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BOSTON, SATURDAY, MARCH 18, 1865.

26. NO.

Spirit-World.

THE WHITTEMORE MESSAGES.

[We give our readers, this week, another message from the spirit of Henry Whittemore, in continuation of the series we have been publishings This communication was given on the sixth-anniversary of his shipwreck. The messages were all given through the mediumship of his sister, Mrs. , Smith, of Minooka, Illinois.] October, 1864.

MY DEAR SISTER—We come again, knowing as we do that our visits are always welcome; and who of us would not desire to come under such circumstances as these? We do not know as we can add much that will be interesting to you in addition to what has already been written; but knowledge brings refreshment to some souls, and we find abundant satisfaction in thus testing our powers, to the end that we may do some-if but a small amount—of good.

There is a hold still upon us for earth's scenes, and loving duties, and this we do not conceive to be wrong; for in no other way could we effect so much good toward regenerating mankind. There is a scope to man's power hitherto un-

learned—but which may be acquired in due time, by careful consideration and suitable investigation-which shall so far surpass his present powers as will surprise the present age. Old things will have passed away and all things become new. The world is preparing for a new stage of action, more prominent, more beneficent, more susceptible to outside influences than in any stage of its creation. A mighty revolution of ideas, sentiments and opinions is going on all around you, and is producing mighty changes. Cannot you see that this is so? Mark the increased liberality in this respect everywhere prevailing. The vortex of public opinion, one hundred years ago, tended to one common centre. Now there are diverging currents everywhere. No mælstrom, conveying into one popular channel all minds, without regard to constitution, and crucifying all who do not come within the pale of instruction, with numberless persecutions—ay, even to death. The world has moved on; taken rapid paces during the last generation; and now we can come to ad intelligent people, with minds suited for still further cultivation, and not have to root out so large a number of weeds, choking altogether the

This is one grand change, and makes room for If further improvement in the future. There is orlous time coming—we fancy we see it now hen all the land will not be filled with bloodshed will war; when the peaceful sound of industry land. No longer a reign of terror, but of peaceful occupation and the merry hum of industry. Science will have progressed to that degree that man shall be regulator, planner, provider; but not the laborer, servant, slave he now is, to worldly occupation. Man shall rise above his present scale of graduate, as from one class to another. Earth being-even as he is now rising-until he shall no has all classes; all pass on and stop here; all, all, longer recognize his present position.

power, that which once he would have found it cles, diseased, premature and unfit passions. quite impossible to control. Behold the power of Every man has more or less of these to correct. steam! what has that not effected? and so on. We need not enumerate man's learning, profound research and chemical lore, for these belong to him as we now find him; but we have more to do with what he will do in time to come, when intellect shall have expanded to its utmost, or to what we comprehend to be the coming destiny of the world. Man is filled with perceptions lying dormant now. He sees only with weakened intellect, for he lives more on an animal plane of being-the spiritual part of his nature is but slightly unfolded. In process of time, a change will come. There will be less of the animal and more of the spiritual. And yet the change will not be sudden, but like all other changes, more gradual as it becomes perfect. Man is now a censorious being; then he shall be less fault-finding, more lenient and sweet tempered; the affectional part of his nature will then predominate.

We look upon man as an immortal being, from the slowness of his perfection, so gradual, so innumerable are the unfoldings of his characterfold within fold, until we are lost in the immensity of space, and see no ending. Finite knowledge comprehends not all knowledge, and we judge only by comparison; and the same aspiration for higher life and immortal existence fills every avenue of our souls here, that were our spiritual hopes there; hence we conclude at once, that as we were not cut off, in coming here, we shall not So that we do not behold, as now, what disposibe hereafter. No; the soul of man is immortal; tion to make of evil-minded people. only its outward coverings shrink away and decay, as useless appendages, when the soul would we said once before, and what is implied by the niount higher.

We want to come to mortals in as plain, simple language as we can convey the ideas we seek to subject. The world is full of evil and lying spirits express. But here lies the difficulty. Certain now, and as they all come here, of course they words express certain subjects, and in order to don't benefit our home. avoid technical phrases, we find it difficult sometimes to convey our exact meaning. A portion of those who read the communications object to any | thomes upon which we try to converse. But pin language they have not always been familiar with. us all down to what is really meant by evil as approaching too nearly to mysticism; while, on spirits, and we all believe pretty much the same the other hand, there are those who would only thing, after all; that is, in different degrees of be pleased with deep sounding words. We come, not to please all, but our own dear friends more nearly; so I take the medium course between the two: good common-sense language, such as I am sure you all understand.

There have been many changes in the homecircle since I took my departure six years ago say more; still we find only now and then a perthis present fall, and many new entrances son who seems to have any idea of what is or here - some exceedingly pleasant ones to meand all of benefit to the individuals concerned. Each year adds to our numbers, and lessening, of course, your own-the natural course of the evil one and his devices.

thingshed forgen got? Added a most It will never cease to be an interesting scene to to the same knowledge of light, being not pos-

me to gather about the sick bed and watch the departure of friends from the earth-home, and consequent glorification of ideas upon coming here, I wish you could witness the scene but once for yourself, in all its heauty, for it would dissipate every sorrow and give you a taste for heavenly joys now manifest only to the new birth. There is a bright halo of glory surrounding every human soul; but this grows brighter and far more glorious as this suspension of all faculties approaches; and when the change has passed, the spirit looks like one bright halo at first-without apparent form—which soon resolves itself into shape, even as we have before told you, so that we do intimately resemble our former self-the body. The spirit has a form-a Godly form-as well proportioned as any other substance you find throughout nature. We call it substance, because every thing has substance throughout the material world, but in different degrees of density, varying according to transformation. The essential qualities of a body are not always seen; neither is it possible for mortal or immortal vision to see them as the inherent virtues or cardinal points of most laws are seen.

Note the attraction of a body-the principle which walts certain affinities. Can you see the power which forms such unions, and again dissevers immense bodies? Yet there is a material will governing solid matter, stronger than any other power in nature, and develops itself sooner. When we have received the germ principle—the embryotic man-our history commences.

We need not carry this question further, but pass on to something more intimately connected with the individual man, his future passage beyond the grave, whence the conditions of life have brought him. We occupy a certain sphere or grade of development, consistent with the range or enlargement of ideas formed upon earth. This is not well understood by a large class, and I feel lisposed to give a few short explanations upon this matter, according to my own observations. You fail to see some very important truths in everyday life, to which I will attract notice.

Your brother Henry has tasted of the sweets of life in its varied emotions of happiness-not all perfectness of happiness more than falls to the lot of all humanity. Still my life—a changeable one—was well meted out with happiness. I had all of this world's goods to make life comfortable, and certainly not unhappy. But others may know the pinching calls of starvation, intellectually, morally and temporarily-all sources of rejoiong and contentment cut off. How differently organized, after this law, must different individuals become. The same home or future destiny receives all, even as your home on earth receives each new born child upon its foot-

Divest yourself of all preconceived thoughts of understanding of the subject, recall heaven as the second earth, the home toward which all must all. Death promotes, but does not finish the stu-Man is exercising himself for greater capacity of dent. Further processes become still more needthought. He even now regulates, by his vast will- ful here, to disabuse wrongly developed tenden-All have some wrong, and some nothing but wrong to contend with. Of course we are a mixed multitude, as well as yourselves. Bear this always in mind. Now suppose all minds were opened to see their

own errors; do you suppose they would be likely to drop all wrong, merely from the seeing of it? You know in your own experience, that the seeing a wrong thing is not always to correct it. The power of will, which enables a man to perform a duty, often shrinks away to a mere fragment of itself, diseased as it almost always is. Can this effective power be brought into action in its present crippled condition? Then why do not sick patients, after repeated experiences, let alone all evil, knowing as they well do, it is for their best interest to do so? We will tell you. The will-power is too feeble for active exertion, until after many weak efforts it begins to regain its power. No; man is not wiser and better for coming here, to the extent many believe possible-even to a fixed certainty. We do find all classes of human beings in these spheres, the same as you meet with on earth; but we are not thrown into their society any more now than when we labored and felt with you. We mingle with bad men in our business relations on earth, and are subjects of their power as much there as here; ay, much more so; for evil lies not so much upon the surface there as here.

When you talk of evil spirits, remember what word spirit-the body, nothing more. Then you will not be so far from the right elucidation of the

But different people have different ways of expressing these subjects, the same as we do all wisdom or ignorance. We believe the evil in man's nature to consist of nothing more than an absence of good. Education and organization have done the most for mankind, whether it be in the line of good or evil. These subjects have been so often treated upon, that it seems needless to should be meant by evil. God is good, and all goodness proceeds from and is of God; and just so far as we are not Godlike, just so far we are of

The world of spirits cannot therefore all come

according to his or her own development, a creature of impulse or of fixed habits.

the of impulse of of fixed habits.

Change of worlds furnishes not apartments the same for all obssets of minds, but Just according to the person occupying the residence. But all have more light and greater chance of vision than when limited to opaque walls of earthly honies; and as all cannot see even through these channels of observation, we find much wrong, which here we call undeveloped good. You know we have told you that the vilest man who ever lived had the germ of virtue in his soul, but sometimes past your finding out. But not so with us: we see clearer, and have certainly greater discernment than you in your earthly homes. Needless as it may seem for me to say more, yet will say I have seen some minds, since coming here, harder to convince of an error, upon this subject, perhaps, than any other. All seem to feel that by a transfer of climes we are necessarily bettered. In this respect they are right; for the change has modified where it does not build up; strengthened in wise resolution where it has not perfected. Thus one step has certainly been gained; and rarely do you find one who feels willing to even though you quite forgot the time. But we allow that they are not even better. Advancement properly belongs to change, for every step duct by meridian lines, as formerly, or diurnal forward leads along, slowly, perhaps; but new revolutions; we have other rules regulating preschances or avenues of hope open. We define change as progress, although sometimes the casual and space having crumbled into the relics of the observer would not say so.

A state of stupor is more deadening than inflammatory action, because you know, in the latter state, just where to meet the disease and fruscondition is more fruitful of disease of long standpearances as from inward wrong. External contions; else why is it that man is not all that he apman, and is the result of ignorance.

All classes of men have differently framed on than those not quite so decided.

A third class, with patient zol, becoming firm necessary even to the demolising of present walls plant, or the flower. and a renewal of the building process altogether.

Man lays the superstructur here, adding unto it by every year's rich experience. Sin leads man astray through a lifetime d error; always battling the right everywhere, lecause man sees not the error he clings unto. The thorny path possesses attractions by the bauty of its blossoms and its forbidders fruit, else why does he follow in its paths so persistentl? Sin, imperfection. undeveloped good, belon to the rudimental sphere, as our relations, to life in the body-the natural condition of thing here, we should say. To rise from this low estat is yours and ours: but if the natural result of what has been legitimate law, then where is the great wrong? Rightly understood, thoughtfully salt with, you will see that what is, must be, a the world now exists as the natural course of the river is to flow from mountain source to ocen bed. We are all governed by law, from cerre to circumference, and receive aids, helps, hin rances, by every act of nature, all through life/ No single act of our life stands alone, unaided unguided.

We think, feel, believe exactly in accordance with the current or hannel of thought our percentions are guided ito, and are what the world has made us. Thus ie sinner stands just where the good man does, inpur review of him, and is no less nor more accompble for what he does than the man under bette influences is for what he blamed for what helioes not do under better cirlaws founded upon Truth, Justice and Right, and do so to engrad the right truth in the right spot; for in message like thes we feel that to enlarge will be read isniently by those who feel an interest in spiritual views.

Time nor space effects here as with you. We tiful things, each day's store of careful collection, roam about at will, vis you when we like, and which we have garnered up for your gratification

the produced later to be

sessed of like natures, and must travel on, each are not confined to certain restrictions which bind you down to certain localities or divisions of labor. This seems strange to you, but a little reflection partially obviates the difficulty. Trace the different epochs of life, step by step, all the way, and the journey will seem long; while, on the other hand, look with one sweep back to the beginning, the creation of all things, and how far short of the reality you come! for you have no conception of time as it really has existed. Your own life, too, viewed in this manner, how very short! The old mian finds his three score years and ten have been all too short-but a dream, an evanescent reality gone to the past ages.

We live, and ever live, for the present, with an eye always upon the future; pressing onward, not backward; and though we count not time as when daily toil and regular duties called for such division, yet we are not debarred from a knowledge of that which you so much depend upon as to come at all hours when you could illy receive us; for knowledge once ours, is ours still when we seek to recall it. For instance, you expect us yearly to come and give one of these long messages. Landmarks would bring us to you with a reminder, do not find it necessary to thus regulate our conent life, widely apart from yours-all walls of time past. Bodily wants of present life know no such

You recall us as we were; you cannot look upon us as we are; therefore we come as nearly relattrate its future progress. Stupefaction may mean ed to earthly things as our present plane will perone thing, or mean another; you cannot locate the mit of; but here we are not living out our own disease with the same certainty. The morbid personal identity, more than when you stoop from the dignity of manhood or womanhood, and put ing; therefore it is, you may not always conclude on the simplicity of childhood to please a child, that the vilest sinner, to you, appears the same because they can thus better understand you. to us. We judge not so much from outward ap- This ill accords with our own advancement sometimes; for where the spirit is much progressed, it ditions do not approximate unto luternal rela- is with difficulty that it can still be bound to earthly laws; and the love of the human heart for pears to be? We judge from cause and effect. all its dear ones in the flesh is all that draws us to You rely more upon effect as the prime cause, you. This has been many times in other words and in your hasty judgment, his ship judge your explained to you; but a lesson well learned is not fellowmen. Here is where you is the ead, and not soon forgotton, and we wish to imprint a few simmisted. Outside judgment belongs to fallible ple facts clearly, as we go along.

There is a wide difference between matter and spirit; and when spirit puts on the outward form, minds, and lead different lives, and are surround- it must come, as it does come, in its own natural ed by different circumstances. Can you expect self, bearing the closest resemblance to itself. I these all to be influenced by the same motives? am Henry Whittemore, the same odd genius; the The easily influenced and credulous mind pursues same particles make up my being now as formera wavering policy; believes all he hears, for the ly; but the essence of all these is the emboditime being; differs with the next version, and so ment of what I now am. The elements of spiriton, and relies not upon his own feasoning powers. life remain the same, but not its conditions. The So with the firm, stable-minded man: austero indwelling spirit has brought that form to you for sometimes to painfulness; form his opinions, and recognition, and could take no other than its own. heaven, and, for the sake of argument, or a better cannot swerve one hair's breath from his own It has a power, virtually its own, to reproduce itsettled conclusions, and is just as likely to err as self, and can put on no other garb than its own; the above-named individual, and possibly more but this guise, or earthly dress, is not necessarily so, for settled opinions are harder to break in up- worn now; neither does it become us in the purely spiritual plane of development. So when you see me as your brother, you see me as Henry ness and true stability of character, make onward, Whittemore still; but you can never see me in steady progress, not being settled down so much my true relation to spirit-life, as I properly now upon what has been learned, but looking forward belong, any more than you can behold yourself for the store of knowledge which lies in the fu- now as you will exist when you, too, put on the ture, and which they may obtain. All these class- spiritual garments, and are born of God. The es of men strike you as differenty molded; after spirit-countenance has nothing material in it, as the same pattern, but of differentinish. The last- we behold each other here. It is vastly more pure named we esteem the most durible, and capable than you have any knowledge of, and consists of a of that higher unfolding and perfectness. We look | sublimated extract, or essence of grosser particles. upon all these classes of men, and see whether all You say of perfumery: the extract of rose, lavenheir tendencies lead to the upuilding of a sub- der and bergamot, because, without beholding, stantial, solid faith that shallbe lasting, or to a you perceive by its presence in your vicinity that tottering, crumbling edifice of ever changing pro- those articles have given of their life-essence to portions, which makes a through reformation the perfumer's art. The spirit is there, but not the

The change which comes over us is a working off of coarse, bodily exteriors, and leaving the true soul, or inner man. But all the explanations in the world will not give you a just estimate of the true condition in which we move and have our being. You are not educated to that standpoint of conception, neither will you be, until you put off the earthly garments; and then the knowledge will be yours by true transition. It is enough for you to know that we do exist, as becomes our highest happiness, and best befitting man's experience. We had an earnest desire to know, when living the earthly life, or to solve all these mysteries; and the aspiration was a natural one, which shows of itself that man does exist in some form, and commensurate with his past experiences, else why the desire continually to know more? The thirst after life eternal is no vacant, unsatisfied want.

Read the history of the spiritual phenomena from its first announcement to the present time. Plain, simple raps heralded our coming. Then Orthodoxy cried out, "the thing was low." Why? Because it had not come to the Church, that they might nip it in the bud, as they would certainly have tried to do, firmly believing that such noises proceeded only from the devil. Witness its progress. It has grown, developed itself into such huge proportions, and become so universally known, in most portions of the world, as to be an established religion; and its upholders no longer does or what he doe not do. Now mind, I do not shrink away affrighted, but are able to hold un say that one man is ot better than another, but their hands, and say, "Lo, I am one of you a bethat the better man an an equal chance of being liever in the spiritual existence of man!" This great truth will never end. It is firmly implantcumstances; for themore you receive the more is ed now, and spreads with rapidity, without comexpected of you. Judgments follow all man- motion or pretension, quietly, modestly filling kind. All are ampable to the same laws; those every position in society. It brings healing on its wings, the comforting word to the downtrodden, so far as we are governed by them, so far do we do heart-broken, desolate, everywhere. Presents a right. We spek at length, but feel compelled to brighter picture to the sad and sorrowing, and forces not its presence where not welcome, We come to suffering humanity, because we

upon such topics is right and that our thoughts love to come to the elevation of all, and point out man's higher destiny.

We have a knowledge of many bright and beau-

when you come hither to dwell as residents of these beautiful mansions. They have been culled with care, and will lose none of their fragrance by our having obtained possession of them before you arrive, but, unlike many things, wear brighter by most use. We have numberless comforts now, of which we cannot speak, because the senses are dull, and cannot take in the musical cadence of such sounds.

We have gathered fresh bouquets of learning every day since we came here, and treasureless are our vast stores of knowledge now, compared with what earth had portioned out to us. But here let me say that all we have obtained may, with as much ease and certainty, become yours now, with correct observation and a faithful discharge of all the functions of animal life.

Man knows not himself; and here he has a les-. son to learn which would unravel the future more than anything he has yet learned. He sees more deeply now than in past ages, when science had done less to develop the rich resources of hidden wisdom. But what he has learned is but the key turned in the lock of entrance. Slow growth is better by far than too prematurely, too hastily gathered fruit; so we wait with patience until you' shall have time, step by step, to increase in that true development of all your powers heavenward.

A just knowledge of all these things shall be yours as surely as time rolls on. We see a glimmer of light now, as here and there the shackles of bigotry wear out and fall away, and the inner life looks forth through the bars of its cage, like an imprisoned bird. All true progression lies just here; the furnishing of such food to the soul, or spirit, as shall strengthen its forces, enable it to become active, far seeing, impatient of its quiet life, and determined to see and know more. There, you have won the day.

It is the ever active, restless mind that sees furthest and knows most. Keep up the healthy development of all the spiritual powers, and the waste particles of out-grown encasements will rapidly pass away, and you will obtain more light, and take a deeper sense of the soul's highest powers. The growth of soul, with most individuals, is exceedingly slow-a quiet sleep the most of the time-and it often needs the thunders of Orthodoxy to wake them up at all. They have no wants, see no improvements to be made anywhere, unless it be in some such direction as this. They know nothing of the sweets of the inner consciousness of all things. They see but the material outward condition of things; not the springs of soul-life, which move all things to action.

Yet were it not for these very people, who are slow to act, a large portion of our ministry would be ended; for it is to such as these that we come and drop the words of truth as we have learned them, to vegetate and grow deep, and finally undermine the walls of their unbelief.

But to you, my dear sister, we would come with fresh garlands of beautiful truths, woven in fabries of love and holiness, and bid you be patient, aspiring and doubly happy. You have an appreciation for the heautiful. Cultivate it, make it your own, and it will doubly bless you some day. The warm-hearted, youthful lover of all God's precious gifts, is rich in happiness and akin to these is goodness. The tendrils of soul reach heavenward; let them fasten themselves there, and lose not your hold; for once securely fastened, all the discipline of life will but strengthen, and secure more perfect growth. We shall come to you more frequently, but not now; you have other duties to perform. Some day we will more frequently visit you, and open anew communication once more. Your powers of mediumship have not been brightening of late; but you have not wholly withdrawn yourself from spirit-communion; neither can you ever do that, be the pressure of worldly cares ever so great. But when we can come more frequently and find you ready, with your armor on, then we can write more to our . own satisfaction, and yours.

We have longed to come and write more forcibly, more convincingly-to quell every doubt; but that is the natural aspiration of every heart, and is what leads us to come at all. Without aspiration the soul's power waxes feeble, and shows a want of stamina, determination, will, which every healthy spirit possesses. Active usefulness imparts strength, draws vigor, hardiness, well poised or balanced fervor, and is what every man and woman needs. A well attuned intellect, which has grown rich in service, is of priceless value, and draws aids from everything in which it comes in contact; and so with us and you, to write well, certain rules must be obeyed, and unless complied with, the lesson travels on slowly,

We cannot write always, because you cannot preserve at all times and places the required condition, and our best effort fades away without perception on your part. We come again, and find you no better prepared, and thus your nowers wax feeble, from long misuse. The soul of the medium needs to become porous to spiritual illumination, that the light of truth may enter in and receive fruition. Common, plain thoughts, not much above your level, may be received, nothing more. But deep, indwelling thoughts, new and not before treated upon, require a receptive state, more keenly alive to spiritual impression. We can give nothing new, unless you aid us in our work, and help bring yourselves to this standard, as impressible beings. We speak now more particularly to mediums, as this is the reason why we sometimes give nothing more acceptable to the reading, thinking mind. As you are, we must so write, for we cannot penetrate the interior soul unless allowed to do so by natural attraction. Spiritual emanation proceeds according to law, as all else does-the law of attraction and repulsion; and the power of receptivity belongs only to the medium, as she or he has felt the vigor of our nower. Great thoughts are only born in great minds; and here shall we provoke argument? Great minds, not educated in school lore, we

the great manner of raising and formations of the foregrapheness of a range of the control of the property or set in

mean; but great, expanding powers of intellect. strong natural powers, capable of conceiving grand results; and such we think we can prove to be the case.

The unlettered may not read, but the spiritual senses may be awakened into action by invisible powers, past your finding out; they may read from the great volume of nature, where your unskilled intellect has never yet worked out a problem. By nature one may be peculiarly receptive, where another is exceedingly obtuse. We have many such unlearned mediums, who now know much and are fast traveling on to know more. We stoop not to all of earth's frailties, but pick out ripened fruit by the wayside, wherever we can find it, as well as in the overburdened orchard, and sometimes find the simplest elements capable of doing the most good. Do n't say, then, when you find a medium worthless, as it appears to you, that they are incapable of doing good; for while you do good in your own immediate circle, rest assured they are doing good in theirs. This is one lesson we would teach to-day. All things do good, it matters not how high or low they may be, all have their mission to perform, and you cannot do it as well as they. Remember that you are to work in your own sphere—they in theirs.

My dear sister, I come now with deeper interest than in the commencement of my coming. Then all was anxiety lest I should fail, mingled with much real pleasure that I could in part effect my object, and relate some of my experiences to you. Now I feel a double interest, because I know others reap some benefit from my coming. It will always give greater zest to know that you are doing good.

And now, while I think of it, I want to say just here that I am pleased that my messages have been printed in the very manner in which they were. Many thanks to the publishers, and to the friend who first became instrumental in having them published. My kindly remembrance to her always; and let me here say to Mrs. Dorr that her husband is a full believer now in the existence of spirit communion. It takes but a short residence here to shake out the last remaining doubt, while a lifetime on earth sometimes but increases unbelief. His life is peculiarly sunny here - a happy man, because the heart was right. He sees wherein he may have erred in his earthly life, as we all more or less do, and would pile all of this, world's happiness upon each of your heads, without stint. were he able. I know you read his character here, and as he was a whole-hearted, self-sacrificing man, in his bodily nature, so he is most certainly one here.

Jane says, "One by one you will all come to meet me here, and I am happy in looking forward to that beautiful time when I can be of some use to each one of you." It is her sacred privilege to come and point out to you now the easier way by which you may sometimes act, that you may be happy here. This is what she bids me say for her: "To be cheerful always when things all seem to go wrong is hardly possible for mortal flesh; but be patient, each one of you; it will not always be a life of crosses; the better part of man's nature is brought out after the death scene; and we see each other now as we never before have seen them. We live to unfold and grow brighter, and have a relish for holier things. I feel now as though I never did any good on earth, as a mother and wife; but if I can in the future repay you for all your kind remembrance of me, I shall do so. and try to do my part well here."

I come with the fond recollection still clinging to my heart that in you I have been peculiarly blessed, my dear sister, in first pointing out to me the manner in which I might or should acquaint myself with the spiritual phenomena, against which, in the first instance, my whole nature rebelled: but after the first careful investigation, my attention became rivited, and the result was, as in other instances, they received my rapt attention. We become solicitous for more, and the cry was and is still for more, and the want is never satisfied. Sometimes it feeds upon the credulity of others, and draws unto itself unhealthy food, by over zealousness. This should not be. Careful. rigid scrutiny, the most thorough, self-searching examination can alone place you upon the safe foundation to arrive at all truth. And truth, though gleaned from everyday communication, comes not in an abundant harvest until time has ripened daily observation into matter-of-fact certainties. We come and communicate. You think it may be us, or may not be; and we have no means of telling you, otherwise than those we now employ. This part of our mission can never be ended, until you shall feel satisfied, beyond cavil or doubt, of our earthly commission. Our thoughts would seldom lead us to earth now, were it not to benefit you, and awaken conviction, and strengthen hope within each one of your souls. Our task, you may say, is an endless one. So it is; and that is why we never cease coming, because you have not-any of you-been brought up to the right pitch of belief, so that your lives are governed by spiritual action.

Theory, not practice, is the platform upon which the world now stands. Conventionalism is the passport to most minds-without that sturdy, radical, independent feeling we so much love to see. One thing underlies all others, a strong determination to do right, to think right, and learn all you can. So far so good. This determination, carried into every purpose of life, ultimates in truth, which will sweep away all loose errors, and in time mold anew the constitution of man. Thus we say. all things work for good.

We come; we go; we unfold as fast as conditions enable us to, knowing full well the end is not yet. The harvest draws near, and promises an abundant yield, when all shall become imbued to a certain extent with true spiritual doctrine. To say all, is no exaggeration, for the age in which you live is revolutionizing-subject to change-and where you stand now, you stand not to-morrow. The waters are troubled, and the healing process has begun. The tumultuous waves of the political, social and religious waters roll and tumble their billows, one over the other, all more or less mingling, dashing and foaming into one grand abyss-the mælstrom of Public Opinion; and when you find what this shall be. you will find all these several elements robbed of their harshest points-a softening process favorable to spiritual culture. We need the flery elements of war and revolution to press all things onward.

The world has long been at a standstill. Theologies have grown ripe, democracies worn out. monopolies tyrannical, all customs and grades of society overbearing, as all systems are liable to become when they wax old and need rejuvenating. And so you see the time has come when the Old must pass away, and all things become New. The present century is the time when the earth is taking one grand bound in its life history to further progress to throw off all the shackles binding it to its old forms and old conventionalities, and ence mere to dress itself in its swaddling clothes and be laid in the manger of freedom and liberty

We believe the world never before knew so glo-

rous an era as this. Were it not for this grand unbelief. When the chords of your nature are revolution this receptive state of the mind in played upon by many dulcat strains, you all become enraptured, and are held willing captives have begun. We hall it, therefore, with rejoicing, not so much on our own accounts, as for you, who are the recipients of our love and never-fading tenderness. We pity error wherever we find it, and look tenderly upon all wrong doing, for we have not ourselves always done right, and now understand motives as we once did not. We love you in all your wrong surroundings, and would envelope you with a brighter mantle of purity, as fast as we can weave its web of loveliness about you. And from all wrong doing we see a rising cloud of earnest supplication for purification.

The world is better for our ministrations, better for all the means which enable us to come, and if by revolutions we come more easily, then let revolutions, mighty and of long continuance, come. We pray to see you shaken in all your strongholds -even as we were, standing trembling upon the burning deck of our ill-fated ship-and go down, down, down to a watery grave, wrecked all to pieces-Government and States, individuals and all—than that quiet and peace should come before you are at peace with yourselves and the world. We look with tearful anxiety sometimes upon your distracted condition and inharmonious want of brotherly love. For we, having made that our home, feel a longing love for it yet, and wish to see both our Northern and Southern home on as friendly a footing as once existed. But this is a moral, a religious question, and involves great lessons in its cure, as well as in its disease and

We were Northern born, but Southern brought up, and have mingled with the people of both sections, and have seen the bearing of free institutions, as well as slavery's chains, and hesitate not in saying, as you now stand, you must fight it

The question has come up before you, and you cannot lay it upon the table; and allow me to say here, that we come as commissioned officers from spirit-spheres to guide and direct you in this work; that every bullet aimed at Jeff Davis and his compeers, clears away so much mist from the so-called Southern Confederacy, because you are making stronger your side and weakening theirs. Slavery must fall-is falling-has been falling for many years; and the faster you knock away their partitions of defence, the faster you let in the strong daylight of freedom.

These are strange words for me to utter. I have hitherto been silent upon this subject; but the time has come when all men must work on the one side or the other, and I have solved the problem to my own satisfaction, and the result proves that man must fall that freedom may live. Revolution, change, disease, death, new birth, all these things must be, that man may be aided in his eternal progress. You know now which side I stand upon, and what are my motives for so expressing it. Had I still lived upon earth, the position I should have held would have been that of neutrality-nothing surer-and Bermuda would still have been my home during all your intestinal difficulties. But having landed upon these shores. I feel bound to express my honest opinion.

And will the North prevail? Most assuredly I think they will; but not in the manner you expect or now desire. Your heaviest conflicts are apparently over, but not ceased. The scene of conflict has changed, moved on, but the troubled waves of contention still exist, and the part you have to take in them has not ceased yet.

You have still a mighty work to do, not only to free yourselves from slavery's chains, but to work out your redemption on a broader basis than even this. Man is all bound in fetters, and lives only by constitutional laws and governments, ay, prison bars and jailors' fees!

You have not learned to govern yourselves. therefore you are no longer fit to govern others. Position, standing, hereditary affluence makes the man now, not true moral worth, that noblest of al virtues. Until we find the world based upon a broader platform than this, we need not expect that thorough reform the world so much needs. It will only be sectional improvements—one step taken at a time. But improvements, however small, it is true, make room for others; so, although you lose much time, the grand object will, in some way, in time be achieved.

You would like to know how I look in form and feature. I understand the desire and would like to gratify it, but here lies the difficulty: You cannot perceive me otherwise than as my natural self, and should I stand before you now as I am in my own relation to spirit-life, you would no longer recognize me as your brother; and yet I am the same, the very same, but changed to you in my outward relations as a man in the flesh. When I come to you, picture me upon your imagination, and feel that the relationship I bear to you is an unchanged condition; and so it will be for the time represented to you. There is little or no alteration as we present ourselves before you for recognition, only more etherial, you would say. Just so; in part you have received the right the fact; the gentle mismeric power of the strong impression, but do not take in all the truth. The spiritual senses have been opened but a very lit- first instance. tle, and let in but a faint, an exceedingly faint glimpse of the real nature of spirit. How ant is the saying of the apostle of old here: "You see as through a glass darkly." No correct conception of our true position to spirit-life could be given you, only as relates to our coming back to earth. for a dividing line has been drawn between us, no will of our own. The moment this happens, and you have not yet passed through the waters which resurrect unto a new life.

We cannot picture ourselves to you as you crave to know, until spirit-life has opened genial buds of never-fading blossoms in your soul, and engrafted rich fruits of after cultivation, such as earth's gardens do not produce, and which mortal

man cannot see and live again in the flesh. Be patient, my sisters, friends, and all who desire to know more. There is a connecting link between us and you, now, which shall expand the soul, so that it shall receive and digest more, as fast as organisms are fitted for such reception, for our fate was a terrible one, and we saw it The spirit wills it and God wills it, and nature has decreed it, and time shall develop it, that you know more and see more than in your present condition is meted out to hungering, thirsty souls. I chose the latter as the easi of the two, but not The spiritual world is full of anxiety on this very until the last moment, when feeling of certainty point. We cannot close the fact from our own eyes that there is a deep gulf fixed between usan impassable one to many minds. But it is caused by the lack of spirituality, more than any one thing in yourselves, animality and the spiritual element being antagonistic in their relations. the surging, Mighty Deep! I ould not recall it There is a general relation or a general approximation by which the spiritual element is brought into a more clearly defined position, upon an dreadful night, and understand nyreasons for the easier footing to the world than any yet explained, and as we continue to come, you will gradually grow into a true knowledge of the fact.

We are coming as one vast body, from all the realms of space, to every known portion of the habitable globe, each in their own individual ca- away, and I had, as I said efore, no other alterpacity, sending forth sweet sounds of loving affection to all endeared by mortal ties. Our gentle remonstrances drive away, in due time, all honest

Let us then come to you, whether you realize our coming or not; we are all helping to build up the massive edifice, upon whose walls shall be traced the history of man, in all his journeyings hitherward.

Let the world's history be told from the most remote ages, and it is a query in my mind whether we have ever been cut off from spirit communication. All past ages go to prove that such a belief has existed, and credence given to what has been revealed. And in simpler states of living, the seer has manifested himself unto you. There is no more reason to doubt this than there is to doubt the manifestations given at the present day. And if once seen, why not now? Only one thing prevents the revealing of ourselves to you to-day: your own hardened, unreceptive condition, driving back or repelling influences. These obstructions removed, we could come as a natural consequence; or, rather, you would witness our coming, and acknowledge our visits.

A few more short years, and we shall come to you for the last time. It will then be your turn to fill our place in this sweet relationship of earthly friends; and each in turn fill the other's place, as in any other vocation. Thus all move on together forevermore.

There are ties always binding us to earth, in the same ratio as we speak of heaven and look forward to happiness-a lifting up of all beneath us -a drawing forward, or reaching after. We come now, we shall come then, and come to all eternity. For so long as humanity stands, so long are all these influences needed to lead him onward onward, onward.

We stated in the beginning, that six years ago we entered on our mission here. Only six years this very calendar day! Have you ever thought of the strangeness of my coming to you, as I now come? Drifted away, as I was, from my native shore, with no means of revealing my fate other than by spiritual communion? You have no knowledge of my fate, except what I have told you; and yet you have faith in what has been given, and speak of me as dead, without a shadow of doubt that it is so, from what I alone have told you. Now remove the thought of such communion far from your minds, and how think you would it be? You would have no words in relation to my comfort and happiness, but vague misgivings as to whether I really had passed from the body, or not. You would imagine me in all sorts of queer places-in a dungeon, or a captive in some perilous situation, instead of being safely landed on these shores, racking my poor brain to bring something acceptible to you, my dear sister. Ah, I can imagine how it would be; poor brother Henry would be in all sorts of deplorable conditions, were it not for your faith in the beauties of the Spiritual Philosophy. I thank God that he has revealed these things unto us; and so do you. And are we not blessed in the receiving of them? As you are blessed, so we are blessed, for the comfort is ours as well as yours. So you see the Scripture truth holds good here, in giving you are receiving: "To give is more blessed than to receive;" and if it was a gratification to you to have received that first message from me, it was cer-

tainly equally happitying to me.

Yes, it never comes amiss. I am thinking now of what has often and in said to me in circles: "Be patient, Mr. White ore; you will reap the benefit of these things, and your faith will receive the test you want, some day." The test has come through myself; I see it all clear now, but not as I then expected. I learned of the spirit-world before I entered it; but it was when all earthly scenes were fast closing around me, and I had none to call upon but my God and the unseen world. I drew near to them, and they upheld me. Oh, how pleasant were their tender, endearing words in that dark bour of peril! It was not until nearly exhausted that I felt their presence about me. And then, oh how I clung to them for succor, hoping stil that relief would come, and knowing not whatfilled me with so much calmness, after the first terrible fears had passed away. Ah, it was angelic sweetness, bearing healing on its wings! And though I saw not, yet I patiently waited my time, and knew not what it was bore me so gently away. The angels with their soothing tenderness had calined every fear, lulled every anxiety, and jently carried me over the river.

I bear evidence now to the great truth of Spiritualism. Its beattles lie not deep in the ocean bed, but in the heirt of every living soul, if they will but appreciate and cultivate its beautiful blossoms now. We need not wait for the dying hour, to reap its ric promises, but trust in and be benefited by them # once. Yes, in that terrible hour I was surrouded, upheld and blessed by spirit presence. It was wholly through their visitation-and not myown calm, composed frame of mind, outside of other influences-that I awaited death so serenely, a I have often told you was wills of loving friendsgathered about me in the

When death has laid its grappling irons upon us, and we yield to fab, and our senses become partially benumbed, and then the struggle ceases. then we no longer stee ourselves behind an entrenchment of our own trong will power, but become the negative or pasive condition, exercising all suffering passes awa and death becomes the quiet, untroubled sleep- peaceful, recuperating,

resuscitating power. This aids the friends of he changing one to gather around and devise way and means, whereby the new birth may be renered more easy. Terror became paralyzed an slowly passed away, and beautiful visions crepin. This is the process of dying, or something akit to it. It is never precisely the same, for circumtances govern in the death-scene as in everythintelse. My own forebodings were grounded in teror in the beginning, could not be otherwise. Wiwere cut off without warning, in the midst of suposed security, with no other alternative but to b burned or drowned. pervaded me that the time ha come when I must

decide my fate. It is no easy matter to stan upon the burning deck with terror-stricken motals all about you, to choose whom ye shall sere, the Fire King or now, but I know it is a gratification to you to read my emotions and know my true condition on that great joy which pulsated through every fibre of my soul when it had all pased. I cannot say how long I wavered, but self-preervation is the law of our nature, and the course leolded ipon was not entered into until the last by of hole had flitted native.

I sank into the watery ement almost devoid of feeling, wearled out comptely with long strug-

fro of the fast sinking ship, for I was delached and lifting it, roots and all, could carry it across the held by a strong dable or chain to the water a edge falley and plant it of Mount Roundhead. It was I went down, as I have before told you, after L said also, that his oldest daughter could bend the had once yielded to my fate, without a struggle. It was all over at once. I had resigned myself to surrender and release my hold so that my sufferings might be ended, that my spirit-friends argued well the matter with me.

It was in this manner: "It is nothing to die; it is but for the moment; we will sustain you; our arms are about you; trust in God; he is willing and able to save you. Fear not to die. Life is short at hest." And then the sweet singing of angels lulled my soul to its repose, and fear was fast dying out. The surging, heaving ship, the sickening, lurid flame, was no longer vividly seen: the rolling, tossing billows became an easy couch and I was reclining in its bosom, as a tired child goes to sleep.

I cannot describe to you my sensations after this had happened, for I do not recollect them now. The awakening to new life I have already pictured to you, as I was best able, in my first communication. One thing is certain: the closing scene of earthly life, in almost all instances, is more of a struggle with mind than body. We have witnessed many such scenes as this-for they are of daily occurrence-and we find none more painful to behold than the strong determination of will power to live on after fate or disease has otherwise decreed it. Here lies the chief obstacle to a quiet, peaceful departure one loves to look upon. These cases have been more numerous than we hope to find them in the future; for, as light has been thrown upon this subject, we trust it may lift the vail of unbelief, and let knowledge and wisdom shine in upon every human soul, and take away the fear of death.

If my recital of experiences have benefited any, then I am well repaid for giving them to the world through you. It would be well, perhaps, to lend our aid in this manner, by telling each one of our own experihnces, as we see things in spirit-life for no two individuals see things exactly alike, any more than you do in mortal life.

I have expended much time, and written much that will be valueless to some minds, but pardon me, if so. I am, with much love, your affectionate broth-

H. WHITTEMORE.

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 HUMT.

Written for the Banner of Light. THE SEARCH FOR SUNSHINE;

MARIANNA, WILLIE, SUSIE AND TOM.

CHAPTER II.

One dull: cloudy day Mr. Tom came to Marianna's house, to know if she and Willie would spend the day with Snsie.

"There is no sunshine abroad to-day in the fields," said he, "and I want to bring some to Susie. You remember that summer dwells in the hearts of little children who are loving and good; and I fancied that if we were all together we should be as bright and glad as if the hills were crowned with glory, and the meadows glowing

with sunlight." Marianna and Willie made no reply, but looked both been fretful and complaining. Marianna was quite unwilling to do as Willie wished, and he was determined not to yield his own way. There had been no sunshine in their hearts, and they had been, like the day without, cold and cloudy.

But the thought of a visit to Susie was like a gleam of brightness, and soon their faces were radiant with smiles; and when they had reached the door with Mr. Tom, they looked indeed as if they might be the spring fairles going out to whis-Willie said she had been painting it with snow. kinds of beautiful toys and games, and they laughgladness.

"Oh, how bright and beautiful this is!" said Mr. Tom, coming in. "Now I shall call you all by your true names. You, Willie, shall be Mr. Checkorberry, your cheeks are so red, and your eyes so bright; and you, Marianna, shall be Miss Arbutus, that looks up so tenderly and lovingly from its green nest, and gives the sweetest fragrance of promise to make one of your children my heir. It the spring; and you, Susie, shall be the Snow-Drop, shall be the one who has the greatest power, and the little pale flower that knows all about heaven. and peeps up the first warm day to tell the whole world what heaven is like; and I will be---'

"You shall be Mr. Maple," said Susie; "the Mr. Maple that has such red blossoms before the other trees are dreaming of being beautiful."

"Well," said Mr. Tom, "I like the name you have given me; and now take your places, and I will tell you a story. You, Willie, must sit on that | Salmon River at one leap. cushion, which shall represent a little knoll; and were a bank of green moss; and you, little Snowrest your head upon it; and I will take my throne studied about all that she heard. -this easy chair; and all these dolls must represent the withered leaves, and the brown pine

cones." doll, Alice, ought to be a violet, or a spring beau-

"So she shall," said Mr. Tom; "the first smile flowers are beautiful from within, you know, and dolls are not. But now for the story."

love to hear about them." "But, then, fairy stories are not true," said Mr.

"They are true if they mean anything/good,

aren't they?" said Susie. "Well," said Mr. Tom, "I'll be sure that my story means something good, and then you can call it what you like."

"There dwelt up in a wild, mountainous coundaughters who grew to be strong and vigorous, was said, too, that his oldest boy could take the only sharpened her bright eyes more and more gling and buffeting gain the swaying to and tallest pine tree that grow on the mountains, and, During the night a terrible storm arose, such a

tallest codar like a reed, and make a bow out of a young fir tree, and shoot an arrow from it that my fate; and I am now convinced it was then, was long enough to reach across Salmon River, while I was struggling within myself to make the famous giant pinnacle.

With such a family of glants one would have thought the old man Stalwart might have grown yery rich; but for some reason he seemed not to know how to make any use of the power of his great family. They dwelt together, and each one was very proud of his tall body and brawny arms, and they often tested the strength of each other in feats of daring; but they still lived quite useless lives.

There was one child of the old man who was quite different from the other sons and daughters, and the reason I have not mentioned this one before is because the others all despised her so. She was a little, tiny thing, that reached only as high as the knee of her youngest brother, and her cheeks were pale and her hands were small and bony, and her hair was thin, and her voice was not much louder than a wren's.

Her brothers and sisters all despised her, and laughed at her, and called her Tinnty; and as she grew older she grew no larger; so that while the rest seemed never to stop growing, and kept their smooth, ruddy faces, she looked quite wrinkled and pinched, and as if the wind could blow heraway any day when it came sweeping up the valley and shook the tall pine trees on the mountain.

Her oldest brother would often torment her by tossing her up like a leaf and catching her on the tip of his finger. And her sisters would often put her on the top of a tall tree, just to see the wind toss her and sway her about. It seemed as if these brothers and sisters were determined to wear the nationce out of little Tinnty. They put her in their pockets: and placing her on their heads, they would dance up and down till her little body shook with the wild motion. Sometimes they would hide her in a cave up on the mountains, till she cried to go home, and then they would stand, each a quarter. of a mile apart, and toss her from one to another? till they tossed her on to the roof of their dwell?

Now Tinnty had one thing about her that the others had not. Her heart was so large that it seemed to make her quite stout about the walk It kept growing and growing, when the rest of her body was quite stinted and tiny. She also had very bright, knowing eyes, and she always looked sharply at things, as if she meant to know all about them. She would have grown quite cross and disagreeable under all the harsh treatment she received, if it had not been for her large heart and sharp eyes. As it was, instead of fretting and snarling at the ill usage she received, she would hegin to wish good wishes, or to look at things about to see what they were made for.

If her brothers put her up in the cave, she would. sit and wish she was like the sunshine that peeped in through the opening, and made the dark gray rocks even look bright and beautiful. Or she would turn her sharp eyes to the sparkling mica, and try to understand how it came all broken up in little fragments in the great granite bonlders. If they lodged her on the top of a pine tree, she would try and find the little seed vessels in the cones, and wish in her large heart that she

could understand how they grew.
One day one of her brothers put her in his pocket and carried her far away to a great lake and placing a log upon the water, he placed Tinnty upon it and pushed her from the shore. At first she was frightened, and had half a mind to cry; but very soon she began to wish good wishes and to use her sharp eyes, and she watched to see how. the fishes swam, and she saw them use their fine and their tails; and then she saw how a flock of wild out of the window, as if to better understand what ducks paddled their way wherever they chose. Mr. Tom meant; for it happened that they had Then she watched the log that floated beneath sink; and she turned her sharp eyes toward some birds that flew about her, and she watched their wings and tried to understand how they could

. As her brothers and sisters found it difficult to make her fret and cry, they tried the more to tease her. They carried her out on to a wide plain where there was nothing beautiful to be seen. She began to dig in the earth and pull up the roots, and to find how they grew and twined themselves per to the sleeping buds and the silent birds, to tell together, and how little plants sprang up from them of the beautiful days coming. Susie was them. Everywhere she was placed, she set her watching for them, and her face was so pale that sharp eyes at work and learned something; and always her great heart kept wishing good wishes, so They had a merry play together, for Susie had all that Stalwart said that his child Tinnty, after all, was no fool; and he would as soon look at her ed and frolicked till the whole house was full of sharp eyes as to see any of his boys balance the great rock at the foot of the hill on the tip of the

Stalwart had a brother who lived in a fine country quite a distance away. This brother had no children, so he begged Stalwart to move his family from the wild country, and come and live with, him. 'For,' said he, 'I have great riches, and Iv that one shall not only inherit all my lands, but shall reign over all my people.'

Stalwart readily assented to this proposal; and when he told his children what their nucle proposed, they each began to try their strength more and more. The boys pitched quoits with stones that were as large as a raccoon; and the girls practiced jumping till they could jump over the

But Tinnty only sharpened her bright eyes you, Marianna, may recline on the sofa, as if it more and more, and wished good wishes from her large heart; and she looked at all things to see Drop, shall have this soft pillow on the carpet, and low they lived and moved, and wondered and

Their rich uncle, who owned the beautiful country whither they were going, insisted on coming himself with a retinue of servants to escort his "Oh, that's cruel," said Susie. "My beautiful brother and family to his home. He traveled many days, and at last reached Stalwart's habitation, and greeted his nephews and nieces as if he was a real king. They each stood before the door she gives us, or the first gleam of real sunshine; and bowed low; but little Tinnty they placed on but till then I must call her a withered lenf. She the top of their dwelling, where she looked no has no beauty but what is given to her; all the larger than a wild crane that had nestled the past season near the chimney top. She opened her sharp eyes, and looked at her, uncle and all his "Oh, let it be a fairy story," said Susie, "I do so servants, and wished good wishes. Her eyes sparkled so that her uncle saw them, and asked what she was ... Whereppon one of her brothers stood up beside, the dwelling and ordered her to stand on his head. This she did, which made her uncle laugh greatly, and all the servants shook their sides with mirth; but Tinnty was not ashamed, and only sharpened her eyes more and

During the rest of the day the boys and girls try, a hardy peasant, who had many sons and amused the servants with their wonderful feats, till they, were all astonished, and thought they and could work in the woods and fields. It was had come to a land of giants. They took a man said that the old man could build a stone wall in their hand, and lifted him high up in the air, as round the foot of Pine Mountain in a single day, if he had been a baby. They moved immense if he would summon for help all his children, It rocks, and plucked up huge trees; but Tinnty storm as had poured in to en, and the l creased, it se be deluged. turned the c face of the c continued s ed away, wl his brother surrounded borders, and ed their cou Stalwart's ses. And now whole fam

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brother dis for a long t side seeme subjects w aession of they would a council o ised that escape from beyond, sh kingdom. he called he fulfilled that they Stalwar told them their pow gin imme sessed. was said good wish her broth they cou from the try to bu

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storm as had never been known before. The rain brothers and sisters were like the forests and the poured in torrents, and the streams became swoll- hills, and the meadows that the sun shines on." en, and the lake enlarged its borders. As is it increased, it seemed as if the whole country would planation; but come, the supper-bell has rung. be deluged. Immense slides from the mountains Wake up, Mr. Checkerberry, and come, Snowturned the courses of the streams, till the whole Drop." face of the country seemed changed. This storm continued several days, and when at last it cleared away, what was the dismay of Stalwart and his brother at finding that they were completely surrounded by water. The lake had extended its borders, and the streams had widened and changed their courses until the waters had divided, and Stalwart's farm was an island in the midst of a

And now there was great excitement in the whole family, and especially was Stalwart's brother disturbed, for he saw no way of escape for a long time, and to wait for the waters to subside seemed quite impossible; for he feared his subjects would suppose him dead, and take possession of his country, and that once in power they would not give it up. In his anxiety he called a council of all his brother's family, and he promised that the one who should devise a means of escape from their present confinement to the land beyond, should become his heir and reign in his kingdom. So solemnly did he promise this, that he called upon all who heard him to see to it that he fulfilled his word, and made them all declare that they would have it executed.

Stalwart called all his children together, and told them that now they had a chance to show their power, and that they must each and all begin immediately to use all the strength they possessed. Tinnty listened in one corner to what was said, and her eyes sparkled, and she wished good wishes, but no one seemed to mind her: but her brothers and sisters went forth to see what they could do. The boys brought huge rocks from the mountain and threw into the water to try to build a dam; but the rocks fell with a great splash, and the waters swept by just the same. They labored all day, but made no progress. The girls brought fir trees, and pine trees that they tore up by the roots, but the torrent of waters swept them away like leaves on the Salmon

Thus they labored for many days, but all in vain; the waters did not subside, and they were unable to build a dam with all the stones they could bring. When they had exhausted all their strength, and tried all the methods they could think of, they gave up in despair. But their uncle said. 'If you will only move that great mountain into the sea it would form a perfect causeway, and we could pass the waters unharmed.' Then they all labored together, carrying down the huge rocks and masses of earth; but all they accomplished during the day was swept away at night, so that when the mountain was all removed they were no better off than before.

As Stalwart's brother beheld the failure, his heart was very sorrowful, and he called his brother and all his children together, and all his servants:

'I am likely,' said he, 'not only to lose my kingdom, but we are all likely to perish from hunger. My brother tells me he has not food enough left for our dinner.'

All were so troubled at this announcement that they could not speak a word, but fell to weeping and lamenting.

Tinnty, who, until this time had sat quietly in the corner, now opened wide her eyes, and stepped foward into the centre of the assembly and stood in front of her uncle.

If it please you,' said she, 'I will endeavor to relieve you from all your troubles.'

You? you little butterfly! You little grasshopper Would ttle cricket! what can you do?' At this all Pinnty's brothers and sisters laugh ed, and all the servants turned their heads away to hide their smiles of contempt. But Stalwart

'Tinnty is no fool; at least, let us listen to her.' Then she said:

'I have not great arms, like my brothers and ks: hutif vor will all do what I bid, I promise you a good dinner, and after that, before nightfall, we will all be safely across the water on our way to my uncle's kingdom.'

'If thou wilt do this,' said her uncle, 'thou shalt surely be my heir, and possess all my riches. I command all to obey thee.'

Then Tinnty conducted the servants to where the roots grew in great abundance, and she bade them dig them, and to bear the strong ones to the

water's side; for she remembered what her sharp eyes saw when her brother set her off alone and she digged in the earth. She showed them also, what roots were good for food, and told them how to prepare a dinner of them. Then she ordered her brothers to bring also to the water's side many large logs; for she remembered what her sharp eyes saw when her brother set her affoat on the lake. Then she ordered her sisters to take the long, strong roots that the servants brought, and bind the logs together. Thus she had made several excellent rafts. She remembered, also, what her sharp eyes saw when the flock of wild ducks swam by her, and she ordered them to make some oars with which they could paddle and guide their small rafts; and the larger ones she ordered fastened to them with strongly twisted roots. She remembered what her sharp eyes saw up on the mountains, and with pieces of sharp flint she had some large logs made into very comfortable hoats for her father and uncle, and remembering also what her sharp eyes saw as the birds flew over her, she ordered some light branches to be woven together that should serve as sails to the smaller

After eating their dinner, finding all things prepared, they all set sail, and before nightfall they had safely crossed the waters, and were able to proceed rapidly toward their uncle's kingdom. So great was their uncle's delight, that he hugged and kissed Tinnty, and ordered her treated like a

When they reached his kingdom, he had a palace set apart for her use, and although she did not wish to control her uncle's subjects, yet he consulted her on all matters of importance, and all in the land constantly paid her tokens of respect and love. Her brothers and sisters no longer despised her, or laughed at lier, and to each she gave excellent homes, and many pleasures from the abundance that was bestowed on her.

Thus ends my story," continued Mr. Tom, "and there is Mr. Checkerberry fast asleep; and Snow-Drop's eyes droop, and only Miss Arbutus looks as if she knew anything about Tinnty's sharp powerful cause of most of family strifes, and is eyes."

"Oh, but I do!" said Susie; "you meant to show us that if we only knew lots, we should be able stray from their homes and seek other society, let to do more than great, strong people that didn't | married women answer. It is certain that when

care to know anything." with her sharp eyes was knowledge, and with her and this esteem or love the woman has to begin big heart she was love, and so she had great pow

shine, that could do everything; and that her tion on the part of wives very frequently springs | reply.

"Well," said Mr. Tom, "that is not a bad ex-

[To be continued.]

Answer to Puzzle.

We have received the following clever answer to the transposition, or word-puzzle, in last week's Banner:

He slipped upon a frozen Alp. And turned quite pale, of course; And as he made a leap, I think He could have had no horse. It might have been his horse that leaped, But that he does not say; And I had then no chance to see, Not being round that way.

And then he heard a cheerful peal-The hunters, too, were there; The man could then no longer feel The horrors of despair. No doubt they helped him on his way, And gave him food and drink; But this the traveler does not say-Tis only what I think,

The plea of ignorance I find A very common plea; And frequently in great demand, Especially with me; But not in this especial case. As I suppose you see.

· Transposition.

If you transpose a spot where blooms Are lavish of their rich perfumes, You'll find wherein some beauteous flowers Have passed their sweetest, sunniest hours.

Transposed again, one plainly sees Things which appear on forest trees; And yet again, and it will show What restive horses sometimes do.

Transpose once more, and you will view What oft they've strong attachment to.

Original Essays.

MARRIAGE AND MATERNITY.

BY J. COVERT.

These subjects have of late attracted much attention, and have been the cause of much reflection and written opinion.

The first, to be perfect, it is said, must necessarily take place solely from soul affinities. This expression is rather beyond the common comprehension, and needs to be defined to be understood. It is fair to presume it is understood by the class in which it is used, and that the rule, at least in a few cases, has been applied, and the best results have been obtained.

These cases, (if any.) Mr. Editor, for the sake of society, should be exhibited to the world, that advantage be taken of them, and joy instead of sorrow fill the world. What a vast amount of suffering and affliction would be saved to humanity if the plan be true, and not found wanting. But, Mr. Editor, I greatly fear the theory exists in the imagination more than in reality; for soul affini-ties are found to be as changeful as physical or bodily affinities, for the general reason that all things change.

When we consider the different quantities and qualities of mind, (spirit,) the varieties of structural organisms, the diversity of birth, education and external conditions, it cannot but be expected that each individual is true to the standard of conditions in which he has moved, and must of necessity think, feel and act as they dictate and define. All these influences that make the man are so diverse from each other, that none, perhaps, but of humble intellects, will suppose uniformit of these can be obtained under any conceivable

plan. We are admonished in Scripture not to be unequally yoked together. The inference in this is, that it is possible to live together in harmony, or that by care and attention each can select so as to make life tolerable, at least, if not entirely free from family jars and discords. Probably that condition of life, in which ignorance is associated with knowledge, is the most unequal yoke of all, for that is productive of the greatest degree of

trouble that can arise. .The general rule of happiness in the marriage relation has been found by teaching and experience to be a disposition to correct the temper and disposition, and to seek each other's welfare rather than our own. This attempt in one necessarily begets the like attempt in the other. The pair should be instructed in this particular: that joys of wedded life must spring entirely from themselves. And to foster this feeling they should neglect no opportunity to cultivate it. Its growth is more dependent upon retiring dispositions, and not by engaging in the follies, singu-

larities and pride of the busy crowds of life. Intimately connected with this subject is that of maternity. Attempts at reform have been made in this direction, with what success time alone can divulge. From what has been written, it appears to be the sentiment that wives shall judge of its propriety, fitness and occasion. The head of the family is here at the foot. It is true there are cases in which it is a hardship to increase and multiply, but the rule is in conformity with Bible command and with the usual demands of nature. It is also true that laws in this respect should not be violated, any more than the demands of hunger and thirst, which are equally natural. But turn our eyes in any direction, and we find that too frequently all the laws of our being are broken, bringing sorrow where joy.should

But the fate of woman in this respect can be changed by exercising discretion before marriage, rather than by complaining afterward. Among other things it should be the question of the parties proposing to enter the marriage state, how nearly allied are the vitalities of the organisms. The most fruitful cause of complaint here, arises from the idea on the part of woman that "to marry" is the summit of human bliss, without but little regard to their ability to discharge their marital duties. The indisposition or inability to discharge that portion of them connected with offspring, is the secret but often the cause of husbands straying away from home enjoyments. Why many married men the man proposes to enter this state, he generally "Yes, that is just it," said Mr. Tom. "Tinnty esteems or loves the party to whom he proposes with; and if she suffers it to dwindle away, she reaps the inevitable consequences; for male and "Is that it?" said Marianna, "I kept thinking female will seek that society in which they find all the time that Tinnty was somehow like sun- the greatest amount of happiness. The indisposi-

from humor or caprice, and oftentimes for publishments for real or fancled offences on the part of the husband, as well as from the fear of the cares of a numerous progeny.

It is said that maternity wears away the system, and unfits it for enjoyment. On the contrary, it is ascertained that it is a natural state, and that the proportion of sickness and deaths between the unmarried and married is much in will soon be swept into the oblivion of the past, favor of the married.

Again, in what better pursuit can any one be engaged than that of a tender and affectionate mother, training its loved one for happiness on the earth and in the skies? How many sensations and emotions would lie dormant in the soul but for such an event. What child born into the world but clings to the memories of a mother's love and tenderness, however distant from its home? And when its spirit takes its flight to regions far beyond, in anguish and affliction, how much do her gentle teachings and influences support him.

But if the mother's cares increase, so do the father's. The more oppressive they be, the purer is the end. But man (and woman) is born to labor, (not trouble) as the sparks fly upward, and the greater and more extended it is, the more have we exercised the varied powers of our na-

Finally, it is an undisputed fact that the best wives, and consequently the wisest and best mothers, are found in and among a large family of children. They appear, by their close association, to soften the asperities of each other's natures, yield up to each other's benefit, and, learning the advantage of harmony at home, under the angel of the household's care, carry this valuable acquisition to the mansion of its future earthly home, to bless a succeeding generation.

I shall conclude with the Scriptural command-Multiply and replenish the earth;" but be careful that you are fitted to do the duties before you enter into the marriage relation.

GOVERNMENT OF FORCE .-- NO. TWO

BY DR. A. B. CHILD.

It is the conceived superiority of morals and goodness in each one's self that produces and supports all the laws of the Senate and the command ments of the Churches. Every man believes that his own life and conduct would be safe for society without the need of any law or commandments. Every man also believes that society is unsafe without law and commandments for others; thus every man who goes for law, believes that the morality and the goodness of others is inferior to his own. Man would never make laws to restrain his own evil desires or to inflict penalties for any wicked act, misstep or blunder of his own life-But for the safety of society he thinks that laws and penalties are necessary for others at all times.

Self-excellence and self-righteousness are effects of man's earlier, greener life; they are necessities. and are lawful in their places. But when man shall come to see that self-excellence and selfrighteousness were only bubbles and baubles to tickle his childhood, laws and commandments, and the consequent conflict, then war, that comes of them, socially, religiously, morally and politically, can no longer exist. Legislatures and executors of law, in Church and State, are made to stand on the stilts of self-excellence, and these stilts alone make all the excellence of their standing; they are made to see through the green glasses of self-righteousness, and the glasses give color to all objects seen through them. Legisla-

world was exactly like Jolin Doubleyou, laws, commandments and their penalties would be perfectly unnecessary; but he said that laws, commandments and penalties were necessary for

every man thinks of himself but dare not speak. By silent admission that is universal, every man law, command or penalty. It is always you, not nasafe and man's law everywhere substituted is harause man needs the experiences of self-rightcourness and the sorrowful curses that are necessary to follow it, to make his perceptions broader and lead him on to more generous liberality-to lead him beyond this appreciation of himself. The commandments that men make. Self-righteousness and self-excellence are right, are always and everybody must pass through the experiences of them. But when man in his progress has come out of these sufferings that come of law and commands to deeper thought and clearer sight, he comes to see the facts of common sense that lie. before unseen, on the threshold of his own nature. He sees others as others see themselves: he sees himself as others see him, whereby he learns that others are as safe without law as himself. So man's self-righteousness and all its train of curses

has a vital use. Thank God for them. A man who believes himself safer for society than he believes another man to be, sees only on the outside of things; he has much suffering to pass through before his heart shall pulsate in sympathy and brotherly love for another. All consciousness of self-excellence and self-holiness will some time in man's progress separate from him; it will grow rotten and fall into the grave of earthly things, and from its ashes will come forth the buds and blossoms, the spiritual truths that shall reveal the unimpeached righteousness and goodness of every man in the world. When this point of progress is gained, man needs not any

longer a government of force. If there yet be under the heavens a man that has come forth to no longer advocate or practice a government of force, he will see right in others as well as in self, he will behold universal right in the whole world-universal righteousness in human actions; he will behold their secret causes, and see the wisdom of devilish things; he will clearly see that he is no safer, no better than his neighbor, his townsman, his countryman; no better than his friend; no better than his foe; that, in real merit, he is no meaner than the best and no better than the meanest; that he is a child of God, and every other man is a child of God, too. Self-righteousness, like everything else that is nateful, cannot be put off. It must have its run, and do its work of usefulness. I would not hurl one word of condemnation at its existence, intensity or duration, for it is in the ordinance of wisdom. But to speak of it by truthfully describing its cer-

"Mary," asked Charles, "what animal dropped from the clouds?" "The rain, dear," was the cute

description may be.

tain fruits, is harmless, however uncomely the

A LEAF FROM MY DIARY. NUMBER THREE.

It is the soul principle that I would agitate and cultivate. Many are the theories and doctrines discussed, and pretended to be lived out in this world, but the whole fabric of human action is fast growing threadbare. Form and ceremony and men and women will live only to perpetuate divine trnth and justice as it is written on their own hearts, and not in accordance with this or that creed, sect or form. When this new life beams forth in all its glory, when the Christ-principle is fully established on earth, then how glorious will be the man or woman who stands forth in the light of truth, with naught save the proper habiliments of Nature sheltering the inmost desires of the soul.

In the soul of man, and as truly in the soul of woman, dwell powers divine, and truths that only can be thought. Words are too insignificant to express a shadow of their substance. But for all that they have their influence, and in due time will speak in their own language. The time will come when those who wear the stigma of the popular world will work a mighty reformation in the hearts of the coming generation. The implements of warfare that are to be used in the mastery of those hideous errors now extant are not cornal. They will emanate from the spirit, and be applied by the soul.

Not all is purity; not all is justice yet in the dealings of men. How many are the hearts that bleed freely at every pore from the unjust usage they receive from the hand of their brother man?

Guided by the pure and precious, We may ne'er go astray; Always live to love each other, Ecololing on our way.

If I could only sate my thirst at the celestial fount of all light and love, and then pour forth to the world its living, animating force, so that all who should hear would live accordingly, then it seems as though I should be satisfied in part. Or. if I could only catch those glowing strains of richest inspiration, that seem almost to light down on my soul at times, and give them forth to the world, then it would seem that my life was not wholly worthless. Many times have I longed to give my thoughts and feelings to others. I have often felt myself alone in thought, the world without throwing its mantle of materialism over my own soul, crushing it down to the very dust. Oh, that some cheering ray from the busy way of men would lend some enchantment to my weary, striving spirit! One constant longing, that the soul may drink deep from the world-wide fields of action, ever is actuating and urging me onward, onward! Although the vulgar idea cannot comprehend the advanced, yet the advanced, or developed mind can and does comprehend all the lower con-

One asks, "How shall we know when our march is right onward?" When every thought and desire that springs up within our inner being speaks but love and good will to our brother or sister. Is every desire natural, and every motive pure? Then may we safely conclude that our path is lighted by the lamp of truth. You may again ask, Is there any other light but the light of truth? I answer, No, not light; but there is an influence, other than good, that directs many, far too many of the weak children of earth. To shun the darkness and cleave to the light, is ever our aim.

THE MINISTRY OF THE BEAUTIFUL.

Oh, how beautiful is the ministry of loved ones tors and executors of law are as sincere, honest and earnest as babies are that play with rattles.

John Doubleyou said that if every man in the ground the second the strange sights around them. Some seem to have been here before, while some gaze with curious eyes at the many and varied articles of our earth-home. Would that I could paint with a master limner's hand the beauties of the flowers which surround them. Pure as those flowers are, they, the little other men who were as safe as John Doubleyou. lambs of our elder brother's flock, and they sing John Doubleyou only spoke that of himself which a song of love and gladness. No care, no sorrow, darkens their little souls; mortal, without the weaknesses which cling to mortality. They were gathered to that bright land ere their joyous souls believes that his own conduct in life would be safe felt the blighting, scorching influence of sin. What for the well being of society without the need of happiness it must be to watch over and instruct law command or negative. It is always you, not these little cherubs, so pure and loving that words It is always you, not could not be found wherein to convey the beautiful ideas which cluster around our heart, pure as of Christ are everywhere rejected as practically when they came from the Father's hand; yet although early called, each will retain their own in-dividuality throughout the endless ages of eternity. Oh sorrowing mothers, over whose hearts a great cloud has fallen, dry those tears, for you, too, shall in time be called to lay aside the form, and press again the darling ones to your hearts, amid the green fields of Paradise. And who are you, sweet ladies, that stand at the right and left self-righteousness and self-excellence of any one of this celestial group, clothed in spotless robes? have the weapons of their own death in their own natures, and these weapons are the law and the or spiritual teachers of these little children. And pray what teach you them? We teach them lessons of love and gentleness. Dost see that litness and self-excellence are right, are always the one? He has by the hand a little bud which in their places; so are all governments of force; has but lately joined us in our bright home. It was a little forsaken one, whom the world would condemn as an outcast; but this little one has come to us from want and sin, and he is welcomed as a little brother. Here you can learn of little children a lesson of humility such as the world never teaches, but the lesson is engraved in gold on the heart of this little child. Pure and loving, he looks with love on all around him, and coming to his own parents in love, he brings with him a little orphaned heart, that it may feel a parent's love. Do not think that this little one is forsaken here. Only the purest are allowed the privilege of watching over them. They were held up in the midst of the multitude by our elder brother, as examples for all to follow in faith, and trust,

and confidence, and purity.

Then the picture faded from my view, but away down deep in my heart there was a softened, subdued feeling, and I blessed the Great Father for the beautiful lesson taught me by those angel guardians.

F. L. HILDRETH. guardians.

Pay of Mediums.

Warren Chase asks, Why do not the Spiritualists of America support their best speakers and writers as the Christian sect do? I answer, for myself:

First. The Spiritualist professes to labor for the good of his fellowman, while the Christian labors where the dollars are the most abundant, or, in other words, where he can secure the most of the root of all evil.

Secondly. No true Spiritualist believes it right to make merchandize of God's best gift to man, acknowledging the great truth that the "laborer is worthy of his hire." Yet I know of no good and sufficient reason why a lecturer should receive fifty, one hundred, or one hundred and fifty dollars for a lecture, or per week, while the laboring man can only obtain from twelve to fifteen dollars per week.

A sectarian teacher acquires his inspiration from books, which cost much time and money, while the trance speaker drinks inspiration from the hands of the angel- world, and that, too, "with-out money and without price." While a lecturer has an undoubted right to set a price upon his or her time, the hearer possesses the same right to accept or reject the proposition.

I do not believe that it would be right for one

rtion of the human family to become slaves or nortion of the human family to become shaves or drudges in order that another portion might become drones, or enable such to dress in "putple and fine linen;" or, like the butterfly, spend their time in flitting from place to place, gathering

sweets from every beautiful flower.

Neither do I believe it right for a community to troppass upon the time of any medium or lecturer without rendering a fair and equitable compensation for the same, traveling expenses included. Neither do I believe that spirits (out of the form)

teach or require that any person should desert their families in order to become spiritual teachers, or advise the husband to desert a wife, or the wife the husband and seek as wife, or the wife or advise the husband to use to the husband, and seek an affinity.

Whether right or wrong, such is my helief.

Yours truly, W. SAMSON.

Meetings in Troy, N. Y.

Bince I wrote you, some weeks since, we have had another baptism from "The Land of the Great Hereafter." Mrs. Anna M. Middlebrook has been with us two Sundays, and lectured to crowded and delighted audiences. Mrs. M. is an old favorite with us "Trojans." and her happy and genial face always meets with a warm welcome in Troy.

A very interesting incident occurred in connection with her last lecture here, Some six weeks since, "Ella," the daughter of William Tibbitts, a sweet girl of sixteen years, passed on to the home of her rest in the bright spirit land. Ella was a dear spirit, and we all loved her. At the close of Mrs. Middlebrook's last lecture with us, the controlling influence changed, and it was an the controlling influence changed, and it was an-nounced: "Elia is here, and through a friend and guardian she has found in the spirit-life, she comes with a message to her friends." The following poem was then improvised:

"A MESSAGE FROM ELLA."

Mourn not that I was called away In the bright morning of my life; That ere my footsteps learned to stray, I left the scenes of earthly strife. I am not dead, but gone before
To the dear ones we loved so well,
Who met me on this radiant shore,
And led me to their home to dwell.

I knew I had a home above; A mother dear was there to greet; And when she breathed to me her love, Our circle seemed almost complete.
Yet some were lacking—some who wait
Their summons on the earthly shore—
And when you come, though it be late, You'll find your Ella at the door.

I'm happy here in my new home,
Though it is always hard to part;
But back to earth I'll surely come,
And soothe each sad and lonely heart. I know each pain, I feel each woe
That throbs within the aching breast. f God permits, where'er you go I'll follow, too, and give you rest.

My father, I have seen the toar That stole unbidden to your eye; And when you thought no one was near, I caught each deep and heaving sigh, And hore them to my home above, Where every tear becomes a gem,

And every sigh a pearl of love, To sparkle in your diadem. My mother, on your thoughtful brow I've often seen a look of sadness, And even without knowing how,
I've changed it to a smile of gladness. Oh. I am more than mortals, blest; For when I left you all behind, And sought in Heaven my final rest.

Another mother here I find. And, sister in the earthly form. Yhom I have loved so long and well, I'll shield you from the gathering storm And sometimes come with you to dwell; And as your mind expands each day, Like buds unfolding into flowers, I'll catch each bright and genial ray,

And watch your progress hour by hour. To every friend whom I have left, I fain would send some word, some token, For though of me you were bereft. Though hearts may bleed they are not broken;
For well you know in this bright land,
This land of golden summer-light,
Where dwell the trensured angel-band,

No pain can come, no sorrow blight. Farewell, my friends. I'm called away; This morning-land is free from care; I love to think 't is always day;

These fadeless flowers are very fair.

As aspirations upward tend, As worlds revolve and stars do shine, As earthly flames toward heaven ascend, So onward speeds this soul of mine. Truly yours, B. STARBUCK.

Spirit Communications.

We are requested to publish the following mesage from the spirit of Mrs. Plummer, who formerly resided in Orono, Maine:

"To the dear friends of earth I would dedicate a few words. Long was I an inhabitant of your sphere; much of life did I see in its different phases. I was often called to stand by the couch of the sick and dying. I saw human nature in almost every form; from the proud and lofty, to the phenica and noor. I am constrained to say there is not that marked difference that many suppose, only as we take into consideration their different surroundings and organism. Many who were considered lovely and amiable, had they changed situations and organism with those who were considered irritable and fretful, would have been the same. What I wish to inculcate is a lesson of charity and forbearance. There is too much of a spirit of censoriousness among earth's chil-dren; too little of that spirit which the gospel in-

My friends, you are brethren, children of the same common Father, bound to the same eternal home; you all have your joys and sorrows. I ask, in the name of heaven, would it not be better to bear each other's hurdens, instead of heaping burdens on each other, often grievous to be borne? Could you stand where I stand, and look back on earth-life as I do, you would feel as eager as I do to have this subject kept constantly before earth's children. You know not how you are defrauding each other, and wronging your own souls. If my friends receive this, I would be glad to write more at length. Mrs. Abigail Plummer.

The lady who received the following communication, requests me to ask you to publish it in the Banner. She is but little acquainted with the subject of Spiritualism, and the fact of her husband's giving the communication through the hand of one who was not acquainted with the fact of his death, gives it much importance to her. P. THOMPSON.

Saratoga Springs, N. Y., Jan. 24th, 1865.

"Well, I am free at last, and, were it not for my wife feeling so badly, I should be happy. I left my body about two weeks since. I should have been fifty-seven years old this coming fall. I had the old-fashioned consumption; but, thank God! it I want you to write to my brother, and tell him

I am gone—or dead, as they call it. Now the fact is, I am no more dead than I was the last time I saw my brother-not so much in reality. Tell them I have visited them since I left. And then I naturally thought of your mediumistic powers; and, oh, joy! that I could influence you to write. It is more difficult to impress the children of earth with our thoughts than I anticipated. There are nany things different from what I expected; still

many things different from what I expected; still I am happily disappointed.

My spirit-home is beautiful beyond conception.
Its joys can fully satisfy the spirit's longings. All that the spirit is capable of enjoying is within, its reach; all the spirit is capable of attaining, none can know until on the shores of time we leave our clay tenement. Then it is that we realize for what we are, and were created. When I was here on earth, I thought myself wise. I have now learned that my wisdom was folly, my boasting vain. Oh if mankind would learn more of the meek and low-ly Josus, and less of earth-wisdom, then, indeed, vould they be laying up for themselves treasures n heaven. Religion is indeed a reality, but it is a n heaven religion of the heart, which looks upon all men as brethren; and not only looks upon them as brethen, but treats them as such; a religion which bringeth no evil—that charity which suffereth long. Men call themselves Christians, while envy, pride Men call themselves Christians, white envy, pride and all uncharitableness rule in the heart. But He who separates the dross from pure gold will one day teach them their error. Materiality has outgrown spirituality, and a change was neces-sary. That change is now being wrought in the world, and good will come of it. The Egyp-tians walled through fire and water to their advancement. We of this age shall wade through blood and carnage; and the end is not yet, so I am told. Men are looking to the angels for wh-dom and knowledge; they shall not be disappointed."

Correspondence in Brief.

Physical Manifestations in Plymouth. Mr. J. H. Randall, who has in charge the Boy Medium, Henry B. Allen, has been holding seances at the Spiritual Rooms, in this place the week past the last of which was held on Monday evening, to a large and appreciative company. The phenomena produced were indeed wonderful, and I had assured it was the universal opinion of these present that there was no collusion or dethose present that there was no collusion or de-ception on the part of the boy. Skeptics seated beside the boy have testified to this, and the audi-ence, many of whom were skeptics, were satisfied that the manifestations were performed indepen-dent of any action on the part of the medium. On three sittings no manifestations could be obtained -they were perfect failures. But at other times they were very satisfactory. That instruments were played upon sometimes, in the open air, hands seen and felt, and various other phenomena produced, independent of any physical agency on the part of the boy or any other person, does' not admit of a doubt. To be more satisfactory to the audience, the coat was thrown from the arm while the instruments were being played upon-two at least at the same time-and the boy's hands were seen by the audience hold of the arm of the person sit-ting beside him, thereby establishing the fact that there was no collusion on the part of the Boy Medium.

Not believing in spiritual manifestations myphenomena. It is certainly a matter worthy of serious and careful investigation, and I would advise every one, who has an opportunity, to witness INVESTIGATOR. Plumouth, March 8th, 1865.

[The writer of the above is a reliable gentleman: and, being himself a skentic his remarks are well worthy of record, as going to prove that there was no collusion between the medium and manager, or any other party, during the sittings in Plymouth referred to by him.]-ED. BANNER.

From Colorado.

Spiritualism is on the rise in this Territory. In Central City Mrs. Briggs, the blind medium, holds public circles Sunday evenings in her own house. The room is usually filled. Wednesday evenings private circles are held, and mediums are being developed. Mrs. B. is making a living, (which is quite a consideration when flour here is \$60.00 per barrel) by prescribing for the sick, and otherwise exercising her gifts. Mrs. Giltner heals by sympathy; she makes no charge. Your humble servant occasionally, or oftener, opens his mouth in behalf of the new light, for which he gets well

My opinion is that we can support one general lecturer, one test and one healing medium, without detracting from those here.

We have had no public lecture here yet I

had made arrangements to set the ball in motion, but Indians, martial law, a sick child, and multi-tudinous cares, thwarted it. I am frequently solicited to speak, and could I give proper attention to the field, I know of no place offering stronger inducements. We have more independent think-ers—free men—who will see and hear, than in any given population of equal amount in the States. Yours for the truth, JOHN B. WOLFF. Dencer City, U. T., Feb. 14th, 1865.

Appreciative.

Enclosed you will find three dollars for the con-tinuation of your spiritual philosophy contained in the Banner, which is read with much interest many in this vicinity, and, as we believe, is doing great service for the many inquiring minds of the age. Our eyes may yet be too weak to be hold it in all its fullness and growth; but we certainly have a great desire to peruse the contents of the Banner, for the lonely moments of our lives are, to some extent, reversed and made hapby studying the philosophy promulgated in its columns. Life on earth is too short to satisfy the human soul, and it yearns for immortality. Is there a more comforting belief in the world than that our friends and the total control of the control that our friends who have passed on to the other side can come and commune with us and we still enjoy their spiritual presence, in all essential re-

spects, closer and more refined than before?
When we least expect them, the spirits of departed friends are close by our side, impressing and impelling us onward to their blissful shores, where spirits and angels dwell. J. C. Ballou. Woonsocket, R. I., March 3d, 1865.

Miss Nutt, the Lecturer.

I notice in your column of lecturers the name of Miss Sarah A. Nutt, who was engaged as our speaker for the past year. She labored faithfully for six months, speaking twice and sometimes three times every Sabbath. She did her duty well, both as a speaker and a friend; to all those bowed in sickness and in sorrow she was ever by their side, whispering words of peace to their troubled souls. Thus did she spend the spring and summer days, until August last, when, by some violation of Nature's laws, she was brought upon a bed of pain and sickness, which resulted in a severe fever. Thus she was obliged to withdraw her engagements in this vicinity. May the bright angels guide her, and may she never forget he friends in the Pino Tree State. A. E. PROCTOR. Woodstock, Maine, March 5th, 1865.

Western Sanitary Fair.

I am requested to make known to all our spirit-ual friends and reformers especially, through the columns of the Banner of Light, that the great "Northwestern Fair of the Sanitary Commission and Soldiers' Home" will open May 30th, 1865, in Chicago, Ill., and all friends of Union and Freedom are invited to send to it contributions of money, goods of all kinds, provisions, manufac-tures, fancy and plain articles of needlework, etc., securely packed, addressed to "Northwestern Fair of Sanitary Commission and Soldiers' Home Spiritual Depot, Chicago, Ill." of Chicago, is President of the Spiritual Depart-Respectfully yours, DR. THOMAS J. LEWIS.

New York, March 4, 1865.

Milwaukee, Wis.

Mr. J. H. W. Tooliey has been laboring with us two months so efficiently, that we have had free meetings for the last month, and a larger hall is about to be engaged to meet our growing needs. Mr. Leo Miller has been conditionally engaged for this month. He is not here; we fear will not come. Our eloquent brother, J. M. Peebles, is engaged for the month of April. He would be glad to address the people evenings during the week in the towns and cities that are at a convenient distance, if they will write to him or me and engage him. Yours truly, H. S. ... 648 Astor street, Milwaukee, Wis. H. S. BROWN, M. D.

A Subscriber's Opinion.

I must, in justice to you, say I never was more pleased and instructed by perusing any copy of the Banner, than I was with the last one of the 25th of February. The ideas contained in that paper alone are worth far more than a whole year's subscription.

In regard to the article signed James M. Wat-

kins, 107 Green street, Albany, "Saved by the Spirits," let me say, I am well acquainted with all the parties, and know the statement to be true to ENOS BUCKBEE. Albany, N. Y., Feb. 23d, 1865.

CONSOLIDATION OF EXPRESS COMPANIES. Thompson & Co.'s Express line from Albany to Wercester, and from Springfield to northern cities and towns, has been sold to and consolidated with the Adams Express Company for the sum of one million dollars. Even at this enormous cost the stock in Thompson & Co.'s Express pays over twenty-five per cent. Last year the American Express Company paid thirty-eight per cent. in cash, and fifty in stock. Everybody who has to do with express trains, except those who send or

Seek society. Keep your friendship in repair. Answer: your letters. Meet good will link way. All good men excite each other's activity. Better things are said, more decisive, more wit and inslight are dropped in talk and forgotten by the no official validity. All the children of such marspeaker, than get into books.

receive by them, gets rich.

Notes from the West. I again resume my pen to continue the history

of my journeyings and labors in the far West. My next place of visitation-lowa Fallsreached by a tedious stage ritle of fifty miles, over a prairie country. I found still living here my good Bro. E. B. Collins, formerly of Burns, Wis., who with his dear lady and family still rejoice in the light of spiritual truth. Since my last visit the bright-robed angel, misnamed Death, has visited them and "unlocked life's flower-encircled door "to their two daughters, leaving a dreary void in their visible family circle, but adding two more dear angels to their guardian circle of loved ones in the spirit-life, to draw them upward and welcome them to the better land as they pass on from earth. I also found here, arrived since my last visit, Bro. and Sister Bump, from Decatur, Wis., Bro. and Sister Patrick and family, from Cedar Falls, and Bro. and Sister Larkins, from Madison, Wis.; there are as well some friends from Portage, Wis., and other places, whose names I do not remember.

This is a good point for Spiritualists coming West to keep in. One of the principal proprietors of the village site, Bro. Stevens, is a Spiritualist, and will feel a pleasure in aiding any who desire to settle in that vicinity, by his counsel. Mr. and Mrs. Bump are dial media. Miss Patrick, a physical medium; and there is a clairvoyant in the place, whose name I have forgotten. My audiences were quite large, and on all hands, by Spiritualists and others, I was treated with respect and kindness. I hope lecturers will press on to this place. I am sure they will not regret the fatigue of the journey. Let them address E. B. Collins.

By a stage ride of another fifty miles I came to Fort Dodge, a thriving village, most beautifully situated on the Des Moines River, the last point of any note east of the Missouri. Here, also, Spiritualism is growing. My meetings were much larger than on my previous visit. Here is a Spiritual organization-the President, Bro. Charles F. Weston; Vice President, John Thissel; Clerk, Mrs. Swain; who form the Executive Board of said-association. I thank the dear friends here for their many acts and wishes of kindness to me while laboring with them. After a week's stay here I journeyed about one hundred miles, mostly by stage, to Marshaltown. I paid a visit to this place last winter, but was unable to open the door for lectures. I promised a friend to return and make a second effort. I have again failed, and I cannot recommend my brother lecturers to visit this place at present. There are none who are willing to move in the matter.

I proceeded from thence to make a second visit to Des Moines; was received and entertained by Bro. W. W. Skinner, the President of the Religio-Philosophical Society. I delivered seven lectures in this city to very attentive audiences. Bro. Potter concluded his engagement here during my stay, and has passed on into Minnesota. He is a good trance speaker, and a gentleman of spotless reputation. I hope he will be cordially received wherever he may present himself. Bro. P. has my best wishes.

Redfield. Thirty-five miles by stage, west, brought me once again to this village. Here dwell Bros. Dyer, Brown, Pattee, Joel P. Davis and brother, with many other kind and liberal friends. I was, as before, generously domiciled with Bro. Dver. While here I met in a circle a young man by the name of George McCreary, a preacher in the Christian Church, who has become a speaking medium. I was much interested in him. If he is faithful in the exercise of his gift, he will be no ordinary speaker. He speaks in aphorisms, some what in the style of the "Light from the Spiritworld," but with the richness of "The Healing of the Nations." I am mistaken if he does not take his place in the foremost rank of lecturers when fully developed.

From thence I journeyed by stage eighty miles to Oskaloosa, where I was cordially received and entertained by Bros. Church, J. B. Coulter, Dr. Nelson, France, Clover, Ninde, Sister Jones and others. I delivered five lectures in Court House Hall, and two on Sunday, by request of our Universalist friends, in their place of meeting-the City Hall. Quite large audiences attended the lectures throughout, excepting the last, which was on a stormy evening. The greatest cordiality was manifested throughout, and an earnest spirit of inquiry was aroused, which I trust will lead many to the truth. Here the preparatory steps to organization were taken before I left, and a meeting for further action appointed for the following Sunday. When the organization is completed, I hope the friends will forward you a notice to that effect, Wherever organizations are, there will be the point around which Spiritualists will rally.

About twelve miles from Oskaloosa lies the village of Kirkville, where dwell our good Bros. Isaac Millisack, W. F. McCarroll, A. Pickens and others. Hearing that a Methodist parson was about to explode Spiritualism, on the evening after my lectures concluded in Oskaloosa, I went down with Bro. Pickens, who came in to my last lecture, that I might hear and reply to the reverend gentleman. The gentleman, however, did not make his appearance, being unavoidably prevented.

I delivered five lectures during my stay, to quite large audiences. On Sunday morning a Rev. Mr. Rowley preached against Spiritualism. I went to hear him, and a more imbecile effort I never heard. There were but two or three points in his whole discourse which were worthy of notice, and these I examined in my evening discourse. He charged his audience to have nothing to do with it, but I am told that almost every member of his church were present to hear my reply. I honor them for their independence. Spiritualism has gained a good foothold here, and is bound to prosper. The friends already talk of building a hall for themselves. I think when I visit them again they will organize. I ought to say that the good work has been nobly commenced, both here and in Oskaloosa, by our good sister, Mrs. Morse. I have seen this lady twice before in the north-east portion of this State. Have not heard her speak, but from the testimony of others I recommend her to all friends of Truth and Progress. I hope to become better acquainted with her somewhere, before long. I am now in Ottumwa, and will report progress

here in my next letter. Yours for Truth and Humanity,

JOHN MAYHEW. Ottumwa, Iowa, Feb. 22d. 1865.

AN EXCELLENT IDEA.—They have got up a dress makers' company, or corporation, in London. The object is not so much to make money as to reduce the evils which assail the sewing-wo men of that metropolis. Over eight hundred ladies, have subscribed to it already. They propose to pay good prices to the seamstresses, and not overtask them with late hours or severe labor.

BIGOTRY.—It has recently been determined by the Prussian authorities that marriages concluded simply by dissenting clergymen, and not by ministers of the Evangelical or Catholic Church, have the miles | ringes are declared illegitimate, and I ob south A

J. BURNS, PROBRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG.
REEPS FOR BALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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

Dissatisfaction.

A man is about what he has an inclination to be. With his health, with occupation, and with the ordinary comforts and conveniences of civilized life, it is something besides money that confers happiness on him, and he has in his own hands a great deal more of his destiny than he would readily helieve.

One of the chief causes of unhappiness is discontent. This breeds the whole family of miseries, from whose intimate acquaintance we suffer. It is just as easy to keep down a habit of querulousness, and to substitute something else in its place, as to give one's self up to the business of fault-finding. It takes but a little while to make this latter complaint chronic, when it is about as easy to get its effects and influence out of the soul as it is to expel mercury from the physical system. An atmosphere in which cloudy faces, hasty speech, unamiable manners, and a general posture of discomfort and dissatisfaction best flourishes, is the best of all others to generate permanent wretchedness, and drive away the love and sympathy and interest of all persons who

profess to be even moderately human. A young wife does not have at the first all the comforts and luxuries to which she was accustomed in the house from which she was taken Will fault-finding help it any? Will it not rather make her present situation worse than ever, besides unnerving her new husband for making that steady and industrious effort which is the price of all earthly possessions? She does not stop, perhaps, to reflect that her own father was obliged to work many long years for those very things whose temporary loss she so childishly deplores; that her own mother may have had to do without them once, and helped toward their acquisition with the heart of a true woman. If she would give herself to occasional reflections of this sort, she would find that it would greatly sweeten her daily life for her, and reconcile her to a cheerful endurance of those very obvious conditions of existence, which must be accepted in full before one can think of real, everyday happiness.

And so, too, with the young husband. He finds that he has suddenly grown exacting, even to a tyrannous degree, instead of continuing the adoring lover he was used to be in the presence of her whom he professed to love before all the world beside. He is cross and crotchety, because he does not have things when and as he wants them; he confesses in secret his astonishment that married life is not that rese-hued existence he had dreamed it, but something very practical and matter-of-fact; he finds his wife to be human, and not much more; and he does not know how to keep down his risings of disappointment at the discoveries which he is led continually to make. So he frets and fumes; wastes the best of his energies by failing to reconcile himself with his conditions; sours his temper; throws away precious opportunities for being happy by being sensible and contented; and looks back, long afterwards, over years upon which lowering clouds and cold mists have settled, to hide them out of everything but his memory forever. It is ten thousand pities that these things should be so, when such slight causes produce and such little resolutions could effectually cure them. Nothing so renders poor human nature so much an object of commisera-

Of two men, the one finds a volume of enjoyments, compensations and privileges in life, where the other is at a loss to understand even why existence was conferred on him at all. There is that difference in the views which they take of the strange and various circumstances in which they find themselves placed. About the life of one appear to hang, like beautiful clouds about the sky of a summer's day, all the pleasant visions, the delightful pictures, the attractive enjoyments which make his possession an actual wonder to many who are not endowed with his faculty of transmuting all things to happiness. The other goes through the world discontented and faultfinding; determined to be satisfied with nothing instead of making the best of everything; expecting that all combinations of circumstances shall be made expressly for his gratification; and continually disappointed because his little plans do not find instant places to fit themselves into the

great laws of the universe. So marked a difference between two individuals is frequently to be found. A good deal is ascribable to native temperament, but a good deal more to the wrong views which are deliberately taken of life, and to the manner in which too many suffer themselves to be drifted along, without purpose or resolution, into a condition which soon becomes chronic and permanent. A very little resolution would cure all this. We are too apt to sell out our chances of earthly happiness for the bare privilege of giving free rein to an unfortunate temperament; by a little exertion we could soon change the direction of the latter, and enjoyment would at once become a very different matter from what it is.

Poets, therefore, have from time immemorial fallen into a way of describing the happiness of humble life, and doing it with such skill and tenderness as to make it attractive far above life in any other condition. If we all of us chose, we could see exactly the same beauty in the things of common life that the poets do. Only to look back over a few years of our existence, will excite a tender and really pathetic train of feelings, of delight at what we then gave but trifling attention to, of joy to think that such or such sorrows were visited upon us to our spiritual development, of secret satisfaction with minute and, at the time, unnoticed circumstances which give us pleasure in their contemplation—such a train of feelings as no mere possessions and honors could ever raise in the heart.

This only shows how real are the enjoyments of this world, scattered thickly as they are along every wayside for us, and how triffing and unreal are all the causes of our dissatisfaction. What is so that it can be framed, were to the course of t

pleasant we remember always afterward: what is troublesome, annoying, and even painful, we either make haste to forget, or else very shortly transmute by a mysterious but perfectly natural process of the healthy spirit, into pleasures as enduring as any others. The tendency of the soul is briefly in a previous number of the Banner. It tous routes.

Lizzie Doten's Lectures.

The afternoon services in Lyceum Hall, on Sunday the 5th, were converted into a conference. Storer addressed the audience on the same submade the closing speech; he took a scientific view of the subject, and gave expression to sound philosophical ideas.

In the evening Miss Doten, under spirit control, reviewed "A Review of a Lecture by James Ralph Waldo Emerson."

The lecture of Mr. Emerson that Mr. Clarke criticised, was the last of a course of six, which Mr. E. delivered before the Parker Fraternity during the winter. Mr. Clarke considered it his duty to answer or criticise this lecture, and a few Sundays since he delivered before his society the lecture in question, and so acceptable was it that he was requested to deliver it a second time;

It is hardly necessary for us to say that the spirits, through Miss Doten, assailed Mr. Clarke's position and arguments with masterly skill, and yet with great fairness—not misstating Mr. Clarke's position, but quoting what he said, and then completely disarming the sectarian champion, leaving his citadel quite defenceless.

next week.

The large audience present appeared to be very much interested in the subject, and many expressed a wish that it be published. It will undoubtedly meet with a large circulation.

Something New.

Anything new in connection with the wonderful art of photography is, of course, gratifying to everybody; hence we can with pleasure state that process has been lately discovered for coloring photographs, by which they are made as durable as paintings in oil, neither fading nor becoming dim—a desideratum that has heretofore never been arrived at. They are a perfect imitation of ivorytypes, having the same rich, soft and natural anpearance that painting on ivory always has, which is so desirable in obtaining a perfect like-

John Theodore Child, artist, number 50 School street, Boston, has just finished a photograph picture of our medium for spiritual manifestations Mrs. J. H. Conant, which it hardly seems possible could be made to appear so life-like. This specimen of Mr. Child's workmanship may be seen at our Public Free Circle Room.

The Annual Fast Day.

We see it has been suggested that the Governor should appoint the annual Fast on the same day with Good Friday, so that those religious denominations which are in the habit of observing the latter day may be accommodated. We certainly have no objections. Our Fast Day has degenerated into a day of no religious significancy whatever, and anything that can be done to bring it up will be welcomed by the better portion of the people as an improvement in public morals, and for the general benefit. If there was greater sincerity about these matters on the part of the people, every day would be truly religious, and truly divine. And assuredly, when a day is particularly set apart for humiliation, fasting and prayer, we might well afford to observe it as officially requested, whether it is made an extra holy day or not by the rubrics.

The Inauguration.

The President was sworn into office for his second term, on Saturday noon, the 4th inst. . The weather was exceedingly inclement, and the proposed street demonstrations were, therefore, dis pensed with. There was a reception, however, in the evening, and a grand ball on the evening of Monday, the 6th; and the crowds at both of these were enormous, and, of course, uncomfortable The inaugural address of the President takes no new ground in relation to the war, but merely leaves the nation to understand that it will be waged without interruption until rebellion is dead and buried out of sight. The temper of the Presidential speech was calm, and the determination to perform the pressing duties to the utmost is clearly visible.

Extensive Telegraph Line.

On Sunday morning, March 5th, the wires of the Western Union Company were connected with the Pacific lines, and communication established direct between New York City and San Francis co. Though the weather was bad and rain falling at the time at many points on the route, the wires worked well and a considerable amount of business was transmitted. The distance is nearly four thousand miles, and the difference of time about four hours. This is unquestionably the longest telegraphic circle ever worked, and the fact that such a length of wire was telegraphed over in one circuit is a notable era in the history of telegraphy.

Prince Napoleon.

Whether the Emperor of the French is with us in our national trial or not, it is beyond dispute forts. We have also, we hope benefited many that Prince Napoleon is on our side, heart and spiritually; been the instruments, in the hands of soul. He lately gave a grand ball, the most ele- a higher power, to disseminate new truths for the gant of the season, at which were present all the benefit of humanity. magnates, and worthles, and men and women of To all those who have aided us in the past we rank in the empire; but, what was especially pleasing, lie took care not to irritate the feelings of forts will still be directed in the same channel, any Northern and Union persons present by until the BANNER is placed upon a firmer basis bringing them in contact with the sympathizers with any agents of secession. He improved the occasion to make it understood that his synipathies were with our Government throughout.

charge but fifty cents for single copies of the photograph of the above picture, sent by mail. Each dress him at this office.

one will have a printed description of the painting. The demand for the photograph, in this form, enables him to have them printed in quantities, so as to reduce the price materially." The picture is longer than album photographs, and mounted erned by his natural appetites and passions, rein thick cardboard four by five and a half inches, straifed and controlled by his reason and con-

New Publications THE COMPENDIUM OF LINDSLEY'S PHONETIC This work is designed to give instruction in s

new style of shorthand, to which we alluded toward health. It ever seeks to recover itself; to has at least the merit of originality. Mr. Lindsthrow off those diseases of time and circumstance ley's system should not be judged at all by Phowhich help furnish it with the means of discipline nography. The alphabet is totally different, and and growth. Did we but remember this, we the manner of joining the letters much simpler. should co-work with this tendency and these as- This style avoids all the complexity and irregupirations, and reach our enjoyment almost in- larity which render previous styles of shorthand stantly and by no indirect and painfully circui- so difficult of attainment, and yet the great continuity secured by the use of vocal signs increases the rapidity of the writing. Nothing can be simpler than Mr. Lindsley's shorthand. When the student has learned the letters, (about forty in number,) he has a key to the whole. The letters Dr. Gardner read extracts from Theodore Parker's are joined in their natural order, with no contracsermon on "Natural Religion and Spiritualism," tions or arbitrary signs; and yet, so simple are and spoke briefly on the subject. Mr., John the letters that nine-tenths of the labor of writing Wetherbee, Jr., then dashed off a few thoughts is saved. The author's great object has been to on intuition or spirit promptings, of more value to reduce the art to such simplicity and practicality humanity than an excess of Colorado gold. H. B. that: professional, business and literary men everywhere may avail themselves of its use. He ject, in a most acceptable manner. Judge Ladd has now successful pupils among all professions, who speak with enthusiasm of its practical value. It has been objected to the use of shorthand that editors and business men could not use it because their compositors and clerks couldn't read it. This is no longer a valid objection, since any ac-Freeman Clarke, on the Religious Philosophy of tive boy can learn to read this style in a very few weeks. This system has cost many years of toll and sacrifice; if those whom it is designed to aid, require the inventor to spend other years of sacrifice in bringing it acceptably to their notice, they will suffer by the delay and add another to the sad chapters of the history of inventions, which tell how sordid selfishness has defeated the most disinterested efforts for human advancement.

BALLADS. By Amelia B. Edwards, author of "Barbara's History," &c. New York: Carleton For sale in Boston by Lee & Shepard,

The several volumes by this talented authoress have been received with great favor. These have been always in prose. She compiled a little sort of guide-book to the History of England, which we have long thought of great value. These bal-The lecture has been reported verbatim, and lads from her pen are simple and touching, of will be printed in pamphlet form in the course of the truly balladistic temper and strain, and many of them of great beauty. The volume is one of tinted paper, elegantly printed and handsomely bound in green. It will command a large sale.

NOTHING BUT MONEY. By T. S. Arthur. New York: Carleton. For sale by Lee & Shepard,

One of Arthur's latest, and, of course, a very naturally told story, with an excellent moral to it. Those who have been constant readers of Arthur. -and they count by thousands-will not omit to peruse these his freshest pages, which form a fine volume numbering three hundred and fifty-two of

TICKNOR & FIELDS, Boston, have published the third number of "Our Young Folks," the new Juvenile Magazine. It contains many really fine papers. The list is as follows, and is attractive enough even when read by its titles: The City Girl, by Gail Hamilton; Andy's Adventure, by J. T. Trowbridge; Winning his Way, by "Carleton;" The Red-winged Goose, by Rose Terry; My Heavenly Bird, by R. H. Stoddard; Our Dogs, the first part of a pleasant article, by Mrs. Stowe; Little Sarah's Skates; How Margery Wondered, by Lucy Larcom; Afloat in the Forest, by Mayne Reid; and Round the Evening Lump. This Magazine for Young Folks grows better with each number. It is fresh, full of instruction, humorous, genial and sound in practical morals.

THE SNOB LACE BALL; or Pill Garlio and his Friends. By "The Spectator." New York: Carleton. For sale in Boston by Lee & Shep-

This is a spirited satire and broad burlesque, in eventy-two pages of the present cust practices of social life in New York. It has a good many sharp points and corners to it, and will provoke a laugh when least expected. A half hour can be wiled away with it very pleasantly if not so profitably.

CARLETON likewise publishes the "Railroad and Insurance Almanae for 1865. It is of large size, comprising one hundred and eighty-two pages, and sells for two dollars. Its usefulness is undoubted, offering as it does a copious assortment of information relating both to railroads and insurance, in one or both of which everybody is this day interested. This Almanac is a new feature in the publication line, but we believe it will be found so useful a one as to become immediately popular.

A SERMON. By Rev. H. W. Bellows, D. D. New York. Boston: For sale by A. Williams & Co. The subject of this discourse is, "The Reformed Church of Christendom, or the Duties of Liberal Christians to the National Faith at this crisis of opinions." It is a noble address, abounding with free spoken and liberal sentiments. It will command much attention.

THE AMERICAN ODD FELLOW. March, 1865. New York: J. W. Orr, 75 Nassau street. An ably conducted magazine in the interest of the Order. It also contains a good variety of matters of general interest.

THE HERALD OF HEALTH for March. This magazine is edited by Dr. R. T. Trall, who is devoting his best energies to the good of human-

This number of the BANNER closes Volume XVI. Another year of life-experiences has closed upon us, with the usual amount of joys and sorrows. We have no fault to find. We have endenvored to do our duty unselfishly. How well we have succeeded our works must decide. We have done a good deal, considering our limited means, to aid the needy pecuniarily, and hope to do much more in the coming time; we certainly shall, if kind Providence smiles upon our ef-

feel grateful, and entertain the hope that their efthan at present.

DR. URIAH CLARK. Dr. U. Clark, whose remarkable gifts of seeing and healing are exciting great interest among the sick, is at the Union Dr. Griswold informs us that liereafter he will Thursday, the 14th, 15th and 16th, and then in Chelsen and Salem before opening in Boston. Ad-

> The subject for debate before the Boston Conference, on Thursday evening, is the same as last week, namely: "Is it safe for man to be gov-

We take plea nus readers eve the publication First Number KATIE

Those who Fine Story, should send in Letter from EDITOR BAY

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An Original Story.

We take pleasure in announcing to our numerous readers everywhere that we shall commence First Number of our next Volume, to be continued in subsequent issues until completed, entitled:- and been and or with the con-

KATIE MALVOURNEY

of railing BY 1 straight 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,

Letter from the Davenport Brothers.

EDITOR BANNER OF LIGHT-Our Dear Sir : We gave over two hundred public and private seances tour through the Provinces of the United Kingdom of Great Britain. We have already visited Brighton, St. Leonards, Hustings, Maidstone, Eastbourne, Oxford, Canterbury, Dover, Folkestone, Ashford, Portsmouth, Aldershott Camp, New Castle-on-Tyne, Lenees, Woolverhampton, Bradford, Manchester, Shrewsbury, and are now in Liverpool. It is but simple truth to say we have been triumphantly successful everywhere. Were we twenty men, the demand of the public mind is such we could not fill the engagements constantly offered.

The entire press of England is discussing the phenomena that attend us. We have never found it necessary to seek a notice of our appearance in any city or town of the realm. Long columns of description, and varied estimates of the strange wonders precede, attend and followius wherever we go. The impression is general, unmistakable and ineffaceable. The manifestations are marvelous, more so than at any period of our history. Faces and entire the forms of persons have been seen, and attested by men and women of the first eminence. These, generally, in select and comparatively private scances, and as unexpectedly to us as they were astounding to those who witnessed them; all showing an adaptation to the demands which the condition of this people and the progress of the age have developed. Indeed, the facility and felicity with which this demand is met, is to us more wonderful than any experience we have met in this strange mission. True, much opposition has been aroused; but this has served to give interest and life to the discussions that have everywhere ensued. This opposition, also, has defeated itself, by assuming that the phenomena were only a higher form of legerdemain, or jugglery, when we met the professors of these arts, and their defeat was universally acknowledged, and those who had fallen on their house of their friends. That the science of mighty England had to call in jugglers to explain the spiritual demonstrations of these times, was as ridiculous and cowardly as it was fallacious and unsatisfactory. But the work went bravely on, and many have found similar evidences in themselves, and even those who at first denied or denounced, now own it to be "wonderful;" and some that what they have witnessed "not only transcends what they expected, but all they ever conceived possible."

We esteem ourselves fortunate in our associa tion with Dr. J. B. FERGUSON. His speeches, manners, and calm, philosophical method have eyery there commanded the respect and admiration of the dist people of this country. All seek him for explanations, and the results of his carefully sifted experience. We have been associated with many men, but we have never met one who seemed so perfectly at home with all the phases of the phenomena, and the varied states of mental | Spiritualists in Taunton, next Sunday, March culture they are selected to meet. From the day | 19th, and the following Sunday. ve so unexpectedly met him. (and we were brough together in this work.) we have never had a jar or a thought that did not respond most cordially to the wise and candid manner of his procedure. His long experience in these and similar phenomena, his singleness of aim, the readiness with which he is spiritually impressed under all conditions that arise and his ever kind and cultured conversation, adapt him to this work as no man that we have met is adapted. We wish, dear sir, that you knew Dr. Ferguson. His appreciation of your noble work, and that of all, however differently engaged in this great cause, would serve to encourage every noble worker. God bless him for his many efforts for our good, and the spread of the truly humanitarian principles that actuate his noble life.

We desire to be remembered in kindness by all our friends. We feel the work in which they are embraced as we never felt it before; and we doubt not that it will go forward to ends and consummations that will repay for all that has been endured under every cloud of human suffering and care. "Your journal is highly esteemed in England by all unfolded minds. We wish you abundant suc-We are very truly, &c.,

BROTHERS DAVENPORT. Liverpool, Eng., Feb. 15, 1865.

New York Matters.

[Correspondence of the Banner of Light.]

New York, March 7, 1865. The Moral Police Fraternity held their monthly meeting last Sunday morning at Hope Chapel Several members addressed the meeting with much feeling and ability. A. J. Davis spoke encouragingly of the prospects in other cities; said that in Philadelphia, Chicago, Providence and Lowell, etc., they had formed societies on the plan adopted by them, and they were moving on in the good cause rapidly. "The Moral Police Fraternity" is a fixed fact, established by the laws of the State of New York. It has done many a good deed, so far, and responsible men are at the helm. Judge Edmonds is connected with it. It has the working material to do a great and noble work, but their means are limited. Merchants having goods of any kind, or persons having more greenbacks than they feel is needful, cannot find a more suitable institution than this to spread their surplus amongst the destitute and needy. They receive anything that will help a poor family, and they appoint a committee to visit those that claim to be in want; and if they prove to be what they represent, they are furnished with the needful to the extent of their means, not asking them what they believe. The more they have, the more good they can do; therefore fortune-favored persons can find a good chance to assist those who are unfortunate through this channel, and be sure that whatever is sent will all the cotton she can raise after the war. be applied judiciously. The office is 274 Canal

The first Commencement of the New York Medical College for Women took place last Wednesday evening, at Broadway Athenmum, Fifteen house was filled to overflowing, mostly ladies. A are becoming exhausted.

great many Spiritualists were present i Some of the graduates are noted Spiritualists. Rev. Dr. Cox opened the services with prayer. Rev. William H. Boole, Horace Greeley, Esq., and Rev. the publication of a SPLENDID STORY in the Henry Ward Beecher addressed the audience. They all spoke to the point, favoring the move, and were heartily applauded. Some of their remarks, in speaking of woman being out of her place attending the sick of her own sex, (as thought by the old school male physicians,) might well be reversed, and applied to some of the great overgrown young men being out of their sphere behind counters, dealing out ladies' stockings, laces, and informing the ladies the quantity of goods they need for such and such style or make of dresses, etc. They thought many a young, modest woman had left the mortal for no other reason than the fear of speaking to the male family physician, stating the cause of her trouble, etc. I think there is a great deal of truth in their remarks, and in the future we shall have a large sprinkling of female physicians, amongst us, and they will no doubt average with male physicians in the great city of London, and are now on our in ability and success. The following are the names of the graduates: Mrs. Harriet E. Hall, Petersboro', N. Y.; Miss Anna A. Manning, Norwich, Conn.; Miss Emily C. Schettler, New York City; Miss Mary E. Tracy, Cromwell, Conn.; Mrs. Elizabeth D. Wright, New York City; Mrs. Eloise B. Smith, Boston, Mass.; Miss Harriet Clisby, Melbourne, Australia; Miss S. Amelia Barnet, Newark, N. J.; Mrs. Amelia G. Pollock, New York City: Mrs. Anna C. Van Ness, New York City; Miss Jane E. Spalding, Cold Water, Mich.; Mrs. Margaret Cooper, New York City; Mrs. Annie Hall, New York City; Miss Adeline Williams, Mansfield, Mass.; Mrs. Anna Densmore, England.

Mediums are being developed daily, and in families that know nothing practically of Spiritualism. Mr. Willis spoke to a large audience in Dodworth's Hall, last Sunday. I hear that the Adventists have got the start of our Spiritualist friends, and obtained a lease of the hall.

Do not Neglect Him.

Chauncey Barnes has for many years been travling throughout the United States as a medium. In some phases he has given very remarkable evidence of the control of spirits, as thousands who have witnessed manifestations through him would gladly testify to. He has been a devoted, faithful, earnest advocate of Spiritualism in the form of Christ's Christianity, which form, certainly, comes not very wide apart from the real nature of Spiritualism. He has gone forth without money and without price. He has preached the gospel of Spiritualism and Christian love in public, when permitted, but more has he preached in private. He has given undoubted evidence of the presence of spirits and their power to communicate. He has been laughed at and scorned: he has been pushed away and cast out. And, also, he has been entertained, fed and clothed by a few that shall be blessed for miserable imitations were confounded in the their deeds of kindness to him. He has not trod in the tracks of the multitude, so it has been necessary that, popularly, he should be called odd and crazy. But he has manfully, faithfully, nobly wrought a good work, and may God bless him!

He has retired from his earthly journeyings and is poor, as the best of men always are. He has engaged a tract of fifty acres of land, and two houses, in Hammonton, N. J., where he invites those of a congenial nature to come and form a little community. May it be so. And may the kind hearts of some of our rich men, who have more money than they need, or ever will find use for, send a few hundred dollars, or a few dollars, to him, and for it they shall be blessed on earth and in heaven, for such favors would be worthily bestowed upon a faithful servant of truth.

A. B. CHILD.

Meetings in Taunton, Mass.

Mrs. Laura Cuppy lectures before the Society of

ALL SORTS OF PARAGRAPHS.

Circulate the BANNER everywhere, friends. Put your shoulders to the wheel in earnest. The enemy is moving his cohorts against us. See that our Banner is kept waving gloriously in the spanking breeze of Reform.

Our readers will be pleased to find in our paper another of those interesting messages from the spirit of Henry Whittemore, which have been so well received by our friends in all sections.

Those of our patrons whose subscription expires with the present number of the Banner. are particularly requested, if they wish the paper continued, to remit at once, thereby saving us much time and trouble in changing their address in our mailing machine.

We shall fully notice in our next the contemplated "Great Northwestern Saultary Fair," announced to be held at Chicago in May. The Spiritualists' Department will be in charge of Mrs. J. S. Fuller, of Chicago, assisted by Miss Cora Wilburn and other competent parties.

J. B. Miles, the Psychometrist, has changed his post-office address, as will be seen by referring to his advertisement

Mr. D. D. Home will please notify us where he may be addressed.

We have received a queer looking sheet from Astoria, Oregon, entitled "The Soldiers' Friend." It is of follo form, two columns on a page, printedon a small sheet of blueish writing paper. It is edited and published by the Ladies' Sanitary Aid Society, for the benefit of the U.S. Sanitary Com-

The Boston Herald of March 6th, in giving a graphic" (?) account of the inauguration ceremonies at Washington on the 4th, says:

"The day opened in Washington with black and owering clouds, and a most violent storm of the Friend Cook's "Kingdom of Heaven" is quite

lively of late. Much obliged for your kind notices of us and ours.

MOBOCRACY has left this country, and lately turned up in England-the nation which prides itself so much upon "law and order."

The spoils of war captured at Charleston were

immense, including over four hundred guns, with thousands of tons of shot, shell, &c., &c. Before their emancipation each of the Russian

serfs used about eighteen shillings worth of cotton goods annually; now they use twenty-seven shillings worth. So the demand for cotton is increasing, and America will stand a fair chance to sell

"When I am a man," is the poetry of childhood. When I was a child," is the poetry of age.

The taking of Columbia is a severer blow than the loss of Charleston. The rabel railroad comladies graduated, and received diplomas. The munications are all destroyed, and their supplies

Gen. Sheridan made an attack on Gen. Early, at Charlottsville, Va., completely defeating him, and capturing the place and eleven hundred pris-

A NATURAL RESULT.—It has lately been calculated that there are thirty thousand children roaming about in London, without any one to care for their physical or mental condition. No wonder the rowdies can do as they please in Liverpool. They have grown up by thousands from the sewers of London.

For the first time in the history of the State a negro testified against a white man in the Recorder's Court of St. Louis, last week.

A "good" deacon, making an official visit to a dying neighbor, who was a very unpopular man, put the usual question: "Are you willing to go, my friend?" "Oh, yes," replied the sick man. "I am glad of that," said the deacon, "for all the neighbors are willing."

It is pleasant to serve those one loves. But it is a better pleasure to serve those one hates; for then we must cease to hate them. No one can go on hating those they benefit: it is not in our common nature.

Truthfulness is a corner-stone in character; and if it be not firmly laid in youth, there will ever after be a weak spot in the foundation.

It is related of Jonali when he took up quarters in the whale's belly, that he wrote home to his father to come down immediately, as he had discovered a splendid opening. Ar the oil business. The next day he telegraphed the old gentleman as follows: "Father, don't come. I'm badly sucked in. Plenty of oil, but no market!" This is the first of-fish-al account that profane historians give us of the "ile" business. We shall probably hear of modern Jonalis soon.

Truth and justice are eternal,

Born with loveliness and light,
Born with loveliness and light,
Secret wrongs shall never prosper,
While there is a sunny right.
God, whose world-heard voice is singing
Boundless love to you and me,
Sinks oppression with its titles,
As the pebbles in the sen.

THE PAPER DUTY .- The adjournment of Congress leaves the paper duties where they were, The two branches failed to agree upon repeal or modification. So we poor printers will have to submit to the "sharp practice" of speculators for some time to come, we suppose.

A gentleman dining at a hotel where servants were few and far between, dispatched a lad among them for a plate of pudding. After a long time the lad returned, and placing it before the hungry gentleman, was asked, "Are you the lad who took my plate for this pudding?" "Yes, sir.' Bless me," resumed the hungry wit, "how you have grown!"

A weakly, affectionate heart must not be hard ened, but its sense of honor and purity strengthened; the daring spirit must not be rudely checked and made timid, but only taught to be pru-

The bill incorporating the Freedmen's Savings and Trust Company has been passed by both Houses of Congress. It is an important act for the improvement of the liberated race.

A lady having remarked in company that she thought there should be a tax on "the single state," "Yes, madam," rejoined an obstinate old hachelor, "as on all other luxuries."

THE BANNER OF LIGHT.—The oldest spiritual paper published, greets us weekly with its genial, loving, soul-inspiring thoughts. Gladly do we welcome it to our humble sanctum, and often think when we unfold it, fresh from the office, how can so many Spiritualists do without its cheering influences. One of our acquaintances, a few weeks since, threw his tobacco into the stove, and said, "I will do without that, and take the Banner." A "I will do without that, and take the Banner." A noble resolve. The light received through the pages obtained by self-denial, will bless the soul an hundred fold. Who among our readers are willing to throw aside this nauseous weed for the sake of knowledge? If you would do good, live happy and gain wisdom, subscribe for ALL the spiritual papers.—The Rising Tide.

Rev. Henry F. Harrington, late pastor of a Unitarian Society in Cambridgeport, has been elected Superintendent of Public Schools, in New Bedford, at a salary of \$1,700, and has accepted. He is just the man for such a position.

"Supposing a cow got on your rails while a train was passing, would not that be very awk-ward?" inquired one of the members of the railway committee during the examination of the great Stephenson. "Varra," replied the engineer, in his strong Northern accent, "for the coo!"

A paragraph is going the rounds that the Empress Eugenia, wore three million, five hundred thousand dollars' worth of diamonds at the last court-ball.

A farmer near Uniontown, Pennsylvania, boasts that he has raised the most extraordinary male sheep on the continent of America. He is a wellformed animal, half Spanish and half Silesian, three years old, and has on him a ficece the fibres of which are eighteen inches in length and proportionately heavy.

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.

Discussion in Boston. There will be an oral debate of from six to eight evenings, in Kast Hall, entrance No. 104 Hanover street, to commence on Tuesday evening, March 14th, between Rufus Wendell (on the offirmative) and Miles Grant (on the negative.) Question for discussion: "Do the Scriptures teach the non-resurrection of the wicked?" Admittance five cents each evening.

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.] L. F. W., 17th Vr. Vols., Washington, D. C .- \$4,00 received.

B. N. K., DES MOINES, IOWA.-Lecture received.

TO CURE PEVERS OF ANY KIND .- Add ten drops of Dr. T. B. Taibot's Medicated Pineapple Older to a quart of cold water, iced if handy, saturate a cloth with the preparation, and apply to the affected parts; also add five drops to a tumbler of cold water, and drink every ten minutes. The fever will soon be removed. For sale everywhere.

B. T. BABBITT, SOLE AGENT, 64, 65, 66, 67, 69, 70, 72 and 74 Washington St., NEW YORK.

For wood, ienter, crockery, and other substinces, is the best aid to economy that the housekeper can have. It is in a liquid form, and insolable in water or oil. It will adhere oily substances completely. Two-ounce bottle, with brush (family package) 2h cents each. Bold everywhere.

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

Feb. 11.—3m Miton's Inspluble Cement,

ADVERTISEMENTS. Our terms are twenty cents per line for the first, and afteen cents per line for each an quentinsertion. Payment invariably in advance.

THE FRIEND OF PROGRESS. FOR MARCH.

CONTENTS: New Belief and Old Onlinon. A Critical Survey of the Be-liefs and Onlinons of Rev. H. W. Beecher. Chapters 2 and 4. By Edward C. Towne. Humanity and the Redemptive Agencies, By Rev. C. D. B.

Mills.

Twice Smitten, (Poetry). By Phobe Cary.

Twice Smitten, (Poetry). By Phobe Cary.

Twice Smitten, (Poetry). By Phobe Cary.

The Last Creed of Unitarianism.

A Modern Bull-against Comets.

Herhert Spencer. By T. W. Higginson.

Spirits out of Prison. By O. B. Frethingham.

Clothes. By R. T. Hallock.

Baby Annic, (Poetry). By George S. Burleigh.

The Kinder-Garten, (No. 3). By Mrs. Louise Pollock.

The Constitutional Amendment.

Literary Notices, &c.

Bingle Soules 20cests. \$2.000.

Bingle copies, 20 cents: \$2 per year.
To be procured of all Newsdealers.

Address; C. M. PLUMB & CO.,
March 18.—lw 274 Canal St., New York.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THESE unparalleled Powders, known as the GREAT FEIT-RIFTUGE, NERVINE AND FEMALE REGULATOR, possess the most perfect control over the Nervous, Uterina and Circulatory Systems of any known agent. They are wholly vegetable. In all cases they work like a charm, without, purging, vointling, names, or the least possible injury or bad effects, producing their results gently, soothingly, sliently and imperceptibly, as if by made.

The following partial lists justify their claim to being the

GREAT FAMILY MEDICINE OF THE AGE! THE POSITIVE POWDERS CURE: THE NEGATIVE POWDERS CURE: 1. All Positive Fevers: as the 1. All Negative Fevers: as Inflammatory, Billious, Bluet Typhola, Typhus, Congestive, matic, Intermittent, Scarlet, the chill which precedes fovers and other diseases.

8 mail Pox, Measles.

2. All Positive Nerrous Disease: as Souralgia, Ilgadache; Toothache, Gout, St. Vitus Dauce, Lockjaw, Fits. Delirium Tremens, Hysteria, Colic, Cramps Convulsions, Sicepless.

1. Revisitive Feministry (1988) and other diseases.

2. All Regative Reroods Diseases, Palsy, Amaurusis, or Bindness, Deafness, Suntanger (1988), Market Positive States (1988), Apoplexy.

1. Revisitive Feministry (1988), Apoplexy.

ness.

3. All Negative States; as inan all Menstruall Deranguments, dicated by Coldness, Chillings,
Leuchorrides, Threatened AbLanguor, Stupor, Depression,
ortion; also, the Vomiting, Keryons or Muscular Prostrue
Nausca, Cranips, and Painful
Urination of Pregnancy.

4. Positive Diseases of the
Sexual and Urinary Organs,
Sexual and Urinary Organs,
and of the Stomach and Bowels.

Cleonars with fuller lists and institution and institution and institution and institution.

Circulars with fuller lists and particulars sent free to any

Circulars with fuller lists and particulars zent free to any address.

Wanted.—Agents, local or traveling, male or female—particularly mediums—in all the towns, cities and villages of the United States, and foreign countries. A Large and Liberal commission given.

Mailed, nostpaid, on receipt of the price.
PRICE, \$1,00 per box; \$5,00 for six; \$9,00 for twelve.
Office No. 57 St. Marks Place, New York City.

Address, PROF. PAYTON SPENCE, M. D., General Delivery, New York City.

For sale at the Bauner of Light Office, No. 158 Washington St., Boston, Mass. Mar ASTRO-SPIRITUAL LIFE CHARTS.

ASTRUBITE LARRARD, whose Charts have given such universal satisfaction, can still be consulted on any sinbject. Ilundreds have received unerring tests. No trickery or humbur resorted to. Terms-Full Charts, 85.00; Ten-year Charts, 83.50; any five questions, 81.00. Send day of month and year charts, whether marked or simple and sex. of birth; whether married or single, and sex.

Mar. 18. Address, EUSTIS LARRARD, CAMDEN, N. J.

DY sending me an Autograph of a Lock of Hair, I will describe Diseases and Delinente Character, give Instruction for Business and Marriage Life. Terms 81,00 and two sent stamps. Address, J. B. MILES, Brookfield Centre, Waukesha Co., Wisconsin.

JESUS OF NAZARETH. A TRUE LIFE OF THIS WONDERFUL PERSONAGE for sale by ALEXANDER SMYTH, the Medium through whom it was given.
It will be sent, postage free, for \$2,00.
Address, ALEXANDER SMYTH; 337 S. 2d street, Philadelphia Pa

phia, Pa. DP Persons in that city can have it delivered by addressing tf—March is.

OFFICE 115 EXCHANGE STREET, PORTLAND, ME., gives apecial attention to Diseases of Females requiring structual or medical treatment. Consultation by letter from 11,00 to \$2,00.

THE NEW BOOK BY J. T. TROWBRIDGE,

Author of "Cudjo's Cave," "Noighbor Jackwood," &c. THE THREE SCOUTS!

TENTH THOUSAND! ALREADY IN PRESS.

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

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

TROWBUIDGE'S NEW WAR TROWBILDGE'S NEW WAR STORY, "The Three Scouts," has already passed to its tenth thousand, and promises 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 narrative rapid, and the representation of the characters close to Nature and life. It is impossible to open the volume at any page without being struck by the quick movement and pervading animation of the story.—[Boston Transcript.

struck by the quick movement and pérvading animation of the story.—Boston Transcrint.

The New Book, "The Three Scotte." Our young people who read with so much interest the books of this author will welcome with a keen delight their old friend, Mr. Trowbridge, in this, his last work.

The Seene is laid in the West, and the entire story is connected with that very dangerous department of our military service termed "secuting." but really meaning the office and work of a spy. The whole work is full of thrilling adventures, which keep the interest unlaggingly to the huppy 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 patriotte, cultivate in them a senses of honor in character, and enforce a true, manly honesty and uprightness, by the success which came to our "seout" heroes through its practice, aided by the living picture 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 evening sitting around their fire-sides. Get it, and let your family hear it read, as an evening pastime and lesson.—(Irovidence Post.

pastime and lesson.—[Providence Post.
THE THEE SCOUTS. The New Beford Mercury, speaking of this new work, just published by J. E. Tilton, (of which the tenth thousand has been issued.) says: "Tilis is in part a work of fiction, founded upon incidents in the wind 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 haitbreadth '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 fackwood." Intensely interesting.—[Exchange. Although it is really a \$2.25 book, 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, - - - - - \$2,00.

Ditto, Illustrated, Paper Covers, "TRAVELER'S EDITION," - - - \$1,50. SECRETARY CHASE (now Chief Justice of the United States), said of this hook: --" Cutjo's Cave' I could not help reading. It interested and impressed me profoundly."

BY THE SAME AUTHOR, NEIGHBOR JACKWOOD, \$2,00 MARTIN MERRIVALE, - - - - - \$2,00 FOR SALE AT THIS OFFICE. Feb. 18.

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

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

and fellow-laborer.

CONTENTS:

I may not be a Port; The Freeman's Resolution; Truth and Error; To the true Reformer; The Freeman's Reply; Not Labor; The Spring; Who are the Thieves? The Time has Come; The Coming Day; Revolution; What I once Thought; The Devil is Dead; Billed Workers; The World is Young; The Freeman's Hymn; What is Religion? What makes a Man? We "Il labor in love for Humanity's Sake; He Thieff; Man, Woman and Priest; Langsamland; 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 Star; Appeal to America; The Autiem of the Free; On being asked to take the Oath of Alle dance; Slavery; Wrock of Humanity; The True Light; The Soul's Past and Present; Comfort for the Mourner; My Lamb; A Fealm of the Present; My Fortune; The Song of Beauty; Winter is Dead; The Scasons; Future Life; Hope for Ali; Advice to a Friend; To the Son; 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; Cazan and the Collier; Sunday Sabbath; Bible Story in Verse.

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They have received the criticism and commendation of the press in various parts of the country.

The book opens with a National Poem, entitled, "AMERI-GA," from which we make the following brief extracts:

The book opens with a National Poem, entitled, "AMA," from which we make the following brief extracts:

"The measenger approached, and in their laps An ear of Indian corn he graceful cast:
Thou Nation's Golddess and great flages met!
From the far North, where icohergs guard the pole,
'Cruss torid heat to the antarctic zone,
A continent lies floating on the sea,
Inhabited by savage men it of war
And daring classe devoted. They but waste
The boundes Nature lavishly heatows.
Colossal in her beauty, she awaits
Thy combing as the bride a waits her lord;
lier seq-like lakes, where glides the light cance,
Would float the combined navies of the world;
Her monarch mountains, were they bled, would our
A golden river in a nation's lap;
Her rivers wasty, marching to the sea.
Would float the commerce of a mighty realm
She is all thine; hence to her virgin bowers
Let the broad ocean sever from restraint
The hardy souls who raily to thy staff!
Up plant thy standard where the red man's yell
Rings harshest discord through the forest sailes,
And cry aboud, 'Come lither, tortured sons,
And cry aboud, 'Come lither, tortured sons,
And rear a noble State!'

"America, thou pet child of the world,
Then Herbets of all lowed has the second.

"America, thou not child of the world, "Thou brightest of all jewels in the crown The Goddess of the Nations wears, long live Thy Liberty. Thy thour, and thy Peace!
Thy lumble bards will fleet from earthly scenes, list thou, Eternal Nation, will live on Forevernore. Thy starry flag shall float Above all nations, conquered by the power Of thy intrinsic Truth and Liberty. The Tyrant's throne shall vanish from the earth; No man be master, none a chattelled serf. But all shall share the earth in brotherhood, And heaven shall neath in the earthy sphere. Throw out thy banner, bind it round the world, And, like thy capie, onward to thy Destiny."

The next peem of any considerable legath, is a "Vision of DEATH," and is worth the price of the book. The reader can form a faint idea of its plot, by reading the first and last stauzas, as follows:

na follows:

The Mortal garb fell from me, and I woke
In biliading light. My Guardian Angel spoke:

Mount this magnetic stream, and soar away
From earthly shadows to supernil day.

Swift as an arrow on its fearful race.
On, on we spect, through countless leagues of space,
Before we rested on the angel-lands
And heard the welcome voice of spirit-hands.

I saw the Spirit-world. Its mighty minds
liad oped my vision to its vast designs.
The spheres spread round me, and I looked far through
into the ocean of Space's ether blue;
I paused in thought; I must to earth again,
Or distance soon would break the sliver chain
Which bound my soning spirit to its thrail.
I sped, and ere in glass a sand could fail
ly a galvanic touch the body woke,
And earthly scenes once more upon me broke."

touching heart story is told in the fate of "LELE": A footening near story is from in the late of "LELE":

"A year has gone by with its wildness and angulsh,
And Lele again is arranging her halr:
She clings to her palor, but wears not the languish
Of old-rosy Hope makes her dread whiteness fair.
To-day he is coming! With thin, pallid fingers
She wreathes the green try, which lives on decay,
Among her brown ringlets. "No longer I linger
Away from the brildal. He scoming to-day!"
The maiden pale
Took a glory vell.
And passed from our sight like a pale beam of light,
Pausing in the land which knows not any night."
The Congress of Engine 1.

"THE COURSE OF EMPIRE" is another noble poem, begin

ming rous."

Beneath the moss-grown arches of mighty cities dead,
Whose hards and heroes cherished, the ancient Ages led;
I passed with ling ring footsteps in ruins gray and lone,
While on the crumbling columns sat the ghosts of ages flown. "A VISIT TO THE SEA-SHORE" has the true poetic ring. Hear the pleading for

The pictoring for

A blushing shell, or sen-weed green,
Some trifling gift from thee, grand sea,
Memento 1 can ever keep —
A souvenir from thee to me
Is all that I can ask of thee.
The Orean's sulled analysis granded Is all that I can ask of thee.

The Ocean's sullen answer growled,
As 't threw upon the wave-washed strand
A lock of algeatic hair:
And a sea-pen's curious wand,
Bejewelled o'er with ruby sand.'

"THESOOW" is the theme for another fine poem, in which
the Winter wind utters a truth which should come home to all
hearts, at this severe season:

"I searched among the poor;
They are my lawful prey--thy feed my jaws!
I bore grim Death upon my cold white wings;
I went to conquer and to freeze the poor;
And yet you welcome what the millions curse!"

"I senur. Volcas," its sweet gem:

Brinit-Voices" is a sweet gem : When the sunset clouds, like vessels, Const upon the Airy sea, Beaming with the forms of angels, Spirit-voices come to me."

Price, in cloth, \$1, postage 20 cents. For sale at this office. Jan. 21. THE MISTAKE OF CHRISTENDOM; OR JESUS AND HIS GOSPEL BEFORE PAUL AND CHRISTIANITY. BY GEORGE STEARS. "The Truth

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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-guldes of the circle—all

reported verbatim.

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

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

The Circle Room.

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

Invocation.

Our Father and our Mother, do thou baptize us with that peaceful Spirit of thine Infinite Love; let us lose our weakness in thy strength; let us lose our ignorance in thy wisdom; let us lose our darkness in thy light. Oh Father, Spirit, we need not ask thee that shou wilt fold us in the arms of thy love. for thou art perpetually caring for us tenderly. though we sometimes feel that we would be so completely baptized by thee, that we should lose ourselves in thee. Even as night loses itself in the golden arms of day, so would we, oh Spirit of Infinite Life, lose ourselves in thee. Bless these thy children with a consciousness of their own immortality, and bring them nearer to thee. Lead them gently over the turbulent waters of life for a time, and at last oh usher them by loving angels into the Kingdom of Peace, where war is unknown, where darkness shall flee away, and night shall come no more. And unto thee he all honor. and glory, and praise from human hearts, forever. Jan. 17. Amen.

Questions and Answers.

CONTROLLING SPIRIT.-We are now ready to consider, in brief, whatever questions you have to propound.

Ques .- Has not our Sun completed its full complement of twelve planets, including the Asteriods as one? Mr. Davis says the eighth and ninth planets-Uranus and Neptune-have no life upon them, but will finally become populated. This is at variance with the law of progressive development, as they were born before those long since inhabited. Have not those planets beyond Saturn become superannuated and effeta?

Ans.-The sun has ever been giving birth to what you call new worlds; and, in our opinion, will ever continue to give birth to such, ench progressing in its own way, according to its own law, becoming fit for animal and human life in accordance to its own law, and not in accordance with the law of any other planet.

O.-I have concluded, from satisfactory evidence, that all of the dynamic forces of nature are minerals, transmuted from the condition of form into the state of force: that all acute or inflammatory diseases, are the effect of an attempted return of vitalic forces back to their mineral state, upon some nerve or tissue of nerves, which obstructs the free transmission of these forces, as would be seen of the copper and zinc of the battery should it pass upon the magnetic wires to a certain point, and there begin to re-form into mineral, and thus obstruct the passage of the magnetism, by absorbing all that came; that cures are effected by a force directed upon the obstruction, that will break it up and drive off the crude matter. Are my conclusions legitimate or spurious?

main they are legitimate have a very strange way of classifying them. Seek on, and you will very soon see a clear and broader road leading to the same idea.

CHAIRMAN .- A. M. E., of Florence, Mass., sends the following inquiries:

Q. 1st.—Is it injurious to health to live with

house-plants? If so, why? A .- Yes, it is, from the fact that these vegetable

bodies are great absorbents of that vitality that exists in the atmosphere; and what they take, human life cannot have, unless you give a sufficient amount to balance the amount absorbed. Do this, and you will experience no ill effects. But fail to do it, and you certainly must.

Q. 2d.—Is flannel better than silk or cotton for under garments? If so, why?

A.-To some constitutions, flannel is better than silk or cotton, and the reverse. To a body that is exceedingly electric, silk should not be used as an under garment. Such would thrive better with flannel, or cotton, even. For one who is largely magnetic, silk might be used with ad-

Q. 3d.—Can spirits doctor our physical bodies? If so, how do they approach us, and how is it accomplished?

A .- That is a question which could not be clearly answered unless we could give an illustration of the subject to you. However, spirits can and do exert a very great influence upon the human hody. The influence depends mainly upon the intelligence of the spirit operating upon the body human. If they are acquainted with the laws governing that body, they can take advantage of those laws with good results. But if they are not acquainted with those laws, then humanity must suffer in consequence.

Q.-[From a person in the audience.] Does the controlling intelligence know anything of the institution of Free Masonry, and of its origin and history?

A:-The controlling intelligence knows some thing concerning Free Masonry, being a member of that organization himself-while on earth.

Q.—Have you learnt more since you passed on of Free Masonry, than you knew while here?

A .- I have. It is of ancient origin, dating further back than you have records to certify. We are told that the Order existed more than three thousand years ago; that three thousand years ago it was at its zenith, attained a very great position, held very great sway over the inhabitants at that time. Indeed, it was the foundation, so we are told, of all religious beliefs of that time, and the stepping-stone of all social life. It banded together all forms that existed on the earth It was their strength, their life, in one sense.

Q.-Do those persons who have developed and exercised a talent in any special direction-say in botany or chemistry-have the desire and the means to gratify the same taste in the spiritworld?

A .- They certainly do. All desires that are legitimate are carried into the spirit-world, and there are abundant opportunities there for their growth. Q.—How is it that plants growing in a room can he deleterious to health, when they inhale carbon-

io acid and exhale oxygen? A.-That is your conclusion of the subject, but not ours. Plants, on the contrary, inhale that very

vital element that is so very necessary to the preservation of health.

QR.—Botany does not so teach us. A .- Very true; but the spongioles of their roots

will tell you this. The science of botany cannot reveal this so well as the plants themselves. They talk in a truer language than botany talks in. Jan. 17.

Sergeant Alfred Taft. I have a mother and sister, sir, who are sojourn-

ing in Montreal. I should be very glad to send them a few thoughts. [You can do so.]

I lost my life, or rather my hody, day before yesterday, so I am informed, by the accidental discharge of my pistol.

I was Sergeant of Company I, 2d Louisiana. Alfred Taft my name. Our family have seen something of this return of the spirit after death. My mother is something of a believer. My father is holding a military post at Montgomery, Alabama. I do not hope, cannot hope to reach him as soon as I may reach my mother and sis-

I had my pistol in my side pocket. I was stooping-can't now remember what for-at any rate, my pistol dropped out and discharged, killing me almost instantly. I can't understand how it should have happened.

I told my mother when I parted with her, if I was killed in war, if there was any truth in this Spiritualism I would return. Not one of my family know anything of my death, so you see I am

I would like that Mrs. Mary Taft, of Montreal, get my letter. Please send it to her, sir. Jan. 17.

. Job Williams.

I'm Job Williams, sir, and I am from Missouri. We're happy to meet you.] I have had the promise of coming here eight months ago, and just got it fulfilled. They said then that I should come

got it fulfilled. They said then that I should come—should come, but I've never been able to until to-day.

Now I want my son, Joh, to take care of his mother with the money I left. Again I say, instead of spending it for himself, to take care of her. Sure as he don't, I'll take care of him.

I'm from Brownville, sir, Missouri. I don't know as I was murdered, but I think I was; I'm pretty sure I was. When I get more certain about.

pretty sure I was. When I get more certain about it, I may find out who did it, and may tell of it, too. The idea that dead folks tell no tales, is dead So you'd better look out for something from me. Good-day to you. Jan. 17. more from me. Good-day to you.

Annie Burns.

I-I-I didn't think I'd see so many folks. [Try not to be afraid.] I am Annie Burns. My mother lives in New York. [City?] She lives on Christy street, New York. Yes, sir. My father aint dead, but my mother thinks he is, though. I was eight years old. I've got a sister and a brother. I died with a fever. I'm better now. [You find yourself all well on the other side?] Yes,

My father's a prisoner-aint dead-aint dead. My father's down in Georgia. By-and-bye he'll come home. Tell my mother I'm nice in the spiritland, and do n't want to come back. I do n't want to he sick, and don't want to go hack any more. [What is your brother's name?] Tommy. [Your sister's?] My sister's? Mary. My name, Annie, That's all she's got—all there is of us. [Does your mother know anything about the return of spirits?
No, sir, she don't. [Do you remember the number of the house on Christy street?] No, sir. [Do you think your mother will get this letter of yours?] Yes, sir: Charlie Carter says she will. His mother buys the paper, and she knows my mother. Can I go? [Yes, if you wish to.] Tell my mother I do n't know what the name of the place is where my father is, but he's in Georgia, somewhere.

Major Thomas Althone.

I have very strange feelings on coming here. I am aware, sir, that I am asking favors of those who stood in the relation of enemy to me. [We don't consider you enemies after you have passed on.] Very glad to hear it. We are your enemies, then, and you were ours, only while we were on the earth. Do I understand aright? [Yes, you do.] I was known here as Major Thomas Althope. I

al from Cl harleston South Caroling th hed of secessionism, as you call it. I fell at the battle of the Wilderness, wounded, and have since died. My friends are all ignorant of this new Philosophy: but ignorant as they are. I could not stand idle and see thousands returning and sending messages to their friends, without making an

I have left a family, sir, on the earth, to whom I was deeply attached, and I do earnestly hope that I may be able to meet them in some way. I hardly know how, as I don't know of any such persons being near my home like the one whose organism I now make use of. But I have been told to throw out my hopes upon this great ocean of life, and it's very possible they might return, car-rier-dove-like, bearing me some message from my friends. I hope that my thoughts may reach my brother Charles. He's somewhat liberally inclined; and if they do, I want him to furnish me with one of these persons, for I've much to say to him, much to say with regard to the family I have Do not suppose us entirely devoid of human feelings, for this quite possible that we may have hearts as warm as your own. Perhaps I am too sensitive, but it was a fault of my nature here, and perhaps I have carried it on with me.
Say, if you please, I was well cared for during

Bay, if you please, I was well contained my last hours. All was done to save me that could be done, and I am very much inclined to believe that my time had come, therefore that I nust pass on. I am sad, very sad, in my new life, simply because I am prohibited by ignorance upon the part of my friends from communicating with them. Aside from that, if they were happy I think I should be very happy indeed. Now if they wish to minister to my happiness as I do to theirs they will give me the privilege of talking. theirs, they will give me the privilege of talking with them as I do here. They may not under-stand why I come here and force myself upon Yankee hospitality. I do so because there is no other place for me to go. The doors are open here and closed everywhere else; so I very naturally avail myself of the opportunities that are offered here. I am obliged to you, sir, and hope some day to he able to repay you for your kindness.

Invocation.

Spirit of Time, Soul of Eternity, thou Wondrous Principle, whom all nations have worshiped, to whom all souls instinctively turn, we have received thy numerous blessings, and we have grown strong and full of praise. We have drank in thy strong and full of praise. We have drank in thy divine inspiration, and we feel grateful in acknowl-edging that we are thy children, that thou art a Principle, of whom we have been born for strength, for life. Oh thou, whom the nations call God, and Father, and Jehovah, to whom many names are given, we this hour turn to thee with the soul's given, we this hour turn to thee with the soul's to ask your correspondent if there is anything updeepest reverence. We praise thee, oh God, for the earth, above it, or under the earth, that is
the blessings we have received. We praise thee, oh God, for life with all its varying scenes. We
praise thee for the scene of war and desolation
that is a varying the soul's to ask your correspondent if there is anything upon the earth, above it, or under the earth, that is
not full of light, just as full of light as the sun's
rays are full of light? If it were not so, the sun
could not reflect its rays upon the earth and parthat is seen in the land to-day. We praise thee, oh God, for darkness, political darkness, that and positive darkness nowhere. If it were not hangs like a funeral pail over this nation, for we know that above the clouds there is sunshine, know that above the clouds there is sunshine, there is hope, there is peace, there is rest, rest for the weary spirit that has long sought to know the right way; rest for all those souls that are looking forward to the future for the rest they have not found hore; the future for the weary; and yet that rest is full of the sun could fall down at your feet, then the sun could fall down at your feet, are the sun could fall down at your feet, then the sun could fall down at your feet, are the sun could fall down at your feet. rest for the weary; and yet that rest is full of action, full of work, full of all that shall make the soul grow strong in itself. Therefore for this rest that is sure to come to all thy children in the fu-ture, we praise thee, oh our Father. We praise thee for peace, that which is to come; that which ike a fair-winged dove shall one day find a restng place in the hearts of thine American children. oh, for that peace, Great Spirit of Eternal Life, we will ever praise thee, for we know when it shall come it shall bring upon its wings glory and truth; truth that thy children shall need and unid; truth that shall lead them out of darkness into light, truth that shall unfold to them that which they seek: a knowledge of their future

state. Oh our Father, the soul turns to thee with joy under all circumstances of life through which it is called to pass, therefore feels secure. True, in its outer pilgrimage it cannot recognize thee perhaps. but in the inner and divine there it knows thee, feels thou art ever with it, holding perfect commu-nion with thee. Oh our Father, shall we ask thee to visit with especial favor those present who are mourning the loss of forms so dear to them? Shall we ask that ministering angels of consolation shall minister to their necessities—turn over the dark pages of the present and show them the brighter ones of the future? Oh, may we ask, great God of the Present, that in thy great love, thine undying mercy, thou wilt draw near to them. Oh, rend in twain the veil that hides them from their loved ones. Show them, Great God of Life, there is no death: that what seems to be death is not a reality, but is only life in another form; only life in a diviner sense; and for that life, sooner or later, they, too, will join their loved ones in spirit. Oh, let thy children know that thon art with them daily, hourly, and momently, leading them gently, calling them sweetly, bless-ing them truly, and never cursing them. Oh, let them feel this, and they shall realize that Heaven is within them, that they need not wander into the far-off future to find Heaven, for it is within them, and they are dwelling in its atmosphere.
Oh, we praise thee, great God, for Eternity, that
wondrous condition in which all are living but no
one understands. Oh, for Eternity with its mysteries we praise thee, as for Time with its many changing scenes and its darkness and desolation For all things, Great Spirit of Time and Eternity, we render thee undying praises. Jan. 30.

Questions and Answers.

CONTROLLING SPIRIT. We are now ready to consider the questions of your correspondents, or

CHAIRMAN .- D. B. G., of Evansville, Indiana writes as follows: 4

QUES .- I am a constant reader of the "Banner," and highly appreciate the Message De-partment, more particularly the Question and Answer Department, in which I find some very profound logic; also some answers which I cannot econcile with the general tenor of the desires of the heart—or brain, more properly speaking. For instance, the controlling brother spirit says in No. 16, Jan.7th, 1865," The soul never desires anything that is beyond its ability to receive." The doubts which I have in regard to the above quotation are based on the fact that for years I have desired to be developed as a medium, that I might be a benefit to my fellowman. Yet I am undeveloped. And again, "Man may, or perhaps does, desire that which he is not organized to fully carry out." I would be pleased to have the brother controlling consider the above quotation, and compare it with my desires.

ANS.-Your correspondent seems to be moving in a very small circle, and we find this to be the case with a large majority of those who seek for information concerning these subjects. He forgets that his pilgrimage in the mortal body is of short duration, and like, as it were, unto a summer's day, compared with an eternity. He does not seem to realize that his desires may all be answer-He very naturally supposes, if answered at all, according to his wishes, they will be through the physical. But here he makes a very great mistake. The second state of life, or that into which the soul or thinking part passes after death, is but one grade beyond this physical state. It is but a continuation of this life, and the desires of the soul that were born through physical life, may and doubtless will be answered there. Sometimes the soul anticipates what its future condition is to be, long ere the time comes to realize it; but it is our belief the soul never desires anything that it is not capable of attaining. It is only a question

CHAIRMAN.—The same writer asks for an explanation of the following:

Q.—Some three years ago a sister and myself dreamed precisely the same dream—the same night—pertaining to the return of a sister that had departed this plane, and a conversation we had with her. It will be observed that the chambers of our nightly repose were some eight squares

A .- Well, the circumstance might be accounted for in more ways than one; but we should account for it in this way; that the spirit of the loved one visited both parties and impressed them with the Q.—[From the audience.]—At one and the same time?

A.—Certainly, why not? You must remember that the disembodied spirit can take very rapid

flights. Q.—I should like to ask whether we shall be able to visit the sun, moon and planets of our solar system after the change called death?

A.—Well, that will depend very much upon the condition of the person who desires. It is our belief, indeed we know, the spirit is free of itself, can lief, indeed we know, the spirit is free of tiself, can go where it pleases, is not bound to laws pertain-ing to physical life; and if it is not, can visit the sun and moon, Mars, or any other planet, at will. CHAIRMAN.—Mrs. E. T. R., of White Willow,

CHAIRMAN.—M.R. E. T. R., of White Willow, Ill., sends the following inquiry:
Q.—I wish the controlling spirit to inform me why every person cannot be influenced by spirit power to have a satisfactory test?

A.—Well, your correspondent seems to have put her question in a very vague, ambiguous manner, so much so that we hardly know what she wishes to arrive at. But, nevertheless, we will judge as well as we are able of the matter, and answer accordingly. All persons are constituted differently; no two are alike. One may be capable of holding direct communion with the inhabitants of the so-called spirit-world, or disembodied spirits; while, on the other hand, another may find it exceedingly hard to hold communion at all Now there are various ways of accounting for this difference, but generally the difference exists in the mental atmosphere surrounding the indi-vidual. Some disembodied spirits could no more live in the atmosphere of certain individuals—for all must live, you know—than you with your physical body could live ten miles above the surface of the earth. There is a law, stern and unyielding, governing these physical manifestations, is governing all things in life.

Q.—[From the audience.]—Can you give any light on the singular periodical elevation and depression of the water in the great lakes on our Northern frontier?

A .- Yes; this phenomenon is occasioned by the revolution of the earth simply. It cannot be explained in that way now, because it is generally supposed that the earth revolves, or completes its cycle, once in twenty-four hours, which is a very great mistake. Now here is a positive assertion which scientific men are free to discuss. If it did revolve, or complete the cycle of its revolutions once in twenty-four hours, then it could be accounted for in that way. But as it does not, you are in darkness concerning many points. Q.—This depression continues for several years,

does it not? A.—Certainly; and is accounted for by the slow revolution of the earth; could not be accounted for the rapid revolution of the earth, if it complet-

ed its cycle once in twenty-four hours.
Q—We produce light only by combustion. Can the intelligence inform us respecting the source from which the light of the sun is derived?
A.—Well, your correspondent has advanced a

very great mistake in the outset. We should like so, there could be no action, and we all know that there is a very active workshop under the surface of the earth. The light of the sun is produced, or or mine, if there was not light in the earth forming the attractive power. The table attracts the sunlight as the sunlight falls upon it. Everything in the universe holds within itself that same light, same principle or power, else the sun could never operate upon the particles composing the earth in the way it generally does.

Q.—Socrates, deceased many centuries since—can there be direct personal intercourse between him and some cultivated individual who has

A.—Certainly; why not?
Q.—How long does it take the earth to make a perfect revolution?

A.—Three thousand years. revolution? e district Morror dalle bei

A.—Yes.
Q.—Do you know that spirits can visit other planets? Do you also know the fact that they can be a likely and the same and the s commune with the intelligences inhabiting those

A.-We do know it to be a fact that they have visited other planets. You must remember that the soul, as an immortal spirit, is entirely free. Now if it is, and desires to visit another planet, it certainly can do so.

-If light exists in all things, how does it exist?

A.—As light.
Q.—In a latent form?

A,—Well, you may call it so. It is latent, so far as your external senses are concerned, and yet in itself is not latent. Q:—Can it be eliminted in the same manner

close relationshin.

A.—Certainly, QR.—Then they are almost the same thing. A.—Certainly, they are very nearly related. If hey are not one and the same, they bear very

Q.—Will you tell us whether the other planets are inhabited by intelligences like ourselves? -There are planets that are inhabited by intelligences, we know: but those intelligences correspond with the condition of planetary life in which they exist. Those intelligences are distinct

and entirely different from those of your earth,
Q.—Are they superior in intellect?
A.—Some of them far more so than those we find upon the surface of this earth.

A .- We do not know that it is. It is our opinion

Q.—If spirits have the power of visiting other. planets, how is it that our speaker cannot tell whether the moon is inhabited? A .- It is very possible that your speaker has

never had a desire to visit the moon. Q .- But may not our speaker have attained the cnowledge from those who have visited it? is very possible that he may not have

attained that knowledge.
Q.—What planets are inhabited by such inteligences as you have mentioned? -The planet Mars is inhabited by a class A.—The planet Mars is immused and intelligences that in some respects are beyond

he intelligences inhabiting your earth. Q.—In what respects? A.—Well, perhaps they are spiritually beyond you, having developed faculties that you in your physical condition have not. They are true to the law by which they are surrounded, to the law of their own planet, as a matter of necessity they

must be, -Will you mention some of the faculties Q.—Will you mention some of the fi such intelligences have that we have not?

A.—And supposing we should, you would not understand us, having nothing by which to com-Q.-Are those upon this planet true to their

own surroundings?

A.—Certainly, of course they must be.
Q.—Wherein is the difference then?

A.—Well, you differ from every other individual, do you not?

OR. J. J.

QR.-I do.

S.—And yet it would be impossible to determine just the amount of difference and the locality. There is a difference, and it is so complete that we may with truth say they are totally different. They are a distinct race of intelligences, obeying the law of their own planetary life, and that planetary life is totally different from yours.

A.—Does it follow that the nearer a planet is to the sun the more spiritual are its intelligences?

A.—We do not think it is a natural consequence, for we know of planets that are very remote from the sun, that we are told are peopled by very spiritual intelligences. You remind us, or carry us back to a time in our earthly life many years ago, when we looked out upon the little village in which we resided, and in our childish simplicity supposed there was nothing beyond it; that the tall steeple that rose beside our cottage was the tallest in the world, the grandest structure that could be conceived of: and when we were told there was a great city beyond, it was with difficulty we could believe it. And still later, when we were told that there were great world beyond the waters, and many other worlds, we were lost in amazement. So it is with yourselves, looking out through the prison-house of your mortality; you cannot realize the vastness of the universe. You are apt to set too great a value upon yourselves, to think that those who inhabit your earth are the only intelligences worth the consideration of God. But when you come to change, you will learn that there is a great spiritworld, and the universe is still greater; that there are millions upon millions of worlds, all inhabited or peopled with intelligences of all grades, all in wy love to make them straight I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right, am not persuaded yet that I was doing right. told there was a great city beyond, it was with difficulty we could believe it. And still later, ed, or peopled with intelligences of all grades, all large you well, sir, classes.

John Ranney.

I am John Ranney, 2d Indiana; died at Florence. S. C. I died in June last; been all this time trying to get round to make some sort of a

report about myself.

I was captured in May, died in June, wounded; and I should like to have my folks know that I did n't stay long there to suffer a great while, and I was ready to go, only I should like to have got some word to the folks before I died; but as long as I can come back, it's all right, I suppose, I have n't got much truck to talk about, for I want worth much here; but I've got a mother and sisters, and a brother in the army, that I should like very well to shake hands with in this way, if it's possible to do so.

Now you say John Ranney died between six and seven in the morning, on the 9th day of June last, in a rebel prison at Florence, S. C. he's come back here, and reported himself, and wants to keep up the correspondence some way or other. They must find out how, then open the way, and I'll fall in.

I can't say much in favor of rehel prisons. I think they're pretty mean institutions, anyway. And I should like for Tom to give me a chance to talk to him. and I should like to have him do

talk to him: and I should like to have him do another thing, too, and that is, lay down the can-teen when it's got whisky in it, instead of taking it up; because that kind of spirits and this kind won't agree. He'll understand what I mean, if you do n't. Good-by.

John W. Gartley.

I have only been in this new condition of life about two months. I died in Germantown, Pa,, on School street, where my parents reside. My name, John W. Gartley. My parents were Germans. There are many reasons why I should wish to come back to communicate with

I would ask that when any of my friends receive my letter, they 'll send it to my parents. I I was twenty-two years of age. I am thankful to you, sir, for your kindness. Jan. 30.

which I can reach him.

I wish you would say that Mrs. Margaret Dillo way comes here from her home in the spirit-world seeking her son Alfred. Mrs. Margaret Dilloway

of Warrenton, S. C. He was taken a prisoner, so I am told, after the battle of Petersburg. I want him to know that his father and myself are able to make communication with him. I want him also to know that his uncle Joseph, of whom there was so much doubt concerning his death, is with us, and very anxious, also, to communicate with him.

Oh, sir, you people here know very little of war, [We don't feel it here in comparison with people at the South.] Well, I hope you never will.

Oh, tell my son that I have been in the spiritworld near three months. Tell him I died at Mary's. He'll know where that is. Jan. 30,

Joe Shapley, and add and Say that Joe Shapley, of the 9th Connecticut, reported himself here, Please give the date correct.

Jan. 80.

Daniel O'Brien.

Ah, faith, and that is something like stepping into another man's shoes, and wearing another man's shoes, and wearing another man's releties. [Did he get in shead of yon?] Well, I should rather think he did, sir. Egad, he was shot to-day. He was one of the early birds, I'm thinking. I was all ready to come and speak, when he shoves me out of me picket post without saying a word. I've been driving round since the battle of Fredericksburg, and he's just gone out to-day, and comes here. Well, I suppose it's

the battle of Fredericksburg, and he's just gone out to-day, and comes here. Well, I suppose it's one thing to know how to do it, and another to be as green as I was about coming here.

Well, sir, just as I was going to announce meself here, that chap popped in before me. Now I'll announce meself, with your permission, as Daniel O'Brien, and I suppose, sir, I am from New York—that is to say, I lived there, but was born in the city of Cork. Now if there's any "fardowners" here, I suppose they'll pitch into me, because you know the "Far-downers" and "Corkonians" are always at war with each other.

Well, sir, harring the Catholic religion, I'm Well, sir, harring the Catholic religion, I'm retty well off. I expected some sort of a getting

up when I got on the other side, but I've got all up when I got on the other mus, but I ve got all over it now, and I 'm in a fair way to just sail me craft round near home and talk to the folks. Now 'd like to hail me brother Tim, in the first place, I want him to come and talk with me, and not a devil a bit of fear. I don't want that—I don't want him to come creeping along as though I was want him to come creeping along as shough I was a ghost, or something of the sort, to talk with me. Go to some of these folks. Now I'm talking to him just as if he was here, you know:
Tim, go to some of these folks what let us speak

through them, and I'll show you I'm not dead, not at all. I'm much more alive than I was when living on the earth. Yes, sir, I'm better off every way. Well, now, you see I took a freak, just like a

thousand other men, that me wife was not true to me. So I left her and the little ones. Oh, I go off, you know. I went into the army. Before I went away to war I left Mary and the children. went away to war I left Mary and the children.
Ah, I took the freak. Now I come back to says.
I'm sorry: that's as much as any man can do.
Faith, I know now it's all a lie, that she was a good to me as a woman could be, and I want me brother Tim to bring Mary where I can talk with her as I do here, and I'll ask as many pardon and can get into meself, anyway. I was to blaims for being such a fool. Well, what I want to do something to help her and the children, and I want me brother Tim to fork over all the money I 've been sending to him since I 've been in the army. Ah, faith, I might as well say out what I want to, for fear I'd not get another chance. What I want is, that he'll fork over to Mary the money I sent him, and help her to get what's back. Ah, I'm not very well contented with me self now, because I was such a fool. There's back. An I m not very wen contened what meself now, because I was such a fool. There's those little ones to be brought up, and I'd no business to have gone off and left them as I did. All me folks know all about that matter, so they Il not be surprised.
Well, me brother Tim-I do n't know where he

Well, me brother Tim—I do n't know where ne is. [Where did you send the money?] I sent it to Albany; yes, sir. I sent it to him. [Is your wife in New York city?] Me wife 's in New York city, sir. [You had better give your children's names?] Mary and Daniel. Well, now, see here: I somehow have a thinking that Tim will get me letter. And if any of Mary's friends, if they get this letter of mine, I want them to get it to Mary. If Tim do n't come up to the scratch, and do what he ought to do about the money I sent him I'n be after him meself.

Well, sir, I don't know what you ask here, but somehow I do n't seem to have anything to pay with. [It is a free institution.] Well, sir, then I'll try to do something for you in my way. Fare well to you.

Thomas Carter.

Be kind enough to say that Thomas Carter, who battle-field, is very anxious to communicate liers with the friends he has here at the North; also with those he has at the South. I am aware that my friends here felt rather hard

toward me because I entered the Confederate service. I did so from conscientious motives. I thought I was doing right, am not persuaded yet

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

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. C., or his uncle, Alexandor Guy, in Montgomery, Ala.; Julis French, of Chicago, Ill., to her parents; Michael Mahan, to Mr. Donnavan, of New York City.

Thursday, Feb. 2.—Invocation: Questions and Answers; Amos Blanden, to his brother and sister; Sam'l Gilbert Doane, to his family, in Charleston, S. C.; Ange Frances Radelife, of Richmond, Va., to her parents; John O'nell, to friends; Ym. Garvin, to Mrs. Rosalind Garvin, Hanover Court House, Ya.

Monday, Feb. 6.—'Invocation; Questions and Answers; Serena Elizabeth Brown, of Providence, R. I., to her friends John H. Davis, of the 23d Mass.; Marian Elizabeth Kinderfield, killed at the battle of Codar Creek, to Dr. Joseph Kinderfield, of the robel army.

Tastday, Feb. 7.—Invocation; Questions and Answers; Mrs. Anna Field, of Brooklyn, N. Y., to her husband, Thomas W. Field; Pat. Welsh, to his brother, Tim. Welsh; Charlie Graves, to Mrs. Jane Graves, of Montgomery, Ala.; Augusts Lyndhurst, to her parents, in Charleston, S. C.

Thursday, Feb. 9.—Invocation; Questions and Answers; David S. Russell, a merchant of Boston, to his sons, Thomas and David Russell, living at the South; Mary Claffu; who lived in Anderson's alley, off Carruth street, New York, to her mother, in that city; Charles A. Jones, of the Flords Invincibles, to his friends at the South; Mery Claffu; who lived in Anderson's alley, off Carruth street, New York, to What is Life?"—a poem.

Monday, Feb. 18.—Invocation; Questions and Answers; James Ellis, of the 28th Mass., Co. K., to friends in Eest, Mass., Co. K., to friends in Eest, Mass., Co. K., to friends in Eest, Mass., Co. R., to friends in Eest, Mass., Co. R., to friends in Eest, Mass., Co. R., to friends in Publicue, Iowa; Michael Daly, Mary Agnes Murphy, to Father McCann.

Tuesday, Feb. 14.—Invocation; Questions and Answers; Jud

niece of Col. Mosby. of the Confederate Service, to her parents, on Sonthern soil.

Monday, Feb. 20. — Invocation; Questions and Answers; Geo. A. Redman, the medium, to his friends in earth-life; Adjutant Wm. D. Gooch, to friends North, and to his wife; Mindle Jackman, to her parents, in Roston, Mass.

Monday, Feb. 27. — Invocation; Questions and Answers; John Yates Beall, the rebel spy recently hung at Gavernor's Island, N. Y.; Michael Devine, of the 160th New York, to his cousin, Patrick O'Connor; Dortheara Schultze, of New York; Geo. Alexander Pendergrass, son of Col. Wm. Pendergrass, of the 1th Virginia.

Tuesday, Feb. 28. — Invocation; Questions and Answers; Daniel M. Patch, of Newburpport, Mass., killed on the Eastera Railroad, to Dr. Smith; Agnes Lisle, of Hoboken, N. Y., to her mother: Albert Wilder, 3d Mass. Cavalty, Co. D. to his Captain; Jacob Kurtz, of 61st New York, Co. I, to his wife and friends.

you, sir, for your kindness.

Jan. 30.

Mrs. Margaret Dilloway.

Oh, I have a son, sir, who is a prisoner with you. He does not know of my death, and I am here to beg of you to assist me, if you can, to reach him in some way. [We will do so.]

Before the war I lived in Warrenton, S. C. For the last two years, like many of my friends, I have had no home, no abiding place in particular. My husband fell early in the war; my only son is a prisoner with you. He knows nothing of these things, knows nothing of my death, and I can reach him.

Captain; Jacob Kurtz, of Clist New York, Co. I, to his wife and friends.

Thurday, March 2.—Invocation; Questions and Answers; John Murphy, to Daujel Murphy, of Manchester, N. H.; Mintel Waters, of Cincinnati, O.; to her father, Geo. N. Waters, and mother, Charlotte Waters.

Monday, March 9.—Invocation; Questions and Answers; My husband fell early in the war; my only son is a prisoner with you. He knows nothing of these things, knows nothing of my death, and I've come here to see if there aint some way by which I can reach him.

IN AID OF OUR PUBLIC FREE CIRCLES
Mary L. Flake, South Shaftsbury, Vt
BEGRIVED FROM. BEGRIVED FROM.
Friends at Circle Room,
Mrs. Francis Pettengii, Lawrences Friends at Circle Room
Friends at Circle Room
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A. Fuller, Waginam, Barthigton, Mass. 1,0 M. J. Holmes, Great Barthigton, Mass. 1,0 Mrs. L. M. Brigham, Perry, N. 1 Mrs. J. W. Tuffa, Bokton, Mass. 5,0 Martha Crosby, Chatham, Mass. 5,0 Martha Crosby, Chatham, Mass. 1,0 W. B. Post, San Francisco, Cal 1,5 M. Alden, Jappan, N. 1 J. Houston, Beston, Mass. 1,5 J. Houston, Beston, Mass. 1,5 Wm. H. Culow, San Francisco, Cal 5,0
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Martha Croshy, Chatham, Mass,
V. B. Post, San Francisco, Cal
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Alonzo Mead, Taylorville, Cal
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H. Houston, Boston: Mass. 1,00 Wm. H. Culow, San Francisco, Cal 50 D. Taybell, Bandusky, Vt. 50 Mrs. Hagearty, Charlestown, Mass. 1,00
D. Taibell, Bandusky, Vt. Mrs. Haggerty, Charlestown, Mass
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Anti-pro BREAD TICKET FUND.
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MARCH

of her age.

of her age.

A new-born infant cries sounded in its ; rel of Death passed walling cries of a so cat his blighting brites spirit from suffer held one of earth's wife, a devoted motinelishor. Her hea neighbor. Her hea

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Obituaries. At Rockford, Ill., Feb. 25th, 1865, the spirit of Mrs. Alice notterworth passed from our physical sight, in the 71th year

gotterworth passed from our physical sight, in the 37th year of her age.

A new-born infant opened its eyes to the light, and its gentle ries sounded in its mother's ears but an hour, when the Angelof Death passed through the family circle, and amid the realing cries of a sorrow-stricken husband and eight children, cast his blighting breath over the physical form, but releasing the spirit from suffering, leaving only the casket which had held one of earth's priceless jewels—a kind and affectionate wife, adevied mother, and a true and valuable friend and neighbor. Her heart and hands were ever ready to administrate the wants of the needy, while her soul shadowed forth its parity by her readiness to overlook what, to them, seemed wrong in others. She had a kind word and look for the unformate, as well as the more favored of her friends. To know her was to love her.

After the first outbreak of grief had gushed from the heart of the bercaved husband, the writer, being present, said to him, when he not left you. Think you that the wife and mother, in whose whole existence is woven the anxiety, care and affectionate interest of her loved ones, can be torn from them and pass away in their midst? No; the link in the chain of maternal affection is unbroken; she is a mother still, and will watch over her loved ones with that same interest she manifested here, belleving, as she did, in the power of spirits to commune with earth's children.

He looked up with so much faith, even knowledge in his expression, while he remarked, "Oh, yes; she has been with either with cought!" How cheering the thought!

To the kind young friend, who has been a member of the

children. I know I shall see her every day." How cheering the thought!

To the kind young friend, who has been a member of the family for several years past, the mother entrusted the care of her little ones, in the full confidence that she would be, as heretofore, worthy of the trust reposed in her. Almost the last words of the deceased, while embracing her, were these:

"I am going, Kate; you will do the best you can."

The rhancral services were conducted by Miss Belle Beougall. Her remarks on the occasion were beautiful and consoling, as well as instructive to the bereaved family and the large number of friends there assembled.

The relatives of the deceased have the sympathy of a large circle of friends and acquaintances, who deeply feel for them in this sad hour of affliction; but as night hangs its pall over the earth, and the bright stars shine out, so are acrows necessary to show us truths that we should never have seen had not affliction thrown its dark mantle around us.

Key Cottage, Rockford, Ill., 1885.

Ment, to bloom in the Garlens of Peradics on the State of

Went to bloom in the Gardens of Paradise, on the 22d of Feb., the sweet little child-bud, Ada T., daughter of Mrs. Mary H. Searcy, and grand-daughter of the well-known and highly gifted healing medium, Mrs. Pettis, of Providence, R. I. "Festival services, celebrating the beautiful translation, wer conducted by the writer, and Rev. Mr. Adams, pastor of th Second Universalist Church, of Providence, R. I. J. G. F.

New Books.

An Original Book!

JUST PUBLISHED. MAN AND HIS RELATIONS ILLUSTRATING THE INFLUENCE OF THE

MIND ON THE BODY;

MIND ON THE BODY;
THE RELATIONS OF THE FACULTIES AND AFFECTIONS TO THE ORGANS AND THEIR FUNCTIONS, AND TO THE LIEMENTS, OBJECTS, AND PHENOMENA OF THE EXTERNAL WORLD.

BY PROF. S. B. BRITTAN, M. D.
THE EXTERNAL WORLD.

Which have at length resulted in the production of this extraordinary book, covering the wide range of Vital, and Men tal Phenomena, as exhibited in Man and the Animal World. It is, however, especially devoted to Man—to the constitution and immortal existence of the Soul, vits present Relations to the Body; to the external forms and internal principles of Nature, and to the realm of Universal Intelligence.

The curious mental phenomena that hover along the horizon of our present existence—which the learned have either regarded as illusions of the senses, or hallucinations of the mind, while they have nursed the superstitions of the ignorant—are here carefully classified and explained with peculiar aptness and great copiousness of illustration; with singular independence of thought, and rare philosophical ability. In the language of one of our ablest literary reviewers, The author has a happy faculty of so illustrating obscure and profound subjects, that they are comprehended by the common mind.

Dr. Beittan grappels carnestly with the facts that have puzzled the brains of the philosophers of every age and country; and has grasped in his meaterly classification the great est WoxDers of this remarkable book is a Collection of Rare Curiosities, and must attract universal attention. At the same time, the student of Vital Chemistry, Physiology and Medicine; the Divine and the Morallat, the Metaphysical Philosopher, and the Political Reformer, will find it replete with prolound and profatable instruction.

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17—Jan. 7.

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March 4.

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Milwaukee, Wis., Nov. 7, 1864.

Jan. 7.

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

Written for the Banner of Light.

SPIRIT LONGINGS.

My spirit mourns its want of power To rise and soar in Eden's bower, Unheeding all the earthly care That tends to shackle and ensnare.

It pants for living waters' flow, To quench the thirsts that fiercer grow, As on it moves, through every strife That overclouds this wayward life.

It longs for Love, so high, so pure, So good, so true, and yet so sure, So free from every earthly stain, That spirits bright might bless its gain.

It sichs for Peace, the angel sweet. Who, smiling, hastes with willing feet To pour alike, on rich and poor, The blessings of her bounteous store.

It asks for Hope, the cheering friend, Who shall our every want attend, Who seeks to fill our hearts with joy Too deep and pure for earth's alloy.

It prays for Faith, and not for sight; For Love and Wisdom's power to light The darkness of our weary way, Which ends in an immortal day, And Charity, thou heaven-born guest,

Filling with gentle thoughts each breast, That all the erring ones below, may brighter joys and comforts know. Help us to fill the longing soul With strivings for that better goal

Awaiting all the freed of earth In the bright land of spirit birth. L. B. H.

The Recture Room.

THE WORD OF GOD.

A SERMON BY HENRY T. CHILD, M. D.

The Apostle declared that "the word of God is quick and powerful, and sharper than any two-edged sword, plercing to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the Wherever mankind has conceived of the idea of

a God-and they have ever done this-they have also formed some conception, however crude and imperfect, of the word which that God speaks to his children. The rude, uncultivated sayage hears the voice of God in the earthquake and the tor-nado; the rushing mighty wind and the thunder, the movement of the planets and their eclipses are so many expressions of the word of God. As the conception and character of a God have ever marked the condition of the people, so their ideas of the word which they attribute to their God form a criterion by which we may judge of their state of advancement. The Hindoo mother hears the word of God commanding her to violate her most sacred feelings, and throw her child into the Ganges and herself upon the funereal pile, or beneath the wheels of Juggernaut, and the command

The Indian hears the word of God sounding through the deep shades of the primeval forests, in the roaring of the winds and in the success which crowns his efforts in the chase, and he believes that hereafter he shall have larger and more beautiful hunting grounds, and plenty of game, and that the same voice of God shall be with him to cheer him on his way.

Every nation and every child of humanity has its standard for the word of God. The religious teachers have each their peculiar word, sacred to thomselves, and to the world if they could make it so. The various books that have been canonized among the different nations and peoples are alike mixtures of truth and error, divine inspiration and human lore, at best but fragmentary and imperfect portions of the former, and not such as will satisfy the demands of the human soul.

Were we to examine carefully and candidly all

these sacred books, we should find much that is valuable and true mingled with follies and absurdities that never were and never can be profit-

able to mankind. Our own Bible, around which the Christian lingers with so much fondness, and to which he looks with so much confidence as the only inspiration that is at present to be found in the world, is not an exception to this rule. Examined by the same unprejudiced standard, it will be found very similar to the other "sacred volumes," and there is evidence that most of these have been made up of the same traditions, modified by the various cir-cumstances under which they have been compiled. There is not a single writer of the Bible, from Genesis to Revelations, who ever thought moment that he was writing the only word of God that mankind centuries after him should have to depend upon for their knowledge of the divine character and attributes and the condi-

tions of the herenfter Jesus ignores every such idea, and the Apostles speak no word that can be construed in this manner, and it is by the most forced and unnatural construction that any such inference can be drawn. This is not a pleaant theme to dwell upon. It is

and to see great men, men of giant intellects, for above the ordinary capacities of their fellows, making the most strenuous efforts to put on the amail clothes that were worn thousands of years ago, cramping themselves into the size of little children, and getting into the small cradles in which the old patriarchs were wont to be rocked, singing Te Deums to themselves, blessing God that they have succeeded in tying themselves up into little bundles, so that they are not like other men, amusing themselves with theological babyjumpers, crying " infidel! infidel!" when they see any one walking outside of their lines and throwing off their haby-jumpers, feeling that though they may lift them up with a sudden spring, before they can see anything clearly they come down with a bump just exactly where they start-

There are too many who profess to be satisfied with this; but there are others who think it is better even to get a fall occasionally than to be laced up in straight jackets all the time, and be rendered unable to do anything either for them-selves or any one else. But I have no wish to run a tilt against these poor men and women; they have a hard road to travel, and I pity them, and am always glad when I can see them shaking, off some of the chains which bind them, instead of hugging them closer to themselves, as too many

But let us see what reason and common sense and our souls, will teach us is the word of God. The word God is simply a concentration of the word, good. It is put into capitals, GOD, and if God is good, made very good, so must his word be good. There are two important points requiaite for the comprehension of everything. the thing itself must exist; and, secondly, there must be a power to appreciate that thing.

"Full many a flower is born to blush unseen, And waste its sweetness on the desert air." So there are notes of music sweet and richly

harmonious that are never heard, and pictures grand and beautiful that no eye shall trace or no mind conceive, and without a perception all these and blank emptiness stand side by side equal and alike. For this reason our knowledge of the word of God must ever be a measure of our own unfolding and expansion, and when we think we hear God's muttering words of anger in cold, vengeful speech, may it not be our own dull, angular and unappreciative feelings that thus internustrand unappreciative residings that thus inter-pret that, which would otherwise be sweet music, into strains of sad discord.

Doubtless our Father in heaven will ever pity

and forgive his weak children for these things, but we must suffer more or less from such misrepresentations. The voice of God is ever sounding in sweet and harmonious strains of true melody throughout the infinite realms of matter and of mind. Not a sparrow falls to the ground, nor a great thought swells in symphony from a human sonl without His notice and care, for in and of

of that which the Apostle declares " is a discerner of the thoughts and intents of the heart."

My friends, if we would hear the voice of God with joy and thankfulness, we must attune our souls to that condition in which we may truly appreciate it. There is an instructive lesson in the account of the old prophet who "stood in the entering of the gave. And the Lord passed by in a account of the old prophet who "stood in the en-tering of the cave." And the Lord passed by in a great and strong wind, and rent the mountains and break in pieces the rocks, but the Lord was not in the wind; and after the wind an earthquake, but the Lord, was not in the earthquake; and afnot in the wind; and after the wind an earthquake, but the Lord, was not in, the earthquake; and after the fire, but the Lord was not in the earthquake; and after the fire, but the Lord was not in the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice, and it was so that Elijah heard it, and he wrapped his face in his mantle, and behold! there came a voice unto him, saying, What, dost thou here?" The prophet knew that each of these was an expression of God's word, but he waited until that which was for him came, and it sustained him in the hour of his trial, and so will the true word which God speaks to each of us ever do for us.

Often will we hear the language used in the Oriental allegory, as we walk in the cool of the Liverpool may claim the honor of administering

Oriental allegory, as we walk in the cool of the day, "Adam, where art thou?" And the answer will be not as we would make it, but as we really

Every one must have experienced, as the prophet did, that these words of God come to us very differently under the changing conditions of life. There have been times when I have stood upon the craggy peak of some lofty mountain, and heard the fierce rumbling of the rolling storm beneath my fact, listened with awe to the roaring of heaven's artillery, and seen the vivid lightning send forth its lurid glare. And I have been near the field of carnage, and heard the "battle of the warrior, which is with confused notes and garments rolled in blood," but the Lord was not in

But when I have walked forth at night in the silent hours, beneath the star-gemmed canopy, and gazed into its fathomless blue, and its still more fathomiess depths of light, where those beau-tiful stars were hung out, and as I listened to these rolling orbs, I have heard their music, so deep yet so silent,

"Forever singing as they shine, The hand that made us is divine."

And in this I recognize the voice of God. When I could stand upon old ocean's strand, and hear the reverberating roar that extends from shore to shore, its music and grandeur have lifted me to a condition in which I could hear "the still small voice," saying, "There is a power that says thus far and no farther,' and we obey, for it is the voice of God."

When I have looked into the laughing cascade,

as it leaped merrily down the hillside and over the green earth, or the roaring cataract sending forth its white spray and its incense of mist, I have felt that the same voice was seeking utter-

have felt that the same voice was seeking utterance there. And as I have turned and gazed into the eyes of the sweet smiling flowers, and admired their beautiful shades and tints and exquisite forms, I could hear the same voice saying, "Behold the work of an Infinite artist."

How often have I lingered to worship beneath the cooling shade of the old tree, through whose wide-spreading branches the winds have sung their requiem for ages, and as I have been drawn into near sympathy with this, I have sought to read the record of a thousand years which God has written upon that tree, and my soul has gone to it, and the voice of God has answered me, and to it, and the voice of God has answered me, and it said, "How faithful! how true! In sunshine and storm, in winter and summer, in seed time and harvest, this has ever been firm and true; and though the winds may have shaken its boughs, and the storms bent against its old trunk, these have only strengthened it. Wilt thou not let it be a preacher unto thee, and learn wisdom from its strong and enduring faith?" And I have blessed God for the trees, the dear old trees.

And when I have turned to animated nature, and seen and felt the throbbing and beating life as it was basking in the bright sunshine of existence, opening myriads of avenues to happiness, marking step by step the upward course of the great law of progress leading from the simple cell of the monad up to man, the most perfect and divine creation that walks the earth, erect and with face heavenward turned, I have heard the same voice of our Father speaking still more clearly of His own divine and immutable purposes, and here, too, have I worshiped God and risen above all the discord that was around me.

risen above all the discord that was around me.
But although the voice of God is thus sounding
ever and everywhere, and its music notes are
never stilled to the harmonious soul, yet there is
a deeper, a higher, and a more profound source
than all these, where the voice of God is heard
more truly and perfectly than anywhere else. It
is in the depths of the human soul. Here God
speaks to himself. Face to face the echoing words
come. Here, when the storm and the tempest come. Here, when the storm and the tempest and all that is of the earth earthy is put under our feet, and we stand forth upon the mountain of purity, and the earth and the heavens become transfigured, and we talk face to face, not alone with Moses and Elias and Jesus and the prophets, with Moses and Elias and Jesus and the prophets, but with our own dearly loved ones who stand, near, very near to us, just behind the vail, and as they whisper in our souls, behold the echoing music which floats in peaceful strains, This is the word of God that "is quick and powerful," a discerner of the thoughts and intents of the heart."

And when we come into a condition to hear this word, we are all prompted to desire to build taberoness in which they and we may divel the consists of the occasion, and may justly be constructed in which they are well as the proposed in the Liver of the occasion, and may justly be constituted in the triple of the occasion, and may justly be constituted in the prophets. word, we are all prompted to desire to build tab-ernacies in which they and we may dwell.

Friends, the voice of God that I hear now declares that the time will come when we shall realize these things in their fullness, when the external heavens shall be rolled together as a scroll. and all that is of the earth, and on the plane of strife and contention, shall be consumed with the fire of divine love, and a new heaven and a new are in a foreign land; and we may add, as the earth shall come to us, wherein righteousness and highest consideration, because they are men infire of divine love, and a new heaven and a new are in a foreign land; and we may add, as the earth shall come to us, wherein righteousness and bighest consideration, because they are men interest in this, let us work on through time, and though we sion, which is one of peace. may be compelled to listen to many things in which we cannot hear the still small voice, let us endeavor to wrap our faces in our mantles and wait until we can and do hear this voice, and then remember the injunction, "Obey, and thy soul

The Liverpool Outrage.

We copy the following account of the proceedings of a mob of ruffians, in Liverpool, from the London Spiritual Times. It is rather surprising that the British authorities do not offer more efficient protection to strangers who visit their shores. The account will be read with interest by all Americans.

The Davenports have been the subject of no small interest in this country during the few months they have been with us. Certain organs of the press have at one time spoken favorably, at another the reverse, of their manifestations. sult and ignorant misrepresentation have met them from the rostrum and the editorial sanctorum. Their patience under strong exciting circumstances has been undisturbed. They have submitted to tests of almost every conceivable kind which English ingenuity could devise. They have courted rather than evaded the strictest investigation, and in doing so have not simply invited the man of business or the conjurer, but the man of science, of the highest culture and worth, to find out "the trick." But the fact is patent to all who have eyes and will see, that no one has been successful in exposing the mysteries of the cabinet and dark scance—"There's the rub."

The Faradays won't investigate, or if they do,

they go in search of "some new force;" the con-jurors present the most bungling imitations of some of the Davenport manifestations. The peo-ple are dissatisfied at not having "the trick" explained as a juggling contrivance. Who is to blame for this? The mediums have repeatedly invited those who may be considered capable to impose the most conclusive tests. But, alas for popular feeling, their attempts to explain the mysteries have involved the mind in fresh perplexi-

ties.
Oxford was very near the secret, but it was reserved for Liverpool to get quite near. The whole machinery with which the mediums did their "tricks" was somewhere concealed within the half-inch...planks of the "mystic cabinet." Oxford nearly broke the cabinet—Liverpool quite broke it into a thousand pieces. But what did they find? Nothing. The brutality of a gymnast, who beasts he is the strongest man in Liverpool, and the ingenuity of a practiced rope-tyer, who we suppose, was the Cummin man for the occawe suppose, was the Children line for the occa-sion, were expended on the Brothers; then the very respectable citizens of Liverpool present ex-pended their fury on the cabinet. The work of demolition went on whilst the police "so long as When, therefore, a man speaks of the word of demolition went on whilst the police so long God, he speaks of himself, tells where lie is, speaks the Davenports' property was threatened,"

not interfere, but when damage was done to some part of the hall, the depredator was at once seized and only set free on finding bail, and consenting to pay for the damage.

The breakage of the cabinet has afforded oppor-tunity for the thieves and vagabonds who demolished it and traded in the pieces to find what Tol-maque said it contained—the revolving seats, secret springs, and little hoxes to contain the flour etc. Will some of these moral inganuafins, who settle questions of science by yelling, and destroy-

ing process, and rob them of all rights as citizens, Liverpool may claim the honor of administering justice with promptitude.

The redoubtable Mr. Hulley, who having, in conjunction with Mr. Cummins, undertaken to catch the mediums in the "fool's knot," was triumphantly borne along on the shoulders of his admiring supporters. Dr. Ferguson was pushed against the upright post of the cabinet, and by some mircels of morey when the reliam more against the upright post of the cabinet, and by some miracle of mercy, when the yelling mob deemed him inside the structure they were about to demolish, was pushed along until he reached a small room where he was secure, out of hearing even of the vocat thunder which ever and anon reverberated through St. George's Hall. Ira and William. Daveport, were saved by a simple, but possibly providential; incident, which took the form of an accident. Mr. Cummins had fastened the knots so tightly on William's wrists, that he desired Dr. Ferguson to interfere, who acted as promptly as humanity dictated by cutting the rope; this action met with deafening disapproval; but Ira, who saw blood on his brother's wrist, deeming it to have been caused by the tightness deeming it to have been caused by the tightness of the knots, seized his arm and held it before the audience. A momentary expression of sympathy was evinced by them, which lasted long enough to enable the brothers to retire. It was, however, urged that Dr. Ferguson had cut William's wrist whilst severing the cord, which was the case, al-though, at that instant, the doctor was not conscious of having done so. But the cut was not large enough to cover the bruises produced by the rope. Ira, just previous to that, having refused to allow Mr. Hulley to tie him on account of his brutality, nevertheless consented to let Mr. Cum-nins do so, although his brother William had complained of him. Mr. Cummins having taught Mr. Hulley the "fool's knot," would naturally enough be supposed the most expert rope-tyer of the two; therefore, it shows that the refusal of Ira to allow Mr. Hulley to tie him did not result through fear of the cleverness, but the brutality of the tving.

At a previous private séance, Mr. Cummins was permitted to tie Mr. Fay, and, although at first apparently cruel, he did tie his "fool's knot," and expressed himself satisfied with the fastenings In less than a minute Mr. Fay was released Then Mr. Cummins, with the assurance of uncon-querable cleverness, said Mr. Ira Davenport had

got out of his fastenings and released Mr. Fay. We cannot dwell here at length on the numer ous other facts worth recording. The popular idea resolves itself into this—the brothers knew the knots of Messrs, Cummins, and Hulley were tighteners such as they could not get released from, and they wisely got out of the difficulty by urging the tying to be brutal. This feeling will possibly last, until fresh circumstances give other vidences of the marvels of the Davenport scances If the knots which Messrs, Hulley and Cumming were about to the could fasten the mediums so that no power could release them, is it not reasonable o expect the brothers will hook it, at once, to some other country, where it is likely that par-ticular knot is unknown? What is the fact? Why, the Davenports are wisely fulfilling their when the Davemores are when I thinking their engagements as though no disturbance had taken place; this, we are sure, is their true plan, and the only one to bring them victory, and a reaction of popular feeling in their favor. There is no need o make martyrs of the mediums by torturing to make martyrs of the mediums by torturing their wrists.

Those who thirst for blood let them drink their

own. Fiendish natures may gloat over their own avageness; but these are not models we would mitate in our advancement toward the true Either the outrage must be reprehended as un-English, or the Davenports must leave the coun-English, or the Davenports must leave the country. It is not enough simply to call men "impostors;" they must be proved such before they can be justly condemued. How a rufflanly chorus of yells, and a dastardly attack upon person and property are to solve the problems of Spiritualism we are at a loss to comprehend. The mediums have hitherto borne a brave bearing. They have often, in our presence, submitted patiently to brutality in the tying process which has aroused

sidered superior to it. The mediums must be pro tected, at all hazards, from a repetition of such scenes. They ought to be protected, if not for themselves, for the dignity of England. Shall i go forth that as a people, we sanctioned the bru-tal rowdyism of a Liverpool mob? God forbid

We close by saying in all kindness, no Spiritu-alist, viewing the facts as they appear unvar-nished, can look supinely on without displaying a selfish cowardice unworthy of him. Whatever his ideas of the Davenports may be, he must, if he be true to his faith and himself, see that the principle involved in the late melee is one of con-

In dealing with the spiritual subject, our ene-mies have resorted to ridicule and misrepresentation. Whilst they confined themselves to this mode of antagonism, we could smile at their ignorances, and blush for their want of veracity. But now the earthquake-form of war has commenced and something more than a broken cabinet is threatened, the history of civilization teaches us to be prepared, for dangers of every kind. All righteous progress has been assailed before time. The cry is still heard, "Crucify him! crucify him!" The stones of prejudice are still thrown at the heads of the Christs of the world; and, in fact, it seems necessary that ploneers should suffer to succeed. Martyrdom has its uses, which serve divine ends; hence, the rage of persecution expends itself the quicker the more brutal its modes of atack; and then the sweet, low voice of sympathy s heard pleading the cause of justice is heard pleading the cause of justice. Thus a beautiful principle of compensation rules human-ity. We cannot, if we would, choose our foes, but we can, at all hazards, defend our sacred cause, and must be prepared to do so, until our countrymen are too enlightened in this boasted age of enlightenment, to resort to breaches of the peace to settle knotty points of occult philosophy. Let us shout "Excelsior" no more.

The old kidnapping spirit which assailed Clark son still lives in Liverpool. He was, by a miracle extricated from a Liverpool mob, who attempted o drown him by pitching him over the quay. Let t, therefore, he the boast of Liverpool that she maintains intact the old mob spirit. If Clarkson was mobbed, surely the Davenports need feel no shame at being subjected to similar assaults.

BROOK AND LIFE. traced a little brook to its well-head, Where, amid quivering weeds, its waters leap From the earth, and hurrying into shadow

Unseen but vocal in their deep-worn bed. lawthorns and hazels interlacing wed With roses sweet, and overhang the steep Mossed banks, while through the leaves stray

sunbeams peep, And on the whispering stream faint glimmerings shed. Thus let my life flow on through green fields gliding. Unnoticed not unuseful in its course;

Still fresh and fragrant, though in shadow hiding,
Holding its desined way with quiet force,
Cheered with the music of a peace abiding,
Drawn daily from its ever-springing source.
[Good Words.] The President's Inaugural Address.

The following is the Inaugural Address delivered by President Lincoln, on the 4th of March, at his second inauguration as President of the United

Fellow Countrymen:
At this second appearing to take the oath of the Presidential office, there is less occasion for an extended address than there was at the first. Then a statement somewhat in detail of a course to be pursued, seemed very fitting and proper. Now, at the expiration of four years, during which public declarations have constantly been called forth or every point and phase of the great contest which still absorbs the attention and engrosses the energies of the nation, little that is new could be presented.

The progress of our arms, upon which all else chiefly depends, is as well known to the public as to myself, and it is, I trust, reasonably satisfacto-

with high hope for the future, no prediction in regard to it is ventured. On the occasion corfesponding to this, four years agó, all thoughts were anxiously directed to an impending civil war. All dreaded it, all sought to avoid it.

While the inaugural address was being delivered from this place devoted altogether, to saying

the Union without war, insurgent agents were in the Union without war, insurgent agents were in the city seeking to destroy it without war, seeking to dissolve the Union and divide the effects by ne-

Both parties deprecated war, but one of them would make war rather than let the nation sur-vive, and the other would accept war rather than

let it perish, and the war came. One-eighth of the whole population were colored slaves, not distributed generally over the Union, but located in the southern part of it. These slaves contributed a peculiar and powerful interest. All knew that this interest was somehow the cause of the war. To strengthen, perpetuate and extend this interest was the object for which the insurgents would rend the Union by war while Government claimed no right to do more than to restrict the territorial enlargement of it. Neither party expected the magnitude or the du-ration which it has already attained. Neither anticipated that the cause of the conflict might cease or even before the conflict itself should cease. Each looked for an easier triumph and a result less fundamental and astounding. Both read the less fundamental and astounding. Both read the same Bible and pray to the same God, and each invoke His aid against the other. It may seem strange that any man should dare to ask a just God's assistance in wringing their bread from the sweat of other men's faces. But let us judge not that we be not judged. The prayer of both should not be answered. That of neither has been answered fully. The Almighty has His own purposes. "Woe unto the world because of offences, for it must needs be that offences come but were poses. "Woe into the world because of offences, for it must needs be that offences come, but woe to that man by whom the offence cometh." If we shall suppose that American slavery is one of these offences which, in the providence of God must needs come, but which having continued through His appointed time, He now wills to remove, and that He gives to both North and South this terrible war as the woe due to those by whom the offense came shall we discert there is any he offense came, shall we discern there is any leparture from those divine attributes which the believers in a living God always ascribe to him? Fondly do we hope, fervently do we pray that this mighty scourge of war may speedily pass

Yet if God wills that it continue until all the wealth piled by the bondmen in two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword—as was said three thousand years ago, so still it must be said that the judgments of the Lord are

true and righteous altogether.

With malice toward none, with charity for all, with firmness in the right, as God gives us to see the right, let us strive on to finish the work we are in, to bind up the nation's wounds, to care him who shall have borne the battle, and for his widow and his orphans, to do all which may schieve and cherish a just and lasting peace. mong ourselves and with all nations.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY RYERY WERK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore be nooves Societies and Lecturers to promptly notify us of apointments, 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 LIZZIE DOTEN will speak in Boston during March. Address, Pavilion, 57 Tremont street, Boston, Mass. Miss EMMA HANDINGS 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 CUPPT will lecture in Taunton, March 19 and 6; In Worcester during April; in Malden during May: in laverhill during August: in Portland, Me., during October. Address as above, or care Banner of Light. N. FRANK WHITE will speak in Springfield during March; in lieverhill during May; in Chelsea during June; in Lowell, July 2, 9 and 16. He will answer calls to lecture week eve-

nings. Address as above.

DR. L. K. COONLEY will lecture and heal in March in Dixon, Sterling and Morrison, Ill. Address to March 26, Dixon, Ill. He will receive subscriptions for the Banner of Light.

on, iii. He will receive subscriptions for the Banner of Light.
Mas. Coda L. V. Harch will lecture in Meadville, Pa., during March. Address, New York.
Mas. Augusta A. Currier will lecture in Chicago, Ill., during March: in Providence, R. I., April 2, 9 and 16; in Worcester during May. Address, box 815, Lowell, Mass.

Miss Mantha L. Beckwith, trance speaker, will lecture n Worcester during March; in Lowell during April; in lymouth, May 6 and 13; in Portland, Mo., May 20 and 27, nd during September. Address at New Haven, care of Geo.

Beckwith.

CHARLES A. HAYDEN will speak in Haverhill during March;
In Charlestown, April 2, 9 and 16; in Providence, R. I., April
23 and 30; in Lowell during May; in Worcester during June. Mas. M. S. Townsen speaks in Charlestown during March; n Troy, N. Y., during April and May. Address as above. AUSTEE E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel 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 Bunner of Light.

Miss Sanam A. Nurr will speak in Middlebury, Vt., March 19: In Ferrisburg, March 26: in Portland, Me., April 9 and 16: In North Dana, Mass., during May. Address as above, or Claremont, N. H. Mrs. Anna M. Middlebrook will speak in Albany, N. Y., luring blarch.

MY. A. D. Hume speaks in Beaver Dam, Wis., March 19 and R. Will answer calls to lecture in the West. Address till March 5. Jackson, Mich., care of Dr. H. Slade. Mr. H. will re-telve subscriptions for the Banner of Light. E. V. WILSON lectures in Memphis, Tenn., during March and April; will be at home, Menekaune, Oconto Co., Wis., 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.

tests during the week-days.

Miss Lizzie Carley, Ypsilanti, Mich., will lecture during
March in Dayton, O.; April in Northern Ohio; May in Coldwater, Mich. Would like to make engagements for the late
fall and winter months with the friends in New York and Pennsylvania. Address till first of April, Dayton, O., care of W.
Graves, box 325; after which, Ypsilanti, Mich.

MRS. 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. POTER will speak in Cherry Grove, Filmore Co., Minn., March 19; will make engagements through the West to speak where the friends may desire. Address as above, or care J. M. Mills, Indiantown, Tama Co., Iowa. Mrs. E. A. Bliss, of Springfield, Mass., will speak in Lowell during March.

MRS. A. P. BROWN will speak in Danville, Vt., every other Sunday until further notice; in West Concord, N. H., March 26; she will attend funerals if desired. Address, St. Johnsbury Contro. Vi.

Miss Susir M. Johnson will speak in Plymouth, March 19 and 28; in Providence, R. I., during June. Address, 80 Warren street, Boston, or as above.

Mis. Lydia Ann Pearsall will lecture one-half the time at Utica and Washington, Mich., until further notice. J. G. Fish will speak in Providence, B. I., during March. Address, Ganges, Allegan Co., Mich., or according to appoint-

ments.

W. K. Ripley will speak in Chelsea, March 19 and 26; in Foxboro', April 2 and 9; in Stockport, N. Y., April 16, 23 and 30, and May 7; in Medusa, May 14, 21 and 28. Address as above, or Foxboro', Mass.

Miss Erma Houston will lecture in Taunton, March 19 and 26; in Somersville, Ct., April 2, 9, 16 and 23. Would be happy to make engagements for the spring and summer. Address, Manchester, N. H.

Lois Waisbrooker is lecturing in Central and Southern New York.

MES. S. A. HORTON has removed her residence to Rutland, Vt. She will answer calls to speak Sundays and attend fune rais. Address, Bulland, Vt. MES. SOPHIA L. CHAPPELL. Address, care of Mrs. A. Pat-terson, No. 250 Walnut atreet, Clucinnati, O. F. L. WADSWORTA'S address will be Battle Creek, Mich.

THOMAS COOK, Huntsville, Ind., will answer calls to lecture on organization.

B. T. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skanenteles, D. H. Hawitzon will visit the West this winter. Will lecture on the route. Subject: Reconstruction, or the Millennial Fraternity. Address for the present, Lewiston, Herman F. L. H. and Lova M. Willes, 192 West 27th street, New York City.

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

Mrs. C. M. Stown will edswer calls for lecture in the Facing States and Territories. Address, Ban Jose, Cri.

G. W. Rich trance speaking medium, will shawer calls to lecture. Address, Brodhead, Orech Courty, Wis.

Mrs. Sugar A. Huroningon, South Hardwick, Vt.

Talad P. Grannels, Exper. Mills, Me.

Mrs. Saraw A. Branne, 81 Spring street, East Cambridge, Mass.

ELIJAH WOODWORTH, inspirational speaker. Address, Lea-L. Juph Pandes, Philadelphia, Pa., care of J. Lipanson, 931 Hace street. SAMUEL UNDERHILL, M. D., is sgain in the field, and ready o receive calls for Acctures. Address care of A. J. Davis, 216

Canna pures, new Korking impirational speaker, will answer calls to lecture on Sundays in Eastern Massachusetts. Address, Lowell, Mass. J. M. and C. F. Allen. Address, Banner of Light omce, Mas. Frances T. Young, trance speaking medium, No. 12.

MRS. EMMA M. MARTIN, inspirational speaker, Birmingham, Mus: Frank Reid, inspirational speaker, Kalamazoo, Mich. A. P. Bowman, inspirational speaker, Richmond, lowa,

BELL TODD, Decatur, Ill.
Miss Belle Scoudall, inspirational speaker, Rockford, Ill. MES. IDA L. BALLOU, Fond du Lac, Wis.

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

MRS. H. T. STRARMS will answer calls to lecture. Address. WILLIAM H. SALISBURY, trance speaking medium, will answer calls to lecture. Address, No. 1 Bank How, 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

IRA H. Curris speaks upon questions of government. Address, Hartford, Conn. MRS. LOVINA HEATH, trance speaker, Lockport, N. Y.

MRS. BARAH M. Thompson, trance speaker, Dost office box 119, Cleveland, O.; residence, 36 Bank street. C. Augusta Fitch, trance speaker, box 4295, Chicago, III. Mosas Hull, Kalamazoo, Mich. Miss A. P. Mudorit will answer calls to locture, and attend junerals. Address, Arthursburgh, N. Y., care of D. W. Odell.

MRS. A. P. BROWN, inspirational speaker. Address, 84. Mas. H. F. M. Brown may be addressed at Kalamazoo, Michi

MRS. N. J. WILLIS, tranco speaker, Boston, Mass.

REV. D. P. DANIELS will answer calls to lecture and attended funerals.

Address, Lafayette, Ind. MRS. MARY J. WILGONON, Hammonton, Atlantic Co., T. DE. JAMES COOPER, of Bellefontaine, O., will answer express on Sundays, or give courses of lectures, as usual

peak on Sundays, or give courses of Rev. Adin Ballou, lecturer, Hopedale, Mass. J. S. LOVELAND, Willimantic, Conn.
H. B. STOHER, FOXDORO', Mass., or 4 Warren st., Boston.

NOTICES OF MEETINGS.

Bosron.—Meetings will be held at Lyceum Hall, Tremo opposite head of School street, every Sunday, Comme Oct. 2, Bt 214 and 78 r. m. Admission, ten cents. Lecture gaged:—Miss Lizzie Doten during March. Boston Spinitualists' Confenence will meet every Thoraday evening at Fraternity Hall, Bromfeld street, corner of Province street, Boston. All are invited. Admission free Question for next meeting (continued from last week): "1s is affer for man to be governed by his natural appelites and passions, restrained and controlled by his reason and conscience."

THE SPIRITUAL FREEDOM will hereafter had their meeting at Girard Temple, 554 Washington street.

CHARLESTOWN.—The Spiritualists of Charlestown hold meeting at City Hall, every Sunday afternoon and evening the usual hours. The public are invited. Speakers engaged Mrs. M. S. Townsend during March, Charles A. Hayden, April 2, 9 and 16; N.S. Greenleaf, April 23 and 30; A. B. Willing during June.

Ing during June.

CHELSEA.—The Spiritualists of Chelsea have hired Library
Hall, to hold regular meetings Sunday afternoon and evening
of each week. All communications concerning them should be
addressed to Dr. B. H. Crandon, Chelsea, Mass. Speaker as
gaged:—N. Frank White during June.

NORTH CAMBRIDGE, MASS.—Meetings are held in Bracel, Hall, every Sunday, afternoon and evening. Hall, every Sunday, afternoon and evening.

Quincy.—Meetings every Sunday in Rodgers' Chapel, 862vices in the forenoon at 1014, and in the afternoon at 28 o'clock." TAUNTON, MASS.—Spiritualists hold meetings in Cify Hall regularly at 2 and 7% P. M. Speaker engaged:—Mrs. Laura Cuppy, March 19 and 26.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden. Hall, Sunday afternoon and evening, one-half the time. Speakyers output of the time of Speakyers output of the time of the time. A. Hayden, April 2 and 9; Miss Martha L. Beckwith, May 2. and 17

LOWE L.—Spiritualists hold meetings in Lee street Church.

"The mildren's Progressive Lyceum" meets at 10% L. g.

The following lecturers are engaged to speak afternoon and
evening:—Mirs. E. A. Billss for March; Mattle L. Beckwith
for April; Charles A. Hayden for May.

for April: Charles A. Hayden for May.

HAVERHILL, MASS.—The Spiritualists and liberal minds of Haverhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—Charles A. Hayden during Marchimis. Sarah A. Horton during April: Dr. Fank, White during May; Mrs. E. A. Bilss, June. 4 and 1; Miss, ruma goussian, June 18 and 25.

Woncester, Mass.—Meetings are held in Hortonisms! Half-every Sunday afternoon and evening. Speakers engaged—J. S. Loveland, March 19 and 26; Mrs. Laurs (Impri during April: Mrs. A. A. Currier during May; Charles A. Hayden during June.

during June.

PROVIDENCE, R. I.—Meetingware held in Pratf's Hall We bosset street, Sundays, afternoons at 5, and credings of colock. Progressive Lycoum meets wint finds of the first at 10% o'clock. Speakers engaged:—126, Flatforday for the first A. A. Currier, April 2, 9 and 16; Charles A. Aleyia April 23 and 30; A. B. Whiting during May; Susie M. Son during June.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block corner of Congress and Elm streets. Free Conference in the forencon. Lectures afternoon and evening, at 3 and 10 clocks. Speakers engaged: —J. H. Randall and Henry B. Allen, Harch 19, 26 and April 2; Mattie L. Beckwith, May 10 and 21, and during September.

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

NEW YORK.—Dodsworth Hall. Meetings overy Sunday. Speaker:—F. L. H. Willis.

THE FRIENDS OF PROGRESS AND SPIRITUALISTS of New York hold their meetings at Hope Chapel every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyccum also holds its regular sessions at 2 p. M.

THE FRIENDS OF PROGRESS will hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, eyery Sunday. BROOKLIN, N. Y.—The Friends of Progress meet every 80m-day ovening at the Scientific and Progressive Lyccum, No. 186 Washington street, Brooklyn, N. Y.

Washington street, Brooklyn, N. Y.

NEWARK, N. J.—The Spiritualists hold meetings every Sunday in Upper Library Hall, Market street, at 2% 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 Bodety of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings; at 10%, and 7% o'clock.

DAYTON, O.—The Spiritualists of Dayton, O., hold meetings, every Sunday in Harmbulal Hall, Post Office building, at 10% A. M. and 1% P. M. Speaker engaged;—Miss Lizzle Carley during March. WASHINGTON, D. C.—Spiritualist Meetings are held svery. Sunday, in Smeed's Hall, 481 9th street. Speakers engaged:—Mrs. F. O. Hyzer during March.

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