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25. NO.

For the Banner of Light. SIMILES.

BY MRS. HARVEY A. JONES!

The ocean-waves on moonlit beach Mark ebb and flow; Bright shells the highest tide-marks reach, And bright sands glow; And sullen roar the headland rocks,

Within, around: And something in the sea-shell mocks The ocean's sound.

The tides of life, they ebb and flow, Of joy and pain, And echoes of the long ago We hear again.

A tempest, sudden, flerce and wild, Destruction brings; The desert shores of life are piled.

With storm-wrecked things. To morrow, of the whirlwind's track

No trace is seen: Over the ships that come not back The waves roll green; Beneath are heaped, in hidden mines,

Of wealth unknown, The argosies, whose treasure shines For Death alone.

Sorrow may learn a stricken life, To bloom again; Life's elements must cease from strife, Joy banish pain; But memory has her hidden mine Of treasures lost; A secret joy comes to this shrine That saddens most.

Ann Arbor, Mich., 1865.

## The Recture Boom,

The Vast Resources of Spiritualism, WITH SUGGESTIONS FOR THEIR USE.

A Lecture by J. S. Loveland, delivered at Ly neum Hall, Boston, Oct. 80th, 1864.

Our theme for this afternoon is, "The Vast Resources if Spiritualism, with suggestions for their the And it accords with my judgment to treat the resquirces of Spiritualism under three heads, viz: the Material, the Intellectual, and the Spirit-

MATERIAL RESOURCES.

The material resources of any movement may be expressed in two categories-numbers and wealth. We will follow this method of state-Various estimates of the number of Spiritualists in the United States have been made by persons possessing the best opportunities for such a work. The lowest estimate I have seen is two millions, while the highest is from five to six millions. I deem all these estimates as extravagant and incorrect. I am willing to reduce the lowest estimate fourfold, and admit that there are only five hundred thousand, or half a million, Spiritualists in the country. This is a large number. Greater than the powerful Congregational Church. Half as many as the Methodist or Baptist. Then it is to be borne in mind that Spiritualists are almost entirely adults-men; and women in their prime, and not, as in the churches, made up of a large number of mere children from the Sunday Schools. Nor, again, is the Spiritualist movement composed mostly of women. The churches are probably fully two-thirds women. Spiritualists most numerous, if either. This shows that, so far as the exercise of power through or by numbers is concerned, the Spiritualists, in their number and quality, compare favorably with any class of people whatever. A half million people, devoted to a common principle, and animated by a noble inspiration, can wield a tremendous influence upon the destiny of any country where they live. WEALTH.

But a people may be numerous, and yet, through deemed of little worth in settling the issues of the, ing problems of human existence and destiny. times. I reply, Spiritualists are not paupers. Nay, more: they are not poor! There are poor fabric of religious superstition. The essence of persons who are Spiritualists. But there are superstition inheres in the distorted idea of the suthose, also, who are rich, and becoming richer ev- pernatural, phenomenal Spiritualism, as with the ery day. The mass of them, the country over, will compare with the general average of the people, and with the general average of the churches, so far as wealth is concerned. We hold a fair divine angel of a natural, spiritual inspiration, and amount of the money resources of the country. Nor is this all that can be said on this point. Without fanaticism, it is safe to say that the wealth of the world is within our power so soon as we are prepared to unselfishly use it. No Spiritualist can doubt the power of spirit over mind by a deficiency of money. "The whole boundless and eternal defeat. continent is ours."

INTELLECTUAL RESOURCES. But men and money, though, in themselves indispensable, are of little account without intellectual power is conjoined therewith. What, then, are our resources in this direction? . Spiritualists, certainly, will not admit that they are fools. Many of them are of the opinion that they are not a whit Nor will they, for a moment, admit that their

quickness for success, we find them ably filled by | her. He is conjoined with the loftlest phase of life | dred dollars per annum, will amount to sixty Spiritualists. They are there successful, like other capable and sane men. If from business we turn to the pursuit of agriculture, or to the mechanic arts. sensible, sober, successful men are there who are Spiritualists. Judges, lawyers, politicians and legislators are Spiritualists. Generals, officers and soldiers, are Spiritualists. And, if we take a survey of the literary world, where we expect to find not only rare intellectual powers, but also those powers brought out and up, by thorough and laborious culture, to the highest possible plane of excellence, we find there also the inevitable Spiritualist. More than this, even, we find, for the very cream and nectar of our literature is that portion which embodies the spiritual philosophy. Several of the most gifted writers of the age are Spiritualists....

We must claim that the intelligence of the Spiritualists is on a par with that of the mass of the American people. We wish to make no higher claim, so far as natural powers are concerned. But it must not be forgotten that Spiritualism gives greater freedom, and wider scope for the exercise of the intellect, than any other system, and, therefore, furnishes better conditions for its cultivation than is possible elsewhere. Spiritualists ought, therefore, to excel others in this respect.

But it also opens new avenues to knowledge, thereby furnishing new material for intellectual exercise and growth. And to all this the Spiritualist will add the quickening of all his faculties by the inspiration of the heavens. Surely, then, the resources of Spiritualism are immense, even if we excluded entirely the fact, which we cannot, that the intellectual power of the spirit-world is adjoined to ours in this great conjuncture of human events. But with this fact, can we ask, do we need any more than we have, or may have of intellectual power? It is no excuse to say that our great intellectual power is comparatively inert—that our cultured and scientific minds do not, as a general rule, so appear before the world—that they seem to stand aloof from the mass of Spiritunlists, not identifying themselves therewith, for if you called them they would answer. True greatness is modest and retiring. It cannot be impudent, nor contend with the impudence of shallow-minded charlatanism. It is creative and constructive, and has no ambition to enter the race with those whose only recommendation is the flerceness of their invectives—the ferocity of their denunciations—the coarseness of their satiro, and the grandiloquence and inconsequentialness of their bombastic harangues.

So long as Spiritualists prefer to be amused—to be flattered—to be merely stirred in their emotions, or tickled in their fancy, the men and women of genius and culture will pursue their quiet way, not obtruding or contending for place or precedence. us, as they now are to them and the angels, we shall call, and they will come forth, a vast army, panoplied in the mightiness of resistless power.

SPIRITUAL RESOURCES.

Men and money combined and used by vast intellectual ability, will most surely accomplish astounding results; but if these are inspired and crowned by a lofty spirituality, the ends attained must be vastly more sublime. What, then, are our spiritual resources? They must complement and crown the others, or we are deficient, where, above all, we need to be strong. In enumerating the possibilities of power possessed by Spiritualists, under this head, let us consider, first, the manifestational phase of Spiritualism.

I do not propose to even mention the almost num berless ways in which the spirit-world, through and are very evenly balanced, though men are the by material substance, manifests its existence to men in the form, but I mean simply to enumerate what it does by those manifestations.

1. It overthrows, completely and forever, the materialistic fantasy, miscalled philosophy, and by the development and revelation of unsuspected agents, or forces in nature, challenges the startled scientists of the age, to a new and fertile field of fact and wonder. Exploring this newly discovered continent of truth, it indulges in such masterly analyses of these new facts, such a wide, sweep abject poverty, be unable to exert but little influ- ing and comprehensive synthesis of the principles ence upon the general conditions and customs of inlying and incarnate in the facts, as to comsociety. How are Spiritualists in this respect? prehend the entire field of philosophic thought For though they may have millions in numbers, and investigation. It casts, even in its phenomeif they lack "the sinews of war," they will be nal unfoldings, a flood of light upon the perplex-

> 2. But, again, it overthrows the whole tottering wand of an enchanter, waves away from the field of consciousness forever the grim and awful spectre of supernaturalism, and enthrones instead, the afflatus of power from the spiritual and celestial heavens. Instead of crouching in base and servile worship of a power dreaded and feared, man here stands erect, embracing in himself as an essential centre, all divine and celestial powers.

3. But more than this, it demonstrates the fuand matter, to that extent, that should ensure the ture life of man by revealing as alive those who possession of all needed wealth. It is preposter- are called dead. The sting of Death is extracted, ous, then, for us to talk of poverty, meaning there- and the victory of the grave turned into hopeless

4. Spiritualism also repeats the miracles of olden time, but they are miracles no longer, only glorious facts.

5. And by the trance, it in a wondrous manner unfolds and educates the uncultured mind of ignorance. Behold what resources are here! 2. INSPIRATIONAL.

But we have another and a higher department. behind the rest of anankind in natural ability. of spiritual resources—the inspirational. Those who odcupy this plane are conjoined with the spirbrains are addled til, the least. They will declare | Itual; and still more with the celestial heavens. that their mental foculties are is clear and work without having their natural senses or faculties as evenly and correctly as every. They are not in- clouded, or held in abeyance as in the trance. The

in the heavens. The rythm of angel life pulses in waves of divine and holy melody through all the avenues of his celestial and, immortal nature. His regard for his own personality is not the egotistic ambition of the place-seeker, but it is the reverence paid to the eternal principles of truth and right, embodied in and reflected by the divine of his being. That inspiration is ours. The measure and fullness thereof is determined by the scope of our aspirations. Aspiration and inspiration complement each other. The scope of this power we are allowed to define for ourselves. The bill we may draw on the bank of power we are allowed to fill. Can we ask more?

If locked in the fastnesses of God and spirits. there are unmeasured stores of spiritual might and power, the key is in your hands to use. Nor was Jesus mistaken when he said," Seek and ye shall find." The inspirationalist is a mediator, he is more than a medium. The entranced is a medium only, as a general rule. The inspired is, as we have seen, open to the heavens. He is also open to the earth. Both flow to and into him, and are there adjusted in their relations each to the other; for he lives in the pure light and atmosphere of the impersonal, absolute reason, consequently in his consciousness all the apparent warrings cease, and the principles of a divine accord between man and his destiny are seen and declared. The work of mediation is completed.

The inspired is the embodiment of authority. This was the marvel of Jesus-"He spake as one having authority." He did have it, and so does every truly inspired person. Their authority consists in this, that they do not utter mere opinions, or speak merely from their own individuality, but their utterances are affirmations of the impersonal reason-they are flashes of the eternal sunlight of truth-they are images of the changeless realities of supernal wisdom, in fine, they are the great life-beats of the uncreated life of the universe. Why should they not be with authority? The authority is in the fact that the hearer's soul interiorly responds to its interpreter, the inspired. The vast realm of truth and power are thus brought en rapport with us through the faculty of inspiration, so largely possessed by Spiritualists. What resources are here! Rather, what resources are wanting for the accomplishment of our largest wishes? All that earth any May'n can give any ours, if we will but use them. And as we use them, we shou and them continually augmenting.

To illustrate the immensity of our means and to outline something in the way of possible use I wish to call your attention to some facts found in the statistics of the M. E. Church. This branch of Protestantism numbers 928,320 members. About 6,000 itinerant ministers, and over 8,000 local preachers. It has nearly 10,000 churches, or sociees. It has twenty-three colleges and university ties, and seventy-five seminaries, female colleges and academies, and two theological seminaries. The endowments and other property of the colleges amounts to over two and a quarter millions of dollars. The seminaries, etc., have over three hundred instructors, and 15,372 pupils, and cannot cost less than 1,500,000 dollars. Estimating the annual average pay of the itinerant at \$500, the sum total will be \$3,000,000. The sum for Missionary, Tract and Sunday School Union amounts to over \$529,000. The church has over 13,000 Sunday Schools, with nearly 150,000 teachers, and about 850,000 scholars, sustained at an expense of \$168.-605. The amount of printing done for the Sunday School in 1864 was 469,750,000 18mo pages, or over 2,000,000 volmues of 200 pages each.

This Church owns a mammoth book concern, publishing and circulating probably not less than million dollars worth of books per annum. The Church publishes ten weekly papers, with a probable circulation of two hundred thousand copies. for one of them at one period had a weekly circulation of forty thousand or more copies. At five dollars per copy they would amount to six hundred thousand dollars; one Quarterly Review, ten thousand copies, at three dollars, thirty thousand dollars; one Ladies' Repository, twenty-five thousand dollars; one S. S. Teachers' Journal, fourteen thousand copies; one S. S. Advocate two hundred and twenty-four thousand five hundred copies.

By adding these several sums, it will be seen that the M. E. Church expends, nearly seven million (\$7,000,000) dollars yearly in its own specific work. It should be borne in mind that no estimates are here made for the taxes and renairs upon some twenty-five million dollars worth of church property, consisting of churches, parsonages, etc., needing constant repairs. Nor is the expense of colleges, and various other items, enumerated - no doubt, if all these were accurately known, the gross amount would exceed the sum total stated above. I should, perhaps, state that there are some twenty more academic institutions belonging to the Church, but their statistics are not given in the Methodist Almanac of 1865, from which I have extracted these facts.

Now if five hundred thousand Spiritualists gave seven dollars per person, it would amount to three and a half millions annually. I leave it to you to estimate how much could be done with this vast amount of material power to revolutionize and bless the world. How many schools could be established, books published, papers and tracts printed and circulated—halls constructed—lectur-Progress?

But what are Spiritualists doing? We have one paper (the Banner of Light), which hardly lives, having less than twelve thousand subscribers. Another has just started. Its life, judging from the past, will be feeble and short, as individual caprica may allow. We may possibly have fifty lecturers constantly engaged in small, we will call it one hundred. Let us sum ing is wanting but the disposition to use the meassurvey the multifaribus puranter of business of mere leadership, of personal emolus small, we will one hundred. Let us sum ing is wanting but the disposition to use the meas. Ing forgage the multifaribus puranter of business of mere leadership of personal emolus ing is wanting but the disposition to use the meas. Ing forgage the multifaribus puranter of means within our reach.

thousand dollars. Twenty thousand papers at two dollars and fifty cents would amount to fifty thousand dollars more. Add to this the probable cost of places for meetings, and we shall have thirty thousand dollars additional to swell the grand total. We will set down books at one hundred thousand dollars, though I am sure it is much too large an estimate. To these estimates add ten thousand dollars for board of speakers, and we shall have, all told, an expense of two hundred and fifty thousand dollars on the part of Spiritualists for the diffusion of the Truth. To make the comparison just, we should per-

haps exclude one and a half millions from the Methodist aggregate on account of education, and then, including the unestimated items, we shouldfind the Methodist paying about six dollars exclusively for his faith where the Spiritualist pays fifty cents. Or, if we allow that Spiritualists pay as much for mediumistic manifestations as for all other things combined it would show them as paying one dollar each, or one-sixth as much as the Methodist. The average wealth of the M. E. Church, per member, I am sure does not exceed that of the Spiritualists, while according to our calculation it only numbers twice as many persons. Bear in mind also that the M. E. Church is expending hundreds of thousands of dollars every year in building churches, parsonages, academies, colleges, etc. More than three-fourths of its academies, and all but six of its colleges, have been established since the advent of Spiritualism. The people who educate the youth will rule the country. The M. E. Church is alive to this fact and with its perfect system of method-its unitary organization-its six thousand tireless itinerants and eight thousand local helpers-its immense book concern, its army of teachers, and its million Sunday School scholars, it is strongly and grandly marching on while we are childishly ranting against the idea of organic unity and action. It is paying nearly or quite six times as much per member to support what we call falsehood as we are for the truth. Has error more, and more potent motives than truth? I know some will assume this. They will say the fear of hell impels men to give. If this were true, it would be disgraceful to us. But it is not true. People do not pay their money or fear of being damned, for they do not fear it. You would have to travel a long way to find a man who is afraid of damnation. It is system, method, which raises the vast amounts expended by the churches. It is not that they are really more liberal, or willing to give, or that they are more able, but they have a system for getting, and definite objects to secure in its use. These millions do not come of themselves, but are the result of resolute and perse-

vering effort. systematic efforts. We can gather these vast resoures into one mighty thunderbolt of power, and launch it against the towering temple of superstitious ignorance. Shall it be said that truth is weaker than falsehood? That Spiritualism renders its votaries careless of human progress, and isolates them in selfish case and pleasure? Should this continue as an accompaniment of so-called Spiritualism, we may be certain of its falsehood. Or at least that we have apprehended it but partially, and thus have changed the truth into a lie. Certain it is that the entire scope of genuine Spiritualism is to an unselfish consecration to the good of man. But it seems to me that we only need to see the way-to have the method of action mapped out in order to work and walk therein. New schools will spring up-new and beautiful halls for Sunday meetings will be built-teachers will be multiplied - Sunday Schools or Lyccums will abound-books will be disseminated-periodicals will scatter the light everywhere, while the heavens, through mediums, will complete their work of convincing the world of the reality of a future

Means and opportunities create obligations. Measured by such a standard, how vast and imperious our duties. The world, by its necessities opens the broad field of possible labor, while the heavens, in their manifestations and inspirations, and manifold gifts, reveal the vast resources of power possessed by us, and show how solemnly grand and glorious the obligations resting upon us. In every city, town and village, we should unite to work for truth. We can use the press a hundred fold more than we have done. We can sustain ten speakers where we do one. We can multiply circles-build schools and colleges-revolutionize many of the existing barbarisms of society. Institute some system and work by it till we can see a better one. The grand opportunity is now ours. Used, it will remain ours. Neglected, the time will pass, and another people will step in and take the inheritance and the glory. While we are waiting in true Church style for God, or the spirits to do the work, we shall have been proved to be drones, and others called to do our work.

No age over presented more momentous issues for solution, than the present. No people were ever more richly dowered with resources to solve the problems presented, than are the Spiritualists. No portion of the grand horoscope of human destiny ever beamed with more supernal brilliancy of promise than that segment of the eternal circle which overarches the sphere of our present effort. ers and teachers sent forth into the great field of No prophecy ever rolled in more musical numbers from the full-choired angels than that, which, like a great sunbarst of glory, bathes the brow of the Spiritualist. No age ever saw somany seemingly diverse lines of thought meeting and fusing in a sublime and glorious trinity.

The "Grand, Omnific Word," which "gains ad-We have no regular publishing house, as we have mission "everywhere to the mystic chambers of no ofgen for disseminating our principles, except truth, has been found amid the buried arches of hitherto concealed wisdom, and it has been whispered in the ear of the Spiritualist. Indeed, nothsame, any more than they are foolish. Mand, if we largely inspired person is greatly unselfish. The public speaking. If any think this estimate too ing is withheld which heaven, can give, and noth-

Children's Department.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH 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."
[LEIGH HUMY.

THE SEARCH FOR SUNSHINE;

MARIANNA, WILLIE, SUBIE AND TOM.

CHAPTER I.

Little Mariana lived with her mother in a humble cottage, just under the shelter of a hill, which, like a protecting angel, kept away the cold, chili winds of winter, and ever lifted its head skyward to point the way to the land of sunshine and beauty. The little cottage under the hill had no coat of white paint on it, neither had its windows ornamental green blinds; but the sunshine could look into the small windows unmolested, and the humble doorway, and the wooden latch told of humble inhabitants within; but one would notice a look of neatness about it, and as the smoke came curling from the chimney-top, an air of peace and comfort seemed to rest over the dwelling, from which the blue wreaths floated upward toward the hilltop, as if to tell of thankful, happy lives within, or, like holy wishes that ascend to the beautiful heavens.

A bright spring morning rested over the cottage. The sun warmed the air until it seemed like a soft veil thrown over the valley. The snow had not yet disappeared entirely, but lay in the hollows, like spots of silver within the dark-brown setting of the withered grass. There was as yet no sign of spring on the trees, for, leafless and brown, they still stood; only the baks kept a remnant of their summer garments wrapped around them, which rustled in every breeze, as if to tell of the beauty that had been.

From the little brown cottage stepped Marianna, and bent her way around the hill close by the edge of the forest. She had begged of her mother the privilege of a hunt for violets while yet the air was bardly warm enough to make the irozen crust of the soil. No warnings of disappointment kept her back; "For only think," she said, "it is March; surely the violets are up!" As she skipped and jumped over stone and mound, she looked like a gay leaf tossing and whirling about in the wind.

When she came to the little hollow down under the shade of the hill, not a vestige of green was to be seen.

are up yet. I wonder why? What are they waiting for? Here is sunshine and brightness; but why do violets love the sunshine? and how strange it is that the sun can do so much! I will dig down and see whether the violets do really mean to come up, or if they have waked up yet."

So with a sharp stick Marianna struck at the earth and loosened the hard soil. She knew the very spot where she had gathered the blossoms the year before, but she found not even a green bud, or a root.

"Oh, dear, dear! I think violets very lazy," she said: "but I suppose they like to sleep as long as they can. But I wish I knew why the warm sunshine made them spring up so fresh and beautiful? Oh I wish I was like the sunshine, then I would have all the beautiful things I wanted: then mamma would not have to knit knit all day to get Willie and me our bread and milk. and I should not have to wear my patched gown. Oh. I do wish I was like the sunshine, then I'd make beautiful things grow so easy, without working at all. I'll run home and ask mamma why little girls are not made like the sun;" and away she scampered to the little cottage under the hill.

The room into which Marianna entered was very humble. There was no carpet on the floor, and the chairs were very plain and old-fashioned: but everything looked neat and clean, and in good order. Her mother was, as ever, busy with her knitting-needles, and little Willie was at play building a barn from some blocks. As the bright face of Marianna looked in at the door, it seemed as if gladness itself had entered; for a pleased smile shone over Mrs. Moore's face, and little Willie laughed for joy. "Give me the violets, quick!" he said.

"They haven't waked up yet," said Marianna; and they are as lazy as you were this morning." "Well, why did n't you shake them and wake

them up, as mamma did Willie?" "Oh, the sunshine is mamma to the violet, and has to shake them and wake them."

Willie laughed, and went on with his play; but Marianna sat down with a thoughtful face. The sunshine crept around the corner of the house, and lighted up the little windows, and made the rosebush look like a wreath of silver and gold, ...

"I am sorry I am not rich." thought Marianna. 'I:am sorry I am not like the sunshine that can do everything. I think this is a troublesome world, and not half as good as it might be;" and she began to tell her mother her regrets and trials.

"Well," said her mother, "I will tell you of a Prince who had power to make everything beautiful. He could change poor houses, like this, into palaces, and the fields into gardens, and poor. clothes into beautiful ones. Wherever he took up his abode there was gladness and beauty. The fisherman's hut became radiant with light, if he but stepped within it. The castle was not worth living in, if he had never entered it. But the Prince saw how the inhabitants of the earth were increasing in numbers, and said to himself: 'I cannot do all I would; and wliat if anything should befall me? the world would be left desolate indeed, Bo he summoned many wise mon; and asked them what he should do to extend his pow-

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man red in the state of the land state of the la

er. And some sald, You must give it to the kings of the earth, and we will be their messengers.' And others said, 'You must give it to the learned and wise, like us.' One proposed that a band of men be githered and go throughout the land with trumpets and hanners, proclaiming the coming of a mighty power, and he would lead; and another proposed that the people should meet together on certain days to receive of its good, and he would distribute it. But the Prince liked none of these plans, and he said, 'You'are all foolish advisers; for you would have the power to yourselves, and then what better would the world be? I will give my power to every little child that comes into the world, and make them all able to do just what I have done."

'But, mamma," said Marianna, "I was n't alive then, for I can't do anything of the kind." "Wait a moment," said her mother, "and I will tell you about it, for that Prince left his pow-

er to you." "Oh! where? where?" said Marianna. "Tell

me how I can do those things!" "The name of that Prince was Love, and the love in your heart can make everything bright

"But, mother, see!" said Marianna, " our chairs

are old, and my dress is faded, and, and---" "Yes, I know," replied her mother; "but when you entered just now with your happy face, I thought I lived in a palace, and everything seemed of the very best to me.'

"But, mother, you get tired, and have to work." "Yes," said Mrs. Moore; "but I was rested when I saw you glad, and the beautiful sunshine of your happiness danced around my heart, just as the sunlight dances about the rosebush. But run now and get some wood, and put on the kettle, and help Willie get ready for his dinner."

Marianna had much to think of that night, as she lay down in her bed, and she dreamed about being a great sun that shone on all children, and a Prince to make all people happy. She knew that the lesson that her mother wished to teach her was, that little children have power to make others happy; but she was not quite satisfied with her power, and wanted to do different things. Yet in the morning, as she opened her eyes and caught the gleams of sunshine that lighted up Willie's curls, sho said to herself, 'To-day I will be like you, Mister Sun, you great Prince; and I'll see if I can't be as great and good.' But children can much easier resolve to do good and beautiful things, than to do them at all times.

When Marianna had busied herself a while quite pleasantly she grew tired of work, like most children, and began to be impatient. When asked to bring in some wood she said, "Oh dear, I'm tired!" when asked to amuse Willie she said, "Oh dear, I wanted to look out of the window!" and already the sunshine had faded from her heart and the house was no more like a beautiful spring day: the rose-bush, even, lost its bright golden and silver gleaming, and looked only like a common

As Marianna looked up to the clear sky and saw how serene it was and how bright with the sunlight, she remembered her resolve, and was for a moment ashamed of her failure. But little girls and boys are not great philosophers, and so cannot make the best of everything. When Willie, by accident, stepped on her foot, she looked very cross. When she pinched her finger in the door she cried although not much hurt.

"What a cloudy day this is!" said her mother. "How chilly it seems! I could almost fancy that winter was coming back to us. Yesterday how warm was the air; my heart seemed to be and sunning itself, like the little robin that we saw this morning; and yet I see that white patch of snow disappears faster than any day before. Can you think why it is so dismal?"

Marianna was too much ashamed to answer, and went to the window and looked out. Presently she saw her dear friend Susie coming, who lived just over the way in a fine farm house, and whose parents were very rich and gave her every beautiful thing she desired. Nothing gave Marianna more pleasure than to be allowed to visit Susie or to see her coming bringing her large doll with its blue cloak and fur muff and tippet. What fine plays they had and how splendid everything seemed to Marianna. Susie's bright hood and her pretty dress all looked so fine in the eyes of Marianna that she thought Susie must live in a sort of

When they had visited and made houses and caused Miss Dolly to represent all sorts of personages in their games, they grew tired of play and sat down to talk.

"Oh, I wish," said Marianna, "I could have such a nice doll. I think I should be good all the

"Well, you can have this," said Susie, "only mamma said I must not give it away because it was given to me; but I am tired of dolls; I want to go into the woods and run down the road just as I saw you, but I can 't, for Tom says it is damp and I shall grow sicker if I go yet. Oh. May. I heard Tom say, when he thought I was asleep, that before long I should go away; I don't know where, but I guess it is to some beautiful place where I sha'nt feel so tired."

"Why, I ain't tired," said Marianna, "I feel as strong as a bird, and I can run in the woods if it is damp; but I do n't care much for that, but think I would like to sit all day and play with dolls and wear such nice clothes."

"Oh, dresses don't seem nice when you have seen them a great many times. Tom says, fine clothes are all covered up by bright smiles or by naughty looks, and that poor ones are, too, so that it makes no difference whether they are silk or calico; and then he took me to the window and showed me the oaks when the sun shone on their dried leaves. Oh, how they shone, and how bright they looked! and then the next day when it was cloudy he took me again to look at them, and they were nothing but old brown leaves; and then he said that a loving heart was just like sunshine, and brightened up everything. I guess Tom do n't care for my dresses, for he never looks at them,

but only at my eyes to see if they look good." "Hallo!" cried Willie, "here's Tom coming. Now he'll tell me how to plan my barn and how to mend the wheel to my wagon."

Tom was a handsome young man, with a bright, smiling face, and had so much love in his eyes that no child was afraid of him, but all seemed to think he knew just what they wanted. He helped Willie as if he had been as old as himself, showing him the best way to arrange all his things. He trimmed Mrs. Moore's rose bush so that the buds could put forth into beautiful blossoins; he showed Marianna the blue hills in the distance. and told her a story about the spring. This is Tom's story:

There dwells far up among those mountains—so the Indian believes—the great Father who takes care of the earth. Up there where the winds blow and the clouds float there is a great Temple which the Spirit of the earth inhabits, and from thente he sends forth his storm clouds and his mighty winds, and brings them back again and: shains them, after they there were very the world. This great Master of Mature has many derness.

servants, and he had one that was full of terror; he called him Winter. To him he gave great AN EPISTOLARY DISCUSSION. The following is a copy of an epistolary Discuspower; he hade him clothe himself in ice and sion between Dr. Edmund Young of Ypsilanti, snow, and to go forth and destroy the beautiful

this fierce servant returned from his dreary work

the Master asked him how he had succeeded.

"I have done all thy bidding and am weary

But I could not do all thou wouldst have me do.

I could not make homes desolate where love dwelt

No one seemed to mind me who had that guest

"Thou hast failed then," said the great Master

and no one else will succeed. But tell me, what

"It is most like the heart of a little child," said

"Then I will send forth another servant than

"Go forthand bless the world, for I see that my

And they went forth, and he called them Spring

And they were tender and loving to all little chil-

dren, but they could not bring gladness where

love was not—there they left the power of Winter

returned to their father he asked of their work,

"We did your bidding: we touched the wither-

ed branches and the sleeping plants and they

sprang forth and gave their beauty to the world;

and so glad was all the earth that we wanted to

leave the beautiful power with it forever. And

so we went to the little children and put into their

hearts our best life; and they can, if they will,

You have done well," said the Master: "let us

call little children Spring-sunshine. The earth

must return our visit, and we will have a real sum-

mer's day, even if the snow yet lingers in the hol-

lows and the old oaks keep on their withered

[To be continued.]

Puzzle.

Something that's spelt with letters three, on a far,

I stood upon, and found my footing unstable and

And then I turned something spelt with one letter

But that did not improve the case, and hope be

And then I made a something spelt with these let

And found that my condition was improved in

And then I heard something spelt with these let-

And truly 't was a pleasant sound-thrice wel-

felt that I need not despair, that help might be at

And hoped to find assistance in this wild, foreign

And what I turned, and what I made, and what it

You then will have made visible a small familian

There is a something to be made for telling not a

Composed of these same letters four of which s

And this same something's also spelt with the

And now that I have said so much I think I'll say

DRIVING HOME THE COWS.

Out of the clover and blue-eyed grass He turned them into the river lane;

Then fastened the meadow bars again.

He patiently followed their sober pace; The merry whistle for once was still,

And something shadowed the sunny face.

One after another he let them pass,

Under the willows, and over the hill,

Only a boy! and his father had said

He never could let his youngest go; Two already were lying dead

But after the evening work was done,

Under the feet of the trampling foe.

stood upon across the dist

keep a continual beauty on everything."

the Prince that mamma told me."

foreign shore

gan to fail;

some degree;

come, too, to me

ters four.

ters four,

to me 7

was I heard.

much you've heard,

same letters four.

no more.

frail.

more;

servant, Winter, has given it sorrow."

and they answered:

is this love like, that my servant cannot touch?"

in his house."

Michigan, and Elder James P. Prescott, of North flowers, and to drive away the mild airs. And Union, near Cleveland, Ohio, on the relation of he went, and the earth was made desolate; and the Sexes, Theocracy, &c. yet he had no power over one thing which was always bright and warm and beautiful: It was the love that blessed the hearts of men. When

YPSILANTI, MICH., Feb. 2d, 1864.

Elder J. S. Prescott:

DEAR SIR:—You may think I have forgotten my Shaker Friends at North Union. But not so. Many times I have thought to write, but some trifling thing would seem to hinder. I think your people, as a whole, are the nearest right of any on earth, and I feel many times as though I would like to be among them. I think you have facilities for overcoming the propensities and bringing them in subjection to the moral sentiments, that no other people have. To deprive or extinguish no other people have. To deprive or extinguish any faculty seems to be a mistake; but to subdue the lower to the higher, appears reasonable.

I would like to ask, among other questions, whether you aim at a destruction of the features.

whether you aim at a destruction of the faculty o amativeness, so called by phrenologists? 2d, Do you recognize any kind of love or attachment to "Then I will send forth another servant than thou. Send hither my most beautiful children."

And they sent him bright girls and boys; and he said, "Choose the fairest two." And they choose a lovely girl and boy; and he said:

"Go forth and bless the world for I see that my thouse a reason of the points on which I want light; but I do not the points on which I want light; but I do not the points on which I want light; but I do not the way were a reason as a construction." know as you care about discussing them by letter or otherwise. Come and make me a visit or send a brother to teach me by word of mouth. I am only about half a mile from the depot toward Detroit. If any of your people should come this way, call and see us. We live after the fashion of the world, but want a better way, and want to know

ESTEEMED FRIEND-Your kind letter of the 2d, inst., is received. On reading it we were at a loss to know the author, and made inquiry if any among us knew Doctor Young or remembered his visit here, but could find no one that had any Whom did you see? What opportunity did you have for obtaining information relative to our faith and practice? It is possible that you did not

A man cannot tearn this "way" in one short interview, nor by reading a few pages of our histolowers, the cold and ice and snow, for in the hearts of all the little ones is the great power of sunshine and warmth."

"Oh," said Marianna, "that is like the story of the Prince that many a talk me."

"Oh," said Marianna, "that is like the story of the Prince that many a talk me." lives the life has the light within him, which is spiritual, and harmonizes with the divine. He who loes the will of God shall know of the doctrine and what was once a subject of faith to him will become positive knowledge as he progresses in the work—hence there will be no guess-work about

> moral power, which those who live in an isolated condition can never attain—hence the advantages arising from communities of interest founded on self-denial and the cross. To subdue the lower to the higher is not only reasonable, but practicable and is essentially necessary for our progress in the

> Ans.—Not literally do we aim to destroy that organ or principle; but by cultivating the higher, moral organs, amativeness becomes obsolete.

2d, "Do you recognize any kind of love or at tachment to the opposite sex in your Order different from that toward its own?"

Ans.—Because it is a Theocracy, a government

If you these letters will select, transpose and tell mediums of the highest order. Hence the origin of the nick-name. Shakers. It is evident that the government of the primitive Church was a Theocracy, for there is a very strong resemblance be-tween the history of the spirit and practice of that Church and that of the Shakers at the present day

> should balance another. The world are universally lost in the gratification of the "lust" of the flesh, and have been for ages, and were there not a conservative principle carried out practically somewhere, we have reason to fear there will be a "fearful looking for," and that the earth will ere long sink beneath the weight of the abominations committed thereon. Where shall we look for reform? We cannot find it among the Mormons nor Free-Lovers. The former given to polygamy and the latter to their affinities, are repudiated by all true Spiritualists of the present day. Therefore it is necessary that we be not only conserva-tive, but radical on this point. We are to become like little children, pure and innocent. What do they know or care about the sexes? With them there is neither male nor female, known as such: although they exist individually, they are all one, and so are the children of God—one in spirit. "They that are joined to the Lord are one spirit.

I am truly thy friend, JAS. S. PRESCOTT. YPSILANTI, MICH., April 4th, 1864.

Elder J. S. Prescott: RESPECTED FRIEND—I wrote you a letter last February, I think, and received a very kind and fraternal reply to some questions. Please accept my thanks for the attention you gave my letter. You ask to know "When I was at your place, how long I stayed, whom I saw, what opportunity I had for gaining information." &c. On my way home from the East last November I stopped about one day at North Union, and saw whom I supposed to be Elder James S, Prescott. He conversed with me some two hours, in the morning, and read some from a book, which he said was as

That book I would like to read; also one I think that was called the "Sacred Roll." Brother F. W. Evans sent me a book entitled "Christ's First and Second Appearing." And last Fall, when I was at Mount Lebanon to spend a few days, he gave me Compendium," an excellent work, all of which I have read with the greatest interest. Judging of your people from what I have read, seen and ard, I think you are the nearest right of any body of men and women existing on this planet

ness nor all wise in knowledge.

But if it is really a fact, that you have the element of all progress within you, and are willing to cultivate that element without being forced to it from without, I am bound for the kingdom of Shakerism. To make up my mind intelligently, I

THE PERSON NAMED IN STREET

is included. And why not see in man as a spirit-ual and angelic being? Inspiration, through Paul, says, that invisible things are understood by things made. Even the Godhead can be under stood in the same way. Then God and angels are male and female—Christ is male and female—and man in his resurrection state must be male and female. You are the children of God, and hence in the resurrection state; then why say there is no male nor female in your Order; or what is nearly the same thing or to be as though there were no male and female. Are you not trying to be something that does not exist in all the universe of God?

If you mean to be understood that the relation of the sexus in the resurrection order is different from that in the natural order, excluding marriage and sexual love on the animal plane, all right; that I can understand. But to be as though there were no sex is too much like one sex in the Orthodox God. I can understand that the relation of attachment of the sexes in the Christ or angelic sphere, to be different from that of man in his first or natural order. But to say that there is no more attachment between male and female than between male and male, is an idea I cannot get from things made. "For the invisible things of God are clearly seen, being understood by things that are made." If I go to the mineral kingdom, I see the relation of positive and negative, which is analogous to sex, is different from that of posive and positive, or of negative and negative So in the animal, even when they are not under

ny sexual excitement. There is a different and more congenial relation etween male and female than between those of he same sex; so with man from childhood, other things being equal, the child is more strongly attached and has more congenial amusements with the opposite sex than with its own. And as a general rule, other things being equal, the father is more strongly attached to the daughter than to the son, and the mother more strongly attached to the son than to the daughter, and vice versa And why should there not be sexual attachment with man in his higher or angelic state? Now let me ask, if all the distinctive functions that make man in his natural order have their correspondence in the angelic life; or is there anything n spirit-life analogous to procreation in the natu-

In answer to my question, why are you so con servative?—I use conservative in its modern usage—you say "it is necessary that you be not only conservative but radical, or radically conservative." That is about the state I took you to be in, because that seemed to me to be an inconsistent stand, consequently I asked the question. Radicalism and conservatism I take to be two extremes in humanity's progress. Hence the medium point would seem the more consistent. I think a radical standpoint more conducive to growth and progress than a conservative one, and we cannot have any great progress without radi-calism; even radicalism to the point of fanaticism seems to me preferable to conservatism. For if it does not conserve all the good in its effects to get rid of old errors, it soon learns by experience to fall back to the medium line of action, while con-servatism holds to the old landmarks, unwilling o make change. With what efforts uncivilized and half civilized

nations resist all innovation. The American aborigines, and Chinese nation, are "radically conservative"—hence their lack of progress. Your societies seem to remain about as they were fifty

pardon or annul the effects of a moral transgression, any more than he can a physical one? With these disjointed ideas and questions, allow me to the sense of the redeemed. If there is anything subscribe myself, most respectfully yours, EDMUND YOUNG.

NORTH UNION, May 22, 1864.

Dr. E. Young ESTEEMED FRIEND-Your letter of April 4th is received. It reminds us of a remark made by Dr. Holley, i. e., "No faith is more easily misunder-stood and misrepresented than that of the Shak-So it appears in the present instance. timents which are clear and well-defined to us. eem to be ambiguous to you. Ideas and terms which are familiar to us, need much explanation to render them acceptable to most minds unacquainted with our faith. Hence we find it necessary to be more explicit

in going over the ground the second time. We have some recollection of your call at the office on your way from Mount Lebanon. Books by inspiration of God are profitable for the man of God, that he may be thoroughly furnished unto all good works;" we do not wish to see them diminished, but rather increased, although we do not consider them infallible. We have no more inspired volumes to circulate at present. Those you mention we hold sacred. In the year 1843 five hundred copies of the "Sacred Roll" were distributed gratuitously as a word of warning to the inhabitants of earth. Some of its predictions are fulfilling to the letter, and have been for several

You say, we "are the nearest right of any body of men and women existing on this planet, judging from what you have read, seen, and heard." And still you say, "I do not consider you perfect." I would be a few forms of the second of the seco of men and women existing on this planet, judging from what you have read, seen, and heard." Again you say, "Radicalism and Conservation I take to be two extremes." And in your first letter in goodness, nor all-wise in knowledge." Is not this rather a gratuitious assumption?—a position with the property of the proper we never claimed. If we were already perfect in goodness and all-wise in knowledge according to the self-styled Orthodox theory of Christian per-fection, what chance would there be for us to progress in the future? Because their idea of perfection is a condition where there can be no improvement for the better. But this is not our idea of Christian perfection. We hold to endless progression in goodness, wisdom and knowledge. Nay, my friend, eternity will be none too long for us to progress in the future, for we consider that we have the element of progress within us, and we are willing to cultivate that element without being forced to from without. It is what we have been doing voluntarily for many years past. It is true a man may be forced to believe there

It is true a man may be forced to believe there is a God, and be forced to obey God at first through fear, but ultimately he will, if he progresses, believe and obey God through love, because the element of love is within him, and only needs cultivating by a daily cross against the opposite to give the love principle a fair chance to be developed. If a man never progresses only as he is forced to from without, he at once becomes like a Mother account is as follows: "The redest from yarlous and well authenticated sources. Another account is as follows: "The redest from yarlous and well authenticated sources."

want all the available knowledge of the matter.
You say, "The way to know is to come and enter into the work," &c. Before making a final decision, I want all the information that can be gained in order to make an intelligent one. Although I am a natural Radical, yet I do not want to be so much so as to be fanatical. A person has to so much so as to be fanatical. A person has to life of a Shaker. After, commencing to ascend the hill, I would not like to back down.

Now you will pardon mo if I shall appear too much like finding fault. For if I am allowed to much like finding fault. For if I am allowed to make a wiscommencing to ascend want. In answer to my first question, you say, "By cultivating the moral organs, amaticeness becomes obsolete." If amativeness becomes obsolete. If amativeness becomes obsolete. If amativeness becomes obsolete. If amativeness becomes obsolete. The proposite sex, as such; yet, answering my second question, you say, "We do recognize there can be no love for the opposite sex, as such; yet, answering my second question, you say, "By cultivating the proposite sex, as such; yet, answering my second question, you say, "By cultivating the opposite sex, as a such; yet, answering my second question, you say, "By cultivating the opposite sex, as a such; yet, answering for the errobellum, springs sexual love or attachment to the opposite sex, as a such; yet, answering my second question, you say, "By cultivating the opposite sex, as a such; yet, answering for the errobellum, springs of the proposite sex, as a such; yet, answering for the crebellum, springs of the proposite sex, as a such; yet, answering for the crebellum, springs of the proposite sex, as a such; yet, answering for the crebellum springs of the proposite sex, as a such; yet, answering for the crebellum, springs of the proposite sex, as a such; yet, answering for the crebellum, springs of the proposite sex, and brothers, and the proposite sex as a such; yet, and the proposite sex as a puch; yet, answering for the proposite sex, as

ness, or sexual love, saling under false colors, while its mainspring of action is nothing but "lust." We have learned to call things by their right name. To test the truth of our position: exclude the gratification of "lust," or lay restrictions of the statement of the stateme tions upon it, and you will soon find out how far this pretended love goes between the sexes, how soon the cold shoulder will be turned. Instead of sexual love, it will be sexual hatred of the bitter-est kind, ready to take the life of its victum if it does not yield its assent to be corrupted and rob-bed of its virtue. Such is the nature of "lust" sailing under the false colors of amativeness and saxual love. "Lust" is what makes hell in hu-man society, and was the primary cause of the destruction of the old world. It is the sole cause of all wars and fightings now, and ever was, or ever will be, as it is written, "Whence come wars and fightings among you? Come they not hence the greatest enemy to man's progress in this life, and will be in the spirit-life, and he can never rise to a higher plane of good while living in the indulgence of that passion.

As a matter are a correct "Lead" of your 'lusts,' that war in your members?" As amativeness, or sexual "lust," is the power of attraction between the sexes on the

entire destruction by a daily cross and self-denial, that we may thereby be the better able to cultivate true genuine love toward the opposite sex, you seem to think that we thereby annihilate the sexes, or might as well, in the angelio order. But this was a mistaken idea—that was not our meaning. There is nothing more firmly established in our minds than the existence of the sexes, male and female, in the angelic order. We might as well undertake to annihilate the sun, moon and stars, as to annihilate the sexes in human intelligences in the angelic order. This you have proved by citing us to the mineral, vegetable and animal kingdoms, and a quotation from St. Paul to the Romans, i: 20, "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things which are made, even his eternal power and Godhead," consequently we conclude there must be the attributes of male and female in the Deity. These argu-ments are familiar to us, and we consider them

plane, or rudimental sphere, and we aim at its

conclusive. On this point we agree.

You say, "If you mean to be understood that the relation of the sexes in the angelic order is different from that in the natural order, excluding the sexes in the sexes in the angelic order is different from that in the natural order, excluding the sexes in the sexes in the angelic order is different from that in the natural order, excluding the sexes in the sexes in the angelic order is different from that in the natural order, excluding the sexes in the sexes in the angelic order is different from that in the natural order, excluding the sexes in the sexes in the angelic order is different from that in the natural order, excluding the sexes in the ing marriage and sexual love on the animal place —all right. That I can understand." Well we do mean that, exactly, and nothing else, with the exception of one word, that is love; we call it "lust"—sexual "lust." And we will tell you in what this difference consists. In the natural order their attachments are partial and selfish, governed by passion rather than by principle. Sympathies growing out of natural relation perverts justice and judgment, and in criminal cases, where a judge of the court stands related, it is deemed sufficient cause for his removal from the bench in that trial. And in family relations how often do we see one selected out as a particular favorite, on whom is bestowed many choice favors, and many times at the expense of other members of the family equally worthy. This partiality sometimes falls on one sex, and sometimes on the other, whichever happens to be the most fortunate in its plusical or mental twistigation. fortunate in its physical or mental organization

But in the angel order it is not so. The patities growing out of natural relations are cienes, seem to remain about as they were fifty years ago or more. If they make any advance, it seems to be like all other religious societies, from outside pressure. Are not Mormonism and Free Loveism Theocracies, as well as Shakerism? There is the Jewish and Roman Catholic religions. Are not Theocracies?

It is growing out of natural relations are some by cultivating a general love to all all the constant of the constant and the constant of they not Theocracies?
"When Doctors and Theocracies disagree, who shall decide," if Democracy, enlightened by reason and science, cannot? Do you consider a Theocracy the highest form of government? Can God.

of that sort, it must be on the very lowest plane of human intelligences in the rudimental sphere.

"It is a shame even to speak of those things done of them in secret."—St. Paul.

It is not true that a child is more strongly at-It is not true that a child is more strongly artached and has more congenial amusements with the opposite sex than with its own, other things being equal. We deny the assertion. As a general thing, in the absence of "lust" it is the reverse. Boys rather play with boys. Gibs rather; play with girls. Each sex prefers its own. Nor is it true with regard to animals when not under sexual excitament. It makes no difference: they sexual excitement. It makes no difference; they are just as well satisfied and contented to herd with their own sex as they are with the opposite, until about the time for their season to come round again. We saw this demonstrated the other day, in a company of young lambs playing together, and it was a beautiful sight; both sexes joined in the sports and participated in the amusements. This showed conclusively that sex was originally designed for reproduction in the natural order, and not for mere animal gratification; and humanity's progress consists in leaving that low plane of sensuality, the rudimental sphere, and designed the sensuality of th rising to a higher plane, where each sex derives its happiness and felicity from keeping the "Higher Law," and mutually enjoying each other's society in purity and innocence, of which that company

of lambs was a remarkable and striking figure.
You say, "a person has to make a very radical change in entering upon the life of a 'Shaker.".
Again you say, "Radicalism and Conservatism I tion or change. Is not this a little paradoxical?

—a contradiction? We admit that we are too conservative to make any change for the worse, which sinks humanity instead of elevating it. In this sense we are "radically conservative" When this sense we are "radically conservative." When a man comes to us claiming to be the author his a man comes to us claiming to be the author of some new invention, whereby he may gratify his "lust" on a higher plane, we are too radically congress. We want no such mental science, that degrades humanity below the common level of the lower order of animals.

Let us examine some of the "fruits" of civilized nations, and compare them with the Heathens,

nations, and compare them with the Heathens, Pagans, or with the Aborigines of our country. We need not go back any further than the civil nar." in America.

of the perspellum, or amasivenest. So you will remember the process that I do not get much light from the answer to my second question. Still, I presume you can explain verbally more to my edification.

I do not know whether you mean to say yes, or no, to my second question. Understanding your language the beat I can, I should think you mean to be understood negatively. If you do mean this, in carrying out the idea I seem to involve myself in an inconsistency. For of what use are male and female, if one sex has no choice for the opposite sex different than that toward its own? I think I see a great principle at the foundation of all motion and existence, which principle involves sez in every department of the miniverse.

In the mineral kingdom are positive and negative, which correspond to male and female. In the vegetable kingdom is sex. And in the animal kingdom is sex, in which man, as an earthly being, is included. And why not sex in man, as a spiritual and angelic being? Inspiration, through Paul, says, that invisible things are understood by things made. Even the Godhead can be under-

still—but into the hearts of good children they sent their beautiful life, and gave them the means of blessing the world more and more. When they

NORTH UNION, Feb. 12th, 1864.

Dr. Edmund Young

A man cannot learn this "way" in one short in-"But come, my Spring-sunshine," said Tom to Susie, "we must go, and Willie and Marianna

The facilities for overcoming the propensities you speak of, are in the cross and in our union one with another. In union there is strength, i. e.,

higher life.

We will now answer your questions in brief:

1st, "Do you aim at a destruction of the faculty
of amatiseness so called by phrenologists?"

ent from that toward its own?"

Ans.—We do recognize true, genuine love to the opposite sex. We cultivate a pure love toward them in a social capacity, void of husband and wife, viewing these offices and relations to belong as insively to the lifeten of this world, and not to the angelic or spiritual Order. Our love to the opposite sex is very similar to that of brothers and sisters of one family.

3d. "Why is not your government a Democratic contents."

3d, "Why is not your government a Democra-

emanating from God through agency. It was first established in the year 1792, by spirit direction, at Mount Lebanon, Columbia Co., State of New York, through what would now be called shaking Ath, "Why are you so conservative?"

Ans.—Because it is necessary that one extreme

sacred as the Bible.

Nevertheless I do not consider you perfect in good

And stealthily followed the foot-path damp. Across the clover, and through the wheat, With resolute heart and purpose grim, Though cold was the dew on his hurrying feet, And the blind bat's flitting startled him.

Twice since then had the lanes been white, And the orchards sweet with apple-bloom; And now, when the cows came back at night, The feeble father drove them home.

And the frogs were loud in the meadow-swamp. Over his shoulder he slung his gun,

For news had come to the lonely farm, That three were lying where two had lain; And the old man's tremulous, palsied arm,

Could never lean on a son's again. The summer day grew cool and late-He went for the cows when the work was done But down the lane, as he opened the gate,

He saw them coming, one by one: Brindle, Ebony, Speckle, and Bess, Shaking their horns in the evening wind; Cropping the buttercups out of the grass— But who was it following close behind?

Loosely swung in the idle air The empty sleeve of army blue; And worn and pale, from the crisping hair Looked out a face that the father knew.

For southern prisons will sometimes yawn, And yield their dead unto life again; And the day that comes with a cloudy dawn In golden glory at last may wane.

The great tears prang to their meeting eyes;

For the heartmust speak when the lips are dumb And under the silent evening skies, Together they followed the cattle home. -[Harper's Monthly.

The intercourse of friendship is a cordial for the heart. It beguiles the hour of grief; gently weans the thoughts from the selfishness of sorrow, and gives the mourner to feel that earth is not a wil-

ences," and the profites of civilication in the nine-teenth century, if these are the results of your De-mocracy, eplightened, by reason and science, you Americans may keep them all to yourselves. We Heathens, we Pagans, we Aborigines and we "Shakers" do not want them. We will still hold on to our old landmarks until we nan find some better progress than all that. Is it any wonder that the Chinese and Japanese nations were so better progress than all that. Is it any wonder that the Chinese and Japanese nations were so unwilling to open their ports of trade and commerce to the civilized nations of Europe and America? Is it not eyident, from the recent "wars" engendered in those nations, that it would have been better for them if Europeans and Americans had never entered their ports? When nations come to be weighed in the great scale of Justice, on which do you think this sentence will fall with the greatest weight?—"Mene, Mene, Tekel, Upharsin." The Americans or Aborigines? Give us the condition of the poor Indians, our red brothern. They are not so lost and sunken in crime ren. They are not so lost and sunken in orime and licentiousness as their civilized neighbors are —the pale faces, as they call them—they live more in accordance with the "laws of nature." Hence we have evidence to believe that they are found far in advance of a large majority of those of civilized nations.

far in advance of a large majority of those of civilized nations, in the "spirit world."

Perhaps we could explain to you better and more to your edification verbally than we can by writing; however, we will make another effort. It is evident that civilized nations are more given to the "ficsh" than they are to the "pirit," hence their progress is downward instead of upward. What city in Europe is it that gives fashions to the whole civilized world? Is it not Paris, in France? And what did we see in one of the France? And what did we see in one of the Cleyeland papers but a few days ago? It was the following: "The Paris Police Reports say that during the past year over ten thousand dead newly born infants have been detected at the gratings of the immense reservoir into which the sewers empty their contents."-Cleveland Weekly Plain empty their contents."—Cleveland Weekly Plain Dealer, May 11th, 1864. Infanticide is a great crime. To know how to kill infants before they are born is one of the "fruits" of the age of progress among civilized nations. And a modern improvement on this new invention is to know how to prevent "conception," the object of which is to promote the gratification of "lust" between the sexes without taking effect. Not being satisfied with this, they must corrupt the "press" and rising generation; and to give it general publicity, they must stick it into the advertising columns of our common newspapers, and let it go broadcast all over the newspapers, and let it go broadcast all over the land. Such are the abominable effects of "lust" going under the false names of "analiveness" and "sexual love." O "tell it not in Gath, publish it not in the streets of Askelon."—II Samuel 1: 20.

Again we ask, where is humanity's progress among civilized nations?

Now we Heathens, Pagans, Aborigines and Shakers are radically conservative on this point. We are not at all versed in that kind of science. We are not at all versed in that kind or science. We are just where we were fifty years ago, or more, hence our lack of progress in that direction. We admit that we have never had occasion to learn the art of curing foul diseases caused by the action of the "cerebellum," or amativeness, or sexual "lust," contracted and entailed on posterity. Hence our lack of progress in that direction. We Hence our lack of progress in that direction. We admit that we have never learned the art of modern warfare and its appendages, to learn how to kill human beings, and cause them to be sacrificed upon the altar of pride, just and ambition; besides causing hundreds and thousands to become cripples for life, and these mostly taken out of the laporing classes—farmers and mechanics—some of the most useful and best citizens of our country. Hence our lack of progress in that direction. We Hence our lack of progress in that direction. We admit that on all these points we are too "radically conservative" to keep up with the progress of We can never descend to such low, degrading vices. Never! Not wel. You ask, "When Doctors and Theorracies dis-

xou ask, "When Doctors and Theocracies disagree, who shall decide, if Democracy, enlightened by reason and science, cannot?" We answer, "fruits." Reason and Science are good in their place, but let us examine fruits, and see what God they serve. There are two distinct Gods spoken of in holy writ. One is the God of Heaven, the other is the god of this world. These Gods have also their distinct attributes. The God of Heaven is known by his attributes of holiness, justice, mercy and truth. The god of this world is known by his attributes, viz., the lust of the fiesh, the lust of the seven and the roll of the fiesh, the lust of the eyes, and the pride of life: I. Cor. iv: 3, 4— I. John II: 16. This forms a triune God, an inglorious trinity. Each God has its votaries, and their britts. always correspond with the attributes of the God they serve—hence by their "fruits" shall we know them.

Those Theoremies appearing the control of the corrections of the correction of the corrections of the correction of t

Those Theocracies emanating from the god of this world are known by the "fruits" of the flesh, which are these: "Adultery fornication, uncleanness, laselylousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, envyings, murders, drunkenness, revellings, and such like." But a Theocracy emanating from the God But a Theocracy emanating from the God of Heaven is known by the fruits of the Spirit," which are these: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, You ask, "Are not Mormonism and Free-Loveism Theocracies, as well as Shakerism? And are not the Jewish and Roman Catholic religions, Theocracies? Ans. Let us examine some of their "fruits" and compare them with the attributes of their

How is it with the Mormons, Jews, and Roman Catholics? Do they not all bear arms, and learn the artiflof "war," and actually engage in human conflict to take life, void of any conscientious scruples, contrary to the principles of original Christianity? And is not this legalized murder? And is not murder one of the "fruits" of the flesh? And does not this place all their Theocracies, logically, scripturally and conclusively, under the influence of the god of this world? What else can we make of the god of this world? "Natiese can we make of them?" By their "fruits" we are to decide this question, and not by Democracy, enlightened by reason and science, for these have already been weighed in the balances and found wanting in producing the "fruits" of the "Spirit."

How is it with the Free-Lover's Theocracy? Let

us examine some of their "fruits." And what do we find? "Adultery," on the very first page of their history. Do they not seek out their affinity in another man's wife, and live with her as his own, year after year, while his ownis living, making null and void the marriage covenant? And is not this "adultery" according to the flaw, and rejected of men." None can do this but the truly wise and heaven-illumined, who remember according to the gospel? and is not adultery one of the fruits of the flesh? Consequently, does it not place their Theorracy under the god of this world? What else can we make of it? Where is humanity's progress among the Free-Lovers? Only that the very highest rewards of disciple knows that the very highest rewards of discipleship are

and Christian Theocracies go to "war," and do those things that would put heathers, pagans, and even savages in their most crude and barbarous state, to the blash? Again we ask, where is hu manity's progress among civilized nations, to say nothing about Christians of the nineteenth century? Who is holding on to old land-marks? Are they

not only fifty years, or more, but eighteen hundred years belind the age?

Where do we find the Jewish Theorracy? It may be argued that the Jews never recognized Jesus as the Messiah, but Moses is their law-giver in 1strael, in him they trust. But their believing or disbelieving in the Messiah does not alter the truth nor disanual facts. How is it with the Jews? Do they keep the "law" in the letter and in the spirit? Po they not commit uncleanness, according to Moses, their own law-giver? See Leviticus xv: 18. And is not uncleanness one of the fruits of the flesh? And does not this place their Theorracy under the god of this world? What else can we make of it? Where is humanity's progress among the Jews? Are they not still holding on to old land-marks under the law? What just claim can they have to the God of Heaven, since they have rejected the gospel of his Son, the only medium through which they and us can be saved?

But where do we find the Shakers Theorracy et us examine some of their fruits, and compare them with the attributes of the God of Heaven. With the exception of the Judases and rebels among them, we find them cultivating and bring-ing forth the "fruits" of the "spirit;" Love, instead among them, we find them cultivating and bringing forth the "fruite" of the "spirit;" Love, instead of hatred; Loy, instead of spirit;" Love, instead of hatred; Loy, instead of war and bloodshed; Long-suffer, instead of war and bloodshed; Long-suffer, instead of war and bloodshed; Long-suffer, instead of rashness and precipitancy; Good-ness, instead of wickedness and all manier of evil; Raith, instead of wickedness and all manier of evil; Raith, instead of malice and revenge; Temperance, instead of incleanness and excess; Purity, instead of lasciviousness and lewdness, self-lieulal, the Reformation: Envision and Scotland had such stead of lasciviousness and lewdness; Self-denial, the Beformation; England and Scotland had such

ple are required to give to prove their Theore to have emanated from the God of Heaven, which is recognized by them to be the highest and holi-est form of Government on earth, because it is based upon simple obedience to a superior and

based lipon simple obedience to a superior and higher law. Therefore it may be justly conceded to them, that they are the most successful, radical and moral Reformers of the age, without regard to the extinction of the race.

"When Doctors disagree." If they use drug poisons for remedies, reject them entirely; but do not throw their physic to the dogs, it may kill them; but throw it into the stoye, or dig a hole in the ground and bury it and them take to the Water. the ground and bury it, and then take to the Water and Hygiene, and live in strict accordance with physiological law, and our word for it, you will live the laws.

live the longer. You ask, "Can God pardon the effects of a moral transgression any more than he can a physical one?" Ans. "The soul that sinneth it shall die," is the irrevocable degree of the Almighty. Sin is the transgression of law, both moral and physical, and whoever violates law must suffer the penalty of that law, whether it be moral or physical, and no vicarious atonement, or pardon, can avail anything, until he who transgresses ceases to transgress, and learns to live in obedience to the laws of his being, and can forgive himself; and then, God, who is greater, can pardon more abundantly; as it is written, "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abun-

dantly pardon." Again we invite you to come and see us, and we "will expound unto you the way of God more perfectly." I am, as ever, thy friend,

JAS. S. PRESCOTT.

YPSILANTI, MICH., June 29th, 1804. Elder James S. Prescott, Cleveland. Ohio: MUCH ESTEEMED FRIEND—Your communica

tion of May 22d was gladly received and carefully read. I should have acknowledged its reception before this, but the excessive demand for physical labor seemed to prevent. Please accept my thanks for the full, earnest and able manner with which my questions are answered.

You may believe me to be a Reformer in all that is embraced in the subjects of Politics, Medicine and Religion. I use neither ten, coffee nor tobacco, nor drink spiritous liquors, nor swear, nor pray.

Most respectfully yours,

EDMUND YOUNG.

### NICODEMIANS AND THOMASIANS.

BY WILLIAM HOWITT.

In the gospels we find the types of almost every human character or spiritual condition that we can possibly meet with in life. Amongst the dis ciples themselves what a variety of representa-tive natures! We have Peter the impetuous, ready in his zeal to imagine himself capable of any trial; the first to fail, the first to repent of his failure; and drawing from his better experience a grave strength that is admirable. We have in Matthew, the taxgatherer turned Spiritualist, and martyr for the truth; John the loving, simple soul, caring little for the chopped straw of mere dogmas, placing all merit in love, and yet having conferred on him the most sublime and prophetic visions of any of the apostles. We have Paul the leaned persecutor converted by miracle into the teacher of the natives. Philip who had walked for years with the Godhead and did not know it. yet made capable, by the same power, of the flight of angels whilst in the body. We have Thomas, the doubter, and Judas, the black sheep of the flock, the traitor of all traitors. We have in the counsellors of a whole nation one sole Gamaliel giving the counsel of true wisdom; and we have Nicodemus, who, though he was drawn toward Christ, only ventured to approach him by night. We have the some of Zebedee, who desired to have granted to them, as the price of their discipleship, to sit on the right hand of Christ in heaven!

Who cannot point to men of our own day who are the exact followers of one or other of these representative men? In many cases they are not indi-viduals, but whole classes. How perfect is the coincidence of those Catholics of the present day who kidnap children, and draw daughters, by fu-cessant arts, from their mothers, and bring contempt on their Church by such despicable conduct, and those zealots to whom our Saviour said "Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves."

I have frequently drawn attention to the disci-

ples of Nicodemus of our day, and have dubbed them Nicodemians, a name which is likely to ad-here to a very numerous body. Who does not know amongst his acquaintance, sometimes no few, who are at heart confirmed Spiritualists, but would not for the world that the world should would not for the world that the world should know it? They love the truth, but certainly not with a deep and perfect love, for "perfect love casteth out fear;" and fear is their great tyrant. These persons love Christ, no doubt, and expect him to acknowledge them in his kingdom, though they have not acknowledged him here. They are willing to forget his explicit words;" Whosoever is ashamed of me and of my word in this adulterous and sinful generation; of him also shall the ous and sinful generation; of him also shall the Son of Man be ashamed when he cometh in the glory of his Father with the holy angels.' would draw near to the persecuted truth, only they don't like persecution. They would acknowledge that faith which has always been distinguished by its martyrs, but that they have no fency for martyrdon.

fancy for martyrdom.

They forget the inevitable conditions of disciple-ship: "If any man will come after me, let him deny himself, and take up his cross and follow me." the same shall save it." The true disciple knows that the very highest rewards of discipleship are the state of the s gospel's, but he shall receive a hundred-fold more in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life."— Mark xi: 29. But the Nicodemian, who would like to have the hundred-fold, does not like the price at which that is to be purchased, and he comes to Christ by candlelight; and, no doubt, he will receive a candlight reward.

The Nicodemians would proclaim the present per-secuted truth of the gospel, the manifestation of the world and the life of ministering spirit, if it were only not persecuted; he would be very valiant if there was no danger of ridicale from friends, and loss from other quarters. He would be a rose-leaf here; a martyr smild the very fiames, if they were but the flames of a genial fireside and applauding thousands. But these were not the martyrs and heroes of other days! We look hask on times when Christianity was rudely persecuted, and those who believed in it did not believe under a cloak, or in the chamber with blinds drawn and doors locked. They stood and heard the sarcasm of the streets, the bloody rush of soldiers, the surphitheatre of hungry wild beasts, sawing asunder, boiling in oil, and the like experiments. From age to age those terrors and others were renewed, and the believers met them not as skulkers, but

"Who dared to nobly stem tyrannic pride,
Or nobly die, the second glorious part,",

Where is the land which has not been drenched with the blood of martyrdom? Where the axe, and the prison, and the stake have not done their

days then and since. The days of Smithfield, of public evidence of trustworthy journals and their the iron boot, and the brave covenanter; the days reporters, which the whole civilized world has of Quakerism and Wesleyism; the days of undanted hearts, and hideous dungeons, and brand-believe in the American war, in the Moori war, in th ing with hot irons, and of ransacked houses, and dragging through horse-ponds, and polting with mud and stones. Those days are gone; but is the faith gone, too? Was it the truth that the brave men and braver women and heroic children suf-fered and frequently died for? Or, was that truth a vapor which has exhaled? No; here is the truth, the ancient imperishable truth, but where are the men? Here is the grand old truth come forth on the wings of heaven, and with the words and in-spirations of God, through his spirit, begins crydown with this accursed materialism; down with this foul and deadly heresy, which has broken up the union with heaven, and spread a thick yell over the entrance to the region of souls, and declared that man has nothing better to live for than making railroads and building steam engines, and poring into the properties of matter, Down with this insidious dectrine which broods over the naturalist in his forest rounds, over the cruoible of the chemist; and has spread a thick cloud over the pulpits of the Church and Dissent. Down with the demon philosophy, which is on all sides sapping the foundations of historic truth in the Scripture, which would give us gospel maxims without a gospel mediator, who in himself is the truth and the life. Down with that meta-physical machinery which would sift out the wheat and feed you on the chaff. It is no longer a question whether you shall have religion, but whether you shall have souls; whether there be a Christ, but whether there is or ever has been a Creator? The philosophy of to-day has triumphed over these faiths already in millions, and its profounder researches are leading you to— Such is the proclamation from the inner regions

of the universe carried by myriad spirit-voices through all civilized lands; and what is the respone? The ancient truth of God is up and about again in this shape and for this need—but where are the heroic men and women? Where are the days of Godlike martyrdom? Has the earth lost its steel and sinew? Have the nations become feeble and degenerate? Have we effeminated in our silken saloons, and on our smoothly-gliding iron paths, till we shrink from the voice of heaven, because we are told that it calls us to stand forth and suffer? If it be so, let us confess it, if we dare not confess the great truth itself. Let us say frankly that truth is still truth; but this is no age for embracing it to the death. Let us confess that there were once in the world men, woman, and even little children, whose spirits and deeds we can admire, even with tears, but whom we dare not imitate. That tears and homage are all we have strength to give—we are no longer what they were; we stand crouching, trembling afar off, and admit that we are but pigmies to our Christian forefathers, and that this is truly a day

of very small things.

Look round you and say what is the condition of Spiritualism. In fifteen years it has worked on to its present state, and it is said that twenty millions of people have embraced it. In America millions have freely and honestly avowed their faith in it; in France vast numbers, especially in the southern cities, claim as openly to be Spiritu-alists as they do to be Catholics or Protestants. They are not ashamed of the solemn sentiments of their hearts, and they dare to wear their faith on their lips as frankly as in their bosoms. In Spain, even when an Archbishop burnt the Spiritualist hooks, the common people hissed and groaned at him. But in England—who shall say how many are its Spiritualists? How many are they? Who shall tell us? Will they tell us them-

Here and there stands forward a bold man or woman. Here we see a little group who own their convictions, and yet they live unmolested We have none of the old dragonades enacted against them; no houses burnt down, no fields laid waste, no prisons open for them; none thrust or hooted even from society. Yet, with this pub-lic and palpable fact, it is certain that of the Spiritualist body the Nicodemians are the great ma-jority. We meet them on all hands, and in all places. They are in the court; in the ranks of the places. They are in the court; in the ranks of the aristocracy; in the pulpit, and in the law; yet

nristocracy; in the pulpit, and in the law; yet they do not deem it prudent to avow themselves. One says, "I should lose cast," another, "I should lose my practice;" another, "My relatives are connected with me in business, and I cannot injure their interests," One says, "My master would dismiss me;" and another, "My husband or my wife would be furious."

Is this, then, really such a persecuting age? With all our hoasts of British freedom and British tolerance of opinion, are we yet such bigots and such slaves? That is a question which affects the character of England, and should be settled. In the meantime, it is not to be denied that it is a serious thing for many to dare to be honest. It is a serious thing to risk in many cases domestic martyrs, but to be lumble Nicodemians. But, on the other hand, nothing is more certain than that there are vast numbers whom nothing but a false and fashionable timidity restrains from avowing their opinions. For them no loss of interest or advantage, no question of domestic rupture has any real or positive terror. The sole bugbear is the fear of being termed superstitious. In the Nicodeplians of this class, of what real value is the truth? They rate it at something less than a well-shaped coat or bonnet, for their fear of wearing the truth openly, is precisely the same as that which they have of appearing in a dress out of the current mode.

Now I would wish to tell these secret believers

what it is that they do. It is they who make it hard for others to speak out. It is they who throw the burden of disingenuous concealment on others not so independent as themselves. Though they prize the truth thus lightly, yet I be lieve that many of them are, at the same time, generous and benevolent. Many a man who shrinks from a sneer loves his neighbor, and is glad to lend a helping hand to a weaker brother or sister. Let me implore them, then, if they will not avow their real sentiments for the sentiments themselves, that they will do it to open the way for less fortunate ones who would. If every one who believes in Spiritualism would avow it, what a power would be thrown into its cause! It is the littleness of a visible army which encourages the enemy and invites attack. Let a gallant force appear, and the scene changes. Now I am persuaded that the Spiritualists of England amount to a number which, if known, would strike the cavilers and opposers dumb. The weak would thold up their heads, the strong would become stronger by the *esprit de corps*, and by the force of extended sympathies, and the inquiry would be quickened by the very fact of the imposing aspect of the adherents of the cause. But what shall be said for a cause where three-fourths of its dis ciples recoil from its banner when borne in the daylight? How shall a cause advance while its tactics are those of retreat, concealment and cowardice? Let the whole body of English Spiritualists cast away their unworthy, and for the most part, groundless fear, and they will find thempart, groundless tell, and they will find them-selves the members of a body which, for numbers, position, character and intelligence, any man may be proud to belong to, and which will strike the opponent and the silly sneerer with respect. Let the name of Nicodemian retreat into the night to which it belongs; let it porish forever from the spirit and the tongues of men.

And what of the Thomaslans and Thomasles?

These are a particular class of opponents. They tremely liberal. You encounter them every day. They are none of your rude and ignorant men of letters, who attend scances only to hoot and jeer and quibble; only to show how much men may write, and yet remain behind the age; how much they may assume to teach, and yet how greatly they need teaching. These Thomasites, profess a desire even to believe, but, then, they must see. That, they say, is quite reasonable. It is foolish, they assert, to believe upon anything short of actu-al personal observation. They must see the very body of truth, and put their hands into its wound-

lieve and have not seen."

Surely, if it be only reasonable that a man men. There is such a thing as EVIDENCE, and the

believe in the American war, in the Maori war, in the last comet, and scarcely a man of them has seen any one of these things. They believe a vast volume of the events of history on the evidence of men of whom they know nothing whatever, for the channels by which those events reached the printed page of the historian, are and must forover remain unknown to them. They believe, every hour of the day, facts on which it is most important that they should not be deceived, on the private evidence of individual men. How, then, do they presume to call themselves reasonable men, exercising only a reasonable caution when they refuse to believe facts attested by milwhen they refuse to believe facts attested by millions of living people of all civilized countries; thousands of them of the highest intelligence, probity and truth? There can be no objection to these Thomasites seeing, though by a singular fatality they seem never to get to see what they so much profess a desire to see, and which such millions builded and the seemants. The tenter of the seemants are the seemants. lions besides somehow see most rendily. But if they mean to retain the character of reasonable men, they must either take prompt measures to see, or they should believe not merely good, cred-ible evidence, but a concentration and concurrence of evidence which must convince all really reasonable men, or must leave no place for evi-

reasonable men, or must leave no place for evidence in human affairs.

Now these very reasonable men, who only believe what they themselves see, what is it they believe? Surely their articles of belief cannot amount even to thirty-nine? Did these gentlemen see themselves born? If not, do they believe that they ever were born? Do they believe in their father, who happened to be dead before their birth? Do they believe in any relative or friend, who is. I do not say at the Antinodes, but round birth? Do they believe in any relative or friend, who is, I do not say at the Antipodes, but round the next corner? Do they believe in King Potatau, or the existence of the Taepings? In all the vast body of history, sacred or profane, do they believe anything at all? If they do, they are very credulous and ineautious men, according to their own favorite axiom. If they believe only what they see enlays near the translation is disthey see, or have seen, their real knowledge is disgracefully small—they are the most stupendous know-nothings that the world ever saw.

It is time that the Thomasites cast to the dust-

man this dustiest rubbish of a pretended liberali-ty. It is, in a word, an hollow and untenable sham. He who renounces the laws of fair and credible evidence, such as the whole of the world's transactions are based upon, is himself unworthy of credit. In the words of Dr. Johnson:

" Who drives fat oxen, should himself be fat." He who expects to be credited on anything that his hearers have not seen, must not drive those hearers off the established highways of evidence, or goad them beyond the limits of a natural pa-tience. It is time that the hollow cheat of Tho masite reasonableness should end. Let every such stickler for believing only on fight, be consistent. Let him really believe nothing that he does not see, in which case he will not believe beyond the moment, and the narrow circle of his vis-ion—or let him believe that others have seen, even if he have not. The Thomasite doctrine of belief in nothing but seeing and feeling, is a libel on a man's own understanding and power of inference a gross libel on his neighbor never yet convicted of an untruth, and is a principle of action worthy only of an unreasoning animal. However high he may rate his mingled caution and liberality, our Saviour has already settled his grade in crea tion, and has pointed his attention to a class of men far nobler than himself; to those who have not seen and yet believe, that is, on evidence ac-cepted by all mankind in all ages and conturies the consentaneous averments of honorable and truth-loving people.

## THE FACE OF SOCIETY.

BY WARREN CHASE.

Every day the papers relate sad, and often heart-rending stories of suffering and starvation among the prisoners captured from our loyal armies, setting forth a cruelty scarcely if ever equalled in civilized warfare, and more horrible than the black hole of Calcutta, or the English prison-ships of the Revolution. They also keep before our eyes stories well authenticated, of the privation, misery and starvation of the aged, the infirm, and the children of the freed slaves along he border of slave territory, and inside its lines, and occasionally awaken our sympathies with a horrid tragedy or heart-rending story of misery among the homes of general comfort and tolerable happiness.

If we only read and observed this dark side of is a serious thing to risk in many cases domestic our picture with rebel descriptions of us, we might peace, position, or even the means of existence.

Let all such be then content not to be heroes or road to general poverty and idleness; but there is another side, and to me, a worse side than this -a face of society that shows to the spirit-world a more horrid grimace of selfish pride and shoddy aristocracy. It is the extravagant dress, luxurious waste and reckless folly of our "upper ten ' in fashionable life, if indeed you can tell by extravagance who the upper ten are.

Standing in a store in Washington, with a friend. a few days ago, he pointed me to a lady at the counter whose rich dress, velvet cloak, extravagant trimmings, sparkling diamonds and costly jewelry, among the visible covering of her body ve estimated to cost from three to five thousand dollars. She was well known as the keeper of a house of ill fame.

Next eve I was standing in the parlor of the White House, and nearly a score of ladies were there in dresses and jewels more or less costly than the one we saw in the store. I do not know the difference in their bodies, but they are supposed to be better; nor would I venture to assert the superiority of soul for either or each. The outer covering had not much preference in cost and richness: but one was for the parlor and the other for the street; and no doubt the first could dress as richly for the parlor also, and the latter for the

Inoticed and ever have, much more of this extravagance in dress, among women than men. But the enormous speculations in shoddy, petroleum, contracts and coal lands, cotton and salaries, have produced a most reckless extravagance among the men also; and smoking and drinking, and gambling and suppers, balls, levees, saloons and brothels, are rapidly on the increase, and can only be abated by a general crash in business, and sudden fall in prices, and sloth of speculation, which seems inevitable and near at hand. There is one stable, reliable, standby class of

people, the dependence of the country, viz., the middle classes, those who live on industry and economy, and live in sobriety and healthy restraints; who own little property, take good care of it, and never speculate or dissipate. Of this class we have sufficient to save us in the coming crash of business which must follow the check, and cessation of arms; and I am glad to find sufficient of these, even in Washington, to save the nation's capital from prostration, prostitution and general ruin, and glad to feel and know even the President is, in heart and soul, of and with this class, and depends on them for the salvation of the country. He is truly the people's man, and, as far as he can, he sustains and relies on the middle classes. Full well he, and I, and many of you, readers, know that this shell of shoddy, and these rich garments body of truth, and put their mands and he woulded ide, and put their fingers into the very prints that now cover bodies no better, if as good, as of the nails of crucilixion. They forget, or do not those in rags, must drop off, and the bodies, too, believe, the emphatic words of Christ to Thomas, the head of their sect: "Blessed are they who bedieve the naked spirits to stand the head of their sect: "Blessed are they who bedieve the naked spirits to stand out in such garments only as the soul has put on out in such garments only as the soul has nut on by its acts and dealings with other mortals. should see before he believes it must be more Many of those men so richly dressed and decorat-reasonable to believe on the testimony of true ed, will then have even less to cover them, of nure ed, will then have even less to cover them, of pure soul garments, than the poor naked and starved men. The state of out of a huntrell, these very gentlemen them rus-like beggar in the street. How much better selves do believe? It is on evidence. On that would it be to lay up "treasures in heaven," or

garments for the soul, that might fit us, by good deeds, for a place in the home of the loved and the loving of the spheres above.

It does seem to me that the lessons of life here have been sufficient to educate our generation; but if not we now have the lessons constantly before us from those in the other life, and when these are added to those of earth-life, it must arrest society and put a more practical face on popular and fashionable society, and press the two extremes into the middle classes, and spread general happiness and goodness throughout our coun-

Washington, D. C., Feb. 1865.

### BRIGHTER DAYS.

BY ALCINDA WILHELM, M. D.

The pioneers of our Progressive Philosophy, who have bravely struggled and patiently suffered because of the prejudices of learned ignorance and the opposition of the would be popular, are beginning to see the dawn of brighter days in the awakening interest of honest investigation, wherever our Philosophy of Principles has been fairly represented by the teachings and lives of those who are in a public capacity before the people.

As speakers or mediums, how responsible the position that brings us between the two worlds, the seen and the unseen. How sacred the mission, and full of significance in its results to humanity, when as workers we practice, as well as preach, the living inspiration of noble thoughts and virtuous deeds, with a true regard to temperance and consistency in all things.

Such is the Gospel of Reform, delegated to us by the angel ministry, whose true office is the world's development, whose demonstrated facts, moral precepts and eternal principles of progress demand of us more than simple faith, or supinely resting upon the merits of spirit communion, without discrimination or qualification: but. rather, the practical efforts of its promulgators, as well as listeners, to embody its higher teachings in every day life, aside from the rostrum or circle. Never can its ministry be recognized, as a potent force of redemption to mankind, until we perceive the practical unfoldment of individual manhood and womanhood, physically, mentally and morally.

Practice is greater than precept, and the spirit of discernment is sifting the chaff from the wheat of Spiritualism, far and wide. The pruning-knife of truth is clipping off the fungus growth and excresences of falsehood, folly and lust affinity, that had been interwoven in the uncultured mental or moral garden of humanity. It is not sufficient that talent alone should secure us a passport as tenchers, but also morality as a necessary constituent, if we would wear well and pass through life's discipline untarnished by false or sensual demands. The crucible through which we are sometimes called to pass is well calculated to test the strength of moral dignity in separating the dross of impunity from the gold of true integrity of character, proving our stability and purpose to be and do the right, at all times, and under all circumstances.

What is more noble to the appreciation of true reformers than to see woman in this era of thought and action, daring to live in harmony with the beautiful principles she advocates, privately and publicly, daring to be firm in the maintenance of all that is ennobling to her sex, amid the criticisms and designings of lustful natures, unmoved by that class called affinity-hunters, truthful to herself in the conjugal relation, and a perfect control of her demands outside of such relations, being subject to the higher law of her being, under the guidance of wisdom?

We have some such workers. Would to God their names were legion, whose influence is blessed, and grandly reflects upon the responsibilities of their position. Yes, woman, who can be trusted to pass through any ordeal, unflinching in integrity, move from place to place, a strong tower for the weak, a rebuke for the guilty, yet whose sympathetic natures recognize the brotherhood of man and the sisterhood of woman in acts of charity and deeds of justice. May the strong links of mutual kindness bind us more closely and unselfishly. To build up the temple of spiritual progress, and consecrate upon its altar the acceptable offering of noble, virtuous lives, is the sincere desire of one of the world's workers.

Indianapolis, Ind., Feb., 1865.

Manifestations in Georgetown, D. C. I have been somewhat surprised that no one of your correspondents' from Washington have given you a relation of the wonderful spiritual stations occurring in Georgetown. Through the kindness of Mr. and Mrs. Lawrie, at whose louse they occur, I have frequently been invited to witness them, and deem them of too much im-

writes to be withheld from the public.

Mrs. Miller, the medium, is their daughter, and it is through her mediumship that these manifestations occur. I have been informed by the parameters. rents that Mrs. M. had had only two weeks instruction on the piano prior to her development as a medium, and yet under spirit influence she equals, if not excels, in the opinion of many that have heard her, the best players they have ever heard. At a select gathering on Tuesday night last, in the presence of Col. D. and several surgeons of the army and civillans, she played on the plane a representation of a battle, including the roar of artillery, the shriek of shells, the discharge of small arms, martial music, the shouts of victory, the dying away and renewal of the contest. Finally, the waii for the dead, the solemn accompaniments of their burial, and the quick and joyful step of the victors to the field of triumph. She then struck up a tune, so full of heavenly music, that invisible spirits testified their present by causing that great plane, weighing not less than eight hundred pounds, to keep time with the music in the movement of its ponderous legs.

So novel a sight brought the spectators to their

feet, and attracted them to the instrument. They scrutinized every movement and every part to find the cause of its motion in vain. Mr. Lawrie invited the spectators to seat themselves upon the plane, and as many as could occupied seats on it; and yet with the aggregate weight of 1500 to 2000 pounds, the motion of the piano in keeping time to the music was apparently as easy as be-fore. The most of the company took hold of the end of the piano and tried its weight. They were then requested to put their flat hands under the end, and allow the medium to touch it with hers, when, without lifting an ounce, the end promptly raised. Every facility to detect imposition which was asked was readily granted by the medium, until the Colonel, who was the most skeptical, declared himself satisfied. No one that has seen these manifestations doubts their marvelousness. They are independent of the physical or mental power of the medium, as they may or may not power of the medium, as they may or may not occur at her bidding; and yet they are results of an intelligent unseen cause, anxious to arrest the attention of skeptics to the new demonstrated, truth that man is immortal.

The spiritual telegraph between the seen and the unseen, with its simple apparatus, is here confounding and convincing the hitherto gloomy skeptics with the unitatively evidence of smith the

o, with its unmistakable evidences of spirit-life. From the capital of this great nation Spiritualism is destined to radiate its manifesting light to its circumference. The Congress of patriot spirits have their permanent session, where once they used to sway in person, our nation's destiny, and shape the ends of human legislation, to promote

our progressive prosperity.

The Bainer is here appreciated, and you may depend upon an increasing support from this quarter.

Georgeown, D. C. GEORGE WHITE.

### Correspondence in Brief.

The Spiritual Philosophy. We take the following extracts from a private

letter: When will the Christian churches, or those who profess to follow the doctrines of Jesus of Naza-reth, and who do not practice any of the teachings reth, and who do not practice any of the telember of examples of his life, abandon their old stale theology of the dark and gone-by ages, and embrace the refulgent light from the celestial, or Summer-Land, where saints and angels dwell? The whole terrestrial world is rapidly progressing. Men's minds have progressed with great rapidity on most all subjects, and with railroad speed, and influenced in their progress by their departed spiritual friends without their knowledge, still they will not believe the report of those pioneers from the spirit-land, who are anxious to

point out the nearest and best road to those re-

gions of bliss, where all are destined to travel

Fearing to investigate Spiritualism because it is

not popular among the church-going community; fearful of being convinced of its reality, or that they may imbibe its principles—the richest beheat from heaven to man.

Let them attend the spiritual lectures given through trance speakers or inspired mediums-inspired by those holy and angelic spirits who once inhabited earth's sphere, and who condescend to return to enlighten the children of earth and tell them that God is a God of love, and not of rengeance; that men and women make their own heaven and their own hell here on earth; that Satan, that dread monster they are so much afraid of, is generated and dwells in their own hearts, and nowhere else; if they cherish that evil spirit, it will lead them astray; if they say, "Get thee hence, Satan," it will flee from them, it will not

harm them.

In our spiritual meetings may be seen great numbers of men and women who have sat over half a century under a sectarian pulpit, hearing the old, stale doctrines of an augry God and helifire. What man in the human body would condemn his children to eternal punishment if he had the power? Much less would our Heavenly Fathe power? After less would dut leaven; he be guilty of such a cruel act. Every man is his own accuser, his own judge, his own witness, and his own executioner—a free agent. These facts are known and felt by every inquiring mind;

the old theological doctrines are entirely exploded. Friends and brethren of the spiritual cause, let your light shine before men, fearlessly onward in the good work; remember the poor and needy; comfort the sick; charity in a twofold sense is a comfort the sick; charity in a twofold sense is a great virtue—by giving alms or overlooking the foibles of our misguided brethren. A single shilling to a poor person in need would speak louder than words could express. Such a prayer would ascend like incense from the altar, and be accepted by our Heavenly Father and the hosts of heaven. A Christ want along and the cool do they As Christ went about doing good, do thou wise. SETH DRIGGS. Cararas, Venezuela, Jan. 14, 1865.

#### A New Laborer in the Vineyard. The following is an extract from a letter dated

Byron, N. Y.:

No mortal knows how great is the need in West-ern New York for laborers on the plane of truth, love and wisdom. This was the favored locality where the infant, Spiritualism, was born, and for a number of years public speakers and mediums, local and itinerant, were numerous; but now with a host of believers and a multitude ready to hear and investigate, we have few or none throughout all these eight or ten counties who speak from the public rostrum, to supply this great and increas-

Would that I had the eloquence of a Clay or a Beecher, and could command the highest inspiration promised, I would gladly devote all my energies and inspirations to the presentation of our glorious Gospel; but such as I am and have I as freely bestow for the upbuilding and triumph of the cause to me so dear.

It has been my precious privilege to enjoy more than pen can express or words portray, by inter-course with the dear inhabitants from the other shore, and I feel that those germs, of such price-less worth to me, may be the rich heritage of millions who are now groveling their way in darkness and doubt.

I intend to respond to calls to address, inspirationally, or to attend funerals within a reasonable distance of my home, and I wish it to be under-stood and borne in mind, that the "almighty dolthat I labor for the upbuilding of the cause of truth on earth, and realize the richest reward and truest happiness in the successful accomplishment of that object.

J. W. SEAVER. of that object.

### Evansville, Wisconsin.

Be it known to whom it may concern, that the above named place can boast of more liberal minds than any other place of its size in the State. It is situated on the Beleit and Madison Railroad, and equidistant from both places. Its population is about one thousand. A free hall is supported by the Spiritualists, wherein lectures are held about every two weeks.

Mrs. Spence some years ago broke the green sod tearing away many of the feeble roots of Ortho doxy, and with firm, intrepld step cast the good seed. Others with a gentler hand have continued the work, while a strong society of Spiritualists and earnest investigators are the fruit. Two good healing and one very good clairvoyant medium are among the number. Our lectures are well attended, and even some of our Christian brethren venture in occasionally, prompted by curiosity or in search of better food for their yearning souls. The "Banner" comes to many here a welcome messenger, and many others who feel themselves unable to subscribe for it, borrow of their friends,

and thus the truth goes round.

From the press and the rostrum the glad tidings go forth; and while thousands are made happy in the conviction of the realities of spirit commu-nion, the leaven of free thought is stiently and gradually liberalizing the masses; the bonds of sectarianism are loosening, and unfettered Reason is only waiting, like doubting Thomas, for more tangible evidence. Yours, that it may come,

#### Progressive Lyceums. Unexpectedly called back from Vineland, to fill

the morning and evening engagements for a sec-ond time of Emma Hardinge, who was still conond time of Eminic Antunge, who was still confined with quinsy, and having no engagements between the morning and evening since this time, I had a coveted opportunity of attending the afternoon exercises at Sansom-Street Hall, of the Progressive Lycoum, which, under the earnest and persevering energy of Mr. Dyott and a few others has become a very important practical others, has become a very important practical movement in the onward march of Spiritualism in this city. It is really interesting and promis-ing to witness the groups of boys and girls of all ages over five, enter with a practical uniformity into the exercises and lessons, marching with banners, and keeping time with music; gymnastic exercises of body, arms, hands, feet, &c.; intellectual and vocal exercises, social and religious, as pirational and affectional-all, all tend to cultivate and encourage that better social nature so much neglected in our common schools, and even in Sunday schools, which in many places are only an Sunday schools, which in many places are only nurseries of pride, jealousy and selfishness, and fed on fables and fear. This Lyceum movement is so unlike them, and so promising of good results, I hope every aid will be rendered it, and that the friends will start them wherever they can. Philadelphia, Pa., Feb. 27, 1865. WARREN CHASE.

## Spiritual Progress.

It may be gratifying to the readers of the Bun-sier te team that the Spiritual Philosophy is at-tracting the attention of intelligent and progres-sive mands in this section, and the interest in the manifestations of spirit presence is increasing manifestations of spirit presence is increasing rapidly. In the three weeks we have been here, we have seed meetings in private houses almost every evening, and they have all been fully attended by earnest seekers for truth, who thirst for the "dewdrops of wisdom" that fall from the lips of the angel forms of those who have tried the realities of that country, whose shores attract all earth's oblidren that there ward.

A young lady of once spiritual attainments, as a start medium, has done much to shake the skeptistim of bigoted minds by attending those meetings with me, and being centrolled by the loyed ease who have come "party to farth seeins, and party at the same party at t

only need encouraging to come out as bright and shining lights in the world, to lead the weary travelers where their souls may find rest. MRS. E. J. PIKE.

Upton, Mass., Feb. 18, 1865.

Another Lecturer. Charles L. Marsh, of Wonewoo, Juneau Co., Wis., writes, on renewing his subscription to the

"I, too, have learned the great truths of Spiritualism, as seen in the footprints of Nature, and feel that sweet communion of the divine from off the spirit altar. They say I am a trance speaking medium, and the few friends in this place, who dare lighten to the truth same to be accepted. dare listen to the truth, seem to be well pleased with the lessons that have reached them through

### Healing by Touch.

Dr. Newton, the great healer, was in Cleveland, Ohio, Sunday, Feb. 26th, and from a notice given out at the morning lecture, received the deaf, the blind and the lame, from half-past two to five o'clock, to whom he administered the healing power" without money and without price." To one boy whom he healed of a stiff knee and lameness, requiring two crutches to hobble about, he gave five dollars. Truly this is a wonderful man. hy do not the people see that the days of the rist Dispensation are at hand. C. D. G. Christ Dispensation are at hand.

### Trance Speaker.

We have lately had the pleasure of listening to one of the best trance speakers ever in this city, W. A. D. Hume, of Cleveland, O. His lectures are highly elevating and entertaining. He speaks both in prose and song. He is now on his way to the West, and if you will kindly give this note a place in the columns of your valuable paper you would confer a favor on the community at large, and help him to gain the popularity which he so well deserves.

A. T. Ann Arbor, Mich., Feb. 23, 1865.

### Cincinnati Meetings. ....

E. V. Wilson, of Menekaune, Wisconsin, has been speaking before the Religious Society of Progressive Spiritualists of this place with a marked success and to largely increased audiences. His week evening lectures and delineations of character have given general satisfaction. A. B. Whiting will be with us during March, and Mrs. Susie A. Hutchinson during April. A. W. Puch, Sec'y. Feb. 22, 1865.

### Notes from the West.

Thinking perhaps a few lines from this part of Humanity's great vineyard would not be unacceptible to you, I gladly embrace a few passing moments and yield myself to incoming thoughts that I may send a few tokens from our Western

land to you in your Eastern birthplace.
There are many happy things that I might tell to you concerning our cause here, both in the lecture room and by the many cheerful firesides; but I will not occupy too much of your already too-overburdened time by many particulars. You may safely premise, however, that our noble cause s not detracting for want of zealous workers, or being retarded by the absence of warmth in pur-

ose, or indifferent advocates.

Mr. H. P. Fairfield—a very practical and effective speaker—is lecturing in this vicinity at present; he delivered two addresses at the Free Hall in Evansville, Rock county, on the 19th inst., his subject in the forenoon being "Philosophy of Life and Education," and in the afternoon the "Philosophy of Ancient and Modern Spiritualism." He speaks in a trance, and the controlling influence claims to have been, in earth-life, Sylvanus Judd —a Unitarian elergyman of Northampton, Mass. His expression is very rapid, and often his points are very pointed. Evansville offers good facilities to good speakers, and as the few feeble Spiritualists have become the mighty many in this once Church-ridden town, spiritual truth rears its head majestic-like from the ashes and debris of the past, and in all truth and charity proclaims the good tidings far and wide.

And, by the by, kind Banner, how the good work steadfastly and gloriously moves on in other parts of our progressive little sphere! It is as resistless as an ocean's wave, or Ningara's mighty volume; and if the resistance which it finds is here and there ofttimes apparantly strong, the struggles and throes are but the sure forebodings of an expir-ing existence—the same as the little bark at sea before the ponderous billow: it careens, spreads out its white arms, and descends to the ocean's valleys, never more to offer its feeble resistance to its more positive opponent.

Truth is positive everywhere. It overrides op-

position and triumplis over wrong; it seeks the crannies and wayplaces of each individual's existence, and exposes them to the watchfulness of an ever true conscience—that monitor in man which so often chides that it may often praise. As the genial light streams upon us from the angel-land, as the refreshing showers pour forth their sweet rills of life and vigor from heavens of love, flowers expand their beautiful petals in the hearts of every one, and clothe the earth as it were in garments of purity and truth. Let each nourish the tender flowerets and sweet blossoms. Prune out the foul weeds, and drive hence the mischievous insects that hide beneatl the tiny plants. Then may we not present un-broken fields of love-and-truth bedecked blossoms, whose little petals shall unbend them-selves to catch the glowing light or quickening moisture for their future growth and sustenance. Let us scatter the gems of beauty about us. Let us strow the nathway of every one with the roseate hues of the many bright-colored blossoms, that the air may be pregnant with their fragrance and their choice little carpels may mature in the autumn sunlight, and again bring forth good fruit,

even an hundred fold. Kind words are flowers each may cultivate, and a brotherly hand, ready in all times of need, and ever extending toward down-trodden and oppressed humanity, may be possessed by every

I once met a poor man in the streets of Huntsville, Ala. His garments hung in tatters about his almost nude person. He was indeed poor. The abject mein and sorrowful eyes called for compassion, and would have wrung tears of sympathy and pity from any human heart. As I approached him, I belief written upon every lineament of his face, "I am friendless." I addressed him: "How do you do, my friend?" And the change, wrought by the few words that followed between us filled my host with claduses. He between us, filled my heart with gladness. He was a new being in a moment of time; gladness illuminated his countenance; his eyes moistened with—as his lips expressed—gratitude; nor was his happiness or mine any the less because he was a "despised" colored man. God was his father—he was my brother. That was enough. Thus are we ever blessed in proportion as we bless others. As much of goodness as we possess bless others. As inten or goodness as we persons, so much have we a heaven within our own hearts.

Fraternaly thine. HARWOOD G. DAY.

Fraternaly thine, HARWOOD Attica, Green Co., Wis., Feb. 22d, 1865.

### New York Matters.

[From our Special Correspondent.]

New York, March 1st, 1865. Mr. J. M. Peebles spoke at Hope Chapel last Sunday. In the morning he repeated by request his discourse on the " Progress of Theology, quoted from different authors' asyings that had been taught in the past, which appeared so ridic-ulous and absurd to the progressive age that there was not a person present that could help smiling, let him be ever so bilious. He also stated that the progressive thought was working into the minds of the most popular speakers in the old-

school theology very fast.

In my last letter, speaking of the "Children's Lyceum," it should have read, the accommodations are not what they desire, but they are in hopes of fluding a nice place soon, adapted to their wants. A. J. Davis speaks this month for

the society.

Mr. Willis gave two powerful discourses last Sunday. In the morning the subject was similar to that by Mr. Peebles. The audience were so well pleased with it that they at once voted to have it printed in pamphlet form, and some persons present gave as high as ten dollars toward

von Vicek did not accomplish anything in trying to "dissect" J. V. Mansheld. He made a few assertions which he could not or did not prove.

Miss Emma Hardings is to speak at Cooper

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, REEPS FOR SALE THE BANNER OF LIGHT AND

OTHER SPIRITUAL PUBLICATIONS. This Paper is issued every Monday, for the

# Banner of Light.

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For Terms of Subscription see Eighth Page. LUTHER COLBY. - - - EDITOR.

SPIRITUALISM is based on the cardinal fact of spirit communion and influx: 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. If 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 enthelle and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

#### Emerson.

The public of to-day are not able to realize what power this single man is, not merely in New England, but over the whole country. The influence which is silently exerted by his writings cannot be measured by this generation: it will only be in the future that either himself or his great work will be appreciated. We are much too near him now; there must needs be a good perspective at which we behold him, in order to rightly view a character which stands forth, to use one of his

own expressions, "so columnar in the landscape." He is devoted to the love of all that is beautiful; and that means all that God has made. Out of what is called evil he deduces the same beautiful principles as out of what we call wholly good. He finds the same divine law threading its silent way through both. As he says himself of diseasephysicians tell us that the laws of disease are as beautiful as those of health; and so are the laws which run through evil as beautiful as those which rule the condition and uses of evil.

It is no new lesson which he teaches us, but the old one continually: that we are individual souls, and not born to be kneaded into an undistinguishable mass: that our relations to the divine power are direct and for each one of us to discover: that life is filled with love, the love of perfect beneficence; that turn how we may, we cannot hope to thwart the designs of the Creator. He takes large and exalted views of things; sees the poetic, which is the highest sense, in every created thing; finds beauty even in deformity; appropriates everything to its uses; and rejoices at the gift which he has heen permitted to enjoy.

Mr. Alcott not long ago read a public lecture, of a conversational character, upon this truly great and exalted man, describing his mental trials, his modes of thought, composition and utterance, and his general aim and influence. He spoke of him as the central figure of to-day among the men of New England, to whom the people owe a debt which they will not soon be able to pay; as a poet by gift, who finds but choice company as yet to follow his subtle thoughts: as a man dedicated to truth and beauty; as one through whom the finer powers play: who tells what he knows, and then is silent: who makes truth lovely; who impresses not so much by what is said as by what is implied; who has been foremost in all the popular humane movements; and the influence of whose writings, acting upon the young minds of to-day, is to give us a new population, with new ideas and modes of

Nor do we think the matter above overstated in the least. We cannot popularly estimate such a man properly. And he is all the more a power. because he never stopped to meddle with his reputation; that is a base word with him, which we think he scarcely permits himself to write; he strikes for character; he would be; what people say is of little enough consequence to him. In one of his earlier essays he remarks that when the newspapers have anything to say of him in the way of praise, he instinctively begins to inquire what he has been saying or doing that is wrong. He very well knows that the plain statements of the highest truth are never popular, and he therefore fears for himself when this sort of incense. named popular praise, is offered him. No reader of Emerson was ever yet advised by him to seek to become nonular; on the contrary, any one who peruses his pages and gets the stimulus and inspiration of his bright and living thoughts, would despise himself if he ever gave a care afterwards to what people thought of him.

It is always morning with Emerson. The sun in his landscape is always high in the east; the bees are a-field with their murmurs of industry: the mower's scythe is always ringing; and life is always at its high-water mark. Where others see clouds and storms, darkened landscapes and gloomy prospects, he sees ever the same smiles of perfect beneficence. There is nothing in the wide range of all God's creation which to him does not seem "good." He takes life as it is; gets at its real meaning; seizes its true significance; finds out the essential poetry of it, which is all there is

What would the world be without some such man in it to commend it to our enjoyment? What would be the use of all this work and toil, if there were not some one to show us to what it tends? How would it all be less than practical servitude. if we saw nothing in work but work, and could not penetrate with our perceptions to the interior meaning of all our tasks? He is one of those rare individuals who finds the spiritual law at a glance; traces it up to Him by whose hand it is established, and forward to the vast and various possibilities of a future on whose shore only we are standing in the life of to-day. He teaches self-reliance; the finding out of God in our own souls, rather than the running after him to those who can make the discovery only for themselves and not for us; the perfect trust which is more powerful in its energy than all mere intellectual professions and subscriptions; the humility which is at once the condition and the charm of true greatness; the perennial innocence which carries the beautiful dreams of childhood forth into all the realms of life, both here and hereafter; the self-continence which overtakes our own gifts as if they were what they indeed are, such as Heaven has bestowed on no other mortals. Such a man comes as a prophet of the New

Time into the world. And he has been sent to this new age and region, where the past is put behind our backs, and we see nothing but the eternal future. He is the prophet of all our vast possibilities as men and a nation. He tells us, in truth. nothing which did not lie in our consciousness before, or which we had not at some past time thought about; perhaps but faintly and hastily,

mends himself through his writing, not merely to philosophers and men of education and culture, but to common men. He simply reports what he sees, and what each individual of us sees; and he does it in his own way, with all the impressiveness of the clearest statement possible; and it instantly commends itself to the sense of every inelligent reader. He tells us in so many words, that we are apt to pass by our own thoughts and take up with those of other people; and when we come to find what those thoughts of other people are, we are both surprised and chagrined to find that they were our own old thoughts of yesterday, cast in phrases belonging to somebody else.

We have no such man in the country. We esteem him as a noble gift to our age which needs ust such a gift. The influence of his utterances on young minds and natures, to be reproduced in every variety of original forms, is to-day incalculable. We speak very often of our great merchants lawyers, generals and statesmen; such as Emerson, however, drop the seed, and give impulse to the intellects, and mold and impress the thoughts. which create institutions. No ordinary men possess such power as he.' It is none the less power because we cannot behold it as we do machinery; but is silent, like the eternal laws of the universe

### True Growth.

In all that appertains to the advancement of the spirit, the growth of any faculty, to attain to the abiding exercise of true virtue, must be a seemingly slow process; not a sudden change from long existing conditions. All normal growth is gradual and healthy; violent plunges into strange waters of unsounded depth are seldom beneficial. In exceptional cases only can lasting conversions of the heart and intellect take place with sudden change. Great emergencies produce great contrasts, and bring forth hidden capacities; but usually the overcoming of selfishness, the ascension from lower planes of thought, and feeling and action, is achieved by steady and long continned effort; and what we call time is needed for the growth of the soul in goodness. We cannot attain to the full perfection of the calm joy of forgiveness until after repeated trials and many interior conflicts. Alas! how few can realize on earth that all-embracing charity that would intercede for the direct foe, even amid the death agony. In how few souls does the Christ-spirit abide in all its divine fullness of love!

The sudden impulse of benevolent feeling that once in a while irradiates the life-path with its glow of generous bestowal, is not sufficient evi dence of interior growth in world-wide, all-embracing good. Spasmodic efforts are not calmly abiding soul-conditions. The truly benevolent are those whose continued, never flagging endeavors are for the furtherance of others' happiness, in the minutest as in the weightiest concerns of life. The progress of such is a march onward in ever freshly opening realms of philanthropy, upward toward the infinite revelations of majesty and love. Their faith will not waver, though manifold discouragements await them at every turn though ingratitude reward their holiest toils, and the blinded masses turn from their proffered and unselfish aid, giving them abuse in place of blessing. Uncompensated by the world's approval, nerhans even decried with vituperative epithets, the truth-vowed reformer goes on his appointed way, conscious of the interior growth, the sacred Illumination, the angelic guidance that is his, despite of all the puny efforts of an unappreciative

It is difficult to cast aside the prejudices of creed, custom and surrounding influences; it can only be done by a serene devotion to eternal justice, that every day has to be strengthened by fervent aspiration, that secures the inspirational returns of conquering power and unflinching moral daring.

Slowly, slowly the great truths of universal freedom are being understood and accepted by human hearts. Gradually the divine idea of the universal brotherhood of man is being acknowl edged, not as a mere abstraction, but a near and practical possibility. Slowly the deep-seated, unchristian, unrepublican prejudice against color is dying out; as the irresistible proofs of the colored brother's innate nobleness, courage, heroism and self-abnegating nature is manifested in the lurid light of war. The hardness, coldness and indifference is melting silently before the benign sunrays of the chastising love that visits bereaved and afflicted souls in these trial days.

The nation is gowing out of arrogance, luxury, exclusive pride, sloth and moral corruption, into a sweeter, higher atmosphere of humility, justice, equality, fraternal love; into better, purer lives. Many sworn partisans of the cruel slave power are now in holy league against it, and vowed in life-long allegiance unto the promotion of Liberty for all that live beneath the star flag, destined to be henceforth the hope of the world. Their eyes have looked upon the atrocious outrages upon civilization, perpetrated by the demon of slavory their ears have bent in heart-moved sympathy to recitals of horror, such as stained the dark annal records of the Middle Ages; and from their former blindness they have emerged clear seers of the inalienable rights of a down-trodden race.

And so with Spiritualism, that world-old Truth. presented to the world in modern guise. True growth, in its pure religion and ennobling philosophy, is not the work of a day. Out of his sluggish materialism, out of his creeds, the inquirer may be startled at once; but the abiding convictions, the glorious truths, the broad, grand significance of the teachings of the angel-world, all these must be gained by unwearied investigation, unselfish effort, by steady growth in love, and faith, and charity. All the soul's true needs are ever responded to from above; all external manifestations, interior sight and bestowal of varied inspiration are meted out by divine justice in exact proportion to our absolute necessities. The law of growth is fixed immutably.

### Donations to the Bread Fund.

We are under obligations to our friend, Dr. H. F. Gardner, for another liberal donation to our Bread Fund, thus enabling us to continue to dispense bread to the large number of poor who call daily at our office. The Doctor stated to his audience the Sunday previous, that he would give the entire receipts of the lecture by Miss Lizzie Doten, in Lyceum Hall, on the afternoon of Feb. 26th, as he had ascertained that the funds appropriated to that worthy object were about exhausted while the number who needed and called for bread were on the increase. The drenching rain during the forenoon, prevented many from venturing out in the afternoon, consequently there was not so full an attendance as usual; still the Doctor was enabled to put into the Bread Fund the sum of twenty-four dollars and twenty-five cents....

We take this opportunity to thank all those friends in various parts of the country, who have sent us contributions for this object, and assure them that it is faithfully appropriated to the wants of the poor, and is duly appreclated by them. "For Union on Thursday evening next. A rich treat is yet still been conscious of. And here is one of a tenfold remuneration, which will be far more if would have proved a west scoularities, wherein he com-

The Physical Manifestations. Miss Jennie Lord, Medium for Physical Manifostations, is now in Washington, D. C. She gave great satisfaction (judging from the accounts in the newspapers) at Stockport, N. Y., where she recently held several scances at the residence of

the Smith Bros. The editor of the Hudson Ga-zette, who attended one of the sittings, after describing the music upon the instruments, etc., says: "There was a mystery about the proceedings which we cannot at present account for, We have no right to call it deception or jugglery. The Smith Brothers are gentlemen of high standing in the community, and no person believes they would be guilty of artifice in a matter of this kind. The medium occupied a position which rendered it impossible for her to touch any instrument in the room without detection. The table was so located that no person could pass around the circle. The company, numbering about twenty, were nearly all strangers. With our strictest scrutiny we were unable to detect anything like collusion. We frankly confess our inability to give it any interpretation, leaving the mysterious subject where we took it up, hoping that some one else will be more successful in explaining it."

Annie Lord Chamberlain's Scances, at 188 Washington street, Boston, still continue, and are as interesting as ever. We were present a few evenings since, with a skeptical friend, to whom the "invisibles" were particularly attentive, for they rapped him upon the head with the fiddlebow and drumstick frequently, pulled his hair and patted him upon the cheek, and concluded by sprinkling him with water, slightly, on ascertaining that he was an Infidel. We were also touched familiarly by spirit-hands.

At one of Mrs. Chamberlain's sittings, not long since, a lady of peculiar intellectual proclivities, a skeptic, was asked at the close of the seance what she thought of the manifestations.

"Why," she replied, "I think they are very wonderful, and beautiful; but then," she added in a somewhat serious tone, "it is all very easily explained."

"How explained?" queried a friend.

"Why," she continued, with great self-compleency, "it is nothing in the world but Mesmerism." ondensed!"

The savans of Cambridge came to about the same sage conclusion, after their sittings with the Davenport Brothers in this city several years since; but promised to fully explain the whole matter in a "Report." It never appeared, how. ever, hence we infer they still adhere to the belief that the manifestations were only "Mesmerism cendensed!"-[Mem.-Dr. Gardner requests us to ask Profs. Agassiz and Pearce how the "raps" were made, and when that promised "Report" is to appear.

The Davenport Brothers and Mr. Fay have recently held a series of morning and evening ances in Liverpool, England, as we learn from notice in the Daily Post of that city. The writer

"The public demonstrations of these remarkable persons in Liverpool have been preceded by a private scance, which was rendered the more remarkable from the fact that neither of them performed able from the fact that neither of them performed in it, the whole responsibility of the sitting being undertaken by their colleague, Mr. Fay. The seance book place in a private house, and amongst those present were Mr. H. J. Byron, the dramatist and novelist, Mr. Sorrell, of the London Moranig Herald, Mr. Henderson, of the Prince of Wales Theatre, Mr. J. H. Nightingale, Mr. T. W. Hughes, Mr. L. J. Sefton, Mr. H. W. Pearson, Mr. L. Brough, Mr. Bancroft, Mr. Hare, Mr. H. Hime, and Mr. E. R. Russell, besides several ladies. "The Davenport party were represented by Mr. Palmer, their agent, and Mr. Ferguson, who did the speaking portion of the "entertainment" in a very gratter manly manner. The occasion was one of remarkable interest from the fact that it was the line able interest from the fact that it was the time for two years that Mr. Fay had set store the chances of confederacy were, by his opera-solus, considerably reduced. So far us the w of this notice can judge, every one who could be suspected of aiding in the demonstrations was debarred from doing so by being in contact with and holding the hands of other persons whom it was impossible could be in league with the exhib-

Whatever may be the secret of the manifestations, they are undoubtedly amongst the most wonderful things ever witnessed, and every perwonderful things ever withesed, and every parson present at the scance confessed that it was wholly impossible to explain the occurrence in such conditions, and in an entirely unprepared room, of the phenomena which were witnessed. The floating about of guitars and a tambourine, the strings being strummed and the tambourine struck the while, was rendered perfectly evident to sense by the frequent concussion of the instruto sense by the frequent concussion of the instru-ments with various persons in the circle. Many, in various parts of the circle, experienced almost in various parts of the circle, experienced kinds, simultaneous seizures of the knees by hands. The most general excitement, however, was created by the removal of Mr. Fay's coat while his hands were tied and the rope sealed; which feat was in-

were tied and the rope scaled; which feat was immediately followed by his becoming invested in the coat of a gentleman of the party, the rope being still tight and the seal still unbroken.

As a concluding test, Mr. Fay sat in the centre with Mr. Nightingale and a gentleman connected with the daily press, while Messrs. Ferguson and Palmer were held by gentlemen of undoubted fatth. A guitar then whizzed around and came into continued contact with the three while Mr. into continued contact with the three, while Mr. Fay's hands and feet touched those of the two gentlemen who sat with him. No description can cause in a reader the utterly dumbfounded condition which these feats produce upon those who actually witness them. Every one present at the remarkable scance we have thus briefly sketched, felt that, whatever might be the case with the rope tying, no explanation hitherto published had afforded any clue to the remarkable wonders of the dark sittings.

### J. G. Fish.

A week since we had the pleasure for the first time of clasping the warm hand of our noble and whole-souled co-laborer, Brother J. G. Fish, of Battle Creek, Michigan, who is now on a lecturing tour in New England. We regret his visit to but sanctum was necessarily so brief, for we found him to be a gentleman of the true stamp-genial, high-minded and spiritual. Such men in the lec-turing field are worth untold gold. Brother Fish is one of the most eloquent men who have graduated from the pulpit to the higher plane of spiritual truth. He is now lecturing in Providence, R. I., where he is to remain through the present month.

We trust that our friends in this section will embrace the present opportunity to secure the services of so valuable a teacher. Letters will reach Mr. F. at the above-named place.

### Homeopathic Medical College.

The New York Herald of March 1st, says: "The fifth Annual Commencement of the above College, structe in Third avenue, corner of Twentieth street, took place yesterday evening at the Broadway Athenium. There was an extremely large and highly fashionable kidlence present. An able and amusing valedictory, address was given to the class by Prof. D. D. Smith, M.; D. Mr. F. L. H. Willis, a member of the class, next addressed his fellow students in most eloquent manner, toubliingly referring to the approaching separation of the students from those under whose care they had been for so long a period. From the superior oratorical powers of this gentleman, we fancy he every such benevolent act they will shrely racely of the mistaken his protestion, as he assured a tenfold remuneration, which will be far more ily would have proved a vest scoutsition to sites.

Sunday a liscourse, t Sharpened that all affli and intende most capac cedure. It question wo of a third s cide on the to speak th The question guide for m disputants each speak gave his r planatory debaters. of the med arguing fo a fair sha

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Lyccum Hall Meetings. a part

Sunday afternoon, Feb. '28th, 'the"thems of the discourse, through the inspiration of Miss Lizzie Doten, was "The Angel's Token " or "The Arrow Sharpened with Love," in which it was shown and intended for good,

In the evening the hall was crowded to its utmost capacity, to listen to a somewhat novel pro- KATIE MALVOURNEY cedure. It had been previously announced that a question would be discussed by two spirits, pupils of a third spirit who would act as umpire, and decide on the merits of the discussion; all the parties to speak through the mediumship of Miss Doten. The question discussed was, "Which is the safest guide for mortal man-Nature or Religion?" The disputants occupied fifteen minutes at a time, each speaking twice. The first spirit who took possession of the medium was the teacher who gave his name as "Philo" and made a few explanatory remarks in regard to the debate and the debaters. Then giving way, "Felix" took control of the medium, and commenced the discussion by arguing for "Nature" in a manner that exhibited a fair share of ability, till his time was up; when "Veritas" took control and spoke earnestly in behalf of "Religion." It was evident he had the advantage of the other, by being able to take hold of his weakest points; and the audience began to show some interestin the debate. When "Felix's" turn came again he seemed to gain the advantage; and the interest in the audience also increased. After both had made their closing argument, "Phile" resumed centrol and briefly criticized the discussion, and decided that although they both had maintained their positions with ability and candor yet neither had gained his point, for they had argued from extremes. A harmonious blending of Nature and Religion would be the safest guide for mortal man. In elaborating this point an instructive lesson was drawn, which, in connection with the discussion, can but do good to some of the attentive listeners.

A similar discussion is to take place again soon, through the same medium, so the controlling intelligence announced.

#### A. E. Newton---The Freedmen.

The Washington correspondent of the Brooklyn Daily Union, in alluding to "remarkable characters in Government employment" in Washington, speaks of our friend and fellow townsman as follows: "A. E. Newton, of Massachusetts, printer, editor, and lecturer on Spiritualism, is a \$1200 clerk in the Quarter Masters' Department. He has been at the head of the volunteer teaching of the Evening Colored Schools of Washington, and is now sought by some of the Northern States to take the superintendency of the Freedmen's Relief and Educational Organization, at a salary in liet of his present situation in the War Department. He is a very fit man for the place. I have heard from him the most thoughtful, best digested, and instructive and inspiring lecture I ever heard from any of the school of lecturers.

I also had the pleasure of hearing him read a paper to a private audience, on the personality of Deity; a production surpassed by no philosopher that I know of in breadth and depth, in the completeness of all its parts, and in the logical precision and conclusiveness by which all his deductions, one by one, were obtained."

We fully endorse the above estimate of Bro. Newton's abilities, and his peculiar fitness for the position of Superintendent of the Freedmen's Relief and Educational Organization, for we believe him to be thoroughly conscientious and honest in everything he undertakes, and think no person more capable for that position could be found. If the directors are wise men, they will endeavor to secure his valuable services.

### Spiritualists at Work.

We observe by a notice in the Missouri Patriot that our friends, Messrs. E. Hovey and W. H. Mc-Adams, are holding Spiritual Circles at Springcinity a chance to witness the wonderful phenom nity to witness the phenomena and satisfy themselves of their nature and origin, they advise that | cated in any complete zoological collection. circles be formed in private families, inviting one or two of the many media now being developed to sit in these circles, where, in the quiet of a small and private circle, manifestations of a much more satisfactory nature may be expected, and where each may investigate the subject for themselves. Meanwhile they would state for the benefit of all who, in candor and sincerity, wish to investigate a subject now engrossing the attention of more than fifteen millions of our American citizens, as well as of many millions more throughout the civilized world, that whenever, in their judgment, the manifestations given them warrant a public exhibition, the proper steps will be taken to give to all those tangible and uncontrovertible evidences of the continued existence of life after the metamorphosis called death, that have so frequently been given them.

Dr. L. K. Coonley in the West. This zealous worker is doing a lasting good to Spiritualism, by lecturing and circulating spiritual publications. In a brief note to us, remitting \$70 and an order for a hundred more books, he says, "I have just left Hannibal, Mo., with the friends there in good cheer. I cannot go to Kansas at present, Mrs. Dr. Wilhelm is expected to visit Hannibal soon. She will find a hearty welcome, There are noble souls at Hannibal. God bless them for their kindness to me. I expect to return there in the Fall. I was permitted to be the instrument of doing much good there by healing the sick."

### Mr. Foster's Sennces.

Mr. Foster's rooms, No. 6 Suffolk Place; and it is not in the least surprising to us that they do. What mortal does not desire to communicate with his or her friends in the life immortal, now that the chasm has been bridged, allowing them to return? Mr. F. is simply an instrument in the hands of the higher powers, through whose instrumentality great good is being vouchsafed to earth's people; therefore he will be sustained against all opposition until his mission is fully completed.

### Annie Lord Chamberlain.

In compliance with the earnest solicitations of friends in Providence, R. I., who were desirous to witness the extraordinary physical manifestations through the mediumship of Mrs. Chamberlain, she consented to spend eight or ten days in that place. Her circles will be resumed again at her rooms in this city next week.

I. Judd Pardee in Washington. 'A correspondent informs us that Brother Par-

dee's lecture on Sunday evening, Feb. 20th, before itualist whose claim to that title is better than the Spiritualists of Washington, on the "Origin that of a "dead rabbit" to a Christian. and Mission of Evil," was listened to with great attention by an appreciative audience.

#### .Au Original Story.

We take pleasure in announcing to our numerous readers everywhere that we shall commence the publication of a SPLENDID STORY in the that all afflictions and sorrows which come to the First Number of our next Volume, to be conhuman family, were arrows sharpened with love tinued in subsequent issues until completed, entitled:-

HENRY T. OHILD, M. D. OF PHILADELPHIA.

Those who wish to secure the whole of this Fine Story, by one of our very best writers, should send in their orders at once, as our next issue completes the present volume of the BAN-

#### New Publications

THE ATLANTIC MONTHLY FOR MARCH. Bos ton: Ticknor & Fields, Publishers. This number is of more interest than usual. The papers on Edward Everett and Miss Landon will command especial attention. The entire contents are as follows:-The Story of a Year-I.; The Frozen Harbor; At Andersonville; Dr. Johns, II.; Ancient Mining on the Shores of Lake Superior; To a Poet on his Birthday; Needle and Garden—III.; Memories of Authors: Miss Landon; Our Oldest Friend; Edward Everett; Notes of a Pianist - II.; The Chimney Corner - III.; The

THE FRIEND OF PROGRESS for March. New York: C. M. Plumb & Co., 274 Canal street.

Popular Lecture; The Hour of Victory; The

Causes of Foreign Enmity to the United States;

Reviews and Literary Notices; Recent American

Publications.

This monthly is quietly working its way to public attention, and improving on each successive issue. The reader will find some noble thoughts in the following named articles in the number for this month: New Belief and Old Opinion, by Rev. Edward C. Towne; Humanity and the Redemptive Agencies, by C. D. B. Mills; Twice Smitten, (Poetry,) by Phœbe Cary; The Last Creed of Unitarianism; A Modern Bull against Comets; Herbert Spencer, by T. W. Higginson; Spirits out of Prison, by Rev. O. B. Frothingham; Clothes, by R. T. Hallock; Baby Annie, (Poetry,) by George S. Burleigh: The Kinder-Garten, by Mrs. Louise Pollock; The Constitutional Amendment; Literary Notices.

PETERSON'S LADIES' NATIONAL MAGAZINE.

Twelve times a year this old friend visits us, and each time is welcomed more cordially. Its last visit brought us as charming a bouquet of "Forest Leaves" as nature ever produced. Reader, buy it and examine its entire contents, and you will find something which will more than remunerate you for the outlay. A. Williams & Co., 100 Washington street, have it.

### Exposed for two Shillings.

The Museum Aquarium is a good place to angle for gudgeons and tadpoles, and Von Vleck is now employed in this capacity by the great Phineas, at the Minister's Theatre, where all the amusements are said to be approved by the Moral Reform Society, and all the people are supposed to be piously inclined. Just now the people of the black coat and white cravat persuasion are being entertained with the "deeply interesting and exciting expose of Spiritualism" and the manner of conducting "the great imposture." As Von Vleck can boast of some experience in "the imposture' business, it is quite likely he may be able to show the proficiency that results from natural proclivities and long practice.

When a man is fairly dead and buried in respect to his principles and his influence, he may very properly seek an engagement at the New York theatre of all saints and moralists. Why should field, Mo., in order to give investigators in that vi- he not be exhibited with the dead lions, buffaloes, Von Vled zzards, kangaroos and ginuea nigs ena of the nineteenth century. They state in their having been decently flayed a dozen times or card, that as they desire all may have an opportu- more with the sword of the spirits or some meaner weapon, we may expect to find his effigy dupli-

Barnum certainly shows remarkable enterprise in securing all the dead and living novelties. The last one comes before us rather rough-shod, but he promises to draw nearly as much as the celebrated woolly horse. To give dignity to the whole performance, the dancing giraffe, the trained monkeys, and the great gas-blower will all appear in conjunction with Dr. Von Vieck. The " it" is expected to follow the Doctor and his spirit-S. B. B. ual "cat let out of the bag."

### Finding their "Affinities."

It must be bracing to those Spiritualists who have been shamed or disheartened into flat denial or utter neglect of the glorious and inestimable truths of Spiritualism, to read Miss Hardinge's communication in the Banner of the 25th. To timid and sensitive natures that article will be as a triple coat of steel; while to those who have wrung it from her, may it be as inexorable as that law which follows the waters of a broken dyke. the people of the West, in spreading the gospel of It is high time that "Spiritualism" should have a definition in the minds of the people. There is nothing in true Spiritualism—the Spiritualism of Jesus Christ-at which our common natures should long rebel; it would be a paradox in nature if it were so. I never yet conversed with the man or woman, were they never so bigoted, to whom I had an opportunity of explaining that Spiritualism, with me, meant the existence of as natural, positive and scientific proofs of continued life and individuality out of the body, as is presented in any of the actual sciences, and that the true way to ascertain the blessings which this startling fact may bring, is to listen to the still small voice within, which will never fail to draw Multitudes of people are continually thronging us nearer to the Triune God, (Mercy, Love and Truth,) and gradually unfold to us the glories of our God-like inheritance-I say, I have never explained my Spiritualism to the most projudiced. in this light, when I was not listened to patiently at least, often with a flushed cheek and kindling eye, and very often with the exclamation, "I wish I could believe as you do!" I never couple it with domestic difficulties, rum or tobacco, or "women riding astride," etc; and when I am forced to come within the reach of those who cannot move one step without the aid of a hobby, and I quote them, "the TRUTH shall make you free," and try to explain to them how I understand that promise, I fear I oftener fall than succeed. For most of the odium attached to Spiritualism it can thank its

friends." But there is a better time coming; already there is a thorough awakening among Spiritualists upon this subject. The day is about past, I think, when the mother of one family shall take the father of another, or any one else, just because they choose, and be countenanced and supported by any Spir-

Truly yours, PATRICK WELCH. New York, Feb. 93, 1965. . . . 1 10,11 1.

### Peter Wade.

through a great long law roll to find out who committed the murder, for I can come back and tell myself. What's the day, sir? [Thursday, the second of March.] Yes, sir; so I thought. On the first day of March—Wednesday—I was stabled, and died before morning, and I aint burled yet. I can come back and tell my own stopy and I went. can come back and tell my own story, and I want Tom Quinn to come up to one of these places where it's understood that dead folks can talk. I'll show him who owed the ten dollars—he or I I was n't drunk, sir, nor crasy. I was a rough,

At the next meeting of the Spiritualists' Conference, on Thursday evening, March 9th, at Fraternity Hall, Bromfield street, the following question will be discussed: "Is it safe for man to be | 000 or 50,000 women and children, many of whom governed by his natural appetites and passions, restrained and controlled by his reason and conscience?"

### L. L. Farnsworth, Medium for Answering Scaled Letters.

Persons enclosing five three-cent stamps, \$2,00 and sealed letter, will receive a prompt reply. Address, Box 3577, Chicago, Ill. Residence, 469 West Lake street.

### ALL SORTS OF PARAGRAPHS.

We have several communications on hand, on various subjects which we should print, were the MSS, suituably prepared for the press. The writers request us to "correct them." This we have not the time to do.

Those of our patrons whose term of subscription expires with the present volume, had better renew at once, if they desire to keep their

We were under obligations to Dr. H. F. Gardner, of this city, for the original MSS. of the beautiful Poems that have recently appeared in this paper, given through the inspiration of Miss Lizzie Doten at Lyceum Hall.

In the notice of Dr. Griswold's painting, "The Descent of the Angels," it was stated that the small photographs were twenty-five cents. It should have been seventy-five cents.

Cirulate the Books on Spiritualism, friends. Circulate the Spiritual papers. Circulate the pamphlets. The more we circulate the documents, the more rapidly will the already great spiritual army swell its numbers. Do not loiter

The Spiritualists of Dover, Maine, wish to engage the services of H. P. Fairfield for the month of July. Mr. F. is therefore requested to inform A. K. P. Gray, of the above place, where a letter will reach him.

The new enrollment bill declares that any officer who musters in a deserter or insane person, or a person in a state of intoxication, knowing them to be such, shall be dishonorably dismissed from the service.

GOVERNMENT LANDS.—The United States owns upward of 1,000,000,000 acres of public lands susceptible of cultivation. They own at least 2,000 000 acres of gold and silver bearing lands. The arable lands are worth at least \$1,200,000,000 and the mineral lands are worth at least \$8,000,000,000, making together a total of \$9,200,000,000.

To love and to labor is the sum of living; and yet now many think they five who neither labor nor love.

The Jews would not set their foot upon a piece of paper lest the name of God might be written upon it. Take care, lest you set your foot upon a man; for the name of God is written upon him.

A wag, attempting to quiz the Irish depot tender, inquired, "Has the railroad got in?" "One ind has," was the prompt reply.

The Cloak of Religion is to be known sometimes by the fine nap it has during sermon time.

Mr. Gurney, a rich Englishman, lately died, leaving twenty million dollars worth of property. He left twenty-five thousand dollars in charitable bequests and the rest goes to rich relatives.

Photography is to nature what street organs are

A gallant was lately sitting beside his beloved, and being unable to think of anything to say, asked her why she was like a tailor, "I do n't know," she said, with a pouting lip, "unless it is because I'm sitting beside a goose."

### Cardinal Wiseman is dead.

The New York Independent advocates female suffrage. It thinks the war has prepared the people to consider this question favorably. A contemporary suggests that the reform should begin with the Churches, which do not yet allow their women to vote-very few permit them to speak,

Give not thy tongue too great liberty, lest it take thee prisoner. A word unspoken, is like a sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desirest to be held wise, be so wise as to hold thy tongue.—Quarles.

Richard Frothingham, Esq., the historian, has dissolved his connection with the Boston Post. His retirement from the arduous duties of four nalism will give him leisure for more congenial

When you walk out to take the air, take your heir with you.

### GROWING OLD.

Unless you are growing wise and good. T can 't respect you for growing old;
'T is a path you would fain avoid if you could.

And it means growing ugly, suspicious and cold. The income of Le Grand Lockwood, of Norwalk, Ct., is \$500,000. Morris W. Ketchum, of Westport, returns \$350,000.

He is a brave man who dares to wear old clothes until he is able to pay for new.

Love is not preserved by gifts and sacrifices. whose influence soon disappears, but by words and looks of love.

The Banner of Light fraternity have seen pale The Banner of Mgat Iravernity have seen pale-browed poverty asking work and bread; seen little children and old men bowed graveward by reason of hunger. They have erected an altar where the blessed gospel of "bread for the poor" is preached by out-giving. To this religious shrine the more fortunate gather with their free-will offerings, wherewith to minister to the breadless.—

Rev. Dr. Cook, Principal of the Wesleyan Acad-I am Peter Wade, sir. I was killed last night emy at Wilbraham, says the Methodists of this in Tom Kelley's saloon, in the Bowery, New York, country have, for the last twenty years, established on the average one school in four months, lished on the average one school in four months.

> in Sodom to save the city, there was nevertheless a pretty good Lot.

> Nobody likes to be found fault with, but most everybody likes to find fault.

know. Soon as I found I was free, I come back.

March 2.

The above message was received at our circle on Thursday last, and is published at once, at the request of the spirit.

The Boston Conference.

At the next meeting of the Spiritualists' Con-

Senator Wilson's bill to make free the families of colored soldiers will give liberty to some 40,-

are in Kentucky. Carlyle says that each man carries under his coat a "private theatre," whereon is acted a greater drama than is ever performed on the mimic stage, beginning and ending in eternity.

MRS. PARTINGTON ON ORGANS.—And so, Isnac, MRS. PARTINGTON ON ORGANS.—And so, Isaac, you've been to see Lincoln and Hamlin's Cabinet Organ? They say it has an aromatic smell that's not like anybody else's, and is even better'n the night blowing serious. I hope you did n't hear the one that has the penal base. It's strange good people can patronize these baser sort o' things. And you heard the sympathy of A. Miner, did you? For my part I should raley like to hear that. He was our next door neighbor, and my Paul used to say that Adolphus Miner had n't and n Paul used to say that Adolphus Miner had n't a mossel of sympathy for anybody, and people generally didn't think he had; but, la me! times change, and now it seems he is got some, and had it set into music. Bester. Best it set into music.—Boston Post.

Ball's statue of Washington is at the Ames Works, Chicopee, ready for casting. When completed, it will probably be erected in a prominent position on the Boston Common, or in the Public

We clip the following from the Liverpool Daily Post of Feb. 13th. What does it mean?

"Oh! ye ministers of the Ouniscient, who are to blame if your schools and churches are deserted by the hungry masses whose elevation to the dignity of manhood it is your sacred privilege to promote and perfect, ponder this question and take a hint: make education, whether religious or secular, attractive, not repellant, by its surround-

Compositors sometimes make authors say curious things. For instance, we find the following

'correction" in the World's Crisis: "In the paragraph alluding to compression of the feet, instead of ingrown toe nails, it reads 'ring-worm toe nails,' etc."

### Bread for the Suffering Poor.

Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the suffering poor on tickets issued at the Banner of Light office.

### To Correspondents.

[We cannot engage to return rejected manuscripts.] W. C., PHILADELPHIA, PR.-83.00 received.

TO CURE CATARRIK .- What is the Catarrh? It is a defluxion or increased secretion of mucus from the membranes of the nose, fauces and bronchie, with fever, sneezing, cough, thirst, lassitude, and loss of appetite, and sometimes an entire loss of taste, called also a cold. An Epidemic Catarrh is called Influenza a chronic affection of the mucus membrane of the mostrils and fauces To cure above, add to half a pint of cold water ten drops of Dr. T. B. Tulbot's Medicated Pincapple Cider; take some of the mixture in your and and snuff it up your nose, until it comes out of your mouth: be thorough with the snufflny, in order to reach the affected parts. It may take six months to cure, but a decided improvement will be obserted in thirty days.

For sale everywhere.

B. T. BABBITT, Sole Agent, 64, 65, 66, 67, 68, 70, 72 and 74 Washington St., New York.

## Illiton's Insoluble Cement,

For wood, leather, crockery, and other subtances, is the best aid to economy that the housekeeper can have. It is in a liquid form, and insoluble in water or oil. It will adhere oily substances completely. Two-ounce bottle, with brush (famlly package) 25 cents cach. Sold everywhere.

IIII.70N BROS. & CO., Proprietors, Providence R. I. On receipt of 50 cents, a family package will be sent by mail.

Feb. 11.—3m

### ADVERTISEMENTS.

Our terms are twenty cents per line for the quentinsertion. Payment invariably in advance.

REMOVAL.-Mrs. E. N. CLARK, Physician. REMOVAL.—MRS. E. N. ULIARE, Physician, No. 13 Bulfinch street, Boston, next door to Revere House. Mrs. C. has removed from Lawrence, Mass., where during a practice of over sixteen years, she met with unparallicled success. Size gives her attention to general practice, but more especially to Fernalo Diseases and Obstetrics.

Ladles wishing to place themselves under her care during confinement, can be accommodated with large, airy rooms, with kind attention and in a superior location. Six will be happy to receive calls from her friends and patients at any hour in the day.

ADIES WHO ARE AFFLICTED WITH Diseases peculiar to their sex, should loss no time, but go instantly and consult with the SPIRIT DOCTOR STEARNS, through his medium, MRS. THAYER, at No. 10 Tremont Row,

up stairs.

His remedies for diseases of woman and children need but one trial to insure their acceptance as the best in use, whatever they may be prescribed for.

Remember the number—10 TREMONT ROW. Office hours from 10 o'clock A. M., to 2 Pr.M. daily. March 11.

MRS. LIZZIE WETHERBEE, Healing Medifrom 9 till 12 m., and 2 till 5 p. m. No medicines given.

March 11.

2w\*

#### POEMS FOR REFORMERS. BY WILLIAM DENTON. SECOND EDITION.

TO THE FRIENDS OF HUMAN PROGRESS, who are laboring to remove the evils that affilet Humanity and speed the time when men shall form one loving family the wild world over, these verses are dedicated by their friend and fellow-laborer. CONTENTS:

and fellow-laborer.

CONTENTS:

I may not be a Poet; The Freeman's Resolution; Truth and Error; To the true Reformer; The Freeman's Reply; No; Labor; The Spring; Who are the Thieves? The Time has Come; The Coming Day; Revolution; Whiat I once Thought: The Devil is Pead; Blind Workers; The World is Young; The Freeman's Hymn; What Is Religion? What makes a Man? We'll labor in love for Humanity's Sake; Be Thyself; Man, Woman and Priest; Langamiland; What I ask for; The Advent of Freedom; Do Right; Dedicated to Grumblers: The Real and the Ideal; The On-coming Eden of Glory; Thoughts; The Future Day; Liberty's Slar; Appeal to America: The Anthem of the Free; On being asked to take the Oath of Allegiance, Slavery; Wreck of Humanity; The True Light; The Goul's Past and Present; Comfort for the Mourner; My Lamb; A Pealm of the Freent; My Fortune; The Song of Beauty; Winter is Dead; The Seasons; Future Life; Hope for Ali; Advice to a Friend; To the Sun; William and Mary; The Maiden's Curse; Answer to the "Lone Starry Hour!" To E. M. F.; To Hannah C. L.; Lines to Lizzy! Winter is Cazan and the Collier; Sunday Sabbath; Bible Bory in Verse.

Price sixty cents. Postage 10 cents. For sale at this office. March 4. JAMES R. NEWTON, M.D.,

### THE HEALER! OHIOAGO FOR THIRTY DAYS FROM MAROH 6th.

UNIUAGU FUE THIETY DAIS FRUM MARUH 6th.

FRIDE TO ALL,

"Without Money and without Price?"

Dr. NEWTON has the "gift of healing" by touch, or touching any article of civiling of the sick who may be at any distance, and has cured over three thousand in a single lay.

### SOME FOLKS CAN'T SLEEP NIGHTS! Sleep is the great renovator of mental and bodily health.

### DODD'S NERVINE

The Progressive Age.

How about those "some twenty recanting Lynn Spiritualists," friend Crisis?

When Jemima went to school, she was asked why the noun bachelor was singular? "Because the secretons the treatment of the visit force. It constitutes and with the noun bachelor was singular? "Because it's so very singular they do n't get married."

Is A POSITIVE BLESSING to Nervous Surferers. It always all irritation, and, like sleep, promotes all the proper secretions—titus equalizing the Nervous Fund throughout the secretions—titus equalizing the Nervous Fund throughout the system. It produces a delicious senso of repose; calms the system. It produces a delicious senso of repose; calms the system in the repair to the vaste of the vital force. IT CONTAINS NO OFFICE AND THE PROPERTY OF THE P

THE NEW BOOK, BY J. T. TROWBRIDGE,

Author of "Cudjo's Cave," "Neighbor Jackwood," &c.

### THE THREE SCOUTS!

TENTH THOUSAND! ALREADY IN PRESS.

ALREADY AHEAD OF "CUDJO'S CAVE" FOR THE SAME TIME AFTER PUBLICATION.

SAME TIME AFTER PUBLICATION.

WAR FICTION. Mr. Trowbridge's new story, "The Three Roos is," is the best novel of the war we have yet read, and will be equally relisticed by children and their parents. It is full of adventure and character.—[The Philadelphia Press, J. W. Forney's well known paper.

TROWBRIGE'S NEW WAR HYDRY, "The Three Scouts," has already passed to its tenth thousand, and prunises to have a larger sale than "Cudjo's Cave." It is certainly an improvement on that popular book. The passages of description are vivid and brief, the course of the mirrative rapid, and the representation of the characters close to Nature and life. It impossible to open the volume at any page without being strick by the quick movement and pervading animation of the story.—[Boston Transcript.

The New Book. "The Tunes Scours." One years are

struck by the guick movement and pervading animation of the story.—Boston Transcript.

The New Book, "The There is the books of this author will welcome with as much interest the books of this author will welcome with a keen delight their old friend, Mr. Trowbridge, in this, his last work.

The scene is laid in the West, and like entire story is connected with that very dangerous department of our military service termed "scouting," but really meaning the office and work of a spy. The whole work is full of thrilling adventures, which keep the interest unfanguingly to the happy ending. The moral impression which the book must leave upon the young is most excellent. Its perusal will tend to make our American youth more loyal and patriotic, cutivate in them a senses of honor in character, and enforce a true, manly honeaty and uprightness, by the success which came to our "scout" heroes through its practice, aided by the living pleture of the reverse found in the history of the miserable "Enos Crumlettee." Not our youth alone should read it, for it will amply repay our older readers for an ovening sitting around their fire-sides. Get it, and let your family hear it read, as an evening plasting and lesson.—It rovidence Post.

pastine and leason.—Providence Post.

The Thier Scours. The New Beford Mercury, speaking of
this new work, just published by J. E. Tilton, (of which the
tenth thousand has been issued,) says: "This is in part a work
of fiction, founded upon incidents in the war in the Southwest;
and yet no more marvelous than would be the simple narration of history. It is thrillingly interesting, as was Cudjo's
Cave, by the same author, and brings before the reader the
hardships and haidroadth 'scapes of the noble fellows who do
the hazardous work of scouts."

It is a sort of a sequel to "Cudjo's Cave," and "Neighbor Jackwood." Intensely interesting.—[Exchange. Although it is really a \$2,25 hook, on account of the great sales made before publication it is put at the low price of

\$1,75.

BY THE SAME AUTHOR, THE FAMOUS CUDJO'S CAVE, - - - - 82,00. Ditto, Illustrated, Paper Covers,

"TBAVELER'S EDITION," - - - \$1.50. BECRETARY CHASE (now Chief Justice of the United States) said of this book:—" 'Cudjo's Cave' I could not help reading. It interested and impressed me profoundly."

ALSO, BY THE BANE AUTHOR, NEIGHBOR JACKWOOD, - - - -MARTIN MERRIVALE, - - - - - \$2,00 FOR SALE AT THIS OFFICE.

THE MISTAKE OF CHRISTENDOM; OR, JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY. BY GEORGE STEARS. "The Truth

OR. JERUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY. By GEORGE STEARS. "The Truth shall make you free."

PART 1.—What the Church has had to do with Jesus.

PART II.—What Jesus had to do with the Gospel of Jesus.
"The author of the above work, after stating the pretensions and character of the modern Christian Church, proceeds to argue that Jesus of Nazarcth was not, and never professed to be, such a Christ as is claimed by his worshipers, and that the system of doctrines and of ecclesiasticism, commenly called Christianity, did not originate with h5m, but with Paul and later writers; hence that the common supposition, that Jesus was the founder of the existing Church, her ordinances and doctrines, is a supendous mistake of Christendom. He further argues that Jesus himself taught rational and truthful doctrines; but that his biographers, though sincere and honcet men, yet lacked ability fully to comprehend his teachings, and hence could record only their own imperfect apprehensions of his meaning; that he was a pre-eminent example of humanity, and a medium of Celestial Revelations and Angelic Influences; and that the leading characteristics of his doctrine were—one God the Father of all Goodness—Nature the Mothod of Divins Beneficence—and Heaven the Fruit of Virtue.

"The author displays much ability, research, insight and ingenuity in maintaining these positions; and we judge establishes the more important part of them, beyond refutation."—A. E. Necton, in the N. E. Spiritualist.

"We think the author has succeeded in establishing a very important point."—Herald of Progress.

Price \$1; postage 20 cents. For sale at this office. July 9.

### FRESH LOT, JUST RECEIVED FROM THE BINDERY. THE WILDFIRE CLUB.

BY EMMA HARDINGE.

CONTENTS

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The Princess: A Vision of Royalty 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 infelky, or a Narrative concerning a Haunted Man.
The Universitors, or Torn Leaves from Life listory.
The Wilch of Lowennias.
The Phantom Mother; or, The Story of a Recluse.
Haunted Houses. No. 1.—The Picture 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 \$1,25; postage 20 cents. For sale at this office. Oct.15.

IN PRESS, AND WILL SHORTLY BE PUBLISHED, A NEW VOLUME OF POEMS.

ENTITLED, 'VOICES OF THE MORNING."

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A TRUE HISTORY

MAN CALLED JESUS CHRIST. EMBRACING his Parentage, his Youth, his Original Doc-trines and Works, his Career as a Public Teacher and Phy-sician of the People; also, the Nature of the Grent Conspiracy against Him; with all the Incidents of His Tragical Death, given on Spiritual Authority, from Spirits who were contem-porary Mortals with Jesus while on the Earth.

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BALTIMORE.

BALTIMORE.

THIS popular work has already reached a third edition. Every one will be interested by a porusal of its pages.

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Oct. 15.

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Price, plain 50 cents; half gilt 63 cents; gilt 75 cents.

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Oct. 18. EVIDENCES

MODERN SPIRITUALISM,

DEING a Debate held at Decatur, Michigan, March 12th, D 13th and 14th, 1861, between Mr. A. B. Whiting and Rev-John John, and the origin of Modern Spiritual Phenomena is entirely Hypothelical, and therefore, the Revelations from that source are not at all reliable." This discussion created great interest in Decatur, and vicinity, as the disputants are well known as gentlemen of ability. Mr. Whiting is one of the ablest lecturers in the spiritual ranks. This pampilet of one hundred and fourteen pages, is just such a document as our friends should circulate among

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

### "I STILL LIVE."

A FORM FOR THE TIMES, BY MISS A. W. SPRAGUS.

THE above is the title of a beautiful FOEM, by MISS SPRAGUS, and is the last written by her which has been published in pamphlet form. It makes a volume of 22 pages, and was published by the lamented author just before her departure for the better land. The Foem is deficient of the brave and loyal hearts offering their lives at the shrine of Liberty.

For sale at this Office. Price, 16 cents; postage free.

SPIRIT SONG. WORDS AND MUSIC BY S. B. K.; arranged by O. M. ROGERS. And gladder than the song that the earthly maiden sings,
Is the song of she spirit that in music ever rings;
And the shadows that were ever o'ermy life have never here.
Floated o'er the skies of other, in this happy spirit-spière."

Price 25 cents, including postage. For sale at this office. SIX DOLLARS FROM 50 CENTS. CALL and examine something argently needed by every-body, or sample will be sent free by mail for 30 cents, that retails for 36,000. R. L. WOLCOTT, 170 Chatham Square, N. Y Nov. 26—ly

PHE EARLY PHYSICAL DEGENERACY
OF THE AMERICAN PROPLE.
A GREAT BOOK FOR YOUTH. Send two red stamps, and
A obtain it. Address, DR. ANDREW STONE, 96 Figh
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## Message Department.

Each Message in this Department of the BAN-NEE 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 verbuim.

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 esith sphere in an undeveloked state

leave the carth-sphere in an undeveloped state, eventually progress into a higher condition. We ask the reader to receive no doctrine and 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.

### Invocation.

Infinite Jehovah, from the sacred cathedral of human life we would pay thee the immortal homage of the soul. Oh God, who art our life, our strength, our hope, our faith, our everlasting day, we turn to thee with all that childlike confidence which should exist between parent and child. We bring to thee all our sorrows, all our joys, all that we hope to be; asking thy blessing upon all things, yet knowing that thou art ever bless-ing us. Oh God, we hear thy mighty voice reverberating through the dim, mysterious past, and sounding out like holy anthems upon the shores of the present, pointing with living fingers to that endless future that belongs to the soul. Oh God, there is no blessing too vast for us to expect from thee, no sunshine too bright, no thought of thine too mighty that the soul may not expect to understand it. Oh our Father and our Mother, thy children, who have gathered at this holy sanctu-ary, are looking forward each-one in their own ary, are looking forward each-one in their own way; some with hopes mingled with fears, some with hopes alone. Each and all are expecting a glad hereafter when they shall have passed beyond the things of time. Oh Father Spirit, open wide to each soul the book of thine infinite existence, even while thy children are dwelling in the force, even with a very larger than the force. form. Turn with angel fingers leaf after leaf, and write, oh Father Spirit, their names in peace upon thy wondrous book of Life. Oh let their hearts be filled with hope, filled with faith, filled with the assurance of another life, that shall be a gilded passport to the soul. Let the flowers bloom around their spirit; let clear waters flow at their feet; let a living fountain of perpetual peace ever be near at hand. Oh God, we dedicate all our thoughts, every hope, every tear, every smile, all to thine own infinite self, forever and ever.

### Questions and Answers.

CONTROLLING SPIRIT.—We are now in readiness to briefly consider inquiries from correspondents or the audience.

CHAIRMAN.-H. H., of Wankegan, Ill., sends the following questions to be answered at our

Q. 1st.-Where do the summer birds of our clime—the robin, bluebird, wren, thrush, &c.,—find their winter quarters? They are supposed to migrate to tropical climes, and return in the spring, but they are never seen departing or returning. There is no known locality where they congregate, neither is there any known cause why they do not remain where no winters compel migration. Is there not an insulated region within or above our atmosphere where they hibernate?

Ans.—Your correspondent seems to have very strange and mythical ideas concerning the migra-tion of your beautiful birds. It is our opinion, nay, more we do know, that birds migrate southward, making for themselves a temporary home there, as they make for themselves a temporary home here. It is just as natural for your birds to turn southward when the winter storms come, as it is natural for the sun to pass the vernal equinox in spring. There is not, at least that we are aware of, any place such as your corre-spondent seems to believe may be, in which these

beautiful birds exist during your winter. Q. 2ND.—Far above the region of vapor clouds float a light, fleecy order of cloudlets known as ' skirri.' Are they meteoric matter, the expurged miasmatic exhalations arising from marshes and pools, the brackings from rotting vegetation, to-gether with the various earthy salts and minerals, usually held in solution by water, such as sullime, magnesia, arsenie, nitre, iron, &c., which pass off with evaporation, but never return

A .- We are at a loss to determine at what your correspondent wishes to arrive. All clouds we believe to have their origin in one source. They are always simply condensed atmosphere. It matters not in what condition they are found, or where located.

CHAIRMAN.-R. M. A., of Burlington, Vt., de-

sires to propound two questions:
Q. 1sr.—It has been given through your medium that spirits have no form in their true spiritual state. How can this be true, in view of the fact that clairvoyants see, at the time of transitive, a perfect counterpart of the material body, while we are informed that the spirit-world is one sight, sound and objectivity, that every organ

has its spiritual one? A.—The spirit, as a spirit, is without form, occupies no space, and is entirely exempt from the laws of material life. But under certain condi-tions the spirit fluds itself necessitated to clothe itself with form. But the form is one thing, and the reality, the spirit, is another. In the spiritworld, in its strictest and holiest sense, there is no form, as you will sooner or later ascertain.

Q. 2ND.—In the Arcana of Nature, by Hudson Tuttle, it is said that spirits retain what are called the animal faculties. Through yours it was said, in substance, the animal desires are not retained if a faculty, then a desire—hence one or the other must be mistaken. Please explain.

A.—The faculties or powers of soul or spirit must of necessity be retained, else it loses its individuality, becomes a nonentity. It matters not where that spirit soars, whether to the highest heaven of mind, or the lowest hell of mind, it re-CHAIRMAN.—J. M., of New Philadelphia, Obio,

desires to offer the following questions:
Q. 18T.—Are brutes governed exclusively by in-Q. 187.—Are bruces governed exclusively by instinct? If not, can they reason? If so, is there a limit to the development of that reason?

A.—There is a kind of reason that is peculiar to the brute creation, generally called instinct. It is capable of being developed, to a limited extent, but it cannot pass beyond the boundaries of its brute life. It belongs strictly to earth. The spirit-land, or world of soul, has nothing to do

Q. 2ND.—Is man ever governed by instinct? A.—It would so seem, sometimes, from the extensive use he makes of his animal propensities. However, we should rather determine that man was governed by reason—not that which you call instinct, which belongs to the animal, or that which may be called instinct, if you please; but a something that is peculiar to the human, the immortal.

2.30.—What is the difference between instinct

and reason? A .- The difference is in degree only. Instinct

and reason are of the same family.
Q.—In Luke, fourteenth chapter, twenty-sixth verse, Christ is made to say, "If any man come to me and hate not his father, mother, wife and children, and brethren and sisters, and his own life also, he cannot be my disciple." Is it possible, if he ever said anything, that he could say that, without qualification?

A.—It is our opinion that G

It is our opinion that Christ had nothing to the with the paragraph in question, any more than you of I had. Now pray do not charge us with blasphemy, for we are quite as devoted to truth as you are, and we hope we worship at the shrine of Infinite Truth at all times, under all cir-

CHAIRMAN.-P. S., of this city, writes as fol-

Q.—Is there such a condition as the second death?—and if so, what is that condition?

A.—In the external you are dying perpetually, not only the second death, but an infinite number of deaths.

OHAIBMAN.—A. E. G. hands in the following, and asks an explanation of the phenomena. and asks an explanation of the phenomenation. Q.—During the past year, from time to time, I have had visions, sometimes while asleep, and activitimes while asleep, and activitimes while assets, some of the sleeping visions, I have found, by the results, were symbolical representations of events which afterwards happened to myself; that is to say, they were prophetic in their nature. In one of them, for in-

stance, it was symbolized that my little daughter would be taken away by the angel of death after four months. I did not so understand it at the time, but the decease of my child, four months afterwards, then made it clear to me. Other vis-ions, have appeared to me while I have been awake, but with my eyes closed. They have gen-erally been, as it were, human faces, and I have, by their resemblance to portraits or engravings of historic characters, associated them in my own mind with the names of such personages. In this manner I have, as it were, seen Jesus the Nazarene, once in a sleeping vision, and three times in what I call waking visions. My last waking vision occurred this morning, at about seven o'clock. I was lying on my bed awake, but with my eyes plosed. I had been awake for more than an hour. At the precise moment when the following oc-curred I was not thinking of anything: there then opened, as it were, before me, out of darkness, a pule face, with a fixed expression of countenance,

and dead, stony eyes, and stared at me. The fea-tures were clear and distinct, illuminated as it were by moonlight. It appeared a trifle smaller than ordinary life size. The lights and shadows on and around it reminded me of the lights and shadows seen through the figured porcelain transparencies, sometimes hung in windows for orna-ment, and sometimes used as shades for gaslights. From its resemblance to engravings which years ago I had seen, I was strangely reminded of Ignatius Loyola. It continued for about twenty seconds, and then vanished. I may say that I have not read or conversed or thought of him for several years. I may further state that I am not far from forty-four years of age, am a counsellor at law by profession, and am considered, and sup-

pose myself to be, as same as most people are.

A.—Why, simply that it is an opening of powers belonging to you as an immortal spirit; powers that hold you in external rapport with the things of the spirit-world. They are realities, positive, living realities, and all have their meaning, pertaining either to the past, present or, future, or in other words, to the great living present of the spirit-

Q.-How should the face of Ignatius Loyola come up to me? What is the philosophy of this

phenomenon? A.—By some law in nature, to you perhaps unknown, the spirit of the individual you speak of was attracted to you, and by virtue of your own mediumistic powers presented itself to you spiritally. It was nothing at all unnatural—no miracle whatever.

Q.—Was it the spirit of Jesus—the actual Jesus, that has so often appeared to me?

A.—Certainly; why not? Qn.—There is not historic evidence of the earthly existence of such a man as Jesus, to my mind. A.—There you are mistaken. To us there is abundant historic evidence that such a person as Jesus of Nazareth did live in the form, but he is clothed upon with such a mythical wardrobe, that we do not wonder that the mind of the present age is beginning to ignore the existence of suchya person as Jesus. Why, you would be surprised could you see him as we do, in all his simplicity, as an individualized spirit, not at all like that gilded representation that is presented at your churches. Q.—The prophetic power, how do you account

A.-By your clairvoyance you are enabled to prophesy concerning things that are to take place.

Q.—Did they actually exist? A.—In spirit, as do all things. It is our belief that the past, present and future exist as living realities in spirit. Now if this be true, under perfect circumstances, under circumstances necessary to the case, it were very easy to give you shadows of that which the future is to give you in

reality.
Q.—The child, at the precise moment I had the sleeping vision spoken of, was alive and in good health. That was a reality; was the other a real-

but to the greater reality of spirit they are mere fancies. These things that you term so unreal, so sentinels at every station in life, who are perpet visionary, are, in fact, the most real things of your existence. Why, what is the most real part of you existence.

for the purpose of getting some news t to my friends at home.

The sensations that I experienced at death were precisely what I supposed I should have experienced if I had been suddenly told that my duty as a soldier, for a time, was ended, and I was going home, although I did not really believe I was go-

ing to leave the earth.

I have experienced some very strange sensa tions since death. The desire to return has possessed me with such terrible force that I have for got everything else in my intense desire to return and tell my experience as a spirit, insignificant and brief though it may be. As nigh as I informed through the intelligence that manifests can recollect, in less than an hour after being free at your Free Circle, whether the zodiacal light is from my body I was in full possession of all my faculties, and standing by the side of my cousin Joe, in Richmond, trying with all the powers of my soul to drive it into his mind that I was there. But Joe had no ears for such as I was, no eyes for such as I was, so be did n't hear me, did n't see

Now I should like that my friends make them selves acquainted with this spiritual philosophy, and as soon as they have got enough knowledge of matters, reach out their hand and shake hands with me across the River of Death. I think I can shake hands with them to advantage. If I should say I am supremely happy in the spirit-world, I should say that which was untrue; but presume I shall be more contented, more satisfied with my self and my surroundings, after a line of commu-nication is established between my friends at the South and myself.

I would like that my sister Amelia make herself as well acquainted with these things as pos-sible, by seeking out places like this, and investigating in the usual wav.

I would say to Joe, the watch belongs to you It was given me in my younger days by my uncle, cousin Joe's father. When I went to war, I placed it in his hands, saying, "Joe, if anything happens to me, I want you to keep the watch for your own." I see by his mind that he is rather inclined to pass it over to some nearer relative of the family, think-ing that I would n't have said it if I had thought that I should be killed. But I said it because I meant it; and I mean it just as much now as I did

Oh, this spirit-world is a great place, and as nucl greater than we've been taught to believe it was, than the sun is greater than the smallest atom floating in one of its beams.

(To the Chairman:) I am under obligations to

you for your kindness here to day. I stood in the relation, I suppose, of enemy to you when on the earth; but they say death alters us, and if I was your enemy before death, possibly I am your friend now; very likely I am.
[Where do your friends reside?] In Richmond,

sir, that so called downed city. [Do you see any signs of it?] Well, it's under the cloud just now possibly it may pass from under it, but I can't tell, nor do I care, Farewell, sir. Jan, 12,

Gussie Hardee. I am Gussie Hardee, daughter of General Hardee. I was nine years old. I have been in the

spirit-land two years.

I wish my father would find some lady that will let me come and speak with him like so I do here—so he may know that I was—that I am Gusslo

–that I know about him. I shall tell him what he was doing at four o'clock yesterday afternoon. He was writing a letter to General Lee, and he said in that letter, "The sky looks very dark just now, but you know you and I are not given to despondency; and I delieve we shall yet, in some way, be successful, but I can't guides?

A.—Why, certainly; you are under the influence, to a greater or lesser extent, to every thought that ever had an existence, or does exist. are not given to despondency; and I believe we

I was there looking over my father's shoulder while he was writing that letter. Now I want him to find me some one, some lady that I can come through to him and not be obliged to come here. I'm much obliged to you, sir, Jan. 12.

### Hiram Fales.

I am Hiram Fales, sir, of the 2d Missouri, I suppose I went from Booneville, Tenn.; died there, I mean to say, stranger. I've only been away from earth something like six or eight weeks; I can't tell you what I died of, but somehow or other I got a going down hill—couldn't stop.

Now if you haint any objections I want to send a cud or two home; I should like to do so. In the first place, I want to tell 'em myself that Hiram Fales is dead; in the next place I want to tell 'em

Fales is dend; in the next place I want to tell 'em that he 's—well. I don't know what you call it put in the cars for return; I'm not used to these things at all, stranger, but I was kind of anxious to come back. Folks, you know, are believing in a hell of brimstone and fire, and you can't learn much, you know, when you first get across with that doctrine tucked in all sround you. I tell you what it is it would be a reverged for me.

what it is, it won't be very good for me. I looked over all my life to see if I had made any mistakes and I could see a good many had ones I'd made, and thought if what I'd been told about the other world was true, that I was to go to—such as I was would be very likely to go to a real hell of fire and brimstone, and all that sort of thing, when called upon to die. It's a poor doc trine to go to either hell or heaven on. Any such doctrine is not a good one to die with.

Now I thought I would come back and let the folks know there ain't any such kind of a place agoing, and if we do just the best we can it will be about right with us hereafter. So the folks had better clear right out straight, stranger: L'd stand on a stack of Bibles as high as the sky that I'm telling the truth. Now, stranger, I'm happy to come; I am happy to inform the folks of my death. They think I was captured and carried lown South, and so I was, but I want em to know that I've gone to a bigger country than the South. And when they get my strange letter—they'll think it's strange, for they won't understand it— I want them to write back and say, We're glad he's got back, and want him to come a little near er home. Now you send your bill to Uncle Sam and he'll check it. [Where do your friends live?] In Carlton, sir, Missouri. Good-by, boss. Jan. 12.

### Invocation.

Oh God, in the midst of the dim mysteries of life thy children are ever asking for light, more light They are ever looking forward to that future that will ever remain a future to them, hoping, vainly hoping that it may reveal to them those mysteries that the past and the present have failed to reveal They are perpetually looking forward to a day ir which they shall exist possessed of the mysteries of life. But forever and forever the future is the future, the past is the past; the present alone is theirs. Oh Life, thou art perpetually talking with thy children. Though they hear thee not, though they understand thee not, even in the solemn si-lence of solitude where the waves of sound beat noiselessly upon the shore of Time, even there thou art pouring out thy divine inspiration, calling all forms of life to thyself. Oh that thy children could but feel that divine consciousness in dren could but feel that divine consciousness in the external, that is felt within the soul of thy presence. Could they but feel they are divinely, perpetually in the sunshine of thy love, that all shadows are but blessings in disguise, oh, they would fest more secure; they would be conscious that thy mighty arm was around them, and no storm could harm them, no darkfless be so dense as to obscure the sunlight of thy face. Oh our Father, when a great mental light grows pale in the human horizon, the human soul imprisoned the human horizon, the human soul imprisoned in flesh cries "Only mystery!" Why is it? Why is it that the Influite hath so ordered this? Oh, that I could tear aside the veil! oh that I could penetrate beyond the present, and know some-what of the future! Oh, that I could follow the A.—Certainly; one was a physical reality, the other a spiritual reality; none the less real because it belonged exclusively to the spirit-world. You are very apt to believe that all things are real by virtue of their tangible appearance in earth-life. Now this is a great mistake you labor under. They may be to your comprehension, real and tangible, but to the greater reality of the same and tangible. star in its risen course! But alas! alas! the veil hangs between their souls and the future, which Oh God, we praise thee that thou hast placed thy ually tempting the soul onward; ever pointing to that mysterious future, and saying to the soul that existence. Why, what is the most real part of you as a man? Is it your body that is the tangible, real form? You certainly cannot believe it; then what is the real part? Why, it is that you cannot see, cannot feel, cannot chain by any possibility.

Jan. 12.

Lieut. Henry Price.

Lieut. Henry Price.

Lam Henry Price, Lieutenant in the 2d Virginia Cavalry, Company E; twenty-one years of age and four months. I was shot at Petersburg. Am here for the purpose of getting some parallel. Am would be no incentive to action. Oh, then, for all things in life, but most of all for mystery, we thank thee, oh our Father. Jan. 16.

### Questions and Answers.

CONTROLING SPIRIT.—We are now ready to consider your interrogatories, either from correpondents or the audience CHAIRMAN.—J. W. White, of Clifton, Illinois.

vrites as follows: QUES.—In the year 1847 our Government sent a lelegation to Chili to make observations on the phenomenon of the zodiacal light. I wish to be not an emanation, or in some way connected with the spirit spheres spoken of by Hudson Tuttle and others?

Ans.—No, we do not think so. We believe it belongs strictly to atmospheric life, human life, to that atmosphere in which you, as physical beings, exist. That it holds a certain relation to the exist. That it holds a certain remain to the spirit-world is very true, because your human life entire holds a certain relation to the spirit-world. But we do not believe, indeed, we know it is not an emanation of the so-called spirit-world.

CHAIRMAN .- A correspondent requests that the following paragraph be laid before the controlling spirit of our circle for the purpose of ascertaining from the spiritual standpoint—whether it be true or otherwise that thought is indelibly stamped upon material things, and hence continues to vibrate through all time:

THOUGHT NEVER DIES.—"It is a terrible

thought," says a recently deceased writer, " to remember that nothing can be forgotten. I have somewhere read that not an oath is uttered that does not continue to vibrate through all time, in the wide-spreading current of sound—nota prayer lisped, that its record is not to be found stamped on the laws of nature by the indelible seal of the Almighty's will."

A.—Every thought, whether in the form or out of the form, claims its share of immortality, and nothing can rob it of that share. It is as much an immortality as is the soul. Now, this being true, it possesses as distinct an individuality forever as it possesses at the time uttered. This is a very broad assertion to make, very strange ground upon which to stand; but, nevertheless, it is positively true.

Q.—You seem to make a distinction between thought and soul. Both being immortal, what then are they separately?

A.—The soul may be called the centre of thought, and thought may be called the manifestation of that centre; a life springing from it and belonging

QR.—I think I have heard thought defined here in this way, that thought is soul.

A.—Well, in a certain sense it is, certainly, If

the soul is the centre of thought, surely then soul is thought; and yet the vast variety of manifestations have each their own distinct individuality. That is very apparent. No two thoughts are exactly alike, as no two thoughts or atoms are alike Every thought must move in its own individual

sphere.
Q.—What is the difference between soul and spirit?

A.—They are only terms used to convey ideas A.—Iney are only terms used to convey ideas to human senses. We do not believe there is any difference between soul and spirit. We are obliged to make use of certain terms that you are familiar with to convey ideas to human senses. They are vehicles through which thought; or by which thought is passed to human senses.

O.—Is there any other influence that control. -Is there any other influence that controls man except his own spirit, conscience, or spirit-

or ever will exist. You are also under an influence proceeding from every form of life that ever has existed, that exists in the present, or ever will exist in the future.
Q.—Is that Delty?

# A.—To us it is. Your relations are numerous. Q.—What is the Bible meaning of the resurrection of Jesus?

A .- To us it means simply a casting off of the old, and a putting on of the new. It has no reference to the physical body. It does not mean that ence to the physical body. It does not mean that the physical human body was ever raised, for we know that the haws of physical life forbid it. It belongs to the spirit, has reference to the spirit, and not to the body.

Q.—Why does the controlling spirit come here and allow us the privilege of asking questions:

A.—Because it perceives a necessity therefor, a certain demand issuing from human life, that must be responded to: simply this and perhaps.

must be responded to; simply this, and perhaps Q.—Is it attracted hither irresistibly, or from a

desire to come here?
A.—The attraction certainly is very strong. We

are not positive that we could resist if we disposed to. But inasmitch as the demand line been made on the part of human life, there must be more or less attraction; or in other words, there must be a power strong enough to induce some one or more to return from that great hereafter to answer the demand. Q.-Do you think you are as conscious of pleas-

ure in answering the questions offered here, as your hearers and readers are conscious of experiencing in having their questions answered? A.—It surely is a great pleasure to us to shed whatever light we may be able to on any subject that may be presented to us. We assure you it is no cross; on the contrary, it is a great pleasure.

### James Lyle.

I am not in the habit of thrusting myself in where I might be pretty sure I'm not wanted; but the truth is, I'm very desirous of sending some word from this place, or any other where I might get the change, to those I've left at home.

[You are welcome.]
I was wounded at Petersburg; captured by your folks, carried to Fortress Monroe, put in a hospital—I believe they call it Hampton Hospital. I died on the 9th of October. I was a member of the 15th Georgia, Company

E. My name, James Lyle. I am from Macon. I have friends there. I have friends also in Savannah, that I hear you have taken. If that is true I may be able to get something through to them, and from them to my friends further on. There was about my person at the time I died a

nackage valuable to no one but myself or friends would ask, is there any way by which I might

I would ask, is there any way by which I might have that package sent to my friends? I presume it may be there now. [The persons who had charge of you may see your letter, and forward it to your friends]

Well, if they will be kind enough to forward it to Thomas Lyle, Macon, Georgia, I'll try and repay them. If I can't do anything for them while they remain here, then in the other world. I understand, too, that my friends have heard that I might have lived if I had received better treatment. That's false entirely. I received as good treatment as any of the others in the hospital. There were nine or eleven, I'm not sure al. There were nine or eleven, I'm not sure which, of the 15th Georgia Regiment, I think there were eleven all wounded, and the most of 'em died; and I believe that they will all say they have no fault to find, so far as being taken care of is concerned. Your folks did as well for us as for their own. So we could find no fault; but it's hard at the best. You publish, do you? [Yes.] Well, I want you to be kind enough to send your sheet to the officer in charge of the hospital there. That package contained my wishes with regard to my personal affairs, in a very clear, concise manner. I somehow or other felt that that package would reach my triands. I feel as Tooney—faith he is as liberal as any one else, and about meself. Now you see king got as much to talk about as any one else, and about themselves, and about themselves, and about this spirit-world, and about meself. Now you see king got as much to talk about as any one else, and about this spirit-world, and about meself. Now you see king got as much to talk about meself. Now you see king got as much to talk about as any one else, and about this spirit-world, and about meself. Now you see king got as much to talk about as any one else, and about this spirit-world, and about meself. Now you see king got as much to talk about as any one else, and about meself. Now you see king got as much to talk about as any one else, and about meself. Now you see king got as much to talk about as any one else, and about meself. Now you see king got as much to talk about meself. Now you see king got as much to talk about meself. Now you see king got as much to talk about meself. Now you see king got as much to talk about meself. Now you see king got as much to talk about meself. Now you see king got as much to talk about meself. Now you see king got as much to talk about meself. that package would reach my friends. still. Although I'm sure it is in Federal hands to-day, yet I hope they may be kind enough if they receive my letter, to forward it as I wish. [Is there not some friend who will take charge of it, should any one forward it to Savannah?] Well, yes; but I'm not sure that my friends did not evacuate with the Southern troops. I'm not sure that they did not.

Well, you might direct to Phineas Collins, of Savanuali. If he is there he 'll certainly see that my friends get it. [Is he in service?] No, he is not, that I 'm aware of; but being strongly opposed to your side, I 'm half inclined to think that he and his family would be likely to leave. Well, perhaps they are there. I'll hope so, at least. I

My name, Cassius Emmons. I am from the 9th Connecticut; was wounded in the same engagement. Now if there's any sort of show toward my getting some word home, I'd like to. Well, I have n't got to drive it through church pickets—that's so; got to drive it through Church pickets—that's so; and I tell you thay 're always on the watch a series. and I tell you they 're always on the watch; never caught sleeping at their post, as the soldiers are; do n't mean to say that I ever did, of course not.

Well, this spirit-land is a pretty big place, and

this going across is rather tough, when you do n't know the way and you're expecting every moment to run a ground. We all want to go to heaven when we die, you know, but are apt to think we have n't done just right enough to merit it, and so we're a little afraid we may be sent to the lower regions. I suppose it's all luck, any-

way.

Now I'll throw out my line from this place. If I catch a trout, all right; and if I draw it up again without a trout, it's all right, too. But really I do want the folks to know something about this spiritual religion before they come across to the other side, for they can't live in this age without some light. But I was n't posted, capt'n, nor are my friends. I should like to have 'em investigate in the best way, find me a good medium, a num-ber one—none of your trash—and we'll see what we can do. If they'll do this, I'll come and tell em all about what happened to me on the passage to the spirit-world, and about things in their mporal, human, real affairs, as they call it. They say we're unreal, you know, so I'll touch upon real affairs, as they call 'em.

Well, sir, do what you can for the reb, will you?

Rather think he's a pretty fair sort of a chap, if he did try to get a shot at me, and I at him. I'm not sure whether I did give him the dose that carried him over, but am rather inclined to think whether I did give him the dose that I did. So to help your side, you know, you'll help him. Good-by to you. [Where do your friends live?] In Wakefield, Conn. Jan. 16.

### Mary Townsend.

I am impelled, by a force which I cannot undertam impelied, by a force which I cannot understand, to come here. I had no faith in these spiritual things before my death. A friend once talked with me on the subject, and I told him I had no belief in it, and didn't care to know any thing about it. That friend thought I would see the folly of my course some time. I have seen that time, for since my death I have been very sorry that I did n't make myself acquainted with spiritual things here, for they're worth more to the soul than all else. You may have the wealth of the Indies, but if you haven't spiritual light you're noor indeed.

I cannot tell why I am so strongly attracted back to earth. Perhaps it is because I did n't do as I should have done with what my honored parents left me. Perhaps I might have made a better disposition of it. Perhaps I ought to have left my property to those who would not squan-der it. But whatever it is, it is an irresistible force, a great strong tide that I have no strength

My name, Mary Townsend. I lived in Boston, on Hawley, street, and died between two and three years ago. Now if my friends, my relatives, those had dealings with on earth, do wish to talk with I had dealings with on earth, do wish to talk with me, let them take the usual means, and God knows I shall be glad to come to them. I am neither happy nor unhappy. I am restloss and disappointed in the spirit-world; disappointed that I have left something undone on earth; but, God giving me strength, I will do it now if I can, if I know what it is. [A lady in the audience asked, "Will you meet my mother at some medium's?"] I will go to any good one you may seek out dear. [The same lady asked, "Do you seek out dear. [The same lady asked, "Do you clearly. I feel that I am near to some one, I knew.

[The lady sgdfm said, HI wish you would design the lady sgamesau, I wish you would designate some medium you will come to." I I don't know them, dear; if I did I would do so. My father recommends some gentleman by the name of Toster. He will assist me in going there. Jan. 16.

## d offer famous Captain Bean, Steel Steel

(Giving his hand to Captain Fred Pope, who sat near the medium, and shaking him heatily by the hand) Captain Pope, how do you do? I'm Captain Bean. [Captain Bean? I'm happy to meet you.] Oh God! how strange! What does it mean?

meet you.] Oh Godi how strange! What does it mean? I thank you for your kindness to me during my life, and to my wife. [I was glad to assist you in your last illness.] We are never ready for it. Captain, this is now to me, this Spiritualism [You know we used to talk about it together in our tent.] I know we did, but you know I did n't believe it was true. [Your wife wants to know something about it.] I know it. [I'm going out to Jamaica Plains to see her to morrow.] I knew you was; that's why I come. May I ask one favor. Captain? Will you tell her I wish to speak with her? [I will.] God bless you, Captain. Well, how are the boys? [All well when I left camp on Wednesday. We've seen some hard fighting since you went out.] Yes, so I understand; but you 've come out safe, I see. [Oh yes. Have tyou been home to see your wife and family?] I have. [You think now what I used to tell you

have. [You think now what I used to tell you about Spiritualism is true, don't you?] I know Well, you're blest, you're blest, Captain. You 've got what I have n't, and what will take me years to acquire, with my advantages oven now. You'll carry all the love that's possible for you to carry to my wife from me. [I'll do so.] Good-by, Captain.

Good lady, (to Mrs. Pope) I thank you for your kindness.

### Michael Tooney.

Good morning, sir. How do you do? [How do you do?] Well, I'm somehow; can't tell how, Well, sir, this makes the fourth time I've been promised to come here, but I could n't get in till now. I am Michael Tooney. I helong to the listh New York, and I've got a wife and three children there in New York, a brother there; two sisters, and plenty of other relatives all round, Ireland not excepted.

Now I don't feel myself happy and contented in the other world. Well, sir, I got so stirred up in meself when I found out that I could come nake it when I found out that I could come back to earth again this way, I not know what to do. Ah, I've been beside meself ever since I went over. When I knew that I could return and speak, why I thought if I only had a lever, or some big iron crow-bar, I could overturn the whole world. But, fortunate for Mike, he didn't have any such things to use.

Well, sir, here I am, and I've been trying toget round—yes, sir, I've been trying to get round ever since we skedaddled at Bull Run; ves sir. That

was some time since.] Well, now, here I am for the purpose of showing meself to me friends. No, that is not it. I want to show em up. Now I don't know what you call these folks—I know have like ye hodies for the use of folks who have like. they're hodies for the use of folks who have lost their own. [Mediums.] Yes, sir. Well, I want me friends to find one I can talk through, so I can come and talk about themselves, and about the

made public.

Well, now, I should like me brother, James Tooney—faith, he's as liberal as any one I know—to seek out a good medium, and sit down and see what will come of it; sit down and see what will come of it; by the reside in New York?

Vis. [Do you know if he is there now?] Well, sir, he is there driving a dray.

Oh begad! this is rushing business. Ah, I tell you it's queer to think we're able to come back you it's queer to think we're able to come back and spake just like as we did when we were here. I do n't understand this thing. Ah, faith I don't want to know anything about it, only so much as will answer me own need. All I want to know is just enough of it to come back and spake. If the friends let me come to them, then I'll show am all about the Church, and many other things. Ah, it's all strange to me! Faith, they'll recognize me

thank you, sir.

Jan. 16.

Cassius Emmons.

I'm from the place, sir, where they make wooden nutmegs, but I happened to occupy the next bunk, to the gentleman that's just left. I can't say that I was much acquainted with him, but I happened to occupy the next bunk at I was much acquainted with him, but I happened to occupy the next bunk to the gentleman that's just left. I can't say that I was much acquainted with him, but I happened to occupy the next bunk to him. He passed out a little before I did. These heavitals happened to occupy the next dunk to him. He passed out a little before I did. These hospitals, you know, are like the grave—receive all. It matters not whether it's Reb or Yankee, it's all thing of the kind. '[You haven't attempted to watch it, have you?] No, sir; I've had somethe same.

My name, Cassius Emmons. I am from the me old last year's lat.

Well Type got nothing to pay you with, and I

Well, I've got nothing to pay you with, and I don't know as I'll ever have. [No pay is required.] Oh, then it's all right. If you're satisfled, I am. Good-by to you.

### MESSAGES TO BE PUBLISHED.

Tuesday, Jan. 17.—Invocation: Questions and Answers; Bergeant Alfred Taft, to his mother, Mrs. Mary Taft, Montreal, Canada; Job Williams, of Brownsville, Mo. to his son Job; Annie Burns, to her mother, Hving on Christy street, New York City; Major Thomas Althorpe, of Charleston, S. C., to his felonic.

Jork City; hajor Thomas Athorpe, or Charleston, S. O., to his friends.

Monday, Jan. 30.—Invocation; Questions and Answers; John Ranney, who died at Florence, S. C., to his brother Tom, and mother and sisters; John W. Gartley, to his parents, in Germantown, Pa.; Mrs. Margaret Dilloway, of Warrenton, S. C., to her son Alfred, a prisoner in Federal hands; Joe Shapleigh, of the 9th Connecticut; Daniel O'Brien, of New York City, to his brother Tim, in Albany, N. Y.; Thomas Canter, to his brother William, in New York City.

Tuesday, Jan. 31.—Invocation; Questions and Answers; Robert Johnson, to his mother, Mrs. Annie Johnson, in Montreal, C. E.; Major Alfred Carragan, to friends; Aleck Guy, to friends in Stanton, S. Q., or his under, Alexander Gry, in Montgomery, Ala.; Julia French, of Chicago, Ill., to her parents; Michael Mahan, to Mr. Donnavan, of New York City.

in Montgomery, Aia.; Julia French, of Chicago, Ill., to her parents; Michael Mahan, to Mr. Donnavan, of New York Ulty.

Thursday, Feb. 2.— Invocation; Questions and Answers; Michael Mahan, to Mr. Donnavan, of New York Ulty.

Amos Blagden, to his brother and sister; Sam'l Gilbert Desug, to his family, in Charleston, S. C.; Anna Frances Radelife, of Richmond, Va., to her parents; John O'Nell, to friends; Wat Garvin, to Mrs. Bosalind Garvin, Hanover Court House, Ya.

Monday, Feb. 6.— Invocation; Questions and Answers; Sohn H. Davis, of the 23d Mass.; Marian Elizabeth Kinder, field, killed at the battle of Cedar Creek, to Dr. Joseph Kinderfield, of the robel army.

Tuesday, Feb. 7.— Invocation; Questions and Answers; Mrs. Anna Field, of Brooklyn, N. Y., to her husband, Thunsa W. Field; Pat. Welsh, to his brother, Tim. Welsh; Charles and David Russell, living at the South; Mary Claffin, who lived in Anderson's alley, off Carruth street, New York, to her mother, in that city; Charles A. Jones, of the "Florida Invincibles," to his fried's at the South; Mary Claffin, who lived in Anderson's alley, off Carruth street, New York, to her mother, in that city; Charles A. Jones, of the "Florida Invincibles," to his fried's at the South; Mary Claffin, who the Stath Mass.; Information concerning Capt. Wm. D. Stifngham, to friends, North and South; John T. Woodoruf, of the 21 lows, Co. G. to friends in Dibuque, Iowa; Mary Agnes Murphy, to Father McCann.

Tuesday, Feb. 18.— Invocation; Questions and Answers; Hannah, Daniel and Michael Daly; Mary Agnes Murphy, to Father McCann.

Tuesday, Feb. 18.— Invocation; Questions and Answers; Hannah, Daniel and Michael Daly; Mary Agnes Murphy, to Father McCann.

Father McCann.

Tuesday, Feb. 14.—Invocation; Questions and Answers;
Judson A. Burrou, his, recently shot in Washington, D. C.;
Bobert Whitefort, of New York City, to his uncle Thomas;
Thomas P. Buckley, to Benjamin Buckley; Julia Mosby,
nicce of Col. Musby, of the Confederate Service, to her pa-

nlees of Col. Meisby, of the Confederate Service, to her parents, on Southern soil.

Monday, Feb. 20.— Invocation: Questions and Answers;

Goo. A. Redman, the medium, to his irtends in earth-life; Adlutant Wm. D. Gopon, to friends North, and to his wife; Minule Jackman, to her parents, in Boston, Mass.

Monday, Feb. 27.—Invocation: Questions and Answers;

John Yates Heall, the rebel spy recently hung at Governor's

Island; N. Y.; Mehael Devine, of the 18th New York; to his

cousin, Patrick O'Connor; Dorthears Schultze, of Now York;

Goo. Alexander Pendergrass, sun of Col. Wm. Pendergrass, bit

the 1th Virginia.

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#### Obituaries.

AGGIE, THE DARLING OF ALL In Braceville, Ohio, Feb. lith, the angels came and removed from the embrace of lovfriends, the beautiful spirit of Augusta J. Rood, aged 19 years, to her bright home in the summer-land.

years, to her bright home in the summer-land.

At an early age Augusta was bereft of an amiable and affectionate mother, who left the form some nine years ago, a firm believer in spirit-communion. At the departure of her angel mother, this heart-stricken child flew to the arms of her youthmistiter, in whose bosom she found all the elements that constituted a loving mother. Two years afterwards her sister, Emma D. Rood, was married to Hudson Tuttle, of Berlin, who also became interested in this lovely child, and welcomed her to their pleasant home, cherishing her, and bestowing upon her such culture and advantages as she needed for the unfoldment of that beautiful germ that was fast blossoming into womanhood.

manhood. Last November, she came back to Braceville, her former re-Last November, she came back to Braceville, her former residence, where her father and two brothers still reside, and in the district where she was first taught her rudimental lessons engaged in teaching school. Being of a cheerful temperament, and attracting in her nature and person, she was not only beloved by her friends and associates, but her scholars clung to her as they would to a parent, caresing her with the most tender affection. She had taught three months and two weeks, anticipating that two more weeks would close the winter term, when she would again return to her loved ones at home. But also even while her cheeks were flushed with health and loveliness, the fell destroyer came; and on Wednesday afternoon, she was seized with a severe pain in the side, which lasted about six hours. She came to our house from school, and was cared for with as much tenderness as if she had been our darling child. The same night we sent for a skillful physician; her friends also came int, rendering all the assistance that human aid could impart—but in vain Condestion soon deadened. We have civility of every impulse, and for a skilling physician; her friends also came in, rendering all the assistance that human aid could impart—but in vain Conjection soon deadened the activity of every impulse, and medicine had no effect. We sent a dispatch to Berlin for her sister, but ere they arrived the evacuated casket was all that remained for those bereaved and heart-stricken ones to gaze upon. In less than three short days, that lovely flower (to all appearance suffering but little pain) quietly and percefully sank to reat in the arms of those she loved, and the germ that three days before shone so vivid through the expression of every feature, we trust, by angel hands was carefully removed and transplanted in that summer garden, where no rude hands nor winter winds can chill or mar its loveliness.

We had permission to take her remains to the Methodist Episcopal Church, where we had as short and very appopriate discourse from Mr. H. Barnum. The procession tien moved to the graveyard, and beside the body of her loved mother was together decompose, performing the offices that Nature designed for their perpetuation.

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Edwin R. Wilson, of Co. F. 12th Wis. Vol. Infantry, of Gen. Sherman's army of herocs, was mustered out of the Repub-19th, 1865, and promoted to honorable service in the Nation's Army of Immortals, who are now engaged in making straight

Army of Immortals, who are now engaged in making straight the crooked paths of Treason.

He entered the army of mortals on the 27th of Feb. 1864, Joined Bhorman's army of heroes in May, and took part in all of the general battles, from Chattanoga to Atlanta. He was wounded on the morning of the 3d of Sept., below Atlanta, in advancing through an open field—our skirmish lines. He was on his face at the time, and within skry yards of the enemy. The ball struck him in the centre of the spinal column, plowing downward through the right hip, fracturing the cap of the hip and spilintering the thigh bone. He was furloughed and sent North by his commander-in-chief, came as far as Chattanoga, and was there embargeed by Hood's army, and for over two months was unable to hear from those he loved so well. Chronic Djarrhoza in its worst form was the cause, next to the wound, of his being mustered out of the normal sphere.

His officers and companions in arms speak of him in the highest terms of praise. Miss S. E. Hail (an old friend of his parents), now in charge of the Ward of Hospital No. 1, Chattanoga, writes of him thus:

"Had his senses to the last, perfectly conscious of his situation, and, I am happy to say, his trust was in God. A more perfect resignation and caimness in approaching death I never witnessed. I asked him if he had any message to send to his friends at home. He said, "Tell them I am not afraid to die, and that I will meet them all in heaven."

The Chaplain of the hospital writes me: "Dear friend, your noble boy Edwin fell asleep last night. I greatly admired his mental and moral traits of character. He was a youth of fine promise; he is now free from the clogs of mortality, a pure and radiant spirit, engaged in the noblest pursuits and most blessed pleasures of the world above. May you be comforted in view of what your Edwin has gained. He is not dead, the child of our affection, but gone to that school where he no longer needs our poor protection."

Edwin was twenty-liree years in this sphere last Jul

At Jackson, Mich., Feb. 18th, the spirit of Mrs. Emily Slade,

passed to a brighter world.
Deceased was the wife of Dr. Henry Slade, the clebrated me Disceased was the wife of Dr. Henry Slade, the clebrated medium and clairvoyant physician. She leaves a large circle of relatives and friends to mourn her early departure. But though death has touched the household with his raven wing, the white-plumed dove of promise whispers, "'I's well with the departed." Her sickness and death was one of the most triumphant vindications of the truth of spirit-intercourse that I ever witnessed, she retaining full possession of all her mental faculties till the death-sleep stole-o'er the form. She spoke of the coming change with joyful anticipation, sorrowing only for the grief of those left helind. Her last words to her weeping companion were—'Continue the good work in which you are engaged; I will be with you. Do not mourn for me.'

By her request I attended the funeral, which was held at the Methodist, Church, in this village, where, but three short months ago, I held similar services for her husband's only sister. A large andlence testified by their attendance and interest to the high estimation in which she was held by her friends and the community at large.

If all the opposing world could have heard the last hour's conversation of our friend so early called to heaven, it would have been a lesson in life that no mere preacher could ever teach, and a demonstration of a knowledge of life eternal, which is only found in the sublime truths of the Spiritual Philosophy.

Alternative of the spiritual Philosophy.

Fasica to the Summer-Land, from Davenport, Iowa, on the vening of Thursday [Feb. 2d, Alexander Campbell, in the 48th

year of his age.

May Campbell had a very analytical, logical and liberal mind, consequently as he grew up to maturity he burst the iron bands of Scotch Calvinism, in which he had been brought up, the rebound being so great as to carry him over to he other extreme, skepticism. About six years ago he was induced to examine the claims of the Harmonial Philosophy. other extreme, skepticism. About six years ago he was induced to examine the claims of the Harmonial Philosophy,
and, as in the case of thousands of other just such minds, Spiritualism demonstrated to him the truth of continued existence, and joyfully he accepted the proofs. During the long and
tedious illness of a lingering consumption, he has shown how
calmly and screnely the Spiritualist goes down to the river
which divides the inner and outer life, on the other side of
which stood waiting to receive him a beloved companion and
two children, leaving on this side five others to miss his earthity presence and protection, but who also rejoice in the knowledge of continued spirit inspiration and guidance.

Eminently consistent in death, as in life, he carnestly requested the writer to say a few words at his funeral, as he
could not conscientiously allow any Orthodox "apology" to
be made over his remains, which was strictly compiled with
in a few appropriate remarks to a numerous and respectable
andlence, on the harmonial view of life, death, and the here
after.

J. T.

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April 30.

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Miteautee, Wis., Nov. 7, 1864.

Jan. 7.

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ARE held every TUESDAY EVENING, in LYCRUM HALL, A of Tremont street, Boston, All Spiritualists are invited. Dancing to commence at 8 o'clock precisely, Ticket admitting a Gentleman and two Ladles, 75 cents. Sens—Oct. 18. DR. J. T. GILMAN PIKE,

Hanconk House, - - Court Square,

### Pearls.

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

THE ANGELS IN THE HOUSE. Three pairs of dimpled arms, as white as snow, Held me in soft embrace; Three little cheeks, like velvet peaches soft, Were placed against my face.

Three pairs of tiny eyes, so clear, so deep, Looked up in mine this even; Three pairs of lips kissed me a sweet "good-night," Three little forms from heaven.

Ah! it is well that "little ones" should love us! It lights our faith when dim,
To know that once our blesséd Saviour bade them Bring "little ones" to him.

And said he not "Of such is heaven," and blessed them, And held them to his breast? Is it not sweet to know that when they leave us, Tis then they go to rest?

And yet, ye tiny angels of my house,
Three hearts encased in mine;
How't would be shattered if the Lord should say, "Those angels are not thine!"

When a man looks through a tear in his own eye, it is often a lens which reveals what no tele-scope, however skilfully constructed, could do.

UNDER THE LEAVES. Oft have I walked these woodland paths, Without the blest foreknowing That underneath the withered leaves The fairest buds were growing.

To-day the south wind sweeps away The types of Autumn's splendor, And shows the sweet Arbutus flowers-Spring's children, pure and tender. Oh, prophet souls, with line of bloom.

Outvieing in their beauty
The pearly tints of ocean shells, Ye teach me Faith and Duty. Walk life's dark ways, ye seem to say, With Love's divine foreknowing. That where man sees but withered leaves,

God sees the sweet flowers growing. Aim to raise your children to a high standard. Do not sink to childishness yourself.

SPRING AND AGE. The birds sing in their leafy bower And brooks make music on their way; I, also, feel Spring's genial power,
Which warms my heart and makes me gay—
Brings back to mind my youth's romance,

Of life's first opening day. Sing, bird and brook! mine is to-day. And I, like thee, would welcome Spring-Would like a joyous infant play. Unmindful of time's rapid wing; With flowers once more would crown my hair, No bird to me will sing!

weet intoxicating dance

A man should study ever to keep cool; he makes his inferiors his superiors by heat.

BLESSED IS THE GIVER.

Give! as the morning that flows out of Heaven; Give! as the waves when their channel is riven; Give! as the free air and sunshine are given; Lavishly, utterly, joyfully give.

Not the waste drops of thy cup overflowing,

Not the faint sparks of thy hearth over glowing,

Not a pale bud from the June roses blowing: Give as He gave thee who gave thee to live. Life is short, but there is always time for court-

JOURNEY OF HUMAN LIFE.

AN ALLEGORY. BY HENRY T. CHILD, M. D.,

634 Race street, Philadelphia, Pa.

There opens before mea vision. In the distance stands a grand and lofty mountain, beautiful and symmetrical in its form and outline, extending away into the heavens, until its peak is lost to my vision in the dim and shadowy vapors of the far-off ether.

Such a scene impresses me with the grandeur and majesty and mighty power of him who created the everlasting hills, and brought forth the mountains before this grand and enduring monu-

"I pour out my spirit in prayer," and under this influence I worship.

As I draw nearer, behold! the mountain is filled with people journeying up its rugged side, struggling to reach its summit, which is still invisible to me and to these. Around the base of the mountain, in the valley, I see little children playing, basking in the sunshine of life's morn, walking amid green pastures and by the side of still waters. Oh, it is beautiful here! How I long to remain with these children, but it cannot be; for each of them is bound to go up the mountain.

Soon they must start, some with impatient feet and anxious looks are now moving on, while others are biding their time, and others are lagging behind. On almost every side of the mountain there are difficult and rugged pathways and pitfalls, yet over and among all these we must go. sometimes with bruised feet and aching hearts, and anon with some kind and loving ones to cheer us on our way.

I am impressed by my good brother, who has recently passed over the river, and by the venerable John Bunyan, who has come with him now to follow one of these pilgrims and note his course, as well as other things which I may see. I am attracted to a little bey with flowing ringlets and bright black eyes, who is about to leave the pleasant haunts of childhood, and go up the mountain on life's journey. He is gay and full of life, and oh! how eagerly does he enter upon the unknown paths before him. Soon I see him clambering over cragged rocks; his feet are bruised and weary, and his hands are lacerated, and he cannot help contrasting these rough, cold places with the green pastures and pleasant walks of his early days. Yet on he moves undaunted, struggling for the goal that he sees in the distance. Trustfully and confidingly he turns to those around him for help and direction; but there were many of these who were ignorant, and others who willfully gave suggestions which were not wise, and thus he was often made to suffer, and thrown up-

on his own resources. There were persons living upon the sides of the mountain in caves, and some of these invited him to come in and rest. I saw that these caves often extended a considerable distance into the mountain, but it was mostly impossible to get out just where he went in. Sometimes this place of exit was down the side of the mountain, and he was obliged to travel a considerable distance to get to his former position. Occasionally he could come out above, and then he felt that he had gained

Now I see a portion of the mountain which cannot be passed by persons alone. It represents the business relations and intercourse of life, in which there must be more or less of a community of action, Each one is obliged to yield something of their natural freedom and independence into the helped onward. And on this part of the mountain mankind were traveling together in compa-

nies, often very unfairly and unjustly yoked; and they received. These assumed that they were say that the masses are born "to be hewers of there. wood and drawers of water" for the few, always reserving the very selfish privilege of being among the few. And this portion of life's journey was made very hard on this account, both to the

oppressor and the oppressed. that was necessarily painful or difficult to travel hovering over and around each of these, and they over; but the trouble was that many were not gathered them up in their arms as they laid off willing to do their own part of the labor. Hence, the strong trampled upon the weak, and there was | top of the mountain and into the Summer-Land. much oppression and wrong, and many of the travelers groaned under the weight of their burdens. me. They escaped life's stormy and rugged jour-Indeed, there was so much wrong here, that I did not desire to remain. I saw my young friend painful and hard to bear than to others who were struggling through the crowd. Sometimes with stronger. And thus I saw there was compensahead erect and face heavenward, he would scorn | tion, and that God's laws were all' just and right. all the evil around him, and then, perchance, some strong influence would lead him aside from the straight line of right and duty. I passed all round | weak; and around all now there were angel this part of the mountain, and saw similar condi- guides and watchers, but especially around these, tions everywhere; and I sought to gather all the and when they could journey no further they wisdom I could. I saw a few on all sides who dropped their external garments, and the anstood firm upon principles, and swerved not to the gels folded them lovingly in their arms, and right nor to the left. I could easily distinguish carried them away to the beautiful land above. these in the crowd; they moved along in a I noticed that now, even more than in the valley, straight line, undisturbed by the conditions of those around them were sad, and spoke sorthose around them. It was pleasant to look upon rowfully of them as "lost," when in reality they these strong and faithful ones. There were many | had only "gone before," who were not of this class, who seemed to be much more successful than these; but they were be better for all to go in this way, and thus escape not so in reality; they might accumulate more, but they wandered about the mountain, and though they traveled much further, their paths were devious and uncertain, and they were often were not able to obtain, and must receive elselost, and never reached so high a position as those who walked straight forward in the line of prin- very essential to our progress here and hereafter. ciple.

The chief cause of these evils was the unwillingness on the part of the people to occupy the position, in relation to their fellow-man, which God and Nature designated them to. While I was thus witnessing illustrations on the business plane, I saw that there were other relations-that of the religious nature, for instance. Each nation had its peculiar form, but the illustration which the Christians gave will explain the whole. They were pointing to a cave, in which they said Jesus dwelt; and there were thousands upon thousands who entered, or attempted to enter this. They were taught that if they would do this, and travel round and round in the dark, and have faith in Jesus and his atonement, they would reach the summit of the mountain without any special effort of their own.

It was astonishing to see how many accepted this absurd notion, and were mean enough to be willing to be saved by another, without doing anything themselves. I saw many of these people go into the cave, but not feeling willing to go in, I left them. There was a class whom these persons denounced as Infidels, mostly because they could not or would not accept these propositions and forms of belief. Instead of going into this cave, these went on up the mountain.

But I have for a time lost sight of my young friend with whom I started. I left him in the crowd on the business plane. Now I found that he had a conjugal companion, and they were traveling up the mountain together in loving harmony, and the journey was much easier for both of them. Each helped the other, and it was very gratifying to see how beautifully they traveled on. Everything was enhanced in interest when seen through the loving eyes of both. But when these unions—as was too often the case—were not based on true principles, and the parties were attracted in different directions, and to different objects, it became much more difficult for them to make any progress. I could see these standing, than that on which they were then traveling. or going down the mountain in many places. Very often they were so dissatisfied with each other that each would seek to go away into a cave with others; and this would increase the difference between them.

I saw that in the true marriage, there was a principle that kept each party just as faithful and true when they were absent as when they were together in the most loving concord. I could soon tell when the union was a true one by this. If watching and guarding each other on these points, or if the presence was always needed to maintain the feeling, there was a lack of the true principle. And it was sad to see how many in this journey were expending their best efforts and energies in watching and looking with suspicion on their companions, and often attempting to force them into love by harsh and unkind measures, than which nothing could be more absurd or ineffectual. These were always injuring themselves and those toward whom they were thus acting. And they were losing their way on the journey continually, and walking under clouds and mists, so fall into error, and feel that they were exceeding- fastening such chains upon themselves." ly unfortunate, when in reality the fault lay altogether within themselves.

As we passed up the mountain further, the distinction between the true pathways and those in life than the former, but who had used them wisewhich there was so much trouble and suffering, ly and faithfully, and distributed them among became more marked. But the way of the transgressor was always hard.

the mountain, and they seemed almost alone. faces turned heavenward, they went on joyously. One by one those around them had passed from their sight, and mine also. They had moved on to this latter class. They had been faithful harmoniously together, and though bending un- workers, and had distributed many blessings, der the weight of years, they were still happy, and were wearing the shining robes given them and cheered each other on their way; and their spirits were fresh and free, and the warm and deeds. And as they now approached the summit true love that had been ever in their souls, bound of that part of the mountain which was visible to them still more closely together as they neared mortal eyes, their interior vision became unfolded, the summit of the mountain, the end of their so that they could perceive the angels hovering journey to the Summer-Land.

The guides now said to me: "Brother, there are other scenes for thee to wit-

ness. Let us go down to the valley again." I noticed in this, as in all spiritual visions, and bttractive features on which the soul might as I walked with these I was enabled to enter into feed. And as this scene clianged before me, their feelings so completely, that I lost sight, as my vision, became, more interior, and spiritual, they also did, of all the trials and difficulties of

"Millions of spirits walked the air, there was a great amount of selfishness here- and were now seen floating over the valley and many persons demanding that others should help all around the mountain. And I walked again them over the road without being willing or de- among the little children in this most delightful strous to render any equivalent for that which valley, to which I was very strongly attracted, not only as a beautiful place, but on account of better than others, and had more rights. They the many innocent and smiling faces that were

Now I was in more intimate associations with these, and I saw that many of them were not able even to enter upon the journey up the mountain. These were beautiful, but they were weak and faint, and my sympathies began to be awakened There was nothing in this part of the mountain for them. I saw that there were loving angels the exterior body, and carried them away to the There was nothing sad about this to them or to

> ney, which to them would have been even more After this I passed up the mountain a little way, and there I saw many who were faint and

I inquired of the guides whether it would not much toil and privation. But they answered very decidedly, "No. For these must lose the valuable experiences of life's journey, which they where, as best they can, these things which are Those spirits, whom thou seest around thee, are here with a twofold object—to help others, and to obtain those experiences which they have failed to reach on the earth-plane."

Upward I moved, and ever the same thing was going on. Men and women fell by the wayside with their harness upon them. The most loving companions were separated, as well as those who were not so harmoniously united. In the former cases I saw the spirits still near those whom they had loved, and in the others they passed away. Many of these had a very imperfect knowledge of life's journey, or what they had experienced in it; and I saw some who by reason of physical disease were unable to travel much, and yet they could not leave their bodies. These drew lessons from the experiences of those around them. Very often they were discouraged, and thought they were doing little or no good to themselves or others; but this was a mistake, for they not only drew out the finer sympathies of humanity, and awakened elevating feelings in many, but there was an atmosphere around many of these, arising from pure feelings of gratitude, that not only drew the spirits around them, but also many mortals, in whom they awakened high and lofty feelings. And though they felt discouraged at times, and thought they could not accomplish so much as some others, yet He who knoweth the deep and hidden things, and measureth the secret and silent influences that are operating in the world, knows that these are fulfilling their mission, and will in due time reap their reward in the realization of a peaceful and quiet condition. That is very desirable, and cannot be easily attained by some whose more active lives have made their mission apparently much more useful and impor-

As I passed on I noticed many who were bewildered, and could not readily discern the true way. In most cases they could see and comprehend the road over which they had passed better This was owing to the fact that they had lived in false and assumed conditions. There were very few who were willing to realize their present places and conditions. They were constantly bringing some things which they had carried in the past, and which they should have left; for I saw that they were burdens which belonged to and must be carried on the different parts of the mountain. But after a time each of these were to be left, and some new one to be carried which were there was any necessity, real or imaginary, of adapted to the portion of the journey on which they were to travel; and those who would continue to carry their burdens after they had fulfilled their use, could not travel well. Then, too, almost every one was looking at the road far up the mountain, determined to study that, and not giving much heed to that around about them; hence the realization of the present was often very imperfect.

As I passed up beyond the middle region of the mountain, where the chief struggles and labors were going on, I saw that both the paths and the travelers were fewer and less varied. There were many here who had brought with them imthat they neither knew how to go themselves, or mense loads of what they called treasures, and to direct others. On the contrary, where I per- were struggling hard to get these up the mounceived two individuals traveling together in har- tain. But instead of carrying these up, they were mony, they walked with ease over the road, both | detained themselves; and as "where the treasure where there were paths which led through pleas- is there will the heart be," so their heavens, such ant ways, and in others in which it was difficult as they were, were here. This was the most to travel. Many persons who knew these paths | painful sight I saw, for among the struggling were in the liabit of getting out of them and se- ones, in active life, even to be in the wrong was lecting by-ways; and when these habits were not so bad as the fixed and almost unalterable once formed, they were unable to know the true | condition of these. I did not like to look upon path, and were constantly wandering upon one these, but my guides said: "Take this lesson—it side or the other, and getting into difficulties. It is a part of thy vision. Give it to the world; it was remarkable how often these persons would may reach some at least, and prevent them from

There were others on this part of the mountain, who were very free and beautiful—some who had been blessed with even more of the treasures of their fellowmen. These were moving on happily and beautifully, and there were but few difficul-I followed my friend and his companion far up | ties on their way now; but with heads erect, and

I now came to my friends again, who belonged by those who had been helped by kind words and near them. And now the two worlds began to be mingled in their vision, and at times they could scarcely realize whether they were "in the body or out of the body." This was a happy condition, and was enjoyed by both of them, because they that there was a depth of beauty and mean- had walked togethe to long in harmony that each ing, which was gradually revealed and unfolded, could now see what was revealed to the other. so that the scenes were ever presenting new This was the most beautiful part of my vision, and

playing, all things seemed bright and beautiful N. Y. onglife's journey; even: its lights, and, shadows were full of compensation, blessed and holy com pensation. The sick, the lame, the halt, and the blind, and the sin-burdened, each and all found their own beautiful and just compensation. And with these feelings, we came to a spot where the light of the inner world was so bright and in tense that it swallowed up everything else, and in a glorious transfiguration we stood for a time, walking and talking with the angels. And then I perceived that without the least pain or sorrow or regret each of my companions laid aside their material vestments, and became like unto the angels: and though I was still in the form, I was filled with joy, for I had tasted of heaven. Now my good guides said unto me, "Brother, this lesson is not for thee alone. Give it to the world."

#### Summary of Domestic Events in Febrnary.

Feb. 1. Congress passed a vote of thanks to Gen Sheridan. The Illinois Legislature ratifies the antislavery amendment to the United States Constitution.

John S. Rock, Esq., a colored lawyer, admitted to practice at the bar of the Unit-

ed States Supreme Court.
Rejoicings in this city and vicinity on account of the passage of the amendment

resolution. 3. The amendment ratified by the Massachu-

setts Legislature. Peace Conference held at Hampton Roads without result.
4. Lieutenant-Commander Cushing enter

Little River, S. C., with four boats, and captures a town.
Great meeting at Music Hall, to celebrate the passage of the amendment resolu-

The Army of the Potomac advanced to Hatcher's Run, and an engagement took

6. Another engagement took place at Hatch-8. The electoral vote counted by Congress in joint convention. Abraham Lincoln de-clared President, and Andrew Johnson Vice-President of the United States, for four years, beginning March 4, 1865.

War meeting at Richmond.
Fire and great loss of life by burning oil in Philadelphia.

10. The President lays before Congress the

proceedings in the peace conference.

13. Senator Hicksof Maryland died in Washington, D. C.

16. Nevada, the youngest State, ratified the

amendment.

17. Columbia, the capital of South Carolina

entered by the Union forces. Extra session of the Senate called by the President.

18. Charleston, S. C., occupied by the Union

forces, and the stars and stripes hoisted over the city and Fort Sumter. 20. The bill for arming 200,000 slaves passed the rebel House.

the rebel House.

21. Fort Anderson, near Wilmington, captured, with several prisoners and guns by the Union troops and fleet.

22. Wilmington captured by the United States

troops, with several hundred prisoners and thirty guns. General celebration in all of the loyal States in honor of the recent Union victories, and of the Birthday of Washing-

Josh Billings says of friends: "I got mine and nanage to keep them by not asking them for anything but advice; you can't ask anything of a man that he loves to give more, and that costs him less, than advice."

LECTURERS' APPOINTMENTS AND ADDRESSES,

PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur, Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

Miss EMMA HARDINGE has returned from California, and lec-tures in Philadelphia during February and March. For fur-ther engagements address, 8 Fourth avenue, New York. Mrs. Laura Cuppy will lecture in Chelsea, March 5 and 12; n Taunton, March 19 and 26; in Worcester during April; in Maldenduring May; in Haverhill during August; in Portland, Me.during Ootober. Address as above, or care Banner of Light. N. FEANK WHITE will speak in Springdeld during March; in Haverhill during May: in Chelsea during June; in Lowell, July 2, 9 and 16. He will answer calls to lecture week evenings. Address as above.

DR. L. K. COOMLEY will lecture and heal, the two last weeks in February and the two first in March in Dixon, Stepling and Morrison. Ill. Address during February, and to March 15. Dixon, Ill. He will receive subscriptions for the Banner of Light.

Mss. Cora L. V. Hatch will lecture in Mcadville, Pa., dur-ing March. Address, New York. MRS. AUGUSTA A. CURRIER WIll lecture in Chicago, Ili., during March: in Providence, R. I., April 2, 9 and 18; in Worcester during May. Address, box 815, Lowell, Mass.

MISS MARTHA L. BECKWITH, trance speaker, will lecture in Worcester during March; in Lowell during April; in Plymouth, May 6 and 13; in Portland, Me., May 20 and 27, and during September. Address at New Haven, care of Geo. Beckwith.

CHARLES A. HAYDEN will speak in Haverhill during March; Charlestown, April 2, 9 and 16; in Providence, R. I., April and 30; in Lowell during May; in Worcester during June. MRS. M. S. Townsend speaks in Charlestown during March; n Troy, N. Y., during April and May. Address as above. AUSTEN E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethol on the fourth Sunday of every month during the coming year; in Warren, March 19.

WARREN CHASE may be addressed at Philadelphia till March 15; he will lecture the five Sundays of April in the City Hall, Syracuse, N. Y. He will receive subscriptions for the Banner of Light.

Miss Sanah A. Nurr will speak in Woodstock, Vt., March 12; in Middlebury, March 19; in Ferrisburg, March 26; in Portland, Me., April 9 and 16; in North Dans, Mass., during May. Address as above, or Claremont, N. H. MRS. ANNA M. MIDDLEBROOK will speak in Albany, N. Y., during March.

ISAAO P. GHEENLEAF WIll spoak in Nowport, Me., March 12 ddress, Exeter Mills, Me.

Address, Exeter Mills, Me.

W. A. D. Humz speaks in Beaver Dam, Wis., March 19 and 28. Will answer calls to lecture in the West. Address till March 5, Jackson, Mich., care of Dr. H. Slade. Mr. H. will receive subscriptions for the Banner of Light.

E. V. Wilson lectures in Memphis, Tenn., during March and April; will be at home. Menckaune, Oconto Co., Vis., during May. Parties wishing his services week evenings will address him as above. He will give magnetic readings of character and tests during the week-days.

Miss Lizzie Carlett. Ypsilanti, Mich., will lecture during March in Dayton, O.; April in Northern Ohio; May in Coldwater, Mich. Would like to make eraggements for the late fall and winter months with the friends in New York and Penusylvania. Address till first of April, Dayton, O., care of W. Graves, box 326; after which, Ypsilanti, Mich.

Mrs. F. O. Hyzer will lecture in Baltimore during April, May

MES. F. O. HYZER will lecture in Baltimore during April, May and June; in Washington during March. Address, 861 Balti-more street, Baltimore, Md. J. L. Poytes will speak in Cherry Grove, Fillmore Co., Minn., March 5, 12 and 19; will make engagements through the West to speak where the friends may desire. Address as above, or caro J. Mills, Indiantown, Tama Co., Iowa. Mgs. E. A. Briss, of Springfield, Mass., will speak in Lowell during March.

MRS. E. M. WOLCOTT will speak in Rutland, Vt., March 5 and 12. Mas. A. P. Brown will speak in Danville, Vt., every other Sunday until further notice; in Bath, March 12; in West Concord, N. H., March 26; she will attend funerals if desired. Address, St. Johnsbury Contre, Vt.

MISS SUBLE M. JOHNSON will speak in Plymouth, March 19 and 26; in Providence, R. L. during June. Address 50 Warren street, Boston, or as above. ren street, Hoston, or as above.

MRS. LYDIA AMN PRAESALL will lecture one-half the time at
Utles and Washington, Michi, until further notice;

J. G. Fish will speak in Providence, R. I., during March. Address, Gauges, Allegan Co., Mich., or according to appointments.

Address, Ganges, Anegan Co., Anon., or according to appointments.

W. K. Ripler will speak in Maldon, Mass., March 12; in Chelsea, March 19 and 26; in Foxboro, April 3 and 9; in Stockbort, N. Y. April 16, 23 and 30, and May, 1; in Medusa, May 14, 21 and 28. Address as above, or Foxboro, Mass. Miss Emmi Houston will lecture in Taunton, March 19 and 25; in Somersville, Ot., April 2, 9, 16 and 23. Woold be happy to make engagements for the spring and summer. Address, Manchester, N. H. Lois WAISSECONER is lecturing in Central and Southern Now York.

Now York.

Mrs. S. A. Horrow has removed her residence to Rutland,
Vt. She will answer calls to speak Sundays and attend raie.

Address, Rutland, Vt.

Mrs. Sopria. L. Chappell. Address, care of Mrs. A. Patterson, No. 250 Walnut strest, Cincinnati, O.

even into the valley where the children were country within a reasonable destance; (Address, Skancateles N. T.,

J. W. SEAVER, inspirational speaker, Byron N. T., will answer calls to lecture or attend funerals at accessible places.

MRS. C. M. Srows will answer calls to lecture in the Pacific States and Territories. Address, San Jose, Cal. G. W. Broz, trance speaking medium, will answer calls to ecture: Address, Brodhead, Green County, Wil. Mas, Sama A. Hunchinson, South Hardwick, Vt.

Mas, Sama A. Bynnes, 87 Spring street, East Cambridge,

Mass.

D. H. Hamilton will visit the West this winter. Will lecture on the foute. Subject: Reconstruction or the Millennial Fraternity. Address for the present, Lewiston, Mc. Bamuri Undershill, M. D., is again in the field, and ready to receive calls for lectures, address care of A. J. Davis, 74 Mas. Jamette J. Clark, inspirational speaker, will answer calls to lecture on Sundays in Eastern Massachusetts. Address, Lowell, Mass.

J. M. and C. F. Allen. Address, Banner of Light office, Mins. Frances T. Young, trance speaking medium, No. 12 Ayou place, Boston, Mass. MRS. ERMA M. MARTIN, inspirational speaker, Birmingham.

MES. FRANK REID, inspirational speaker, Kalamazoo, Mich. A. P. BOWMAN, inspirational speaker, Richmond, Iowa. BENJ. TODD, Decatur, Ill.

BENJ. TODD, Decatur, Ill.

Miss Bells Scoueall, inspirational speaker, Rockford, In.

Miss. Ipa L. Ballou, Fond du Lac, Wis.

W. F. JAMIESON, inspirational speaker, Decatur, Mich.

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W. F. JANKISON, INSPIRATIONS SPEAKER, DECATUR, Mich.
MRS. H. T. STRARRS will answer calls to lecture. Address,
South Exeter, Me.
WILLIAM H. SALISBURY, trance speaking medium, will answer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms.
Miss. H. MARIA WORTHING, trance speaker, Oswego, Ill.,
will answer calls to lecture and attend funerals. MRS. E. K. LADD, No. 2 Kneeland street, will answer calls to

TRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. Mrs. Sarah M. Thompson, trance speaker, post office box 1019, Cleveland, O.; residence, 36 Bank street.

O. Augusta Firou, trance speaker, box 4295, Chicago, Ill.

Moses Hull, Kalamazoo, Mich.

Miss A. P. Mudgert will answer calls to lecture, and attend
unersis. Address, Arthursburgh, N. Y., care of D. W. Odell.

Mrs. A. P. Brown, inspirational speaker. Address, 85
Johnsbury Centre, Vt.

ohnsbury Centre, Vt. Mrs. H. F.M. Brown may be addressed at Kalamazoo, Michi F. L. H. and Love M. Willis, 192 West 27th street, New York City.

MRS. N. J. WELLES, trance speaker, Boston, Mass. Rev. D. P. DANIELS will answer calls to lecture and unerals. Address, Lafayette, Ind. MRS. MARY J. WILCOXON, Hammonton, Atlantic Do. M.J. DE, JAMES COOPEE, of Bellefontaine, O., will answer calls to peak on Sundays, or give courses of lectures, as usual.

REV. ADIN BALLOU, lecturer, Hopedale, Mass. J. S. LOVELAND, Willimantic, Conn.
H. B. STORER, Foxboro', Mass., or 4 Warren at., Boston Miss L. T. Whittier, Dansville, N. Y.

Mr. and Mrs. H. M. Miller, Elmira, N. Y., care of Wall
Hatch.

NOTICES OF MEETINGS.

Boston.—Meetings will be held at Lycoum Hall, Tremonint, (opposite head of School street.) every Sunday, (commencing Oct. 2), at 24 and 14 p. m. Admission, ten cents. Lecture agazed:—Miss Lizzie Doten during March. BOSTON SPIRITUALISTS' CONFERENCE WIll meet every Tun-day evening at Fraternity Hall, Bromfield street, cornered Province street, Roston. All are invited, Admission for Question for next meeting: "Is it safe for man to be governed by his natural apposites and passions, restrained and controlled by his reason and conscience?"

THE SPIRITUAL FREEDOM will hereafter hold their meeting at Girard Temple, 554 Washington street. Charlestown.—The Spiritualists of Charlestown hald meetings at City Hall, every Sunday afternoon and evening at the usual hours. The public are invited. Speakers engaged Mrs. M. S. Townsend during March; Charles A. Hardi. April 2,8 and 16; N. S. Greenleaf, April 23 and 30; A. B. There ing during June.

ing during June.

CHELSEA.—The Spiritualists of Chelsea have hird Image Hall, to hold regular meetings Sunday afternoon and excellent of each week. All communications concerning them should be addressed to Dr. B. H. Grandon. Chelsea, Mass. Speaker sz., gaged:—Mrs. Laura Cuppy, March 12; N. Frank White during June. NORTH CAMBRIDGE, MASS.—Meetings are held in Brace's Hall, every Sunday, afternoon and evening Secretary

Hall, every Sunday, afternoon and evening. Speakers en gaged:—Dr. A. P. Pelree, March 12. gaged:—Dr. A.F. Peirce, Marchy In Rodgers' Chapel, Services in the forenoon at 10%, and in the afternoon at 2% o'clock.
TAUNTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7½ P. M. Speakers chagaged:—Miss Emms Houston, March 12; Mrs. Laura Cuppy, March 19 and 26.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Speakers engaged:—Miss Susie M. Johnson, March 19 and 38; Char. A. Hayden, April 2 and 8; Miss Martha L. Beckwith, May 6 and 13. and 13.

LOWELL.—Spiritualists hold meetings in Destrict Church.

The Children's Progressive Lyceum "meets at 161 a. v.

The following lecturers are engaged to speak aftersoon and
evening:—Mrs. E. A. Bliss for March; Hatting Lyceum for April; Charles A. Hayden for May.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings it light Hall. Speakers engaged:—Charles A. Hayden durie in the May; Mrs. E. A. Bliss, Juno 4 and 11 Mills Family June 18 and 28. June 18 and 28.

WORCESTER, MASS.—Meetings are held in Horitcultural facerory Sunday afternoon and evening. Speakers expended Miss Beckwith during March; Mrs. Laura Cuppy during And PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Weybosset street, Sundays, afternoons at 3 and evenings at 7%
o'clock. Progressive Lyceum meets every Sunday forenoon,
at 10½ o'clock. Speakers engaged:—J. G. Fish during March;
Mrs. A. A. Currier, April 2, 9 and 16; Charles A. Hayden,
April 23 and 30; A. B. Whitting during May; Sueie M. Johnson during June.

son during June.

PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday, in Mechanics' Hall, corner of Congress and Casco streets. Free Conference in the forencon Lectures afternoon and evening, at 3 and 7 o'clock. Speakers engaged:—J. H. Randall and Henry B. Allen, March IJ. 19, 26, and April 2; Mattle L. Beckwith, May 10 and 27, and during September. son during June.

OLD TOWN, Mr.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Surday, afternoon and evening, in the Universalist Church.

NEW YORK.—Dodsworth Hall. Meetings every Sunday.

Speaker:—F. L. H. Willis.

THE FIRMENS OF PROGRESS AND SPIRITUALISTS of New York hold their meetings at Hope Chapel every Sunday, at 104 and, 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions

at 2 P. M.

THE FRIENDS OF PROGRESS WIll hold spiritual meeting a
Union Hall, corner of Broadway and 23d street, New York, et
ery Sunday.

Union Hall, corner of Broadway and 23d street, New York, erery Sunday.

Brooklyn, N. Y.—The Friends of Progress meet every Sunday evening at the Scientific and Progressive Lyceum, No. 18 Washington street, Brooklyn, N. Y.

NEWARK, N. J.—The Spiritualists hold meetings every Sunday in Upper Library Hall, Market street, at 24 and 7 o clock, P. M. Lecturer:—Mrs. M. J. Wilcoxson.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Sciety of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Bunday mornings and evening, at 18% and 7% o clock.

DATTON, O.—The Spiritualists of Dayton, O., hold meeting every Sunday in Harmonial Hall, Post Office building, at 19% A. M. and TM P. M., Speaker engaged:—Miss Lizzle Carley Guing March. WASHINGTON, D. C.—Spiritualist Meetings are held every Sunday, in Smeed's Hall, 481 9th street. Speakers engaged:—Mrs. F. O. Hyzer during March.

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md, their feelings so completely, that I lost sight, as itual, they also did, of all the trials and difficulties of life's journey.

And now as we gazed down the mountain side, on operation, no sent the sum of the mountain side, on operation, no sent the sum of the mountain side, on operation, no sent the sum of the s

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