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Written for the Banner of Light.

KATIE MALVOURNEY

IRISH CHARACTER AND

ILLUSTRATIONS FROM LIFE. BY HENRY T. CHILD, M. D.,

OF PHILADELPHIA. The simplest incidents of life assume an importance and in

terest, when connected with certain individuals. The great law of attraction is not conflued to the individual, but extends to their actions, and we learn to link the one to the other.

CHAPTER XXII.

Katle's Treatise of False and True Love. "A very natural letter," remarked Katie, as she folded it; and then, with a dreamy look in her eyes, she added, "it really seems as if I could almost see her."

"I don't doubt it," replied the Doctor. "It needs but very little imagination to bring a friend but of a long existing condition and calm delibbefore us when we have been reading their writ- eration, which serves to make that fact more aping. We generally reach beyond the thoughts parent. upon the paper, traveling quickly to the brain which projected them. But there, I am forgetting human being when the soul-nature asserts its suto thank you for the pleasure which you have given me by means of the letter, and also by reason of the confidence which you have displayed in reading it to me before you had perused it your- human soul may well be compared to a mirror, in self. That I may ever be worthy of such full and perfect trust, is my earnest prayer. Do you know, Katie, that you spoke upon the interesting subject of the influence of one person over another—of another very perfectly. Every true man and wolove-in your sitting last evening?"

"Yes, I was aware of it; and some of the ideas then advanced I have been viewing in all possible lights since, and at last I have come to the conclusion that I shall be able to answer your letter upon that question very soon. For a greater con- no language can describe. This is one of the evivenience, I will put my thoughts in writing, and

that before many days." Time flew on swift wings now, and soon the Doctor was able to ride out. In the meantime, Katie was enjoying her visit so much that there were moments when she felt that the hour of parting would come all too soon; but the discipline of her life, the firm adherence to principle, which she had always manifested, had strengthened her to such a degree, that in the end she ever rose superior to all trials or temptatious.

One evening, as she was about to retire to her room she made the request, that if she did not ritable and impulsive, exciting the passions, r in the morning at the usual hour, she her, but permit her to remain undisturbed. Of course her wishes were smilingly assented to; but as they still lingered around the breakfast table the next morning, the door opened, and shores of Disease and Corruption! What a pic-Katie once more made her appearance, remarking to the Doctor, as she took her accustomed sent, that she had a letter for him.

The Bishop and the girls looked wonderingly up, but the son and brother smiled, and said:

"Well, my dear Katle, will you not read it to me? I fancy that I shall enjoy it more in that in his mental progress; for the facilities of acquirway, and if you have no objections, I should like ing knowledge are much increased when loving to have my father and sisters hear it also."

Of course the young girl could not refuse this

she read these lines:

"MY VERY DEAR FRIEND-I feel that the experiences of the past month were necessary for us; especially for me, that I might be able to answer the profound question which you proposed to me a long time since, and which I have in vain sought to solve. The substance of this all-important question is, 'What is the basis of a true marriage?' Man is a three-fold being, having a physical, mental, and a spiritual nature. The law of attraction is common to all these planes, and peculiar in each. The physical state is that in which all mankind live; many of them exclusively: love, the thrilling emotions of the soul go forth, hence unions based upon and springing from the action of this nature are the most common, and the general manifestations which society presents are illustrations of marriages upon this plane. Physical unions are essential, and must exist while mankind are constituted as they are; but they, like the physical system itself, are subject to enable us to direct our feelings, and indicate changes. The food we eat, the clothes we wear, and the labor we perform, all tend to alter the conditions of the physical, nature, and as it life is rounded harmoniously, and its highest conchanges its loves and attractions, must also come ditions realized by the individual, and more or under the same law; therefore love on this plane less clearly by those around him. The experimay degenerate into hate, or it may be cultivated into a higher and more desirable condition.

"Unions upon the mental plane are dependent upon the state and attractions of that plane; these are also subject to influences from surrounding department has the wail of lamentation gone up objects. In short, the great law of change rules here, as in everything else.

The third form of union, and also the most permanent and enduring, results from soul affinity. and dates prior to the earthly existence. For a perfect marriage it is essential that all these unions should exist; and where they do, the tendency of the soul-unions is to feed and strengthen the mental, thus giving permanency and stability to it, and these act upon the physical, so that its love is increased; and when a union is thus firm-'ly bound with this triple cord, nothing can sever it. It is of such that we may indeed say, Whom God hath joined together let no man attempt to put asunder; but when the marriage is simply 'upon' the physical plane, the God-principle lins very little to do with it; and peace and harmony may often be produced by the putting it asunder. The question very unturally sides, How shall whose pure and loving heart is ever opening "riv-

we know when these unions exist? Especially ers in high pisces and fountiins in the desert of that of the soul with its mats; for this, like the human life. Oh, our Father, may our hearts be away from us, or some other cause, I was not able higher life, and, reaching some of its realities, re-

external,

On the physical plane there is but little difficulty in ascertaining where there is an attraction. It may be a mere impulse, temporary and transient. The character of it, however, will depend upon the nature of the physical system, and also upon the state in which it then is. That there are cappy marriages upon this plane, we know; but to persons united thus, and satisfied with that condition, the purest and best water of life must be a sealed fountain. We can easily determine what is pleasing and attractive, viewed from a mental point; and these feelings can also be cultivated in like manner with the physical.

But to decide whether there is a union upon the soul-plane is more difficult. The value of everything is measured in two ways: First, the intrinsic worth of the article; and, secondly, the 'obstacles which lie in the path of our possession. Hence this is of far the highest importance; yet a discovery of that which is so essential to our happiness is not placed beyond our reach. One point in connection with this discovery is time. On the physical the impulses are active; and the adage, Marry in haste and repent at leisure,' is frequently applicable. On the mental plane the atraction may be sudden and violent; but in the soul-region it is not the discovery of a new state,

There are moments in the consciousness of every premacy, and we realize its existence with more or less certainty. It is at such times that we may have some intimation as to its counterpart. The which we are enabled to see ourselves more nearly as we really are than in any other way, and when there is a true affinity one soul reflects man has been stirred at times to the very centre of their being. In moments like these they have turned to some loved one, and a beautiful response has come to them without any external expression, and their souls are filled with a feeling which dences of soul-life and soul-activity, from which we may derive instructive lessons, not only in reference to the subject now under consideration, but also with relation to our present and future conditions.

There are those to whom this is all mysterious and without meaning; but there are others who perceive the truth more or less clearly, and in the future will find themselves the recipients of more light. It is true here, as in other things, that 'by their fruits ye shall know them.

Love upon the mere physical plane is warm, irawakening jealousies, and a host of hoped the family would feel no uneasiness about ings, which often rule the judgment, and trample upon our better nature. As a result of unions based upon a law no higher than this, behold the wrecks of humanity thrown upon the cold, bleak

Love upon the intellectual plane is fitful, spasmodic, and often fearful of rivalry, thus exciting jealousies and other low passions; but when true and faithful, this is not only a source of enjoyment, but a very important means of aiding man minds labor in beautiful accord. Lessons given in this manner are always better appreciated and very reasonable request, and in a low, sweet voice understood; and if this principle were more fully comprehended, there would be opportunities furnished not only for exploring regions of thought more easily, but for soaring higher and diving deeper than man has ever yet dared to go.

> Let us now look at the influence and exhibition of soul-love. Free from all sudden and impusive action, it ever vibrates in sweetest harmony, and from the very force of its truth and purity, brings the mental and physical into the same condition. Soul-love is ever recognized by its possessor, and where there is power to lay aside all hasty impulses, and the excitement of the other forms of and, vibrating on chords of true sympathy, breathe sweet and harmonious notes over all. The three planes of man's nature are not and cannot be separated. They must ever blend and mingle with each other; but each has its peculiar character and influence, and a careful observation will which of these natures predominated, and how far one controls the other. When they cooperate, ences of mankind upon the soul-plane are becoming rapidly unfolded, and many of those things which now seem obscure, will soon be better understood, and consequently appreciated. In no so strongly as in the conjugal state; for, as from this condition, when properly developed, the highest and purest happiness springs, so the reverse is fearfully true when they are not. Every step, therefore, in the direction of relief here, must be halled by every lover of humanity as an approach toward the condition of a divitier life-a more glorious ern for the race, present and prospective." At the close of the reading they all sat for a

few minutes in perfect silence." Then the Bishop

offered the following prayer: "Oh thou, who art the God and Father of all our sure mercies, who enfoldest the universe and all the inhabitants thereof in thy loving embrace. we thank thee that thou hast permitted us not only to retain an unbroken family circle, but hast given us a new and shining link to the household chain in the person of this precious child,

not by observation, and is not perceived by the | are renewedly conscious, at this time, that all the | that as my health improves, my intuitions are not | the physical, until a portion of the calin serenity well as those blessings which we call benedictions and am beginning to see some of my patients. and favors, are from thy hind, and are all designed for our good. May all of us do our part in upholding thy kingdom on the earth, by showing that thou art living in us, and we in thee, day by move and have our being in thee, and we feel that this shall ever be so. Amen."

After another pause, Katle passed into the interior state, and a vision was presented to her, which she described in the following manner:

"Before me rises a tall, straight spire. I cannot see the extreme point, because it seems to pierce the clouds. It is very beautiful, and clear as crystal. Around the base of this, a magnificent temple is erected. It appears to be a dwelling-place. Encircling this beautiful specimen of architecture is a garden, enclosed and divided into different parts, some of which are for various plants, and others for animals. The pillar represents the human soul: the temple is the mind, and the garden illustrates our physical natures."

A few days after this, our young secress came down in the morning, remarking that a letter with a black seal was coming to the house. They had not mentioned anything about the statement which she had made relative to the death of the Bishon's brother.

"Can you tell us the contents of the letter?" inquired the doctor.

She mused for a moment, and then answered: "There is a gentleman here who says that his name is James Kenrick, and that the writing will tell you that he is dead, when he is not even

At this instant a servant brought in the morning's mail, and among the letters was the one of which she had spoken. Upon opening it, it was found to contain these lines:

"Our dear father died on Monday, the 14th inst., at 2 P. M. This was a shock to us all, the more so because unexpected, as we were fondly believing that he was in a fair way to recover. Mother is quite overwhelmed, and we shall return home with all possible speed."

The Bishop read the letter several times, looked at Katie and his children, and then said: "The Lord's will be done."

Of course it was no time then to refer to the prediction. There are triumphs over which one can-

The following week Katie returned home. It was a sad parting. The year which she had appointed to measure their love in had begun its last quarter, and as there now appeared to be no obstacle in the way, it was decided that at the end of that time they should be quietly married. Katie left Belfast with very different feelings from ishing what a change the world had undergone in slx weeks-or was the alteration in herself?

CHAPTER XXIII. Further Correspondence.

During the absence of our heroine, an addition had been made to the house in which her parents lived, so that when the stage left her at the door, she looked about her in delighted surprise. This change was owing to one of her brothers, who for several years had been very successful in business, so much so as to become quite wealthy for a person of his class. This dutiful son, after establishing himself in a neat and pleasant home, had purchased the house in which his parents resided. and had now enlarged it to such a degree as to make it much more comfortable and convenient. He, together with four others of the family, had been married for some time.

The changes in the condition of society during the twenty-one years in which we have been acquainted with the Malvourneys, were very wonderful. When we first knew them, no one of this class could read; now there were schools for adults and children, and all' the latter had opportunities for learning to read and write, and for obtaining, at least, the rudiments of an education. Katie was the first peasant girl in that section to whom this great privilege was given. For years two of her sisters and one of her brothers had been engaged as teachers, and thus from the little centre, started by the young ladies of Lord Dunderery, had rolled out a widening circle, whose influence no mortal may ever estimate.

After Katie's return home, everything seemed changed; but she soon became conscious that it was not in her surroundings, but in her own condition. She viewed things now in a different light, and although she assumed again her accustomed labors, she felt that the interest which had bound her to the olden work, and which she had supposed would hold her there during life, had in der to the Doctor; therefore when she visited the sick and ministered unto them, her heart was not in these duties as heretofore.

A week after her return she received a letter, bearing evident marks of having been written by a sick man. It ran thus:

Oh, my darling Katle, hardly had you left me. when I began to realize how much your presence and influence had done for me. I have often seen invalids, who, as they lay upon their beds after a severe illness, have felt that they could not only rise, but take up their beds and walk; but when they have made the attempt, they have found it not so easy a matter as they imagined. I am not so weak as I was when you left us, but I am more conscious of my feelings now. I had leaned upon you so completely, that for several days after you left it seemed as if I must fall, but I am growing stronger now. I made an effort to follow you in kindled upon the altar of his inmost being, so that your ride home, but perhaps in consequence of he may give pure and divine counsel that shall my feelings of regret that you were obliged to go enable the soul to walk forth in the direction of a

chastisements and afflictions which visit us, as so clear and strong. I go out every pleasant day,

In one of your unconscious spells, you remarked that a new era was dawning upon me, and that I would experience a change in my mode of practicing medicine. Afterwards, when I asked you day and hour by hour. And that, so far as in us to explain, you replied that you would write me lies, oh Father, thy ways shall be our ways, thy the particulars, as you did not then know anythoughts our thoughts; for we know that we live, thing about it. I now remind you of that promise, and hope that you will soon be able to give me some light upon the subject. I would not send this, which is certainly a sick man's letter, if I could do any better; but I know that your loving heart will excuse me. Please send me a good -I know it will be that-long letter, as it will benefit me more than anything else, unless it be

your dear presence. Sincerely and faithfully yours,

HENRY T. KENRICK.

To this Katie sent the following reply: MY DEARLY LOVED FRIEND-Your letter filled me with mingled emotions of pain and pleasure; pain to find that you were still so weak in body; pleasure to know that you are so hopeful, and appreciate my labors so highly. It is my earnest desire ever to be worthy of this kind and loving confidence. Sickness, I think, ever brings a compensation. I have seen rough, strong men, who scorned the sympathy and affection of woman, brought so low by disease as to crave this love and tenderness, and feel that it was a great blessing. The sensitive and intuitive conditions that are produced by the heavy hand of pain, though valuable and important, are not the very highest states that may be developed. The learned Richenbach, however, has spoken of intuitive persons as sick sensitives, which would convey the impression that disease is essential to the production of this condition; but my own experience proves that the reverse is true; and my intuitions, which have been much improved by cultivation, have generally been clearer and better when I have been in the enjoyment of the highest health.

I was not aware of the promise that you speak of in your letter, but I have felt a desire to address you upon that subject. That you will change somewhat your mode of practice, I have no doubt. You have thought that you were eclectic, but I perceive that you will be more so when you rise above certain prejudices that you now have. I see that mankind are on various planes: so are their diseases. There are those whose systems are in a condition to require material medicines in considerable quantities, and then there are others who are always injured by them; and, between the two extremes, there will be found every conceivable variety. Those sick ones who require no drugs are by no means in a condition which should exempt them from the judicious care of the physician. There are many cases in which a doctor can do much good by n those she had when she came there. It was aston- the administration of medicines, when there is no necessity for their use. Not only does each individual, but every form of disease, require for its proper treatment a nice appreciation and a careful analysis of all the conditions.

I am now to speak upon the subject of the qualifications which belong to a true physician. I like the term doctor, for I understand it to mean a teacher; and such, I think, every physician ought to be. Not only a teacher, but, also, Nature's servant and minister. What should be the qualifications of a physician are now mapped out before me very clearly. As the diseases of humanity belong to the three planes of man's nature, so he who undertakes to minister unto the sick must understand all that can be known of each of these, and possess the capacity to meet them in their several divisions. Physically, the physician should be strong and vigorous, merry and cheerful, and overflowing with a living, healthy magnetism, which may be freely imparted to the sick. No diseased man has a right to be a physician, or to have anything to do with the preparation of medicines, for his magnetism is not of the kind which should be communicated. This may seem hard, but I am writing out rules, not dealing with personalities. I know that physicians are not likely to be exempt from sickness, but it is unfortunate for their patients when they are seriously diseased. At the same time, I know that the knowledge which they obtain in passing through certain forms of sickness, is very important, as well as the sympathy which is thus excited; but, while disease exists, it should be considered as a barrier to the practice of medicine, and a sufficient excuse for abstaining from it, for the time. The successful treatment of disease upon the physical plane, requires a considerable amount of knowledge and skill. This system is built up and receives its supplies from the material elements around it; and there are cases in which there is a positive and proper demand for remedial agents from the mineral, the vegetable, and the human kingdoms; and it is the duty of the physician to a measure departed. Her thoughts would wan- know how and when to administer them. There are many conditions in which certain articles greatly assist in throwing off impurities which have accumulated in the system. The physician who limits himself to any particular school or system of medicine, will not be able to meet, in a proper manner, all the demands of Nature in her struggles with disease. It is unwise to become sectarian in this profession, as in every thing else. Mental maladies are not well understood, nor are the influences which act upon them at all comprehended. The person who undertakes to treat them, must have a well-cultivated mind and quick intuition. These are rare combinations, but they are attainable by all who have a right to enter upon this Godlike profession. There are conditions with relation to the soul

which it is necessary that the physician should meet. To do this, Heaven's own fires must be kingdom of heaven which is tepresents, cometh made worthy to receive all these blessings. We. to do this as well as when you came. I perceive fleet them upon the mind, and, through this, upon | bred gentleman. He knows, in his immost nature,

of its own nature becomes theirs, also, and thus assist in bringing that priceless boon-pure health-to the entire man. But why should I address you in this strain, when, experience having led your feet in this direction, it would seem more fitting that you should talk to me? But, as I have written these lines-owing to your having drawn me out, I fancy-you shall have them, for I feel that you will receive them in the same spirit in which I send them-love. I perceive that you are growing physically stronger; and that your mental condition will be much clearer and purer in consequence of your journey through the Valley of Suffering, I have no doubt.

I shall be pleased to hear from you as often as you feel able to write. Matters are moving on here much in the old channel, and I have resumed my accustomed round of labors, and am satisfied for the present; still, I dare not lift the veil which shrouds the future, lest the bright heights of happiness which I feel sure are in the Beyond, should so dim my vision that the duties of this hour

would not be perceptible. Truly and lovingly yours,

KATIE MALVOURNEY. The Doctor received this letter while he was still unfit to enter upon the more arduous duties of his profession, therefore he responded to it very soon, and in the following manner:

MY OWN DEAR KATIE-How mysterious are human sympathies. Do you know that almost ever since I wrote to you, I have been pondering upon that great question-the qualifications of a true physician-which you so ably discussed in the latter portion of your letter? Indeed, your arguments and statements therein written, seem to cover the entire ground. I shall examine them, however, and perhaps make some suggestions from my own plane of thought. I need scarcely say that you are right in regard to my health, physically, and, I think, mentally; but others may judge of that better than I can.

Your division of men into three planes is founded in Nature, I believe, and will therefore form a safe basis for all our investigations, and hence I am prepared for a consideration of diseases in a similar manner. It must be remembered, however, that as the planes themselves are never separated, so the diseases cannot be; but it is the preponderance of one that marks the character; hence, while we may study them separately, our remedies must be applied jointly, or in reference to the whole. I think that the duties of a physician extend further than is generally understood, and that to us the power should be given to select the proper nurses and associates for the sick. If a physician would always perceive what magnetism was essential for a patient, he would be greatly assisted in his labors, for then he could direct the attendance of such persons who were physically, mentally and morally adapted

I hope to see the practice of medicine brought to be much more satisfactory, both to patient and physician, and am willing to labor for this reform. Your views of the qualifications necessary for an entrance into this great field, make me realize that I shall be obliged to bring all my energies to the work, in order to attain that state, which I feel is very desirable.

Among the difficulties which I have found in my practice, there is nothing so hard to overcome as the false positions and deceptions which are found almost everywhere. Mankind are living under a mask, and striving to deceive themselves and each other. In no department is this more manifest than in the treatment of diseases, and until they come out of this unnatural condition, and the habits of civilized society become more pure and truthful, the lot of a physician will be full of vexation of spirit. When, however, these things are changed—as I believe they must be, for is not the light dawning—there will be a better time. Let us not only hope, but labor earnestly for this end; first in ourselves, and then in those around us.

> Ever truly and constantly yours, HENRY T. KENRICK.

Katie's response to this letter read thus: MY VERY DEAR FRIEND-Your written words gave me great pleasure, for I fancied that they betokened a return to health. You spoke of what I call the shams of society. I have thought so much upon this subject that I am inclined to write a little about it. Even in my short journey over the hills and through the valleys of life, I have seen so much fraud and deception, that I am often disgusted. Parents begin with little children, before they have any power of reasoning, and the first impression of many young minds is that the world is a great falsehood. Then the sad day comes when these small ones are deceived by the very beings to whom they look with the most love and confidence. Shocked, they turn away; but, after a time, they become hardened, and learn to practice upon others that which they have been made to endure. The successful deceiving of our friends and acquaintances always leads to self deception, and after a time we forget the guise of truth; but I do not mean to deal in generalities, but to bring forward a case in point.

I spent a few days last week in the mansion of a Mr. ---, which, by the way, contains one of our most respectable and wealthy families. The gentleman is old, and peculiar in his views and habits. Being the architect of his own fortunes, he has not always occupied the position in which he now sits so proudly. There are times, however, when his mind reverts to the old days, and he feels that his present condition is not as true as that was. He then declares that he was happier when he received half a pound a month for his labors, than he is now, when his daily incomemultiplies that sum many times. He says this. but I fancy that it would not be well for any one else to make this remark. He is constantly regarding his associates with suspicion, and fearful that they shall not consider him as a born and that should the wheel of fortune in its turning deprive him of the wealth that he has so laboriously acquired, he would be left without a friend among the class who now throng his house and sit at his table. This man's life is utterly false, and knowing this, he never takes a step in confidence, but lives in continual fear, lest some unforeseen circumstance shall shake his fine castle, and, bringing it to the earth, bury him amid its ruins.

His wife, a faded beauty, much more advanced in years than she is willing to admit, is seeking to attain that condition which might have been her's years ago, had not false habits and customs deprived her of that which she should have realized at that period of life. She also had been the victim of deception, and had learned, while yet young, to repay the debt with interest. She grew up a giddy, false, hollow-hearted woman; was disappointed in two engagements of marriage, in consequence of a flaw in her mask, and at last entrapped the man who is now her legal husband. They have two daughters and one sonchildren worthy of their parents.

You will probably say that this is an extreme case. I hope it is. I had a conversation with Father Dunlevy upon this subject, and the good old man said that he had not only seen much of these false conditions around him, but that he was troubled about them in himself. In the course of his remarks, he made use of the following lan-

guage:
"Why, Katie, during the past year I have gone to the sacred desk many times without one word of living inspiration to offer, and have been obliged to take that which was cold and dead, and with these husks feed my flock. Do you know that I have loathed myself, because I was not honest enough to say to them that there were those in the audience, men and women, too, who had living inspirations on which they might feast and be strong; but no, I was not brave enough to tell the truth, although I know that each time I am thus false, I block the channel, so that higher and better inspirations cannot flow as readily into my soul."

Thus I find it everywhere, among young and old, rich and poor. The merchant must appear to have business, and the tradesman make a show, and all the world seems like a bubble, ready to burst at any moment. This condition arises, in part, I think, from what I call false magnetism. I would like to have your opinion upon this subject, and also upon the general question of magnetism, as a curative influence in society. I have no apology for this letter. Truth is not always palatable, but we must take the bitter with the sweet. There is but one condition where there can be no deception, and that is where there is purity of thought, and a strong desire after a high and holy life. If, in such hearts, true love reigneth, and a perfect confidence fills the soulall is well. That such is, and ever may be our condition, is the hope of your

KATIE MALVOURNEY. Not many days after this, Katie and her parents were very agreeably surprised by a visit from the Doctor, whose health, although improved, was not yet fully restored, and to hasten that desirable end, it was deemed expedient that he should leave the city for a short time; and as there were no persons who held him with such strong chords of attraction as these, how natural it was that his footsteps should turn in this direction.

Previous to his illness, the Doctor had written an essay on Magnetism, intending to lay it before the medical society; but he was prostrated upon his bed before he was ready to do this, and thus during his convalescence he was enabled to add many valuable ideas to the original work. Katie's suggestion of this theme for his consideration, seemed to him a very happy thought, and he had accordingly brought the paper to read to her, desiring to have her views and reflections before submitting it to the learned professors.

Mr. Malvourney's means had increased as his children had grown up, and were able to do something toward their own support. Thus with the cottage enlarged, and the grounds tastefully laid out and in a high state of cultivation, there was not a neater or prettier place for miles around. The Doctor received a cordial welcome from all the family, and Katie's heart bounded with joy to think that he was really there in her own home. We have spoken of the influence of this lovely girl in other households; we might have devoted a chapter in describing the happy and beneficial effects which had followed her labors in her own family; but our story must draw to a close. Our readers doubtless remember that the year which was to test the love of our young friends, is rapidly approaching its termination. As yet, not a cloud had risen to come between them and the glorious sunshine which was laying so broadly and beautifully on either path, and it was arranged that on Katie's birthday these two should meet, and joining hands, go forth to walk life's road together.

[Concluded in our next.]

Written for the Banner of Light. TO BELLE.

BY CORA L. V. HATCH.

Once, within a woodland dell. Bloomed a lovely, blue harebell; Fanned and kissed by zephyrs sweet, Where the sparkling waters meet.

In the flowers' azure bell.-A strange, fairy-sprite did dwell; Not contented with her lot, She devised a cunning plot.

When the world was wrapped in sleep, Forth the fairy soft did creep; Floated quickly where a child On its mother's bosom smiled, And with skillful, magic art, Stole into the baby's heart;

Looked into its laughing eyes, Made them blue as summer skies; Twined in its soft brown hair Meshes of the sunbeam rare:

Molded brow, and form, and face, With a touch of wondrous grace; Formed the hands and restless feet With a witchery complete.

Then within its artless mind Strangest caprices combined: Thoughts of song, and love, and mirth, Laughing, scolding, from its birth, Sweetest, quaintest, drollest ways, Filled the happy, childish days.

Then the fairy silently Filled the heart with melody, And at last this being stood On the verge of that strange wood Where two streams of life just meet-Borrows and, and joys complete-

Fashloned so divinely human, Half a child and half a woman; And the fairy's magic spell Bade them name her "Arabell;" in the But in apite of woodland fairy, Written for the Banner of Light. HYPATIA,

THE FEMALE PHILOSOPHER OF ALEXANDRIA BY HUDSON TUTTLE.

It was the fourteenth year of the fifth century. Slowly and surely Paganism was dying, before the march of victorious Christianity. Her philosophers-great minds who sought to solve the ineducible problems of cosmical forces and human existence-were of the things of the past. Learning lingered at a few heathen shrines, giving but glimmering and feeble rays. The rising religion scorned learning. Mathematics, and the experiments by which the relations of the elements are revealed, to the bigoted monk or Bishop were sorcery, and dealings with the devil. Christianity swept over philosophy like an annihilating simoon, or rather like a ghastly mildew, which destroys life, and then gathers over the corpse.

Words cannot express the hatred of the Christians for learning. They made no distinction between philosophy and mythology. The divine perfections of art, which breathed life into marble and made the dull canvas glow with poetry, were unspeakably odious. Temples, expressing in the grandeur of colossal columns and vaulted ceilings the perfection of imagination, and saying to the world that the hand of man hewed them out in the measure of an epic song; sculptures of immutable grace and beauty: works of great historians. sages and bards, alike felt the holy indignation of the ignorant proselyte, and were swept to dust beneath his fury.

Alexandria was founded by the Great Alexan der, on a site which the far-seeing mind of the first Napoleon saw would make it the great emporium of the Mediterranean. At the period of which I write, it rivaled Constantinople. As the voyager came in from the sea, for an immense distance he saw the guiding light of that seventh wonder of the ancient world, the Pharos. Built of white marble, sculptured into massive columns. rising tier above tier to the height of more than three hundred cubics, it shed its beacon flame far and wide over the blue sea. It guided the ship into the splendid harbor, which resembled a forest, from the masts gathered from every part of the known world, bringing and carrying the trade from the remotest west and furthest east.

Two great streets intersected the city at right angles. One was three, the other one mile long. At the point of their intersection was a square, in the centre of which stood the mausoleum where rested in their last repose the earthly remains of the restless Alexander, at length asleep.

The city was full of splendid edifices-the palce, the exchange, the Cesarian, the halls of jusice, the temples of Neptune and Pan, theatres, churches and synagogues. There was, a few years before this period, the large and classically finished building which contained the museum and library of Ptolemy, and in which the academy assembled, composed of learned men drawn from all parts of the world by the bounty given by that liberal king to learning. There were specimens of every known bird, beast, fish and reptile. and four hundred thousand volumes in that mu seum. In the Temple of Jupiter, Scrapis, were three hundred thousand volumes more. The latter remained unharmed until the time of Theodosius the Great. Theologians, ashamed of their deeds, have charged the Sagacen with its destruction. Not so. A mob of Christians, headed by their archbishop, stormed the temple, and destroyed its treasures of learning. The Saracen, in A. D. 642, restored, as far as he was able, the academy and the library.

This temple of Serapis was approached on one side by a slope for carriages, on the other by a flight of a hundred marble steps. On these stood the magnificent portico, with its columns extending around an immense roofless hall, the porches of which contained the library. In the central

area arose a lofty pillar, seen far away on the sea. The royal docks were on one side of the town, the happodrome on the other. There were groves, ampitheatres, gardens, fountains, and countless noble buildings with gilded roofs glittering in the

The streets were thronged with camels, wearily coming over the yellow sands of the desert, bringing the produce of the ever fertile Nile; wealthy Christian ladies, their dresses embroidered with Scripture parables and phrases, in gold, and the Gospels suspended by a golden chain from their necks; their slaves, with parasols and fans, walking behind; the ever trading, ever thriving Jew, whose food is usury and commerce; the sooty Ethiopian from the southern "ends of the earth," singing in wild strains, just as he sings in slavery to-day; the sinister Assyrian following the wake of his conqueror; in short, a mixture of all nationalities, a jargon of all tongues. Such was Alexandria, when for the first time it beheld a female occupy the place of a philosopher, and succeed in the long line of illustrious names which had rendered her academy famous.

Hypatia was the daughter of the celebrated Theon, and far surpassed in attainments and renown that philosopher. Possessing the rarest mental endowments, such was her ardor in the pursuit of her studies that to them she devoted her entire days, and the larger portions of her nights. Plato was more truthful, in her esteem, than Aristotle. She followed their example by traveling. She visited Athens, and listened to the ablest instructors of that emporium of thought. On her return at the request of the magistrates of her native city, she began to give lessons. She was an eclectic, but made the exact sciences the basis of knowledge. Thus she was the first to introduce the rigorous method into philosophy.

To the great atttractions of her mind she was transcendently beautiful. Her dress was simple, and her conduct ever above suspicion. Thinking that marriage would interfere with her pursuits, she repulsed all her numerous suitors with a grace that, although disappointing their hopes, retained them as her friends.

The greatest men of her time-sages, poets and statesmen—came to listen to the wonderful wisdom, of her lectures. Her hall was crowded with the wealth and fashion of the great metropolis. The street was obstructed by the long line of chariots drawn up in waiting before its door.

What did it mean? The archbishop Cyril was enraged. He stood representative of Christ and his doctrines; Hypatia was a Pagan-worse, a Pagan philosopher, who refused to be converted! The audience which attended her lectures, to hear discussed the problems of "How came the Universe?" "How came I?" was larger than that assistants of some dozen men, were engaged in which listened to his incomprehensible jargon on the Godship of Christ.

The witch, Hypatia, must perish. She deluded the youths of Alexandria by sorcery and black arts. She was leagued with the devil.

Hypatia, pure, noble, beautiful, the embodiment and emblem of science and learning; Cyril, emblem of bigotry, intolerance and Churchianity, howling at learning, and boasting of the foul and loathsome slime in which he wallows.

The two conflicting elements are brought in collision. The star is obscured by the dismal fogthat star, the last, purest and brightest in the in consociative order, to take first a drink and

galaxy of the ancient world! It sinks; and across the dreary desert of a thousand years we see none other in the black and gloomy heavens!

Cyril, the saint, collects a mob of monks. When Hypatia comes forth from her academy, they assault her. In her mortal agony of fear, amid the horrid shouts and yells of those bare-legged and cowled demons, she is dragged from her chariot, in the public streets divested of her simple raiment, exposed to contumely, hisses, jests and insult; they drag her to a church, kill her with clubs, and her quivering limbs, torn asunder by these devout Christians, are dragged through the city with the applause of an intoxicated rabble of disciples.

Cyril—is a saint,

Hypatia—the first of a long line of martyrs to science—the last of the long line of ancient sages, like a bright star shines across the dismal gulf of mediaval anarchy and ignorance, connecting ancient speculation with the stern and unflinching investigations of to-day.

> Written for the Banner of Light. SONNETS.

BY G. L. BURNSIDE.

A youth had fondly sought some skill to gain; And crazed with Turner's, Reynold's, Ruskin's

Still hoped some worthy effort to impart, But the muse scorned it with a high disdain; And when the hope and labor was in vain, At last the kindlier heavens did relent; And to his solitary chamber sent Visions that paled the Louvre's inmost fane. Sick and in prison, they visited him, and made The gloomy pile immortal. Still he waits: Where is the maiden beckoning at the gates Of Paradise; the bower of vines, where played The holy children, wasted down to him; The land of Beulah, floating far and dim?

Visions that spake, and airy ministries, Filling the night with wonder, came and taught Each its own lesson; and the least of these Were still the greatest; infant shapes, that caught From the high heavens the magic which they wrought,

Clustered like nebulæ the night's dim shore; And still the visionary wondered more That unto him such messages were brought, In that his confidence had ne'er been free To woman, man, or child, but only one, 'T was long ago:) and of that band was he; And to the seer's constancy was given Promise of earthly immortality,

When Earth shall be the dream that men call Heaven.

Original Essays. THE AGE OF VIRTUE.

BY GEORGE STEARNS.

SIXTEENTH PAPER.

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND

HOW TO REMOVE THEM. THE MISSION OF REFORMERS.

THIRD SECTION CONTINUED.

Woman to be Man's Redcemer. There is now living in New England a talented doctor of divinity who is exceedingly popular within the domain of his own ecclesiastical sect, both as a speaker and writer, and of whose parental precedents I happen to know what is aptly illustrative of the special truth which I would explicate. His father was also a clergyman. whose professional abilities, both inherent and acquired, were something less than ordinary, and whose pulpit ministrations were further disparaged by a natural impediment of speech. But the wife of this unscholarly preacher, and mother of the aforesaid gifted D. D., however her character may have tallied with that of her consort in other respects, was greatly his superior in all those phrenological endowments which promote an available intelligence, as well as a ready utterance of one's thought. This was always manifest in the part she was accustomed tq.act in the prayer and conference meetings of her chosen sect. The unstudied volubility and terseness of her tongue never failed to command admiring attention in any circle or congregation wherein she chose to raise her well-known voice. But this she never did, save with womanly modesty. I never heard her speak on such occasions without some question of Paul's advice to the Christians of Corinth, or contempt for its sweeping application by most of his obsequious followers; for I never could see wherein and wherefore it was a shame for such a woman to speak in the church. There was no doubt of her ability to preach, and that more to the edification of her hearers than was ever predicable of the labored attempts of her conjugal partner. Indeed, it was softly whispered in some of the secular gatherings of the laity, that their minister was neither unwise nor self-sufficient enough to disesteem a helpmate in his professional studies; and that he humbly realized in his better half another volume of inspiration as it were, out of which, in his endeavors preparatory to showing himself "a workman that needeth not to be ashamed, rightly dividing the word of truth," he was apt to "bring forth treasures new and old" as spiritual fodder for his flock. But this was gossip. I am better authorized to say that she, as a listener to his Sunday performances, was plously prayerful for his success, and incidentally, it may be quite unconsciously, busy with her own ideal of pulpit oratory; an ideal which was subsequently realized in the clerical efficiency of her ecclesiastically accomplished son. It is further remarkable that none of her five children copied the vocal failing of their father. This, and the following anecdote still more forcibly, suggests a worthy mother's power to shield her progeny from the paternal

transmission of unworthy characteristics. The first living example of teetotalism that I ever knew or heard of, was a boy ten or twelve years old, whom I had rarely met except in the winter terms of our common school. My first introduction to him in the above character was on one of those occasions which often occur in the country, when he and I and other boys, as the repairing the road which led by the house where I was born. This was several years before the inauguration of the New England temperance movement; in the days when folks used to "take something to drink "as often as they felt the need of, it, with no thought of other than aqueous adulteration of ardent spirits. Of course the surveyor was expected to bring out the wholesome liquor in due season, according to the time-honored custom of our forefathers; and of course when he did so the road-makers dropped their implements of labor and sat down by the wayside

then a lunch of bread and cheese spades and crow-bars, turned host of the company, and mindful of honor in office, begins to make a fair show of his liberal fitness therefor, by serving from a large wooden pail to the ready lips of his willing guests, little mug-fuls of the inspiriting beverage, observing in the consecution of his welcome compellations the order of ages from elder to youngster. In process of the first course of drinking, and while several voices were commending the flavor of the draught, the unanimity of the company was abruptly broken at the lower end of its sitting attitude, by the transpiration of a boy's refusal to drink what was deemed to be not merely harmless, but indispensable to the effective endurance of manual labor. At this juncture the whole group of faces were turned curiously pressed for a reason of his novel decision, from which the opposing example and even precepts of his superiors in age could not dissuade him, was the natural effect of their unwitting impertinence; for, from the circumstances of the case, it was very likely that the shame-faced boy had privately resolved on eschewing the bad example of his father, who had lately gone to a drunkard's grave, leaving a wife and six children to mourn his wayward life, rather than his untimely death. I say this was likely; for it subsequently appeared that the whole surviving part of that disruptured family had taken to themselves an earnest pledge of total and everlasting abstinence from all intoxicating drinks; and thus, as a "band of hope," the first of all that have come to my knowledge. under the auspices of Temperance, Industry, Economy and other grave moralities, these unpretending reformers were taking the shortest way from want and ignominy to wealth and respectability; in which laudable enterprise they happily succeeded at length, to the death of their infernal enemies and the temporal as well as prospective reward of their special merits. And all this happened as one of several happy issues which I have observed of a mother's power to counteract the filial effect of a father's unworthy example, as well as to nullify the hereditary bias of his defective character. Such could not have been the result of adverse experience followed by wholesome advice, even in the tones of motherly love, without a filial susceptibility thereto, as the counterpart of maternal influence: a condition which can originate in nothing else but a mother's aptness to impress her children before their birth with whatever attributes of worthiness command her rev erence and aspiration. And now I conclude, not merely from what I

have written, but from all that I know by personal observation and testimony, concerning the nativity of human character, that children inherit with enlargement those mental endowments of either parent which are duly appreciated and cultivated by the mother, and with mere parity those which she contemplates with apathy; while all those characteristics of the father, whether good or bad, which the mother either regards with aversion or fails to comprehend, are minified, sometimes to extinction, by the irrelevant maternal mediumship of their attempted transmission.

This issue of my long inductive argument is also deductively predicable of the mother's mesmeric relation to her unborn progeny, which is the key of explication to all the mysteries of maternity. It also dissipates the exorbitant claims of light of investigation to a merely inceptive auxiliary. The logical force and lead of my argument to this conclusion will be immediately discernible on recapitulating the substance of the foregoing exposition.

In rational consistence with the previously established doctrine, that Individuality is the measure of goodness to every soul, it is consecutively maintained in this section-

I. That the temporal order of human development and through this the personal and social issues of life here and hereafter, are predetermined by PARENTAGE and this because, though Education is much the broader constituent of character, yet, since prenatal development becomes the model as well as basis of post-natal, a normal generation is primor dial and pre-requisite to a normal education.

This has been affirmed a priori, upon the prin ciple that education is sequential and character istic of Endeavor, and therefore guided by Will the bent of which is innate and older than any post-natal influence: for which reason education can apply only to such personal characteristics as are radically pre-natal.

It has been argued also inductively from the observed failure of every educational attempt to transform character either mental or physical and from the observation that the prominent and distinguishing traits of adult character are commonly manifest in childhood.

Superstructively to this deduction I have proceeded to show-

II. That Maternity is the executive part of Parent age; the powers of procreation and reproduction be ing wielded exclusively by the mother.

These powers, which are coëval with the mater nal function, originate in the organism of the mother, not being delegated by the father, though requiring to be confirmed by the conjugal act, the effect of which, the mere inception of parentage is as predicable of one parent as the other.

In support of this doctrine it has been discov ered-

1. That the physical organism of every child i pre-natally nurtured by that of its mother; her blood being its only food, through which it is subject to all the good and bad effects of her dietetic and other bodily habitudes.

2. That a fetal child has no subjective mentali ty, or mental activity, and therefore no other means of psychical development than being consentaneously impressed with every item of the mother's experience; and this as the spontaneous effect of their magnetic rapport, whereby every mother becomes in relation to her unborn progeny, the most effective of all mesmerists.

3. That the power to generate originates in this two-fold correlation of the mother and fetus, and is thus identified with the maternal function.

4. That the casually dominant emotions of a pregnant mother are transmitted with exaggeration and transforming effect, begetting permanent characteristics in her child; and thus that every personal gift of Nature not inherited is born of only imposes a necessity for later reformationmaternal aspiration; while all traits of character more prominent in a child than in either of one's ence; that stern old schoolmaster whose manner parents, are maternally procreated, in effect, either of some sudden excitement, intense longing, or habitual endeavor, of the mother.

5. That, as the medium of hereditation, it is the prerogative of an aspiring and earnest mother to transmit only those elements of the paternal character which are in harmony with her own; and that, for the same reason, a frail and weakminded mother cannot transmit the superior at the merits of that; because education under matributes of a manly father, tributes of a manly father. (c) will mount termal influence commences, with the least possi-

tage are quite embraced by maternity, and has the agencies and issues of the former, when properly dinceived are all the more definitely expresided as appertaning we was actional sense and is the only real parent, in the literal sense and the only real parent, in the word being the only common acceptation of the word, being the only Separator and propagator of her own species. races, even of plants as well as animals. The father is a parent only of certain spermatozoa which the mother, if well let alone after adopting them, turns to the account of human generation. The so-called parentive function of the male is distinguished from that of the female by just so much disparity. Paternity is tributary to parentage through maternity, to which it relates as unequally as the friction of a match to the morning fire of a household. This I say with exclusive retoward the singular-minded youth, who, on being | gard to the sexual function thereof. I am not unmindful of a certain filial susceptibility to paternal influence prior to birth through the intermediate marital affection of the mother. But this seemed yet as one that had committed a misde- must depend on the conjugal fitness of parents. meanor for which there was no excuse. But this and is optional to the father, even as a worthy husband, only in proportion to the calibre of its maternal mediumship.

The immediate product of parentive copulation is a blended psychometric impression of both parents, which institutes an embryonic susceptibility to personal development in all their characteristics. But this ideal personality is rarely if ever realized, and represents natal character only as constituting the basis of what is possible in generation. A child at birth, though an exclusive product of its own parentage, is neither an integral likeness of one parent nor a mingled resemblance of both, but rather the aggregation of such attributes of hereditary suggestion as are properly generated by the mother's actual experience, which is also that of her fetal offspring to the effect of its nurture.

So this second stage of my integral argument concludes in verification of its postulate, that maternity, as the core of parentage, is the prime medium of all human developments, since its fruits are measured and qualified by the mother's contemporaneous experience, or the aggregate of her aspirations, inspirations, affections and actions, in the season of pregnancy: which modes of experience, as well as the respective numerical elements thereof, depend first on the mother's intrinsic character, and secondly on her extrinsic condition; the former consisting of her capabilities and susceptibilities, physical and mental, both innate and acquired; and the latter being made up of her material and personal associations. Thus I make an important adjunct to my previous deduction, that, under God, the only Actual Maker, all is the virtual maker of each through maternity, as the natural mode of creation.

But, reverting to the larger subject of this section, the reader is now ready to ask how this exposition of maternity represents Woman as the redeeming agent, and Man as the subject of her redeeming agency, in the process of human development. I answer that it does so but in partin evolving one of several reasons why human Depravity, if ever and by any means to be rooted out of Earth, can be only as the work of Woman. That depravity is a temporary characteristic of humanity—that Man surely is to be redeemed from the domain of all wrong and wretchedness, has become, in the present scope of my argumentation, a foregone conclusion-a deduction from the law of progress. Putting this and that together, whoever has read understandingly the whole series of my vulgar opinion for the masculine function of pa- ratiocinations antecedent to the logical alternarentage, by discovering the paramount agency of tive hereencountered, must perforce, see in Woman the mother, to which paternity dwindles in the the future Redeemer of mankind. Her claim to this title I have argued hitherto from one of her functions only; but the same mission is to be predicated furthermore of her essential character. Woman is the prime medium of all human developments, not alone for the reason shown, that, as the mother of mankind, she fulfills a paramount agency in the work of human generation; but also, as I am about to evince, because she is para-

mount to Man in the work of human education. This is palpably true of the mother as compared with the father. In the first place, it follows as a logical sequence of the foregoing elucidation. Parentage itself is the root of education, inasmuch as it predetermines the temporal order and personal results thereof; and since maternity is the principal part of the former, it must be also virtually of the latter.

In the second place, it is deducible from the mother's consubstantial relation to what I have in a former paper denominated the fourth and complementive Wheel of Progress—the law of propagation which effects the transmission of ancestral attainments in character, and enables parents, when they intelligently will, to beget their superiors in organization. It is now manifest that maternity is hub, spoke and felly—the tout ensemble of this wheel of hereditation, of which paternity is the mere axle.

In the third place, it is obvious that the mother is first and foremost in the field of education proper, at least as to the training of her own children. It is the business of mothers to have the care of their infant progeny, and no less their duty to nurture the same in mind as well as body; and it has become so, not by any force of circumstances, or arbitrary custom of, society to this effect, but for the sole reason that, with apt and special qualifications for the work, they are naturally attracted to it. No other being is so duly empowered to administer instruction and discipline to a child, as its own revered and cherishing mother. To none else does it look up so prayerfully, so trustingly, so expectantly; nor can any other being respond to the helpless wants of children with that measure of sympathy which is born of a mother's love. .Consequently no personal influence is so taking, so tenacious, so educative of the infant soul, either normally or abnormally, as maternal influence. The contingent tendency of this influence to good or evil issues, does not affect the import of my argument as turning on its supremacy. Mothers begin the education of their children, that is of the whole human family, and mainly conduct it through the earlier stages of life; and the possibility of making a bad beginning in this momentous work, is what makes all the importance of their special agency therein: for though "all is well that ends well," yet nothing can end well in the direction of its beginning, except, in consequence of being well begun. This is especially true of education. When children are taught falsehood, however religiously, they cannot progress upon such teaching to any desirable end. It for being corrected and re-instructed by experi-

is always hateful to truents, or those dullards who

fall to keep on the right, side of him. Better no

tuition at all than that of error. Better, no reli-

gion then its name in superstition—than such as

blure Reason and blinds Conscience. Better no training for the young than that which fosters de-

pravity, But mothers are peculiarly apt to model

their children after their own character, whatever

ternal influence commences, with the least possi-

pre-natal development, Therefore inexpert mothers are arrant, mischief-makers, whereas capable mothers are the most admirable of all artists. Yet I write without partiality. It is not flattering either sex to call up Man as he is and say, See Woman's work! But I antedate her pride in the future day of Man as he should be; for I am about to demonstrate that Woman, not only as the mother and primary teacher of mankind, but also by virtue of her moral precedence in the social sphere of adults, is the principal agent of human

[To be continued.]

"DO SPIRITS DECEIVE?" REPLY TO J. S. LOVELAND, ET AL.

BY PATRICK WELCH.

Some three years since, at the earnest request of a friend, accompanied by my wife, I had my first sitting with a medium, Mrs. Staats, of 83 at least to us, as if it were false. Amity street. To the hypercritical, nothing could be found in the result of a "test" nature. A der. He pleads, as an extenuation of his guilt, among others, and laid it upon the table, a proand through ourselves we could get all'we dethirty sittings before the table moved sufficient to enable us to get any intelligible sign from it. In the meantime we had some sittings with a neighbor, at whose house we witnessed, for the first time, the phenomenon of a communication through the tipping of a table.

One evening, however, the table was sufficiently controlled to answer quite readily to my questions. There were none present beside myself and wife, and if there were ever two human beings imbued with an earnest, honest and pure desire, tempered with the profoundest awe, we were the mediums of those emotions on that occasion. To my question, "Can you communicate through the alphabet," an affirmative was answered. I called the alphabet, and the table tipped to c-a-r-r, and then settled to the floor. It rose again soon after, and I asked, "Is this right?" "Yes." "A name?" "Yes." "Carr?" "Yes." "Any of the Carrs I knew in Vermont?" "Yes." At this answer a certain one of the Carrs came into my mind most prominently, because I was most intimate with him, and because my father, who worked in the same foundry with him, and had passed to the spirit-land, might have something to do with the communication. I asked for the given name, and Clark-that in my mind-was given without hesitation. I asked for the date of death, and "Tenth September" was given. "Last?" "Yes." I asked for the place, and "St. Lewis" was given. I noticed the wrong spelling, and thought Clark Carr knew better than that when in the body. I asked for the age, and "Thirty-siz" was given. I said, "Clark Carr was some years older than I, and I am older than that," and, at the same time, thought forty-six was right, or meant. I continued to call the alphabet, and "Forty-six" was spelt out. I asked, "How did you find us?" &c., to which was answered, "Your father." I expressed the utmost satisfaction and delight at the communication, and asked permission of the spirit to write to Vermont to have it verified, as I firmly believed it would be in truth, to which an affirmative was returned. I did write, to which an answer was returned in a few days, that Clark Carr was alive and well. To many this would have been a squelsher; but somehow or other I extracted as much evidence from it, as to the truth of Spiritualism, as if it had been strictly true in its statements. In fact, I consider a misleading of one the strangest kind of evidence in such cases, as it effectually disposes of much bosh about "imagination," "psychology," "retention of the nind." &c. But before I received this answer, we had two other sittings, at both of which a spirit claiming to be that of my father communicated; and on both occasions, being asked about Clark Carr, said he had not seen him in the spirit-

A few moments after our séance had closed and while discussing its marvelousness, a cloudlike body swept across my wife's lap and breast, which caused her, by its influence-although she saw nothing-to start back in terror. The thing was as palpable to my sight as steam from a kettle, and I saw it the instant it passed my wife. It came within a few inches of my face, assumed a density in the centre, or seemed to contract to the size of a large plate, and perfectly round, remained stationary an instant, then began to turn like a wheel, increased in velocity, and expanded so as to almost reach from the floor to the ceiling, and vanished in a twinkling. It presented an appearance, as it whirled around, of being composed of innumerable golden threads, or circles.

Thirteen months afterwards, when my wife was developed into a trance medium, she was controlled by an influence claiming to be the spirit of a dear friend of ours we had known in Vermont, the States' Ratification of the last glorious act of her brother being present. Among other things, the following came from the lips of the medium: "Do you remember the wrong communication you once got about that man?". I asked, "About Clark Carr?" To which was answered, "Yes, I started to give you my name, but that spirit who oalls himself Richard Owen, interfered, and he gave you the rest. I felt bad, and tried to show myself to you." This friend's name was Caroline, and she had got as far as Car, when the disturbing influence intruded, the second r being evidently incident to the disturbance. "Richard Owen" was the first name we had ever seen given through the tipping of the table, and on the occasion already spoken of. This neighbor said he had received the name years before at a sitting, and often since, but was never able to get from him who he was, or a satisfactory or courteous reply to any question he ever asked him. He annoyed us at our sittings for some considerable time, and on more than one occasion called me vulgar names, and cursed me. He came one night when myself and wife were sitting alone, and spelt out, "I come with the desire for the truth." To which we responded that we would do all we could for him. He then said to me, Take your hands off the table." I did so, when he began to tumble it about in his usual style; and when my wife told him that she would not sit for such manifestations-which were accompanied with most exhausting sensations - he banged the table down and left, as we hoped, thoroughly disgusted. This simple statement speaks for itself, and I

can't for the life of me see how Mr. Loveland is going to dispose of it, otherwise than by the argument that myself, or wife, or both, are hocuspocus machines for lies-a style of "philosophy" and "charity" and "progress" wherein I can't see the point, nor where the laugh domes in from those who ridicule the idea of a local beaven and hell, and yet undertake to set metes and bounds durt est ni et. die

to good and evil. New York, May, 12, 1865. The day A REVIEW . See THE RESERVOIR

A friend of mine put a book into my hand a few days ago, entitled: "Whatever Is, is right," to which I desire briefly to refer.

I must say that the title of the book, before I read its contents, seemed to me to contain an idea in no sense true. Truth, however, compels me to say that I have had good reason to change my mind in that respect. There is a sense in which the doctrine of "Whatever Is, is right" is an absolute, and, to my mind, incontrovertible truth; there is a sense, however, in which it is false. The standpoint from which the matter is viewed makes all the difference. Viewed from the Throne of the Almighty, who sees the end from the beginning, and knows the design of all things in creation, it is a certain truth. Seen from the standpoint of man on the earth, it is false; theoretically and logically, it is true; practically and morally, it is,

For example: an individual is convicted of murcommunication was given, and signed with our that he could not avoid committing the crime of boy's name-but not till after I had written it, which he stands accused. The Judge might reply: I admit your plea to be valid, but the ceeding I then looked upon as in some way fur- same reason that compelled you to commit murnishing a key to the medium; but it puzzled me der compels me to sentence you to be hanged. how she picked that one out, requesting us to sit | Such would be the natural working of such a beat home, telling us we were ourselves mediums, lief, if carried out in practice. Thus the doctrine of "Whatever Is, is right," although in the abstract sired. We did so, to the number certainly of true, is to us, at present, as if it were false. I do not think that the belief in such an idea leads to the commission of crime, as some would have us believe. It can certainly have no such effect on him who does not receive it. It can have no such influence on him who does, inasmuch as such a one must have made considerable progress in the divine life before he could embrace such a doctrine. I am persuaded that the most wicked of mankind will be the most violent opposers of the idea in question. Moreover, if the doctrine were fully embraced by the wicked, as society is at present constituted, what hope could they have of escaping the penalty of law for the commission of crime?

All our legal, social and political institutions are founded on the basis of man's responsibility, and that he is a proper subject of rewards and punishments-of merit and demerit. At present this is the best foundation on which such institutions could possibly be founded-and, indeed, the only practical basis that could be found. But, good and solid as it is, I believe it is doomed to destruction; in the future another and a more divine must take its place.

But some one may say: How can the doctrine of "Whatever Is, is right" be true, when it makes God the author of evil? Let us see: Is not God the creator of all things? If he be not, then some other being is; and that other being is another Creator, another God; so that, before we are aware, such a process of reasoning leads us into the Persian doctrine of two Gods-one the author of all good, the other the author of all evil. Either God is the author of what men call evil, or he is not. If not, then there are more Gods than one. Again, is God all good, as well as all wise and powerful? Then, if such be the case, why does he permit evil to exist in his universe? These. and a hundred such intricate questions that have troubled the souls of the pious believers in all ages, are solved by the doctrine contained in this idea of "Whatever is, is right;" because, if this be true, there is and can be no such thing as real evil n the world.

Three words sum up the moral nature of all preated existence: Good, Better, Best. This gives a consistency to the words of God pronounced at the dawn of creation, as he gazed on the universe he had called into existence, and beheld everything "good."

This view of things brings barmony where discord dwelt before-brings light where darkness reigned, and gives a new and beautiful reality to fe to those who can receive it. The spirit gality that now governs the world, will have to give way, in the future, to the law of Divine Love that which will enable us to see that all is the hest that it could be, because planned by Infinite Wisdom. We shall then lay aside our presumptive notions, which now lead us, indirectly at least, to brand the government of the Almighty with impotence and ignorance.

WOMAN'S RIGHTS AND WRONGS.

BY SARAH E. WEYBURN.

A pebble cast into the ocean disturbs every drop of water in its vast basin; a breath all the atmosphere around us. Why may not a few stray vords from Kalamazoo assist in agitating a much abused and oftentimes burlesqued subject, "Woman's Rights and Wrongs"? Thirty-five years ago the brave Garrison was

mobbed for penetrating with lancet-like words the befogged sea of mind into which the nation had drifted; but he has lived to see the Sun of Liberty shine on a nation purified, only waiting an immortalized President and Congress who dared to out-wash our nation's curse and stain. May the earth-lives of all freedom-lovers not be shortened till another wrong be righted, another crooked path be made straight; till the chains which gall and fret woman's soul be broken, and her freedom to act, and equality, be rejoiced in, as was the negro's, by the ringing of bells and the booming of cannon.

"Woman has all the rights she requires," says the conservative, custom-worshiping individual. I am just where I ought to be," says the poor, unconscious slave. (If you are, others are not! If you can exist unconscious of your chains, you are none the less a slave, for the laws make you one.) And, I am sorry to confess, Spiritualists who profess to be reformers, hold up their hands in holy horror, if independent, capable woman moves out of the beaten track of ages past, and, with manly zeal, sub-soil and undermine her eudeavors by whispering: "It's not womanly, not customary. not in keeping with Mrs. Grundy's code of laws where you reside!" Principle-worshiping Spiritualists obeying fashion's laws! Consistency. thou art a jewel! Preach progression and independence in thought and action, but in practice be cautious, nay, cowardly! Woman must wait; stay in the rear; neither drive or dare to go shead of man! It's not customary! The guardian angels of this sphere hasten the day when Right" will rule and "Justice ever be done!"

A marriage takes place; both parties are young and poor; both are ambitious, anxious to be independent of toll in after years. Both work hard— he out doors, she in the kitchen and hursery. The husband's work is done when the sun sets; the wife's when tired nature conquers zeal, and the midnight hour strikes. She economizes, deprives herself of luxuries and necessaries to save their means, and yet dress respectably five or six children forced upon her during ten years servitude, costing her physical and mental suffering, and arresting the world's regeneration, by still forcing into existence unwelcome children. Property is

accumulated. The husband dies. Then these no- have it, each member demands health of body and ble, man-made laws rob the mother of her hard health of soul, active intelligence, moral control. earnings; tell her a woman is incapable of caring It must have these. It is vain to expect a perfect for that property, which, by daily toil and wise suggestions, she helped to accumulate. Your children, at twenty-one, can have their share to under our present systems of education. They save or squander, but you must submissively omit to teach morals, to cultivate health of body, submit to be satisfied with the use of one-third of to impart needed instruction regarding the proyour own property. Equity magnanimous! "You duction and economic use of property. might marry and rob your children," whines the law. Widowed mothers, do not your indignation almost annihilate reason when you hear men who call themselves moral reformers, woman's rights defenders, advocating the justice of such laws? or the last will and testament of a manrather a coward-who, in old age, robs his wife of her own, leaving her but little more than the law would? Principle! what is it? A myth. Reverse the picture: The woman dies. Does the law interfere? Oh, no! And who dare speak if he should marry, squander or will away from the children (of the woman who killed herself in the accumulation,) their right to her share, at least; obliging them to tax nature, perhaps; in obtaining an education. This is manly and right! Nature which is always true to herself, says: Widowed poverty will ply the needle late and early, take in washing, keep boarders, or write books to sustain her babes. Desert them? never! rather she will be a willing sacrifice, and immolate herself on the shrine of matrimony, to protect them.

Again, a woman has property in her own name. She is taxed; but, ye who pride yourselves as descendants of the noble men who fought with Washington, how dare ye tax her when ye deprive her of representation—the equal right of suffrage? Listen to their excuse: "Why, women can't understand politics!" Are your wives and daughters fools, inferior to the ignorant masses, whose votes you buy with whiskey?

Again: "Women have no time to spare!" Is their time more precious than the voters' who are hurried from their shops in carriages to and fro? Half an hour in the open air would benefit some tired housekeepers.

Lastly: "Refined woman would be contaminated by the surroundings." Keep away your cheating, lying and drunkenness from the ballot-box, and I opine you will find that your wives and daughters will not be tarnished by depositing their votes with their sons, fathers and husbands, whom they mingle with in every other public gathering. All we ask, all we demand is equality! God made us equal, intellectually. Man degrades us to servitude. Let intelligence, not sex, be the watchword at the ballot-box. Let the woman who can read have a voice in framing the laws she must inevitably submit to, and exclude the man who can only make his mark.

Educate your daughters to be self-reliant, as you do your sons; and remunerate them equally. Teach your sons a trade, and give them twelve and fifteen dollars a week; teach your daughters the same business, and, for the same work, the same labor, equally well done, give them the same wages, and don't degrade your manhood by handing them only one-third the amount, because they are, unfortunately, women.

Go on, all defenders of the wronged, till the nigh arches of Heaven reccho the triumphant shout which awakens this nation from Custom's trance-like sleep, proclaiming, "Woman's Rights mean " Equal Rights."

Kalamazoo, Mich.

THE SELF-SUSTAINING INDUSTRIAL COLLEGE.

BY IRA PORTER.

In this country there is no seeming want of colleges, academies, select and common schools. All these quickly follow in the track of settlement in every portion of the Free States and Free Territories of this Republic. It must be admitted, too, that these schools are year by year growing

Society moves on in its accustomed course. Education, with the opportunities for acquiring it, is becoming, in the Free States, more and more common, and useful labor more and more highly appreciated. In obedience to this natural law of progress, several attempts have been made to inaugurate "Industrial Schools" in various parts of the country. Most, if not all of these attempts, have been abandoned as failures; yet the public faith in the ultimate practicability and utility of 'industrial schools," has been steadily gaining strength from year to year. Reflecting men have seen and known that nothing is more desirable than that all human society should be filled up with persons who each unite in themselves the hands that work and the heads that think. Hence there are now movements being made in almost all of the Free States of this Union for the establishment of Agricultural Colleges.

The State of Michigan, with obvious self-gratulation, boasts of having founded the first institution of this character in the Union.

It commenced its existence upon a tract of uncultivated forest land, about thirty-two miles east of Lansing, the capital of the State. The location was then subject to fever and ague, and other bilious complaints, and was in many other respects unfavorable to immediate success. The friends of class education, seizing upon this circumstance, raised the war-cry against the Agricultural College, and sought to convert its endowment to the use of the State University at Ann Arbor, where respectable science was divorced from unrespectable labor. The battle, thus commenced, was fought by them with aristocratic spirit before the Legislature of 1863, and ultimated in their defeat. A handsome appropriation was voted to defray the indebtedness, and provide for the future expenses of the College. The farm of the College is being cleared up, and the institution is timidly experimenting upon its pupils, by demanding of each three hours of labor per day, performed under the dictation of its Professors, as the State's prison culprit works for the State prison contractors. Out of this commencement, though obviously imperfect, good will ultimately be produced. In July, A. D. 1862, the Congress of the United States enacted an endowment to each of the States of the Union of thirty thousand acres of land to each Senator and Representative in Congress from such State, which grant is, by the terms of the enactment, to be vested at interest, and the annual income sacredly appropriated to institutions devoted to the encouragement of agriculture and the mechanic

If these endowments shall be wisely appropriated to "Industrial Schools," they will prove of incalculable utility to the American Republic. But the friends of Industrial Schools must not forget that these institutions have bitter and influential enemies, and that many of their friends are wanting in clear, well digested ideas of what is needed from, and to be accomplished by them.

The truth is, industrial schools are an absolute necessity to a high civilization—a prevalent, practical Christianity; and these can never be affained Police Fraternity and Childrens' Lycoum attract-

Before society can be what good men wish to nious measure; and, as I beheld the smiling faces

whole until each part is perfect.

This perfection of parts can never be attained

Morality is the science of all sciences. It is the science of social harmony. The use of this science will survive our terrestrial existence: but were it limited to this sphere, it would still be of incalculable importance. In its relations to this life, it is second to no other branch of human knowledge. Yet, it is nowhere systematically taught as a branch of universal education.

Friends of progress, shall this be so forever? It must not be so. What shall it profit us to have received the blessed gospel of this last half of the nineteenth century, teaching us that "our existence is an endless chain, and this life is but a single link;" that we begin the next life as we end this, and that there, as here, we are subject to those laws of social harmony which are one and unchangeable through the eternities of space and time, unless we shall seek to understand and instantly obey them?

What is Christianity worth, except so far as it shall tend to instruct and educate us into those divine principles of action which beatify society, wherever prevalent, whether on this earth or else where—in the terrestrial or spiritual spheres?

The office of man is to do, and in doing, to enjoy good. All our systems of education ought to be adapted to qualify us for that end. Are they as perfectly framed for that object as they might be? Ye men of thought, consider, and when you have considered, candidly answer.

Is it not true that appropriate labor, study, recreation and rest should constitute the daily employment of life from childhood to old age? If your answer is affirmative, why not unite with those of a similar conviction, who will aid and assist you in carrying this conviction into instantaneous practice?

When this is resolved on, it will not be found difficult of execution. More anon.

> Written for the Banner of Light. COME TO ME, ANGELS.

BY LOIS WAISBROOKER.

Come to me, angels! come when the sun From his couch riseth: Come from the Father, with food for my soul-Manna, prepared by your delicate fingers, From the great storehouse

Of Wisdom and Love-Feed me, oh feed me with wisdom and love.

Come to me, angels! come when the sun On the earth looketh, Like a fond lover, with passion-lit gaze— Bendeth to give her his warmest embrace: Then come with caresses, And Love's fondest kisses, Come with caresses and kisses of love.

Come to me, angels! come when the sun For awhile leaveth His bride to the care of the matronly Moon-Who, with her maidens will watch till the morn-

Then come to my pillow And ope, with your touches, The eyes of my spirit your presence to scan.

All the night long with you let me wander, Forgetting earth's care: Show me in vision the land of Elysian, That strength I may gather, life's burdens to

And show me so plainly My errors and follies,

That hence from the pathway I never may err. Come to me, angels! when waves of affliction Encompass me round,

And thorns to my temple are pressed, as a crown; Then come to deliver, or come to sustain, To pilot my bark

Past billow and rock-To bear it triumphantly on to the port. Oh, come to me, angels, in grief or in gladness!

Come in all changes

To which, as he passes, old Time can subject; Changes that bless us, whatever their guise: Come with your loving,

Come with your giving-Give as the Father is giving to you.

And when our earth-garments grow faded and Come and unclasp them; Unfetter the spirit, that longs to inherit

A body immortal, to go where you dwell. Yes, come to me angels! As heaven's evangels! And lead me from earth to heaven's bright por-

Correspondence.

Joitings in New York.

As my eye rests upon each week's issue of the Banner, containing letters from those we have met in days agone, a sudden impulse seized me to again hold communion with them through its columns, concerning incidents of every-day life, for I must leave the more philosophic subjects to others who so ably handle them.

Link by link the past is united with the living present, each word and look having made their impress upon the tablet of memory, therefore I would not recall or regret any incidents of the past, for they have been a part and portion of my existence; and were I to live my life over again, with the same surrounding influences, I presume I could do no better. But the living present, with which we are actuated to-day, would make our lives sublime, and remove all incentives to crimes of every description. I would erase from my vocabulary the word "blame;" I would substitute the word "pity," and then labor to supplant ignorance and seeming wrong with knowledge and wisdom.

I purpose to say something of Henry Ward Beecher in this letter, although he needs no eulogy of mine to beautify his sermons. When he made the remarks that all "Isms" are "Truth crumpled up, yet to be unfolded into symmetry and beauty, like the opening flower," and "Shallow is the mind that would cry 'Humbug' before investigating the same," my soul responded "Amen! and Amen!" I bless God that such a man as Beecher lives, for he dares to speak what he considers to be Truth. Conservatism, hypocrisy and dogmatism he takes hold of with ungloved hands. The three thousand souls who crowd his church every Sabbath, bespeak the march of mind from old-time errors into Truth and Freedom.

From Beecher's church, I turn my steps to the Society of the Eriends of Progress. The Moral ed me thither, by their sweet music and harmo-

of so many happy groups of children-who have not an angry God held up before their unfolding spirits, to cramp and blight their better naturescould but rejoice that I had lived to see this day. Thank God! the angels and the spirits of our departed loved ones, for a brighter hope, a purer religion, which teaches of a bright Summer-Land, to which we are all hastening.

Evidences are daily occurring to strengthen us in this beautiful belief, a few of which I will name. Those who have listened to the soulinspiring lectures of my sister, Olive M. Hyde, who left her mortal form four years ago last December, will be pleased to learn that our brother, W. P. Anderson, reproduced a perfect likeness of her in about twenty minutes, on the 20th of January last. He had never seen her while in mortal form, nor had he ever seen a likeness of her. It was truly gratifying and satisfactory to us.

Mediums for healing have been developed in my presence, one of whom is Mr. Frank Shaw, of this city, and he now says to the lame, " arise and walk;" to the sick," be thou whole," and they are restored from the self-same hour.

MRS. F. A. LOGAN.

Memphis, Tenn.

You will, of course, pardon this intrusion, as the readers of your paper may be anxious to know the progress of our beautiful religion in the country generally known as "Dixie." We have been entirely shut out and lost from all favorable connections with Spiritualists, until of late, Brother E. V. Wilson has been lecturing here for some time, causing general satisfaction among the reasoning and intelligent community. His lectures were well attended, and all our regret is, that when he leaves, we have no one to continue spreading the bright doctrine of immortality.

There are here, as in every other place, more or less people who make a practice of endeavoring to disconrage the philosophy of Spiritual intercourse. The most bitter of our enemies is the political press; but little, if any, attention is paid to their fruitless slangs. We only pity their weakness, and trust that they may soon see the error of their ways, and instead of abusing a religion merely for popular favor, and at the same time wearing the cloak of deceit, speak what they believe, without regard to public sentiment.

I occasionally receive a Banner, through the kindness of my friend and brother, J. M. Peebles, which is a source of intelligence and useful information. I return him, through your columns, my sincere thanks, and hope to meet him ere long, and find him the same kind, gentlemanly and good man, as it has ever been my pleasure to know him.

Please accept my best wishes for the success of Spiritualism; that beautiful truth that has been a shining star to me during my sojourn in the army. That truth, which, but a thought or remembrance of, would do me more good, and be more beneficial than a hundred sermons from our chaplains.

It is quite amusing to me, when the agents of the Christian Commission are circulating their religious tracts and newspapers, and cautioning a soldier to be careful and think of the terrible punishment-to come to a Spiritualist. They either look the agents in the face with dissatisfaction and walk away, or engage in a short controversy, and when one is asked if they ever circulate the Banner, or any spiritual sheet, their pretended anger is without bounds, and they very often use insulting language—merely another illustration of their moral weakness. That is one great reason why we desire a speedy close of this war. They are becoming more of a pest than ever.

Yours truly, H. E. LUTHER. Fort Pickering, Memphis, May 10, 1865.

A Plan for Organization.

"Verily I say unto you: 'Where two or three are gathered together in my name, there am I in the midst of them."

These words, said to have been spoken by the man called Jesus, seem to me to embody an expression of the true principle for the basis of Organization, by which a power can be exerted, that, in course of time, may act upon all the inhabitants of the earth. Let two or three persons of congenial minds, of oneness of purpose and unity of heart, agree together to carry out a certain aim for the accomplishment of some good; and, as opportunities offer, let them enlarge the sphere of their usefulness as fast as they present themselves, and as the way opens to them. Let others unito with them, who can cordially agree with their views and heartily enter into them, and, as their numbers increase, with their powers and spheres of influence, until they may embrace the whole world in their far reaching activities. But let them not undertake anything upon which all cannot heartly agree-lest their power for good be broken-and only act so far as all are heartily united. There need be no creed no articles of faith, no written Constitution, laws or by-laws. no officers; they need not even keep any accounts or record of their doings, as their actions will be recorded in the living results of what they accomplish-imperishable forever.

Facts constitute the usefulness of our lives, and not formulas; and these make our heaven or hell, as the case may be.

Organization is useful only so far as it increases our power of doing good, by giving increase of thoughts, increase of numbers, increase of means. thoughts, increase of numbers, increase of means, increase of wisdom, by united thought and increased power of action. If organization cannot be effected on this basis, let each one act for himself, so there may be no clashing of effort, by which the good each does may be partially or wholly destroyed.

DANA EAMES.

Philadelphia, April 27, 1865.

I have spent two months in this section, and

of Spiritualism. I have lectured in Syracuse, Pultneyville, Hastings, Parish, Watertown, La Fargeville and Depauville, and have still an engagement in Potsdam for four lectures. In all of gagement in Potsdam for four lectures. In all of these places, and many more, are to be found live and stirring friends of the cause; in some but few, however, who are both willing and able to secure places and engage speakers. But in Pultneyville, on the shore of the lake, in Wayne Co., (a small place) most of the people are either convinced, or willing to be, and above the average of such villages in independence and intelligence. In Deparwille and La Fargeville, both small villages in Inferson county, near the lake, there are also in Jefferson county, near the lake, there are also strong and active minds leaning in this direction, and speakers will do well to call when they can and speakers will do well to call when they can at these places, and also at Clayton, on the lake, where the boats land, and near the above villages. In Syracuse and Watertown, the cause is not fashionable or popular, but yet it is evident there are more believers than in any creed of Christians, except the Catholic, which, by the scale of numbers, is the popular religion, but not the fashionable. Syracuse seems called for preservation in the old religion, but is fully alive on political subjects: and no doubt the seed sown there by me in jects; and no doubt the seed sown there by me in sixteen lectures, and others like them, will some time produce a revival.

Watertown is anchored on its black rock, with

Watertown is anchored on its black rock, with priestly anchor; but they are loosening, and I think she will drag her anchors soon, for they offer to sell us a good church for \$1,400, and I think we shall have one there before long.

I shall soon be in Vermont, and the friends who wish me to lecture in the north part of that State, can write me at South Hardwick soon.

May 20, 1865.

WARREN CHASE

Correspondence in Brief.

Father Dean, etc.

Our cause has been in an unprogressive condi-tion here for some time past; but there has lately sprung up a new interest, and much inquiry is besprung up a new interest, and materiality is ob-ing maderafter truth, among those who have never before had their minds drawn to investigate our

beautiful Philosophy.

Father Dean-whom, you will remember, visit-Father Dean-whom, you will remember, visited Boston some two years ago with such happy results—has been with us. Although far advanced in years, he is an earnest laborer in the cause of truth, and has blessed us with many beautiful thoughts and tests of spirit-power. In return, we thank him for his kind efforts, knowing that he will see you a fitting ranged in that heaviful test. will receive a fitting reward in that beautiful land of spirits, the glories of which he loves so much to dwell upon. We see in him one who has been taken from the unproductive fields of old Orthodoxy and transplanted to the truth-bearing realms and sunlight of universal love. And his soul seems filled with joy by the liberty it has gained.

We should like to have some of the laborers in the field of Spiritualism call this way in their travels. I think they would be well paid for their trouble. A good test medium would do well here, and such a one is much needed. The harvest is ready, but the laborers are few.
Yours for truth,

Putnam, Conn., May 22, 1865.

Spiritualism in the Far West.

While laboring at Albert Lea, I experienced a specimen of Christian intolerance, that surpassed specimen of Christian intolerance, that surpassed anything I have met with in the West. Albert Lea is not quite as large as Boston. While there, I learned the number of voters in town was one hundred and twenty-five. They have a hotel, two stores, a school-house, and a large whiskey saloon. I was told that the latter, took more money for "goods delivered," than either of the stores. They have been in the habit here of forsulking all meatings when the goales said. saking all meetings, when the speaker said a word against drinking or gambling, and in two or word against drinking or gamoling, and in two or three instances have locked the door of the school-house against them. The people, headed by the Postmaster, were instrumental in closing the door against me on my third lecture. When asked the reason for so doing, he said, "He does not take a text from the Bible, and does not say a word about the Bible, and we will not have our children hear such stuff." So I finished my engagement at Bancroft, and left them in the hands of C. C. Colby, County Auditor, who will do justice to the cause. I arrived at Cedar Falls, May 6th, gave one lecture on the 7th; also on the 14th gave one lecture here, and one at Waterloo. I am engaged to lecture here in the morning, and at Waterloo in the afternoon, for the three months ensuing.

Cedar Falls, Iowa, May 16, 1865.

Aurora, Illinois.

Perhaps a few words from this section of God's moral vineyard may not be wholly uninteresting to those who are in the itinerating field. The friends of liberal ideas in our beautiful city, have just been aroused from a sort of Rip Van Winkle sleep, in which they have been indulging for the last few years. So profound has been this sleep, that Lecturers on the Spiritual Philosophy have left us entirely "out in the cold." Even "old stagers" in the reform movements, like Warren stagers" in the reform movements, the control of thise, and others, have, like the person we read about, "passed by on the other side."

Toy Bullene, trance speaker, from

Chicago, came here and gave four lectures during the first week in April, to crowded houses, filling the largest hall in the city; and that, too, under the most unfavorable circumstances, being obliged to change halls three different times, the first hall being entirely too small. One of the largest in the city was obtained, which is occupied and controlled by the Universalist Society. But, notwithstanding all these difficulties, the interest was good throughout the course, and the lectures were

a great success, for our place. The probabilities are that Mrs. Bullene will lecture here occasionally during the summer.

J. H.

"The Descent of the Angels."

I am trying hard to sell a sufficient number of photographs of my pictures, to enable me to com-plete the painting of them all. The principal ones are already framed, but an additional expense of one hundred dollars will put the whole collection one nundred dollars will put the whole collection in order. These paintings are additional evi-dence of the truth of Spiritualism. The un-believer cannot comprehend how I could paint them, not believing that I have the natural talent to do so much in two years, without previous education and experience in the art. They will always be open to visitors while my family remain together. I can furnish any number of them, but the five-dollar size is altogether the most satisfactory to those who are able; but I the most satisfactory to those who are able; but I am thankful for an order for a fifty-cent one. What I wish, as above stated, I feel sure will be accomplished in time; but I would be glad to be able to superintend the completion of the collection while I am yet able to direct about it. I am sure there are many Spiritualists who would gladly avail themselves of the opportunity to obtain one of these pictures at an early day, if it was only sufficiently known. Will the Spiritualist friends throughout the country respond as they may feel inclined that I may complete the last work I can ever do in this world?

work I can ever do in this world?

The five-dollar picture is 9x12 inches, mounted on heavy card-board, 131x17 inches, and has twenty-eight figures in it, large and small, and can be sent only by express, or by private hands.

C. D. Griswold.

P. S. Persons writing to me for portraits of spirit-friends, are informed that this is not one of my gifts.
Batavia, N. Y., May, 1865.

From Washington Territory.

Dr. C. H. De Wolf has been lecturing since last May, on the Sound, and in Oregon, upon physiology, phrenology, medicine, etc., all of which he spices strongly with the spiritual philosophy. The Doctor is able, fearness and radical. This is the blackers of the property of the physical philosophy. is his second tour through our Territory and Oregon. He is now on a lecturing tour, &c., through Southern Oregon into California.

The pioneer's remuneration is comparatively small, but friend De Wolf is just Yankee enough small, but friend De Wolf is Just Yankee enough
to live in a new country, keep in the van, and
make a good living, by combining the practice of
medicine with phrenology and other popular
themes. He has faith, also, in "casting bread
upon the waters," though an occasional crumb will
fall before swine.

Fraternally,

H. R. WOODWARD.

Olympia, Washington Territory, 1863.

B. M. Lawrence.

Permit me, through the Banner of Light, to return special thanks to many of its kind readers for their numerous favors to myself and wife, durfor their numerous favors to myself and wife, during our long and weary pilgrimnge the past year, and say to them that my address for the present will be at Quincy, Mass., where I will be happy to answer any calls to speak on Sundays, to spirtual societies, on "The New Era;" and will also attend reformatory conventions, sing original songs of progress, heal the sick, and teach the laws of life, health, hygiene and temperance to the neonle on week evenings. the people on week evenings.

Mrs. Corn L. V. Hatch gave great satisfaction to

a large audience here recently, in her address on the "Assassination." Sunday meetings are kept up with increasing interest. B. M. LAWRENCE. Quincy Point, Mass., May 10, 1865.

Note from Mrs. Fuller.

I wish, through the medium of your paper, to return my heartfelt thanks to all the friends who so kindly opened their doors and hearts, and cared for the stranger, while on her mission of love for the suffering soldiers. May they be blessed physically and spiritually, and may their hands and hearts always be extended to others who call for aid. This is and ever shall be the prayer of my tife.

Yours for truth and humanity I wish, through the medium of your paper, to

my tife. Yours for truth and humanity, Mrs. J. S. Fuller.

J. L. Petter in Minnesots. The Spiritualists of Bancroft, Freeborn county The Spiritualists of Bancroit, Freedom county, Minn, have lately had the pleasure of listening to several very able discourses through the medium-ship of Bro. Potter, who came to this place by request of the friends, and spent four weeks with us. Bro. Potter is one of the deepest reasoners upon the Spiritual Philosophy I have ever met; besides, he is just the man to travel in the West. He

left here for Waterloo, Iowa, last Wednesday. May success attend him wherever he goes, and the cause in which he is engaged. C. C. COLBY. Bancroft, Minn., May 8, 1865.

Dover, Me.

Spiritualism is on the increase in this place. I have lectured to four or five hundred people on Psychology. I repeated my lectures three nights. Mrs. Stearns lectures in the Unitarian Church to large and attentive audiences every Sunday, and they have a Sunday-School for the children, and a good singing choir, and everything goes on well,

and everybody appears to be happy.
Yours for truth, I. G. STEARNS. Dover, Me., May 22, 1865.

A Card.

I noticed in the Banner of the 20th lust, a communication from John Nesbitt, stating that Miss Amanda Harthan had been professionally "asso-ciated with me for some time past." Now as this is not true, I will thank you to contradict it, for I have never been associated with any one.

Yours very truly, J. R. NEWTON.

Yours very truly, Toledo, O., May 19, 1865.

A Strange Event. It is not often that I intrude my own private experiences upon the public, but when things occur out of the ordinary course of events, and especially when they are in the interest of progress and brotherhood, they should not be concealed. The strange event to which I allude was this: On Saturday, May 13th, I arrived in the rural city of Middletown, Conn., being requested to speak for the small band of Spiritualists residing in that very religious, city. I had not been in the place but a short time, when I received a welcome and brotherly call from one of the resident clergymen of the city, who very kindly invited me to occupy his pulpit in the afternoon of Sunday. I accepted the invitation, and spoke to his congregation accordingly. In introducing me, he stated that the Sabbath before he had preached upon free speech, and that day he was going to practice it. It is now some twelve or thirteen years since I became a Lecturer upon Spiritualism, and withdrew from the Methodist ministry, and this is the only instance in which a clergyman of any sect has invited me to his pulpit. Am I not then authorized to call it strange? But it is a gratifying event, for it was an honest and hearty act of a free and liberal mind, and as such, is an indication of the silent, yet powerful march of the true principles of a living, humanitary religion, for, it was on the broad platform of that universal religion of good will, and a like destiny, that the invitation was given and accepted. I live in hope that the blinding scales of sectarian pride will ere long fall from the eyes of many noble minds, and they be found side by side in the great harvest field of human elevation.

A CHAPTER OF CRITICISMS.

Not a little has been published in the Banner, and more said in public, respecting the pay of Lecturers, all of which, as it seems to me, has een incited by simple selfishness. Some writers have quoted from the New Testament, " freely ye have received, freely give"; and, from that direction of Jesus, have argued that the teachers of Spiritualism should bestow their services for nothing, thus leaving to themselves the easy privilege of saying "depart in peace, be ye warmed and be ye filled," without the effort of giving the means needful for those necessary purposes. On the other hand, I infer, from the complaints of committees, that some speakers are not content to work for the usual pay of spiritual lecturers, and insist on greatly enhanced compensation. The pleas are various for these demands, but their root is in some selfishness of our earthly nature. Some feel that their superior talents or attractions entitle them to exact two dollars where others receive but one. They are ambitious to rival Beecher or Anna Dickinson in the pecuniary returns for their labors. Now, with all due deference, it seems to me that this all comes from the old-yea, is the old, and not the new. The new is for naught. That would be neither just nor chariconstrain them to accent. Nor, if we are in the new, can we higgle about prices as speakers, and point to the extortions of priestly parasites as an example and excuse. Nor are we to harp upon what we could get in other pursuits. We are, or ought to be laborers. As such, entitled to the rewards of labor. But by what rule are we entitled to more than the fair average recompense paid to labor? What right have we to appeal to the examples furnished by professional avarice and extortion? Suppose we are, some of us, qualified for those places of honor and profit? We could be Ministers, Doctors, Lawyers, Actors, Speculators, Officers, etc. What then? Do they belong to this Dispensation of ours? If they do, let us go back to them at once, and enter once more into the cursed scramble for gold and honor, in the pulpit, on the stage, at the bar, in the office, or wherever Mammon opens the way. But, if we are called to the ministry of the New Dispensation, let us be worthy of the call, and, while we sternly and justly refuse to be put in the category of mendicants and vagrants, keep at an equal distance from the bane of priestly greed. It ought to be deemed a sufficient reason for not employing any speakers, when they demand more than the average pay of labor, always provided that labor be justly rewarded. More than that: it is a moral wrong to grant such demand, just as much as it4s to do the opposite, by refusing a just reward for services rendered. However, if Spiritualism be not a New Dispensation, then all these criticisms are inappropriate, for, I freely concede that selfishness, and its offspring, competition, are. legitimate to the old; and to those who are of the old. And if Spiritualism be not the New, if it does not in toto repudiate and cast away the selfishnesses of the old, then I confess I know nothing about it, and would call upon those who are quite sure they understand, to lead me to its light. I trust I do not place too light an estimate upon what has already been accomplished; but the past has been mainly the work of preparation, the real 'tug of war" is yet to come, and it demands greathearted unselfish men and women to do it. No the East and North manufacture cloths, boots pitiful, miserly minds will answer for this work. and shoes, furniture, carriages, and almost every-No slave to self, or passion can enter the holy thing else required by an agricultural population, place of spiritual baptism, and be crowned a worker. The unhallowed hands of stained self- and the cotton and tobacco and rice of the South. ishness can never lay the basis for the new temple of human hope. That must be done by souls

consecrated to Justice and Charity. J. S. LOVELAND.

Babies resemble wheat in many respects. Firstly-neither are good for much till they arrive at maturity; secondly-both are bred in the house. and also the flower of the family; thirdly-both have to be cradled; fourthly-both are generally well thrashed before they are done with.

The vitality of life, so to speak, affords the highest evidence of its immortality. A soul that upon the borders of time, gathers up its powers;

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KEBPS FOR SALE THE BANNER OF LIGHT AND
OTHER SPIRITUAL PUBLICATIONS.

anner of

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

Spiritualism is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of incts, 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.

This Paper is issued to subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

The Labor Question.

Now that the war is ended, it is going to task the best efforts of our very best men to clear away the wreck and rubbish it has made, and bring around a condition of harmony where the elements of its true wealth and power will be developed in noblest proportions. Not the least important of the many questions which press upon the attention is that of labor. How shall labor be soonest introduced into the fields where it is most wanted? How shall the broken and fragmentary social condition of the South be most expeditiously reduced to a state of order and efficiency again? How shall the labor of the four millions of freedmen be organized into use? And how can the surplus of labor to be found in the large numbers of returning soldiers be most easily applied to service, where it will earn a living for itself and help build up the material interests of the country.

This labor question, which involves all the relations existing between itself and capital, has never yet exacted from our statesmen and politicians that serious attention which it deserves; and it was hardly to be expected that it would until necessity positively forced it upon them for study and discussion. Hitherto, our politics have been not much more than divisions over a bank, a tariff, the sale of public lands, the distribution of the spoils, and such small matters as pertain to party feuds and mere personal animosities. Now we come up to far higher ground. The interests and permanent welfare of the whole people are urged upon our most patient and profound thought. Here are millions in one section of the country to be pacified. Their social system having been thoroughly revolutionized, they are to be brought back again into right and healthy relations with one another, their industry is to be reorganized, their institutions are to be recast, their ideas are to be infused with another spirit, and their whole life, both in its manner and matter, is to feel the immediate influence of the change which events have brought to it.

The public men who undertake to master and direct those great movements which look to such results, must needs be men of large wisdom, of natience without limit, comprehensive thinkers, holding to broad and extended views, of genuine and not merely professed liberality in their sentiments and sympathies, and cherishing a lively and abiding faith in the power of Heaven to work out its pre-destined results in its own good time and way. They will at all times be ready to act just and charitable. It cannot ask the poor and in the spirit of the martyred President, who used the tolling to minister to the good of the affluent to say that he did not assume to lead or control events, but was willingly and, he hoped, wisely led table. Nor would the recompense be the smallest | and controlled by them. The petty partizanship of sum which their necessities, or benevolence might former times is to disappear. The stream of thought which was wont to run swiftly and intensely down through the narrow gorges of political interests and passions, is now to debouch into a wider and nobler sea, on which can float those large interests, real argosies as they are, which relate to humanity and the great hopes and possibilities of the race. This is what is to be done by us, and the work is ready to be taken hold of at

But, as already mentioned, the labor question is the one of the greatest and most pressing importance now. We speak not less of it in connection with the northern than with the southern section of the country. For a time, we fear there is to be much suffering through the North, as there is even now through the South, in consequence of the forcible disruption of those arrangements existing between labor and capital, or supply and demand, which we have taught ourselves to consider permanent. With hundreds of thousands of returned veteran soldiers, there must be a glut of labor for a time. The Government having suddenly ceased to be a consumer to a large and controlling extent, manufacturers of all kinds must look elsewhere for their customers. The change cannot of course be made in a moment, and so thousands of workmen must be thrown out of employment. If we add to this number those who are already on their way back from the work of war, anybody can see that a body of men; whose industry is of the first importance to the nation and to themselves, will be thrown together upon the labor market that must necessarily cause the greatest temporary embarrassment, if not severe suffering. Of course this condition of things can last but a time, but that will be fully long enough to cause all the suffering and woe to which sympathetic hearts will be able to make adequate re-

The circuit of trade is on this wise: the South produces cotton, which the world wants, and must have; the West produces grain, beef, pork, and other agricultural commodities, for which it has always found a ready purchaser in the South; which they exchange for the grain of the West And the Pacific slope, as well as the mountainous mining regions nearer the Mississippi, furnish the gold and silver which, in combination with our cotton, tobacco, and surplus flour, is to be exported to Europe and keep the balance of trade and exchanges permanently in favor of this country.

From this outline view, it will be seen that the first demand is that the South should set itself to work again as soon as possible, so as to produce something with which to trade with the West and North, and come into closer relations than ever before with the whole country. This it is that is going to start up the intellligence and right spirit of that part of the country into activity again, and make it really a part of the nation. And when can never die; it may change, only to assume ho | this movement shall be fairly under way, its in-

will react again with a doubled influence upon the East and North. The labor which will then be ready for employment will find it without any difficulty. To the West and the South men will go with their wives and little ones, to make themselves new homes where their efforts promise to secure larger reward. The infusion of this industrial element, intelligent and self-respecting as it is, into the social constitution of the South—a constitution long diseased and now broken and enfeebled-is going to bring up, by the very force of example, the poor white class of that section, and practically teach the freedman that there is no safety or happiness in anything but industry, and can be no life or permanency. This is to be the missionary work which our mechanics and agriculturists will do among the Southern peopleand in doing it they will be solving a problem which all the plans of the wisest statesmanship could not master without them.

The Beturn of the Army.

The armies of the Union are coming home ing lines were to be seen men as brave and noble as any of the brilliantly decorated officers who sat on horseback, who have sacrificed as much as men could sacrifice for their country's safety, and are as truly heroes as the whole history of the war has furnished.

These men will next be marching home. The welcome which is all ready for them, where friends and neighbors knew them best, will be a heartier one than this which has been extended to them in Washington. They drop the soldier now, and become the citizen again. Foreign powers cannot understand how this is so readily done. They allow nothing for the ideas in which our people have been bred up, of the spirit which vitalizes our institutions. Could they but comprehend this, the marvel would cease to be a marvel. But they greatly fear the reaction of our success upon themselves. They have good cause to know that their turn must come next, when a searching inquiry will be instituted by the people into the reason and justice of Governments which they have never been called on to make, but only to obey. Our great military pageant is the hint of came upon the back of the hand three blood-red democracy to aristocracy and autocracy the world letters. Mr. F., pointing to one of the ladies, said,

A Biographer of Mr. Lincoln.

Hon. Robert Dale Owen, one of the clearest thinkers and ablest writers of the day, has received and accepted from one of the New York enterprising and successful publishing houses, a liberal offer to prepare and complete within the next two years, a life of Abraham Lincoln, to be comprised in two duodecimo volumes of four to five hundred pages each, for general circulation; a library edition also, in larger form, to be issued. The two biographies of our lamented President, heretofore published, are valuable as furnishing his public speeches, his messages, proclamations. military orders, and, generally, his official doings and political career. Mr. Owen's proposed work has a different scope. It proposes to portray, from his own personal recollections, and the recollections of those who best knew the man, Abraham Lincoln, in his household relations, his public policy not a history of the last Presidential term. It will give the moral and spiritual aspects of that noble The public positions which Mr. Owen held during 1846. the war, bringing him into constant contact with Mr. Lincoln and his chief advisers, enable him to start with valuable materials. Being now reself exclusively to the work.

The Product of Bigotry.

Several theological societies held their anniversaries in New York City recently, the receipts of which were: For the American and Foreign Christian Union, \$83,791.00; American Tract Society, New York, \$421,365,97; American Tract Society, Boston, \$190,948,29; American Bible Society, \$677,851,36. The cash receipts from donations legacies, etc., to the three societies last named above, were as follows: American Tract Society, New York, \$126,027,73; American Tract Society Boston, \$64,633,62; American Bible Society, \$273. 129,20; American Board of Missions (eight mos.) \$257,888,00; Congregational Union, \$13,977,00. How much more "benevolent" would it have been in the donors had they appropriated the above amounts for the relief of our maimed and sickly soldiers, or in aid of the thousands of poor widows and children of soldiers who lost their lives on the battle-field. It is a disgrace to humanity that such sums as are enumerated above are expended in circulating tracts filled with stupid utterances, the teachings of which tend directly to continue the simple-minded in ignorance and super stition.

Jefferson Davis.

The rebel chief is in durance vile at Fortress Monroe. The circumstances attending his capture were not especially calculated to inspire his followers and admirers with respect for him, although they will probably none the less bewait the fate which seems to have overtaken him. His family were taken with him to his present place of confinement, but a final parting had to be submitted to when he left the steamer to go to his cell at the fort. It is reported that he will be tried for treason first, whether his trial on the charge of | who intend to make further donations, should complicity with the assassination of the President is afterwards undertaken or not. Of his convic- instead of leaving them at this office, so that no tion and condemnation no one presumes to entertain a doubt. Of the certainty of his punishment | There is, still time, enough for any one who dethere seems to be as little question. He is a poor, broken, wretched, guilty man. His fall, with the the Fair will probably continue open several collapse of his scheme for a rebel government, is one of the most sudden and remarkable events in history. He has already been indicted, by the Grand Jury sitting at Washington, for treason; so also has Breckinridge. in the state of the see for

The Picnic Season.

The time for outdoor recreation, or rather out of that Dr. Gardner is making arrangements for a ington. Full particulars will be given in a future Her offices, and to enter an eternity of existence: fluence will be at once felt at the West; which season will take place; around a filter of the model and hamlet in the land. into existence nowelcome children. Property is a Mixore werbly can be a tener which a about me

D. D. Home, the Medium

The New York correspondent ("Straws, Jr.") of the Springfield Republican, writing under date of May 10th, thus flippantly draws a pen portrait of Mr. Home-who sailed from New York for Europe on the 13th, and is to be married soon, so rumer says, to a rich Scotch lady:

"I really have had a sensation! I have heard Home, the great spiritual medium, read. It was a stormy night, and there was but a handful of people at Dodworth's Hall, though Home had never before given a public reading in New York. The programme did not appear attractive, and I had made every preparation to be disappointed when made every preparation to be disappointed when made every preparation to be disappointed when Home entered the room. A change came o'er the spirit of my dream, for Home's personality alone is sufficient to absorb a physiognomist's attention for hours. Fancy, my dear Republican; the most distingue man that you have seen for years, and then you will not have reached the plane on which Home stands. Home stands. The man is a fascinating study. His figure is singularly fine and graceful, his hands and feet beautiful, the former being the embodiment of artistic genius. "Show me a man's hand, and I will tell you what he is," Lawater would say. His dressing is exquisite. Do you realize what it is to see a man well dressed? It is The armies of the Union are coming home. Only enough men will be kept in the field to restore order and furnish security for the operation of law. The spectacle of returning troops in Washington, last week, occupying two whole days as it did, was the most magnificent of all which has been witnessed on this continent. The veterans were clitzens still, who were coming back home to their friends, their wives, and little ones. One may well imagine the joy with which their noble hearts clitated at the thought of setting their faces homeward after their work had been so thoroughly performed. The newspapers of course report chiefly of the officers. They could hardly be expected to go into detail where two hundred thousand troops are the subject of the story. Yet all along these glittering lines were to be seen men as brave and noble

Would say. His dressing is exquisite. Do you realize what it is to see a mnn well dressed? It is one of divine revelation. Then Home's head, excellently shaped, is marvelous in expression. He is of the blonde type, with beautiful hair, fine teeth, a good mouth, and eyes that really look as though they saw things in heaven and earth not dreamed of in our philosophy. In appearance, at least, he is one of the illuminati. I never before saw what would be called an illuminated face. And now how does he read? Beaufully, wonderfully. His pathos is exquisite, his humor perfect. His reading of an apostrophe to the 'American Flag,' by one Squash, of California, in Yankee dialect, was great. Why the audience did not appreciate the genius of the reader. His rendering of Brownell's stirring poem on the 'Hartford in Mobile Bay, August oth, 1864,' was superb. Home would make a great actor. He is grace itself, his manner is thoroughly refined, his voice rich and of large compass, his facial expression unequaled. Home is a marvel. facial expression unequaled. Home is a marvel. He is one of those gifted creatures that nature makes every now and then to show what she can do when in the mood. He has that personal mag-netism without which no reader, no speaker, can hold an audience."

Mr. Charles H. Foster's Mediumship.

In company with a friend we visited Mr. Foster's rooms not long since, for the express purpose of testing his medium powers. In the meantime. we made arrangements with two ladies to be present at the scance, they being entire strangers to Mr. Foster. We had been seated, but a few moments, when the medium observed that he was in a very harmonious condition that morning, and we might therefore expect some good tests. And sure enough he was, as the following will show: Examine the back of my right hand," said Mr. F. We did so. He then remarked, "Do you observe anything unusual in the appearance of the skin?" We answered in the negative, still closely scrutinizing him. In less than a minute there Madam, these are the initials of a deceased child of yours. It was eight years of age when it passed away." The lady accosted burst into tears, while she admitted that the initials corresponded with the name of her darling child. Mr. F. then gave its name in full.

After a brief period, the scarlet letters disappeared, and, in their place, the name of the late husband of the other lady appeared, to the surprise of all present. The widow was astonished, but admitted the truthfulness of the manifestation. Both the ladies were skeptics, never having before witnessed any spiritual manifestations.

We learn that Mr. Foster will vacate the rooms now occupied by him, at No. 6 Suffolk Place, some time during the present week. He intends making a tour through Maine.

Emma Hardinge's Lectures.

The lecture on Sunday afternoon, May 21st, on the theme of "A Soul in Search of God." was peand his inner life. It will be strictly a biography, cultarly interesting to many, and purported to be the experience of a Boston minister in spirit-life. The evening discourse was on "Martin Luther, as nature, illustrated by authentic anecdote, not deal a Spirit," giving a necessarily brief review of his in administrative details or military compilations. career for the three hundred years previous to

Miss Hardinge closed her engagement to lecture in this city, last Sunday. The entire course was remarkable for ability and depth of researchlieved from public business, he will devote him- bountifully supplying thought for the mind and food for the soul, and each lecture was delivered with an eloquence rarely equalled by female ora-

> If it is possible, she intends to rest during the interim prior to her departure for Europe. If she lectures in England, she will create a sensation. and we doubt not the people there will gladly hear her, although it be an innovation upon their

Labor at the South.

There are serious complaints made that in Virginia there is no labor to be had, and in the cornraising districts there is no seed corn. For an hundred miles in all directions around Richmond. farms are lying open without any fences, there are no cattle to be soon, horses and mules are entirely wanting, and men of any color cannot be got as laborers at any price. Implements of husbandry are generally destroyed. Those who had tools to work with before the ravages of war overtook them, have nothing of the sort left them now. The farms, where grain used to grow in abundance, feeding large populations, are now not much better than desolations. Unless some thing shall be done for the relief of these people, there must be great suffering during the approaching winter. They will look for a famine as the first visitor, and for pestilence as the second. The question of organizing a new labor system for the South, is one of the weightiest of all that have been presented to us yet.

The Sanitary Fair.

The Boston Committee, on behalf, of the Sanitary Fair, have forwarded the donations collected in this city and vicinity for the Spiritual Department, care of Mrs. J. S. Fuller, Chicago. Those hereafter send them direct to Mrs. Fuller's care, time will be lost, as the Fair has already opened. sires to help the poor disabled soldier, to do so, as weeks. the sects with their attaches and

Spiritual Food.

We have received a supply in pampilet form of the two discourses delivered by F. L. H. Willis, in New York, recently, including the letter addressed by him to the late Unitarian Convention. The three productions, which are very intown excursions, has arrived, and we are pleased teresting, can be had on application to us at the to be able to inform our friends in this vicinity very moderate price of twenty cents. The address. es are on "The Eternal Home of the Spirit," and grand Spiritualists, Bionic at Island Grove, Ab. HThe Spirit Gireth, Life, which we consider among the best of Mr. Willis's able inspirational number of the Banner when the first one of the afforts and should be circulated in every town

and there been being of New York, May, 12, 1865.

New Publications.

THE HOME MANUAL; or The Economical Cook and House Book. By Elizabeth Nicholson, Philadelphia: Ashmend & Evans. For sale in Boston by A. Williams & Co.

· This book is stuffed and crammed with valuable hints on the daily duties of a housekeeper. It contains nearly five hundred receipts for cooking, preserving, pickling, washing, ironing, gardening, plain and fancy needlework, putting up of winter stores, and for other highly useful and altogether necessary offices pertaining to a well-ordered household. This is the fifth edition of the little work, which abundantly shows its usefulness and popularity. Even an old bachelor-like one we know-can find recreation in running over the pages of so entertaining a volume. The ladles everywhere will want it, and will never suffer it from their presence afterwards.

THE ATLANTIC MONTHLY, June, 1865. Boston: Ticknor & Fields.

An unusual variety of interesting papers appear in this number. Mr. Weiss has a very readable "Letter About England," Gail Hamilton, in "A Prose Henriade," is as sharp and exhilarating as usual. Rose Terry gives a capital story, entitled "Dely's Cow." Then there is an instructive account of the "Great Lakes," by S. C. Clarke; a lively reminiscence of "John Brown's Raid"; an interesting sketch, by Mr. Conway, of Richard Cobden; "Late Scenes in Richmond," by Carleton, in his best vein; and a timely and just dissertation by Bancroft on "The Place of Abraham Lincoln in History." .The poetry of the number is better than usual.

HARPER'S MAGAZINE, June, 1865. Harper & Brother: New York, Boston: A. Williams & Co. The illustrations in this number are profuse. the mining regions; "From Teheran to Samarcand" is full of illustrations. Abbott continues ral March," dedicated to the memory of Abraham M'Call. "Recollections of Gen. Grant," with a likeness of Mr. Lincoln; "Gen. W. T. Sherman's this number a choice one

MANUAL OF LIGHT GYMNASTICS, for Instruction in classes and private use, is the title of a very neat illustrated handbook, published by D. P. Butler & Co., 142 Washington street, Boston. The compilation is made by W. L. Rathe, a gradunte of the Boston Institute for Physical Education. It will help many a person to robust health who is in need of that very desirable article now.

PETERSON'S LADIES' NATIONAL, and THE LADY'S FRIEND are both elegantly illustrated, with fashion plates, &c., and filled with their usual variety of reading matter. A. Williams & Co.

THE AMERICAN ODD FELLOW for June is filled with good things.

BOOKS RECEIVED.

From Nichols & Noyes: "Fairy Fingers," a novel, by Anna Cora Ritchie; "Hugh Worthing- metal. The plentifulness of labor is going to ton," a novel, by Mary J. Holmes: "Superior Fish- make a great deal of difference about prices in ing," by Roosevelt. From Peterson & Brothers: living for a time, but we shall find in the end that "Love and Money," by J. B. Jones; "Life of Abraham Liecoln.'

The Spiritualists' Convention.

The Convention meets in the Meionaon, (Tremont Temple) on Tuesday, and will continue in session three days. The interesting and important subject to be considered will, undoubtedly, draw a large number of people together. We hope to give a synopsis of each day's proceedings.

A special invitation has been extended to Andrew Jackson Davis and lady to be present at the Convention this week, and we hope nothing ers whose works have heretofore been sealed volas this subject is to be one of the promipent topics | both when used as a solo instrument or in connecbe here to participate in it.

Should Mr. Davis visit Boston, he will be invited to lecture next Sunday in Lyceum Hall.

Suffrage for All.

It is being urged with a great deal of energy that there can be no permanent peace at the South, and no real security for all classes alike, until the freed blacks are admitted to the enjoyment of the elective franchise equally with the whites. It is maintained that the reason why the West India emancipation scheme by England resulted in smaller crops from these islands, instead of larger ones, was because, although the negro was indeed free, he was still dealt with as a menial instead of a man. And the argument is therefore made, that we shall only escape the same misfortune that befell Great Britain in its management of the emancipation question, by avoiding her error; and that if we would indeed redeem the South, we must accord free suffrage to all classes of her citizens. There will be a good deal of discussion over the matter, and it, is not unlikely that in many of the States the experiment will be tried.

Mexico.

garage -

Late accounts make it appear that the Liberals in Mexico are gaining fast upon the Imperialists. Maximilian has got no fool of a job before him to perform. He can hardly expect to call on Napoleon for help, hoping to get it, for the Emperor of the French finds himself in a corner, too. If the latter be a true statesinan instead of a mere politician, he will not hesitate to avow his mistake by retracing his steps, and retreating from his dilemma,... If he does not, time will not fail to find him involved in a war with the United States for the control of the neighboring republic; and, in such a war, he can hardly expect to have either the sympathy or assistance of England. He succeeded in entrapping her into one war; he will not be so successful again. The interests of England do not lie in the direction of war, but rather of peace The few months to come will probably furnish most interesting events for the student of public affaire, after the below a promount of

The Welcome Bains.

There has been much wet weather through the month of May, but it has all been good for the husbandman. The rains in May always give a good stand for grass; if it secures that, the hotter suns of June and early July ripen it after the former's, heart, But the vegetation has all been helped by the late rains in a wonderful degree. It is as brilliant as we remember, ever to have seen it at this season; so thick and green, so dark and sheltering, in its appearance. The birds are as happy as the bees are busy. Anywhere along the edge of the woods the squirgels are racing and chattering with their little heads full of joy. The sunds as brilliant, as it can be, flaming through any good cause; can only be understood and apthe sky as proud. as 6 lord. This is the time of preciated by their co-workers in the form, and the pledges and promises, the sesson of hope. Spring glorified band on the other side, oft guille in itim And only and the accuracy accuracy and the accuracy accuracy accuracy and the accuracy accur No-V a believe there has not a thing as positive

White the state of the state of

Mesmerism and Spiritualism.

Mr. James Carpenter, of Newcastle on Tyne, writes to the London Spiritual Times as follows: "After reading the lecture which appeared in the Spiritual Times, on 'The Relation of Measurerism to Spiritualism,' I was induced to desire a friend to allow a little girl, fourteen years of age, who is both clairvoyant and clairaudient, to be mesmerized, but her guardian would not consent, stating that there was no recently to measure the consent, stating that there was no necessity to mesmerize her to see visions, and telling her to sit back, which she did. Presently the medium turned to me, and said, 'My eyes are now fixed; I could not open them were you to give me a thousand pounds.' I then inquired, 'How do you close your eyes in such a manner?' Answer, 'The spirit passes its hand across my eyes and mesmerizes them.' 'Do you see spirits now?' 'Oh yes; there are twelve here at this moment. There is an old lady standing here; she is going to speak.' The medium then spoke as the spirit dictated.

After having been for almost an hour with her eyes closed, she expressed a desire herself that they might be opened, and eventually called the cat to her, and, placing her hand on the animal's head, awoke. The reason of this was, she said, that the cat being highly charged with magnetism, the current was directed from herself to the cat. On another evening, the girl was mesmerized by a mesmerizer whose efforts to demesmerize her were entirely baffled, the subject laughing at him the while and telling him he head not stating that there was no necessity to mesmerize

the intermediate whose entered to demeanerize her were entirely baffled, the subject laughing at him the while, and telling him he could not wake her, but that she would wake at a given time, which she did. Deeming this a good illustration of Mr. Powell's theory, I take the liberty of troubling you with this note,"

New Music.

Oliver Ditson & Co., 277 Washington street, have just issued a "Funeral March—to the Memory of Abraham Lincoln." Music by Donizetti, An excellent likeness of the late lamented President accompanies the music.

Horace Waters, 481 Broadway, New York, has Washoe Revisited gives the rough side of life in just published the following pieces of music, which are also for sale by Ditson & Co.: " Funehis history of Heoric Men, with a portrait of Gen. Lincoln, music by Mrs. E. A. Parkhurst, with a portrait, is quite interesting; "The University of Grand Triumphant March," with a portrait of the Oxford" is concluded: Wilkie Collins and Charles hero, music by G. C. Norman; "Richmond is Dickens each furnish several more chapters of Ours," words by A. J. H. Duganne, music by Mrs. their pleasing stories, which, with the monthly Parkhurst; "Oh, Send me One Flower from his record of current events, and other matters, make | Grave," a ballad by Mrs. M. A. Kidder, music by Mrs. Parkhurst; "A Gloom is cast o'er all the Land," song and ohorus, words and music by Henry Schroder, on the memory of our lamonted President; "We are Marching on to Victory." words by Vickie Spencer, music by Carl Herman.

Coming Down.

In Boston, they put down coal last week to ten dollars the ton, and it was expected that to-day it would touch eight dollars. The expectation is general that in a very few weeks, within a month at farthest, we shall be buying coal here at from six to seven dollars per ton. That is reasonable and a good deal better than seventeen dollars where it was not very long ago. Prices of provisions and meats are also falling, but not so rapidly. Beef has sustained a large fall, however. Gold keeps at about the old figure-130varying from one to two per cent. every few days, but little depends now on the quoted value of that there will be as large a demand for labor as there will be supply.

Mason & Hamlin's Onbinet Organs.

We know of no musical instrument so versatile in its adaptability to various positions and requirements as the above named instrument. For the church it is grand and impressive; for the drawing-room it is a fine accompaniment for both sacred and secular music, besides enabling one to reproduce by his own fireside those glorious compositions of Bach, Handel, Mendelssohn and othwill occur to deter them from coming. Mr. D. is umes to all save those who have had access to deeply interested in the welfare of children, and, large church organs; and for the concert room, that will come before the Convention for discus- tion with the piano, violin or violoncello, its effects sion, many will be disappointed if he should not are surprising and incomparable. For all these purposes it is an economical instrument, the price being nothing like commensurate with its value, from a musical point of view.

Franklin House, Portsmouth, N. H.

This well-known hotel has lately been leased by Messrs. J. G. Hadley and J. S. Perkins, and is being renovated in the most thorough manner. Gen. Hadley has been a very popular landlord for many years. He kept the Farmers' Hotel, afterwards known as the Piscataqua House, nearly thirty years, and the ability with which he conducted this well-known hotel will insure him success in his present location. The public will always find at this hotel a bounteously spread table and the choicest edibles the market affords.

Notes from Rochester, N. Y.

In going from Boston to Chicago, to attend the Great Fair," I find myself in this "Flour City" -though just now it can be more appropriately called the City of Flowers-during this beautiful

The weather is warm, almost uncomfortable, but Nature has donned her best attire, and is preaching through her thousands of mediums, animate and inanimate; and the soul of the being who fails to get some touches of inspiration there-

from, must be dark and cold. One is instinctively looking about him when he comes to Rochester, for some striking indications of spiritual life and power; some deep, strong evidences of the practical workings of this moral and spiritual revolution, which is sweeping over, the whole civilized world, and will soon rock and shake it to the very foundation. For here is its birthplace and cradle; and there is a kind of undefinable awe creeps over me, as I tread its busy streets, and think over the past, and the associations which cling to the names "ROCHESTER"-"SPIRIT"-" GOD "-" HUMANITY." But in stepping out of the atmosphere of reveries and speculations, and getting into the daylight of steam and reality, we are quite sure at all times to meet with more or less of disappointment; and the case before us is quite illustrative of this theory.

There is not that unity of effort and concert of action among the friends of Spiritualism in Rochester that there should and must be before any strides in advance can be taken.

Personal bickerings, jealousies, and the loss, through great worldly prosperity, of the sympathy and cooperation of some of the older and most efficient workers, has greatly impaired and weakened the cause in this, its birthplace.

But there are many earnest, faithful souls still left, who cling to the cause, and will sustain it. Brother Burtis and his faithful wife-God bless them-are ever at work, doing everything that is left undone, or that no one else is ready to do. How invaluable such faithful; carnest souls are in

the analysis and grant is already and in W. A. Lord

remain for the mouth of June. She spoke twice to-day, with much power, and I am sure with good results to the cause. In the afternoon, Dr. Banferd, when in the form, of Conn., took possession of the medium, and in his unique and pungent style, spoke from the text, " Come, let us reason together," The old Doctor has lost none of his individualities since he passed to the other side, and his manner of driving home the truth with his "exactly," has been rather improved than otherwise since his sojourn in spirit-land,

In the evening, the subject was selected by the audience: "What has been the effect of the Thirty Years' War upon the Civilization and Religion of Europe?"-a subject of vast compass, indeed, but handled by the controlling spirit, through Miss Colburn, with consummate skill and ability. At the close, some questions were proposed by different persons in the audience, and answered through the medium in a most satisfactory manner. Altogether, I feel that the day's work will produce not a little good fruit, and I sincerely pray that the labors of the earnest, faithful souls, working in this, the oldest vineyard of the now vast field of Spiritualism, may reap, for the coming month, an abundant harvest. I may spend next Sabbath in Ciucinnati, and, if I see anything which seems worthy of interest to your readers, I will send it to you. W. B. B. Rochester, N. Y., May 21, 1865.

ALL SORTS OF PARAGRAPHS.

We shall print in our next paper a report of a three days' meeting held in Greensboro', Ind., May 12, 13 and 14, for which we are indebted to Mrs. Lois Waisbrooker.

Mrs. Eliza C. Clark, well known as one of our fluest thinkers and speakers, is on a visit in Boston, and, for a short time, will respond to calls for lecturing. Address the Banner office.

Dr. A. P. Pierce announces in another column that he has removed to his new residence, No. 2 Hollis place, where he will be happy to receive patients.

Those who wish to consult an excellent clairvoyant, are recommended to visit Mrs. H. B. Gillette, 830 Washington street.

BT We would call the attention of our readers to the prospectus in another column of the Banner of Light. The corps of contributors for this paper, embracing as it does writers of the falent and among the most advanced minds of the age, strongly commend it to every unprejudiced mind who has a longing desire for spiritual food.—Weekly News, Dryden, N. Y.

Why is the Springfield Republican a little Du(t)chy? Because it is connected with Holland

A good set of teeth is a grand promoter of health, besides adding to one's good looks. Dr. A. B. Child, 50 School street, turns out excellent work at remarkably low prices. He furnishes entire sets on gold, silver or vulcanite plate.

It is said that the Viceroy of Egypt has given up his project of a visit to Paris, because the astrologers have pronounced against it.

At a series of races in the vicinity of Rome, Miss Charlotte Cushman had a horse which took the prize, and another which came in second best in another race.

"WHATEVER IS, IS RIGHT."-Discord, harmony least understood.—Shakespoke.

Invalids will notice Dr. U. Clark's new card on this page of the Banner.

The new three-cent piece in size is precisely that of the dime, in existence a few years ago. The obverse bears the head of Liberty, with the legend 'United States of America," and the date "1865." The reverse has the Roman numerals "III," surrounded by a wreath.

Gen. Howard, Commissioner of the Freedmen's Bureau, closes his first circular letter with the following remark: "The negro should understand that he is really free, but on no account, if able to work, should he harbor the thought that the Gov ernment will support him in idleness."

In what key should a lover write a proposal? Be mine, ah!

The performing elephant Hannibal, the largest animal ever exhibited in this country, died at Centreville, Pa., on the 7th inst. He was eleven feet eight inches high, and his weight fifteen thousand pounds.

"Come here, Johnny, and tell me what the four seasons are." Young prodigy-" Pepper, salt, mustard and vinegar."

CHARITY -I could never divide myself from any man upon the difference of an opinion, or be angry with his judgment for not agreeing with me in that, from which perhaps within a few days I should dissent myself.—Thomas Browne. God takes notice of every particular child of his,

as if there were none else; and yet takes notice of all, as if they were but one man. What is the difference between ancient and

modern chivalry? One wore coats of male and the other coats of female.

The young lady to her waterfall-" False one I love thee still."

Young men are often gay deceivers; old ones are sometimes gray deceivers.

Whenever you feel inclined to cry, just change your mind and laugh.

Two things are necessary to the traveler in life. as well as on the roads: a knowledge of his way and a perseverance in it.

Happiness is like a pig with a greased tail, which every one runs after, but nobody can hold

The following notice of BARON LIEBIG'S FOOD for infants and invalids, is taken from the London Lancet of January 7, 1865:

London Lancet of January 7, 1865:

"With that remarkable estimation of the greatness of small things, which is one of the most valuable of his many high intellectual qualities, and with a tender appreciation of the importance of small people. Baron Liebig devotes a special article in an English scientific periodical to the description of a new article of diet which he conceives to be the most fitting substitute for the natural nutriment for those children who are by circumstances robbed of their mother's milk. It is well known that cow's milk does not adequately represent the milk of a healthy woman, and when wheaten flour is added, as it commonly is, Liebig points out that, although starch be not unfitting for the nourishment of the infunt, the change of it into sugar in the stomach during digestion, imposes an unnecessary labor on the organization, which will be spared it if the starch he beforehand transformed into the soluble forms of sugar and dexprine. This he effects by adding to the wheaten flour a certain quantity of matt. As wheaten flour and malt flour contain less alkell that woman's milk, he supplies this when preparing the soup.

The invalidate inducement for his making the soup was that

four contain less alkali than woman's milk, he supplies this when preparing the soup.

The immediate inducement for his making the soup was that one of his grandchildren could not be suckled by its mother, and that another required, besides his mother's milk, a more concentrated food. In both cases, as well as in other families where it had been introduced, the soup proved an excellent food, the children thrived perfectly well and many a petty suffering disappeared after some weeks 'use of the soup. He often disappeared after some weeks 'use of the soup. He often takes it prepared with ten parts of milk and two parts of malt flour, with tea for his breakfast. He adds that 'Dr. Von Pleufer, the most renowned physician in Munich, has induced the apothecaries of the town to keep for sale the mixture; so as to be accessible at all times. The mait flour ought to be always freshly made from the malt."

It will have heart noticed by advertisement in

It will have been noticed by advertisement in our columns, that Messrs. J. R. Nichols & Co., Manufacturing Chemists of Boston, prepare Prof. Liebig's Food in large quantities. They are well top give a super return the co

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

Persons enclosing five three-cent stamps, 82,00 and sealed letter, will receive a prompt reply. Address, Box 3577, Chicago, Ill. Residence, 469 West Lake street.

James V. Mansfield,

Tost Medlum, Answers sealed letters, at 102 West 15th street New York. Terms, \$5 and four three-cent stamps

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

To Correspondents.

[We cannot engage to return rejected manuscripts.] J. H. L., CROWN POINT, IND .- \$10 received.

J. H. L., SACRAMENTO, CAL.-Letter received and forwarded. A. S. H., SAHATOGA SPHINGS -Box and letter received.

A. B. J., PHILADELPHIA, PA .- Send them along; we will circulate them.

Costiveness the most Prolific Source of Ill Health. Dr. Harrison's Peristaltic Lozences, indomed by all the medical journals as the most agreeable, convenient, effective and sure remedy for Costiveness, Dyspepsia, Piles. Pleasant to the palate, cause no pain, act promptly, never reoutre increase of dose, do not exhaust, and for elderly persons emales and children are just the thing. Two taken at night move the bowels once the next morning. Warranted in all cases of the Piles and Falling of the Rectum. We promise a cure for all symptoms of Dyspepsia, such as Oppression after Ealing, Sour Stomach, Spitting of Food, Palpitations; also, Headache, Dizziness, Pain in the Back and Loins, Yellowness of the Skin and Eyes, Sick Headache, Coaled Tongue, Bilious ness, Liver Complaint, Loss of Appetite, Debility, Monthly Pains and all irregularities, Neuralgia, Faintness, &c.

Travelers find the Lozenges just what they need, as they are so compact and inodorous that they may be carried in the vest

For sale by J. S. HARRISON & CO., No. 1 Tremont Temple, Boston, and by all Druggists. (w-)iny 27.

Blacking, Blueing, &c. Use the Liquid or Army and Navy Paste Blacking, and also the "Laundry Blue," made by B. F. Brown & Co., Boston. Ask your grocer for them; you will be sure to like them.

BUT METAL-TIPPED SHOES for children's every-day wear. One pair will out wear three pairs without them. Sold everywhere.

3m—April 22.

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BEING A COURSE OF FIVE LECTURES delivered by him in Washington last January, embracing a concise and condensed review of the Philosophy and Destiny of Spiritualism viewed separately in its relations to Science, to Philosophy, to Religion, to Government and its Social Life. These Lectures are sharp in their criticisms, pointed in their comparisons, and clear in their statements. The strong rational grounds as sumed will particularly interest the thinking and intellectual reader, and are well calculated to fill a place in Spiritual Literature heretofore not filled.

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THIS lighly nutritious and pleasant food, so popular in Germany and England, was devised the past year by the celebrated chemist, Baron Liebig, of Berlin. Infants who are deprived of the mother's milk, can be made healthy and strong by the constant use of this food. And invalids, those who are consumptive, dyspeptic, or feeble from any cause, will find it most excellent and strength imparting.

Mesers, JAS, R. NICHOLS & CO., Manufacturing Chemists, 150 Congress street, have made arrangements to prepare this food perfectly pure and fresh, in large quantities. It can be had of Drugsiss and Grocers in all cities and large towns. Be careful that each package has upon it the name of the preparers, Mesers, J. R. N. & CO.

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McKenzle, Druggist, Cleveland, O.; C. M. Waterman, Chicago, Ill.; Goo. W. Ells, U. S. Cal., Davenport, Iowa; Wm. T.
Norris, Rock Island, Ill.

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A PHOTOGRAPH OF THE LAST SCENE IN "THE A CONFEDERACY," with a correct portrait of JEFF, 25 cents; 4lso, fine Photographs of PRESIDENT JOHNSON, ABRAHAM LINCOLN, MRS. LINCOLN, SEC'Y SEWARD, and J. WILKES BOOTH—all from life, and the best that can be had. PRICE TO CRITE RACH, or THE SIX FOR ONE DOLLAR. Sent, postpaid, by AMSDEN & CO., PUBLISHERS, HOSTON. June 3—IW

TWO DISCOURSES,

D' REY. F. M. H. WILLIS,

D'ELIVERED before the Finst Boolett of Spiritualists
of New York. Published by request of the Congregation.
To which is appended, also by request, a Letter addressed by
Mr. Willis to the Unitarian Convention recently held in New

York. Price, 20 conts; postage free. For sale at this office. June 3. A CARD-REMOVAL.

THIS is to inform my numerous patients and friends, in city and country, that I have purchased and fitted up for my future residence and office, the nice Buick Hotzer No. 2 Houtes PLACE, leading out of Holls street, near Washington and Tremont streets, Boston, where I shall be happy to wait of them, and prescribe for all kinds of diseases, and give advice, as usual.

June 3.

DR. P. B. BRISTOL

PSYCHOMETRICAL READING BY PHOTOGRAPH. BY sending your Photograph, accompanied by \$1, and a red stamp to pay return postage, you will get (by return make a returned Photograph of Character. These delineations are pronounced automissingly perfect by all who have witnessed them.

1 I shall be in Chicago during the Sanitary Fair. June 3. REV. D. P. DANIEL, Lafayette, Ind.

MRS. LOUGEE, Clairvoyant Physician, will receive the sick and relieve their sufferings at No. 2 Prescut Place, leading from 10M Washington street. Hours from 9 A. M. 10 12 M., 1 to 4 P. M. Examinations. \$1,00. 2w*—Je 3 MISS E. F. HATHORNE, HEALING AND

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leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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Holy, holy art thou, oh God, our God. Soul of Wisdom, we would drink in of thy life as the earth drinks in these vernal showers; and in return we would honor thee by great and holy deeds; ay, we would weave every thought into some form of beauty, strength and perfectness, with which to crown thee. Even as the earth yields up her golden treasures at the command of law, so do we yield up the inner treasures of our lives at the command of this same mighty and immutable law. Oh Spirit of Infinite Truth. though there have been times and places in our experience when the sun of thy love seemed darkened, when all the flowers have died, and the clear streams have dried up, yet for even these we find praises; for even these dispensations of thy most holy law we praise thee to-day. As night holds within its heart day, so every sunbeam must hold in its heart the shower. Darkness and light go hand in hand, weakness and strength walk side by side, death and life are folded in a close embrace. Oh our God, teach us to pray. Teach us to pray as the earth prays; as the sun and stars pray. Teach us, oh God, to clothe ourselves with the purest mantle of prayer. Teach us to drink

thee, to praise thee forever. Amen. March 30. Questions and Answers.

in that divine element that lifts us higher and

nearer to thee. Teach us to love thee, to serve

CONTROLLING SPIRIT .- We are now ready to answer inquiries.

Ques .- To what extent does the social law affect the universe?

Ans.-We are not aware that social laws, so called, can in any sense affect universal law, or universal life, which means the same.

Q.-If it affects the whole universe, then what is the effect produced when a planet is dissolved? A .- The answer to the first will also be the an-

swer to the second. CHAIRMAN.-A. G. G., a correspondent from Marion, Ind., asks:

Q.-If the moon has any effect on vegetation, such as planted vegetables, fruit trees, flaxseed, &c., what is the philosophy of it?

A .- The moon holds very close relationship to the earth, and in consequence of that near relationship, the earth must be affected by the life of the moon, and in turn the moon by the life of the earth. The entire vegetable and animal and mineral creations, all are affected by planetary influences, more or less. This seems to be a law in Nature, and, to Nature, it is an immutable law. CHAIRMAN.-G. C., of Stockport, N. Y., sends

the following questions: 1st Q.-In communications we are taught that

our spirit-friends watch and protect us, sympamze with us, &c.; yet we are the greatest danger or trouble unwarned and unassisted by word or deed. Why is this?

A .- Simply because the inhabitants of the spirit-world are not self-constituted policemen and guides of mortality. Too many, we know, are laboring under this false idea-for it is false. We are ofttimes attracted to you by conditions that surround you-by conditions of your own inner life; ofttimes by your intense thought of us. But it is false that we follow you and watch your every act. If we did, you would lose your own individuality; your own strength would become mere automatic. It were better that whole, universes be sent suddenly into the second sphere of life, than that one soul should lose its individ-

2D Q .- If, as it is said in spiritual life, all things are present-no future-why is not this fatalism in the most absolute sense? and how is it possible to vary one thought, motion or deed?

A.-It is an absolute fact that you can exist only in the present. The present is yours, the past is not, neither is the future. Eternity is one ever-present. Now it matters not whether it be in the element of time human, or in that condition beyond human life.

CHAIRMAN.—We have received the following questions from H. H., of Philadelphia, Pa.:

1st Q.-Cannot the phenomena of spirit-rapping and table-tipping be produced by means of odic force?

A .- And what is odic force? Does your correspondent know? Perhaps he does not. It is the magnetic aura by which every human being is surrounded. It is through that that these manifestations are mainly produced.

2D Q .- Are not spirit-pictures produced by the artist reading the mind of the person who desires a picture of a departed friend, rather than a bona fide view of the spirits returned from the spiritland?

A .- This is sometimes so; but there are exceptions. Sometimes the artist sees the spirit internally, sometimes externally, and somtimes the view is gained from the mind of those desiring the likeness.

3D Q.-How is it that returned spirits fail to describe the scenery and habits of living in the

A .- We are not aware that they have failed in this respect; indeed, we are quite sure they have not. The failure is on the part of your human understanding. CHAIRMAN,-A. P. sends the four following in-

quiries: 1st Q.—Hath Delty more than three grand attri-

butes? A .- If we could limit the attributes of Deity, we

could limit Deity itself. 2p Q .- Are not those Love, Wisdom and Power, clothed with Infinity? Love is a prompting principle, Wisdom contrives ways and means, and

Power earries into effect. A. We do n't agree with your correspondent, for we know that his theory is an unsound one. 3p Q.-And is not man endowed with the same attributes, only in a finite capacity?

A.—Yes, certainly.

4TH Q.—And are not those attributes the principle that constitutes life in all animals?

no definite number of attributes. You might as on that journey of return, and if you have them well try to number its forms, its shapes. You to return with, you have them to use. Now it cannot do this. Deity, to us, possesses an infinite should stand you in hand to carry as little of your number of attributes, each possessing a distinct human weaknesses across the river as possible. and powerful individuality of its own.

CHAIRMAN.-Y. S., of Philadelphia, Pa., asks the following question:

Q.-Does the electric current return from the poles to the equator? If so, in what way? A .- By the law of attraction and repulsion. It

certainly does perform that cycle. Q.-[From the audience.]-What is the reason that spirits sometimes mistake their true condition, and think they are still living on the earth?

A .- Because their surroundings are so similar to what they were when on the earth, that they know no difference. They are still living in the atmosphere of earth, sustained by earthly conditions, and as these persons have had no consciousness of having met with any change, they know nothing of the change, and it is often hard to make them believe they have shaken hands

Q.-It is said that some spirits require a thousand years to awake to consciousness. Is this

true? A .- Yes, this is true.

Q .- Is time measured with you in spirit-life as

with us? A .- No. Time, with us, is measured by conditions; by thought. But when we return to you, we are obliged to clothe our ideas in such a form that your human senses can understand them.

Q .- Are not the intellectual faculties the same in spirit-life as here?

A .- They are. Q.-Explain how?

A .- The spirit, after losing its fleshy tabernacle, feels that its days of imprisonment and restraint are over, that it can now act with freedom. There is a certain sense of liberty that seems to spring up with every individual who wakes to consciousness in spirit-life, and so with that consciousness they begin to put forth all the powers that were crucified and imprisoned here, and intellects that were dimmed and darkened in earth-life, shine out brilliant and perfect in spirit-life.

Q .- Is the faculty called eventuality, or memory, a means of acquiring knowledge in the spirit-

A .- It is, certainly. The remembrance of events s to many spirits exceedingly vivid and clear.

Q.-Swedenborg speaks of all knowledge as coming by influx. If this theory be true, it would seem to do away with the organ of memory, would it not? A.-No; the organ of memory is with you

when in earth-life. Memory is a thing infinite to the spirit, and is not circumscribed by any

one organ. Q.-Is forgetfulness a trait in the spiritual char-

acter? A .- Not in its greatest sense. Forgetfulness, in its true sense, means annihilation; the entire washing out of that which has been. You may cease to remember, temporarily: but as memory is eternal with spirit, the spirit can call up scenes

that have existed far in the past, at will, always. Q.-The question was asked here if the human soul ever had an individualized existence before entering the human body; and I believe the answer was in the affirmative. Now, if this be true, why does not the human soul remember that ex-

A .- The soul, as a soul-as an infinite, unlimited intelligence, does remember this; but that memory is not able and cannot project itself into human life. Sometimes, in rare instances, persons receive divine glimmerings of the life that has been with God. Swedenborg, and a few others, have had these glimmerings; but in the main, the door in your external lives to this secret place is closed.

Q.-When our spirits become disembodied, shall we ever have that memory again? A.—You certainly will.

Q.-Does the spirit controlling remember any of its former existence?

A .- Yes, most clearly-most vividly.

Q.-Can you tell anything of it to us?

Q.-Can you remember of having occupied a ower grade of life than your physical form?

A.—Yes; the spirit moves on in cycles. All forms move on in cycles; all life progresses in cycles; therefore all life is constantly repeating | hard for any one to take you to the place where itself, so that what has been, may be again. The you left your body. You longed to be free from life of your speaker was very much in the past your body, because you suffered so much, and what it was in the last sphere of its earthly existence.

Q.-Will you explain how the Davenport Brothers have been successfully imitated?

A .- They have not been successfully imitated. QR.—The same feats are said to have been performed by others. A.-Many things are said to be done that are not

QR.—But this fact was authenticated by report -persons giving their names, etc.

A .- All that may be very true. On.-The feats of tying and untying of hands were performed by the Misses Anderson and

A .- Yes, and are you sure that the same power did not untie them as the Davenport Brothers? The same feats, so called, that are performed by invisible—intelligences—through the Davenports, cannot by any possibility be performed aside from the interference of spiritual agency. That

you may rest assured of. QR.—That is what I wished to know, whether those other parties performing the Davenport feats were instruments in the hands of spirits. A .- Yes, but they do not so understand it, and

so they cry out humbug. Q.—Is it of advantage to have these exposers

go about? A.—It certainly is an advantage, for without the opposition you would hardly know how to live in accordance with your peculiar views. You'd die, as Spiritualists, if you were not met with a spirit of opposition by those differing from you. We would n't give a farthing for that Spiritualism that had nothing to oppose it. So long as there is opposition, you may be always sure that your

cause is gaining in strength. QR.—Then war is right.

A.—Certainly, in that sense. Q .- In the case of those persons performing the same tricks as the Davenport Brothers, might it not have been a similar power that controlled them? We understood you to say it was not. S .- Are you sure that we said it was not the same nower?

QR.-I did not say it was not. I asked if it was the same power. A.-We distinctly affirmed it was the same

Q .- Spirits have power to deceive, or to bring back the same characteristics as they had here, have they not?

A .- Certainly they have. QR.—That explains the so-called trickery, then, A .- If you carry all your human proclivities with you to the spirit-world, it is to be supposed sick and died. My mother requested that I should hand of War has desolated many hearts, yet we

A.-No, we do not so understand it. Life has (if you have them) you will bring them with you Get rid of them here, and you will soon grow in strength and wisdom, in all things that make the soul stand out purely and brightly. March 30.

Timothy Burke.

It's my opinion that some of us don't have much to do about what we shall carry to this new [You do not.] It's my opinion; my opinion.

I belonged to that unfortunate class of individuals who was fated to fall into rebel hands and get rough usage. And if ever I cursed God and a part of his creations, it was during the last few days of my life on the earth; now that's so, Captain. I was a firm believer in the overruling power of God, and when I went into the Army I said to myself, now God made the rebels just as much as he did me, and I never mean to be harsh to one of them, if any do fall into my hands. Of course, by military law, I must, when in battle, shoot 'em if I can; but aside from that, I'll deal with them kindly.

Well, I did so, and by-and-by I was wounded and got taken prisoner. First I thought, well, they're an ignorant set of fellows, these prison keepers; they've been brought up nigger drivers. and they do n't know any better; but God made em, so I must think kindly of em. Well, I kept up this train of thinking until the rebs began to put the screws down too hard, and they began to show the devil in their own nature so strong, that it seemed to coax the devil in mine right up to the surface, until I began to fear he'd reign supreme. So I began to pray to God, and in spite of all my praying, the devil kept rising higher. I'd pray one minute and curse the next, and I rather think the curse was the strongest. At any rate, it seemed to be so to me, for in me the devil rose triumphant, and sat on the throne. Now, this was so. I could n't help it. I was thrown completely away from God, and I said if he's got all power and exercises that power, he did n't care to save me. Well, then I tried, to the best of my ability, to think less bitterly of my enemies, notwithstanding I was used worse than a dog. But as the screws began to tighten, the devil began to rise little higher and higher within me, until at last he gained the mastery over my being.

Well, as I said before, I went, I died in just that kind of way. I felt as though God had deserted me. I didn't know where in the devil I was going to. I said, now my religion has been of no use to me. To be sure, when the sun shone bright and high in the heaven of my life, I used to feel my religion a godsend. And I've cursed him anyway, for what he's done for me, because he didn't make me stronger when I was weak. Well, I went out just that way, and when I

found myself in the spirit-world I thought it was n't very much like hell; was n't very much like heaven, either. It seemed to be a something, a kind of-well, I felt as if I was at home there; couldn't tell why, but I seemed to feel so. But by-and-by, when the news reached my friends that I was dead, they began to think very intensely about me; and by-and-by the atmosphere seemed to grow clearer and clearer, and I see, great God! I was right at home-in my own home. How the devil I got there I didn't know; but there I was, out West, in my own home. Now you see what effect their thinking so earnestly about me must have had toward attracting me to earth, for there I was, right to home. Well, of course, I did n't know what to make of it. I did n't believe anything in Spiritualism before I went out, so began to question myself as to whether I was dead or not. I said, I must have two lives: one in the body, and the other out of it, and I have n't in reality died, some way; maybe I am asleep; guess I'm dreaming.

When I met some of the boys who went out long before me, and they told me that I'd really passed over, that I had gone through death, I said. all the religion on the earth is a consummate humbug, or else I aint dead. Well, my friends informed me that the religions of earth were not wholly true, neither were they wholly false: but I was dead, or had lost my body. Well, said I, if that's the case, then take me back to my body. They said there 's no attraction there; it would be you aint attracted there. We can't take you there. Well, I said, if there was anything could take me there I wanted to go to it. They said there was nothing; I could n't go there. If I had died pleasantly and calmly, I might have been able to go back and see it, or if that body had been left with my friends; but the body would have to remain

where it was at the South. Well, I'll tell you how it is: I had to think and think the matter over for some time before I could believe that it was all right. But I'm getting out of the woods now, and getting to think it's all well now that I lost my body as I did. And when I learned folks could come back this way, if ever I prayed in my life, I prayed for the privilege of coming. I said if I can come back and possess myself of a human body to send some word home, I shall be happy enough. I've done so, and now I have no friends, that I know of, that are Spiritualists; so, you see, I'm in rather a bad place. But. at any rate, I'm going to make a loud call to them. If I fail, I shall be sorry; if I succeed, I shall be very glad.

My name was Timothy Burke, of the 9th Indiana, Company I. My friends are in Warren; what I call my home there. [Indiana?] Yes, sir. I was thirty-five years of age. I was taken prisoned in May. I can't tell you just what time, but along near the 16th of May, and lingered between misery and starvation until some way into September, and died. I had no means of having my wounds cared for; was wounded in the arm, slightly in the side, so that threw me into a fever; and from that I went into-God knows whatconsumption, I suppose you call it—and all for want of decent care, of such care as you'd be likely to bestow upon a dog; think I would have lived if I'd had only that.

Well, now, stranger, I don't want my folks to curse the rebs because I did. I do n't want them to feel bad because I died away from home. I'm beginning to feel that it's all right. I'm beginning to feel rather glad that I passed through so much suffering, and if they'll give me a chance to talk with them, I'll give them a sketch of life in rebeldom-at least, that part of it I saw; and also what I passed through on the other side. And if I can advise them about their own affairs, I will. Now, stranger, I'm obliged to you. Good-March 30.

Annie Henrietta Faunce.

My mother has wished I would come here and send some word from this place to my father! My father is in Western Virginia, away from my mother, and since he has been away I was taken give my name in full. It was Annie Henrietta turn to thee with glad thanksgiving this hour.

Faunce, and my father's, Thomas J. Faunce, M. I was in my fourteenth year. I suppose I died an officer in the rebel army. [Have you spoken to her wishes in her mind?] I have spoken to my mother through a medium. My mother believes in these things; my father does not. My mother has read your paper. She wished me to tell you sides?] My mother at present, sir, is about two in Western Virginia. My father is a Lieutenant-Colonel.

I have only been dead since last October. My mother has seen many hard scenes since the war broke out, and she requested me to say to you Friend, Divinest Strength? Nay, for thou wilt be that in heart she wished it was over. She dared all and all with us; for thou art our fountain of not say so, for round her on all sides are persons life, our shield, our support, our everlasting who are exhibiting all their propensities against strength. Then, oh God, we praise thee. We the Union. My mother, sir, was born at the lift our souls forever, not only for that which has North, and her sympathies are strongly with the North. My father was born at the South, and his Amen. sympathies are strongly with the South.

I wish my father would give me a chance to speak with him, for I think I could reconcile him to the North. I can through little Jane. Mother keeps her now all the time in the house, so I can come and speak through her. She's a medium. entrance her. [Is she older or younger than you?] She's older, sir; two years older. She's not my sister, sir. She was a slave. All the oth- following questions: er slaves, except little Jane and old Joe, have gone. [All left?] Yes, sir; my mother told them to go. She had no use for them. My mother told them, when they were going, she only wished it was in her power to give them something to start | spiritual influence. with. She was only too glad to be able to give them their liberty. She didn't believe in slavery; my father did.

Shall I tell my mother you were glad to have me come? [Certainly, by all means. Tell her been exercised in a particular direction by a powthat we sympathize with her in all her troubles. and hope there will be an end to the war soon.] Well, I don't think there will, because I know there are persons at the South, if you don't catch | Talk with the intelligences that visit you, and by them to kill them, will keep on fighting. I heard my father say, that so long as he had a right arm influences, and they will be less annoying to you. to fight with, he should continue to fight. And my mother said, perhaps he might lose his right arm in battle. And he said, if he had the left, then he would fight with that. Oh, my father is violently opposed to the North, sir; but if I can | can hear them talk, you can easily find out what only get a chance to speak to him this way, and | they wish. tell him how things are here, and how wrong it is to fight so, I'm sure he won't want to. I hope to speak to him. Mother's been trying to take little Jane to him, but General Lee won't give any passes now to ladies, to the officers' wives, because, he says, a great many of them are opposed to the war, and he thinks they exert a bad influence upon their husbands. And my mother could n't get a pass any way, because it's known that she is from the North, and is supposed to sympathize with the North. Good-day, sir. March 30.

Jack Hulley.

Hal say that Jack Hulley, of New Orleans who died there last night, comes here and sends greetings to Charlie and Jim. March 30.

Michael Scanlan.

He died in a hurry, sir, and come back in a hurry. Faith, I think if he goes through his whole life this way, I think he'll get the rounds purty quick. [He got in ahead of you?] Yes, sir.

Well, sir, I'm from the 27th Massachusetts, and I suppose I am Michael Scanlan; I don't know. [Who should know, if you do n't?] I do n't know, sir: maybe I've not gone far enough to know who I am. No, sir; and as far as I can see myself about these things, I'm not Michael at all. Yes, sir, that's so; but somehow I find myself here in a queer uniform. I'm just the same person I was when I was uniformed in Uncle Sam's uniform.

I am from Springfield, sir-that is, T was not born there. Ireland is my home: but I hailed from Springfield, and I'm taking a mighty sort of a longing to let the folks know that I can come back and talk this way. [Did you leave a family there?] Yes, sir; I left a wife and two chil-

I should like my brother Peter to do-well, do something so I can come the rounds this way—so I can talk to him, as I do here. [You want him to get you a medium?] Yes, sir; I want him to furnish me with a medium to talk through.

Well, the reason, sir, that chap got ahead of me was, that when I was coming up for my chance here, I was waiting to see whether I'd come or not. Faith, I thought I was smart in begging for the chance to come, but then I was a little kind of Testament? How ought we to view the book, in ashamed. I was waiting, you see; and while I was waiting, you see, somebody else stepped in. Well, sir, I don't know that all who come, don't know that they feel just as I do. [Nothing to be ashamed of.] Well, sir, you know I was thinking how will I appear in such a queer uniform. Oh, I feel a little kind of ashamed to come in this way and I was almost a good mind to back out. when that chap stepped in ahead of me, Ah, he was not thinking of the uniform at all. He died in New Orleans last night, and he got some chums there he wants to send some kind of a telegraph to, and he wants to be a little ahead of news here, you know. I felt kind of glad myself to see him tumbling in this way. Maybe he thought his friends needed strengthening a little. that he come back so soon. Oh, it's a funny way, sir, to do things.

Well, sir, I suppose Petersburg is ours. Well, I don't know myself whether it is ours or not. It was said the victory was sure when I died. Well-I've not been able to keep any account of time since then; but I was in the fight before Petersburg, and I supposed it was taken. Yes, sir; I know when I was shot, the cry was the victory was ours, and Petersburg has been evacuated. Well, don't know anything about it. It may be a long time before Petersburg is ours, according read what it writes upon its own face, you will to the little one's story. [Charleston is ours.] have a better explanation than we can give. Charleston is? Well, that's fine. Oh, well, Richmond, I hope, will soon fall into your hands.

Well, sir, I'm much obliged for this help you give me; and if my folks will give me a chance, the case of the Allen Boy's manifestations? I'll be glad to talk with them. I got nothing to say about the religion, anyway, in the Church. I aint made up my mind yet. Good-day, sir. The next time I come I won't think so long about the March 30.

Invocation

Oh God our God, Holy Spirit, our Life, we turn to thee this hour with thankfulness, with joy, with peace. Notwithstanding war is abroad, notwithstanding the groans of thousands and tens of thousands are this hour filling the air, and mikeing dark human firesides, notwithstanding the red 159?

We praise thee that the many alters that have been dedicated to oppression, to human slavery of congestion of the lungs; and my father, sir, is and injustice, are one by one passing away. Oh, we praise thee that the angel of Peace and Jusyour mother through a medium, or do you read tice, as Peace and Justice mean with thee, is dimly seen in the distant horizon. Thy children are beckoning on this angel toward them. Many, many thousands are calling in all sincerity for more light from above. Oh Father, Spirit, for the so, but she's not seen one for a long time. She fruits of this hour we praise thee. Though it did n't know whether this place was open now or comes, so far as the external is concerned; plothed not, but she said if it was, and conducted in the in sorrow, and darkness is its guest, yet in the insame way it used to be, she wished me to come ternal it is bright and fair, and full of glory. Oh here. [Do you know where your mother re- Spirit of Life, thou Mother and Father, of all things that have existence, thou who art giving miles from Montgomery, Alabama. My father is the soul all its strength, all its beauty and divine inheritance, need we ask thee to bless us? Nay, for thou art continually blessing us. Need we ask thee, oh Father Spirit, to lend thy right hand to protect us from danger? to be unto us Father, been, but that which is, and that which is to come.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to onsider the inquiries of correspondents. CHAIRMAN.-Eli N. Langley, 55th Kentucky

ols., Covington, Ky., writes in detail in reference to whisperings which he is almost constantly hearing, when no one is with him, and asks the

Ques. 1sr.—Is this whispering a disease of the brain, or is it a spiritual influence?

Ans.—It is no disease of the brain, in our opinion. We should be inclined to believe it was a

Q. 2D.—Can I be cured of it, and in what way? A.—The most direct way is to hold communion with the intelligences surrounding you. Inasmuch as certain faculties of your nature have er outside of yourself, and over which, in our opinion, you can have no control, it is far better to seek to understand that power than to resist it. so doing you will harmonize and equalize those

Q. 3D.-If spiritual, in what way can I make it useful to myself and the world? A .- In almost every way. But the first step to be taken is to ascertain what they wish. If you

CHAIRMAN.-W. L. R., of New Philadelphia, O., asks:

Q .- What is the best remedy for the cure of cancer under the tongue? A.-That question we cannot answer. Every such an effect is produced from a different cause.

We must know what produced this effect, in order to give a correct answer. CHAIRMAN.-A. F., of Pulaski, N. Y., sends

two questions: Q. 1sr.—I wish to trouble you to inquire of the controlling spirit, if Judge Edmonds's description of the spirit-world is correct: that it is composed of earth to travel on, to build saw-mills, pile sawlogs, &c., &c.; also, of rocks in which to cut stairs, with many other attributes of solidity, like

the earth we here use? A.-Well, you are living to-day, as we have many times told you, in the spirit-world. All these material forms have their corresponding spiritual forms. All these different scenes spoken of by Judge Edmonds, and others, are, in every sense, literal and spiritual also. Here is a material article of furniture (the table). You see but with your material eyes. Custom has taught you what it is. Now the unfledged, or disembodied spirit, sees the spirit of the table, not the crude form; for it has a spirit, just as much as it has a body, else the body could not exist; for you must remember there could be no form unless there

was a spirit to bind that form in harmony. Q. 2D.—If so, why does it not obstruct the light of the sun?

A.-Well, that's a very queer question. We certainly can give it no answer. CHAIRMAN .- O. B., of Philadelpia, Penn., writes

as follows: Q.-Will you please to put the following questions to the presiding or controlling spirit of your Circle: There has been a book lately published, entitled the "True History of Jesus of Nazareth," said to be given on spiritual authority. We wish to be informed how far we may rely upon the statements of the author of that book, as regards his spiritual authority. Did the spirits reveal to the author the principal incidents related in that book, and give them as facts? Did they suggest and plan others? Does the character and history of Jesus, as described by the author, approach nearer the truth than that we read of in the New

a general sense? A.—We believe that the medium was inspired to give just what you have under that name, "The True History of Jesus of Nazareth." But how far he may have received the full force of inspiration, we cannot tell. He may have learned his lesson entire, and he may have learned it but poorly. At any rate, it is our opinion that the work referred to contains more truth concerning this individualcalled Jesus than any other that has been given

to the world. Q.-Will the book have a good or bad influence in society toward its general reform?

A.—That we cannot tell. Q.—Is it true, in your opinion, that in the socalled physical manifestations, whatever is touched by the spirit-hand that leaves its mark, must inevitably be transferred to the hand of the medi-

A.—It is not a mere matter of opinion with us, but it is positive knowledge. We do know it is

Q.—The above question being answered affirmatively, what is your explanation of the phenome-A.—The phenomenon explains itself. It does not need any explanation from us. If you will

Q.—Did you intend us to understand that any coloring matter which the spirit-hand touched would be transferred to the medium's hand, as in

A.—We certainly did intend that you should so understand it. Q.—Then the hand was not employed?

ployed, for the medium's entire body was being used in the production of physical manifestations, as well as mental ones.
Q.—Then there are no means of determining whether it was a left or right hand, are there?" A. Yes, there are means. You must use your own senses to do that?

A. We did not say that the hand was not em-

Q.—Is there such a thing as positive individuals type thill to read your realers of more events of

A.-We believe there is such a thing as positive

of life that are to be found throughout every kingdom in Nature possess this individuality.

Q.-Will the intelligence speak awhile upon the duality of individuality?

A .- All human life is dual in its nature, and all human life is individualized, also. Your individuality must be dual. Your human individuality takes on the characteristics of human life, human experiences. The other takes on the characteristics of your divine life, your soul experiences. While here, in the physical, the experiences of human life are made apparent to you, through your human senses; but the experiences of your spiritlife are not made apparent to you as physical beings. And why is this so, you ask? Because you are, in the external, more allied to physical life as a necessity. But when you shall have passed out of that organic life through which your soul expresses itself in the present, then you will begin to understand the individuality that belongs to the soul. You will know, for a positive certainty, that you have two individualities. You will feel that you have lived in the physical, have manifested through organic life, and, at the same time, have lived in the spiritual, also. So, then, you have two natures; one human and one divine, and both are in constant activity. Q.—Are there lying spirits?

A .- Certainly there are. You have plenty of them on your earth-plane. You send them out of their physical forms under that condition, and so they remain lying spirits still, until they shall become purged of that condition of error. If you know how to tell a lie to-day, you will know how to tell a lie to-morrow, unless you change today—it matters not whether you are in the body or out of it.

Q.—Why do not spirits speak, instead of rap? A .- Simply because there are very few who understand the law governing those conditions, to a sufficient extent to make it subservient to their wishes. Almost any spirit, if they can possess themselves of a rapping medium, can make these audible sounds. That is very easily done. It requires a very peculiar and unusual phase of mediumship to produce what is called pure spirittalking.

Q.-I would ask if it is a reality when a person dreams?

A.—In one sense it is; in another it is not Sometimes you dream on account of overloading your stomach; sometimes in consequence of severe mental excitement, or severe physical excitement. Sometimes dreams may be attributed to the special interference of disembodied spirits.

Q.—Supposing I had a friend in the army; that I was busy about my household affairs, and should see, in a vision, that friend, as it were, dying; again, should see them open the grave and bury that friend. How would you account for those visions?

A.—On the philosophy of the duality of your nature, your spirit might be taking full cognizance of such an event, even while you were occupied with domestic affairs at home; and, under certain circumstances, your spirit might project that knowledge, that scene, into your external consciousness.

QR.-I had a vision of such a scene at Gettysburg. My friends told me it was nothing but imagination on my part, caused by anxiety on that friend's account; but I couldn't reconcile myself to the fact of its being imagination, for I saw him at one time when he was dying, at another time when he was being buried. [Two or three ladies present testified that the events or visions seen by the questioner, actually did occur at the time and April 3. place the visions were seen.]

Alvin Jones.

I promised to return, so I'm here to fulfill that promise, though I feel I'm hardly sufficient for the task. I am Alvin Jones, of Columbus, Ohio. I believed in the return of the spirit, its power to communicate, after death, to the friends it leaves behind on the earth. But I was almost alone in my sure I shall never return—that is to say, in my body; something tells me so; but, so sure as God livesand I believe he does-I'll find a way to return and manifest, and in a way, too, so you won't be at a loss to know who it is." My friends answered: "Oh, do n't talk so. I would n't want to believe in your Spiritualism, even if there was nothing else to believe in, for I should want my friends to be happier and in better business than coming back to mingle in the miseries of human life." Well, they did not believe I could come back, and I did. you see: so that's the difference.

Last night I passed out of my own body to the spirit-world between the hours of ten and eleven, on the battle-field, and here I am to-day. And now when the news of my death shall corroborate my words, then I hope, in God's name, they'll believe: surely they ought to.

I am from the 18th Ohio, Company A. Last night I slept sweetly in the arms of death, and I came here this morning, and have waited here till now for the privilege of communicating early. I would say to my wife, to my brother, to my sister and my aged mother, I am happy and well, and the soldier is free.

James Fabens.

Hooray! halloa! Beg your pardon. I was standard-bearer of the 62d New York, and I've just gone out. Hooray! It's hard keeping cool when you're so fired up. I'll cool off, old gentleman; keep still. There, now, I'm straight. .

Say that James Fabens has returned, will you? What's the hour? [Eighteen minutes to four, in the afternoon.] Well, the last I have any recollection of, was about ten minutes to eleven this forenoon; here I am back this afternoon. [You came here pretty fast.] Fast age we live in, you know. [Was it on Monday you passed out?] On Monday, sir, April 3d. Oh, I'm posted, you see. [Where were you then?] Pretty near hell. [Do you mean Richmond?] Richmond; yes, sir. Good-by. Love to Dick, and tell him to take care of those I've left. April 3.

Ann Maria Clark.

Are you Yankees? [Yes, we are so considered.] I want to send a word to my father. You have him a prisoner. [Do you know where?] Somewheres near Boston Harbor.

Tell my father, Alexander Clark, that Ann Maria has come here, and that mother is here, too. He knows that I am dead, but he don't know that my mother is Before the war, we lived in Charleston. Since then we have n't lived anywhere. You don't like us, sir, I know. My mother said you'd print—publish what I've said, just as if I was n't from the South.

When my father gets free, gets exchanged, or When my father gets free, gets exchanged, or the model of the set othing left now. [Do you mean the place where ou lived?] I never lived there, but my father where a place there. I lived in Charleston. I conflicting Notions of Love. So Guide to Conjugal Harwood a place there. I lived in Charleston. I characteristic of Mock Love. So Guide to Conjugal Harwood a place there. I lived in Charleston. I characteristic of True Love. So Hationale of True Love. So The Pathetism of Love's love love has your mather beautiful vin othing left now. [Do you mean the place where the spirit-land?] Mearly three weeks, she sale at this office. d. | How long has your mother been with you

individuality, and we believe, also, that all forms says. My father do n't know she's in the spiritland, but he knows I am. Good-day, sir.

April 8.

J. J. Fontarive.

It was my good fortune to be sent out of this life by accident. I was riding in one of the neighboring towns with my family, and somehow I was-I don't know why the horse took fright -thrown out of the carriage, and I have no recollection of anything that happened after that, until I found myself in the spirit-world.

Ever since I learned that spirits could return and manifest, I have been exceedingly anxious to make open communication with my family. This is Boston, and, I believe, Washington street. [Yes, it is.] I lived, sir, in Winter place, No. 4, and my name was J. J. Fontarive.

Now I would like that my son, my wife, my daughter, go where I can manifest, where I can speak, where I can talk to them of the place I now live in, and of the circumstance of my return here. Spiritualism teaches that the spirit can return and manifest to friends on the earth, and they who come to the spirit-world possessing this great light know the road back much easier than those who know nothing of it before they go.

I left, sir, as fine a family as God ever blessed a man with, and I am as strongly attached to them now as I ever was; but I want to tell them there is one thing which they must do in order to be happy hereafter, and that is, learn something of this spiritual philosophy while on earth. I'm sure you will never regret it, for you must all pass to the spirit-world sooner or later, and the time may not be very far distant to many of you, and it should stand you in hand to know something of spiritual things. And since God, in his mercy, has opened a way for you all to learn, they who don't learn will be very, very sorry when they

come to the spirit-world.

I have made some visits, although I was not recognized by any one, to the house of that medium, I believe he was called Foster, and if my son were to go there, I think I could speak to him. and give such proofs of my spirit presence as would satisfy him. So I would suggest that my son go there. I shall try to prove that I am there, and that there is a tangible relationship existing between the two worlds.

I am under great obligations to you, sir, for your kindness. Good-afternoon. April 3.

MESSAGES TO BE PUBLISHED.

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Tuesday, April 4.—Invocation; Questions and Answers; Lieut. Col. Price, to his friends at the South; Wm. Conners, of the 11th Mass., Co. D, to his wife, and friend, Tim Kelley; Col. Thomas L. D. Perkins, former proprietor of the Hancock House, in Boston, to his friends; Emma Stacy, to her mother, in 4th Avenue, New York City.

Thursday, April 6.—Invocation; Questions and Answers; Mary Catharine Gerry, of Virginia, wife of Col. Wm. Gerry, to her children; Dr. Abijah Kinney, of the Confederate Service, to his two sons at the South; Capt. Henry G. Taylor, of the 9th Virginia Cavalry, who passed out near Richmond, Va., (on Sunday, May 8.—Invocation; Questions and Answers; Geo. M. Jackson, to his friends, in Boston, and in New York State; Archibaid Lewis, of Amesbury, Mass., to friends; John Barnes, of the 11th Bilchigan, to his mother, and Jos. Crandon; Edith Hardee, who dided in Paris, France, to her uncle, Gen. Hanlee, of the rebel army; Capt. Faunce, of the 21st Georgia, Co. A, to his wife; Emily Cooke, of Baltimore, Md., to her mother, and her father in the 9th Maryland Reserve Corps; A Poem.

Tuesday, May 8.—Invocation; Questions and Answers;

Poem. Tuesday, May 9. — Invocation: Questions and Answers; Geo. W. Saunders, of the lelist New York, Co. K. to Stephen Merritt: Eunice Clark, who lived on Richmond street, Bos-ton, to ther sons; Andrew J. Dudley, of Jersey City, N. J., to

ton, to the subsections and Answers;

Thursday, May 11.—Invocation; Questions and Answers;
Peter Fitzgerald, of the 11th Mass., Co. B; Henry II. Downs,
son of the late Commodore Downs, to his friend, Thos. Anderson; Chas. G. Hill, to Mrs. Maria Hill; Alfred N. Sprague, of
Concord, N. H.; Nellie F. Welr, of Germantown, Pa., to her

Concord, N. H.; Neine F. Weif, of Germantown, P.a., to her parents.

Monday, May 15. — Invocation; Questions and Answers; John Herney, to friends in Jersey City, N. J.; "Cousin Benja," to friends; Joel Warren, of the 10th New Hampshire Reg.; Hosca Williams, of Montpeller, Vt., to his friends in general, and Mr. Clark in particular.

Theaday, May 16. — Invocation; Questions and Answers; High Fitzwilliam, who resided near Danville, Ga.; Willie Short, of Buffalo, N. Y., to his father's friend, Mr. Thompson; Mary Golding, of Lowell, Mass., to her husband, Michael Golding.

Mary Golding, of Loweit, Mass., to her husband, Michael Golding.

Thursday, May 18.—Invocation; Questions and Answers; Harrison Eikins, son of Col. Thomas Eikins, to friends in Eikinsville, Ala.; Geo. Phillips, of Lewiston, Me., to B. Catiff, A. J. Parks, J. Kelly, and P. Andrews; Herbert Shelton, of Indianapolis. Ind., to his mother; Virginia Thompson, of New York City, to her mother.

Monday, May 22.—Invocation; Questions and Answers; Eleanor Reed, of Detroit, Mich., to her father, Capt. James Reed; James Luddersfield, of Macon, Ga., to his sons; Isaac Edmonds, to his friends, in Springfield, Ill.; John Hinkley, of the 2A New Hampshire; Father Streeter of Boston, Mass., Tuesday, May 23.—Invocation; Questions and Answers; Leopoid Herman, of this city, to his wife; Wm. Matthews, to his wife Mary; Noah Sturtevant, of East Boston, to A. Il. Leopoid Herman, of this city, to his wife; Wm. Matthews, to his wife Mary; Noah Sturievant, of East Boston, to A. II. Allen, of this city; Charlie French, son of Elihu French, of Chicago, Ill., to his parents.

Married.

In Indianopolis, Ind., on Monday, May 1st, by the Rev. Mr. Marshall, Wm. W. 1l. McCurdy, Attorney, to Amelia, daughter of J. C. Gelsendorff, all of that city. We wish our friend all the happiness in his new relation ouchsafed to mortals.

Obituaries.

On the 17th of April, 1865, Hiram Jones, Esq., of Lena, Ill., in his 62d year, laid down his pligrim staff, and bade farewell to home and friends to solourn in the Summer-Land.

to home and friends to sojourn in the Summer-Land.

Mr. Jones was not only a believer in Spiritualism, but a teacher of lits truths. He leaves a wife and children to mourn his loss. The day previous to his departure, he told them he was going, but assured them that he should return again. He had for a long time been a sufferer. He was prepared and willing to go, Death to him had been robbed of its sting, and the grave of its victory. Previous to his last alckness he revised one of T. L. Harris's poems, and requested that it should be sung at his funeral:

"Death is the feding of a clear."

Death is the fading of a cloud,
The folding of a flower,
The rending of a mortal shroud,
The struggle of an hour.

Death is the passport to our home, The portal of the door; The advent of the kingdom come, Petitioned for before.

Death is the close of life's alarms, The lighthouse on the shore; The clasping in immortal arms Of loved ones gone before.

Death is a call from scraph-lips, The day-spring from on hight.
The ending of the soul's eclipse,
Its transit to the sky.

In South Troy, May 14th, passed from the visible to the invisible life, Mrs. Lucy Hodsden, aged 65 years, wife of Stephen

E. C. Dunn.

Hodsden.

In the decease of Mrs. H. we have an additional evidence of the sustaining power of Spiritualism when the hour of earthly dissolution comes. She had long been a careful and thought-ful attudent of the phenomena and teachings of the Spiritual Philosophy. Her senses were good to the last. When the hour of her departure drew near, she very carefully gave directions concerning her affairs, telling her family and friends not to mourn for her, as she was not going far, but that she should still be in their midst, and woulf communicate as soon as opportunity afforded and she was able. To have faith in another life is something, but to know it for ourselves answers the purpose of those about to take an earthly leave of their friends better.

G. 8.

Passed to the Higher Life, Feb. 9th, from Celina, Q., Mrs. Rarbara Price, aged 19 years.

Also, on the 21st of March, Isaac M. Price, Esq., aged 54

years.

Brother and sister Price were firm believers in our beautiful Philosophy, and in their lives manifested it to the world regardless of scoffs and sneers. At the request of Bro. Price, the writer delivered the funeral discourse to a large and attentive audience, in the Methodist Church, at Cellna, the Methodist friends having kindly opened it for the occasion. The cause of Spiritualism has lost, in Bro. Price, one of its main props in that benighted region, but the good he did will live long after his disappearance from morial view. Jas. Coopen, M. D. Bellefoniaine, O., May 19, 1865.

Bergeant Jonathan Atkinson, a native of Cleata, Eng., as retoran in 1st Mass, Cavalry, passed into the spirit-world, from his brother's home in Stoneham, Mass., on the morning of May

He was an honest man and a brave soldier. He has joined the mighty hosts of the "gone before," who have succed through War's bloody portal the celestial city, and will doubt-less return to bless the brother who rejoices at his deliverance from earthly pain. ess roturn to measure from earthly pain.
Funeral services were conducted by the writer.
LIAUNA CUPTY.

LOVE AND MOCK LOVE)

THE ARCANA UNVEILED!

BRITTAN'S GREAT BOOK,

Man and His Relations;

ILLUSTRATING THE INFLUENCE OF THE MIND ON THE BODY; THE RELATIONS OF ITS FACUL-TIES TO THEIR APPROPRIATE ORGANS; TO THE ELEMENTS, 'OBJECTS, AND PHENOMENA OF THE

EXTERNAL WORLD.

THIS WORK presents a careful classification and philosophical exposition of the diversified and wonderful facts which spring from the Mind's influence over the imponderable elements of the Human and Animal Kingdoms, and from its mysterious connection with the realins of INVISIBLE LIFE AND THOUGHT.

Among the curious books belonging to this department of Metaphysical Literature, the value of MAN AND HIS RELA TIONS, as estimated by an eminent authority, is

"UNRIVALLED AND PECULIAR." It is crowded with truths of the most vital interest to the fluman Race; and whilst they are presented in a clear, rational and convincing light, the whole theme is invested with a fuscination that renders it

MORE WONDERFUL THAN FICTION. The book is making its way, and exciting a peculiar interest th in America and Europe, as will appear from the follow-

VERDICT OF THE PRESS:

VERDICT OF THE PRESS:

From the National Quarterly Review.

"We regard Propessor Brittan as a man of superior intellect, an original thinker and profound student. As editor has has exercised a wide and powerfut influence; still more, perhaps, has he accomplished by his lectures, for there are few public speakers more eloquent, or who possess in a higher do gree the faculty at once of fascinating and convincing his and ence. Our author has placed before us a mass of facts which cannot be contemplated without wonder, however much we may differ with him as to the nature of those facts. In other words, he has presented us with a large variety of curious phenomena, and he has so introduced each, that we cannot help taking an interest in it. We refer the reader to the volume itself; and we do so most confidently, and with he assurance that it will prove one of the most attractive and most suggestive works of the kind issued for several years."

From the Literary Gazette and Publishers' Circular. "The book is largely occupied with the teachings of certain latter schools of thought; it must not by any means be regarded as a new disquisition, in the old-fashloued style, upon the generally received Physiology and Hygiene and their mutual correlation. Its agreeable and often cloquent style, its new facts, its disregard of many old teachings, and its carnest advocacy of much that will be novel to many persons, are wel calculated to attract and in many instances instruct the general reader."

From the New York Daily Times.

From the New York Daily Times.

"It is impossible to give in a small space any idea of this elaborate and carefully prepared work. The title will show that the subject matter is as extensive as Nature Itself, and it is treated in a manner that shows the author sensible of its importance. Dr. Brittan has for many years been an attentive student of psychological phenomena, and apart from the theories they illustrate, lis work has great value and curlosity as a collection of remarkable cases in which the influence of mind on matter, and the preponderance of the spiritual over bodily power and force, is wonderfully exemplified. Some of the most singular facts, throwing light upon the mysteries of somnambulism, somniloquism, clairvoyance and prophetic intuitions, are related as occurring to the author himself, and are consequently described on accredited testimony. The marvelous agency known, for want of a more precise term, as magnetism, occupies an important place in the writer's harmony of the visible and unseen world; and his deductions, proving the immortality of the soul and the indestructible nature of the 'thinking principle' within us, from natural evidence alone, are of a nature to interest every one."

From the Friend of Progress.

From the Friend of Progress.

From the Friend of Progress.

"Dr. Brittan is well known as an editor, lecturer and authors. Illa previous writings have been marked by fluency of language, and by the statement, on personal knowledge, of many valuable facts. In the present larger work, he aims to throw these facts into more systemactic shape, and to state their theory. His book is carnest and sincere; it contains many facts and reasonings, made valuable by his personal character and long experience. * * The personal experiences narrated in respect to the second sight, or apparitions of the living, and the experiments on the power of the will, are very astonishing, and are so plainly stated as to leave no room for any question but of veracity. But whatever criticism may be made upon the details of Professor Brittan's work, he is entitled to the thanks of all, for daring to treat of themes so difficult, and in a spirit which is usually so candid. To produce a thoroughly satisfactory book on the theme he treats, is a success not yet achieved by any one; and perhaps not to be achieved till many more mysteries are unveiled. In default of this, the facts and reasonings must be sought in many different works, and of these MAX AND His RELATIONS is, no doubt, one of the most important."

From the New York Observer.

"One of the hansomest books that the American press has produced. The paper is splendid, the print and press-work are both exquisite, and it is a real inxury to take in your hand such a volume as this. * * * We know there are thousands of people, many of them around us in this great city, and scattered all over the English reading world, who will take such a book and read it with the same veneration that we feel for the Bible."

From the Hartford Times.

From the Hartford Times. "Professor Brittan's writings are characterized by an earnestness of purpose and independence of thought that will attract attention, and stimulate reflection in all who are in the habit of considering the subjects of which he treats."

From the Christian Inquirer.

"For twenty years DR. Burran has given his attention to the observation and study of the strange phenomena connected with the human constitution and human life. This work cantains the results of his investigations and reflections. Our author's path lies along the dim and perilous edge of human existence, where knowledge drops into funtasy, or rises up to faith—the border-line of the realm of marvel and miracle, shade faith—the horder-line of the realm of marvel and miracle, shade and spectre, where often these the ground seems to sink beneath the explorer's feet, and he is carried over incredible chasms on a breath of wonder. With Dr. Brittan's hypothesis we are incompetent to deal. Only those qualified by scientific training and a special study of the subject are competent to pronounce upon its claims. But we have long been of the opinion that more truth lay in the direction in which he has traveled in search for it than most men imagine, and both observation and experience prelispose us to receive his work with favor. His statement and explanation of his views are popular and plausible. Each chapter is crowded with interesting illustrative facts and incidents. We took up the work with misgiving; we read on with increasing pleasure, and fin ished with regret."

From the Cincinnati Dally Times.

From the Cincinnati Daily Times.

"Dn. Brittan has manifested bimself a man of acute observation and of very considerable analytical powers; and the wealth of that observation, and his felicitous powers of analyticals, have been displayed in marvelous profusion in this work. The author has brought to his aid a very considerable experi-

ence, and his views and thoughts bear the impress of long digestion." From the Buffalo Commercial Advertiser.

From the Christian Examiner,

From the Christian Examiner,

"Dr. Brittan's book is extremely interesting, as a revelation of that side-stream of obscure fact and apeculation which rins parallel to the main course of human knowledge, yet scarcely mingling so much as to tinge its water. To present the imposing array of teatimony as to the facts, complete, in all its wild wonder and mystery, to connect it with a clear physiological theory, to fortify it by a great amount of detailed personal evidence, and to make it the ground for revision of our moral convictions and religious beliefs, is the purpose of the large, full and handsome volume of Mr. Brittan. It contains the weight of much curlous and intimate physiological knowledge, " and of personal authority. Much the most strange and incredible narrations are those giving detailed statements of his own experience. " " To deny the testimony demands a vast and unreasonable amount of skepticism. To admit it, seems to revolutionize, in a startling manner, our entire world of knowledge and experience. " " To he in the rectain of his own capendade, in a startling manner, our entire world of knowledge and experience. " " To he in the result in the rectain of his capendade, in a startling manner, our entire world of knowledge and experience. " " It. Brittan's book seems to us a philosophy, drawn up with much ability, carnesiness and plausibility resting on facts too obscure, exceptional and abnormal to make irm standing ground as yet. It is very bold in the nature of the facts it adduces, very explicit and clear in the rectation of its testimony. " " " " " While it is hard to assign the volume fits right place and value as a contribution to science, it would be unjust not to recognize the writer's extrest endeavor to connect his facts and theory will a higher tone of practical ethics than he finds prevailing in the world, and with an enlightened religious faith; and for a repository of evidence as to that twilight-region of human expectence which we know as 'fascination,' 'spectral illusion.' 'ghosti

The Philadelphia Daily News, in commenting on Mr. Brittan's Philosophy of Worship, as It is presented in "MAN AND tan's Philosophy of Worship, as it is presented in "MAN AND His RELATIONS," pays the author the following tribute:

"It is easy to see that this is not the effort of an ordinary mind. Every passage in it wears the impress of a vigorous, cultivated intellect. The subject is commonplace enough. To most writers it would suggest nothing new. But Mr. Brittan imparts a freshness to it—he invests it with an air of nobility which sets the reader to think at once.

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The fair conception.

Nor is it less convincing in its logic than it is brilliant and poetical in style. This is the secret of the author's remarks ble success in propagating a new destrine. Indeed, there is a certain seductiveness in his writings which reminds us stroagly of Voltaire's Philosophical Dictionary—a work which has done more to enfranchies the mind of Europe from the shackies of priesteralt than whole libraries of dry exhortations and searches. and the state of the

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15-4w*—April 29.

CARD FROM DR. J. P. BRYANT.

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REMOVAL.—MRS. E. N. OLAKK, Physician, No. 18 Bulfinch street, Iboston, next door to Revere House. Mrs. C. has removed from Lawrence, Mass., where, during a practice of over sixteen years, she met with unparallicled success. Sie gives her attention to general practice, but more especially to Female Discusses and Obstetrics.

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

SOCIALISTS and REFORMERS are Wanted D'to form an Industrial Colony. Address, D. C. (with atamp, Date General Hospital, Worcester, Mass.) May 27-4w*

Mediums in Boston.

HEALING THE SICK, CLAIRVOYANT

HEALING THE SIOK, CLAIRVOYANT EXAMINATIONS, Etc.

MRS. H. B. GILLETTE, Medium for Healing by laying on of thands, has taken Room No. 32 in the "Elmwood House," s30 Washington street, where she will receive patients, or will visit their residences.

She has also associated with her an excellent Clairvoyant, who will examine patients, describe their diseases, and prescribe for their cure, by seeing the person, or by a lock of their hair, by mail, for the moderate fee of \$1,00. She will also sit for spirit-communications. ELMWOOD HOUSE, 830 Washington street, Room No. 32.

May 13.

MRS. R. COLLINS. OLAIRVOYANT PHYSICIAN and HEALING MEDIUM,

OLAIRVOYANT PHYSICIAN and HEALING ACCOUNTINUES to heal the sick, as Spirit Physicians control her for the hencit of suffering humanity.

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11. Jan. 7.

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AT NO. 7 DAVIS STREET, BOSTON. THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the iddress, and state sex and age.

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B. A. P. PIERCE, Clairvoyant, Magnetic and also, Developing and Businsss Medium, will examine, prescribe and magnetize the sick, at his Office, No. 8 lisymarket Place, Boston, which enters by Avery street from Washing ton street, or at their homes, in or out of the city. Charges moderate.

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147 COURT STREET, ROOM No. 1.

Hours from 9 A. M. to 9 P. M. DO N'T BING. April 29.

SPIRIT-COMMUNION. — Mrs. Laura Cuppy has taken Rooms at No. 8 Avon Place, where she will receive visitors each day from 10 to 12 M., 2 to 5, and 8 to 10 r. M. excepting Saturdays, Sundays, and Monday torenoom. Will also delineate character. Terms \$2,00. She will lecture, as usual, on Sundays. May 6.

DR. WILLIAM B. WHITE, Sympathetic, Clair-Voyant, Magnetic and Electric Physician, cures all dis-cases that are curable. Nervous and disagreeable feedings removed. Advice free; operations, \$1.00. No. 4 JEFFERSON PLACE, (leading from South Remot street), Roston. MRS. ELIZABETH WHITMARSH, Magnetic Physician and Trance Medium, may be found at No. 11 Montgomery Place, on Wednesday and Thursday of each week. Will sit for communications, examine, prescribe and manipulate for the sick.

manipulate for the sick. May 27.

CLAIRVOYANCE. — Mrs. Col. Grove may be consulted personally, or by letter, respecting Business, Health, &c., at 34 Whiter street, Boston. Directions by letter \$1,00; lost or stolen property, \$2,00. 3m*—April 22. MADAM GALE, Clairvoyant and Prophetic Medium, 18 Lowell street. Examination of Diseases by Letter, 81,00: three questions answered on other business to 50 cents, and two 3-cent stumps. April 8.

MRS. LIZZIE WETHERBEE, Healing Medi-um, No. 12 Lincoln 81, (near Summer, Hoston, from 9 till 12 M., and 2 till 5 F. M. No medicines given, May 27-48*

MRS. A. C. LATHAM, Medical Clairvoyant and Heating Medium, 292 Washington street, Boston. Treatment of Body, Mind and Spirit. MISS NELLIE STARKWEATHER, Writing

IVM. Test Medium, No. 7 Indiana street, near Harrison A. Iours from 9 a. m. to 6 p. m. 2m—May 20. MRS. F. A. SPINNEY, Sympathetic, Magnetic and Healing Medium, No. 22 Purchase street, mear Summer) Boston. No medicines given. 40*-May 27. SAMUEL GROVER, HEALING MEDIUM, No. 13 DIX PLACE, (opposite Harvard street.) Jan. 7.

DR. J. P. BRYANT. (OF CLINTON AVENUE, BROOKLYN, N. Y.,) PRACTICAL PHYSICIAN,

CHRONIC DISEASES,

WILL close his Rooms in Willis Block, 127 Jefferson Ave., Detroit Mich., on Wednesday, May Jist, 1885, at 6 o'clock P. M., and will open Hooms in "NATIONAL HOTE,," GRAND RAPIDS, MICH., on MONDAY, JUNE 5th, till June 14th, and at ADRIAN, MICH., on MONDAY, JUNE 14th, 18th, 18th

OARD.—The urgent appeal from Messrs. Hoffman, Stark-weather, Reed and Shaw, of Chicago, Ill., is under consideration. I will visit Chicago, January 1st, 1866, for three months, if possible. Very respectfully, J. P. BRYANT, May 77—4f

SOUL READING.

Or Psychometrical Delineation of Character.

M. And Miss. A. B. SEVERANCE would respectfully M. announce to the public that those who wish, and will visit them in person, or send their autograph or lock of hair, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those in tending marriage; and hims to the inharmoniously married, whereby they can restore or perpetuate their former love.

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either one or the other. Address, MR. AND MRS, A. B. SEVERANCE, Jan. 7. tf Whitewater, Walworth Co., Wisconsin.

DR. J. WILBUR, MAGNETIC PHYSICIAN FOR ACUTE AND CHRONIC DISEASES, WILL take rooms at the AMERICAN House, DELAWARE, OHIO, May 8th, remaining thirty days. He heals with few operations. No medicines given.

Terms for treatment very reasonable. 6w May 13.

TO THE SICK AND AFFLICTED. DR. JEHIEL W. STEWART,

OF 122 PLYMOUTH AVENUE, BOCHESTER, N. Y., PRACTICAL PHYSICIAN FOR CHRONIC AND ACUTE DISEASES,

WILL be in ITHACA, N. Y., at the Tompkins House, from May 10th to June 1st, 1865. 4w May 20. DR. H. S. PHILLIPS, MAGNETIC HEALING PHYSICIAN, HAS located at VINELAND, N. J. Office two doors west of Radiroad Station, on Landis Avenue. His treatment is the Apostolic mode—healing by the laying on of hands. My 20.-3m

J. B. CONKLIN, Test Medium, 599 Brond-lm-May 20. SCENES IN THE SUMMER LAND!

NO. 1 .-- THE PORTIOO OF THE SAGE. NO. 1.—THE PORTIOO OF THE SAGE.
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WILLIAM HUNTER. ATTORNEY AT LAW, No. 19 Court Street, between Front and Main,

May 13. - MEMPHIS, TENN.

TEACHER OF PIANO AND MELODEON, VOCAL MUSIC, (Italian Method,) and FRENCH and LATIN LANGUAGES, will visit pupils at their residences, or receive them at her own, 33 Lowell street, Boston. Terms reasonable. If—June 18. DELA MARSH, at No. 14 BROWFIELD STREET, keeps con D stantly for sale a full supply of all the Spiritual and Re oftmatory Works, at publishers prices.

A. B. CHILD, M. D., DENTIST, 50 School Street, next door East of Parker House,

POSITIVE AND NEGATIVE POWDERS.

THESE unparalleled Powders, known as the GREAT FEB-RIFUGE, NERVINE AND FEMALE REGULATOR, possess the most perfect control over the Nervous, Uterine and Circulatory Systems of any known agent. They are wholly vegetable. In all cases they work like a charm, with-out purging, vomiting, nauses, or the least possible injury or bad effects, producing their results gently, southingly, silently and imperceptibly, as if by magic.

The following partial lists justify their claim to being the

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P. C. Mitchell, Milwaukee, three years totally deaf in one car, and eye sight so impaired that he was unable to read or write without glasses, besides paralysis of the whole system. Eye sight and hearing perfectly restored in less than 15 min utes, and otherwise greatly strengthened.

Philip Adler, Milwaukee, Wis., Rheumatism in heart, chest and one arm. Cured in less than 10 minutes.

L. Juneau, Milwaukee, (son of Paul Juneau,) White Swelling and Rheumatism in both limbs, with Bone Disease; could scarcely walk with crutches; in 20 minutes was made to walk without them, and in a few weeks became fleshy and in good health.

scarcely walk with crutches; in 20 minutes was made to walk without them, and in a few weeks became fleshy and in good health.

Mrs. Elizabeth Maitiand, Leon, Waushara Co., Wis., 60 years old, very fleshy. Hip All and Falling of the Womb for twentyone years. Cured in 5 minutes.

Leander Blair, Rosendale, Wis., by falling from a building fifteen feet on a stump, injured in Spine, Chest and Stomach, in August, 1862, causing Epitleptic Fits ever since, as many as twenty-five in a day, and was unable to perform any labor. Cured in 15 minutes.

Mrs. Elizabeth Smith, Ripon, Wis., Diptheria; a very bad case. Cured in 15 minutes.

Mrs. Elizabeth Smith, Ripon, Wis., Ovarian Tumor and Falling of Womb. Cured in two treatments.

Mrs. Elizabeth Askew, Milwaukee, Partial Paralysis; lost use of right arm; Itheumatism of Heart, agal unable to walk; no hopes of her recovery. In one treatment was made comfortable, and in a few more her health was perfectly restored.

Mrs. Arad Johnson, Rosendale, Wis., White Swelling and Rheumatism; was unable to use her limbs since last May; was made to walk in 20 minutes.

Newton Linkfield, Ripon, Wis., Typhoid Fever for two weeks. Cured in 5 minutes.

Joseph Kettlewell, Herlin, Wis., by a fall from a load of hay and striking on his head; injured upper portion of spine, drawing his head upon his shoulder, and was unable to put out his arm; suffered for six years. Spent 8700, and received no benefit. Cured in 3 minutes.

The above cases we have certificates of, which may be referred to. Special references—Col. Geo. H. Walker, Geo. W. Allen, Esq., Lester Sexton, Esq., Kellogg Sexton, Esq., Lewis J. Higby, Esq., all of this city.

Those who are absolutely poor are corollally invited to call on each Saturday aftermoon, and we will treat them free of charge. Personal cleanliness absolutely required in all cases.

The institution is located in Milwalver, end was them free of charge. Personal cleanliness absolutely required in all cases.

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CARD FROM DR. J. P. BRYANT.

In accordance with previous advertisements, I now give no tice that I shall close my rooms in Detroit, on Wednosday, May 31, 1865, at 60 clock, p. M. Dr. D. A. Prass and Son will succeed me in healing the sick, occupying the same rooms, 12 Jefferson Avenue. Dr. Pease has been long and favorably known as successful practitioner. His affable manners, and genuine sympathy for the afflicted, has won for blim an enviable name. Of his untiring energy and success thousands can testify. Being personally acquainted with them, I cheerfully recommend them to the suffering with perfect confidence in their ability to cure all forms of disease of either body or mind. May 37.

REMOVAL -- MRS. E. N. CLARK, Physician,

CARD PORTRAITS FOR THE ALBUM.—
Price, 10 cents each, or four for 25 cents. Rent by mall on receipt of the price. Lincoln, Johnson, Sherman, Sheridan, Grant. Agents wanted to sell these and other pictures. Children can do well selling those pictures. Address, B. S. CASWELL, Kenosha, Wis.

2w*

May 21.

BOSTON.

Children's Department.

BY MRS. LOVE M. WILLIAS, 192 WEST 27TH STREET, NEW YORK CITY.

"We think not that we daily ace 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 HUNT.

RADISHES.

"Ra-dishes! Ra-dishes." Thus goes the cry up and down the street, from early morning, at intervals, until evening. And a pleasant cry it is, going up through the noisy streets, for it comes from childish lips, and it makes one think of pleasant country gardens, of the little beds planted with such tender care, but whose seeds would never sprout, and then one readily turns to the breezy hills, the quiet meadows, and remembers the sweet spring flowers-the lovely Violets, the queenly Tiarellas, the dainty Spring Beauty.

Perhaps you have read the words of the poet Keats, "A thing of beauty is a joy forever." If you pick the yellow dandelions, thinking how smiling and happy they look, and all the time you keep in your heart glad and happy thoughts, then years after, perhaps, when you are old and gray, some little thing will bring the thought of those sunny flowers to you, and you will feel a real joy in them. And so it is of all beautiful things-the sky, the birds, the greenwood-the more you see and enjoy them now, the more treasures of beauty you will have laid up for the future.

But to return to the Radishes. The sound of the childish voice up and down through the streets, tells of green gardens and pleasant country sights; but let us look out of the window, and see where the voice comes from. There it is, far up the street; but it is coming nearer and nearer. Sometimes a lumbering wagon breaks the sound; sometimes it stops a few moments; perhaps some one is buying of the little

Oh, there she comes at last-a wee bit of a girl. How tired she looks. Her step is slow and lagging; she puts her hand up to her head, and you can see that her cheeks are hot and feverish. There is nothing beautiful to her in the little green and red bunches. Perhaps she never saw a garden, and does not even know how radishes grow. Let's call her in.

How quick her ear is. She hears our thump on the window-pane; but what a pitiful look is on her face. As she comes nearer you can see she has been weeping. And what a little tot she is; just old enough to hold on the knee, and to tell pretty stories to. How can she find the way through these long streets? She surely needs some gentle hand to lead her.

Now as you look into her eyes, there is a great sorrow there. They look as if they had known only what old people should know-all the weariness of life. She has on a heavy hood, and the day is as warm as a summer's day.

What is the matter, little girl? Does your head ache?"

- " Yes, ma'am."
- "What makes it ache?"
- " I 'spect it 's the hot sun, ma'am."
- " Are you tired?" " Yes, ma'am."
- "Have n't you got 'most through for to-night?" " No, ma'am.
- "Poor child, I'm sorry. Tell me where you live."

"Go up the avenue, and turn to the right; then go along the alley, and go down to the basement, and that's where I live."

Then followed a cold, stormy day after this day of brightness, when every one wished to stay within doors. The rain came down in torrents, and the wind whistled drearily about the corners. Nothing seemed glad in the rain except the great Alanthus buds, which were so strong and fresh, and needed the heavy showers, and could not be shaken by the harsh winds. But in all the rain and wind there is the little radish girl, her clothes all drenched, her hood soaked, and her sten so weary. Some sad necessity must have sent her out. She does not heed us. Perhaps her head aches worse than before, and she is thinking more of rest and quiet than of selling the contents of her large basket. It is strange some of those great strong men do not pick her up and put her in her basket, and carry her to some comfortable place. There she goes. Nobody buys, and the rain falls all the day and far into the night.

Down that long alley-way there was a turn, but where does it go. Surely no one lives down there: it is as dark as a cellar, and what a damp smell comes up. There is surely some mistakethe little girl has misled me; no one can live here. But we will not be timid; let us try before we accuse the little girl of directing us wrong. The stairs are so narrow, that one cannot easily pass down them, and they lead directly into the darkness. Turning again, we see the light coming down past the stone enclosure that forms the outer wall of the cellar. How beautiful is] the light everywhere. Even that dismal passage had some cheer in it, now that the light forced its way through every nook. But here is a door; let us knock.

"Come in!" says a pleasant voice.

Is this, then, a home?—this little room. Every inch of it is under ground. The two windows face the high stone wall, and let in a little light. Here is the mother, sick, and with a little baby in her arms. The bed has no sheets, and only a poor spread upon it. Three little children are on the floor at play; on the table are some pieces of dry bread, and yet there were smiles there and pleasant words. There was no whining and fretting, and no doubting of the good God and his love.

This is the little radish girl's home, and now it is easy to understand why she cannot stay at home if the day is hot and her head aches, or if the rain pours in torrents and the wind blows. It takes every cent she can earn to buy those loaves of bread, and she must work very patiently and busily, or else there will not be even a cellar for a home.

We have said there was no whining or fretting, and yet these children and their sick mother had been used to better things. But they did not look back, but only forward, with hope.

"If I only get well," said the mother, "and their father only comes home, then we will find a better place; but then, you know, this is a great deal better than none." "Where is your husband?"

"Sick of his wounds, in a hospital, in Vir-

"And does nobody care for you?" "Oh, yes; I get enough to pay the rent, and a little more; and then, you know, Susy is so good; she earns a good many pennies; and I can't, go out now. I am sick, so I do not need to have any clothes, and I can let the children have all.

And in all these troubles no one complained. "I am sure God will take care of us," said the woman, "because I don't keep fretting to him. If I only get well, then I can sew. I can turn my hand to anything. We will find a better place, here's a friendly toad. I'm sure Ecale have willid blood afterth next door East of Parker Bounes

by-and-by. It is n't so very dark here when the tle comfort with her. Madam, is not the coolness sun shines, and then it is so warm now that spring of these leaves delightful?"

God and his loving angels were as true as this patient woman thought. They, put it into the hearts of many to carry comforts to this home. Quiet steps went down that dark stairway, and many a lesson was learned of patience and hope. How little it takes to give much joy. The little radish vender changed her sad, tearful eyes, to smiling ones. The little boy crowed over his bit of molasses cake. The youngest girl frisked in and out, as if all the care of the family were on her shoulders, and she was entirely competent to set all matters right; and the little baby, wrapped in its warm flannels, slept as sweetly as if on a downy bed, and amid luxury and elegance.

After a day or two, these little ones crept out of the damp cellar into the warm sunshine. There was beauty there for them; if not of green fields and sweet flowers, yet of God's blessed light. Does it not seem very fine to live in a city? One thinks of the fine shops, of the gaily dressed ladies, of the places of amusement, and fancies it is one continual pleasure to those who are near them. But one such sight as that little Radish vender's sad face makes one forget all the gaiety, and think of the sorrow that it is not always easy to help. May we all remember how much we have to do, to make the world happier and better. Think of Susy, who cried "Ra-dishes!" from street to street, through the long hours, for the sake of a few pennies to buy bread, when you are inclined to fret and to be impatient.

LOTTIE'S EXPERIENCE.

"A pretty muss is this!" said Lottio Lawrence to herself. "I've just been and done it, and there is no help; and now what am I to do?'

Saying this, Lottie sat down in the door-way to think. She had done just what her father had often told her not to do, to be careless; she had left the great white pitcher on the edge of a chair, while she ran to see who was coming down the road in the big wagon. Tip, the great dog, just then hearing the sound of wheels, started up and hit his tail with a flourish against the pitcher, in such a way that, in falling, it was broken in many pieces: And now what was Lottle to do? Of course there was only one right and true way, but river and the green trees that grew upon its banks. Lottie did not like that way, and so she sat down to think if there might not be some other more agreeable way.

"If I tell papa, he'll be cross and say I was a careless girl; and if I tell mamma she'll tell papa, and that will be all the same. Now, as Tip really tipped over the pitcher-why, of course Tip broke it; and if he broke it I did n't; and if he knocked for a weave-room; instead, it was used for a storeit off the chair, why, it's just the same as if he knocked it of the table."

Now Lottie was looking out of the door-way, and she looked directly at the field of clover, and, beyond that, to the beautiful forest of oak and chestnut. The June sun made everything very radiant. The bees hummed cheerfully, and the yellow butterflies flitted over the blossoms. Lottie did not feel quite at ease after her conclusions about the broken pitcher, but she wished to think that she did. So she left the broken fragments, and went out to gather some clover blossoms. thinking she would make a little chain of them. On the edge of the field was a fine apple tree, and she sat down beneath its shade to amuse herself so that she might forget her misfortunes. So quiet was it that she soon forgot her work and fell fast asleep.

She seemed to herself immediately to have changed into a little green fly, that went buzzing about over the fields; and yet she could think and talk as well as ever.

"I must be a fairy, I am sure," she said to herself; "aud now what a fine time I will have."

So she went buzzing about to see what she could see.

's a little wren building her nest " Oh, here this corner. I will talk to her: Mrs. Wren, do tell me when you expect to get settled at housekeeping?"

"Get away, you great black beetle," replied Mrs. Wren. "I am too busy to talk to you, and, besides, I do not like your company." "Oh, but I am not a beetle at all. I am a

fairy," replied Lottie. "Now do n't tell me that," said Mrs. Wren. "I

have n't lost my eyesight yet, if I have built many a brown nest in this very same spot. If you do n't fly away I shall pounce on you." Lottie was so frightened that she flew quickly

"Well, I declare, I wouldn't have believed

Mrs. Wren was so very disagreeable a person!" said Lottie, lighting on an apple leaf. "But here's a bright, shiny bug. I always liked to see them in the sun. I'll have a little chat with him. Good morrow, Mr. Bug."

"Begone, you hideous ant! I know your ugly sting, and I'll have nothing to do with you," said "Oh, but I'm not an ant at all," said Lottie.

I'm just a cunning little fairy, and I would like to have a little sociable time with you." "You deceitful huzzy!" replied the bug; "as if

I didn't know you of old! Who would have thought, though, that you were capable of such impudence? Begone, or I'll have a brush with

Lottle left the apple leaf in confusion, and lighted on a rail of the fence.

"I never would have believed it possible that Mr. Bug could have been such a hateful creature. But here is a pretty brown lizard sunning himself; I'll have a word with him: Dear friend, do you not think this a very fine day?"

"Do n't call me friend, you great, black worm." said the lizard. "I always hated you, and I advise you to leave, quick step." "But I am not a worm," said Lottie; "I am a

dear fairy, that wants to be sociable and have a nice time with you." "Away with you and your deceitful ways," replied the lizard; "have n't I known you all sum-

mer? I'll give you a cut with my long tongue if I catch you here a moment longer." Lottie in dismay flew away; but lighted soon

on the Larkspur blossom that grew, by the walk. "What a miserable creature that lizard is., To think of his mistaking me for a hideous worm; but here is a humming-bird, a most beautiful creature. I'll have a fine time with him. Pray tell me, sir, if you find a plenty of honey in these blue blossoms for your breakfast and dinner and

"I should have a plenty if it were not for your impudence, Mr. Bumble-bee, and I am determined to bear with it no longer, but I will fight you to

"Dear me!" said Lottie, "I am not a Bumblebee, by any means, but only a harmless fairy who desires to make herself agreeable to everybody."
"Agreeable indeed! Then be off quickly, for

my long bill will be the worse for you!" Lottle did not stop to reply, but lighted quickly

on a plantain leaf. "Who ever saw such luck?" said the; "but 1201×921

"And do you presume to address me while intruding on my domain?" replied the toad. "You are only an insignificant louse, and the quicker I eat you up the better it will be for me, and, perhaps, for you, too."

"Ohl oh!" said Lottie, "I'm not-I assure you I'm not'a horrid louse, but a dear, little-"

"I'll dear you!" said the toad, and he gave a leap; and Lottie flew away asquickly as possible. Just then the sound of her father's carriage was heard, and she awoke.

"What have I been dreaming? Oh, I remember," said she; "but what does it mean? I think I know: there was a lie in my heart, and so I was a lie everywhere. I'll go directly and tell the truth about the pitcher, and then I shall be little Lottie, and not a great lie to everybody. Oh, I'm so glad I dreamed that dream, for I'd rather have a dozen scoldings than to have something in my heart that showed itself out to everybody.

But Lottie got no scolding, but a great many kisses as she told her experience to her mother, who desired, more than all things, that her daughter should speak the truth and not carry vithin her a wicked falsehood.

Another Letter from Blush Rose.

DEAR CHILDREN-I have put aside my work for a little while to write to you. I have told you some stories of my childhood that bring pleasant memories to me, and I love to think of those scenes. But life was not one long summer's day, and this time I have to write you a story of my selfishness, that by it you may learn another esson of wisdom: that selfishness in childhood never brings us happiness in after years.

Beside little Nellie I had two other sisters, both lder than Nellie, and one of them older than myself. The oldest sister's name was Mary, and it is of her I shall tell you this time. I do not rememher how old I was when some one made me a pretty dollie to play with. She was made of cloth, and so I called her Rag-baby. Going into the low-roofed house where we used to live, we passed into a small entry and then up two steps into the house. On one side of this entry was a small room, with one window facing the south, and through which we could see the beautiful This room was built, I believe, for a weave-room, You know a great many years ago-and they do now in some places—the ladies used to weave their cloth and then make it into clothes. If they lived away in the country, they could not well go to the shops and get all they wanted. But this room had never been used since my remembrance

Here Mary had put the things all in order, that we might have a play-room. In one corner stood the stove used in winter in the parlor, and in this she had arranged some wood as if to build a fire. Upon the floor she had spread a piece of carpet, and around the sides of the room placed some boxes for seats, and one higher than the rest served for a table, upon which she spread a cloth. On one side she built a little closet of bits of board and brick, and here all our treasured pieces of earthern ware were placed for dishes. From the shop we would bring sawdust, and many were the pies and cakes we made from it while we kept house. Sometimes we would invite the young friends who came to visit us into our play-room, and for many hours we would play visit and take tea. Here I used to take Rag-baby, and play with a little boy friend of mine, who had a dollie, too. How much we did enjoy it!

I loved sister Mary. She told me pretty stories, made Rag-baby's clothes, took me over the grand, old hills and into the beautiful woods for nuts and flowers, and, in the pure, running river, she tried to teach me how to swim. I remember, with sister Mary and some of our young friends, I once went for nuts away over the hills; under some among the rocks, upon a soft bed of leaves gathered there, we took a rest. After resting awhile, we built a fire and boiled some nuts and then sister took me home.

Mary taught me how to dress Rag-baby and tend her as mother tended our little sister. One day she accidentally tore my beloved dollie, and I could play with her no more. Oh, how selfishly naughty I felt, and how I cried and called Mary naughty! I did not once let the gentle thought that she did not do it purposely enter my mind. Pretty soon mother called me from our play-room, and asked me what I was crying for, and I told her Mary had spoiled Rag-baby, without telling how; so mother punished her; but I did not feel any better or happier, for I knew I was selfish.

Many years have passed since then: Mary lives in the Summer-Land, and I am what you would perhaps call a "grown-up woman." Yet I often think of torn Rag-baby, and never with pleasant thoughts, for I remember the impatient cry and the selfish thoughts that only told part of the story, and got poor Mary punished; and I know that upon my spirit there rests a shadow just as dark as the wrong I made others suffer; and just as far as that shadow goes, all the beautiful world looks dark.

Now, dear children, you have all heard of a Moral Police Fraternity, and some of you, no doubt, know what it means; if not, I will tell you: it is to do good to the physical bodies of the poor around us, and all others, and, as far as we can, to aid in the development of their spirits, that, by so doing, we may ourselves grow pure and noble men and women.

Now, although I have never seen many of you, and perhaps never shall, can we not together form a Moral Police, and send out to each other our good thoughts, and, in this way, gain strength to grow good and true, worthy of the beauty all around? When you are angry with your little playmates, and begin to feel selfish, then think of Blush Rose's story and send a wish to her to grow strong; and she will put in her spirit a wish to aid you, and I think you will feel it. Then when I am weary and all looks dark to me, I will try to feel that some little spirit-thoughts are reaching me, some little spirit-hands are clasping mine in a great struggle to gain wisdom from higher sources and a lesson from every event of life. Thus will I try-thus may we try-to grow strong, that I may be, as I wish to be, your teacher, and try to be calm and beautiful as the flower whose name in spirit-land I bear.

Ridgewood Home, May 10, 1865. BLUSH ROSE.

Middle Granville Yearly Meeting. Middle Granville Yearly Meeting.

The Yearly Meeting of Spiritualists and friends of progress will take place on the 16th, 17th and 18th of June, 1865, in Middle Granville, at their hall in that place. The curse of physical slavery has received its death-blow. Let there be a vast gathering to consider how the shackles of mental slavery may be broken. Entertainment furnished free to all. Henry O. Wright, Mrs. Angusta A. Ourrier, Mrs. Fanny Davis Smith, and others are expected to be present:

By order of Committee, Stephen Wing.

G. F. Baker.

G. F. BARER. Middle Granville, N. T., May 14, 1966.

Spiritualists' Convention. A Spiritualists Convention will be held in the Meionaon, (Tremont Temple,) Boston, on Tues-DAY, WEDNESDAY and THURSDAY, May 80th, 31st, and June 1st, 1865. The following subject, will be prominently before the Convention for discussion; viz: "Can any plan be devised to secure the cooperative action of Spiritualists for educational purposes, especially to bring our children under the influence of spiritual teachings, and thus to guard them against the demoralizing tendencies of POPULAR THEOLOGY?" All Spiritual-

H. F. GARDNER, M. D. Boston, March 24, 1864.

ists are cordially invited to attend.

Picnic Excursion for the Philadelphia Spiritualists,

Friends and Members of the Childrens' Progressive Lyceum, will take place on Friday, June 16th. The Excursion will leave Thirty-first and Market street, West Philadelphia (the West Chester Depot), at 74 o'clock A. M., and proceed to Sil-wood Grove, a beautiful locality, ten miles distant from the city. Music for dancing and the enjoyment of the company will be provided. The grove is fitted up by a gentleman of experience and liberality, with all desirable conveniences. Tickets for the Excursion—for adults, 75 cents; for children, 40 cents—can be procured from M. B. Dyott, the officers and members of the Lyceum, and of Dr. Child and Dr. Pearce, at Sansom-Street Hall, od Suuday.

The Spiritualists and Friends of

Of South-eastern Indiana will hold their next Quarterly Meeting at Bro. Bond's Hall, Cadiz, Ind., on Friday, Saturday and Sunday, the 25th, 26th and 27th of August.

DR. J. L. BRAFFITT, SILAS SMALL, Committee. DR. COOPER, AGNES COOK,

Meeting of Spiritualists. The Spiritualists of Verona, Me., and vicinity; will hold a Grove Meeting at their place, one-half mile from Bucksport village, on Tuesday, July 4th, at 10 A. M. and 2 P. M. Isaac P. Greenleaf is ath, at 10 A. M. and 2.P. M. Ishao F. Greenean is engaged to attend, and several other speakers will be present. A general and cordial invitation is extended to all, as the platform will be free. Come one and all, and let us have a good union

meeting. Per order Committee, Verona, May 15, 1865. NEHEMIAH BASSETT.

NOTICES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremontst., (opposite head of School street,) every Sunddy afternoon at 2Mand evening at 7% o'clock. Admission, fileen cents. Lecturers engaged:—A. J. Davis, June 4; J.S. Loveland, June 1. THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Templar Hall, corner of Bromfield and Province streets, at 10% A. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

RELIGIOUS SERVICE, with vocal and instrumental sacred music, is held at Dr. U. Clark's Health Institute, 18 Chauncy street, Sundays, at 10% a. M. Free.

CHARLESTOWS.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at the usual hours. The public are invited. Speaker engaged:—A. B. Whitting during June.

CHARLES — The Spiritualists of Chalca beauty and supplied to the street of the same and supplied to the same and suppl

A. B., Whiting 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 engaged :—N. Frank White during June. NORTH CAMBRIDGE, Mass.—Meetings are held in Bruce's Hall, every Sunday, afternoon and evening. Speakers en-gaged:—Mrs. A. A. Currier, June 4 and 11; J. M. Allén, June 18 and 23.

Is and 25.

QUINOT.—Meetings every Sunday in Rodgers' Chapel. Ser vices in the forencen at 10%, and in the afternoon at 2% o'clock. Speaker engaged:—Mrs. Laura Cuppy, July 2 and 9.

FOXBORO, MASS.—Meetings in Town Hall. Speakers engaged:—Mrs. S. A. Byrnes, June 11 and 18; Charles A. Hayden, July 2. Meetings during the summer months at 1% and 5% F. M.

TAUMTON, MASS.—Spiritualists hold meetings in Concert Hall regularly at 2% and 7M r. M. Admission 5 cents. Speak-er engaged:—Mrs. Laura Cuppy; June 18 and 25, and July 18, 23 and 30.

23 and 30.

PLYMOUTH, MARS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time.

LOWELL.—Spiritualists hold meetings in Lee street Church.

"The Children's Progressive Lyceum" meets at 10% A. M. The Children's Progressive Lyceum" meets at 10% A. M. The Children's Progressive Lyceum" meets at 10% A. M. The Children's Progressive Lyceum decise at 10% A. M. The Children's Progressive Lyceum decise at 10% A. M. The Children's Progressive A. Hayden during October.

HAYENHILL, MASS.—The Spiritualists and liberal minds of Hayerilli have organized, and hold regular meetings at Music liall. Speakers engaged:—Mrs. E. A. Hilss, June 4 and 11; Miss Emma Houston, June 18 and 25.

Miss Emma Houston, June 18 and 25.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Charles A. Hayden during June; Miss Emma Houston during July; N. Frank White during September; Mrs. Anna M. Middlebrook during November; J. M. Peebles, Dec. 3 and 10. PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey-bosset street, Bundays, afternoons at 3 and evenings at 1% o'clock. Progressive Lyceum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—Susie M. Johnson dur-ing June.

PORTLAND, Mr.—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 70 clock. Speakers engaged:—Mattle L. Beckwith during September; Mrs. Laura Cuppy during October. OLD Town, Mr.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and evening, in the Universalist Church.

ROCKLAND, Mr.—Meetings are held at Rankin Hall every Sunday, afternoon and evening. Regular speaker:—J. N. Hodges.

Hodges.

New York.—Spiritual meetings are held at Hope Chapel every Sunday. Seats free. F. L. H. Willis, regular speaker. Meetings are also held at Ebbitt Hall every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular seasions at 2 P. K. Speakers:—Miss Lizzle Doten during May; A. J. Davis during June.

Meetings are likewise held at Union Hall, corner of Broadway and 23d street, every Sunday.

BROOKLYN, N. Y.—The Spiritualists meet every Sunday evening at the Scientific and Progressive Lyceum, No. 138 Washington street, Brooklyn, N. Y. VINELAND, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Hall.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

and TM o'clock.

DATTON, O.—The Spiritualists of Dayton, O., held meetings every Sunday in Harmonial Hall, Post Office building, at 10% A. M. and 7M P. M.

WASHINGTON, D. C.—Spiritualist Meetings are held every Sunday, in the hall over Union League Rooms, 431 9th street.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANKER OF LIGHT.

[To be useful, this list should be reliable. It therefore be hooves Societies and Lecturers to promptly notify us of ap-pointments, 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. J. S. LOVELAND will speak in Boston, June 11. Address Banner of Light office, Boston.

Miss Lizzis Dorki will speak in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will note the above an nouncement. Address as above, or Pavilion, 57 Tremont street, Boston, Mass. MES, LAURA CUPPY will lecture in Taunton, June 18 and 25, and July 16, 23 and 30; in Quincy, July 2 and 9; in Haverhill during August; in Portland, Me., during October. She will answer calls to speak week evenings. Address as above, or Care Banner of Light.

N. FRANK WHITE will speak in Chelsea during June; in Lowell, July 2, 9 and 16; in Haverhill, July 22 and 30; in Reymour, Conn., during August; in Worcester, Mass., during Reptember; in Troy, N. Y., during October. Will answer calls to lecture in the West Sundays and week evenings through the rest of the fall and winter. Apply immediately. Dr. I. K. Gossans.

Address as above.

Dr. L. K. COOMEN will lecture and heal in Chatsworth, Ghenos. El Passo, Kappa, Peoria, Ill., and vicinity from the first of May to June 18th. Address, care of Mr. Woodard, El Passo, Ill. He will receive subscriptions for the Banner of Light.

M. H. Houditon will speak in Norwich, Conn., June 4 and 11; in Maiden, Mass., June 18 and 23. Address as above.

Mosss Hull will speak in Sterling or Dixon, Iil., June 10 and 11; in Coldwater, Mich., June 16 and 25; in Jonesville, July 2. Address accordingly.

A. B. Whitiko, of Michigan, will speak in Charlestown, Mass., during June. Will receive calls to lecture week evolutions. Address as above. nings. Address as above.

MRS. AUGUSTA A. GURRESS will locture in North Cambridge.

Mass., June 4 and 11; in Middle Granville, N. Y., June 18 and
25; in Bangor, Me., during July and August; in Miford, N.

H., Sept. 3 and 10. Address, box 615, Lowell, Mass.

Miss Martha L. Browwitti trasce speaker, will lecture in Portland, Me., during Reptember: Address at New Haven, care of Goo. Beckwith.

care of Goo. Beckwith.

CHARLES A. HATDER will speak in Worcester during June: in Foxboro, July 2: in Haverhill, July 9 and 16: in Bucksport, Me., July 2: and 20: in Chelses, Mass. during Reptember: in Lowell during October; in Philadelphia during November. Will make engagements to speak in the West through the winter and spring of 1886, if the Menda desire. Address as above.

East Bethel on the fourth Sunday of every month during the

JÛNE 3, 1865.

coming year. Address, Woodstock, Yt.; if it was known in year. Address, Woodstock, Yt.; if it was known in the will answer calls to lecture and attend Conventions in that section of the State. He will receive subscriptions for the Banner of Light.

J. M. ALLEN will speak in Taunton, Mass. June 4 and 11; in North Campridge, June 18 and 28; in Taunton; July Yand 9. Address, Banner of Light, Boston.

Miss Sarah A. Nurr will speak in Woodstock, Yt.; June 11; ill stad 25, and July 9, 16 and 13. Address as above, or Charemont, N. H.

MRS. H. T. STRARKS will lecture in Bradford, Mc., June 4; in Renduskeag, June 11; in Dover, June 18 and 25. Address, South Exeter, Me.

MRS. E. M. Wolcorr will speak in Eden Mills, Yt., and vicinity during June and July. Address as above.

MRS. F. O. HYZER will lecture in Baltimore, Md., Guring

vicinity during June and July. Address as above.

MRS. F. O. HYZER will locture in Baltimore, Md. during June. Address, 881 Baltimore street, Baltimore, Md. leake T. Gerrald Statimore, June 28, July 23, and Aug. 21; in Levant, June 18, July 16, and Aug. 20; in Newport, June 11; July 8, and Aug. 13; in Haverhill, Mass., during September. Address, Exeter Mills, Me.

Miss. A. P. Brown will speak in Danville, Vt., every other Sunday until further notice. Sho will attend uncrass if de sired. Address, St. Johnsbury Centre, Vt.

Miss Susie M. Johnson will speak in Providence, R. I., during June; in Dover, Me., during July; in Bangor during September.

September.

Mrs. Lydia Ann Pransall will lecture one-half the time at
Utica and Washington, Mich., unth forther notice. Utica and Washington, Mich., until further notice.

MES. S. A. HONTON Will speak in Rutland, Vt., the first
Sunday of each month until November.

MES. SUSIE A. HUTCHINSON WILL speak in Madison, Ind., durling June; in Cincinnati during August. Address as above, or
Syracuse, N. Y.

J. G. Fish will speak in New England, June 4 and 11; in
Cincinnati, June 18 and 25, and July 2, 9, 16, 23 and 30. Will receive subscriptions for the Banner of Light. Address, Hammonton, N. J.

W. K. RIPLEY will speak in Malden, June 4 and 11; in Dover, Me., during August and September. Address, Foxboro' Mass.

Lois Waisbrooker will speak in Uncle Seth's Hall, Greens-boro', Ind., June 1 and 4: in Cadle, June 11; will be at the Yearly Meeting, Flora, Boone Co., Ill., June 25. Address ac-

J. L. POTTER, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, Iowa, until further notice. MISS MARTIA S. STURTEVANT, trance speaker, 72 Warren treet. Boston.

street, Boston.

Miss Sopela Kendricks, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Address, Lebanon, N. H.

Genge A. Peirce will speak in Maine the coming season upon subjects pertaining to Christian Spiritualism. If desired so to do, at accessible places, and at reasonable distances from his home. Will also attend funerals. In all cases a reasonable compensation will be expected. Address, Auburn, Me., box 87.

Miss Emma Hardingr. Address, 8 Fourth avenue, New York. E. V. Wilson, Menckaune, Oconto Co., Wis. Parties wishing his services week evenings will address him as above. He will give magnetic readings of character and tests during the week-days.

MRS. SARAH A. BYRNES, 87 Spring street, East Cambridge D. H. HAMILTON will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J. Miss Lizzie Carley would like to make engagements for the late fall and winter months with the triends in New York and Pennsylvania. Address, Ypsilanti, Mich.

MES. ANNA M. L. POTTS, M. D., of Philadelphia, will lecture upon anatomy, physiology, hygeine and dress reform through the Westorn States. Address, 462 State street, Chicago, Ill. GEORGE F. KITTRIDOR will answer calls to attend public lircles, and lecture on Sundays, in Northern Michigan. Ad lress, Grand Rapids, box 692. Mrs. Laura De Force Gordon, inspirational speaker, New Orleans, La.

MRS. ELIZABETH MARQUAND, inspirational speaker, 97 Wal-nut street, Newark, N. J. MISS ENNA HOUSTON, Manchester, N. H. H. B. STORER, Brooklyn, N. Y.

J. M. PEEBLES, Battle Creek, Mich. L. JUDD PARDEE, Philadelphia, Pa., care of J. L. Paxson, 931 Race street.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass. MRS. CORA L. V. HATCH. Address, New York City. LEO MILLER, Davenport, Iowa.

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

F. L. WADSWORTH'S address will be Battle Creek, Mich. Mrs. E. A. Bliss, Springfield, Mass. THOMAS COOK, Huntsville, Ind., will answer calls to lecture

B. T. MUNN will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles N. Y. DR. JAMES COOPER, of Bellefontaine, O., will answer calls to speak on Sundays, or give courses of lectures, as usual. Will receive subscriptions for the Banner of Light.

F. L. H. and Love M. Willis, 192 West 27th street, New York City. MRS. MARY J. WILCONSON, Hammonton, Atlantic Co., N. J.

MRS. E. K. LADD, No. 140 Court street, will answer calls to J. W. SEAVER, inspirational speaker, Byron, N. Y., will an wer calls to lecture or attend funerals at accessible places.

MISS BELLE SCOUGALL, inspirational speaker, Rockford, 111. MRS. IDA L. BALLOU, Fond du J.ac. Wis. W. F. Jamieson, inspirational speaker, Decatur, Mich. WILLIAM H. SALISBURY, tranco speaking medium, will an wer calls to lecture. Address, No. 7 Bank Row, Taunton, Ms

Miss H. Mania Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend funerals.

Miss L. T. Whittier, Dansville, N. Y. BENJAMIN TODD, inspirational speaker. Address, Elgin, Ill. care of N. E. Daggott. MRS. SOPHIA L. CHAPPELL. Address, care of Mrs. A. Patterson, No. 250 Walnut street, Cincinnati, O.

MRS. C. M. STOWE Will answer calls to lecture in the Pacific States and Territories. Address, San Joso, Cal. G. W. Rice, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis. ELIJAH WOODWOETH, inspirational speaker. Address, Les-le, Ingham Co., Mich. IRA H. Curtis speaks upon questions of government. Address, Hartford, Conn.

MRS. LOVINA HEATH, trance speaker, Lockport, N. Y. Mrs. Sabah M. Thompson, trance speaker, post office box 1019, Cleveland, O.; residence, 36 Bank street. REV. D. P. DANIELS will answer calls to lecture and attend unerals. Address, Lafayette, Ind.

REV. ADIN BALLOU, lecturer, Hopedale, Mass. MRS. FRANK-REID, inspirational speaker, Kalamazoo, Mich. A. P. BOWMAN, inspirational speaker, Richmond, Iowa. MRS. H. F. M. BROWN may be addressed at Kalamazoo, Mich.

PROSPECTUS OF THE BANNER OF LIGHT

FOR 1865: I Journal of Romance, Literature and General Intelligence; also an Exponent of

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