore

tell future events? A .- The human spirit is ever clairvoyant, but its clairvoyance depends much upon the mental condition of the spirit, and upon the condition of its surroundings. Now if the spirit is clairvoyant at all, it has also the power to foretell future events with a certain degree of certainty. The spirit of prophecy which the human spirit possesses, is to be found not alone in organic life, but in inorganic life. Everything writes its own history, its destiny upon its external, and whose is able to read may read. Now it will depend upon your spiritual education whether you will be able to prophesy of the future. Cause and effect are bound together in one vast, immutable chain; and if we are able to discern ought of the forces of Nature, we are able also, by close study, to foresee the effect of these forces in the future.

Again, in looking at the effect we are able to trace it to its parent. Now the effects of your civil war, which are being realized by you at the present time, were foreseen many, many years in the past by those knowing what the present contained, who could prophesy concerning the future, Your civil war was in the womb of Time waiting to be born, and the metaphysican could perceive it there, and judge with a great degree of certainty

concerning its birth. Q.-Can the human spirit manifest while in the form?-or, communicate with another spirit at a

A .- Yes, and that is not an unfrequent occurrence. The spirit has the power even while inhabiting a temple of flesh, to so far disengage itself from its physical tabernacle as to be able to communicate its thoughts to friends in the distance. This has been proved many, many times. It is no vain speculation, but truth founded upon Nature; therefore it ever has been, and we are to expect it ever will be.

Q.—Does the spirit pass through degrees of de

▼elopment during sleep?

of development. There is no point where the spirit is found standing still.

Q.-I should like, if you please, a prophecy in regard to the final close of our present civil war? A .- Then we shall prophesy that your civil war to come under the rule of freedom, such as your nation has never known. We shall prophesy, government, and the inauguration of another one likely to regret it." better fitted to your needs.

Q .- In State, as well as in the National Govern-

A .- There will be great changes in both State and National governments. Q.—Is it meant that our present Republican

form of government will give place to some other form?

A .- It matters not by what name you call it, through. whether Republican or Oligarchial; we say it will differ in character, in spirit, from that of your present form of government.

Q.-Will it be more assimilated with the government of Europe?

A .- No, it will not. Q .- Will it be more liberal than the present

form of government? A .- Certainly; freedom embraces liberality in the largest sense. Your armies contend that they are fighting for the Constitution and the Union, but they are fighting for freedom, what you, as nation, have never enjoyed. But your spirits have now grown large enough to desire liberty, and that spirit is crying unto God for liberty.

Q.—Then we are looking ahead for that of which the foundation is not laid?

 Λ .—The foundation is already laid.

QR.—Then it is now. A.—The corner-stone is set; the arch is only wanting.

O.-Will the state of war continue until this

end is accomplished? A .- Yes, a thousand times ves. Q.—Can you calculate the length of time it will

last? A .- It will depend much upon the length of human reason. We could calculate, but we desire

to be certain upon all points of prophecy. Q.-Do you see any probability of its ending within the next eighteen months?

A.-No; that would be a physical, material imnossibility.

Q.-Double that time?

A .- And triple it, and then you're not there. You would not wish that the child of freedom that is to rule you be prematurely born to die in a day. No, not if you are a wise man. March 17.

Matilda Adams.

I have a brother, sir, in the army, and I should be glad, sir, to send him some word. I was an operative in the Pemberton Mills, and lost my life when the mill fell. [In Lawrence?] Yes, sir.

Matilda Adams was my name. I was born in Saco, Me. I was twenty-three years old. My brother Edmund is twenty-seven. He was wounded in one of the battles, about six months ago. He is well now, and while he was sick I went to him, and I'm sure he was able to see me. But he thought it was fancy because he was sick, and that there was no truth in it.

There's so much to be said, one can't say all they wish to in this way. Oh, I've found everything so different from what I thought to in the spirit-world, that I've longed ever since death to come back and tell the friends that everything would disappoint them there. If there is a place called Heaven, I've not got to it yet, and I've found no Hell, and no God. I expected to, and nothing that I see in the spirit-world is much seems to be earth on a larger scale.

If you'd be kind enough to say to my brother. in your paper, that I want him to go where I can speak with him, if he should ever have the privilege, I'll be very thankful. Say the letter is from Matilda, to Edmund Adams. March 17.

James Delevan "Gone to be a soldler in the army of the Lord!"

By gracious! Capt'n, Capt'n! [What say?] I want to know how far it is from here to where I first. 1 Oh. I must? Well, I lived in Clarkville. Missouri. It's near a thousand miles from here. You're in Boston now.] Well, can't get there, can I? [Not with this medium.] What's the use of my going, then, at all? [You may find one there.] No you don't: they're dead there-yes, sir, unless they 've got resurrected since I left.

Well, what are you going to do for me here anyway? [What you desire us to do for you.] Well, I desire to open correspondence with my folks in Clarkville, who are dead. That's turning the tables right side up. They've been wrong side up long enough. Now I 'm alive, Capt'n, and I want to hold correspondence with dead folks. [We'll request it.] Well, I've got folks in Clarkville that are dead. The folks that are in the body are nearly all of them dead. Now my folks are dead and buried, while I'm alive and all right, notwithstanding I've lost the old shell. That

s a small part of life. Now I'd like you to say this much, in some kind of a way, if you can, that James Delevan, of of existence. Oh! Spirit, who art our Father and talk-well, with his good old mother, if he could, his brother Tom, sister Margaret, and old Uncle Richard, too. He's a tough old customer. [What pet loud, perhaps he'll wake up.

They'll tell you that James is dead. [But you all the fruits of our being, forever and ever. assert to the contrary?] But I say they're dead and I'm alive. They'll tell you that James Delevan lost his life at Pittsburg Landing, that they had positive news, and are sure he's dead. Now be kind enough to inform them that they are very much mistaken, for I'm here, not with the body I used to have, but then without any other loss, Now I'm alive, and am here talking to-day, and all I want is a good, tip-top trumpet to speak

Stranger, I did what I could for the Constitution and Union. The gentleman who came before me says we wasn't fighting for that. Well, we thought we was; so no matter. I thought I was fighting for the Constitution and Union, when I lost my body, but it seems it was quite another thing, according to the gentleman's statement. Well, it's all right.

[STRANGER.—If you please, I would like to ask question.] Go ahead. [S.—You have given the name of my father. Did yours have relatives at the North?] Well, sir, I think he had. My father had relatives in Massachusetts, and had a cousin, I believe, out in Pennsylvania. [S.-Did he have any in Connecticut?] Not as I know of; might have branched off. I shouldn't be surprised if they did. I tell you what, stranger: I'll travel think they will. round there and see, and if I find you and I are related, I'll be sure to come and see you. [S.-I] tinuance of the trouble?

A .- The spirit is ever passing through degrees | should like to have you.] I aint the worst fellow that ever was, and I nint the best, either; but you'll always know just what ground to find me on, for I never stand on anybody's else.

Well now, Capt'n, I want to send just a few words to my good old mother: "You're expecting will not close until you, as a people, are prepared great things, in a religious sense. You think you are going to be transported immediately to heaven when you die. Now I hope you'll get rid of that also, the final overthrow of your present form of delusion before death, for unless you do, you'll be

Oh, I'm just what I am, stranger, the same as I was here; can't be anybody else. [We've no fault to find.

Now do n't sit down and mourn, thinking I've gone to hell, for I 'm not there; and perhaps while your 're mourning over my departure to the lower regions, I may be standing right by your side, and all I want is a mighty good medium to speak

Now, stranger, dispatch my message over the wires as soon as circumstances will permit, and when I get a first-rate chance, I'll pay. [Your age?] Ha! my age? Thirty-four; that is, when I went out. Not dead! Don't you make me one of your dead-heads; if you do, I'll be down upon you, because I just happen to find out I'm alive. [We have to dead-head you through here, in the sense of the press.] Well, I'll submit to that. March 17.

Elvira B. Worthen.

I have a child, sir, who is in trouble, in New York city. I was told I could come here and send some word to her. Four years ago I left her. I was sick, in all, a little over five months, of consumption. We lived in Columbia Court. When I was well, we succeeded in maintaining ourselves and in keeping independent of the world. After I became sick, my child was obliged to abandon her work and take care of me; and the result was, we went deep into debt, which debts came upon my child after my death. In her sorrow, she knew not what course to take, and I grieve to say that my child felt compelled to take a course which I wish she had not taken.

Now, for the first time since death, I find power to return, and I ask that that child meet me, and let me tell her what to do. She never refused a request of mine when I was on the earth, and I ask that she'll feel that I'm just as much here as I ever was, and far more capable of advising than was when here.

My name, Elvira B. Worthen. Please say this letter is intended for Lucy S. Worthen. March 17.

Joseph Spenser.

I'll be obliged to you, sir, if you'll say that Joseph Spenser, of the Third Rhode Island, Company A, desires to communicate with his friends that are on the earth. I've not got any experience in this coming back to earth-life, but I know enough to know that I can come back, and I'm not any more easy than the rest of the boys until I come back and talk with my friends.

Old Nature has furnished us with a good smart furlough, but we've got to find out ways and means to make it the most profitable to ourselves. I was in my twenty-first year. I have a mother in Portsmouth, a sister, a brother in the army, and a father with me. [Which Portsmouth?] March 17. Rhode Island, sir.

Captain William T. Thayer.

I must announce myself here, sir, as Captain William T. Thayer, of the Second South Carolina, Company I. I have friends who mourn my loss in Charleston. I would be very grateful to you if you can put me in the way to commune with them. [We will do so, as far as we can. We shall pubdifferent from what you see here, but everything lish your message, and hope it may reach thom.] I have a father there, wife, an infant son, and very many friends. They know little or nothing of this spiritual theory. They only know that I am dead, and they have no expectation of holding communication with me, until they, too, shall come where I am.

Now I am here to should receive my letter, that they will avail themselves of the opportunities that seem to be almost everywhere present for communion with me. I shall do all in my power to bring about this lived? [You must tell us where you used to live state of things. I feel I am but a child in the spirit-world, yet I have a will strong enough and large enough to overcome any obstacles in that way. My friends, sir, mourn my loss, as yours, sir, would mourn your loss. I have many things that I would be glad to say, but I do not care to speak of them in so public a place. I ask that my father or wife meet me where I can speak. Farewell.

Invocation.

Infinite Spirit, soul of all things, we would demonstrate to these incarnated intelligences, lifelife after death. We would take them beyond form and time, in thought, and cause them to realize this is not their home, this is not their eternal dwelling place; that they are now existing among the fleeting forms of life but for a moment; the next may find them treading the immortal shores. Oh! spirit of all things, we would unfold to every incarnated intelligence the truth of life, the everlasting truth that lies slumbering amid all forms Clarkville, Missouri, is alive, and would like to our Mother, we lift our thoughts to thee in sacred worship, feeling that the altar of true reason is the only altar upon which we can offer our petitions. Spirit, who art a part of our divine selves, is the trouble?] Oh, no trouble at all; got too let us come into more conscious communion with much money-that's all the trouble. He's got so | thee. Let us learn of thee, daily, hourly, momentmuch it's buried him up so deep you can't hardly | ly. Let us turn from forms that fade, to the spirit see him. I thought I send him a call, and if I of the form that ever lives, and then commune happen to be Gabriel enough to sound the trum- with thee in thine own sanctuary. Father and Mother, we render unto thee all honor, all praise

March 21

Questions and Answers. SPIRIT.-In compliance with your custom we shall hold ourselves ready to answer whatever questions the audience may desire to have answered. The friends need fear no delicacy with regard to offering questions. We shall be pleased

to receive them from any source. QUESTION.-It was stated at the last circle that the war in which we are at present engaged would be one of long continuance. Was it meant by that that we are to have an actual strife of

arms, or more a war of ideas? Answer.-It is generally believed among those who have disposed of their physical bodies, that your present civil war will last longer, much longer, than you have any idea it will. There are many, very many mighty causes from which very many effects must be produced. The disembodied seeing these causes, and knowing what effects they will give birth to, have prophesied accordingly, that the war of ideas will outlive the clashing of arms, the booming of cannon, we believe. But we also believe that both the mental and the material will hold out longer in the contest than you

Q.—Could you particularize the time of the con

A -We could, but shall decline doing so. Q.-Do you anticipate the dissolution of the union of the Northern States, and the formation of a number of republics?

the contrary, we look for union on a firmer and more exalted foundation.

Q.-llow do you account for spirit manifestations proclaiming there will be a complete dissolution of the Union? Is it the opinion of spirits? A .- Most certainly; there is quite a great varie-

ty of opinions existing among us, as with you. We speak for ourselves, as individuals, and for that class which we represent, not for the entire spirit realm, by any means. In asking for answers to questions here, we are to suppose that you ask for our opinion, not for the opinion of the world

Q.-Please explain the passage of Scripture which reads somewhat in this manner: "If the righteous scarcely can be saved, where shall the ungodly and sinners appear?"

A.—The paragraph is the child of ignorance and superstition, unworthy for a moment's credence Your Scriptures that have been called, sacred, divine, the word of the Almighty, we have little reverence for. Pardon us, we worship the Infinite God, and not the form; the Spirit, the Ltfe, not that which represents the Life.

Q.—Is there to be a revolution in the Church as well as in the State?

A .- That has already begun. The change is not alone to be felt in the State, but in all departments of life. March 21.

J. S. B. Priest.

Good afternoon, sir. As I am something of a stranger to these scenes, perhaps you will pardon of took it into her head one day to marry a circus me if I ask you a few questions. [We will an-

swer them to the best of our ability.] I have been told by those by whom I have been recommended to come here, that there were certain conditions, certain requirements, which I was to observe as a communicant. I would like to I should like to first rate. [She'll probably be know exactly what those requirments are? [Mere-more willing to receive you than the rest.] I ly for you to give such facts as will enable you to do n't doubt of that. She'd be more likely to pay be recognized by your friends on the earth.] You attention to my letter than the other folks, I are strangers to me. I am not able to discover think. [Can you give your sister's husband's your audience entire, but I see no one, so far as name?] I think his name was Donald: yes, I'm able to see, that I recognize, although I feel | Edward Donald, I think. I nover see the chap. that I am very near friends, dear friends; friends If ever I do meet him anywheres, I'll introduce that I'd be willing to forfeit many years of happiness if I could speak but half a dozen words with.

I have only been a spirit since the twelfth of regret, very many that I ought to regret, but I am determined to spend as little time in desponding over what cannot now be recalled, and to devote the entire future to duty, to action. [A good resolution.]

A few days ago I happened to be wandering into one of the hotels-a place that I was accustomed to visit—as a spirit. After entering there, You may be round about that time.] Well, I'll I very soon learned why I was attracted therebecause of the presence of a lady medium. It is spirits coming back. Is your paper circulated your mediums that present a luminous appearance to the disembodied spirit, and they are unconsciously attracted to them at all times. Well, after coming into the presence of the lady medium, I was told that I could possess myself of the machine and speak, if I wished. Being rather sad, not exactly content with my situation, I accepted the offer. So I speedily donned the female dress, body, and all its powers, and commenced speaking with a gentleman present, who knew something of this thing. I introduced myself to him, and told him that I was unhappy. He remarked that he understood what I wanted to do, and was disposed to help me speak with my friends if I desired it. I said I did. I would like to communieate with them, remembering at the same time that I was well acquainted with one of the clerks speaking there, but went on to inform me of this parents. place. He told me there would be circles held doubtedly do much better here than elsewhere. Orleans. We were married five years ago. Four to become as much acquainted with these things since we left Georgia, in consequence of political as possible, and the result is, I am here, talking as

I inherited from my father quite a little fortune, which I did not use as I now wish I had. Instead opposite. I formed acquaintances which every person of my age can make if they only have a of this was, I got into bad habits, learned to drink, also learned something of attendant vices. In a word, sir, I lived very fast, and as a result of it I came to the length of my mortal chain of existence | I was alone, or among strangers. I could n't well when little over twenty-seven years of age, having squandered all my property, and got, in some respects, heartily sick of life. I took a cold when in a fit of unconsciousness, induced by liquor. Brain fever followed, and that was the agent that liberated me from the body.

I heard much of these things when here. I saw something of them, yet I can't say I had any belief in them; did n't know enough about them to living still, that I'm still their friend, that I'm have full possession of all my faculties, why not now in a condition to do more for them than I make myself known? I am sure I can do so. ever was when on the earth; for after giving my- Our friends in the spirit-world tell us that there self up as I did to vice, I was illy able to be a are a good many obstacles in the way of our refriend to any one, to serve any one in the right turning, but really I see none I cannot overcome.

Now, sir, I wish to open communication, if pospardon me if I say one of the best fellows God ever made—Harry W. Dyer.

of Boston to that letter, and send it to 129 Washington street, to Harry W. Dyer; I'll be eternally obliged to you. Good day, March 21.

Charles L. Titus. I'm in search of friends; folks I left here. [You must give your name, age, and facts for them to recognize you by.]

Well, I'm from Frederictown, Pennsylvania. I was nineteen years of age. Charles L. Titus is my name. I was private in the Second Pennsylvania, Company A. I lost my arm, kind of got weak after it, took on some sickness, and died. [Where?]

At Newbern, North Carolina. I have a mother and father, an old man that's sick. I should like to let 'em know where I am. if you aint any objection. [We have none.] Deuce take me, if I know where to mail my letter from. [Boston?] Boston, Massachusetts? Well, mailit from there, but I shan't be here when you send my letter. [True, you wont be.] But I want to mail it from where I live. [Where do you live?] That's what I don't know; aint heard it called by any name. [The spirit-world?] Yes, sir, that's it; but that's a big place. [That's as near right as you can date it.] Might date it from Canaan, the promised land; all you folks on this side have the promise of coming where I am [They feel sure they must go, sometime.] Might as well feel sure.

Well, you want my father's name. Abram, not Abraham. My mother's, Abigail. I do n't know what to say to 'em, mister, really. There 'rewell, they're church folks! they're pious, and ly the only way to shut her up.

don't look for these things. [Of what belief is your mother?] Well, kind of a Methodist, I believe,

I was n't one of the plous kind. Somehow or A .- No, we do not look for such a result. On other, I never did take a liking to such things. I was wild. They'll tell you, I suppose, that I was unruly, and prayers did n't have much effect upon me; but I don't know but I'm about as well off. I see folks since I come to the spirit-world, that was praying all the time here, who are no better off than I am. I never did anybody any harm when I was here that I know of, except I've shot a few rebs, just for way of trade, you know. But outside of that I don't think I ever injured any one. Nobody ever came to me, asking for any little favor that did n't get it. I never gave anybody a kick, when I could just as well give 'em a kind word. So I'm quite as well off, can do pretty much as I like, and am quite happy; and this ere spirit-world-

Oh! I like to forgot one thing. Tell'em that Jake's dead. [Was he your brother?] Yes; he went to California, and went-. [To San Francisco?] No; he went to Pike's Diggings, and the last they heard from him he was well, and at that time, I believe, he was thinking of coming home, But he's dead, dead; got to the spirit-world before I did, so they may be looking out for his traps that they are to have. [Are they to be sent on to them?] Yes, so he says. He's afraid to come back, for fear he'll have to stay. He don't like to be imprisoned any longer. He likes his liberty too well, he says.

[Will your parents receive much money, or only clothes?] Some, he says. They're to have all the traps he left. [Have you any other brothers or sisters?] Yes, sir, I've a sister; well, she kind turn-over concern. Sometimes he rides, sometimes he plays the clown in the ring. And since then the old folks have n't had anything to do with her. [You'd better give her name, in case she should want you to speak with her.] Maria. myself.

Well, sir, if you'll be kind enough to do what you can toward sending my letter, I shall be this month, without body. I've many things to obliged to you. [We shall have it printed.] In a book? [No, in a paper.] Oh yes; I know. [Shall we direct a copy of the paper containing your letter to your father?] Don't care; if you've a mind to send him a paper, you may. What kind of a paper is it? [A weekly paper.] What's it called? That's what I want to know. [It's called a spiritual paper.] Won't read it. [Perhaps they will. try; I've got some friends, I know, that believe in much down our way? They'd be likely to have it if they believed in it, would n't they? [We think so.] Well, if any of 'em get it-no matter whether you send it or not-I want them to just travel over to the old man's with it, and read it to him. He'll have to hear it, then. Well, I'll go, and thank you, till you're better paid. Got my age, aint you? [Nineteen.] Yes, sir. March 21.

Emily K. Browning.

I would commune, sir, with one called here Andrew Browning. Four months and thirteen days ago I died in the city of New Orleans. I have hardly learned why I have been so anxious to return ever since my death, but that I am anxious, I fully realize. I have no hope of reaching my in the hotel, and many other friends that I'd like parents in this way. They are at Atlanta, Georto speak with, also. He said nothing about my gia. Their names, Robert and Emily Kelt, my

My husband, Andrew Browning, I hope to comhere this week, and I could come and un- mune with. [Is he at the North?] He is in New Well, I have made it my business since that time | years ago-no, it's not more than three and a half troubles. My husband, Andrew Browning, was a Northern man, and was imbued with Northern principles. He was unwilling to take any part in the action against the Federal Government, and of making good use of it, I seemed to use it for the positively refused to lend his influence in any way in that direction. But he foresaw that he must leave that State at once, in order to release little money at their command. The consequence | himself from conditions that were pressing him into action against the Federal Government.

Since I was separated from my own home, I have endured many hardships. Much of the time return to my friends, nor did I wish to; but the result of my hardships was death-sickness and death. I presume my parents have been notified of my death, though I'm not certain. But I earnestly desire to come into communication with my husband, Andrew Browning. I want him to visit some place where I can come and speak, where I can tell him what I've learned in the spirit-world. I'm sure I can prove myself to him: there's no believe. But I wish to assure my friends that I'm reason why I should not. Since I can speak, and

[Is your husband in business in New Orleans?] Yes, sir: he is connected with the Federal army. sible, with one of the best friends I ever had, and [Private, or officer?] He is an officer, sir. [Do you know what regiment he belongs to?] No, sir; I am unable to tell you, as he has changed If you will attach my signature, J. S. B. Priest, entirely since my death. [Do you wish a paper directed to him?] I wish it might be.

You will say these thoughts are from Emily K. Browning. I have very much to say, sir, but I feel this is not the place. My age, twenty-three. March 21.

Lafayette, (colored).

Beg your pardon, sir. I come to send some word to my old master, General Johnson. I was Lafayette, his body-servant, and was killed at Vicksburg. I'm not a stranger to these spirit manifestations. I received a spiritual education myself through them, and was one of your mediums. I told my master that if I died before him, I would return and give him positive evidence that I was his servant. I find the spirit-world not much different from what I expected. I have met my mother, my master's mother, his little child Alice, his brother Thomas, and a good many other friends. And my education that the spirits gave me was not of small account, as my master said it would be. I have furnished a way by which I shall send my letter to him. [You have?] Should you undertake it, you'd probably fail. You know he's in service against you. [Oh yes.] I am thankful. [Don't you wish to say more?] I do not. I'll come again. March 21.

The greatest general, statesman, sage, is not he who commits no blunder, but he who hest repairs a blunder, and converts it to success.—Bulwer.

Locking a scolding woman in a room is general-

Obituaries.

In Smithfield, R. L., mar Woonsocket, March 28th, Mrs. Melance Vose Mowry, wife of Mr. Daity Mowry, aged 61 years.

Let her memory be blessed for the many virtues, the solid accounts and the kindly affections which she exemplified. As a woman, a daughter, aster, wife, relative, friend and neighbor, she commanded the love and respect of all who knew her worth. Her physical form fell a prey to that fearful and painful disease, cancer, from which she suffered grievously, but with uncomplaining patience for the fant its months of her mortal pligrinage. She received every kind milastration and attention from her sympathizing relatives, especially from her eldest breither, whose large heart was a fountian of comfort to both her body and spirit. But above all, Spiritualism was her hast great solace, and before her transition to the higher life, it was her privilege to have her inner vision opened to the rome the Summer-Land, and whispered the cheering assurance of her welcome among the dear departed.

Having set in order her temporal adults, and given minute directions about her funeral, site passed calmin and trimmphantly through the vail into the society of the happy limitorials. May the consolations and lessons of her departure from this world of pains and tills to her blessed spirit-home be sanctified to all the bereaved evernore.

The writer, by her special request, ministered at her funeral, and now gailty adds this slight ribute of respect for her memory, and of sympathy with the family circle. Ann Balloct. [P. 8.—Papers in New York and Illinois will confer a favor on the family by at least notleing this decease.]

Well the Herald of Progress please copy?]

A. B. Hopedate, Mass., March 31, 1864.

Hopedale, Mass., March 31, 1864.

Passed to the Summer-Land, Jan. 21, 1864, Maribel, and Jan. 23d, lashel, aged seven and four years respectively, only children of Mr. and Mrs. C. P. Ricker, Worcester, Mass.

The sickness and departure of these little sisters was peculiarly touching. They were remarkably intuitive, and the Death-Angel had no power to disturb the sweet innocence and fulth of their young souls. In all the circumstances connected with their departure, they exhibited a maturity of thought, confirming the simple but beautiful truths of Spiritual Philosophy. The maternal volce in gentle song, soothed the bodily distress of little Maribel, and wafted her pure spirit to the home of the angels. The spiritual slight of Isabel was opened, and she cheld her angel brothers ready to welcome her to a new home. Parental volces and angel indusences soothed her delirious moments, and she recited in low, musical tones, her favorite laymn. "Mary had a little Lamb;" then followed a brief period of rest, and when the delirium returned again, parental and friendly volces sang. "Floating on the breath of evening;" then came a lucid interval, and addressing a few words to her little spirit-sister, Isabel passed on to angel life.

Though doubly afflicted, the beloved parents can smile through their tears, sustained with a faith that causes the sweet flowers of liope and Trust to spring, unbidden, from this their darks trial and soverest grief.

Passed to the world of light, at Winthrop, Street Hospital,

their darkest trial and soverest grief.

Passed to the world of light, at Winthrop Street Hospital, Augusta, Me., of congestion of the lungs and heart, March 1, 1884, George W. Coonley, youngest son of Dr. L. K. Coonley.

He had but a short time before his demiss enlisted in the First D. C. Cavalry, known as Col. Blaker's, to serve in defence of the city of Washington. For some time previous to his enlistment, in direct defence of our country, he had been striving to obtain progress in education in the Seminary at Gorham. Me., under charge of Mr. J. B. Webb., who has the thanks of the many friends of the deceased. Thanks are also conveyed to Rev. S. C. Strong, for the kind sympathy manifested both before and at the services attending the last rites to the mortal remains. The body was conveyed from Augusta to Gorham for interment. Although the deceased was born in Richmond, Va., the following extract from the last letter which he wrote to his father, shows the patriotic sentiment of the spirit:

"Well, father, I want to go to war, and I want your counsel

"Well, father, I want to go to war, and I want your counsel and your blessing. Somebody will have to go. We must have men to go immediately, and who can go better than I?. And if I should die, why then you will have the consolation that I died in a good cause, and facing the for, and that your boy died in possession of that hope in Christ that will endure beyond the grave. Good-by, dear father."

LECTURERS' APPOINTMENTS.

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

cousty, we nope they will reciprocate by calling the attention of their hearers to the Banker of Light; in Moses Hull will speak in Boston Mass., during April; in Portland, Me., May 1; in Worcester, blass., May 8. Address Banner of Light office till May 1st; after that time, Battle Creek Mich.

Mas. M. S. Townsend speaks in Newburyport, April 17 and 24; in Troy, N. Y., during June; in Quiney, Sept. 21 and 28.
Mus. AMANDA M. SPENCE will speak in Charlestown during May; in Chicopee, during June.

May; in Chicopee, during June.

Miss Lizzie Doten will speak in Foxboro', April 17 and 24; in Quiney, May 1 and 3; in Milford, May 29; in Boston during June; in Lowell, July 17, 24 and 31; in Philadelphia, Pa., during October. Address, Pavilion, 57 Tremont street, Boston.

Dr. L. K. Coonley will speak in Charlestown, April 17 and 24. Address, Newburyport, Mass., or Banner of Light office. Mrs. Sophia L. Chappell. of New York, speaks in Old Town, Mc., April 17 and 24; in Worcester, Mass., May 1. Address at the Banner of Light office.

MRS. SARAH A. HORTON speaks in Portland, Me., April 17 and 24. Address, Brandon, Vt. J. M. PERBLES will speak in Rockford, Ill., the first two Sundays of each month. Address as above.

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

MRS. MARY M. WOOD will speak in Stafford, Conn., during April. Address, 1895 Ellsworth street, Philadelphia, Pa., care of N. J. Wood.

of N. J. Wood.

Miss Maprila L. Beckwitti, trance speaker, will lecture in Chicopeo during April; in Springfield, May 1, 8 and 15; in Worcester, May 22 and 29; in Lovell during June; in Statiord, Coun., Sept. 4 and 11; in Portland, Mc., Sept. 18 and 25; in Quincy, Oct. 2 and 9; in Philadelphia during November. Address at New Haven, care of George Beckwith.

MRS. A. P. Bhown will speak in Taunton, April 17 and 24; in May she returns to her home in Vermont. Persons wishing her sorvices are requested to apply soon. Address, St. Johnsbury Centre, Vt. AUSTRI E. SHIMONS will speak in East Bethel, Vt., on the fourth Smaday of every month during the coming year. Address, Woodstock, Vt.

Mu. A. B. Whiting will speak in Providence, R. I., during April; in Chicopec, Mass., during May; in Springfield, dune 5 and 12. Will answer calls to lecture week evenings. Address 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 Susie M. Johnson speaks in Quincy, Mass., April 17; in Boston, May I and 8; and desires to make enga the spring and summer. Address, Chicopee, Mass II. B. STORER will speak in Chelsen, June 5 and 12. 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 treatment and cure of disease, on the evenings of Monday, Tuesday, Friday and Saturday of each week, until the first of May.

MRS. ANNA M. MIDDLERROOK will lecture in Troy, N. Y., during April; in Providence during May. Will make engagements for June, and the fall and winter months. Address, box 422, Bridgeport, Conn. Miss Sarah A. Nutt will speak in Locke's Mills and Bryant's Pond, Me., for one year, commencing the first Sabbath of March. Address, Locke's Mills, Me.

Mrs. II. F. M. Brown will speak in Dodworth's Hall, New York, April 17 and 24. Until May 1st she may be addressed care A.J. Davis, New York.

care A. J. Davis, New York.

W. A. D. Hume spenks in Cincinnati, O., April 17 and 24, and May I and 8. He will answer calls to lecture on spiritual and philosophical subjects. His address, till May 14th, is Cincinnati, O., care of J. B. Campbell, M. D.

WARREN CHASE'S address will be Chicago, Ill., till further notice. His 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. Rugey spacks in Supress Comp. April 17, and 24, in

W. K. RUPLEY speaks in Somers, Conn., April 17 and 24; in Williamntic, 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 Snow's Falls, Mc. MRS. LAUHA M. HOLLIS will speak in Stockton, Mc., the first

MRS. 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. Mrs. E. A. Bliss, of Springfield, Mass., will speak in Chelsea, April 17 and 24, and May 15; in Plymouth, May 1 and 8; in Quincy; May 22 and 29.

J. S. Finner speaks in Willimantic, Conn., during April. J. G. Fish speaks one-half the Suntays at Battle Creek; one-fourth at Kalamazoo; one-fourth at Plaiuwell, Allegan Co. Address Battle Creek, Mich. Will spend the three summer months in New York and New England.

ISAAO P. GREENERAF WIll speak in Bucksport, Me., April 17; in Exeter, April 24; in Dover, May 1, 8, 15 and 22; in Exeter, May 29. Will answer calls to lecture in any part of New England where his services may be required. Address, Exeter Mills, Me.

CHARLES A. HAYDEN will speak in Lowell, during April; in Dover, during June; in Old Town and Lincoln, Mc., during July; will make no engagements for August; in Providence, R. 1., during September.

ADDRESSES OF LECTURERS AND MEDIUMS. [Under this heading we insert the names, and places of resi dence of Lecturers and Mediums, at the low price of twenty-five cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and remit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously

DR. II. F. GARDERE, Pavillon, 87 Tremont street, Boston, will answer calls to lecture. Miss Euna Hardingr, San Francisco, Cal. sep19—ly

RE. REYNOLDSON, Cooper Institute, New York. jan23-3m* : Ina II. Cuntis speaks upon questions of government. Ad-dress, Hartford, Conn. nov21—176 Miss B. Anna Ryden, trance speaker. Address, Banner of Light, Boston.

MES. JENNIE S. Rudd, trance speaker, Taunton, Mass., will answer calls to iccture and attend funerals. mari2—3m*

Answer culls to lecture and attend funerals.

FANNIE BURBANK FELTON, South Malden, Mass.

nov28—6m°

DR. A. P. Pierce, Spiritual and Medical Electrician, will answer calls to lecture, or attend funerals. Office, No. 7 llyride streat. Restan.

swor calls to lecture, or attend funerals. Office, Act. 1 styles street, Boston.

MRS. SARAH A. BYRNES, formerly Miss Sarah A. Magoon, trance speaker, will answer calls to lecture. Address, No. 87 Spring street, East Cambridge, Mass.

MISS LIZZIE M. A. CARLEY, Ypsilanti, Mich., will speak in various places in the southern part of Michigan, filling engagements and making others as the friends may call, during April and May. After which, will make summer and full engagements wherever (on public routes) her services are desired. Will speak week evenings, and attend funerals. Will take subscriptions for the Banner of Light and Rising Tide. Books for sale.

MES. CLARRIE H. DEARBORK will answer calls to lecture. Address, Worcester, Mass.

C. Avouraf Firen will answer calls to lecture and attend funerals, in the trance state. Address, Post Office drawer 6505, Chicago, Ill.

MRS. II. T. STEARNS will answer calls to lecture in Detroit and vicinity. Sho will also attend funerals. Post Office address, Detroit, Mich. mariy—*

Detroit, Mich.
Mas. C. M. Stowz, lecturer and medical clairvoyant, will
answereals to lecture, or visit the sick. Examinations by letter on receipt of autograph, \$1. Address, Janesville, Wisconalan decid-2ne E. Whirple, Mattawan, Van Buren Co., Mich. decl9-3m*

Miss L. T. Whittien will answer calls to lecture on Health and Dress Reform, in Wisconsin and Illinois. Address, White-water, Walworth Co., Wis. Jan16—† Mas. F. O. Hyzen, box 166, Buffalo, N. Y. John T. Anos, magnetic physician and progressive lecturers will answer calls. Address, 6 Pearl street, Rochester; Post Office box 2001. JACOB G. REED, magnetic physician, North Stockholm, N. Y. marb—3m*

M. L. SHERMAN, trance speaker, Lowell, Mass. mar5-3m* Miss Lizzie Dickson will answer calls to lecture. Address, Portsmouth, N. II. jan2-6m* Orismouth, A. 11.
Miss A. P. Muddett will answer calls to lecture, and attend
uncrais. Address. Roston. Mass.
mar26-3m* MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B. Hatch. jan23-+

Hatch.

JENJAMIN TODD, Janesville, Wis., care of A. C. Stowe, oct31—3m†

J. S. Loveland will answer calls to lecture. Address, for apl1—†

Mosss Hell, Battle Creek, Mich.

F. L. H. Willis. Address, New York, care Herald of Process.

Mus. Laura Cuppy, Dayton, Ohlo. mar12-+ LEO MILLER, Worcester, Mass. Rev. Adia Ballon, lecturer, Hopedale, Mass. L. JUDD PARDEE, Cincinnati, Ohio, care Dr. N. B. Wolfe, † W. F. JAMIESON, trance speaker, Paw Paw, Mich. ap11-

New Books

A New Poetle Work.

BLOSSOMS OF OUR SPRING. BY HUDSON AND EMMA TUTTLE,

Just Published.

IN this elegant volume of two hundred and twenty-eight pages, will be found some of the finest Poems in the language. All lovers of beautiful poetle thought will find a rich treat in their perusal. The spiritual harmony which pervales most of them will find a response in the hearts of believers in the Spiritual Philosophy.

TABLE OF CONTENTS: America: a National Poem.
Vision of Death.
The Course of Empire.
A Visit to the Ocean.
The Snow. The Snow. Pet. Louiou. Bodings. Bolings.
Weary.
The Second Wife.
Heaven.
Nutting.
I've Bren Thinking.
The Destitute.
Sleighing.
Weep.
Strange.
Love.
How She Came.
Evernillyn. Everallyn. Joan D'Arc.

Light.
The Three Patriots.
Memorics.
Why Dost thou Love Me?
Leonore. An Indian Legend of the Alleghanics. The Old Bachelor. Bridal Musings. Lele.
The Dying Robin.
Death of the Year.
Lights and Shadows,
My Home.
On the Sca.
An Invocation.
The Undeceived.
Life's Passion Story.

A Hope. Spirit-Voices. A Dream.

Published by WM. WHITE & CO., 153 Washington street, Boston, Mass. Price, in cloth, \$1; postage, 20 cents. For sale at this Office. March 25

THE PERSONAL MEMOIRS OF D. D. HOME, The Celebrated Spirit-Medium,

INCIDENTS IN MY LIFE;

WITH AN INTRODUCTION BY Judge Edmonds, of New York. ONE ELEGANTLY PRINTED AND CLOTH-BOUND 12MO., PRICE \$1.25.

CONTENTS: CONTENTS:

Introduction.
Chapter 1.—Early Life; I become a Medium.
Chapter 2.—Before the World.
Chapter 3.—Further Manifestations in America.
Chapter 4.—In England.
Chapter 5.—At Florence, Naples, Rome and Paris.
Chapter 5.—In America; The Press-gang.
Chapter 6.—In America; The Press-gang.
Chapter 7.—1857-8—France, Italy and Russia—Marriage.
Chapter 8.—Russia, Paris and England.
Chapter 9.—The "Cornhill," and other Narratives.
Chapter 10.—Miraculous Preservation; France and England.
Chapter 11.—A Diary and Letter.
Chapter 12.—In Memorian.

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

THE BANNER OF LIGHT,

In order to meet the large domaind for this remarkable Work, has made arrangements to supply it to its subscribers and readers, and will send it by mail, postage free, on receipt of price-81.25. Aug. 15. Address, BANNER OF LIGHT, if Boston, Mass.

AN ADMIRABLE BOOK!

New Edition New Ready.

THE HABITS OF GOOD SOCIETY.

A HAND-BOOK OF ETIQUETTE FOR LADIES AND GENTLEMEN; with Thoughts, Hints and Anecdotes concerning Social Observances; indee points of Tastes and Good Manners, and the Art of Making oneself Agreeable. The whole interpersed with humorous illustrations of Social Predicaments; Remarks on Fashion, &c., &c. One large 12mo; elegant cloth binding. Price, \$1.50.

EXTRACT FROM TABLE OF CONTENTS: Gentlemen's Preface. Ladles' Preface. Ladies' Preface.
Thoughts on Society.
Good Society.
Bad Society.
The Dressing Room.
The Ludies' Tollet.

OF CONTENTS:
Dinner Parties.
Little Dinners.
Ladles at Dinner.
Ladles at Dinner.
Habits at Dinner.
Carving, &c.
Danis,
Manners at Supper.
Morning Parties.
Picules.
Evening Parties.
Private Theatricals.
Receptions, &c.
Marriage.
Engagements.
The Ceremony.
Invitations.
Dresses. The Ladies Tolict.
Dress.
Fashions.
Ladies' Dress.
Accomplishments.
Feminine Accomplishm
Manners and Habits.
Married Ladies.
Unmarried Ladies.
Unmarried Editentemen.
Public Etiquette.
Calling Etiquette.
Carts.
Visiting Etiquette.
Dinners.)resses. Fridesmaids.

Visiting Etiquotto.

Visiting Etiquotto.

Dinners.

Together with a thousand other matters of such general interest and attraction, that no person of any good taste whatever can be otherwise than delighted with the volume. It is made up of no dry, stupld rules that every one knows, but is sensible, good humored, entertaining and readable. The best and wittless thook on "Manners" ever printed, and which no one should be without. Sent by mail, postage free, on receipt of price, 81.50.
Address, BANNER OF LIGHT,
Jan. 30. Roston, Mass.

THE EARLY PHYSICAL DEGENERACY

AMERICAN PEOPLE,
AND THE EARLY MELANCHOLY DECLINE OF CHILDHOOD AND YOUTH,

JUST PUBLISHED BY DR. STONE,

Physician to the Troy Lung and Hygionic

Institute.

A TREATISE on the above subject; the cause of Nervous
Debility, Marasmus, and Consumption; wasting of the
Vital Fluids, the mysterious and hidden causes for Paipitation,
Impaired Nutrition and Digestion.

Fall not to send two red stamps and obtain this book. DR. ANDREW STONE, Physician to the Troy Lung and Hygicale Institute, and Physician for Diseases of the Heart, Thront and Lungs, No. 96 Fifth street, Troy, N. Y. ly.6w July 4.

THE EMPIRE OF THE MOTHER OVER

THE CHARACTER AND DESTINY OF THE RACE. BY HENRY C. WRIGHT, "Marriago and Parentage," "The Unwelcome "A Kiss for a Blow," "The Self-Ahnegationist, or Earth's True King and Queen."

or Earth's True King and Queen."

The Health of Women—the Hope of the World.

IN considering Man and his Destiny, I view him in three
astres:—(1) in that which intervenes between conception
and birth, which I call his pre-sadal state; (2) in that which
intervenes between his hirth and the death of his body, which
I call his post-nated state; (3) and in that which begins at the
death of the body and never ends, which I call his disembodied state; or, his life within the ceil.

Price, cloth 50 cents; paper 35 cents; postage 8 cents for
cloth, events for paper. For sale at this office.

If—Sep. 12.

TWELVE MESSAGES

TWELVE MESSAGES
TROM THE SPIRIT OF JOHN QUINCY ADAMS, through
Joseph D. Stiles, medium, to Josiah Brigham, of Quincy.
This volume is embellished with fac-simile engravings of the
handwriting of John Quincy Adams, Abigali Adams, George
Washington, Alexander Hamilton, litchard lienry Lee, Stephen
Hopkins, Thomas Jefferson, Samuel Adams, Lavater, Melanethon, Columbus, Cromwell, Jackson, and others, written
through the hand of the medium.
It is a large octave volume, of 459 pages, printed in large,
clear type, on stout paper, and substantially bound. It is, perhaps, the most elaborate work Modern Spiritualism has called
out.

out.
Price, cloth, \$1.50; full glit, \$2. Postage, \$5 cents. For sale at this office.
Feb. 22.

BOOKS! BELA MARSH, at No. 14 BROMFIELD STREET, keeps constantly for sale a full supply of all the Spiritual and Reformatory Works, at publishers' prices.

The ALL ORDERS PROMPILY ATTENDED TO.

12 Dec. 12.

New Yooks.

SECOND EDITION! RAPID SALE!

THE BOOK OF THE AGE. CLARK'S PLAIN GUIDE SPIRITUALISMI

TEXT BOOK, REFERENCE BOOK, HAND-BOOK, COM-PLETE COMPEND, THOROUGH GUIDE FOR ALL WHO WOULD KNOW SPIRITUALISM IN ITS HUNDRED PHASES, FORMS, AND APPLICATIONS.

BY URIAH CLARK.

EXCELLENT * * hoth the informed and uninformed should read it."—William Howitt, London (England)

A NCELLENT * * * hoth the informed and uninformed Spiritual Magasine.

No book from the spiritual press has ever elicited such universal interest and approbation as the "Plain Guide to Spiritualism." There is no dissenting voice, either from the press or the people. The first large cellion sold rapidly, and the second edition will be exhausted as soon as the third can be brought out. The best critics on both sides of the Atlantic are agreed in pronouncing this one of the most readable, thorough, theresting and instructive books of the age, and most felletiously adapted to all classes. To every Spiritualist and every spiritual family it is an indispensable sort of New Testament to this modern dispensation, though the author creets no standards of authority or infallibility.

It is as a hundbook for constant use, for centre tables, conferences, circles, conventions, the arena of discussion and public rostrums; a reform book to which to turn on all occasions of need; a text-book for believers, friends, neighbors, skeptles, inquirers, editors, ministers, authors; an aid to the weak in failth, the doubtful, the unfortunate, the fallen, the despondent, the affilieted; a complete compend for writers, speakers, seekers; an indispensable companion to fecturers and mediums, and an advocate of their claims as well as the claims of the people; a plain guide, embracing the pros and cogs; theoretical, practical, searching, frank, free, fearless; offensive to none but the persistently blind and infatuated; illueral and charitable to all; safe to be put into the hands of all; chaste, cloquent and attractive style, distinct in the presentation of principles and pointed in their application, and overwhelming with arguments and facts in proof of Spiritualism. The author has had a large experience in the ministry, and in the editorial and spiritual lecturing field, having been among the carliest ploner champions, visiting all the Northern, Eastern, Middle and Border States; and this volume embodies the studies and lators of years.

years. It is the first and only book going over the whole ground.

Among the varied contents of this volume are numerous pointed quotations from ancient and modern authors on spiritial mitereouse, Spiritualism in olden times, modern rise and progress, startling statistics, glocious triumplas, what presses and pulpit say, they are startled, the world's demand, the spiritual theory, various manifestations, meditums, vast array of facts given, the various phases of Spiritualist belief, theories, science, philosophy, reforms, the lible array of facts; all the popular objections, theories, sinaders, etc., niet: "Free Leve," "Allinity," marriage, social questions thoroughly yet delicately handled; ninety-five questions to religionists and skeptics, the philosophy explained; how many kinds of mediums there are; how to form circles, develop mediumship, and enjoy spiritual communion; a chapter of quotations from numerous spiritual authors, writers and speakers; shall we organize forms, ordinances, etc.; how to advance the cance, lecturers, mediums, conferences, circles, libraries, Sunday Schools; warnings, imposters; appeal to Spiritualists; the criscs of the age; wars, revolutions, revelations, ages alaraning yet hopeful; various practical hints and cautions; need of personal and general reform; touching incidents and aneedotes; hopes, encouragements, inspirations, consolations; stirring appeals, great Issues involved, startling revolutions and momentous events impending: 'the coming revolutions and momentous events impending: 'the coming lenevity to angels of peace; the end of the war; celestial messing.

300 large pages, superior type, cloth binding, \$1; postage, 15

anow; the angers of peace, and sage, 300 large pages, superior type, cloth binding, 81; postage, 15 cents. Pamphlet bound, 75 cents; postage, 12 cents.

The Address the Publishers, WHITE & CO.,
Jan. 9. If ISS Washington St., Boston, Mass.

PROF. DENTON'S NEW WORK!

THE SOUL OF THINGS;

PSYCHOMETRIC RESEARCHES AND DISCOVERIES.

By William and Elizabeth M. P. Denton. "Enter into the soul of things."— Wordsworth.

PART I.—Psychometrical Researches and Discoveries.
CHAPTER I.—Pictures on the Retina and Brain. Pictures formed on the Retina when beholding Objects; These Pictures Enduring; Pictures seen with closed eyes; Visions of the Bilhul-Visions of Objects seen long before by the Sick and Healthy All objects once seen are permanently retained in the Brain. CHAPTER 2.—Pictures on Surrounding Objects. Dagnerrean Pictures; Pictures taken in the Dark; Pictures taken on all Bodies continually, and enduring as those bodies; All past History thus Recorded.

Theory than accorded.

The Psychometry. Dr. Buchanan's Experiments; Effects of Medicines upon Persons when held in the Hand; Characters described from Unseen Letters. CHAPTER 4.—Experiments. Experiments with Geological, Me-teoric, Miscellaneous, Geographical, Archeological and Metal-

RENAN'S LIFE OF JESUS, Translated from the original French, by CHARLES E. WILBOUR. One elegant 12mo., cloth bound, price \$1.50.

RENAN'S LIFE OF JESUS RENAN'S LIFE OF JESUS

Reginning to make a stir on this continent such as has a rarely been known in the literary world. In Paris, where it has just made its appearance, the excitement is supreme. The French correspondent of the New York Tribune says: "The ordinary dog-day calm in literature is broken this senson by the storm that rages about Renais Vie de Jesus. The book is hardly two months out of the press, and if the bookseller's advertisement is credible,

of it are already sold. It has in its favor, with the general reader, singular charms of style, and a truly poetic, though firmly, critically chastened sentiment. It is learned, deeply religious, utterly clear from skeptical sneer and polenic violence. ITS AUTHOR.

M. Ernest Renan, acquired distinction at an early age as one of the first living philologists, and has recently returned from the Holy Land, where he was despatched at the head of an exploring expedition by the Emperor Louis Napoleon. Anything from his pen is sure to attract notice, and bis "Life of Jesus" is already selling by the thousand.

ITS REPUBLICATION.

The New York Dally Thous care. "The book has made to

The New York Daily Thues says: "The book has made too much noise to be ignored; and, though many plous people regretted its republication here, we think Mr. Carleton has done well to bring out this rendable and well executed version of the by no means easy original."

ITS RELIGIOUS VALUE.

The New York Commercial Advertiser says: "There are passages of extraordinary beauty and of the tenderest sympathy with all that was divine in the character of the Saviour, and we should not be surprised if the public and the religious essayist borrowed some of its most charming imagory from the exquisite phrasing of M. Renan."

exquisite phrasing of M. Reman."

ITS BRILLIANCY.

A correspondent of the Boston Transcript says: "It has been extravagantly praised and extravagantly censured. But its most severe critics do not deny the wonderful power, brilliancy and sbillty displayed upon every page of the book; and, though you may care very little for the author's theological views and theories, you cannot but admire the rare skill, power and heauty with which M. Reman relates the history of Christ. He makes it as readable as the most brilliant and entertaining romance." ITS FASCINATIONS.

The Boston Advertiser says: Those who have dreaded its fascinations will be surprised to find in it so much reverence, tenderness, and warmth of heart, where they expected cold criticism, perhaps blasphemy. We look at it as we do at some marble bust; it has been carred with tenderness and love."

ITS UNIVERSAL INTEREST.

The Boston Commonwealth save: "It is a book not to be passed over lightly, nor met with indiscriminate blame or praise, for it is one of the few books of the present day, on a subject of universal interest, which displays at once candor-crudition, intrepidity and originality—force of thought and beauty of style, accompanying the most laborious and prosaic researches, and arriving at results which cannot fall to arrest the attention, while they provoke the censure of millions."

The Banner of Light,
In order to meet the large demand for this remarkable, Work, has made arrangements to supply it to its subscribers and readers, and will send it by mail, postage free, on receipt of price, \$1.50.

Address, BANNER OF LIGHT, BOSTON, MASS.

JUST PUBLISHED - A PAMPHLET ENTITLED 4'The Gospel of Harmony,"

DY MRS. E. GOODRICH WILLARD, in which are solved
The Bystrenes of the Nymer Seven, the Tainity,
and the Location of Dritt, illustrated with a plate.

For sale at this Office. Price, 30 cents; postage free.

The Dual Unity of the Universe;

Or, The True Relation of the Male and Female, is also plainly clucidated.

The second chapter contains a "Reply to Man's Long RYANDING QUESTION OF WOMAN'S CRIEL TREATMENT OF HER ERRING AND OUTGAST SISTER;" to which is added. "The Sphere of Woman,"
wing her true position in the world, according to the law

New Yooks.

THIRD EDITION.

First Volume of the Arcana of Nature. BY HUDSON TUTTLE. Carefully revised and corrected by the author.

The Origin of the Worlds. Chapter III—The Theory of the Author.

CONTENTS:

Pan I. Chapter I—A General Survey of Matter. Chapter III—The Origin of the Worlds. Chapter III—The Theory of the Origin of the Worlds. Chapter IV—Illistory of the Earth, from the Gasous Ocean to the Cambrian. Paner II. Chapter V—Life and Organization. Chapter VI—Illian of Organic Beings. Chapter VIII—Influence of Conditions. Chapter VIII—Dawn of Life. Chapter IX—The History of Life through the Silurian Formation. Chapter X—The Old Red Sandstone Series. Chapter XI—Carboniferous or Conference of Inferior All III—Onlite; Lifas; Weadden. Chapter XIV—The Cretaceous or Chalk Period. Chapter XV—The Tertiary. Chapter XVIII—Onlite; Lifas; Weadden. Chapter XIV—The Tertiary. Chapter XXIII—Chapter AVIII—The Human Brain. Chapter XXIII. Chapter AX—The Source of Thought, Studied from a Philosophical Standpoint. Chapter XXIII—Retrospect of the Theory of Povelopment, as herein advanced; Conclusions; Facts followed from their Source to their Legitimate Results. Appendix—An Explanation of some of the Laws of Nature, their Effects, &c. Price, 81.25; postage, 18 cents. For sale at this Office.

SECOND EDITION-JUST PUBLISHED.

Second Volume of the Arcana of Nature. OR. THE PHILOSOPHY OF SPHRITUAL EXISTENCE, AND OF THE SPHRITUANDRID. BY HURSON TITTLE. Heaven, the home of the immortal spirit, is originated and sustained by natural laws.
The publishers of this interesting and valuable work take pleasure in announcing to their iriends and patrons, and the world, that the second edition of the second volume is now ready for delivery.

CONTENTS.

world, that the second edition of the second volume is now ready for delivery.

CONTENTS:
Chapter I—Evidences of Man's immortality, Drawn from History; Spiritualism of the Nations. Chapter II—Proofs of Immortality, Drawn from History, concluded. Chapter III—Evidences of Man's immortality, Drawn from Mistory, concluded. Chapter III—Evidences of Man's immortality, Derived from Modern Spiritualism. Chapter IV—The objects of modern Spiritualism. Chapter IV—The objects of modern Spiritualism. Chapter VI—Phosphore of Spiritual Phenomena and their Distinction from such as are not Spiritual hot Dependent on Similar Laws. Chapter VI—Space Ether. Chapter VII—Philosophy of the Imponderable Agents in their Relations to Spirit, concluded. Chapter VII—Philosophy of the Agents as Manifested in Living Beings. Chapter X—Spiritual Elements. Chapter XI—Animal Magnetism. Chapter XIII—Philosophy of Change and Death. Chapter XIII—Philosophy of the Spirit-Spirit Spirer. Chapter XVII—Philosophy of the Spirit-World. Chapter XVIII—Spirit-Ide. Published by WILLIAM WIIITE & CO., ISS Washington street, Bostop. Price, §1; postage, B cents. The usual discount made to the trade. For sale at this office. May 23.

THE WILDFIRE CLUB. By Emma Hardinge.

CONTENTS:
The Princess: A Vision of Royally in the Spheres.
The Monomaniac, or the Spirit-Bride.
The Haunted Grange; or, The Last Tenant; being an Account of the Life and Times of Mrs. Hannah Morrison, sometimes styled the Witch of Rookwood.

Life: A Fragment.
Margaret Infellx, or a Narrative concerning a Haunted Man. The improvisatore; or, Torn Leaves from Life History.
The Witch of Lowenthal.
The Plantom Mother; or, The Story of a Recluse.
Haunted Houses. No. 1—The Pleture Spectres.
Haunted Houses. No. 2—The Sanford Ghost.
Christmas Stories. No. 1—The Stranger Guest, an Incident founded on Fact.
Christmas Stories. No. 2—Faith; or, Mary Macdonald.
The Wildfire Club: A Tale founded on Fact.
Note. "Children and Fools Speak the Truth."
Price, \$1; postage, 20 conts. For sale at this Office.
Oct. 18.

AN EYE-OPENER. SECOND EDITION. "Citateur par Pigault." Le Brun, Doubts of Infidels, embodying Thirty Important Questions to the Clergy. Also, Forty close Questions to the Doctors of Divinity. By Zgra.

CONTENTS:

Preface; Introduction: The Old Testament; The Bible and other Sacred Books; The New Testament; History and the Bible; Bible; Bible; Bible; Bible; Corradictions; On the Prophets; Pagan Mythology; Creation of the World; Jesus Christ; Miracles; Popery; The Friesthood; Dr. Power's Sermon Criticised; The Christian and the Heathen; Effects of Belleving the Bible; Solomon's Songs.

Solomon's Songs.

PART II.

Doubts of Infidels; Questions of Zepa to the Doctors of Divinity: Letter to the Clergy; Scripture Narratives—The Tetena-Tete with Stata; The Mystical Craft; John Calvin; The Passage in Josephus; Wesley's Letter, published in Hetherington's Trial, (from the Life of the Rev. John Wesley, published in 1732.)

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

THE SPIRIT MINSTREL:

THE SPIRIT MINSTREL:

THE SPIRIT MINSTREL:

THE SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MINSTREL:

A COLLECTION OF HYMNS AND MUSIC FOR THE USE OF SPIRIT MUSIC FOR TUSE AND THE USE OF SPIRIT MUSIC FOR THE USE OF SPIRIT MUSIC FOR

Price, 25 cents per copy, paper binding; or 38 cents in board. For sale at this Office. Second Edition. A BOOK FOR MEN AND WOMEN.

LEGALIZED PROSTITUTION;

OR, MARRIAGE AS IT IS, AND MARRIAGE AS IT SHOULD BE, PHILOSOPHICALLY CONSIDERED. By CHARLES S. WOODRUFF, M. D.

In this new volume the people have a want met which has already wrought untold misery. Sin and unloappiness are the fruit of ignorance; one need no longer be ignorant, if he will take this little book and make its facts his or her own.

All wrong notions and delusions about marriage are here explained away and exploded. The matter-so momentous to every person living—is made clear and plain; stripped of its mockerles and glozes; presented just as it lies in every human soul; familiarized in its profound principles to every ane's comprehension; and rationally forced into the reader's belief.

The author rests his statements and conclusions wholy on Nature, unwilling either to thwart her plans or neglect her suggestions. It es shows that marriage makes more people actually wretched than happy, because it is not sought with an understanding of the right principles. He proves the utter selfishness and unworthiness of too many marriages, and charges them with woos untolk. And he demonstrate very conclusively that, if society would redeem itself and become fresh and new, it must apply itself to this most important of all topics first of all. Marriage, in his opinion, is something more than a copartnership, or simply an agreement between two persons to try to live together without quarreling. It must be wholly of Love, or it is a failure.

Everybody will receive benefit from the bright pages of this book.

Price 75 cents; postage, 15 cents. LEGALIZED PROSTITUTION; Price, 75 cents; postage, 15 cents. For sale at this Office.

EVERY ONE'S BOOK.

THE HARBINGER OF HEALTH,

CONTAINING MEDICAL PRESCRIPTIONS FOR THE HUMAN MIND AND BODY. By ANDREW JACKSON HUMAN MIND AND BODY. By ANDREW JACKSON DAVIS.

How to repel disease, regain health, live as one ought, treat disease of every conceivable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear, and in the truest conditions of harmony—this is what is distinctly taught in this volume, both by prescriptions and principles.

There are to be found more than there hendred prescriptions for more than one fixedeed points of disease, such a mass of information, coming through such a source, makes this book one of indescribance value for familiar reference, and it ought to be found in every household in the land.

land.

A handsome l2mo., of 432 pp. Price, \$1.25; postage, 20 cents.

For sale at this Office.

Nov. 23. DRS. TRALL AND JACKSON'S

"Pathology of the Reproductive Organs." "Pathology of the Reproductive Organis."

Tills is really a scientific work of great practical value. Tall other works on the subjects discussed in this volume, that have fallen under our observation, are addressed mainly to a prurient taste, and are positively pernicious."—Chicago Tribune. "This volume is full of scientific information of incalculable henefit in the cure of discase."—New Bedford Mercury. "It is unquestionably the most complete, the most sensible, and the most valuable work of its kind yet published."—The New Forker. "It offers judicious advice to suffering humanity, which will save thousands from complicating their affilictions by resorting to quack doctors and emperical treatment."—Boston Journal. "Its theonly work in existence containing directions which will positively clear that distressing disease termed Spermatorrhæa, and other sexual diseases, which cause so much misery to the human family."—Boston Express. Express.
Price, 84; postage, 37 cents. For sale at this Office. Ag. 8.

ABC OF LIFE.

BY A. B. CHILD, M. D.

THIS BOOK, of three hundred Aphorisms, on thirty-six printed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds.

Price, 25 cents. For sale at this Office.

New Books.

A DISSERTATION

ON THE EVIDENCES OF DIVINE INSPIRATION.

BY DATES RELEX.

The fetters that blind the body of the slave fall off at death, and leave bim free; that the immortal mind, chained to a section of the polyment of the body of the slave fall off at death, and leave bim free; that the body of the slave fall off at death, and the poor African. Death does not remove the fetters from the mind; it takes many long years in the spirit-land to free the soul from its degrading influences.

Price, 20 cents; postage free. For sale at this Office, Aug. 29.

SOUL AFFINITY.

BY A. B. CHILD, M. D.

THIS BOOK breaks through the darkness and afflictions of carthly alliances, and tells each and every one who his and her own other half is. It transcends the tangle and wrangle of Free-Loveism, that falls with falling matter, and tells what Spiritual Love is, that shall grow brighter and porer forever. This book is warm with the author's life and carnest feeling. It contains terse, bold, original, starting thoughts. It will be a solace to the afflicted and downtrodden of earth.

Price, 15 cents; postage, 2 cents. For sale at this Office.

Nov. 15.

Mediums in Boston.

DR. MAIN'S

HEALTH INSTITUTE,

AT NO. 7 DAVIS STREET, is now heretofore for the successful treatment of every class, under Dr. Main's personal supervision. Patients will be attended at their homes as fore; those lesiring board at the Institute will please send notice two or three days in advance, that rooms may be prepared for them.

Those requesting examinations by letter will please enclose

81.00, a lock of hair, a return postage stamp, and the address plainly written, and state sex and age,

The Medicines carefully packed and sent by Express.

A liberal discount made to the trade.

If Jan. 2.

MRS. A. C. LATHAM, MAGNETIO AND CLAIRVOYANT PHYSICIAN, 202 Washington Street, Boston.

TREATMENT OF BODY, MIND, AND SPIRIT, embracing the laying on or hands; Diagnoses of Disease, Advice: Remedies; Definention of Character; Description of Interior Development, Surroundings, Latent Powers, etc., etc. scription of Interior Development, Surroundings, Latent , Powers, etc., etc.

Mus. L. has had remarkable success in the communication of a Vidal Magnetism or Life Substance, under the effect of which an Improvement or Recovery of Health is Sure. While it heals the Body, it also energizes and expands the Mind, hastening by many years the possession of those Superior Powers that fle buried within.

MRS. R. COLLINS.

CLAIRVOYANT PHYSICIAN, No. 6 Pine Street, Boston, No. 6 Fine Street, Edston,

CONTINUES to heal the sick by laying on of hands, as
Spirit Physicians control her. The sick can be cured; miracles are being wrought through her daily. Site is continually
benefiting suffering humanity. Examinations free. Call and
see for yourselves. All medicines furnished by her wholly
composed of roots and herbs from the garden of Nature.
P. S.—Mrs. C. in whige so much business to attend to she will
not be able to examine locks of hair by letter.

tt—April 2. A STROLOGY AND MEDICINE. DR. LIS-TER. No. 28 LOWELL STREET, Boxton, Mass., can be con-A. TER. No. 25 Lowell Street, Boston, Mass., can be consulted by mall. A few questions answered for fifty cents, currency; a written nativity, all events in life for three years to come, \$1; written through life—ladies, \$3; gentlemen, \$5. Time of birth wanted. Medicine sent by express, with full directions. The Doctor has resided eighteen years in Boston. All confidential.

DR. WILLIAM B. WHITE, Sympathetic, Clair-yoyant, Magnetic and Electric Physician, cures all discases that are curable. Nervous and disagreeable feelings removed. Advice free: operations, 81.90. No. 4 JEFFERSON PLACE, deading from South Bennet street), Boston.
Sept. 12.

Sept. 12. 6m*

CAMUEL GROVER, Trance, Speaking and Healing Medium, No. 13 DIN PLACE, Copposite Harvard street). Buston. Hours from 9 to 12 m., and 1 to 5 r. M. Will visit the sick at their homes, or attend funeralis if requested. Residence, 3 EMERSON STREET, Somerville. 3m Jan. 9. DR. BENJ. H. CRANDON, Electric and Mesmeric Physician. Residence, 12 Mayerick Street, Chelson. Office in Boston, Room No. 4, Tremont Temple. March 26.

MADAME GALE has removed to 65 Nashua atreet, where she will continue to heal the sick, and an-swer questions on business. Terma—50 conts and \$1.

MRS. N. J. WILLIS, Clairvoyant Physician,
Trance Speaker and Writing Medium, No. 24 1-2 WINTER
STREET, Boston, Mass.

MRS. M. W. HERRICK, Clairvoyant and
Trance Medium, at No. 13 DMS PLACE, (opposite Harvard street), Boston. Hours from 9 to 12 and 2 to 6, Wednesdays excepted.

MRS. SARAH R. SCOTT, Healing, Developing and Test Medlum, and Electrician. SHAWMET AVENUE, ROXDUTY. Fourth house beyond Onk street. 3m. Feb. 20.

MRS. T. H. PEABODY, Clairvoyant Physician, at home from 4 to 9 o'clock P. M.; No. 15 DAVIS STREET, Jan. 2.

MRS. S. J. YOUNG, Medium, No. 80 WARREN STREET, Boston, Mass. 3m⁴ March 5. C. C. YORK, Clairvoyant Physician, Charles-DR. P. B. RANDOLPH, Medical Clairvoyant,

AO. 11 WEST 41ST STREET, near Stil Avenue, New York. Consultation Circulars, (for prescription), \$2.00; Circles Mon-day and Thursday evenings. Letters to insure attention and reply must contain four red stamps. 3m Feb. 27.

HEALING THE SICK WITHOUT GIVING MEDICINE OR CAUSING PAIN DR. J. R. NEWTON, Union House, - - - Springfield, Mass.

D.R. NEWTON invites all who are not well able to pay, without money or price." Diseases that are considered incurable, are frequently restored in a few minutes.

March 19.

A MAN OF A THOUSAND.

A Consumptive Cured.

DR. H. JAMER, a Retired Physician of great eminence, and severed while in the East Indies a certain cure for Consumption, Asthma. Bronchitis, Coughs, Colds, and General Debility. The remety was discovered by him when his only child, a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of benefiting his fellow-mortals, he will send to those who wish it the recipe, containing full directions for making and successfully using this remedy, free, on receipt of their names, with two stamps to pay expenses. There is not a single case of Consumption that it does not at once take hold of and dissipate. Might sweates, pevelsiness, irritation of the nerves, failure of memory, difficult expectoration, sharp pains in the lungs, sore throat, chilly sensation, names at the stomach, inaction of the bowels, wasting away of the numbeles.

names at the stomach, inaction of the bowels, wasting away
of the nuncles.

CIF The writer will please state the name of the paper they
see this advertisement in.

Address,

June 21. ly 225 North Second st., Philadelphia, Pa.

SOUL READING,
Or Psychometrical Delineation of Character.
M RS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit her in person, or send their autograph or lock of hair, she will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what bust ness they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married, whereby they can restore or perpetuate their former love.

Bits will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated.

Seven years' experience warrants Mrs. S. in asying that she can do what she advertises without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate.

Everything of a private character KEPT STRICTLY AS SUJE-FOF Written Delineation of Character, 81.09; Verbal, 50 cents.

Address, MRS. A. B. SEVERANCE,
March 26. If Whitewater, Walworth Co., Wisconsin.

SOUL READING,

CIRCULATING LIBRARY.

MRS. C. W. HALE, At the carnest request of many friends, has opened a
Circulating Library of Spiritual and Miscellaneous Books,

— AT —

No. 031 Race Street, Philadelphia, Pa.

TERMS for Books, Five or Ten Cents per week, according to value. walue.
Reference or security will be required for the safe return of all books loaned.
It is intended to keep all the works on Modern Spiritualism.
These and the BANKER OF LIGHT and HERALD OF PROGRESS will also be for sale.
If a sufficient number of Subscribers can be obtained, these papers will be served as soon as issued.

17 of the served as soon as issued.

ADELPHIAN INSTITUTE.

BOARDING AND DAY SCHOOL FOR YOU'S LADIES, located in Norristown, Montgomery Co., Pa., will commence its Summer Term on Tuesday, April 26th, continuing flye months. The terms are reasonable, the location beautiful and healthy; the mode of instruction thorough, comprising all the studies usually taught in our first-class chools. For Circulars giving terms, &c., address MISSES BUSH, Principals, April 2. AT THE OLD STAND,

NO. 634 WASHINGTON STREET, may be procured every variety of pure and fresh Medicinal Roots, Herbs, Olls, Extracts, Patent and Popular Medicines, together with all articles usually found in any Drug Store.

A liberal discount made to the Trade, Physicians, Clairvoyants, and those who buy to sell again.

July 4. If OCTAVIUS KING.

BOOKS IN BRANDON, VERMONT.

I KEEP CONSTANTLY FOR SALE all Spiritual and Reformatory Works which are advertised in the Banner of MILO O. MOTT. Light. March 19.

Children's Department.

EDITED BY MRS, LOVE M. WILLIS, Address 146 West 21st Street, New York City.

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

(Lung) Hear.

THE GOLDEN FOUNTAIN.

CHAPTER V.

"Do you think they'll surely come to-night, mother?"

'Oh yes; they 'll be here in half an hour." Then fix me nicely on the couch, and wrap the shawl loosely about me, and put the table before me, with the books upon it, and the paper and pencils. There: now I do n't look much sick, do 1? Do you think May will know, or Lulu? Am I very pale? and are you very sure that you have not told them in your letters how ill I have been? But there's the coach. Run to the door, and throw it wide open, that I may see them quickly."

Since we left May and Lucy in our story, they have changed greatly. They are now tall, and quite young ladies, and are home on their long winter vacation at the holidays. How time has passed with them, we can judge by the characters they reveal. As they come in to greet Willie, they expect to find him the same gay fellow as of old. Lucy kisses him joyously, but May stops, and tears come to her eyes as she sees his pale

"Oh, May," said he, "I have such good things to tell you; and now you look ready to cry. That is a fine greeting to give me, who have been wait-

ing these months to see you." But what is the matter, Will? No one has told us that you were sick, and your letters have come every week," said Lucy.

"I didn't want to spoil your pleasure, and I wanted you to come home full of gladness, to make me glad. Now come, both of you, and sit here close to me, and promise that you will not cry. I am going on a long, beautiful journey, and I shall start soon, and I was in a great hurry to have you come home, so that I could tell you all about it; and I shall be quite well when I reach the country I am going to, so you need not look so sad about it. It is all just as I say. Now go and eat your suppers, and I will tell you where I am going, and all about it."

May and Lucy felt greatly comforted by these words, and insisted on eating their supper at Will's table, and they all laughed merrily, and talked of their school, and of the holidays that were coming, and of Tim, who had met them at the depot. Then they unpacked their trunks, and showed Will all their paintings and drawings and

their new books. "Oh," said May, "we've studied so hard, Will. that we might let you know all about it, and show you what girls could do, because you always said girls were n't fit for anything but to sew and knit, and dress like dolls. And now you are going away, and won't care for all that we have done."

'Yes," said Lulu, "and May took the prizes, all but one, and she would n't tell of it, because I got none. But you see I could n't get the prizes in Latin and Algebra, if I tried ever so hard; and I wanted, more than all else, to draw. So you'll not think girls are dunces any more, because I was not smart enough to bring you home prizes, too, will you?"

Now, Lulu, I shall have to tell the great secret, to pay you for that," said May. "Lulu told me to keep it for Christmas, but I can't. She's painted for you, Will, the most beautiful picture that ever was seen. It took the medal and, besides, the artist told her that it was genius alone that performed that wonder. But I can't tell what it is, for that is really a secret until next Tuesday-for that is Christmas-and it is to gome then all ramed. But, Will, tell us about your journey. Where are you going?"

"Well, make the fire burn brightly, and light the lamps, and come and sit close by me, that I may see your faces, and I will tell you all about the beautiful journey that I am going to take."

When everything was arranged as Will liked

to have it, he began: "It is now six years since you left to go to school. It seems as if we were all very little children then, and as if we were very old now. I did not know then why mother wished to have you go away, but I know now. It was because I was such a wild boy that she thought she could govern me better than any one else, and that if we all stayed together that I should do you a great deal of harm, by my wild, bad ways. But she made a mistake in sending you away, for I grew so much worse when you were gone, that she could do nothing with me. You know I used to play all sorts of pranks, as I called them; but after you went away, I was n't afraid that you

would know what I did, and I kept it from mother. I shall not make you feel badly by telling you of all my misdemeanors; but the whole neighborhood was afraid of me. I robbed hens' nests; I stole peaches; I let cows out of pastures; I frightened horses, and ran through the tall grass that the farmers were ready to cut. When people complained to my mother, she looked so sad that I thought I would do better, but I did not try long.

There was nothing that I tried to do so constantly, by day and night, as to injure Tim. I knew he was good, and that he liked May, and that made me jealous, and I tried every way to injure him. I emptied all his buckets of sap in the spring, and I let out his pigs into his corn-field, and I drove his cows far off down the road, and I would not speak decently to him when I met him, but laughed at his boots and his hat. All this time he treated me as kindly as if he did not know who it was that gave him so much trouble. He always had a pleasant word for me, whether I spoke or not, and he patiently bore all my evil doings. He spent his evenings in study, and worked hard daytimes, and I saw every day that the people respected him more and more. When the neighbors were worn out with my mischievous tricks, they determined to stop them in some way, and went to Tim to get him to testify against me, because he knew better than all the rest, who it was that was at the bottom of all the mischief, for by this time I had made a dozen boys as bad as myself. But Tim pleaded for me as for a brother, and offered to pay for the injuries I had done, if they would only let the matter pass. He said he was sure I would do better by-and-by.

When I got tired of mischief, I tried other ways to torment Tim. When it came town-meeting day, and I found out that they were going to make him librarian, because he had grown to know so much of books, and because they wanted some one to be on hand every Saturday afternoon that would be faithful. I hired a poor drunken man to vote against him, and that vote gave the office to another fellow not half as good as Tim. When they chose him to debate in the literary society, I hired all the boys to go and hiss when he spoke.

In this way, matters went on for four years. Tim never complained of me to May when she came you said; and when you were at home, I showed you!" myself better than at other times, so that you Tim's kindness were all that kept me from being myself, now you have come." much worse.

Well, four years ago-I was just fourteen years one dared to put up a ladder and attempt to save know you wont. Come, Lulu, let us to bed." me. I saw that all was lost, unless some one was bold enough to venture. No one did, and I fairly screamed in terror. Tim heard me from the other side of the buildings, seized a ladder, and at the peril of his own life, saved mine.

There was something in my nature that gloried in this heroic act, and if I had not been ashamed, I should have gone to him and have asked him to forgive me then for all the ill I had done him; but as it was I would not, and although I ceased to injure him, I did not try to please him in any way. After you left last summer, after your vacation, 1 went out one day on Diamond Lake, in my little sailing boat. It was a lovely day, and I felt as if I wished my life was as beautiful as the day. I knew that I had teased and tormented you both when you were at home, but you wrote back such loving letters that I really determined to make myself more worthy of your love. I had reached that part of the lake where May a long time ago came near being drowned, and I was so busy thinking of that day, and how Tim saved her life, that I did not notice a dark cloud that came up in the west. Before I had time to think what to do. a gale hit my sail and capsized the boat.

I was clumsy, or I could have clung to her; but I seemed to have lost all my quick wit, and got my foot somehow entangled in a rope. I thought I was drowning, and all in a moment I read all my life as if it had been written out before me; or rather I saw it like a picture. I saw all my evil acts, and all the harm I had done in the world. I knew nothing more until I found myself on the bank, and Tim bending over me. How strange it seemed that he should have saved my life again! I felt ashamed to look him in the face, but he said such pleasant words, that I at last looked up, and his face was so full of love, that I thought light shone from it. 'Tim,' said I, 'I wish you'd take me home with you; mother is away, and there's no one at home to care for me.' He lifted me in his strong arms into his cart, which was near, and carried me and put me on his own bed. I soon grow better and was able to be up, but I never felt strong after that; they say I injured myself trying to get hold of the boat, and very soon I lost the use of my limbs."

"Oh, Will," said Lucy, "and you've been suffering over since!"

"Oh, no, not a bit of it; I never was half so happy in my life. Now do n't cry, May, and make me sorry I told you what a miserable fellow I

"Oh, Will," said May, "you've been so patient all these weeks, and have never told us a word, but written us such cheerful letters!"

"That was because I wanted to give you such a surprise, and let you find me such a happy fellow; but you must let me tell you how the happiness came to me. When I looked around Tim's room, I found it furnished so simply that I wondered how he could live so; but I soon saw what occupied him so that he did not care for capets and easy chairs. There were shelves all covered with books, and there were hanging maps, and a table with papers and a compass and dividers. Besides all these I saw hanging on the wall an old calico dress of a little girl, and a sun-bonnet. I could not restrain my curiosity, but asked Tim where he got all his books, and by much questioning I found out that he had worn poor clothes and eaten simple food, that he might have the nleans of study; and that little dress, May, was one you used to wear when you lived with Mrs. Grimes. Tim called you his inspiring angel, and said that he only needed to think of you as you looked when you told him of the golden fountain, to forget all hardships and unkindnesses, and strive alone for a noble life. Then I asked him to tell me about the golden fountain, and he said that you saw an angel, and she showed you how our spirits were like the waters of a fountain, and received pictures of all that we ever did or thought. Then I thought of what I saw when I was drowning, and I told him of all the sad pictures of my life that I saw. You should have seen Tim's face then; he was so glad that I had found out the truth of what he said, and yet was so sorry for me, because I must suffer so much for what I had done, that tears filled his eyes, while joy shone on his face. Then he told me what the angel said to you, May, that love was beauty, and I understood what made his face so beautiful, although he has such a homely nose, and such a large mouth, and such sandy hair! He seemed to mo then the handsomest man in town. When I asked him what made his face glow so, he said he supposed it was because he had been trying so long to wear his crown. I found out that his crown was patience, and that the same beautiful angel had told you to tell him that he must wear his crown of patience, and all would come out right. Can you tell how I felt when I remembered all the mean things I had done to make you think ill of Tim? How I had laughed at him; and I even remembered how I had ridiculed his believing in spirits at all; and when he spoke once in meeting, and said he believed the Lord led people through the power of loving angels, I made Deacon Ames's daughter tell her father that Tim meant by that that he was a believer in spirits, and although the Deacon had not thought of it before, and did not like me, he wrote a note to Tim, requesting him never to speak

again in meeting until he was invited. When I remembered all these things-for I seemed to remember everything-I could not help crying. It was then that Tim showed his nobleness; he did not treat me as if he had conquered me, but as if he was really suffering for me. 'But,' said I, 'Tim, you say our own spirits have pictures of all our acts upon them, and that we also put pictures on the spirits of others. Just think, then, of my spirit: there's no help for it: they are all there, for I saw them; and oh, so many of them were bad! What can I do Tim?' Then he told me that if we really wished to do right, that was a prayer, and good prayers were answered in some way; and that good acts had a real power in them, and that there went from them a real influence of good, so that they reached others, and that they were to one's own spirit like light that shone so brightly that after a time the evil faded away.

Now I am not going to tell you all that I did to show Tim that I felt every word he said to be true; I shall let you find that out yourselves, for I am in a hurry to tell you about my journey.'

"Not to-night," said his mother, who had just then came in; "for I see you are tired, and the girls have had a long journey and need rest." 'Well, to-morrow, then."

home, or wrote about me; I knew that by what go with you, and we will take such nice care of

"Why, I don't think you could possibly," said kept on loving me, and I believe your love and Will, with a tear in his eye. "I half want to stay

"Oh, do!" sald May; "we will give up our school, and Lu will paint for you, and I will study old—there was a great fire in the village, and I with you; but I am so glad you know about the ventured on top of a burning building very foot- golden fountain-for that has something to do ishly, for it could do no good. The timbers fell on with our Christmas secret—I was more than half one side, and I had no way of getting down. No afraid that you would laugh about it. But now I

> May was in a hun y, fearing that Will would see the tears in her 63es; for she read in his face something besides a journey for health and pleasures, and she wished, too, to think of all that Will had said about Tim, and of his life. How beautiful seemed to her his patient, loving and noble spirit; and how blessed the thought that her beloved mother had cared for her even in the days of her childhood, and had given her lessons of truth that had blest her and others.

TO BE CONTINUED.

[Selected.] THE CORAL BRANCH.

I thought my branch of coral A pretty shrub might be, Until I learned a little worm Had made it in the sea.

> Down, down so deep, Where dark waters sleep, The coral insect lives: But rests not there. With toil and care It upward, upward strives.

It builds its coral palaces Than lofty hills more high, And then the structure to complete The little worm must die;

> Thus teaching me Most truthfully That dying I shall leave Some good work here, My friends to cheer. When for my loss they grieve.

A Penny Puzzle.

On the raised head on one slde of a United States cent, coined in 1863, is represented the names of the following different items, or articles: 1, A house of worship; 2, A protection against thieves; 3, A fruit; 4, An animal; 5, An insect; 6, A flower; 7, An article of commerce; 8, An association of music; 9, A vessel described in the Bible; 10, A gold coin; 11, A linear measure; 12, 14, Pleases a child, delights a youth, and a man pent often uses to obtain its food. L. M. R.,

Kings covet yet fear; 13, An emblem of power; enjoys; 15, Is often used on a railroad; 16, A ser-Camp Randall. Co. B, 22d Reg. Wis. Vol. Enigma. I am composed of 22 letters. My 18, 3, 13, 1, 18, 21 is one of the United States My 16, 20, 17, 2, 19, 10 is a boy's name. My 11, 15, 19, 18, 21 is a large fowl. My 21, 13, 6 is worn by ladies. My 11, 20, 4, 7, 15 is a useful animal. My 14, 5, 21 is a metal.

My whole is the name and residence of a Re-MASTER I. former. Delphi, N. Y.

My 6, 9, 12, 7, 22 is a degree of intoxication.

My 8, 22 is a pronoun.

We have received several Enigmas, which we defer publishing until the answers are sent. We also decline those on the names of those sending. X. E. W. X.-Please send answer to commdrum.

ANSWER TO ENIGMA IN OUR LAST BY G. W. R.—" Restoration of the Union."

ANSWER TO WORD-PUZZLE BY E. H. B .-

The Providence, R. I., Three Days' Spiritual Meeting. LAST DAY'S REPORT.

On Thursday evening, the second day of these meetings, Pratt's Hall presented a good audience of earnest souls, in spite of the continued storm of the outer elements. J. S. Loveland opened with animating remarks. He was followed by Mn Mowry, one of the veteran Spiritualists of Providence, who spoke earnestly and pointedly on the great reforms to be pushed forward under the banner of Spiritualism. L. K. Joslin, one of the most active movers in the spiritual cause of Providence, took part in the discussion of the evening. and he rejoiced in standing, for one, on a platform where all sorts of opinions could be expressed without engendering any bad feeling. Wm. Foster, Jr., of the Providence Press, and an able advocate of the faith, made an effective speech on the social, civil and religious reforms which Spiritualists were now called upon to agitate, and he maintained the need of some general organization throughout the country. U. Clark and Moses Hull followed on the same same subject.

Friday Morning.-Though the weather continued unfavorable, the audience was largely increased and the interest deepened. A. B. Whiting of Albion, Mich., made his appearance, and was cordially greeted. Dr. O. H. Wellington, of the Remedial Institute, Milton, Mass., was also present.

U. Clark in the chair. J. S. Loveland spoke on the alarming condition of our present moneyed system, labor, capital, etc., demonstrating the need of a radical change and a practical application of the principles of Spiritualism to every department of life. He said that the ruling wealth of our country was in the hands of two and a half per cent. of the men of the land; or two and a half men out of one hundred, hold a supreme moneyed power over the people, and the war was only making it still worse. The great war which is to follow this civil war, is to be a social and financial war between labor and capital, between the working millions and the lordly few who are seeking to build up on this continent a feudal aristocracy like that which for ages has cursed Europe. Yet, in view of the present war and the greater war yet to come, it was appalling to witness the levity and the indifference of the masses of our people at the present hour. All over the North, places of amusement, balls, festivals, etc., are crowded; extravagance is rampant, and the people seem mad and intoxicated with frivolities. We are like Nero, literally fiddling and dancing over the awful volcano of revolution now ready to burst. The grand conflict now soon to come is one whose watchword shall be, "Independence to the working masses!"

L. K. Joslin spoke warmly on the same subject, stating that the wealth of a very few men, for years, had ruled Rhode Island. He protested against war in every form, and advocated the rule to "overcome evil with good." Mr. Hull

"But, Will," said Luiu, "you are not to go spoke of wealth and war; he believed in the need cident; it pointed a moral needed in Providence, alone: you are not well enough. May and I will of fighting in this great crisis, and was ready, if called for, to mingle his blood with the thousands who had given their fives to the cause of liberty and their country. Mr. Mowry, though he said he was a peace-man, and could not go into the fight personally, contended that as there was just so much fight in the people, he believed in their fighting it out, and the result would be good.

A. B. Whiting said he was happy to see how much harmony and good feeling pervaded the meeting, notwithstanding the variety of opinion. He believed this war of our country, had its uses. In spite of all its horrors, war works out the elements, purifies them, and humanity as a whole becomes advanced. The wars of ancient nations, like those of Greece and Rome, had their use. Mr. Cannon, one of the veteran Spiritualists of Providence, dwelt upon the war, advocated its need, and pointed out some of the great issues. But he questioned the introduction of certain "side issues" into spiritual meetings. U. Clark emphatically insisted that there were no "side issues' under heaven, which could be ignored by Spiritualists; we are bound to ventilate and discuss every question that concerns humanity, and no power on earth or in hell can silence free discussions and agitation. We are done with the old 'let alone" policy. Dr. O. H. Wellington, by unanimous vote of the audience, was requested to address the meeting in the afternoon on Mediumship.

Thursday Afternoon.-Audience on the increase Mr. U. Clark in the chair, and the minutes read. A. B. Whiting was announced as the regular speaker of the afternoon. His theme was "Organization," and the subject was handled with superior, practical ability, convincing the audience, beyond all doubt, of the feasibility and the absolute necessity of something like an organization in the ranks of Spiritualism. He adverted to ancient and modern Spiritualism, and tracing the latter down to the present hour, demonstrated the

need of organic action. If Spiritualism, in fifteen years, can accomplish what it has accomplished against all obstacles. slanders and persecutions, without any organization, what may it not accomplish when its millions become organized in one grand phalanx! He would advocate no creed, no sect, nothing to fetter conscience or erect standards of discipline. Those who object to spiritual organization, must object to all organizations, all order, all government. Public lecturers and mediums need the organic cooperation of the people, in order that they may be sustained.

Mr. Whiting said he did not speak for himself; he had no complaints to make; but many others had suffered severely, and some had been starved out of the spiritual field. The present committee system did as well as could be expected, but it was imperfect, and apt to be partial in the selection of speakers, excluding many of the best, hardest-working speakers, and idolizing a pet few. The people should be consulted in these matters; an impartial platform should be established; all should be heard, and none be excluded in consequence of rumors, slanders or prejudices based on false distinctions. The speaker alluded to the flourishing organizations in St. Charles, Ill., and other places out West; the great need of the West, of Canada, and the whole country. He gave an interesting account of the organization of Spiritualists in France, with a central bureau in Paris, A. Kardec, editor of the Spiritual Review, Secretary; and he gave a vivid picture of the power and progress of Spiritualism in Europe. Some such organization was needed in America, and it must be effected soon. Rich men stand ready with abundant means. Our resources, spiritual and material, are boundless, and they must be concen

New energies and agencies are needed. A revival of spiritual communion must sweep the whole continent and shake the globe. The Conventions, begun in Boston, to be continued in New York in May, and to culminate in a great National Convention during the coming summer, are signs of the new work now opening. With a plain statement of our principles, not in the form of a creed or sect, and with the combined effort of the millions now ready to rally at the eall of the angel-world, what mighty results may be anticipated! The press is at our command, and becomes an ill-important auxiliary.

The speaker here alluded to the HERALD OF PROGRESS as doing its legitimate work, and he commended the BANNER OF LIGHT as having a broad mission unparalleled in the annals of modern Spiritualism. As the spiritual cause advanced and its forces became concentrated, other demands might be made in the use of the press and an associate editorial corps would be united in the conduct of an organ representing all the ablest writers and public workers in the great field of progress.

If sectarian organizations can do what they have done, what a mighty work for humanity may be done by a true spiritual organization. Mr. Whiting here closed with a stirring appeal, and mprovised a beautiful poom on the subject of his liscourse.

The want of space renders it impossible for the eporter to do justice either to the poem or speech

Dr. O. H. Wellington followed, speaking on Irregular and Disorderly Mediumship; its Effect on Mind and Body." It was in accordance with the law of God that all our departed spirit-friends should desire and seek to communicate with us The mother could not rest in heaven absent from the young and tender child she left on earth. The Doctor cited several cases to illustrate how unde veloped spirits, for a time, unavoidably affected mediums painfully, sometimes temporarily unbalancing them in mind and body, and tending to derangement. Many who were regarded insane, were only under spiritual and psychological influences, and needed the tenderest care. Persons who are in the right condition can relieve such, by imparting spiritual and sympathetic influences. We need to bear each others' burdens, especially in all love-relations, and in marriage. Self should be forgotten. True marriage consists in serving each other. All diseases, as well as insanity, are more or less under the control of spiritual powers through human mediumship.

U. Clark arose to suggest that true Spiritualism consisted not only in opening our souls in communion with spirits out of the form, but with those in the form. We were shut up in cold formalisms, and dare not speak to each other unless we are fashionably introduced. Let our hearts open to angel love till we become truer and purer, and then we shall be freer, and be governed more by the better impulsions, and not the passions of our nature; and we shall have no fear of fashions or contaminations. Some ladies in the hall had been dreadfully shocked the day before, because a woman medium had gone up to Mr. Loveland for the purpose of imparting an influence to relieve his enfeebled lungs!"They did not like that woman medium on account of her freedoms and eccentricities, and were so shocked they fluttered out of the hall with spiteful protestations and imprecations. Mr. Clark said he was glad of the in-

and everywhere else. There were sensitive, primped up, high-notioned, conservative, very particular sort of would-be Spiritualists, who want all spiritual manifestations, mediums, lecturers, and everybody else, to appear after the most popular, approved and conventional fashlon. Such persons now and then need to be shocked, and taken down a peg or two, and have their pride humbled. It was so with old Simon: he was frightfully shocked to see a poor, common woman at the feet of Jesus, right there in his own aristocratic parlor! What would all his respectable neighbors say? Peter was shocked when he saw the great sheet, and was told to partake of what he regarded "common and unclean." Spiritualism is the great sheet of the nineteenth century; it takes in everybody, and nothing else can save the multitude. But some fancy Spiritualists are as frightfully shocked as were Simon and Peter. Such persons now and then need a startling lesson. They need to put up the prayer of the poor publican, and have their Pharisceism rebuked. The angel-world is leveling down all stilted notions of aristocracy, false respectability and idelatry.

Just so sure as you undertake to deify or idolize anybody, any lecturer or medium, and they become inflated with self-conceit, the first you know, some scandal is affoat, or a public explosion takes place-like the late furor in a neighboring city—and down come your idols to the common level of all scandalized Spiritualists. But nobody after all may be seriously damaged. Men and women of true character are not concerned about the reputation they have among the outside world. The speaker said he had lost his reputation several times, and found it had done him good; it threw him out among the people to be tested for what he was worth, rather than by old certificates of character which he had begged his friends to give him years ago.

J. S. Loveland responded to the allusion which had been made to him in connection with the inoffensive incident of the preceding day. He had long since abandoned all concern for conventional criticism. He had been the harmless victim of the innocent and well-meant healing manipulations of the sister medium who seems to have elicited a great deal of talk in Providence. Such healing manipulations were common among Spiritualists. He did not know whether the sister medium in question was better or worse than the woman who came to Jesus, nor did he care, as far as he was concerned. He did not set himself up as better or worse than anybody, nor did he fear his nature or character could be injured by anybody. Whatever the sister may be now, one day she will be an angel in heaven. Though he feared no contamination, he would rebuke evil and error wherever found. There are parasites in the form as well as out, who are seeking to feed on us, and there are paupers who go around begging for sympathy. In true manhood we stand up strong and erect in communion with heaven, and grow younger with our years.

Friday Evening .- A large and an intelligent audience, though the weather continued persistently stormy. U. Clark in the chair. Mr. Mowry volunteered some appropriate remarks on the war and the great reformatory issues of the age.

Moses Hull was announced as the opening speaker, and he gave an eloquent discourse on the ministry of angels, with some of the most striking Biblical illustrations.

A. B. Whiting, by request, sung, with melodeon accompaniment, the touching spiritual song which he wrote and published a few months ago.

J. S. Loveland spoke with unusual impressiveiess, on the practical uses of angel communionits glorious incentives to labor in behalf of humanty, and closed with allusions to the joy that would thrill our being when in heaven we should meet the souls we had sought to bless on earth.

U. Clark returned thanks to the audience, and to the devoted friends in Providence, especially those who had called the Three Days' Meeting, and closed with a touching incident referring to the great meeting in the spirit-home.

The resolutions presented by J. S. Loveland, and he following by Wm. Fost adopted:

Resolved. That it be recommended to the Spiritnessured, That it be recommended to the Spiritualists throughout the country, to institute Conference Meetings to discuss not only questions growing out of the peculiar faith we have embraced, but those others which are intimately connected with reforms in the civil and social systems gen-orally; and we would also recommend the estab-lishment of systematic courses of lectures on scientific and practical subjects, to supersede the present miserable modes of entertainment now offered the people.

On motion of Wm. Foster, Jr., put by Vice President Mr. Mowry, a vote of thanks was tendered U. Clark for the manner in which he had presided, and to the other speakers, J. S. Loveland, Moses Hull and A. B. Whiting, for the contribution of their able and acceptable services.

U. CLARK, Vice Presidents. L. Town, " W. G. K. Mowry, J. S. LOVELAND, WM. FOSTER, JR., MRS. A. FISHER,

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

BY EPES SAUGENT.

THIS WORK, having passed through Eleven Editions in as many wooks in this country, is now announced for repub-lication in London. The Atlantic Monthly says of it: "Everybody is reading or

The Continental Monthly says: "It will make its own way, s it has the elements of success." The Universalist Quarterly says: "It is not possible within

our limits to speak of the work as it deserves. It is not fiction, The New York Tribune says: "For variety of incident, naturalness and force of description, and intense dramatio offect, no candid judge will deny it the possession of eminent

The celebrated Prof. Newman, of London, writes: "The varicty and novelty of character seems to me admirable. The book absorbed me too much for my other studies and letters, so The Philadelphia Press says: "The prominent idea is gigan-

tic."
The New York Evening Post says: "This novel has remarkable power—the power of truth outspoken, with the voice of a man who is in carnest."

John G. Saxe says, in the Albany Argus: "The story is one of great power, and will be found extremely entertaining." In addition to these features of rare attraction, we need but emind our readers that this work is bold and strong for nalism. The eminent author leaves no doubt as to his views.

EVERY SPIRITUALIST SHOULD READ IT.

That it will form an important instrument in calling increased attention to the Spiritual movement, no intelligent reader will tall to perceive. It should lie upon the table of every progressive family.

One beautiful 12mo., 504 pages, cloth bound. Price, \$1.50. Sent by mail on receipt of price. BANNER OF LIGHT, Address, BOSTON, MASS.

A STORY OF AMERICAN LIFE. ELIZA WOODSON:

EARLY DAYS OF ONE OF THE WORLD'S WORKERS. THIR is a volume of four hundred and twenty-four pages, portraying an interesting and singular life history, with a faithfulness and skill betokening more of truth than fiction in the narration—and which cannot but be heartily welcomed