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# Menartment

Written for the Banner of Light,

# IRISH CHARACTER

ILLUSTRATIONS FROM LIFE

BY HENRY T. CHILD, M. D., OF PHILADELPHIA.

The simplest incidents of life example an importance and in terest, when connected with certain individuals. The great law of attraction is not confined to the individual, but extends to their actions, and we learn to link the one to the other.

CHAPTER X. Interesting Reports.

A year passed on, and it was with no small degree of regret that we were compelled to omit a proposed visit to our Irish friends. Our sister's health having failed since the death of her child. her physician directed her to travel in the south of Europe and spend the winter in Italy, and it became our duty to accompany her.

In the meantime we had received several letters from Miss Dunderery, each of which contained some important eyents in connection with our eating and drinking and rollicking and making marrative. The quiet which had hitherto existed dunces of yourselves, just because you belong to a in regard to Katie and her wonderful powers had certain family. But I was going to tell you a been seriously disturbed, and we felt rather sorry story that old John relates. I happened to hear lest our influence might have had something to their laughing very heartly one day, and I asked do in this matter. Her efforts with the Slogans were crowned with success. John had not only telling a story; and at my request he repeated it become a sober but a much more industrious and useful man. Mary discovered that she had much more influence than she supposed. Miss Dunderery hinted at some changes in their family. Two The story is as follows: of her sisters had married and gone to the Continent during the year; but the most interesting events were the labors of Katle with her brothers,

especially Edgar, the younger. We have said that the elder brother was of a poarse and unrefined organization, and Katie never felt attracted to him; but there was a different feeling toward the younger brother, who seemed likely to become a victim to many of the habits which his brother was leading him into, and which were calculated to make a very different impression upon Edgar's sensitive and negative nature from that which they did upon his brother. We are often very unjust in our censure of individuals, not because of the habits in which they indulge so much, as of the effects which these produce, not thinking that the conditions which render them thus influential are the very ones which would render these persons much more attractive and congenial, if the influences, which have failed to reach so effectually those of coarser and stronger natures, had not overcome them. The finest fruit is the most liable to decay, and the most sensitive and beautiful natures may often be most easily marred.

We have spoken of Edgar's negative character, under the corroding influence of crime and bad associations; this had become somewhat changed, Dean reminded him of it, John said; and he was acquiring some of his brother's habits; and even in this we may see that there is no unmitigated evil. His sisters saw with regret his growing indifference to themselves, and, as a means of reclaiming him, they sought the influence of Katie, feeling assured that if she could drop the anchor of her sympathetic love into the depths of his soul it would reach his better nature and bring him to the horses and the Dean was about to mount, John a mooring. On several occasions they invited Katie to spend the day with them, hoping thus to bring them together; but Edgar, took especial pains to be absent from home. We have said he was rather sensitive; he had heard of Katie's powers of reading character, and, like many others, he did not feel willing to accept such an invitation as was given by the woman of Samaria to her people, to "come and see a man who had told her all things that ever she did." This reluctance to meet Katie increased the conviction on the part Dean is praying." of his sisters that she was destined to produce a anxious to bring about an interview.

In the visits of Katie to Lord Dunderery's, Sestrong points of attraction between them. Lind was but the privilege of being one of the most free and always ready for fun, with an inexhaustible cathe young folks together frustrated. Lind endeavored to entertain her friend by various means. She related the following story:

We have an old man named John, who has lived with us some time. Do you know, Katie, I learned this that restraint is in the mind, and not have a habit of going simong our servants that our upon the physical alone; that we cannot judge of folks don't altogether like, but, you know, they this by outward appearance; and then Thave notatinot stop it. They fell me it is peneath the dig-nity of our family. Pshaw! I don't believe in fy ourselves on our strong points, and to feel that any such nonsensel When brother John is as we restrain ourselves more in the direction brought home drunk, he had hot a thousandth that they would lead us, therefore we do not folpart of the dignity, or good breeding, either, that low out this particular line to any great extent, our old servant, John, has, who is always in his and this is a natural self-deception." place and watches over all the other servants like 12 41 know I am free," sald Lind, rather chadisciple of Father Matthews, and he keeps the all that makes life dealrable, in our liouse. I have

Mad, save her broade, a my, one, And when like a hypocrite and deceiver, I think Tabould be

she is dressed up with her new turban and white | happier. Katie, won't you tell me what I should | be the intimate and personal friend of one whose pron, I always think of my old maiden aunty, who sabout the same age, and it makes me laugh when she is 'taken to pieces,' "...

What do you mean?" said Katie "Why, when she gets that great, ugly braid offwhich she declares is her own hair, because it was out off of her own head thirty years ago—her teeth out and the paint off of her did crowfoot-marked cheeks, she does not impressione with as much dignity as old Bridget, who is just as natural as God made her. For my part, I think true dignity consists in living, and acting according to your position, naturally, and just as you feel; and when get to be an old lady I am going to be one, and not attempt to make persons believe that I am much younger, and that either God or myself has made a mistake."

"You are hard on the old lady," said Katie. "I think myself it is an evidence of great weakness, to be dissatisfied with our condition in life. It proves that we have not lived true lives, and our spiritual natures have not grown—as they should with the physical. Don't let me be misunderstood now. It is assuming something that we are not. That is the great evil that crushes and cramps the soul."

"I tell you, Katle," said Lind, "I am a real, born democrat. I believe everybody is just as good as everybody else, and some a good deal better. I often wish I was like you, and did not belong to the nobility. There is no nobility in keeping hounds and horses and in giving dinners, what was the cause of it. They said old John was to us. He had been for many years the body-servant of Dean Swift, and for real, native, Irish wit he has few superiors even now in his old age.

The Dean wanted a servant, and advertised for applicants to call at his rooms at a certain hour. About twenty persons came, and he had them ranged in a row along his hall; and there he examined each of them as to their qualifications for the position; and their recommendations, &c. Coming to the man next to the last; he found one of our countrymen, who was very full of concelt, and a great talker. He could do this, he could do that, and 'he could do everything.' Turning to John, who stood at the end of the row-

Well, my good fellow, said the Dean, what can you do?

Nothing at all, sir, said John,

What did you come here for, then?' said the

'Sir,' said John, 'did not that man say he could do everything? sure, and if he does everything, there will be nothing left for me to do.

'Well,' said the Dean, 'I think I will try you, John.

And a most faithful and devoted servant he proved to be. He relates many anecdotes of the Dean; among others, the following:

They were traveling on a circuit, and the woods being very muddy, John did not think it necessary to black his master's boots for him. When the

'The roads are so very muddy I did not think it worth while to do this, as they will just get dirty again.'

Very well, said the Dean.

And while John went out to get the horses ready, he called the landlady, and told her not to give him any breakfast. When he came up with reminded him that he had had no breakfast.

'Never mind that,' said the Dean, 'you will just get hungry again.

John saw that he was caught in his own trap, and took it all in good part: They started on, but had not rode very far when they met one of John's friends: who addressed the inquiry to him:

Where are you going? Well, said John, 'I presume we are going to the Kingdom of Heaven, for I am fasting and the

Oh, Katle, I wish I was as free as you are! happy effect upon him, and made them more The only thing that troubles me is, that I cannot do just what I want to."

"Why, Lind, you silly child," said her sister linds, or Lind, as she was always called, became Maggie Ann, "there is nobody in the world so free deeply interested in her, and though she was a per | ns you are. No person ever thinks of controlling son of very different character, yet there were you in anything; you have not only the name, a apontaneous, natural child, full of native wit, and original and independent characters. We would just as soon think of taming a hyena-not that I pacity, to produce it. Finding her efforts to bring mean anything disrespectful by this comparison; but you are certainly the last person in the world who should talk about restraint. Don't you think so. Katia?"

"It seems so to me," she replied: " but I have

a patriarch and father—as he is to them. "He is a grined; "just about as free as the soldiers in the French army were when Napoleon informed them others very well up to their pledgest; You don't that they were at liberty to go home; but the know how much the stability and real goodness first man who left the ranks should be shot. of such a man keeps up not only the dighity but There is not an hour of my life that I don't feel some unnatural restraint. I want to do somebeen among them, and I have seen it and felt it; thing that I know some one around me will not and if our folks knew half as much about their like, but will think it undignified, and will bring Ways to I'do, they would never read me such less diagrace upod the family. I often wish we had work about flightly in keeping away from such no family reputation to keep up. I really believe parsons any ohner; not point I sold and dealth the more matural you become the more obstacles and then there is old Bridget, the cook, who you will find in your way. If I could do as some of selly did with us many Years she is as much of folks do, but on an appearance without feeling

do? When I act out my natural impulses, I think rank in society was so far above that occupied by I am like old Esau: my hand is against every man, and every man's hand is against me; and if Lind, for they had always treated her kindly and I do n't act thus. I hate myself. You will not believe me when I say that I have been suffering in this way for years, with pent-up feelings that I would give the world to let out; and what seems is a jealousy among the poorer and more ignorant strange to me is that the more full of fun and wit I have appeared, the more sad at heart I have either of these causes that she positively declined been. Indeed, it has been a kind of intoxication, the offer-it was from a high sense of principle, and it was necessary for me, to have this excite- and a feeling that she would not be able to fulfill ment in order to keep up at all. The same feeling which exhibits itself in my elder brother, to break out into frolics, and go into his rude company, has influenced me. I can feel it coming on periodically, and if I were a man, I should go out | change her mind, though she was never known to and give the manifestations of this, as men do; as it is, it produces a hysterical condition, which, I fear, will be more than I can bear, before long. I keep up by laughing and joking when any one is present, and crying and sobbing terribly when I am alone."

This was certainly a very strange revelation, yet there was an earnestness about it that carried conviction to all present; though every one had thought Lind was one of the most pert and unrestrained children they had ever met, and her constant inclination and ability to make fun were so well known, that every one looked upon her as one of the happiest of Nature's children.

Katle had had some misgivings as to the reality of Lind's feelings, and was much better prepared than her sister for such a revelation; but what would she advise her to do? We will see. Taking her, by the hand, she said:

"My dear friend, and sister, I am not so much surprised as you might think, at the revelation you have made to us. What surprises me most could have kept these things so effectually from the maxiner on a strange river without a pilot, every one, as you have. You know that the grent and know not the shoals, rocks, and sand-bars demand of the human soul is for companionship, which may be hidden beneath its smooth waters. for some intimate and congenial friend, to whom we can reveal our most searet and sacred feelings. There are few natures who can live without this, and I believe none do so well without it as with out her invariable plan in regard to all important

One human soul is a mirror in which alone ship. More than this, Lind; in the battle of life flicting influences of our companions in life. there are thousands of instances in which we are

the arena alone. But where two souls, properly this conflict, you may say, as a celebrated com- greatest blessings to our young friend. mander once said, 'One more such victory, and I am ruined.' In the conflicts of life, as in the batthe heaviest loser."

They had been left alone. Lind found relief in tears, and the feelings which had been pent up

for years began to find vent.
"Go on, go on, my sister," she exclaimed; "you have smitten the rock in my nature, and I am glad the waters are flowing. I have wanted to cry for a long time, and have not been able to do will be some music in my discordant and inharmonious nature. I did not know that any one whom they could fully confide. So strong has been my feeling on this point, that I have determined several times to speak to you about it, but never could muster courage to do so."

Clasping Katie's hands very firmly, she said: "I have but one favor to ask of you now, and I hope you will grant me that. It is that you will be my friend, my confidant?"

Katie replied: "Lind, you do not know how improper that for me to be here with you; you have forgotten the difference in our stations in life. I may do something in the way of advising you, but it would our souls are bathed in the love of the immortal not be proper for you and I to meet on that plane and divine, they go forth in sympathy and affecof equality which such a friend as you require tion for all mankind. The warm gushings of the should. It would be wrong for me, as well as

"Now, Katie," said Lind, "you know how it hurts me to hear you make such a distinction, for I do not. I have said I was a democrat, and I know you are, and I cannot let you off on that ground. If you think any of our family will object, I will see to it that that is all right. Do you think you father or mother will make any objections?"

Katie looked scrutinizingly to see whether there was any irony in this; but seeing at once that there was not the least, she said: "I think you had better try some one else

that will be more suitable for this position." "I know there is hobody else living that will do as well as you do for me; they cannot understand me, shid I know you are too good to refuse me. Now only say that you will, and I will arrange all the preliminaries, and crush out all the obstacles that lie in the way."

long been her friend, and felt a deep interest in her and had Lind asked less perhaps it might that it would be dangerous ground to him to I am sure we do not know how God has blessed people God's poor, whom Jesus declared we treater than 10 courses and the limit of th nt mersures of artificialized princially expect of the same a continued vertical in distance affect, Misconfee, Wis.

her. She did not fear so much from the friends of respectfully (true nobility always recognizes that which is its kindred), but she felt that her own associates would feel it more keenly; because there classes on these points. But it was not from her mission in life so well.

Lind wanted her to postpone her decision, but it was already made, and she hoped some turn would take place which would lead Katle to do so when it was made up on the ground of principle, as this was. Lind was honest and sincere in her desire to have Katie occupy the position she had offered her; but honesty and sincerity are not always guided by wisdom and good judgment.

It was a noble stand on the part of Katie to decline this offer. Here was an opening in the river of life, into which, had she desired, she might have turned her bark, out of that quiet, humble stream in which it had been launched, and, perchance, have gone forth on a mightier and more majestic stream. And who could say that with the true nobility which was innate in her character, she might not have borne the honors and responsibilities of her new position with a grace and dignity well worthy of it. But of all the dangerous steps in the journey of life, there is perhaps no one more so than to break up all the old associations of life: to change, as far as possible, the entire surroundings, and leave the old landmarks with which we are familiar, and go either into a higher or lower, s, that one so free, and spontaneous and natural, a broader or narrower channel. We become like

Katie's first impulse to decline this offer, which seemed so promising and favorable, was much strengthened as soon as she was enabled to carry questions, of going into the quiet alone, and communing with her own soul. Few persons realize another can truly be seen; and no one can be the importance of this, or know how much betreally happy or doderwoods themselves without | ter we are able to measure our feelings and immore or less of true sympathy and companion pulses when away from all the surging and con-

She wandered silently through the fields, aljust strong enough to be defeated, when we enter most lost to external nature, in this communion; and before her arrival at home, her mind was related to each other, meet the struggles of life's filled with calm serenity and joy, in the resolution conflict, they strengthen each other on all the that she had taken to decline the proposition, points which are required; for a victory over our- It had now become a fixed conviction. She had selves and the circumstances which we are striv- determined to do it in the most positive but kind ing to overcome. I see clearly that in the strug- manner. Her mind was still exercised, for she gles of life, here is where you have lost your way. knew it was a most delicate matter. She hoped Your sisters are all different in feeling from you, and desired to hold her young friend just where Indeed, there is scarcely anything in common be- she could do her the most good—be her saviour. tween you. You have stood alone, and instead of She felt deeply the responsibility arising from her fighting the battles of life nobly and earnestly, position, and the knowledge which she had of her you have parried off the thrusts that have been friend's condition. Trials, like storms that beat timed at you, by assuming a character of wit and upon the green earth, may throw down the grass, humor; and so far as the world around you is but they make it take a deeper root—so the soul, concerned, you have succeeded. No one has sus- when thus intensely burdened, finds its roots pected you, and though you have concealed the growing deeper into the soil of integrity and virloss which you have been obliged to sustain in tue. This trial severe as it was, was one of the

Her mother at once discovered that something was pressing heavily upon Katie, but to the great tles of the warrior, the conquering army is often relief of the latter, she said nothing about it. Katie felt that in this trial even her mother could not share her feelings. They must be sacred, and she must bear them alone. She did so for days. The clouds hung heavily around her. Her friends were alarmed lest she was growing sick, but no word of complaint came from her lips.

She had promised to meet Lind alone, in a secluded grove near their house, on the succeeding it before. You have touched a chord in my soul, Monday, a week from the time of their last meetand I believe you will yet attune it so that there ing. At the morning service on the Sabbath preceding this meeting, many of her friends noticed that Katie was deeply affected, and her pent-up else had ever felt that they must have a friend in feelings found relief in a flood of tears. In the afternoon she appeared more cheerful. Still there was evidently a weight upon her. She did not desire to escape this trial; but oh how earnestly she prayed for strength to do all that was right.

In the evening a calm settled upon her mind and in one of her "spells" she gave an interesting and impressive lecture, without the least reference to the feelings which had been weighing upon her mind during the past week. One of her sisters, who had learned to take notes, gave us the folwould be. I sometimes doubt whether it is right lowing as the substance of her remarks on this

"Brothers and sisters, father and mother-As beautiful stream of love lift our barks above the shoals and quicksands on which they may have been stranded, and as we move down the stream of life, we feel bound to help those who, like ourselves, have been arrested in their course, perhaps beguiled by some false light, or anchored by some wrong condition. And as we are made conscious of their condition, we are enabled to point out to them a better way; and every one, whose pathway is thus made brighter, casts a holy light around our own, and thus we walk more truly, and carry greater blessings to all. It may seem to you that during the past week I have felt but little interest in you, but never before have the beautiful cords that bind us together been so strong."

.Then she gave a very impressive communication to each one, which was not only adapted to their condition; but, which "binds us still more nearly in the holy bonds of affection which have This was a new experience for Katle." She had linked our family in a sweet home circle."

Writing to us, this sister said: "The world can never know or appreciate the

us in this sweet ministering angel, which He has lent us, to be as a lamp to our feet and a light to our pathway."

The next day, at the appointed hour, Katle met Lind in a beautiful and secluded grove near Lord Dunderery's house—a quiet place, with a very thick undergrowth of shrubbery, in which they believed they were shut out from all the world.

Lind had followed the advice of her friend Katie, so far as she could, in throwing off her assumed character, and appeared as real as possible. But she had so long been false to herself, that she found it impossible to change in the twinkling of an eye. She shrunk back from herself with fear at the thought of giving expression to her real feelings. Still she was very different. and evidently felt that their meeting was a highly important one. She received her friend in a most affectionate manner, and remarked that she hoped. to have a favorable response in regard to her proposition. "Katie returned her salutation in a very appropriate and dignified manner, not giving any very strong encouragement for hopes that were to be disappointed, but acting from a deep love for her friend, and a strong desire that she might be extricated from her present position and the circumstances around her, which time seemed to have hardened into an almost impassable barrier. They sat down in the pleasant shade of the grove. The gentle winds whispered sweetly through the foliage of the trees, and there was a quietness and serenity all around that seemed very approprinte for the occasion. After a silence of a few moments, taking Lind by the hand and looking earnestly into her eyes. Katle said:

My dear friend and sister—for such I feel you to be-since our last meeting I have been walking through the waters of affliction, and my head has been wrapped about with the weeds of sorrow; and under the baptizing influence of this, I have been strengthened to give you counsel on this occasion, which I hope will relieve you from the dilemma into which you have fallen. Let it be distinctly understood, then, that the resolution which I maintained to you when we parted, to decline your very kind offer of confidence and friendship, has been strengthened by every hour's meditation; and I am so fully convinced that your own good, as well as mine, will be promoted by it, that I make a very willing sacrifice of your kindly offer, and under ne circumstances could I be induced to accept the honorable position which I know and feel you would gladly confer upon me. I have said that my first impression was, to positively but respectfully decline. It is very seldom, my dear friend, that I am called to change my feelings when I have at once a clear and vivid impression as I had in this case. Under other circumstances, I might not feel obliged to go any further; but our relations are such that I feel that I owe to you a full and free explanation. Since our last interview, I have had but one prominent actly what was right for me to do in this matter between us. I have not had a moment's concern about myself, fully believing that if I do my duty to you, I shall have my reward. This matter rested on my mind heavily for three days, after our last interview, and on the morning of the fourth day I woke after the first night of calm repose, and there came before me a beautiful vision, in which I saw you and myself-first, as we now are; and then, far away in the future. If you would like it. I will tell what I saw: You were crowned with queenly dignity, moving in a circle of refined and elevated people, enjoying all the comforts and luxuries that civilization and culture can bring; looked up to by all as one of the best and happiest of earth's children. And while I thus gazed upon you, I saw that under all this you were wearing a cross of thorns that was almost crushing your spirit; yet with a lofty and noble pride, you scorned to complain, or let any one know of the corroding canker that was eating away your best life. As thus I beheld you, there came a beautiful angel to you, and said, Sister, the evil that is thus wearing thy life away must be arrested, and it can be done only in one way. It began, and has continued, by assuming something which you did not realize appearing to be what you are not, and this, which was an occasional thing, has grown upon you, so that it is the constant condition, and not a mere transitory state. You will find a companion in your own plane of life, honest, truthful and confiding, who will aid you in extricating yourself from the dilemma into which you have fallen. One thing is certain; that such chains, when once fastened upon an individual, can only be removed by the aid of another. My friend, God helps those who. help themselves, and even with the assistance of another, you must labor earnestly and resolve that you will be true to yourself, and as fast as you can, throw off all assumption. Not at once can such a friend remove all the difficulties. You must grow out of them." "Go on," said Lind; "it is beautiful. Only say

that you will be the friend, and all will be right." "I have already said that cannot be. Please let me go on. I see a friend coming to you, a brave and noble brother, who moves in your own sphere in society; and you remain there in your own orbit and circle, no longer assuming to be mirthful and happy, but full of the most exuberant life and joy-springing from a naturally buoyant and free spirit-now watered by the gentle showers of a divine inspiration, attracted by pure and lofty aspirations. Thus, dear friend, do I see you in the coming future; scattering blessings along life's dusty road; adorning its pathway with beautiful flowers of innocence and purity; shed-

ding light on the way of many loved ones. "You blessed angel of peace and love," said Lind, "only say you will be my friend, and it will-

all be as you say."
"Wait till I have told you how I saw myself, and as I have no power either to create or control these visions, you will not accuse me of any egotism

Oh! how I loved her smiling face, Her womanly, her winning grace; How often sought in each to trace Her looks, (my dearer self),

Who crossed the line one wintry day, Where angels thitherward did stray, And bore my angel one away Unto "the shining shore?"

I thought not they would come again So soon; I fondly hoped that when My steps grew slow and faltering, then Her hand would guide me, and

Her voice, sweet with love's tenderness, Would murmur low, "Dear Father, bless Thy child;" nor would she love me less, As year by year passed on.

But that is o'er; no more that voice So dear, shall make my heart rejoice On earth, nor, if I had my choice, Would I her feet recall.

Do I not know she lieth not In that cold, lone and silent spot, Where they have placed her form? I wot . She dwells with angels now!

Not pale, and motionless, and dead, But, pains and sighs and sorrows fied. Crowned with fair youth, and habited In bright, unfading robes!

Her voice, so sweet to me below, Is daily growing sweeter now; And her soft eyes, methinks their glow Would dazzle earthly sight.

Her steps are buoyant, for no pain Or weakness e'er may touch again Her beauteous form, nor sorrow stain The brightness of her life.

And so I murmur not; knew He Not what was best for her and me, Whose ever watchful eye doth see Our paths from end to end?

Dear Father, thou in whose kind hand Each one of my dear household band Is safely gathered now, oh land Me too in thy good time

Upon that fair and blessed shore, To which they have but crossed before To wait for me, to part no more Through all eternity! Hopkinton, Mass., March 12, 1865.

Original Essays.

THE AGE OF VIRTUE. BY GEORGE STEARNS.

SIXTEENTH PAPER.

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND 4. HOW TO BEMOVE THEM. THE MISSION OF REFORMERS.

THIRD SECTION CONTINUED

Woman to be Man's Redeemer. The most tangible evidence of the limitation of educative forces as stated above, is their failure such as are manifestly wanting at birth. There is no example that I know of, of an idiotic child becoming ordinarily intelligent in after-life, though the instruction of some of this unfortunate class has been systematically attempted. Everybody knows that some children take more readily to books, and are quicker to master their contents, than others of the same age. Youths of little taste for learning and no special tact for its application, are sometimes sent to college, only to multiply professional men without practice, who, as they grow older and wiser by experience, would be very glad to exchange their literary lumber for a more available skill in such manual crafts as they were respectively born to execute, and to which they instinctively gravitate, as their natural means of living. Quite aloof in comparison with these, are some of the best scholars that have ever lived, such as Franklin, Bowditch and Burritt, whose names also are famous for a practical use of their acquirements, though they were never sent to school at all, but rather left to seek out their own literary aids to self-instruction as best they could, with no external encouragements to the work, being generally embarrassed by poverty and the opposing advice of friends. This notorious contrast either of intellectual capacity or of suasive susceptibility, is not to be accounted for except by referring it to natal differences in the mental constitution of persons, which are thus proved to be inextinguishable by any proposed ystem of education. Here is a truth which reformers cannot afford to ignore; and therefore, as one with them in interest, if not of them in work, I lead the way in a closer inspection of its present statement, which is not altogether new, than any wording of its previous announcement seems to have commanded.

Teachers, and all who have any oversight of the tuition of youth, or interest in it, are aware of a marked disparity in the mathematical gifts of pupils. The same is true of men and women, some of whom are really reckoners and often make a play of problems with which others do n't like to "trouble their brains." O. S. Fowler tells us in some part of his numerous writings, that he has seen those who could form no idea of numbers higher than nine, not even so as to count ten, and has heard of similar deficiencies in others." On the other hand, there is once in a while a genius, like Zerah Colburn or Safford, who can tell the results of long arithmetical operations "I don't know that I have; but I can have, if without cyphering, and apparently without a calculative process. Some twenty years ago the journals of the day contained an account of a negro in Alabama, who, though otherwise idiotichad not mind enough to do the ordinary work of a slave," had not been taught to read or cypher, and "did not know one letter or figure from another" by sight, was able yet to "combine thousands and millions and play with their combinations as others would with units "--could multiply any number less than 100 into itself as readily as any one can give the product of 12 times 12;" and so on and so forth, in a producible volume of marvelous computations. But this illiterate negro had never learned arithmetic in the usual way, and his otherwise defective understanding makes it absolutely certain that his pe-

culiar gift was not acquired, (Is it not likely that all degrees of mathematical talent are inherent.

that all the different measures of arithmetical

al exception to the laws of human develor Now and then a person is born with defective

None but youthful singers ever learn to singe I know a man who says he cannot distinguish one adult capacities would have anticipated—the on tune from snother, and never could; has no pleasure at all in listening to a choir, and never had. His word for that; but if he eyer sings, it is out of the hearing of others. Doubtless the reader is sequainted with some very different characters in this respect, whose every action is somehow set to music. They are always whistling, singing and drumming by turns, except when asleep or intensely thoughtful. I remember having read somewhere about a musical genius whose perceptions of harmony and delight in the varied permutation of different sounds were singularly manifest at a very early age, insomuch that, before, ever having seen any instrument of melody, the little boy constructed a rude sort of one by stringing horse-shoes on a tense wire, and with these and a nimble handling of two iron sticks, contrived to make some rather striking music. This anecdote is less surprising for being found in the life of a famous amateur of the art, and composer of orchestral airs and harmonies. I think it was Haydn.

It is well that there are few accomplished poets, and that most persons have only a cultivated taste for reading their productions. Some lack even this, as well as aptitudes for versification This is because, as a Latin writer has it, "Poeta nascitur, non fit;" poetic sensibility being inherent, without which its corresponding creative faculty is never acquired. That there is truth in the adage and also in my explication of it, is well evinced by the observation that the Muse's favorités are all more or less inspired in childhood; as much, apparently, according to their undeveloped powers of utterance, as in any later stage of life. Pope is said to have "lisped in numbers," and an ode of his is still extant which he wrote before he was ten years old. Mrs. Hemans began | non of a perfect man. A normal generation is to versify in her ninth year, and produced a volume of metrical compositions at about the age of liminary of a normal education. fourteen. The poetic endowments of Lucretia and Margaret Davidson were manifested in their very infancy. Lucretia wrote from the age of nine, and Margaret even at six; and though both died prematurely, the former in her seventeenth and the of character which proceed from a defective latter in her sikteenth year, their literary remains ganization. The rare advice of a Biblical aut are numerous and respectable.

In the charming biographies of these gifted sisters, I find more matter that were available to my present purpose, than I have room to employ. Of Margaret it is recorded that, when between six philanthropy that would save sinners—that se and seven years old, "she frequently made little impromptus in rhyme without seeming to be con- felons; but I can promise it no satisfactory scious that there was anything peculiar in the habit." Once when at a window looking out upon a summer landscape, she vented her admiration of the scene in the following words:

See those lofty, those grand trees; Their high tops waving in the breese; They cast their shadows on the ground And spread their fragrance all around."

at several different times before been startled in Therefore reformers who overlook this field, a similar manner by her occasional rhyming never fulfill their mission. So long as depra ejaculations, and now persuaded her daughter to characters are born, they will thrive in socie write down what she had just uttered. The little perpetuating every phase of vice and critically appeared surprised at the request, but complied, writing it down as if it had been prose, withanswered—the world will never be delive out arranging it in a stanza, or commencing the from evil, because the age of wrong will never lines with capitals; not seeming aware that she had rhymed."

Such was the beginning of a series of literary acts by which the poetic temperament of that infant genius was signalized and the inherent root of her endowments indubitably disclosed. It is im- being fundamental to that, as containing its possible to read Irving's presentation of her me- port by logical implication—as implying t moirs, or those of her equally juvenile poet-sister by Miss Sedgwick, without being convinced that be redeemed and saved from the lideous depre both were born with their special characteristics. and not educated to them after birth. And yet the precocity of these remarkable children of Nature is not without many an approximate parallel. In fact, similar incidents, or those of like implication, are found to have characterized the childhood of every poet whose life has been thoroughly written. To the well-read it may therefore seem idle to quote again; but the temptation is so great, for the numerous and apt illustrations of my subject which come to mind, that I crave the reader's indulgence for penning but one more.

It is recorded in the life of Dr. Watts, the famous osalmographer of modern Israel, that his mouth was full of rhymes in his boyhood, insomuch that he versified in conversation and often on trivial subjects; having a flippant way of turning many half-unmeaning sentence into a shapely distich This habit was distasteful to his father, who, after various unsuccessful attempts to correct what he regarded as an unbecoming trick, was at last about to chastise him; when the unconscionable rhymist exclaimed with all the earnestness of childish

"Don't, father! let me go this time; I'll never make another rhyme!"

This appeal was at once so pathetic and ludicrous that laughter supplanted the paternal displeasure, and the father could no longer persist in censuring what he now perceived to be an innate proclivity to poesy, like a half-fledged nestling fluttering for its art. But enough of this; I approach another phase of my many-sided topic.

Not many persons, young or old, are capable of portraying to perfect resemblance the features of any living face, or even of learning to draw with the complacency of merit. But this, little Ben West, who afterwards became the first of American artists, did without a teacher or exemplifyer of the art, with poor materials and rude implements withal for its execution, when he made such a likeness of his cradled niece, not much younger than he, as elicited the admiration of his tasteful mother, expressed by the fondest tokens and assurances of appreciated genius. The artist himself was mistaken in supposing that the maternal commendation here alluded to was what made him a painter." No; it rather demonstrates the ante-natal source of the notable gift of whose carliest manifestation "that kiss" was the sweet reward. It was charmingly significant of a mother's love ennobled by esthetic endowments whereby her affection was exalted and her mind enraptured at the displays of an ingenuity in more than one sense akin to her own, and in the merits of whose working she shared, with a proud consciousness of rightful participation. It was divided that the Christian influence was subdivided that the C pression of her own artistic aspirations could have made the painter. The diversity of moral character among man-

kind is so conspicuous, and often obtrusive, its saues being in the main unwelcome to the better and major part of society, it would seem superfluous, if not nugatory, to argue the point. A lesson of experience so general, must be generally under stood. The constancy of moral attributes, also, for the same reason, is always taken for granted. Having made the acquaintance of a person, we naturally expect of the same a continued verifica- 648 Astor street, Milwaukee, Wis.

that bad boy will turn that a bad man, nor the every bad man was one bad boy, So, wh Lafavette, in conversation with the mother Washington, magnified the moral excellence Now and then a person is born with defective washington, magnine moral excellence Tune, so as to have no "ear for music" or skill the first American General, her reply was in su in making it; and this is true of their whole lives. The first American General, her reply was in su in making it; and this is true of their whole lives. The first American General, her reply was in su testimony in kind that would not have frustrat our admiration of his manhood: "It is no matter of surprise to me," said the matron with become complacency, "for George was always a pood boy.

Doubtless every department of human nature.

as much diversified by personal representation

those to which I have distinctively advert The examples already adduced go to show, and shall trust the reader's general information other relevant ones to complete the evidence, the the leading characteristics of manhood are equa these of childhood; because what is thus asc is probably true of all mankind, since every s is subject to the same laws of development; s what is true of leading characteristics, since nounal term, however qualified, includes both dowments and deficiencies, is demonstrably; t of all traits of character; there being no induct evidence that education is more effective of men transformation than is implied by the literal sei of the word, which signifies the leading forth, folding or maturing of those embryonic attribu of mind, and only those, with which a soul is bo

Thus I magnify in part, and in part revise, scripture of a classic thinker, " Poeta nascitur, fit," and write its larger implication, that ev specimen of human nature, whether a genius ninny, or neither-whether noble, ignoble or co mon, is both born and educated to the characteristics that each assumes. Parentage projects, and perience evolves individuality. This is the or of Nature, or God's method of Creation-His of method of personating Himself in His creatu as He does in effect to mankind in noble men a women. The child has all the rudiments of future man, and so a perfect child is the sine only sure prophecy, because it is the natural ]

In the light of this conception, Christians pla ly seek a miracle in the sudden conversion of ners; and reformers attempt the impossible w they would subvert or supersede certain defe to "train up a child in the way he should go' the end of a manly life, has generally proved at tive, and ever must be, when applied to sucl the young as are ineptly born. I commend even the temporal salvation of born rakes cess. There is no earthly cure for natal depray it can only be prevented by goodly parentage. original and perpetual cause is partly the unv thiness of parents and partly their ignorance the laws of propagation; parentage having ne been studied as a science, and therefore not be practiced as an art. But this is the only f This was in the hearing of her mother, who had wherein are sown the seeds of good and e minate, till parents themselves are wise and g enough to insure the organic perfection of ev

soul that they virtually create. Here ends the first stage of my argument in s port of my present theme; the conclusion reac mankind are to be ennobled in the future—are ty of past and present generations—only throu the prior ennoblement of Woman, whose moth hood is the medium of all human developme and therefore the highest earthly agency of Cr tive Power; of which doctrine it is singular t there is need of a more apprehensible express than that of the almost inadvertent observati that mothers are the principal agents of PARE AGE, concerning which only so much has b affirmed as is more explicitly predicable of Ma nity. But since, indeed, there is many a nee being shown this truth, I invite the reader t careful estimate of the procreative functions fulfilled by either sex in distinction from

To be continued.]

### WHY WAS CHRISTIANITY A FAILU BEFORE THE REFORMATION?

BY H. S. BROWN, M. D.

Because Christians refused to sanction the chal laws which are required to make their ge ral law, of loving their neighbors as themselven practical. Instead of these necessary laws be sought out and adopted, they portrayed the in tice of existing laws and institutions, and claimed that Christ and his holy angels we save them, and there was no necessity for the to establish laws. After preaching in this n ner for more than three hundred years, they tained control of the Roman Empire, and gr ally molded the people to their views; and be four centuries, after gaining this power, had re round, they had raised up the most lawless per then in existence, and sanctioned the most in man cruelties that ever disgraced humanity.

When I hear Spiritualists speaking against present laws that give us what peace we'h and refusing to associate with others to estab just ones in their places, it reminds me fore of their position being himilar to the early Cl tians. They often say they depend upon spirits to instruct them how to proceed to save nation from destruction. This instruction is nation from destruction. This instruction is ways given by intalligent spirits, when they spirous us on these subjects. But, like the early the tians, when the information is given, they of to practicing it, and depend upon the spirit save them, whether they do the saving deed not.

During the Reformation, the Christians brought under the laws of war; and after time they were made to obey the civil or comlaws, because they had none of their own to pose, except such as belong to the inquisition the most cruel tortures. This is equally tru Catholics and Protestants, until the latter we bundle of abstract moral and immoral princip which they refused to put into practical laws; sequently they sympathized more readily, the lawrest barbarisms of the South than with law-abiding philosophy of the North House in Bristanlists, who do not wish to sanction by

Aphrituality, who do not wish to sanction of law, in existence, and who would like, to establish ones in the place of the unjust I would listed, in which I take the ground that we religious body, should study and listed and truth and justice, and as a political, body should make these into practical laws and I tuitions to benefit mankind.

should always have with as. gling—oh how earneatly!—against poverts and want, vice and crime. I saw their applications after a better condition; but oh how thick and murky was the atmosphere about them. Doubs, temptation and error were all around, and it seethed that there was no one to direct them to a higher condition. I saw that I was born among these people, was one of them, dwelling in their very midst, surrounded by many of the same conditions; yet from some cause over which I had no control. and for which I was not responsible—though it added much to my accountability—the clouds which hung so thickly around them were dissipated from me, and I stood forth in a clear and beautiful atmosphere. The heavens above shone brightly upon me, and, as I saw others struggling and failing in their efforts, I was able to reach that which I aimed at; and while their failures discouraged them, the success which attended my efforts gave me strength and courage to go on. I now became deeply interested in those around me; seeing, as I did, that in their inmost souls they were seeking that which is good and right; and that it was mainly on account of the mists

I was impressed to go among them and encourage them, and point out the way. And there came to me an old man. He said: 'Go, child; I give thee this lantern,' handing me one that was giving out a beautiful, mild, but certain light, 'I will go with thee, too; encourage them in their labors; point out to them the way.' And as I began to labor, many of these people turned to me and sought for help and direction, and I was enabled to give to them. And as I spoke to those who were near me, they turned and spoke to others, and soon a great number were awakened to new thoughts; and by degrees they came to see more clearly, and the mists were removed, so that many a soul went rejoicing on its way. They became anxious to join me in my labors, and they were all welcomed. And the old man said to me-Child, thou seest now how each one hath their mission to perform, and their sphere of labor allotted to them, in the divine economy. The great error of mankind is that they are too often anxious to labor in other spheres, and leave those to which they are best fitted. Thou hast acted wisely, and thy reward is accordingly.'

and fogs which surrounded them so constantly

that they were unsuccessful.

I was then able to see other classes of society, persons whose surroundings were very different from those I have described; and at first I thought they must be a great deal better, but as I came to examine them more closely, I found that there was a cold, chilly atmosphere that seemed to dampen the ardor of all, and check their aspirations. Many of them were good-that is, negatively so-but they lacked that earnestness and enthusiasm which marked many of the other class. They were more easily discouraged, and indeed, in many instances, there was a self-satisfied feeling which was not conducive to progression.

While I was thus looking at this, I saw you among these people, bright and beautiful and joyous. We approached each other, and I started back as I saw how the circumstances around you had made yours an aimless and unprofitable, and consequently unhappy life, because you assumed a false character. And though you did it with a success which deceived all, even your most intimate friends, yet it failed to bring you happiness. You grasped me by the hand, and said I could lead you into more pleasant paths; but I felt and said that it could not be, for my labor is in another sphere, and all the influence I have centres there, and there will I work.

But I saw that the way would soon be open for you to live a more real and happy life, but you must keep to your sphere of action and I to mine. We shall ever cherish the remembrance of our pleasant intercourse, when the surging waves of time, on whose billows we are now tossed, shall have rolled on into the ocean of Eternity; and, reposing on its calm and unruffled bosom, our barks may be moored side by side. Then we shall feel and know that the influences of caste and station that separate us in this life, have all been melted away and consumed by the fires of that divine love that burns upon the altar of every soul, in that blissful

Where brightest beams shall light the way

To celestial endless day, To that home where glories play ever around the soul. Thus we parted, and I returned, as it appeared to me, to my labors, to find that my influence was growing much stronger, and I was made to feel more assured than ever that I was laboring in the right field; and whenever and wherever I was, I was enabled to open the eyes of many to see the better way. It gave me new power, both in myself and by enlisting them in my work. Thus did my life seem to glide happily along, and each sucbeeding year found its labors extended, and with them my happiness. And never for one moment could I doubt the truth of the declaration, that God hath appointed unto each one a position and sphere to labor in, and that to find these and work in them is to reach the highest happiness: that the true aspiration of the soul can lead us to desire, which is heaven wherever it is found and by whomsoever it is realized. And the chilef cause of failure on the part of humanity is, in not being able to find their proper positions and

Lind felt that it was indeed vain to urge anything further. The vision had not only confirmed Katie, but the sincerity with which it was related had settled the question very decidedly for her,

"In parting with you thus," said 'Katie, "you will feel assured that my interest in you has not abated. I shall watch your course, and rejoice to see the change which is so confidently predicted for you: and as I labor on in my own sphere, I shall ever feel happy that circumstances have thrown us together. And now let us show to the world, my dear friend, that as we go no further together, our separation shall not-as is too often the case—cause bitterness of feeling between those who have been near friends. Let us part with a fair understanding that nothing of unkindness separates us, but a real sense of duty on the part of each."

Thus ended this interview, painful but impressive to both, wakening emotions in the mind of Lind that she had never known before, and that were destined to work out for her an entire change of condition.

And with a calm serenity and peace of mind which ever follow well performed duty, Katle rethried to her home. Her mother felt that something important had taken place, but did not venthre to ask Katle about it. The latter believed it " best to say nothing about it, thinking that no one except Lind and herself knew about this matter. But there was a third party. Young Edgue was the habit of going to the grove in which the interview was held; and in a little bower completepoint hours in silent meditation, in conflict be tween his better nature and that which was now the more than the devices paths. That morning, while heapy depressed, he was lying there. He make the approach of the girls, and his first important was to speak to them, but being rather slow, he left heap commence their conversation; and

having his curiosity excited, before he knew it hey had proceeded so far that, though his better ladgment would have led him to have left at any time, he remained quiet and listened to the whole story, the substance of which we have given. This conduct, on the part of any one, was very unjustifiable; but the sequel proves that it had a very decided effect upon his future career.

The nobleness of Katie's character, as manifest ed in this interview, awakened very strange feelings in the mind of Edgar, who had been accustomed to look upon woman from a standpoint of superficial observation. He supposed, as men of his class generally do, that, whatever of true nobility there may have been in women of the past, it is lost now, and that the sex are but so many evidences of human weakness and frailty.

After the young ladies had left the bower, he remained for a long time in strange meditation. He said to himself, "Katie will never refuse to be my friend and confidant." The revelations which had come to him in so singular and unexpected a manner, had made a very deep impression upon his mind. It is a common experience with most persons, when they discover the occurrence of some important event, to feel that they had been fully aware of it; and the vulgar habit of saying, "Did I not tell you so?" has a foundation in such a feeling, and almost every coming event casts its shadow before it.

The discovery by Edgar of Lind's unhappy condition was entirely new; but flow he remembered thousands of instances which fully confirmed the matter, and he wondered that any one could have failed to see it. But there were other matters which now excited deeper feelings of interest than his sister's condition. The volcanic fires of love, long pent up, were moving and beginning to produce convulsions, and throw out their burning lava over all his nature.

Every word of Katie's story had been devoured by him with eagerness; and now strange feelings haunted him. Hitherto he had shunned her presence; now he was just as eager to meet her. Yet he was not willing that any one should discover the nature of his feelings and the conflict which was going on within him. What singular freaks persons in his condition will enact? And he was not an exception to the rule. His sisters saw at once that some change had come over him, and began to feel hopeful.

Persons of his age, without any particular moral restraint, when stricken by the darts of Cupid, are subject to an endless variety of strange feelings and wild vagaries, which they are disposed to consider as love.

The writer, a bachelor of fifty, may be permitted to speculate a little here, for the amusement, at least, of those who had these rich experiences. His views may be compared to those of an aeronaut, and are, perhaps, essential as part of the testimony, to make up an entire case.

In the first place, there is a very large extent of territory which we shall call the border land of love's dominions, in which lovesick swains and maidens languish and suffer all things but death, and, as they very generally imagine, many things a great deal worse than the latter. Still, the generality of mankind do not have much anxiety about these matters. This border land is all well enough: through it lies the road all must travel to the land of true love. Unfortunately for mankind, almost every one passes into the sober, and that which should be the fixed state of matrimony, directly from this border land; which, in reality, should be considered as the commons around the city of life, upon which animals may safely graze for a time, but which does not furnish the substantial pastures of life. The result of this is that true love, which is only to be found in the promised land, is rarely met with; while spasmodic affection, mingled with jenlousy and hatred, are far too common; and mankind, young and old, manifest the extremes of folly and absurdity in actions which they can neither explain nor defend. Impulse, temper, excitement and passion are often the ruling power; and the wildest dreams and most utopian ideas haunt the minds here. And, if circumstances favor the continuance of the excitement until the alliance is formed which society calls marriage, terrible consequences ensue, both to the victims and their posterity. But we need not teach the world what false alliances are. "He that runs may read;" and the wayfaring man, though not very wise, cannot err in finding these in abundance; so we shall give you our views of true love, of which the poet has said its course "never did run smooth." We are sorry to believe that this is too often the case. Man is a threefold being-physically, intellectually and spirituallyand each of these natures demand for its fullest and highest enjoyment, congenial companion-

. This alone can call out its faculties, and while they receive from others, give in return that which

is essential to true happiness. On the physical plane, persons meet, and by appropriate intercourse are strengthened. On the intellectual plane, there is a beautiful blending and interchange of feelings and thoughts; and, on the spiritual plane, there is a more perfect blending; and where two persons can meet with a good degree of congeniality on all these planes, then true love is experienced.

This congeniality does not consist in a precise similarity on all these planes. There is a beautiful variety of character which renders one positive and another negative, and produces a union from whence flows true love and happiness. But to return to our story.

Edgar was sufficiently cautious in regard to his feelings, not to reveal them to his sisters. 'He had never made either of them; or any one else, his confidant; and he felt very little like commencing with this subject. Both Maggie Ann and Lind felt intuitively that some great change had taken place in their brother; but what, they were unable

Edgar waited with some impatience for his sisters to invite Katie to their house again; and one morning about a week after this, as he came down late to breakfast, Lind said to him: "

"I suppose you will have an engagement tocorrow, as we have invited Katie to spend the He blushed, and said:

on desire it." "I guess you had better," said she, ironically. would not be like you if you did not." Edgar blushed still more.

What is the matter with you?" said Lind. "Oh, nothing," said he. "I was only thinking how foolish you and I are to be always assuming what we are not." Lind started back, and said to herself, "Does he

know anything?" and, making an excuse, she left the room to find that very common source of relief for woman—tears, " un three sa sha [To be continued.] at the continued.

The man who didn't think it respectable to bring up his children to work, has just heard from his three sons. One of them was a driver on a canal another had been up as a vagrant and the third has gone to a public institution to learn the shoe business.

aroni tilprithe Banner of tiethe grand VOICES OF THE DIGHT

nature. .. innei BY.G. L. BURNSIDE .. golo edt 34.

Benighted in a land unknown, where focky summits loomed near, The haunted woods hung chill and lone, And doubtful gleamed each twinkling star.

Lheard (or was 't a dream?) the sound Of the world's grief and guilt, that came Uprising through the hollow ground, I Like shricks from an eternal flame;

The strife of tyrants with their foes, Of Freedom's battle, fought in valn, When a roused nation's steadfast blows Served but to forge anew their chain

Of pious wolves, the lengthened howls Who prayed and tortured, burnt and sang Were answered by the listening owls, Till the wild woods in concert rang.

The waiting souls of martyrs slain; For love of truth and hate of wrong, Cried from the darkness of their pain, Saying, "How long, oh Lord! how long?"

Then came a strain divine, and rose Sweeter than notes that die abroad On the still air at music's close: "Be calm, and know that I am God." March, 1865.

### The Brothers Davenport to the British Public. · willer of

THE OUTRAGES AT LIVERPOOL, HUDDERSFIELD AND LEEDS. 17

We appeal to the free press and the enlightened and fair-dealing people of the British Empire for a candid consideration of the following statement, and for the even-handed justice usually given in this country to all persons, rich or poor, citizens or strangers. We ask, also, as a matter of justice, that journals which have published accounts of the recent riots at Liverpool, Huddersfield and Leeds, of which we were the victims, should also give the facts contained in this statement.

We beg, furthermore, most respectfully to commend to the consideration of the Bight Honorable Sir George Grey and the magistracy and police authorities of the United Kingdom, the fact that within two weeks, in three of the most important provincial towns in England, without any fault of our own, transgressing no law of the realm, and offering no violence or injury to any person, we have been made to suffer in property, and have been menaced with extreme personal injury, with apparent danger to our lives, as will appear by the following

STATEMENT OF FACTS.

After having given over two hundred public and private séances, or exhibitions of physical phenomena, such as have been described in all the leading journals of Europe and America, and in our published biography, at the Queen's Concert Rooms, London, and the mansions of the hobility and gentry of England, we visited Liverpool on the 13th of February, and, as is our custom, gave a private seance to which the members of the press and others were invited, who reported the satisfactory character of the exhibition. February 14th we gave two public seances at St. George's Hall with like results; a private séance at a gentleman's mausion, and a public morning performance on Tuesday, were alike satisfactory.

ance on Tuesday, were alike satisfactory.

On Tuesday evening we were proceeding with another exhibition, when two persons, a Mr. Hulley and a Mr. Cummins, acting as a committee from the addence, in attempting to the our wrists, caused so much pain that we were compelled to protest against the torture they were inflicting. We were willing to be tied with entire security, as we have been many hundreds of times by riggers, Bailors, engineers, and other skilled persons, or to give any reasonable test in proof that we have no active part in the phenomena witnessed in our presence; we had no fear of a "Tom fool knot," or of any mode of fastening that did not inflict unbearable torture. We declined to be bound by committee whose unfairness and even brutality were, soon manifest. Hulley and Cumming refused to retire and give place to another committee; the audience were made to believe that it was the form of a particular knot, and not the cruelty of its/application, to which we objected, and we were compelled by an unappeasable tumult to return the money taken for tickets and postpone further proceedings.

further proceedings.
On the following evening, printed regulations were given to every person entering the hall, and read from the platform, in which we distinctly claimed the right of rejecting any person on a committee whom we should find acting with uncommittee. This would be our right were we crimifairness. This would be our right were we criminals on trial for felony. Before commencing, we invited all persons who were not satisfied with these regulations to retire from the ball and receive the money they had paid for entrance. ... Messra. Hulley and Cummins, backed by a

crowd of their friends, came again upon the plat-form, and, from their previous unfairness, were promptly rejected by us as a committee. They insisted upon tying us, and appealed to the audi-aice to support them in their demand. They re-fused to leave the platform when requested, took possession of pur cabinet, and in various ways ar-

fused to leave the platform when requested, took possession of our cabinet, and in various ways excited violent manifestations in the audience. We were then assured by a gentleman of Liverpool that unless we submitted to the demands of these men, there would be a furious riot.: He promised that they should not be permitted to injure us, and we finally yielded to his assurances. But they had no sooner placed the cords upon our wrists than they inflicted a degree of pain which could not be endured. We protested against this violence, but in vain, and refusing to submit to it longer, had the cords cut from our wrists, and left violetice, but in vain, and refusing to submit to it longer, had the cords cut from our wrists, and left the platform, which was instantly invaded by the mob; our cabinet was broken in pieces, and Hulley, and Cummins; the theroes of this assault of same hundreds of the Englishmen upon four unarmed, unoffending and unprotected foreigners. Were borne from the hall upon the shoulders of their friends, apparently proud of their triumph."

-1. Our cabinet destroyed; and our business interrunted with heavy necessary damage in Liverrupted with heavy pecuniary damage in Liver-pool, we returned to London, had a new cabinet constructed, and on the following Monday repaired to Halifax, where we gave our usual public and private exhibitions without literrupition. and private exhibitions without interruption.

21st.: On our arrival welwere informed that Hulley, and Cummins, the heroes of the Liverpool mot, had been telegraphed to, and were coming with a strong deputation from that town to break inpour exhibition. The expected mot was the common talk of the town. We appealed to the notice, and we are happy to say that, in this instance, a sufficient force was promptly sent to the field for our protection. The crowd that had assembled gave many indications of being prepared for ylolence. When our spresentative had stated the regulations, adopted, and, that we proposed simply the presentation of certain facts, without will theory, and asked for the appointment of a committee, two gentlemen, instructed, it was said, by Hulley and Cummins, came upon the platform and commenced to the our wrists together behind Our next engagement was at Hudderefield, Feb. by Hulley and Cummins, came upon the platform and commenced to the our wrists together behind us, which they did with needless, severity. We hore the pain; hiwever, until, dairying the ropes through the hole in the seat, they drew the backs of our hands down upon it with such violence as to threaten dislocation, pluging, their, kness upon the seat, and in one instance upon the band of one idf us to give them greater purchase. This torture deliberately part to all injugatance mallicularly inflicted, we of course could not bear, and at our demand, the cords were dustantly severed. We exposed our livid wrists, in which every strand of the ord was visibly impirited, to the andence, who, to the oredit of their humanity, ioridd out; "shame!" But, the most, organized to break up

ever, an afficient police forms saved our property from destruction, and, us, from, a violence, which, under the stimulating addresses of the heroes of the Liverpool outrage, expended itself in hootings and how lines in the contract of the lines of the

We had entragements for two nights at Hull

in We had, engagements for two nights at Hull, but on our arrival, were informed by the gentleman who had engaged us the chairman of the hall committee, and the police superintendent, that there were such indications of a violent mob, that we could not be permitted to give our exhibition, and, we received from the gentleman chiefly interested, the following note:

Music Hall, Jarret street, Hull,
Music Hall, Jarret street, Hull,
Music Hall, Jarret street, Hull,
and six—Asi believe there is reason to apprehend a disturbance at the hall this evening, if the seance of the Davenport Brothers, takes place, I have come to the conclusion that it would be adviable to postpone the scance. I am sorry to do this particularly as yourself and the Messrs, Davenport have arrived in Hull, and are ready to fulfill your engagement; but I am driven to do so by the organized altack which I am given to understand is in preparation. I am also urged to do so by the proprietors of the hall, who are alarmed lest their property should be damaged by any disturbance.

Yours faithfully. turbance, I remain,
Yours faithfully,

ROBERT BOWSER.
Rev. Dr. FERGUSON, Royal Station Hotel, Hull. Failing to find at Hull that protection in our le-Failing to find at Hull that protection in our legal rights which we had supposed was extended to every man on English ground, we went to meet our next engagement at Leeds, where the scenes of Liverpool and Huddersfield were re-enacted with increased violence. We were met by an organized mob, and were refused the protection of the police—when it was demanded. When the ringleaders or agents of the mob, taking possession of the stage, had subjected us to the same violence that had been planned and practiced upon us at Liverpool and Huddersfield—the mob again destroying our property, smashing the cabinet. us at Liverpool and Huddersfield—the mob again destroying our property, smashing the cabinet, and breaking up or purloining our musical instruments; and we were protected from personal violence, amid the smashing of door panels and the howling of an enraged populace, by the tardy arrival of a detachment of police, and the brave and firm conduct of one of its members. Our agent, contrary to all justice, was compelled to order the return of the admission money, paid by those who had come for the very purpose of making the riot from which we suffered. On the same day we had given a public scance, attended by the memhad given a public scance, attended by the mem-bers of the press and some of the most respectable citizens of Leeds, in which the famous "Tom fool was used; and in which, so far as we were able to judge, the phenomena exhibited gave entire satisfaction.

It remains but to state two or three facts which may throw further light on these proceedings.

In Liverpool, as reported in the Mercury, Mr. Hulley, when accused of acting unfairly to, and being an enemy of the Davenports, said: "I avow it, I am a bitter foe to the Davenports." After such an avowal, what right had he to act on a committee whose duty was strict impartiality?

We wish to be just to the police. At Huddersfield, though they could not give us order, we were protected from actual violence. At Leeds, such protection was withheld until too late to save our property.

At Liverpool the Mercury says:

At Liverpool the Mercury says:

"The appearance of Inspectors Valentine and Southwell, with a force of thirty men, did not stop the process of demolition. The police, indeed, did not attempt to interfere so long as only the property of the Davenports was threatened."

The Leeds Mercury, reporting the violent proceedings against us at Huddersfield, says:

"Me Wolker pot considering that his bonds."

"Mr. Walker, not considering that his hands could pull the rope tight enough, used his knee to assist him, and the Brother he was operating on again protested. \* \* Several persons had at that time gone to the cabinet, and Davenport showed his wrist to some of them. It had a livid mark fringed with red, about the breadth of a finger, and in the hollow of this mark there were the marks of the individual strands of the rope."

Yet some have been found to insist on inflicting

Yet some have been found to insist on inflicting this brutal torture upon us, with howling mobs to this brutal torture upon us, with howling mobs to back them, as if we were malefactors or wild beasts. It may be doubted if such an amount of violence, wrong and outrage has been intilcted on any unoffending man in England since Clarkson was mebbed by the slave-traders of Liverpool, and Priestly by the mad higots of Birmingham.

And for what reason? What evil have we done? Of what wrong can any man accuse us? How have we offended the public or any individual? If there was anything immoral or unlawful in our exhibition, we could understand the feeling which has prompted so much lawless violence, which has been so largely excused by the press and tolence. has been so largely excused by the press and tol-erated by the police authorities. We are called humbugs, but if every humbug in England is to be mobbed, it may be well for both the govern-ment and the people to consider the possible con-sequences. But we solemnly and earnestly deny that we have ever deceived any man in this matter, or made any false representation, and we can appeal to many thousands of intelligent persons, on bothsides of the Atlantic, who will testify to the re-ality of these manifestations. It was said to us at Liverpool, "admit that you practice deception, and we have nothing to say against you." How could we admit what is not true? For eleven years we have constantly asserted that the physical facts exhibited in our presence are not produced actively or consciously by ourselves, nor by confederates, nor by any trick or deception whatever; and we have submitted to hundreds of tests, and are ready to submit to hundreds more, to sat isfy any reasonable mind of the truth of this de-

It is utterly false that we have refused to be tied with a particular knot. We have simply and only refused to be tortured. We have been covered al over: with the most complicated fastenings that could be devised; we have been held hand and foot by persons above all suspicion of fraud, and tested in every conceivable way, without affecting the manifestations which occur in our presence. In eleven years we have never been fastened so that the "force," attending us, whatever it may be called or considered, has not released us. We do not believe we can be, unless placed in such pain as to destroy the conditions under which this "force," is able to act. With or without fastenings this power attends us, single or together ings this power attends us; single or together, awake or asleep, bound or held, and in whatever way our passivity is procured, the manifestations alike in kind, if not in degree, attend us. There

is no fraud, no trick, Were we mere jugglers, we should meet with no violence, or we should find protection. Could no violence, or we should find protection. Could we declare that these things done in our presence were deceptions of the senses, we should, no doubt, reap a plentiful harvest of money and applause. As tricks, they would transcend; according to the testimony of experienced observers, any ever exhibited in Occident or Orient. The wonders of the cabinet, or still more of the dark seance, surpage all extensions of contract. ders of the capinet, or still more of the dark scance, surpass all pretensions of conjurors. We could safely defy the world to equal them, and be honored for our districtly. But we are not jugglers, and truthfully declare that we are not, and we are mobbed from town to town, our property destroyed and our lives imperiled.

stroyed and our lives imperiled.

What is the possible motive for these outrages, which some of the inlightened organs of public opinion have incited and excused? Breaking no law, we claim the protection of the law, which we repeat, even were we criminals, would save us from illegal outrage. If we, asserting physical facts interesting to every man of science, and doing our best to demonstrate their verity, and satisfy a laudable curlosity respecting thom, are to be treated as we have been this past fortnight in four large English towns—who can be safe from similar outrages? We have ventured to appeal to the Majesty's secretary for the Home Department, and we appeal also to every member of the

to Hop Majesty's secretary for the Home Department, and we appeal also to every member of the British Parliament, as we do to the whole British feeple, to give our case a proper investigation.

If, in spite of our soletin declarations of entire good faith, and all our efforts, to demonstrate the reality of the phenomena which attend us, we are disableteed, every man in England has the right to arisent himself from our exhibitions. We do not ask the attendance of any person who is not ready to give a fair and candid examination to the tests to which we submit, and the facts presented. There is no reason for excitement, and, no excuse for violetice. There is as much call for a hot askinst electricity, or a nob to pat down oxygen. We have not even an opinion to support or a creed to promulgate—only certain curious, and it may be important, facts to exhibit.

"Shall will be allowed to do this? This is the question to be decided. The riots at Liverpool, Huddersfield and Leeds have excited and alarmed

"! shame!". But ,the mos urganized to break up question to be decided. The ride at Liverpool, our exhibition had no such feeling and made a Huddenfield and Leeds have excited and alarmed simultaneous rush for the platform, where, how all England. Bu apare of places where we have

engagements, involving many thousands of pounds, our agents, or those interested, have become frightened; and their and our interests are placed in jeopardy. Shall they be sacrificed? It is for the People, the Press, and the Government of England to determine.

of England to determine.

It is our intention to go on in the work in which we are, in perfect sincerity, engaged. We are ready to give in every town in the United Kipgdom the proof that we have given in London of the reality of the phenomens we exhibit and with reality of the phenomens we exhibit and with which the tying of ropes, on which so much stress is laid, has so little to do, that they might be entirely dispensed with, substituting many other tests of an equalitior more satisfactory character. We are ready, in good faith, to fulfill every engagement; but we demand, as we think we have a right to demand, the protection of the laws under which we have voluntarily placed ourselves, and a little more of boasted "English fair play" of which we have heard so much, and in the cases of which we have heard so much, and, in the cases above nurrated, experienced so little.

IRA ERASTUS DAVENPORT.
WM. HENRY DAVENPORT. (Known as the Brothers Davenport.) London, February 27th, 1865.

## A PRACTICAL MOVEMENT.

BY WARREN CHASE,

The proper impulse has been given, and a practical movement is already inaugurated by a few friends of progress, part of whom seemed to meet by accident at Vineland, N. J., the present month. Dr. George Haskell and John Gage have purchased nearly one hundred acres of land, containing the best site in Vineland for college buildings, expressly and exclusively for the purpose of industrial and educational purposes, and we have already organized and chosen officers under the general laws of New Jersey, which are deemed sufficient until we can procure a charter for the Vineland, N. J., which is the name we have adopted, and expresses the principles as fully as we could embrace them in a name. The fundamental principles are industry and education combined, or physical and mental exercise and culture, and so arranged as to contribute to health and make the industry support the mental and unproductive department. The next new, or uncommon feature, is EQUAL PRIVILEGES TO BOTH SEXES, equal pay and equal honors, equal chances for merit and rewards, and the moral, social and intellectual stimulants and restraints of each sex upon the other in the schools and in the industries and in the social and domestic circles. The next new, or uncommon feature, is that no sectarian dogmas of any kind shall be taught in the institution, nor any religious sect or sectarian teachers have any authority or control over any of its departments; but all useful and practical branches of education shall be perfected, and degrees conferred as in the best institutions in the land.

After much travel and many examinations of

localities by Dr. Haskell, Mr. Gage and myself, we are all satisfied that Vineland is the place for such an institution, and that this is the time to start it. And relying on the cooperation of the friends in all parts of the country to assist us with means and encouragement, we have made the commencement, and are now ready to receive the names and means which can be afforded for such an enterprise. The property will be held in and represented by shares of stock of fifty dollars each, and the stockholders will be voters, and elect officers, etc.; and all sums less than fifty dollars we shall expect to receive as gratuitious contributions to the school, and will be duly receipted and acknowledged as such. Ten dollars will be required on each share when subscribed, and will be receipted by either of the directors at Vincland, or by Dr. George Haskell, at Rockford, Ill., the present summer, or by myself at any place I may visit, as will all smaller sums or contributions, or by Ira Porter, of Crimea, Muskegan Co., Mich., or Frances, D. Gage, at any place she may visit. Other agents will soon be appointed in different localities, and although this is not a gold or shoddy or petroleum speculation, yet we feel that prompt attention at our hands. the interest in the cause of human progress will cure for it a liberal share of public patronage It is, I believe, the first time I have ever asked the friends to aid in a public enterprise by investing money except for the relief of suffering, and I should not do it now if I had not the fullest confidence in the ability and honesty of the persons who have taken hold of the work, two of whom above named have already advanced over six thousand dollars to secure the proper location. The population and municipal regulations of Vineland, with the favorable soil, healthy climate and geographical situation - between the two largest cities in the nation-all render this a most favorable situation, as our friends who can afford to visit the place will readily perceive. It is the original design to carry on horticulture and mechanical branches, as they can be adapted to furnish support for such young persons of both sexes as desire to obtain an education, and have no means but their labor; but to do this, we must depend on the generosity of those who have sufficient interest in humanity to assist in furnishing the lands, shops, tools and materials.

It is the intention of the association to complete its organization and prepare for its charter in November next, and we desire the copperation of all who can join us in this effort before that time.

We deem this one of the most important steps yet taken as the effects of our Harmonial and Spiritual Philosophy, and worthy the assistance of all who would free our education from sectarian control, and partiality to one sex, and repudiation of labor, and consequent degradation of

laborers. With the fullest confidence in the cooperation of many and the prejudice of some, I send out this, and invite all who wish further information to write to John Gage, at Vineland, N. J., or Dr. George Haskell, Rockford, Ill., or to me-as per notice in Banner-at Syracuse, N. Y., for April. Vineland, N. J., March 18, 1865.

CAUSES OF SUDDEN DEATH .- Dr. Hall, in his Journal of Health, says that very few of the sudden deaths which are said to prise from diseases of the heart, do really arise from that cause. To ascertain the real origin of sudden deaths, the Doctor says the experiment has been tried in Europe, and reported to a scientific congress held at Strasburg. Sixty-six cases of sudden death were made the subjects of a thorough post mortem examination. In these cases, only two were found that died from the disease of the heart. Nine out of sixty-six died from apoplexy, while there were forty-six cases of congestion of the lungsthat is, the lungs were so full of blood they could not work, there not being room enough for a sufficient quantity of air to enter to support life. The Doctor goes on to enumerate the causes that produce congestion of the lungs. They are cold feet. tight clothing, costive bowels, sitting still until chilled after being warmed with labor or a rapid chilled after being warmed with labor or a rapid walk; going too suddenly, from a close-heated room into the cold air, especially after speaking, and sudden depressive news operating on the blood. These reases of sudden deaths being known, an avoidance of them may serve to lengthen our valuable lives, which, would otherwise, be 10st indeer the verdict of complaint. That disease is supposed to be inevitable and hourable, hence men may not take the pains they would to avoid sudden death, if they knew it lay, in their power.

J. BERGY, PROC. ONL. THE BARTAND PORT, PRINCE

Out of the sweet old legends Beckens's fair white hand,
And silvery, bell-like volces
Tell of an unknown hand,

Where magic roses blossom In the evening's golden light, And the air is laden with fragrance From the illies aliver white

The trees, with their waving branches, Murmur a fairy song.
And the brooklet merrily dances As it ripples and gurgles along.

And tender, enchanting love-songs Float on the balmy breeze,
And the heart's unspeakable longing By their music is set at ease.

Would that my steps could reach it, That happy, flowery strand!
For all my earthly afflictions
Would cease in that fairy land.

Oft in my dreams I see it. In its glamour bright and fair, But with daylight's earliest glimmer It vanishes into air.

## Correspondence.

### The New York Childrens' Lyccum.

You have learned, dear Banner, through your correspondents, of the late difficulties in the way of obtaining a hall in New York City where the Friends of Pregress could conduct, not only their meetings, but the Childrens' Progressive Lyceum.

In the first place, some weeks ago, the proprietor of Dodworth's Hall sent a letter to the President of the Board of Directors, forbidding the MALE AND FEMALE INDUSTRIAL COLLEGE at children's marches in the hall, on the score that the building was unsafe for that purpose; and on actual investigation, he found that the objection was well grounded. The walls are weak, and liable to fall at any time under a heavy and continuous pressure.

Consequently Irving Hall was secured, with a fair prospect of retaining it for a year; but at the first session of the Lyceum, the proprietor took alarm, probably on account of the superiority of our methods to those of the ordinary Sunday Schools, but which he evidently considered an innovation, and therefore politely declined any fur-ther negotiations. Since then the meetings have been held in Hope Chapel—a very inconvenient been held in Hope Chapel—a very inconvenient place for the Lyceum—until last Sunday, when, to the great joy of the children, we met for the first time in Ebbitt Hall, in Thirty-third street, just east of Broadway. This is a light, pleasant, home-like and commodious hall, and well adapted to the Lyceum sessions, as well as the morning and evening meetings of the Friends of Progress. Here we are permanently located, as Ebbitt Hall has been secured for some time to come.

It was delightful to see the children on Sunday afternoon last, with their joyous, radiant, eager young faces, clustering about their beloved leaders to listen to words of instruction; or with soft, wee hands spread out in the "wing movements," or bearing aloft the beautiful banner, emblem of Liberty, while their little feet moved to the measured chime of joyous music. "Of such is the

Kingdom of Heaven. This movement for the children of Spiritualists and reformers, so needful for the present and fuand reformers, so needful for the present and reture progress of the world, is already taking root in many localities. The Spiritualists of Philadelphia have a Lyceum, which is an honor to their society, and a power for good in the community. Chicago has established a Lyceum, under difficulties which would have overpowered any other than devoted friends of truth and progress. than devoted friends of truth and progress. Providence has moved nobly in this matter, as also has Lowell, Mass. The Sturgis, Mich., Lyceum has become a powerful body, and Battle Creek is not less zealous and efficient in this blessed work for the young. Sacramento, Cal., has a Lyceum in successful operation; while Waukegan, Ill., Worcester, Mass., and other places are beginning to move in this direction.

It may not be amiss to state, for the benefit of those who would form Children's Lyceums, that Mr. Davis and myself have taken more direct charge of the business of furnishing Lyceum equipments, so that all orders hereafter sent, for badges. than devoted friends of truth and progress. Prov-

ments, so that all orders hereafter sent, for badges, flags, targets, songs, tickets, etc., etc., to A. J. Da-

Mr. Davis is at present engaged in the compila-tion of a larger and more complete Lycejum Book, which will contain an abundance of songs. silverchain recitations, etc. and in all respects will more nearly meet the needs of these rapidly growing and beautiful academies for bodily, mental and spirit culture.

Yours for Progress,

MARY F. DAVIS.
274 Canal street, New York, March 21st, 1865.

## Spiritual Progress in Wisconsin.

Much has been said for and against the Chicago Much has been said for and against the Unicago National Convention, some claiming that it was the means of doing good, and others that it resulted in evil. Now I wish to say, in this brief communication, that great good has been done Northern Wisconsin, as the indirect results of that Convention. This has been accomplished by securing, while at Chicago, the services of Rev. Moses Hull and Benj. Todd within the bounds of the "Northern Wisconsin Spiritualist Association," This was done mainly through the influence of This was done mainly through the influence of Mrs. S. E. Warner, a brave, noble-hearted pioneer lecturer, who had toiled unaided, and almost without remuneration, through this region of country, breaking up the fallow ground, and preparing it for the good seed afterward to be sown.

Mrs. Warner was induced by Dr. Gardner to go

to New England, but not until she had engaged Messrs. Hull and Todd to attend the meeting of the Association, which was to take place in September, at Fond du Lac. Since that time they have both attended two Quarterly Meetings of the Association: one at Appleton, and another at Berlin. Besides, they have each given courses of lectures at different places throughout the counties of Fond du Lac, Outogamie and Winnebago, and everywhere to crowded houses, and to eager and attentive listeners.

and attentive listeners.

The result, thus far, is, Spiritualism has taken a high position among us. The lecture rooms are filled to overflowing with people of education and refinement, who are beginning to think for themselves; and, also, members of the Church cannot longer be made to stay away by threats of excommunication, which have heretofore been potent for that purpose. Each of the gentlemen lecturers whom I have named, occupies a sphere peculiar to himself. Mr. Todd, having long chafed in the bonds of Sectarianism, and liaving broken them, needs the strong centripetal power of truth to preneeds the strong centripetal power of truth to prevent him from going off in a tangent. He is impetuous, fiery, impulsive—a regular Boanerges; wielding a two-edged sword, under whose powerful blows the superstitious dogmas of his early years are cleft and driven as the dust before the gale. His discourses abound with lofty imagery, magnificently rounded periods, and, what is above all and beyond all, truths, ingeniously couched and boldly expressed, flash hither and thither, and, like tragments of broken shell, hit right and left, to the great damage of the breastworks of old The-ology behind which his startled hearers flee for

refuge.
Moses Hull, on the other hand, is argumenta Moses Hull, on the other hand, is argumentative and persuasive, reaching his conclusions step by step, as the way is paved by appeals to reason, to revelation, and to the evidence of our senses, and clinching the whole by a grand climax, which, like the stroke of a smith's hammer upon heated steel, sends the blinding coruscations full into the face of Error, forcing conviction upon his hearers by the overwhelming power of his elequence. The doctrines of the Spiritual Philosophy he presents to his auditors as the embodiment of all that is good, and worthy the Lord's highest adoration. The fields of literature and science are exposed, and the richest treasures his well cultivated mind can obtain are brought forward to embellish the truth and make it the more captivating. Being well versed in the Scriptures,

Conventions that result injust be gratifying to all friends of true progress. Their numerous friends hope that their labors are not yet closed in this part of the country. In the meantime, we hope, previous to the next Convention, to welcome our own Mrs. Warner from her Eastern tour, baptized and with hole transfer. anew with holy love and zeal, and prepared to enter in and gather, where others have sown the seeds of truth.

I. P. GALLUP. I. P. GALLUP. Oshkosh, Wis., Feb. 15, 1865.

### Another Test Case.

Another Test Case.

Soon after the publication of my article in the Banner, relating to the removal of a snake from the stomach of a child, I received a letter from Mr. J. O. Melick, of Detroit, Mich., requesting an examination of his wife by Mrs. Pettis. The examination was made by Mrs. Pettis—not in her normal state, but under the influence of her controling spirit, "Charlie." He began at a period fifteen years back, and traced her case up to the present time, minutely detailing all the symptoms as they developed from time to time. I took the minutes and transmitted the result to Mr. Mellek. Treceived a letter from him saying that the details were correct; and he also transmitted to me the following communication for your columns. I forward the same without erasures, though the last clause may mislead some, inasmuch as Mrs. Pettis does not now make examinations at a distance, unless it be in certain exceptional cases. She is overwhelmed with cases at home and has as much practice as she can attend to in the city and suburbs and in attending to such as come. as much practice as she can attend to in the city and suburbs and in attending to such as come

here to submit themselves to treatment.

The case of the boy was not reported to give her The case of the boy was not reported to give her notoriety; it was prepared and published without her knowledge, merely to add another great fact to the many which have accumulated, of the power and beneficence of spirit communion with the inhabitants of earth. And the present case is brought to the notice of the public only to show the immense power resulting from spirit intercourse. Any one desirous of learning facts in connection with the subject, I should be happy to correspond with; but general examinations are correspond with; but general examinations are out of the question. Mrs. Pettis is already severely taxed, and should she answer all calls as proposed by Mr. Melick, her mission would soon close and she pass on to the sphere of the spirits.

The case of Mrs. Melick is an interesting one, but it is by no means an isolated one. Scores of others as interesting I might relate, but forbear, choosing to let our friend speak for himself, as in the communication which follows.

W. FOSTER, JR. Providence, R. I.

In the Banner of Light for Jan. 7th, 1863, I noticed a remarkable case of removing a anake from the stomach of a child; also that the medium's— Mrs. Pettis-practice extended to distant parts of

the country My wife having been an invalid for fifteen years, and treated without success by different physicians, partly to test the powers of Mrs. Pettis and for our own satisfaction, I enclosed a lock of her hair in a letter and sent it to Mr. Foster. with a request that Mrs. Pettis should make an examination. The diagnosis is such, that had she had personal knowledge of the case she could not have described it more correctly in every minute particular, even to the time and manner of the first symptoms of her complaint, with advice, &c.

Of Mr. Foster or Mrs. Pettis I had no knowledge until I saw the notice in the Banner; neither do I know if she wishes a notice of this case, but give it in the feeling that any one wanting a correct representation can get it by directing to Mrs. Pettis, care of Wm. Foster, Jr., Evening Press, Providence, R. I. Yours truly, JAMES O. MELICK. Detroit, Feb. 22, 1865.

### Lectures in Philadelphia.

Having been a constant hearer of the utterances given at Sansom street Hall for some years, and believing that minds are cast in different molds, I think that one class of thoughts please and instruct one class of minds that would not be so appreciated by other classes of mind. Mrs. F. O. Hyzer occupied the platform during the month of January, and at the opening announced that subjects for elucidation would be received if propounded by the audience.
"Prophesy," was the first one, and on each sub-

sequent occasiom with perhaps two or three ex-ceptions questions, such as "Of what origin are the thoughts used by human minds?" "Will the human mind become competent to comprehend human mind become competent to comprehend has it exists in God, or shall progression, the Iconoclast, or image breaker, he soverign forever over the human understanding?" "Polarity of mind: its action upon veneration, acquisitiveness, reason, &c., and the results, prophetical, metaphysical?" and kindred questions, all of which were treated with marked ability, while keeping ever in view that temperance, purity, and truthfulness of life while in the physical form, only could render one susceptible to the superior spiritual influences. I have not heard a perfor spiritual influences. I have not heard a more interesting and instructive course of lectures delivered on the Sanson-Street rostrum, equalled, perhaps, only by Mrs. E. A. Bliss, some two years since, the cast of whose mind appears to be like that of Mrs. Hyzer's.

J. SMITH HARRIS.

Philadelphia, Pa., March 18, 1805.

## North-Western Fair

OF THE SANITARY COMMISSION AND SOLDIERS' HOME, TO COMMENCE AT CHICAGO, ILL., ON TUESDAY, MAY 30, 1875—AN APPEAL TO SPIRIT-UALISTS AND PROGRESSIONISTS.

Dear Brothers and Sisters—I have an interesting subject to present to you. We, the Spiritualists of every State, Town and County, have been invited to take a part in the forthcoming great Sanitary and Soldiers' Home Fair. I have been authorized by the Executive Committee of the Sanitary Commission to address you. Friends this is tary Commission to address you. Friends, this is an important movement; now is the time to let the world know we are Christians, and "Loyalty to our country and her brave defenders" should be our watchword. Let us now strike the blow for God and humanity. This will be an ora in the history of Spiritualism; we may immortalize our-selves and evangelize the world. Let us join our hearts and hands together to help the Sanitary Fair; the half will never be told—the good the Sanitary Commission have done and are doing. Just think for one moment of the brave boys who have gone forth to do or die in this great struggle

have gone forth to do or die in this great struggle—when wounded or dying, then comes the Sanitary Commission, like an angel of meroy, with a little wine for one, a cup of jelly for another, and a clean pillow slip for some poor aching head—and say, God bless the Sanitary Commission.

Friends, never let it be said that we have no power nor interest in this great work. Can we not help to redeem our unhappy country from the blight that has fallen upon it, and can we not smooth the way for those who must pass to the other shore, and can we not make glad the hearts of the living, and will not the angels shout for joy as they behold our good work?

This is a blessed privilege. Friends, this is a power that must and will be made manifest. Let me entreat you to be up and doing. Work in your

own way, but work while the day lasts. You will see by the general circular how to proceed. Send to "Spiritualist Department." May the blessed Spirit guide you in every good work; is

my sincere prayer.
The "American" and the "United States" Express Companies have agreed, through their Agents in Chicage, Messrs. H. D. Colvin and J. C. Fargo, to transport to Chicago, free of expense, all con-tributions to the Fair not exceeding sixty pounds

in weight.

Caution.—The Executive Committee especially enjoin upon all to adopt the utmost possible care in the bestowal of their contributions, giving to no one not well known, and above suspicion.

No one is authorized from Chicago to solicit subscriptions of any kind for the Fair, without express authority from the Executive Committee, signed by its Chairman (Thomas B. Bryan), and

Secretary (E. W. Blatchford), and authenticated also by the Seal of the Fair.
Mrs. J. S. Fuller, Chairman.

A SUBLIME SIMILE.—Some twenty years ago Mr. Everett delivered an oration before the Mechanle's Society of Springfield, Mass., in which occurs this eloquent passage:

"In the great Temple of Nature, whose founda-tion is the certh, whose pillars are the eternal hills, whose roof is the starlit sky, whose organ-tones are the whispering breeze and the sounding storm, whose 'Architect is God, there is no minis-try more sacred than that of the intellectual machanio."

# A BURNING SHAME!-REFORM IT.

BY AN AMERICAN WOMAN,

During eight consecutive years of boardinghouse life, I obtained a fair knowledge of that class of women who have recently laid their sorrows before the public.

They came to this city from neighboring towns and States, and on their arrival, first sought the boarding houses. But soon discovering that their earnings would not be sufficient to pay board and furnish clothing, many of them united two and two -if unincumbered with children-hired a furnished chamber, and commenced housekeeping, dividing the labor incident thereto between them.

Of those who continued at the boarding-houses, some took their meals at the second table, so-called-i.e., they waited until the full priced boarders had left it; and slept four in one attic, with the most shabby appointments which the house con-

Some of these women were superior coat and vest makers, and should have earned as much, or nearly as much, according to the amount of labor performed, as men. But if a man engaged in the same business could have looked into the rooms hired by them-those rooms with perhaps a sofa bedstead, that being the most genteel style attainable by them, the bedclothes of which were, during the day, kept in the closet, which contained also their clothing and the few dishes, etc., necessary for their small housekeeping, together with flat-irons, coal-hod and water-pail-that man, if possessed of one spark of manhood, must have blushed at the contrast between the earthly life of these women and his own. Yet they were his equals in all other respects, and I represent their most prosperous condition.

A proportion of these seamstresses were educated-as female education averages-being either widows, or wives of men the early promise of whose lives had not been fulfilled, and how admirable the courage and fortitude with which they bore their loss or disappointment, and commenced their life-struggle. The struggle, however, is briefer than they anticipate; for few are able to work after they are forty or forty-five years of age. The incessant sitting and stitching produces, in the majority of cases, either lung or liver complaint, long before these ages; and of those whom I knew, several returned to the country, when no longer able to sew, having laid down their lives for the enrichment of tailors and clothiers!

At the time of which I write there were no Government contractors; and the Yacts which I state, and for which I vouch, are the facts of the pastof the time when sewing women made no complaint; for, by incessant exertion and a system of the most rigid economy, they were able to keep starvation at bay, and make a decent appearance before the public. But this rigid economy involved something which passes under another name. It required that the fire should be let down when not absolutely necessary to keep the fingers in working condition-because it was cheaper to rekindle it with building chips, bought cheap of the children who stole them, than to consume the coal for which the full price must be paid. If too much change were accidentally received, economy stood in the way of its restoration to the owner. The temptation and necessity combined, were too powerful to be resisted. I knew one case of unlawful detention-if that be the right name-on the part of an otherwise good woman. She had taken from a clothing store four flaunel shirts to be made for eight cents each—thirty-two cents for the four. She made them and carried them to the inspector, who objected to the workmanship. She then took them home, at his order, but never visited that store again, and her children wore the flannel, altered to fit them. I heard that such cases were not uncommon, but knew of no other. The temptation must have been great in cases of extreme destitution-which existed even then, where children were to be maintained-greater than the opportunity, probably.

What has been the condition of these sufferers. recently, I have had no means of knowing precisehy; but on all sides have heard that it has been infinitely worse than ever before, and that crime of a deeper dye than any of which I have spoken has been induced, and to a most alarming extent, so few are willing to accept starvation!

Thus crime is kept in existence, because, in our boasted Free States, one class of society is allowed to live in luxury upon the unrequited labor of a weaker class-the effect being precisely that produced by Southern slavery, and slavery of all kinds and everywhere, viz., crime of every description is produced and cultivated by oppression. Not for millions would I stand in the place of one of these oppressors!—these men of the delicate hands, of the polished presence, the fine estate, and the expensive pew in the expensive church. where their sins are supposed to be expiated each week. No, not for any earthly advantage whatever; for the time will surely come, and to the most human of them, even in this present life, when they will reflect with bitter and unsparing remorse, upon their selfishness; and look with abhorrence upon the unjust accumulations wrung from wretched and helpless women, causing their suffering, crime and death!

## New York Matters.

[Correspondence of the Banner of Light.]

New York, March 27, 1868. Last Sunday evening Mr. Willis gave a brilliant discourse on "The Life and Character of Emanuel Swedenborg," to an appreciative audience. In alluding to the historic statement that Swedenborg possessed great mediumistic powers, he said that those powers did not differ materially from those of many mediums of the present day, if we judge by the manifestatsons given through them. The speaker related some of the visions he had seen, and spoke of the communications which had been given through himself, as an illustration of the correctness of the position assumed. In alluding to the Swedenborgians, as a body, he said they had become more sectarian on many points than any of the old school theologies; especially in regard to the theory of spirit-control, as manifested at the present day, through various mediums in'all parts of the globe; and instead of working in harmony with the Spiritualists, they oppose them on this point, although there is really no difference between them in the belief of spirit com-Munion, Harmonize this difference, and they would readily become Spiritualists.

At the close of the address, Mr. Willis, entranced. gave a fine poem on "Progress and Truth," which was very acceptable to the audience."

The afternoon Conference discussed this question: "Wherein does, Modern Spiritualism eluci-

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

A CONTRACTOR OF THE PARTY OF TH

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PUBLISHERS AND PROPRIETORS.

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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 deatiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magastas.

### The Summer Land.

No phrase which has been used among believers in spirit-communion and the beautiful and soulsatisfying philosophy of Spiritualism, has carried with it a tithe of the comfort and delight which goes along with the phrase we have just written at the head of this article. The soul goes out to the large variety of suggestions that rise like pictures before it, whenever the words are employed. There is, therefore, a reason for this, and a satisfactory one. Had the place of departed spirits been used, as it is in one of the creeds, it would have utterly failed to convey so much or so beautiful a meaning with it, and never would have excited any of that hopefulness, calm delight and perfect trust which fills the whole being when we hear the simple but expressive words-the Summer Land.

This is chiefly by reason of the rule of associaion, of course. But it is just as easy, and a good deal better in its results, to appropriate the beautiful phrase as the less expressive one. It actually does us no good whatever to be told merely that our spirits—that is, ourselves—are going down into some dark and forbidding receptacle or realm, when they leave this earthly tabernacle, there to await some further operation which is styled the Judgment. Such a faith only has the effect to cramp both the thoughts and feelings, in consequence of the low and narrow conception on which it rests. There is an actual chilliness about it that finds its way through the whole soul. More is done, for good and for evil, by the use of these phrases, than men realize. They color the life; give shape to the character; excite lofty or only ordinary sentiments; and make one great or little, according to their employment.

And there is, as we remarked just now, an excellent reason, or cluster of reasons rather, why this simple phrase is so acceptable to all who employ it and read or hear it. In the first place, it at once suggests a most delightful climate which is uniform and unvarying. In the atmosphere of summer, all the germs which have been eleeping and inert during a long and dreary winter, come forth through the soil and revive and flourish. The uniform blandness of the air invites them to it. There is no chilling wind to blow from out a sullen cloud, which is likely to kill the tenderest of plants. There is no fear of a withdrawal of the conditions upon which life and growth depend. An uniform tomperature rules in the air, and invites to development in every direction. There is scarcely a human heart that does not, in some moment of its existence, send out a vague and undefinable wish, for the enjoyment, in the vast future, of a perpetual blandness of climate and a sented herself outside of the circle, where she here that shall be perennial. The secret longing for a summer existence, where all conditions shall be most favorable for a happy one, is a perfectly natural one; and experience tells us that no healthy desire, which may be called in the highest sense natural, was intended to be entirely balked of its enjoyment.

Then, too, and as a necessary sequence to cli mate, the thought of a luxuriant and uninterrupted growth is allowed play, whenever the future life is denominated the Summer Land. We can none of us bear to be told that the mysterious proess of vegetation must stop; and although we are told by naturalists and men of science that there is a chemical change and activity going on with plants during their burial under the snows of winter, or under their coating of ice and sleet, yet we never can reconcile it with our belief that the winter is therefore as favorable or as desirable a season as the summer. In our own cases, we seek to wear it away as best we can with all manner of ingenious devices. We invent pleasures, and such as suggest only the summer, too, in order to cheat the dreary winter of its chilling realities. We convert our rooms into bowers, with the aid of summer warmth and summer flowers. This only shows in which direction the heart tends; it cherishes and continually hopes for the summer; it would, dwell in a land, not of ice and snows and hyperborean discomforts, but where the breezes always blew blandly, and the grass sprang green and succulent under the foot, and the brooks ran free from morning till night, and it was pleasant to walk out at evening under the shield of silver moons, and leaves, and green meadows, and the music of singing birds ever made the hours poetic and kept the soul filled full with joy, There is something besides what coarser men call dreams in all this; it is what the soul craves as it craves nothing else; and certainly the soul cannot have any desires which are likely to be less strong and perpetual than those which spring from the mere impulse of sense.

The skies, too, are bright in the Summer Land, and flowers of every hue grow there unobstructed; and one can wander off in quiet contemplation, which is the most exalted spiritual condition, across the sweet reaches of beautiful landscapes, meeting with no objects which do not suggest beauty, and no company which is not filled with peaceful delight. It is not the land of the lotus. where we are to doze and dream away our existence, which can hardly be said to be an existence without activity of thought; and still, as in our own short seasons of summer, there are without doubt certain hours and days of halovon enjoyment, always interspersed between those of energetic employment, to which the soul continually looks forward with manifest delight, and of which it fails not to make the very most.

We could not readily improve upon this happy tion: "Wherein does Modern Spiritualism slucidate Scripture and correct, Theology?" The detake Scripture and correct, Theology? The detake Scripture and correct, Theology? The detake was animated, and most of these who parscripture and most of these and hidden away in
these is made to the these and the test of the heart.

It awakens associations than which there are
none that impart such wide and permanent deinvestigation.

Again: the Davenport mediums have had rethe part of the heart.

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Again: the Davenport mediums have had remost Careful investigation.

Again: the Davenport mediums have had rethe part of the heart.

Again: the Davenport medium have asserted, with sense setting quictly in her chair; and each
taking the sense of sight or evidence,
that she was sitting quictly in her chair; and each
taking the sense of sight or evidence,
the same was of the heart.

Again: the Davenport medium, have had reinvestigation.

Again: the Exposure of the heart.

Again: the Davenport medium, have had reinvestigation.

The Whe phrase, which so completely satisfies all hearts.

lace it, as romping brooks make silver network in the mendows; in all its parts and relations, in every association it excites, in the prospect it raises in the mind, and the feeling it warms in the heart, it is a precious phrase, most happily adapted to the condition and hopes of the human soul.

The Allen Boy Medinm's Manifestations in Portland -- Wonderful Developments-Letters from Dr. H. F. Gardner, of this City, and J. B. Hall, Esq., Editor of the Portland Evening Courier.

In our last issue we published a full account of the wonderful manifestations given at Portland, Me., in presence of the lad known as the Allen Boy Medium, and called upon Dr. Gardner-who has for a long time held to the electrical transfer theory advanced by Mr. Hall-to make public in full his views. He promptly responded; and we give below his interesting letter. We hope his suggestions for a thorough and careful investigation of this important subject, will meet the at tention they deserve by competent and impartial investigators:

### LETTER FROM DR. H. F. GARDNER.

It is not often that I trespass upon your columns Mr. Editor, or the time of your readers, to give my views upon any subject, feeling, as I do, that your space can be occupied by the writings of abler heads than I am blest with: but the recent socalled expose of the "Allen Boy Medium." as set forth in the Portland (Maine) Press, and the explanation given to the seeming dishonesty of the medium by J. B. Hall, Esq., editor of the Portland Courier, (whose explanation of the mystery I fully endorse,) induces me to give some incidents of my experience and observation in these matters, hoping thereby to induce others to thoroughly test all the phenomena of physical manifestations, as exhibited through our mediums.

I have for many years held the opinion that in all cases of the physical manifestations there was formed what Mr. Hall terms an electro-magnetic hand, with which the spirit controlling performed the various feats so often witnessed, such as playing upon musical instruments, moving of ponderable bodies, the exhibition of hands, and, in some instances, of the entire human form—that the substance through or by which these are made visible and tangible to our normal senses, is largely drawn from the body of the medium; and that it is by the hands thus formed, that the intelligences controlling come in contact with and play upon musical instruments, etc., etc. In short, in all cases of the class of manifestations above mentioned, there will be found to exist a double or dual form of the medium, either in whole or in part, and it is this fact that has led so many Spiritualists, as well as honest skeptics, who have, under favorable conditions, caught glimpses of this outer form, to charge upon mediums deception and trickery, when they (the mediums) have been wholly innocent. I will mention a few cases to illustrate.

Several years ago I had in my family a colored girl, who was a medium for musical manifestations upon the guitar, and in this case the power came from her feet, instead of the hands. The method pursued was as follows: Seating the medium in a chair, and securely tying her limbs, so that it was impossible for her to reach the guitar. which was placed on the floor under a table, with the strings toward her-the company being seated around the table, in a lighted room—an accompaniment would be played to almost any tune sung. No one was allowed to look under the table, and if any one did so, the music would cease; yet occasional glances would be obtained of something resembling long rods, or fingers, projecting out from where the medium's feet were confined. and playing upon the strings. On one occasion, a lady, whose word no one who knew her would doubt, came in after the circle was formed, and could command a full view of the instrument, and yet not be observed by the medium, when the manifestations continued for several minutes, she the while carefully watching the medium's feet. which were securely tied, and could not be moved, and observing these rods, or fingers, skillfully manipulating the strings of the guitar.

When Bly was deceiving the people with his pretended exposé at the Melodeon, a few years since, a man from Milford, Mass., volunteered to make a statement of how Mrs. Annie Lord Chamberlain was detected and exposed. His statement was substantially this: Four persons-two men and their wives—agreed that at a given signal a dark lantern was to be suddenly opened, thus throwing a brilliant light upon the instruments, which were suspended from the ceiling of the room, entirely out of the reach of the medium, while she remained seated. Accordingly, when the manifestations were at their height, the signal was given, and the four detectives raised their eyes in the direction indicated by the sounds of the drums, the lantern was opened, and they all declared they saw Mrs. Chamberlain standing and reaching out, playing upon the drums, and that instantly she sank back into her chair, in a fainting state, from mortification at her exposure. Now I do not doubt the entire honesty or truthfulness of these witnesses. They verily thought they saw Mrs. C., in propria persona, thus standing and heating the drums. But they were deceived. It was this double presence, before spoken of, they saw, and not Mrs. C. The skeptic asks, How do you know what you here state to be true? Were you present? I answer, I was not, and do not state it as absolute truth, but as my firm conviction, upon the positive testimony of the other members of the circle. The thousands who have attended the seances of Mrs. C., know that she is always seated at the end of a table, upon which most of the instruments are placed, and that two persons-one on her right and one on her left-are seated in chairs, which are so placed upon the skirts of her dress as to make it absolutely impossible for her to rise from her chair while they remain seated. These two persons, with the two seated next to them, place their hands together on the table, and, during the entire time that the room is darkened; Mrs. C. is passing her hands over theirs without cessation. They four positively assert that Mrs. C. did not rise from her chair, nor cease to pass her hands over their own during the whole time consumed in the sitting above mentioned. Had the four first named known more of the modus operandi by which spirits produce manifestations—and two of them had turned their attention especially to the chair occupied by Mrs. C. while the other two looked steadily toward the instruments suspended from the ceiling—the result would have been different: those looking up would have declared Mrs. C. was standing; and the othe ers would have asserted, with equal pertinacity,

Allen Boy was recently tested in Portland, viz: by blacking the mouth-piece of the speaking-trum! pet, and the neck and body of the violin-and with the same results. Around the mouth of Ira would be the black from the trumpet, and on the hand and neck of William the marks from the violin; and that, too, while they were not only securely tled, but sealed with sealing wax, and a private seal over the knots in the rope with which they were bound; and they have borne the reproach and insults of the ignorant, as deceivers and impostors, while they were entirely innocent. The explanation of these mysteries is found in

the tests instituted by friend Hall, in the case of the Allen Boy, published in your last issue. I might give a long list of cases that have occurred through other mediums; but as the above illustrate the theory advanced, they must for the present suffice. I hope that those who have the facilities for so doing, will institute careful investigation in the matter of the physical phenomena of Spiritualism, in order to arrive at the truth in regard to the mysterious law of duality of individuality, and of the electrical transfer of colors from the spirit-hand, so-called, to that of the physical hand, or person, of the medium. Let the scientists of England\* institute tests, of the kind referred to in the case of the Allen Boy with the Davenports; and let those in the different sections of this country where mediums for physical manifestation can be reached, "try the spirits," and the result will be, that the truthfulness of the theory advanced by Mr. Hall will be as conclusively established as is the law of gravitation, and the opponents of Spiritualism will lose the force of the ten thousand times re peated assertion, that "Spiritualism has not given to the world any new philosophy, or any new religious ideas.". Truly was it said by one of the greatest philosophers and poets the world has ver produced-

"There are more things in beaven and earth, Horatio, Than are dreampt of in your philosophy," Yours for the Truth, though the heavens fall, H. F. GARDNER, M. D. Pavillon, 57 Tremont street, Boston, March 27, 1865.

\*Allow me to say, in this connection, that to call upon the scientific men of America to institute careful and truthful investigations of the facts and phenomena of Spiritualism would be utterly useless, basing my onlinon upon the experience. I had with Professors Agassis, Peirce, Horsford and Gould, of Harvard College, several years since, at the so-called "Harvard Investigation." Where is that report you promised the public, gentlemen? How were the raps made?

We give below another letter from Mr. Hall, who has continued his investigations successfully the past week:

### LETTER FROM MR. HALL.

EDITOR OF BANNER-The experiments with the Allen Boy, to demonstrate the mysterious fact that whatever soils the "spirit hand" will be inevitably transferred to the hand of the medium, are yet in progress, and thus far perfectly success ful. When the instruments have been blacked with burnt cork, burnt cork has been found upon the fingers of the boy; when blacking has been used, blacking has been transferred, under a condition utterly precluding the possibility that the boy had any physical agency in the matter. Whatever theory further investigation shall demonstrate, it is absolutely certain that the trans fer is made, and it opens a new, and to me startling field for thought and research. I hope that seekers after truth, everywhere, will turn their attention to the matter, for if it shall prove true it seems to me it is the most wonderful and start ling development yet made in Spiritual science. I shall endeavor to keep your readers posted in my own experience, and hope others will do the Yours, &c., J. B. HALL. Portland, Me., March 30th, 1865.

Just previous to going to press we received the following additional note from Mr. Hall:

"Since mailing my letter I learn that at the transfer test" was performed under different transfer test" was performed under different transfer test. The boy's hands being securely tied, the handle of the bell was-unknown to Dr Randall and the boy—thoroughly covered with flour. The bell was rung, the boy's hands instantly examined, and found marked with flour."

That an electrical hand is shown to the audience, by and through the agency of spirit-power, at these sittings, there can be no question in the minds of honest investigators. Our theory is this: That certain qualities are drawn from the atmosphere, as well as from the hand of the medium; that these particles or atoms have a tendency to affinitize with the ink, or whatever substance is put upon the sitter's hair, or on the handle of a bell; and that these affinitizing particles, being magnetic, must inevitably return with them to the physical hand of the medium. Thus the very means that were used by the skentics to detect the alleged "fraud." prove to be the greatest evidence that could possibly be adduced, in favor of the truth of the manifestations.

The time will soon come, we have no doubt, when scientists will fully and satisfactorily demonstrate this occult law of nature, which is but very imperfectly understood at the present time. We claim that the hand shown in presence of the medium is a spiritual hand. The skeptic will ask, What is spirit? We answer, Spirit is embodied thought. Thus the controlling intelligence can—under the requisite conditions—show bodies. or portions of bodies, or spirit-bodies-for they are formed by the spirit. The spirit may manufacture for itself a body, and it may properly be denominated an electrical body. No more is claimed for the spirit-hand than is claimed for the tree, the grass, or the flower, or any other material thing in nature. If scientific men can, advance any other hypothesis, or demonstrate any other theory, we should like to have them do so.

## Mrs. Chamberlain's Seauces Again.

The musical exhibitions through the mediumship of Mrs. Annie Lord Chamberlain, resumed at 158 Washington street since her return from Providence, continue to present the same remarkable features of spirit-power over material objects, and, moreover, are attended with some new developments of the capabilities of the Indian invisibles who conduct her circles. They have succeeded in distinctly speaking in quite audible tones, but in whitepered articulations, through a trumpet, so that all present could plainly hear their utterances. They have also taken the medium up, bodily, together with the chair rupon which she sat, and placed her upon the table. After twice repeating our visit to these circles,

and having become entirely familar with the exciting display of spirit activity and skill in handling the various musical instruments placed at their, disposal, we can, confidently recommend these exhibitions of spirit-power to the physical senses of feeling and hearing; as presenting the most indubitable demonstrations of spirit intercourse with mortals that any skeptical mind could reasonably ask for; and this, not withstanding the performance takes place in total darkness, for the evidences are so palpable, as to utterly dely a chiticlam that could, in the light, successfully refute thom, Let all skeptics avail themselves of a rare | nent as Bro. Fish, although Elder Grant is bpportunity to test the FAOR of spirit-intercount, aidered the ablest defender of the advent doe for which these circles are designed. Junipal in the these parts and unit and then the ablest the fact of the all the parts.

### Song of the Spirit Children. [Reported for the Banner of Light, by Dr. H. F. Gardner.]

At the close of an able inspirational discours by Miss Lizzle Doten, on Sunday evening, Marc 26th, before a large audience, at Lyceum Hall, this city, the influence changed, and the spirit Anna Cora Wilson ("Birdie") took possession the medium, and gave the following very beaut ful original song, which, the spirit said, was sur by children in the spirit-world:

Let us sing the praise of Love Holy Spirit! Heavenly dove! Bringing, on its blessed wings, Wheresoe er its light is shed. Life to all created things. Sorrow lifts its drooping head, And the tears of grief that start, Turn to sunshine in the heart. . .....

m are is . Love divine, at a mill All things are thine! Every creature seeks thy shrine! And thy boundless blessings fall With an equal love on all.

Let us sing the praise of Love;

Everywhere-around, above;

Watching with its starry eyes, From the blue of boundless skies, Heeding when the lowly call, ..... Mindful of a sparrow's fall, Mindful of a sparrow's fall, Writing on the flower-wreathed sod, "God is love, and love is God." All things are thine!

Every creature seeks thy shrine! And thy boundless blessings fall With an equal love on all. Let us sing the praise of Love-Fairest of all things above.

How its blessed sunshine lies, In the light of loving eyes! And when words are all too weak, How its deeds of mercy speak! They who learn to love aright, Pass from darkness into light. Love divine, All things are thine!

Every creature seeks thy shrine! And thy boundless blessings fall With an equal love on all. Let us sing the praise of Love-

Shepherd of the lambs above, .... Nothing can forbid, that we Come in trusting love to Thee. Fold us closely to Thy heart. Make us of Thyself a part; All the heaven our souls have known, We have found in Thee alone. Love divine,

All things are thine! Every creature seeks thy shrine! And thy boundless blessings fall: With an equal love on all.

### The Chicago Sanitary Enir.

On our third page will be found the lette Mrs. J. S. Fuller, of Chicago, Ill., who has b appointed on behalf of the Spiritualists to sur intend their department in the Great Fair in of the Sanitary Commission and Soldiers' Ho which is to commence in Chicago, on the 30th May, soliciting assistance from Spiritualists h all parts of the country, and also giving direct how to forward articles, &c. Mrs. Fuller will in this city during the first week in April, for purpose of personally attending to this mai and will be happy to receive such aid as our zens can render to help on this noble benevole While in this city her address will be in car this office.

Her object is to receive, personally, all mor ual Department." Another object is to have Progressive Department well represented at Fair, and to have all progressive minds send that department; and if any person feels the is not advisable to have their name connec with Spiritualists, and at the same time wish have their influence and aid go in that direct can forward to the Spiritualists' Department, have their name withheld from print-and same effect will be accomplished in the summ up. She desires anything that will bring mone from a paper of pins, to a steam engine; relic the past, and new inventions of the presentwill be exhibited and disposed of.

## The Holy Sepulchre.

The Empress Eugenie of France has set on a project for the recovery of the Holy Sepule at Jerusalem. She makes it a point of relig There has been a long, and often a bloody, dis as to who should keep the key of the Sepulo The dome over the holy place has long nee repairing, so as to protect the pilgrims who there to pray. Greeks and Latins have bee war, one with the other, about the rights held each in the place, so that neither would per the other to make the necessary repairs. ] party insists on inscribing its own mottes and blems on the walls. At this point steps in the Eugenie to reconcile differences. She simply the queens of Europe to unite in an universal scription for the raising of a fund, not to re the dome, but to "entirely rebuild the church the Holy Sepulchre on a new plan, and on a le scale, so that it might afford accommodation all communions." The world does move.
many years ago, this proposal would have ceived no attention whatever in any court of rope.

## Sherman.

This great General still marches on, altho he has of late had more obstacles to overe than at any time since leaving Atlanta. His reer has been a truly wonderful one. John has lain with an army across his path sinc came to the upper waters of Cape Fear River. disputed his advance in four sharp engageme But by his junction with Scholleld at Goldsb Sherman has compelled Johnston to fall back fore him, the entire rebel force not amounting enough to cope with so formidable a combina Where the great battle-ground will be or y the series of final battles is to begin, it is not to say; but is likely to be somewhere along course of the Roanoke or the Dan, have determined

### More Discussion. A correspondent informs us that Bro. J. G.

and Elder Miles Grant had another discus which took place in Worcester, for five even ending Saturday evening, April 1st, on the Si ual Philosophy, and the Adventists' theory of immortality. The interest manifested to hear discussion was very great, and the hall was of ed every evening. We have no have for the c of Boliticalism in the hands of no able as a had bear Clarke and Emersone wherealt

"Lizzie Doten's review of Rev. Mr. Clarke's leo THE FRIEND OF PROGRESS: April, 1865. New ture on the religious philosophy of Raiph Waldo York: O. M. Plumb & Co. ture on the religious philosophy of Ralph Waldo Emerson, is making quite a stir in the literary world. The pamphlet has had a large sale, and is still in demand.

"The Boston Post, in noticing it, says:

"Miss Lizze Doten has reviewed the Rev. Free-man Clark's review of the Rev. Ralph Waldo Emerson's lecture, and performed her work with spirit and ability—indeed, we think the lady has proved that an exchange of garments with Mr. Clarke would render each appropriately clad, judging by the masculine power of the former, and the feminine weakness of the latter. But Miss D is inspired, and Mr. C. is n't."

The Investigator says: The Investigator says:

"We have received a pamphlet entitled, A
Review of a Lecture by Rev. James Freemah
Clarke on the Religious Philosophy of Ralph
Waldo Emerson, by Lizzle Doten! Mr. Emerson,
who is quite liberal in religion, lately gave a characteristic discourse on the subject, which so
startled the Rev. Mr. Clarke, that he preached against him; whereupon Miss Doten, not having the fear of the Church before her eyes, criticises Mr. C. rather sharply, and tells him a number of unpalatable but wholesome truths. She is the well-known spiritual lecturer of this city, and he is a Unitarian clergyman with Orthodox or secta-rian proclivities. As usual with the members of his profession, Mr. Clarke claims for the Church the credit of all reforms; but Miss Doten effectu-ally disproves this assertion."

After quoting from the review, the editor re-

"That is good doctrine, and when Mr. Clarke is sufficiently wise and liberal to preach it, he will swince more reason and common sense than he ever did yet. At present he is simply a priest, while Mr. Emerson is a philosopher; hence the vision of the former is bounded by a creed—that of the latter, only by the truth. We should be pleased to present further extracts from Miss Doten's re-view, did. our limits permit, for it is able, liberal, and interesting; and if it is a fair specimen of the kind of preaching carried on at 'Lyceum Hall,' where she holds forth on Sundays, it deserves to be encouraged, for it is helping in the right direction, and cannot fail to assist essentially in overthrowing the old pod-augur sectarianism of the

### "The Descent of the Angels,"

We have received from the studio of Dr. C. D. Griswold, of Cleveland, O., the large size photograph copy of his painting, designated by the above title, which is a faithful attempt to portray on canvas one of a number of scenes of a like import, witnessed and described by a young lady while in the trance state. It symbolizes the approaching new era, when the Christ Principle shall be the law of mankind on earth. There are twenty-eight figures represented, all with distinct and expressive countenances. The painting is done in an artistic manner, and the photographs from it, when finished in India ink, or in oil, make a very handsome picture, worthy of a place in any and every family. The price of the photograph in oil is ten dollars, in India ink five, and the small size fifty cents. Specimens of the five dollar, and fifty cent sizes can be seen at this office. We hope our friends will extend an encouraging hand to our worthy brother, for he needs their assistance -but offers ample remuneration therefor-and should receive it. maning of the distriction

### The Davenport Brothers.

The Boston Post, in alluding to the scandalous ontrage lately perpetrated upon the Davenbort Brothers by a lawless English mob, endorses the affair in the following language: "The Davenport Brothers are meeting with the success they deserve in England." This don't look well for the known liberality of Col. Greene. When, many years ago, Mr. Abner Kneeland was persecuted by the same kind of spirit which incited the Liverpool bigots to interrupt the manifestations of the Davenports, Col. Greene stood out manfully in his behalf." But now, it seems, he leans to the side of old Theology, which would have condemned Mr. Kneeland to a felon's cell, had Mr. G. not been in the jury-box at the time. We advise the editor of the Post to peruse the statement of the Davenport Brothers, which we publish in full elsewhere.

## South America

We expect to hear by every mail of the fall of Montevideo before the combined naval and land forces of Brazil and the Uraguayan rebel Flores. After that, Uraguay will be substantially in the control of Don Pedro, of Brazil, who will proceed to make demonstrations upon Paraguay. It will not be difficult to conquer that little power, when it is expected that the ambition of Brazil will be satisfied. Thus its western boundary will be formed by the La Plata, Parana, and Paraguay rivers, so far as Buenos Ayres and the Argentine Confederation are concerned, and it will have got control of the La Plata and its tributaries. This may be the ambition of Brazil in so readily taking part with the rebel leader in Uraguay. · livis

## Aged Indigent Females.

From the fifteenth Annual Report of the Association for the relief of aged and indigent females, we learn that the Society was incorporated in 1849; that there are now eighty-eight females within the Home, whose ages average seventythree years and four months. The whole amount of receipts for the past year foots up \$23,111 36, and the expenses to \$18,200 26, leaving a balance of only \$4,885 18, not sufficient for another year's expenses, therefore the benevolent will see the necessity of aiding so praiseworthy an institution, and one that ought to be sustained. The Home is located on Revere street: Henry B. Rogers, 5 Joy street, is President, Charles C. Barry, City Bank, Treasurer, and F. R. Woodward, I Chardon street, That is a state of the state of

## var exter Blue Birds and Robinst mer.

These delightful harbingers of Spring and the new season are with us again-in fact, have been about for a week or two. Their voices make the air melodious, and yet they are by no means the soft and delicate notes of the early summer. But the chief charm about these fresh spring sounds lies in their promise. They are a welcome pledge of renewed skies and earth. They awaken the heart to the thoughts of new delights; such as life always has to give to those who seek them in the right spirit. We feel very grateful to these little feathered creatures of Spring. They do us much good with their few cheerful notes.

## Mercantile Library, Lectures.

John B. Gough gave the closing lecture on Wednesday evening, March 29th, of one of the most successful seasons enjoyed by this Association. The spacious Music Hall was filled in every part by a brilliant audience. The organ concert by B. J. Lang was grand. Mr. Gough's address on "Fact and Fiction"—which was delivered with all his peculia rities shounded with wit humor, fun, sentimentality, biting sarcasm, and patriotism. The audience seemed to relish it very much.

## Poculiar."

"All our friends who have not possessed themselves of the excellent work bearing the above title, should do so at once. It is a book of great at Davenport, Iowa, on the 17th, where he will remerit.

drand but WNow Emblications, at not alse

The sixth number of this periodical, devoted to the cause of human progress, has made its appearance lin our sanctum, looking as bright and hopeful as a spring morning. Our readers will find some articles worthy their attention among the following, which make up this number: Modern Anti-Christs, by Rev. O. B. Frothingham; The Change in Eden, by Augusta Cooper Kimball; Disnute between Men and Animals, translated from the Hindustani by Rev. O. T. Brooks; The Gray Swan, (poetry,) by Alice Cary; Timid Friends; Paternity Sacred, (poetry,) by George S. Burleigh; Texts of Human Scripture; Extremes Meet, (poetry,) by Innis Sonowill; New Belief and Old Opinions, by Rev. Edward C. Towne, Chapter 5: "The Nature of Man."

THE NATIONAL QUARTERLY REVIEW. Vol. X-No. 20. March, 1865. Edited by Edward I. Sears, A. M., LL.D.

This able work is too well known to the literary world to need any recommendation from us other than we have already given. Here is a list of the contents for this number: Italian Poetry-Ariosto; Lunar Phenomena; Grahame of Claverhouse and the Covenanters; Our Gas Monopolies; Edward Everett; Machiavelli and his Maxims of Government; History, Uses, and Abuses of Petroleum; Swedenborg and his New Religion; Notices and Criticisms. It can be obtained of A. Williams & Co., 100 Washington street.

### New Music.

We have received some fine pieces of sheet music from the publishing house of Oliver Ditson & Co., 277 Washington street. "I am a Child of the Mountains," is a pretty song by Walter Kittridge: "Pompey Jones," is the title of a song and dance. words and music by Frank Wilder; "The Fall of Sumter" is a stirring, patriotic song by J. W. Turner; "The Name of Him I-Love," a song by George Linley, music by Rene Favarger; "I've struck Ile," another of Frank Wilder's comic effusions; "My Heart is with the North," a patriotic song and chorus, by Dr. J. Haynes, arranged by J. W. Turner; "God, grant our Soldiers safe Return," solo and chorus, music by Ossian E. Dodge; The Whip-poor-will Polka," as performed at the concerts of the Peak Family Swiss Bell Ringers, composed by J. F. Spalding; "Admiral Farragut's Grand March," by J. Strauss, embellished with a portrait of the gallant hero; "Maj. Gen. Sheridan's Grand March," by Gung'l, embellished with a fine likeness of the General.

### Dr. U. Clark's Naturapathic Health Institute.

Invalids and others will not fail to read the Circular filling the last column of the fifth page of the Banner. Dr. Clark has leased the large, centrally located, late residence of the eminent Dr. H. J. Bigelow, 18 Chauncy street, Boston, and opens for patients, April 5th. His " New Cure" aims to include all the latest spiritual and reform methods; and is called by the newly coined term of Dr. Clark's "Naturepathy, based on natural laws governing the seen and unseen worlds." His Institute is the first of the kind ever opened, both to teach and to practice any such system. Those who know Uriah Clark's indomitable powers will not doubt his success.

### Vocal and Instrumental Concert.

A grand complimentary concert to Miss Laura Hastings will be given on Friday evening, April 7th, in this city, at Lyceum Hall, Tremont street, opposite School street. An excellent programme is offered. Miss Hastings will be assisted by the Chelsea Brass Band, one of the best in New England, and also by the Lyceum Quartette Club. Messrs. Hayden and Bassett vocalists, and E. J. Butler, pienist., Miss H., who is also a very fine vocalist, will take a prominent part. We hope to see the hall well stilled, for the fair beneficiary, who is well known to many of our citizens as a competent teacher of the piano and singing, is worthy and deserving of the compliment.

## A New Book by Mrs. Farnham.

C. M. Plumb & Co. announce in the "Friend of rogress" that they have in press, and will shortly publish, a posthumous work by Mrs. Eliza W. Farnham, pronounced by those who have seen the advance sheets, second to none of this author's works, entitled," The Ideal Attained; being a story of two steadfast souls, and how they won their happiness and lost it not" The scenes and incidents are connected with the early years of California, and the leading characters embody the author's exalted Ideal of true manhood and womanhood. Our readers will be informed when this book is ready for delivery.

## The Sexes, and a translated

Some of the leading papers are discussing the judject of the inequality, in point of numbers, of the two sexes, particularly in the older States. This is owing in great part to the ravages of war. It is argued that this excess of females over males will certainly work to the demoralization of both. But it ought not to be so. If woman were what she is really capable of being, and is destined to be, the result would be exactly the contrary. What a commentary such a discussion is on the selfish injustice of man, who is chiefly responsible for such a lamentable state of things.

## Baltimore, Md.

The lecture season in Baltimore, we learn, has been very successful. That able lecturer, Thos. Gales Forster, filled the dosk during the past month, and his discourses were much admited by the crowded audiences who gathered to listen to his words of inspiration. During this and the following month, Mrs F. O. Hyzer speaks there. She is a great favorite with Spiritualists, and others who attend the meetings, her inspirations being instructive to the skeptic, as well as satisfactory to the Spiritualistic and the guide of

## Lycenm Hall-No Change of Time.

Dr. Gardner has decided not to change the time of meetings from the afternoon to the forenoon, as it inconvenienced a great many. As heretofore, the meetings will be held at 24 and 71 o'clock P. M.

## Spiritualism in Germany.

Anew magazine bearing the title of "Psyche," has just been established in Germany," to serve as the organ of the believers in Spiritualism," says a French journal.

## no. 12, Vol. 16 and been shirt

Through some unaccountable omission, not a single copy of the above number of the Banner was retained by us, consequently we are in want of ten perfect copies to complete our files.

ALL SORTS OF PARAGRAPHS.

Original Essays, Lectures, Poetry, and other interesting correspondence, keep flowing into our "copy-drawer" withoutstint. While we cordially thank our able correspondents for their favors, thus lavishly bestowed, we are perplexed because we cannot put one in ten of them in type. Were our paper as large again as it is, we should then lack space. We shall exercise our best judgment in selecting from the great mass of MSS, on hand. We can do no more.

There is a very interesting message on our sixth page, from a spirit that gave his name as David S. Russell, who passed to spirit-life twentyone years ago, from this city.

Read the statement of the Davenport Brothers, on our third page, to which we alluded in our last issue. It exhibits in a clear light the gross injustice to which they have been subjected in Liverpool, and one or two other places in the liberal" Kingdom of Great Britain.

The Boston Conference, on Thursday even ing, will discuss the question of "Fatality, and the Power of the Human Will." All are invited

We regret to learn that the Bising Tide, heretofore published at Independence, Iowa, line been suspended. Mrs. Daniel, the editor, has labored hard in the cause of humanity for several years past; but we fear she has not been sufficlently remunerated in a pecuniary point of view. We wish her success in whatever field of labor she may hereafter be engaged.

Mr. Chas. H. Foster's seances are so well his visit to Washington. The fact is, the invisibles won't let him leave. The tests given through his agency continue as remarkable as ever.

Warren Chase is now in Syracuse, N. Y., and lectures in City Hall twice each Sunday of April, and is devoting a part of his time to the treatment of chronic diseases by magnetism. He expects to spend June, July and August in Vermont, and will make arrangements with the friends there to attend conventions and grove meetings on or near the Central Railroad and Connecticut River.

Jo Cose says, alluding to his new book, "GIN-GER SNAPS," advertised in another column, that as spring has come, he thought he would, like all other green things, leave out.

The world is too full of condemnation. "To err is human; to forgive divine." We like Mrs. Brown's remarks in the Age in reference to Mr. McQueen. It is positive evidence that the good lady is indeed "progressive," as her paper implies.

Miss F. V. Kelton, an excellent clairvoyant, has lately arrived in this city. She is located for the present at No. 11 Hayward Place.

If we fully understand the debate which recently transpired in the British Parliament, it is urged that Imperialism is going to be the best thing for Mexico, for Canada, and for the United States. This is merely to save us all from distraction and anarchy. The same argument on this subject that holds good for Mexico, serves as fair a turn for us.

A widely-known gent having been arrested for stealing a gold watch, gave as an excuse that he was unwell; that the doctor told him he had better "take something," and so he took a watch.

"Punch," in his social statistics, states that there are living in a Cheltenham boarding-house, three maiden ladies, who are known to have resided there for nearly thirty years; yet whose united ages, as privately confessed in recent conversation, amount to only fifty-six.

Much as we affect the old time virtues, we do not think it necessary to wear the old-fashioned clothes. Eternity has no gray hairs. The flow

the heart withers, man grows old and dies; the world lies down in the sepulchre of ages; but time writes no wrinkles on eternity! The Massachusetts General Court thinks it is

wicked for Bostonians to buy milk on Sundays—do not our country law-makers who own cows have them milked on Sundays?—Post.

Every man can tame a shrew but he that hath

John S. Nicolay, the newly-appointed consul to Paris, is a native of Bavaria, a practical printer, an editor of tact and ability, a lawyer and an accomplished scholar.

The "free delivery" system is, by a new law of Congress, to be confined to places of at least 50,-000 inhabitants; but the Postmaster-General can add smaller places to the list. Where the free delivery operates, drop and local letters are to pay two cents postage; where not, only one cent.

In the recent severe battle in front of Petersburg, the rebels were badly defeated with a loss of four thousand. Gen. Sherman has also met with several successes in his triumphant march through the Carolinas.

The silent accomplish more than the noisy. The tail of the rattlesnake makes all the noise but the head does the execution.

If a lady cannot weep for her husband, she can at least wear watered silks.,

Prevailing grief may be expected this season, as we are told by the fashions that "mourning goods are excessively becoming and of rare and elegant

During the damp and cold season deficient dress of the feet and legs is a fruitful source of disease. The head, throat and liver are perhaps the most frequent sufferers.

SPRING. The violet beds are flushed again,
Purple and white commingling run,
And countiess yellow daffodlis
Are flashing in the morning sun!

Woman-the only endurable aristocrat-elects without hallot, governs without law, and decides without appeal. True in some instances.

The decision in the case of the St. Albana Raiders was given at Montreal, by Judge Smith, who said that their acts were justifiable, and they were discharged by him on the 29th. The prisoners have been re-arrested on the charge of breach of neutrality.

Nothing can be more foolish than an idea which some parents have, that it is not respectable to set their children to work.

Life Line of the Lone One.

I have a few copies of the third edition of this work ones.

I have a few copies of the third edition of this work ones informed that Dr. Newton will close his office at Obleago on the 13th of April, and open it at Davenport, Iows, on the 17th; where he will remain for two weeks at not will be overled in the lat of May.

Market One.

I have a few copies of the third edition of this work on hand. Those who wish to read this our of the art of markable experience of forty-four years of my life, can be furnished with a copy by mail, postogepaid by sending me one dollar, at Byracuse, March 29, 1865.

Warrent One.

Dr. J. P. Bryant at Detroit-Remarks able Cure.

For the benefit of these who may be afflicted as Miss Bentham, of this city, has been for the past few years, we copy the following notice of her case and cure from the Detroit Commercial Advertiser, of the 4th instant:

Our purpose in alluding to Dr. J. P. Bryant, in this notice, is to state what we know ourselves of his successful practice, and to record a remarkable case that came under our own personal observa-Bryant's rooms, in Willia's Block, when a young lady—Miss Mary E. Bentham, daughter of Mr. James Bentham, of Grand Rapids—who, for nearly two years previous, had been much afflicted by a spinal difficulty, combined with female weak-ness, was brought to the doctor's apartments, in ness, was brought to the doctors apartments, in an easy-chair, evidently greatly prostrated, and with little apparent hope of recovery. She had been bed-ridden for upwards of a year, and all medical aid seemed to have afforded her no essential relief.

tal relief.

The doctor, after learning the nature of her complaint, confidently expressed his opinion that she could be cured, and after performing a few simple operations, occupying about five minutes, she was relieved, and immediately commenced walking around the room, apparently as strong and active as if she had enjoyed uninterrupted good health, delighted with the transformation, and with tears in her eyes expressing her thanks to the doctor. Having seen this case with our own eyes, we cheerfully bear our testimeny in respect to it, unsolicited by the doctor or any one else.—

Grand Rapids (Mich.) Daily Eagle, March 8, 1865.

Anniversary Week.

A Spiritualists' Convention will be held in the Meionaon, (Tremont Temple,) Boston, on Tues-DAY, WEDNESDAY and THURSDAY, May 30th, 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 educa-Mr. Chas. H. Foster's scances are so well tional purposes, especially to bring our children attended here, that he has indefinitely postponed under the influence of spiritual teachings, and thus to guard them against the demoralizing tendencies of POPULAR THEOLOGY?" All Spiritualists are cordially invited to attend.

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

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

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

### To Correspondents.

[We cannot engage to return rejected manuscripts.]

S. M., ROCHESTER, N. Y .- \$3.00 received, and request com plied with. You are quite right in your opinions.

E. F. J. B., CHICAGO, ILL.-Your letter arrived too late for this number of the Banner. It will appear in our next. L. W., BATAVIA, N. Y .- Of course. The first was printed

H. B., NASHVILLE, TENN.-Will send you a catalogue Hilton's Insoluble Cement,

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

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

Feb. 11.—2m

AMERICAN LADIES, to heighten their color and beauty, should take one table-spoon full of Dr. T. B. Talbot's Medicated Pincapple Cider at dinner, also when they retire at night, and when they rise in the morning. For sale everywhere.

B. T. BABBITT, SOLE AGENT,
NE

64, 65, 66, 67, 68, 70, 72 and 74 WASHINGTON ST., NEW YORK.

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. cow 6m-March 25.

ADVERTISEMENTS.

Our terms are twenty cents per line for the first, and fifteen cents per line for each subsequentinsertion. Payment invariably in advance.

GINGER SNAPS.

COLLECTION OF TWO THOUSAND SCINTILLAA TIONS OF WIT. The Material Gathered, and the whole
Batch Baked by Jo Coss. Special care has been taken in the
preparation of these "Uniogn Snars," that nothing should
be contained in them that might offend the most fastidious
taste. 160 pages. Price, fancy paper, 25 cents; boards, 38
cents; cloth, 50 cents. Sent by mail, postpaid, on receipt of
price. AMSDEN & CU., Publishers, 14 Bromfield street, Boston.

2w—April 8.

2w-April 8.

STRIKE THE CHRYSALID before the moths "take wings and fly away" to generate innumerable others all over your house, you can cheaply protect your clothes. One package of CEDAR CAMPHOR used this week is of equal benefit to the mext June. Give this a moment's consideration, for it will pay you well.

## DYSPEPSIA AND FITS.

FITS—A: Sure Cure for these distressing complaints is

now made known in a Treatise on Foreign and Native
FITS—Herbal preparations, published by DR. O. PHELL'S

BROWN. The prescription was furnished him in
FITS—such a providential manner that he cannot conscient #178—such a providential manner that he cannot conscientiously refuse to make hit known, as it has cured every.

#178—body who has used it, never having failed in a single —case. It is equally sure in cases of Pits as of Dyspen
#178—slat and the ingredients may be obtained from any —druggist. Sent free to all on receipt of five cents

#178—to prepay postage, etc. Address, Dit. O. PHELPS

—BROWN, No. 19 Grand street, Jersey City, N. J.

And R. —In. 4w

April 8.-in. 4w BOROPULA, CATABBH, CONSUMPTION, &c. WM. R. PRINCE, Flushing, N. Y., offers his "TREATISK ON NATURE'S SOVERSION REMEDIALS." from Plants, comprising eighty-five Speciae Remedies for Diseases. Price, 10 cents and stamp, malled. 3m—April 8.

A YOUNG MAN, a Medium, wishes a Situation as Clerk and Book-keeper; would go to any part of the United States. Good references given. Address, N. E. L., Providence, R. I.

A NNIE LORD CHAMBERLAIN will con-At tinue her Musical Circles during the month of April at 156 Washington street, Room No. 7. April 8.

MADAME GALE, 18 Lowell street, Clairvoyant, IVA. Test and Trance Medium. Questions answered by letter for 50 cents, with two 1-cent stamps. Sitting, 11. April 8. DR. MOORE, Healing and Sympathetic Mc-April 8.

MRS. THAYER, Medium, controlled by the Bpirit of Dr. J. STRANDS, for Medical Examinations, at No. 10 Tremont Bow, (up stairs,) Boston. Particular attention given to Female Diseases. Hours from 10 a. M. to 2 P. M. dally.

J. R. NEWTON, M. D. THE HEALER, Will remain in Chicago, at the Sherman House, until April 18th,

Commence in Davenport, Iown, Monday, April 17th, for Two or Three Weeks.

April 1.

ISSUED THIS DAY, MARCH 23D, A REVIEW

LECTURE BY JAMES FREEMAN CLARKE, THE RELIGIOUS PHILOSOPHY

RALPH WALDO EMERSON

LIZZIE DOTEN, INAPIRATIONAL SPEAKER.

Published by WM. WHITE & CO., 158 Washington street, Price 15 cents per copy ; postage free.

JESUS OF NAZABETH.

A TRUE LIFE OF THIS WONDERFUL PERSONAGE
A for sale by ALEXANDER BMYTH, the Medium through
whom it was given.
It will be sent, postage free, for \$2,50.
Address, ALEXANDER BMYTH, \$37 S. 2d street, Philadelphia, Pa.

Thereous in that city can have it delivered by addressing
a note as above.

(f—March 18.

phia Pa.

EF Persons in that city can have it users to the first a note as above.

THE EARLY PHYSICAL DEGENERASY
OF THE AMERICAN PROPLE.

A GRAT BOOK FOR YOUTH. Send two red stamps, and
A obtain it: Address, DR. ANDREW STONE, M. First street, Troy, N. Y.

# INVALIDS' COLUMN.

The New Cure,-Naturepathy.

# DR. URIAH CLARK,

PRACTICAL NATURÆPATHIC PHYSICIAN,

Sees Disease at a Glance! Heals by the all potent Elements of Nature! Often Cures instantaneously by Powers once deemed Mysterious! "Ministers to the mind diseased," as well as body! No poisonous drugs, No painful operations.

On Wednesday, April 5, 1865, will open the Naturapathic Health I. striute, in the large, firstclass, four and a half story house, late residence of Dr. Henry J. Bigelow,

No. 18 Chauncy St. Boston, Ms. Whether sick and suffering in body or mind;

having tried all other physicians in vain, and grown despondent and skeptical; on applying to Dr. Clark, you will at once feel encouraged and Long known as a reform writer and benefitted. lecturer; years seo having commenced successful practice among select friends; after more than twenty years experience, travelling, lecturing, studying all the known systems of medical practice, experimenting in occult sciences anciently wrapt in mystery: giving hundreds of public test examinations of strangers in his audiences; treating to ousands of the sick while minister of the gospel and itinerant lecturer; at last Dr. C. has developed powers ennabling him to see disesse at a glance, to come into sympathy with the suffering, to enkindle new hopes, and to impart healing elements of instantaneous and resistless potency. Without any pedantic profession, or egostictic claim, -his system is simply,-Naturæpathy,-based on natural laws, governing the seen and the unseen Worlds. His cures are more then physiological or imaginary. He operates in a manner to quicken and equalize the vital forces of Nature. The wonderful dynamic and healing elements at his command, act with a sedative and thrilling influence on the body and mind, sometimes instantly curing, and always benefitting the sick. Cures deemed mysterious are often suddenly performed. Diseases pronounced incurable ere frequently cured. Diseases of the Nerves. Spine, Heart, Throat, Liver, Kidneys, Sexual Functions Hend, etc. General Debility, Dyspepsia Fits, Mental Depression, Dropsy, Temporary Insanity, Rheumatism, Swellings, Stiff Limbs, Diabetis, Bronchitis, Tumors, Coughs, Insipient Consumption, Neuralgia, Gout, Wesk Eyes, Sciatics, Erysipelus. Supression, &c. are the most readily operated on with effect.— Paralysis, Chronic Deafners. Consumption, etc. may be palliated, if not always curable. No Mortal can suddenly and forever cure all cases, nor permanently cure thousands in a day.

PHYSICIAN'S TESTIMONY.—As proof of Dr. C's, powers, Dr. G. C. Tew, N. Bedford, Mass, says in the Boston Banner: "His rooms were thronged with all sorts of patients, many of whom were suddenly cured, and all were immediately benefitted. I witness doorned in the last man side stager in physiological lecturing and experimenting, and though I have been familiar with the works of all the old operators, like Drs. Dods, Brittan, Williams Fiske, and figuton, and likewise Newton and Breath, yet I have never licuton, and likewise Newton and Bryant, yet I have never seen anything so thoroughly efficient, so satisfactory in re-ults, as the method of Dr. Clark."

In re-ults, ss the method of Dr. Clark."

The PRESS.—The New Bedford Daily Standard calls Dr. C. "The wonder-working physician. All his patients seem pleased and benefitted, and some overwhelmed with joy."—The Daily Mercury of the same city, says: "His patients are so strangely and suddenly benefitted, in their new-born joy, they believe he is andowed with the acostolical gitt of healing."—The Lynn Reporter, says: "He succeeds well with the sick."—Th Lynn Bay State: "Great success."—The Watertown Daily News: "He does all he claims to do."—The N. Y. Journal, says: "He is singularly and wonderfuly gilted."—The boston Banner: "His remarkable gilts for accing and healing are exciting great interest among the sick."

CURES.—Among numerous cases, concerning which Dr.

CURES.—Among numerous cases, concerning which Dr. CLARK will answer all questions, are the following in N BRIFGED, Bis. Mrs. E. Matthe ws; consumptive, compilication of chroit e discases; almost reduced to a sketctor; came in a carriage; immediately benefitted; afterwards walked to the Doctor's rooms twice.—J Berry; prostrate, helpless in bed for weeks; made to arise and walk at once, and in a week cured.—Mrs. b. J. Weeden; was deve. suited pains &c.; cured at once —A stranger. walk at once, and in a week cured—Mrs. k. J. Weeden; walk eyes, spinal pains, &c; cured at once.—A stranger in Dr. C's. audience; rheumatism; cured in three minutes.

L'Mrs. J. Grinnell; painful, stiff back and hips; relieved instantly.—Mrs. A. Wood, general cebitiy, sickheadsche; cured at one vi it.—B. S. Nichols; rheumatism stiff hands and (cet; immediately improved.—Miss E. A. Mosier; caturit, debility; one operation.—Son of E. Johnson; displaced ancle; improved by three visits.—Mary k. Smith; temale falling; cured at once.—Numerous cures of male and female complaints, are witheld in professional confi-

and female complaints, are witheld in professional confidence.

CURES AT LABGE.—A stranger in Dr. C's. audience Mavville, N. Y. Court House; rheumatic back; curred in one min net.—Daughter of Mr. Carpenter, Westfield. Ms. reduced to nearly a skeleton; recovered after one visit.——Miss H. I. Judah, St. Louis, Mo.; bleeding lungs, despondent; trea en while Dr. C. was '500 miles off, and travelled that distance to see him in a few weeks.—Miss J. J. Hubband, Port-mouth, N. if; spasins, weak eyes, fainting and isling spells; cured by few operations.—Miss L. Lane, Fairport, N. Y.; cos sidered obsessed; instantly cured.—Rev. H. Hawe, Pedford, N. Y.; religious in anity; entirely subdued in Dr. C's. presence—Miss B. Branched, Lowell, Misss.; the same.—Miss M. Godfrey, Buffalo, N. Y.; utterly blind in one eye; began to see at once.—Mrs. M. Croux, Auburn, N. Y.; general debility; cured by a message sent through her mother.—Mrs. S. Bas, Randolph, Vt. was given up as dying, after child birth; restored after two visits.—Mrs. Dr. C. E. Dorman, Newark, N. J. given up as dying; was restored in five minutes.—J. Wheeler, Westfield. N. Y. pronounced hopelessly consumptive; declared himself recovering after one visit.—Mss. Walcott, same place, stiff knee; walked off in a few minutes, leaving his crutch.—A. S. Cobb, Dunairk, N. Y. stiff, swollen lands; cured in five minutes.—C. Maa Sperren, Erle, Pa. apoplectio attack, considered fatal; cured atrace.—I. W. Cook, Cookstown, C. W. nearly stone deaf; heard well after iew operations.—Mrs. N. Mellen, E'le, Pa, large tumor, &c.; cured by few visita.—Eliza Bryan, same place, fits 20 years jeured by one visit.—C. J. Albee, Belchertown, Ms. lame leg for months; relieved at once,—Mrs. M. E. Demerot, Lynn Mass, spinal, nervous derangement, akin to St. Vitus, Dance; helped immediately.—A. L. Riggs, Lynn, dishetis. rh-umaitsm of long-anding; cured at once; asid: "Providence must have sent" him to Dr. Clark; went away weeping with loy and graitfude.—John Paul, Lynn, Asthma 20 years; after one oper CURES AT LARGE.—A stranger in Dr. C's, audience

REFERENCES given to later patients in Bostos, Salem, Chelses, Charlestown. &c. and to responsible persons in every State in the Union.

Dr. Clark dismisses no patients without thorough treat-Dr. Clark dismisses no patients without incrough ireaument; he does more than operate a few moments. While ne improves you at once, he tells you how togo on and take care of yourself; how to practice healing, and he gives you advice of life-long benefit. He examines no persona unless they first agree to his terms, in case he is correct; if not correct, no charge is made.

uniess they first agree to his terms, in case he is correct; if not correct, no charge is made.

TERMS.—As DR. CLARK can work only on equitable and humanitarian principles, patients will pay in proporation to their means to enable him to treat the poor "without money or price." Fersons owning no property, but on wages of \$500 or less per year, will pay, for Examination, Operation, Thorough 'counse', Full Treatment, and all that is needful for a Cure, \$3. Those whose income or property, or both, are from \$500 to \$5000 will pay from \$1,000 to \$10; from \$5,000 to \$10 000, pay \$10 to \$20,000 to \$5,000, pay \$30 to \$500; will pay from \$1,000 to \$30; from \$5,000 to \$30; from \$20,000 to \$500; on \$100,000 pay \$50 to \$500; from \$100,000 pay \$50 to \$500; from \$500,000 pay \$1000. Tailcuts will nureserved conform to these terms, and pay OASH DURING THE FIRST VISIT.—I'alients visited at their liomes, expense one-third more, Second operations or visits, free. The poor who have no mems, no income, no friends able to pay, are cordially treated free of charge, if theycome in a cleanly condition, on Tuesday and Friday forenoons.

SELECT CLASSES, male or female, wishing to practice

BELECT CLASRE, male or female, wishing to practice the new Naturapathic system of cure, can receive a course of lessons and experiments on reasonable terms.

Patients should come prepared to stay for more than one operation.—No absent persons examined or treated, unless by prior agreement, and at double the above rates. AS-LETTERS OF INQUIRY promptly answered, if writers send a propaid envelope with their name and

The Institute, No. 18 Chauncy St. is centrally located, few doors from Summer St. one block from Washington St. and all the city horse cars. Receiving and operating rooms on first floor, up No spectators in the operating room, unless patients wish a friend present. A few select patients needing to stay a week or more, on giving short notice, can be furnished rooms, board and baths in the Institute, or be directed to places

in the city, or on the sea-shore. 16: Address : Dr. URIAH CLARK. 18 Chauncy St. Boston, Mass.

# Message Department.

Each Message in this Department of the BAN-Each Message in this Departs whose NER we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Connt,

while in an abnormal condition called the trance The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all

reported rerogim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put

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

### The Circle Boom

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

### Invocation.

Holy Spirit, Infinite Presence of yesterday, to-day and forever, we would gather from the sacred places of our being all holy thoughts and form them into holy deeds with which to worship thee. Thou art constantly calling for the soul to turn to thee, constantly beseeching thy children, through manifold sources, to come outward, upward and then onward, to worship thee in spirit and truth; and yet thy children do not seem to understand thy voice, neither do they know thou art with them. Life to many is a season of wee, a place of unhappiness, where there are no flowers, no sunshine, no light, no joy. Oh our Father, for such we have an abundance of pity. Oh, let us take them by the hand of love and lead them gently into pleasant places. Let us speak words of cheer, comfort and peace to all who sorrow because of the loss of loved ones here. Let us turn the feet of the unrighteous into paths of righteousness and peace. Oh, let us lead thy children nearer to thee through all the countless avenues of life wherewith thou hast blessed them. And this hour, oh Holy Spirit, may these thy children feel that thou art with them; that they are being baptized with the Holy Spirit of Infinite Truth. Though it comes robed in simplicity, and is meek and lowly, though it wears upon its brow no crown of diamonds, but rather a crown of thorns, oh may they feel, Great Spirit of Love, that they are thy children and thou art their parent. And unto thee, now and forevermore, be all honor and glory and praise. Feb. 9.

## Questions and Answers.

CONTROLLING BPIRIT.-We are now ready to consider the inquiries of correspondents.

CHAIRMAN.-A correspondent, K. Graves, wishes to know what caused the remarkable coincidence of three of the Presidents of the United States dying on the 4th of July, and two of them on the same day?

Ans.-We believe the cause to be simply this: that they imposed too much labor upon the physical body-more than it was able to endure. And so disease or sickness ensued, and that was followed by what you call death. Simply this, and nothing more.

QUES .- B. F. C., of New York City, sends the following statement about " A New Theory," published on the eighth page of the "Banner," Jan.

"The French Academy of Sciences at a late moeting listened to a paper from M. Delbruck, which, if well founded, will upset a good many of our existing notions about ventilation. M. Delbruck has made some researches on the quantity of air required for breathing during sleep. It strikes him as singular that, while all medical men ne unanimous in prescribing several cubic metres of air for each person sleeping in a room, as absolutely indispensable for health, all animals appear to shun the open air as much as posmuls appear to shun the open air as much as posmuls appear to shun the open air as much as posmuls appear to shun the open air as much as posmuls appear to shun the open air as much as posmuls. sible, in order to compose themselves to sleep. Thus, the lion and tiger retire to some dark cavern, where the air is confined; the dog goes to his kenuel, and thrusts his snout under his belly; birds, to which the open air would appear to be a birds, to which the open air would appear to be a necessity whether asleep or awake, retire to some private corner, and put their heads under their wings. Nay, what does the schoolboy do when left in a dormitory aired with particular care? If he finds he cannot fall asleep, the first thing he does, is to bury his head under the bedelothes. Hence M. Delbruck concludes, that if when awake we exhalo a quantity of carbonic acid, we must inhale a certain quantity of this gas during sleep, just as plants exhale by day the oxygen they absorb during the night."

He asks if the theory is true or false, and why? A .- Monsieur Delbruck has many strange theories, as have many of our brothers and sisters dwelling upon earth. They are peculiar hobbles. no doubt, with him. All scientific men have their hobbles upon which to ride. Some of them go to Heaven thereon, some to the opposite locality. Now, it is a well known fact that you live animaily, chemically, by virtue of pure air, whether alceping or awaking; and you can no more preserve an equilibrium between the spirit and its machine, the human body, without it, than the heavenly bodies could be held in their respective places without natural law. It is all very well to talk of what the tiger, cat and dog do under similar circumstances, but they certainly are not human, neither should they be teachers of the human. Monsleur Delbruck has much to learn, and when be advances another step in science he will overthrow what he has builded in the present.

CHAIRMAN.-W. P. G., of Windham, Conn., desires us to submit his questions for the consideration of the presiding intelligence of our Free Cir-

Quist-Is not man immortal by reason of his organization, having a spiritually organized form, which is capable of a constant renewal from the vital life, or soul of the universe, so as to compensate for the loss sustained, thus keeping up the equilibrium in the spiritually organized form for-

A.-No, certainly not; for if he were, his immortality would be entirely dependent upon form, which it is not. He is an immortal essence inde-

pendent of time or form. 12. 2d. Is not the life or the soul of the universe. that which may be termed unparticled matter which permeates the entire universe, causing all itual spheres?

on Audi Years not en diality principle, manifesting itself through all forms, does it not prove that the inmost soul of man is not individualized within his spiritual organtied form, but simply acts upon that form: that is the life principle of the universe acts up-on the immortal form, on the same principle that it does upon all forms in the universe; manifeeting through each form, with intelligence just in proposition to the perfected organization of the iring abort notice, can be thre talled rooms, & mrot

Actiffest in a very pleasant theory to speculate on, but will not do th stand upon: Organized life presupposes sull withhelised life. . Now your Mandile holds within tithe life, the power,

the immortal part. We hold that the human has it clearly and positively andividualized, forever.

Q.-Explain why it is that the animals mentioned by Monsieur Delbruck protected their respiratory organs during sleep from fresh air?

A .- Simply because their breathing apparatus is more extensive than the breathing apparatus of the human. They breathe through all their pores. The animal functions are kept up, not simply by respirations from the lungs, but from every portion of their bodies. Every single capillary is in itself, a lung. Now, then, these animals and fowls have not the need for that amount of pure air that the human animal has need of. You, by virtue of your way and manner of living-which, by the way, is a most unnatural one-do so confine or close up almost every avenue through which the body becomes organized, that all except the lungs are prohibited from doing their proper amount of labor. Therefore it is you have more need of pure air than animals have who live naturally.

Q.-What would be the probable effect upon them if they did not thus protect their respiratory organs?

A .- Well, that we cannot tell, inasmuch as we have never seen it demonstrated. We might draw a speculative picture; but it would amount to nothing, after all.

Q .- Is not one prominent cause of scrofula the habit children have of burying their heads under the bed-clothing, thus breathing impure air during sleep?

A.-No, we cannot think it is. Qn.—It is so supposed by some French physicians.

A .- We should rather suppose that the seeds were sown, perhaps, through a long line of ancestry. That will do very well as a theory, but it cannot be demonstrated by fact.

Q.-Is it not demonstrable that those children who are in the habit of breathing impure air have the most scrofula?

A .- No, we do not think it is. Pure air is certainly a necessity to health, the absence of which may produce, or rather, not produce, but develop scrofula and ten thousand other forms of ill. But this cannot be called a cause.

Q.-It was stated by the medium upon one occasion---

S .- You mistake. Not the medium.

Q.-By some intelligence, that kerosene was very prejudicial to health. We would like to ask if the investigations did not verify the assertion made by the Parliamentary Committee of England, that kerosene was not prejudicial to health that, on the contrary, those who used it were distinguished, by being more healthy, from others who did not make use of it; that this committee went to their work prejudiced against the use of kerosene, and returned satisfied that it was not injurious, but beneficial to health?

A .- It matters not what mind, or what amount of minds give their testimony in favor of the use of kerosene, we shall give ours against it, knowing that it is in every way inimical to life; that science, as seen upon human life—that science, that is known upon the surface, tells, many strange tales; but when it is brought before the light of science, beneath the surface, that spiritual science, by whose light we perceive things, there is a very great difference. Some things that were demonstrated as facts, great truths, by the light of human science, will be found to be anything but truths when seen by the light of spiritual science. We know that the extensive use of kerosene has produced many of the illa with which mortality at the present day is affilicitl; we know it-mark us, we do not believe it-it is not belief, but knowl-

Q.—It has been averred that there is no instance upon record that persons given to the drinking of ardent spirits have ever been afflicted with diptheria.

A .- Well, the extensive use of ardent spirits produces an unnatural speed in the system; in other words, the machine is running very fast; and, so far as its animal life is concerned, is making very great time. Now while it wastes, or uses up the vital forces of the system, it at the same time says to many diseases, "stand off, for I am

Q.-Relative to the combustion of whale oil, we are told that the remedy is to avoid its smoking. Now what do you consider the best preventive

for this? A .- It has been said by one of your ablest philosophers that an ounce of preventive was worth a pound of care. We would counsel that you re-

member this saying, and not upon it. Q .- Will you give us the best preventive of dip-

A.-Abstain from the use of kerosene, for one thing; retire at seasonable hours, for another thing; keep your apartments well ventilated, for another; eat food that is best adapted to the wants of your physical body, for another thing; drink pure cold water, for another-and so on. We might enumerate for a great length of time.

We would announce that we have received aques tion from an individual in the State of Illinois. It is this: "What is life? Can the spirits define it?" That question will be answered in a brief poem at the close of this scance.

## David S. Russell.

Thirty-five years ago I was a merchant in Boston. My name, David S. Russell, My place of business near what you now call the Old South Church.

I had two sons and a daughter. My first companion passed to the spirit-world soon after our marriage; my second remained until nine years after my own departure.

It is now near twenty-one years since my death, as it is termed. Just before I passed away, I had a dream-I was sick at the time. I called my oldest son to my bedside, and told him I had a very strange dream. He was then just entering his eighteenth year, I think.

He said, "Well, father, what is it?" I says, Get pen and ink, my hoy, and take it down while I rehearse it." He did so. The purport of my dream was, that in or during the years 1861, '2,' '3, '4, '5 and '6, and perhaps: longer, the nation would be plunged in civil war. I dreamed that my sons were living at the South; that the South was arrayed in battle against the North; that my daughter was married and living at the West; that her husband was in arms against the South. I could distinctly see my sons lighting with their brotherin-law. I saw one of my sons wounded and borne off the field, and I seemed to want to say, "Oh, my boy, this is all the result of slavery. If you had not stained your hands by the sale of human blood, you would not have been thus involved in WAT."

dying, I told my son to preserve that paper and see if anything ever came of it, mat all

· Since then my boys have turned their steps Southward, my daughter has surned there Westwould ever bear thee infinite fove. Thou hatt in battle; my youngest has lost an arm, wand to

day, this yels hour, my boy-now grown to almost old age-is asking, If there is any truth in modern Spiritualism, why the father do n't return -why he don't come back and give counsel-why he don't come and say something about his dream? Oh God! my son, I have mourned over your fate. I have sought most earnestly to speak with you. I have prayed God for this hour, and I thank him for it now. Oh, my sons, you feel, I khow, as I do, that slavery is the cause, slavery is the foundation, slavery is the starting point, Bhed no tears, heave no sighs, then, because of its death, for it surely is dead, nor mourn because you have lost your worldly wealth, and perhaps your health; perhaps your hold on: earth, for it may be that through that source you are to receive spiritual

I shall endeavor to meet you and my other children as soon as possible. I shall try my best to speak with you. Allow me to tell you that your sister has joined me in the spirit-land, a few days since. To my sons, Thomas and David Russell. Feb. 9. 1,100 marsh

### Mary Claffin.

My name was Mary Clafin. I died of the mea

sles last May, in New York. My father was killed at the Bull Run battle. His name was Timothy Classin. I was nine years old. I lived in Anderson's alley, off of Carruth street.

My father says if my mother will go to Mr. Fleming, Mr. William Fleming-she knows himshe will get the money that belongs to her, and won't have to pay for getting it.

I want my mother to know I'm nice off. I-I do n't have to beg now, and I do n't never be hungry, and I do n't never be cold, and I-I'm learning fast, my teacher says. I wanted to go home first, but will when I get used to it. I like to. My mother is a med-medium, so I can make the raps. [Does she know it?] Yes, sir-yes, sir; but she don't know what it is. [Have you ever made them there?] Yes, sir. [Perhaps your mother will be delighted when she knows what it is,] I know she will; she'll be awful glad, because she's wished I'd appear to her. But I could n't do that; so my teacher brought me here and said I could talk to her. Good-day.

### Charles A. Graves.

Will you say that Charles A. Graves, of the Florida Invincibles, died shortly after the battle of Gettysburg, and does not live a prisoner, as reported at home?

He would be very glad to meet his friends-will embrace any opportunity they may offer; comes here because he can go nowhere else. Good-day,

### Robert Taylor.

I was a prisoner, sir, at Andersonville. Robert Taylor, of the 9th Michigan, Company A. I was wounded in the shoulder, was taken prisoner, first carried to Richmond, from there to Shelby, and from there to Andersonville.

I tried with some of the rest of the boys to escape. but I laid in the awamp about two days, got an awful cold, was captured and taken back to prison. and died of brain fever. I know I suffered a good deal, when I knew anything; can't tell whether I suffered much when I did n't or not.

I thought I should like to have the folks know I was free. They might be glad to know it. I believe there has n't been any report of my death. What's the date? [February 9th, 1865.] February 9th. I was alive in the body the 1st of February, sure as you live. Yes, sir; I was, sure. I remember hearing some of the boys saying they hoped for an exchange before the month was out,

Well, tell the folks I am-so far as I can judge of my new condition-I 'm satisfied and happy. I rather reckon I shan't be any worse off, and I should like to talk with the folks. I could give em some ideas that haint got round nowadays. [Where do your folks live?] Oh, sir, they live in Collinsville, Michigan-small place. Well, tell 'em I am happy now; will be more so

in a short time. [Can you give their names?] Well, there's my sister Nancy, and brother Joe. and Nat. My mother's name is Betsey, or Elizabeth. That's all there is of us, sir. Well, capt'in, good-day. I shall be stronger next time I come round and report.

## What is Life?

Alas! what is Life? ... T is a dream, says the poet All filled up with fancy and fiction; 'T is an ideal stream that is bearing us on,

It may be to heaven or perdition. Alasi what is Life? 'T'is the time to gain gold,

Says the miser, who counts o'er his treasure; T is the season to build, to buy, and to hold, To grind down the poor without measure. Alasi what is Life? 'T is the time to repent,

Says the self-styled servant of God: 'T is the hour that's given to fit souls for heaven, Ere their bodies sleep under the sod.

Alasi what is Life? Tis a bright summer day, Says childhood, that flings back its tears, Like glittering gems, at the feet of the past, And lays down its toys for more years.

Alasi what is Life? 'T is a season of woe, Says the mourner, who weeps for the dead; "T is a long dreary autumn, when cold winds blow, And roses their petals have shed.

Alasi what is Life? "Tis the Great Sonl of God, Say the millions, who have passed on before; Who have drank e'en the dregs from the chalice of Time.

Feb. 9. And still live on Eternity's shore.

## Invocation.

Oh God, while the beauty of life and the life of beauty meets us everywhere, while thy presence is around and within us like an ever-existing power, we would bow down before the sunlight of thy love, drinking in its radiance, and becoming strong and great and more perfect thereby. Oh thou Mysterious Presence, thou who hast been in all the past, who art with us in the present, and wilt lead us gently through all eternity, we turn within the inmost sanctuary of our being, and there, upon its sacred altar, we would deposit all our treasures. We would lay there the emblems of all religion, art and science, of all morality, asking thy blessing upon them. Oh this is an hour when the individual soul, and the nation as a body, should turn to thee with especial worship, If ever thy children should worship thee, it should be in the present. Oh God, they should lift their every thought to thee, and turn to thee on the bright wings of praise and prayer, and thank thee for the great gift of the present. Though it has come to them through midnight, through desola-I'm too far into it now to turn round, even if I tion and gloom, through the red sea of human gore, would." I awoke asdly troubled. When I was yet it is a blessing, nevertheless a It is a great gift; has been born of wladom; has been cradled by human fustice. Oh our Father, may the children in all choosity and truth thank thee, for the girt of the present hour. Our Wather and our Mother, we

mission individually toward thee. What though the cause was good: I died in a good cause, and we fall far short of perfection here? We know therefore my friends thave no reason to mourn know, oh Eather, though the ways of Time are dark, mysterious and incomprehensible to thy children, yet we know Eternity will give them all light, all glory: We pray for no special blessing to descend upon thy children. "We would only ask that the store-houses of their being may be kept perpetually open, that they may welcome daily and hourly those heavenly messengers that bome to whisper peace and glad tidings of great joy to every heart. Oh may they ever have their houses in order and ready to admit holy guests. Oh may they, Great Spirit of Infinite Love, so learn to love each other, that when they are called upon to bestow gifts upon thine other children, they can do so in all honesty, all sincerity. May they feel that their souls are clean, are dealing justly with their fellows, that they are withholding nothing that they would wish to have bestowed upon themselves. Oh God, our Father, make them indeed great, good and holy; Teach them to praise thee each in their own way, according to the dictates of their own souls. If they do this, we know the praise will be acceptable to thee And so long as thon art Jehovah, so long as thou art Infinite Law, controlling all things, so long thou wilt hear their petitions; so long thou wilt bless them: so long thou wilt continue to draw them nearer, still nearer to thee. Feb. 13. Will with a distribute of page

### Questions and Answers.

CONTROLLING SPIRIT. We are ready now to consider the inquiries of correspondents.

QUES .- Why is it that the same sound in music harmony to one person and discord to another? Avs. Simply because one person is created or organized to appreciate the harmony of music, and

another is not. Q.—Have spirits in the spheres any instruments for musical expression? ! .

A.—They have. Q.-How are they formed?

A.—Not at all like the instruments used by you in physical life, but perfectly adapted to the muslo of the spheres. You have nothing on earth like these instruments with which to compare them.

Q.-How is it with the musical scale, or what we term the distonic?"

A.—Resembling somewhat that of your earth. Q.—Has their scale similar tones, or chords?

the Popes of Rome under the old Inquisitors of Spain?

A.—They are turning over the leaves compos ing the volume of their past lives, and endeavoring to draw therefrom something upon which to exist as individualities in the present.: In a word, they are striving still to satisfy themselves that they were right in the past; that their foundation was a legitimate one; that they obeyed the law of their surroundings, and were, to all intents and purposes, servants of their God. This, we believe, is their employment in the spirit-land.

S.—If you have no more questions to offer. allow us to call your attention to an article apappearing upon the fourth page of the Banner of this week. The article is with reference to the illness of a worthy brother, a Mr. Jackson, who is well beloved by those who have had him in charge during his mediumistic life. We ask that you will all give something. Those of you who are unable to give money, can certainly give their good wishes; but those of you who are able to give money, are 'earnestly requested so to do, remembering that the request comes from the higher life, and that what you do for a fellow creature, you do for the angels. Remember, too, that they all pay their bills with compound interest.

We are often pained to hear such remarks as these coming from the lips of some persons, when and Michael, that their father, Michael Daly, ha they are called upon to assist some brother less fortunate than themselves: "Oh, I cannot give to-day. I have given so much away. I gave five dollars yesterday; have given one dollar this morning, and ten dollars to that institution. I am constantly giving; go to Mr. or Mrs. So-andso-perhaps they will assist you."

Now these same persons are continually receiving gifts from the great spirit-world. They forget their dependence, upon the angel-world forget they are but stewards in the hands of the Infinite Power, and that that same Power can at any moment divest them of their portion and give it to others more worthy. They forget that they are constantly asking for good gifts from the Infinite Father. Now while they ask for good things, surely it is but human justice, even on their part, to give to others.

Now we do earnestly request that you will each one of you give something ere you sleep this night. Remember that some kind angel will stand near you, noting down your good deeds, and failing not to take note of your evil ones. We beseech of you, for your own good, for that which is to come, to give, and give liberally. Feb. 13.

### Michigan agine Teresa Van Dorn, Message

I am Teresa Van Dorn. My father is Colonel Van Dorn, of Virginia. I was ten years old. I been away since the beginning of last July. My father expects to hear from me. He told

me to come to the rebs, the Confederate-no, that is n't it-the Federal States, is n't it? and here to this place, and ask the spirit attendant to let me come and send something to him. [You are welcome to send what you choose.]

. I know what he wants, but I can't tell him about is, because I-because I-I aint allowed to. I-I know about it, but I aint allowed to tell liere. If he will find somebody what I can go to with him alone, then I can tell. Say I shall tell something he asked me to, but not here, have He wants me to tell what I died of They say

He wants me to, but not here.

He wants me to tell what I died of. They say I died of pneumonia, induced by exposure.

My uncle Robert would like to come; says he could find enough to talk about, if he could get a whole day with some medium, that he could get a whole day with some medium, that he could get a whole day with some medium, that he could get a limit for the confederate Service, to the picture of the confederate Service, to the confederate Service, to the picture of the confederate Service, to the confederate Service, to the confederate Service, to the picture of the confederate Service, to the picture of the confederate Service, to the conf

that Eternity will crown'us with perfectness." We for Wva lost nothing except the body, and that don't amount to but very little and the result is a hould be right glad to communicate in private, as I do here in public. I think I could make some folks a good deal happier than they are now with their old ideas of life after death, WI'm deucedly weak, sir, and can't do a great deal. Peb. 18.

## Capt. Wm. D. Stringham.

Be kind enough to say through your goodly sheet, sir, that Captain William D. Stringham B the 2d Virginia Cavalry, was shot by a Federal scout, between six and seven o'clock this morning; and as he promised to report to friends as soon after death as possible, he has done so, al though not personally, but by the assistance of one who was his friend.

He wishes to report to friends both North and South. Those friends who reside in New York City, N. Y., will please give him a hearing as soon as possible, for he is restless in his new condition Feb. 13. gol tehricoga a

### John T. Woodruff.

John T. Woodruff, sir, from Dubuque, Iows." was killed at Gettysburg, and have never found any opportunity to return until to-day.

I was of the 2d Iowa, Company G. I am strangely mystified concerning some things. I was a believer in a religion not like yours, and I am disappointed, although I must say I am happily so. But I can't understand it; this God every where, and seeing him nowhere, is incomprehensible to me; for I had been taught to believe in a personal Godi

Why, I turned to one who should have known, if anybody, an old minister, who preached the Gospel thirty odd years. I asked him if he'd seen anything of God in the spirit-world. He said yes. Well, I was pleased. I said, "Where is God, for I should like to find him?" "Well," he says, "I reckon he's here." "Where?" said I looking alarmed. Why, almost anywhere you are mind to look."

So they all tell you. He's within you, outside of you, and all round you. In short, this God is everywhere, and yet he's nowhere. I can't reconcile it. For my part, I want a God I can take hold of, know where he is, know something about him. That is the only thing I'm dissatisfied about. I'm glad, I'm sure I am from my soul, that there Q.—What is the situation in the spirit-world of is no such hell as we're told about on earth, glad of that; and I'm glad of a good many other things. On the whole I'm happily disappointed; but I can't be easy about this God business; can't seem to understand it.

I should like to have my folks come and talk with me; come, well, come in their bodies, and I'll come without; if I can borrow a body, all the better. "I want 'em to know just how I feel there on the other side, and perhaps by talking with them, well, maybe I can get nearer right. They say, keep thinking about it, talking about it, keep turning it over, and by-and-by you'll get nearer right. Well, I suppose I shall. Good-day. had a

Feb. 13.

### Michael Daly.

May it place God and yer honor, sir, I am come to see if I can spake something to me sons and me daughters who are here in this country. [You are at liberty to do so.] I have come from Dunsales, in Dunsales County, Ireland. It is now about nine days since I was no more of meself in the body. There was something between me children and meself what sent them away to this country. Now I come here to say to them I am gone, and to tell them what I have left is theirs. They must go home and take it. You will place to say to me child Hannah, and me sons Daniel gone. I stopped here on the earth eighty-nine years. I was once in this country—I was meself once in this country. It is about forty, between forty and fifty years ago. Say that Bishop Patrick Higgins, from Cork, was with me and administered the sacrament before I went.

I go now, in the name of the Father, the Son, and the Holy Ghost, I pray I may be successful Feb.,13. [making a sign of the cross].

## Mary Agnes Murphy.

I am Mary Agnes Murphy. I believed, when I was here, "in the Holy Ghost; the Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. I believe in God the Father, Almighty Creator of Heaven and Earth, and in Jesus Christ, his only son, our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was orucle fied dead and buried. He descended into hell: the third day he rose again from the dead; he ascended into heaven, and sitteth at the right hand of God, the Father Almighty, from thence he shall come to judge the living and the dead," and any

Father McCann said, when I was fading from this life and going to join those who have met me in the spirit-world, should my visions that I had had on the earth prove true, if I would return and repeat that portion of the Catholic faith under Protestant circumstances, he would believe that I was inspired by the angels, and that communion was established between the two worlds. Father McCann will hear, will believe, will be blessed, and the Holy Spirit of Truth will descend upon him.

Mary Murphy; was eleven years old-eleven years and eighteen days. [Did you reside here?] I did not reside in this city. [Will Father McCann get your letter?] . Father McCann will receive my letteren policit in account yet in the Feb. 13.

## MESSAGES TO BE FUBLISHED.

Major-General Whiting, of the Confederate Army, to Thomas; Robert, Reidelberg, of the 9th Reserve Corps, to Charlotte Reidelberg, of Princeton, Pa.; Louiss Hodgman, to Charlotte Reidelberg, of Princeton, Pa.; Louiss Hodgman, to ther hasband, Cod. Hodgman, prisoner in New Orleans.

Twesday, March 14.—Invocation; Questions and Answers; Elizabeth Chauncey Frothingham, to John D. Frothingham, flowed, Eng.; Rudolph Selberg, Sth Mass., Co. C, to Hubert Selberg; Gen. Zachary, Taylor, to Afferson Davis; Theodore Chass, of, the 16th Vermont Regiment, to his friends; Charles T. Gardeld, of St. Louis, Mo., to his mother, and father, Lieut. C. T. Gardeld, in the Army.

Thursday, March 16.—Invocation; Questions and Answers; Major Ym. L. Forney; of the 2d Virginia Cavairy, to his brother; James Forney; Willie H. Prescott, to his father and mother, of Peppereil, N. H.; Henry Ome, of the 2d Penn, to his brother; Patrick Weish, to Jim Welsh, of Boston, Mass.; Frances Elwell, of Gainsboro', N. C., to her father, Col. Thos. Elweil.

Frances Elwell, of Gainsboro', N. G., to her father, Col. Thos. Elwell.

Mostory, March 20.—Invocation; Questions and Answers Lieut. Wm. H. Haddam. 3d Wisconsin, Co. O. to his friends; Lieut. Wm. H. Haddam. 3d Wisconsin, Co. I. James Haggerty, of the 63d New York, to his cousin, Father Haggerty, of Dublin, Ireland; Rebecca Kenley, of Hichmond, Va. to her mother, and sister Julia; Dr. John Ware, of this city, to his friend, Bostleaux.

Tuesday, March 21.—Invocation; Questions and Answerst Wm. Smith, of &indiana Beg., to his brother James, perhaps in the Army, and a person called "Joe," in Salisbury prison, North Carolina; Wm. Fuller, of the 69th New York Reg., to friends in New York; Robt. B. McKensie, to his father, Alexander, McKensie; Louisa A. Dale, to four friends, in New York;

Teams, La.

1 Cans, La.

2 Thursday, March 23.—Invocation; Questions and Answers

John Powers, to friends, in London and Glasgowi, Thomas

Shales, to his mother, in Posyton, O; Anna Louisa Downs, to

her mother, in Provincetown, N. B.; Edward Brown, to his

father, Hon. Alexander Brown, of Virginia, and friends.

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From Benton, Me., Feb. 25, 1865, Mrs. Louisa, wife of Dan'l Sylvester, passed to the Summer-Land, in the full faith of the

systemer, passes to the summer-hand, in the full faith of the Spiritual Philosophy.

But a few days before her spirit left its elay tenement, her friends came to see her, and as they gathered around her bed, full of grief, she said to them. "What makes you cry? I do n't feel like crying; I am happy. My father and mother and little child are in heaven, and I am going there, and shall meet them all."

"Beyond the crimson sunset,
Far, far beyond the skies,
There is a heavenly country
Where sunlight never dies;
There is a glorious mansion,
Where all is bright and fair;
Christ has prepared the city,
And I am going there.

Sometimes I see those spirits," That bright angelic band.
Who dwell with Christ forever
In yonder blissful land.

And conquering palms they bear, And I shall soon be with them— Yes, I am going there. From friends who love me fondly, And call me their delight,

And call me their delight,
I go to higher pleasures,
A world of heavenly light!
A paradise eternal,
Christ did for us prepare;
He calls me from my loved ones,
But they will meet me there!

Passed to the higher life Charles P. Wilhelm in his 36th year, the husband of sister Alcinda Wilhelm, M. D., of Phila

delphia, Fa.

The change is a bright one for our brother, who has been in feeble health for several years, yet with no indications of a speedy termination, until a short time prior to his death, when a severe attack of diarrima completely prestrated the system, too much for reaction, and he gontly passed on beyond the dark shedows of physical death, to join the emancipated loved ones in his spirit-home of beauty, health and progression.

May he bring back many bright visions to cheer, the pathway of his companion, who is sustained in the present hour, as are ever the world's workers for Truth and Freedom.

His Sistem S.

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Written for the Banner of Light.

THE SEARCH FOR SUNSHINE: MARIANNA, WILLIE, BUSIE AND JOE.

CHAPTER V.

This visit to town kept Marianna's and Willie's tongues busy for many a day. Willie talked of everything except the monkey. He thought he would like very much to live in town; that it would be far finer to see the shops full of fine things, than ail the beautiful sights about his home. But Marianna said the hills were grander than the houses, and she liked the oak trees, with their glossy leaves, far better than brick walls. She thought, too, that there was more sunshine in the country than in the city, for there it seemed to creep around the corners as if half afraid; while in the country it shone as if it loved to. She thought the sunshine knew who loved it, and that it went where it was most loved.

Susie grew more and more feeble every day. By the last of May she could not sit up, but lay still and pale on her bed. Marianna went to see her every day, and she hunted the woods for every fresh springing flower, that she might see Susie smile on it. One day Mr. Tom said to Marianna: "Should you be afrald to see death?"

"I do n't know," said Marianna; "but I guess I should if it came on a great white horse, as Mr. Clarke said it did; or if it had a great sword."

"Oh," said Mr. Tom, "that is not death. Death is a beautiful angel, that takes the spirit to a beautiful home, away from all pain. That angel is coming for our dear Susie. She is to be a bright spirit, and to live in a celestial home; but we shall miss her, and shall feel very sad sometimes; but we must think where she is, and how happy she will

"But why can't we visit her, just as we went to town," said Marianna.

"Because we are not all spirits yet," said Mr. Tom, "and cannot enter the spirits' home with our bodies. We must live on earth until our bodies will hold the spirit no longer, and then we shall go, too, to the spirit-home. But Susie can visit us sometimes, if we are very good and loving."

'Will she come in a carriage?" said Marianna. "No. Spirits move as they wish, and just like

your thoughts. When you are at home, and think lovingly of Susie, your thought comes to her and blesses her. When you become a spirit, you will move like your thought."

"Oh, I wish I was one now!" said Marianna. "I am sure I am not afraid of death now."

"Well," said Mr. Tom, "when Susie goes to the spirit-world, I shall send for you to bid her goodby; and we will try and make her happy as she is leaving us. If we were to cry, we should show ourselves to be very selfish, because we should trouble her. If your mother had cried the day we went to town, would it not have destroyed much of our pleasure?"

"But she expected us back," said Marianna.

"And so we will expect Susie back. If we cannot see her with our eyes, we can feel her in our hearts."

After Marianna went home, she remembered every word that Mr. Tom had said. "How very strange," she thought to herself, " that my thoughts can go to some one else! Now if I always have sunshine in my thoughts, then I go out like a bright light; but if I am cross, then my thoughts must be like shadows. I always wished that I was like the sun; now I see I can be. My thoughts are little streams of light, such as come in at our window between the leaves of the rosebush."

The next morning Marianna rose early and ran down past the oak grove, to see if the Solomon's Seal was yet in bloom, for she wanted to carry the beautiful white blossoms to Susie.

"Now," said she to herself, "how glad I am I heard Mr. Tom say what he did about my thoughts. for I am going to try and send Susie some very bright sunshine to-day. Here are the flowers; oh, how beautiful, with their little white dresses on! If I could only always be as beautiful, then what bright thoughts I'd have." So she thought of Susie, and the flowers, and her good wishes, until she came to Susie's bedside.

"Oh," said Susie, "I've been having such a nice time; I thought I was down by the oak grove, and I saw white flowers, and heard sweet voices, and the sunshine was so bright that I did not feel sick any more."

"Now." said Marianna to herself, "I've found out what my good thoughts can do. I did send them, bright and glad, here to Susie, and made her feel happy."

"Before that," said Susie, "I had another dream. .I thought I saw a beautiful lady, like the great picture in the parlor, that Tom calls mamma, and she showed me six white liles; and first one faded, and then another, till the sixth, and that she kept holding, and it did not fade, but grew brighter and brighter. What did it mean, Tom?".

"I think your days are like the white lilies, pure and sweet, and they are fading; but the sixth will never fade."

"Then I shall be well," said Susie.

It was a beautiful summer's day, the sixth after Susie's dream of the fading lilies, when Mr. Tom came over for Marianna to bid Susie good-by. "For," said he, "the gate is opening to let her into the beautiful spirit-home." "Where is it?" said Marianna; "I don't see

"Oh, it is not a real gate that I mean," said he; "but as Susie leaves us and her life here, she enters a more beautiful life; so it is like going from a green pasture into a lovely garden. And the a green pasture into a lovely garden. And the passage through, I called a gate. Do you not see, Marianna, how bright the sky is in the west? Now it sometimes seems to me as if I could almost see the beautiful spirits' home through that golden light. We would not keep Susie here longer, would we, when she has so beautiful a home to go to?"

Marianna did not answer; she was thinking whether she felt glad to have Susie go, and whother she could bear to think that she should see her aweet face no more. They found Susie lying very still and pale, with the beautiful sunlight shining still and pale, with the beautiful sunlight shining in the room; and from her eyes shone a light brighter than the sunlight. She spoke so low that her voice seemed like the low whispering of the summen wind; but she looked so earnestly about her that her eyes seemed to speak with her voice. I am going with mamma, very soon, she said; but do n't cry, for I am soon coming back to bring you some of the beautiful flowers, such as mamma brings to me. These are beautiful roses, Tom."

Yes, darling, said he.

And mamma has little girls with her, too. Oh I am sure I shall have a nice time. And, Mariania, will you come and live with Tom, and be his dear sister; and have all my things? May she, Toth?

Yes, darling, said her with the meadow, and by specifically it can come and see you both together, and we will all go down in the meadow, and by specifically is 150% to 150%.

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the brook, for I shall not be tired then. I am not tired now, Tom, but feel just like a bird." She lay looking through the open window for a long time; and Marianna looked, too, at the gold-

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en sky where the sun had gone down, and she thought it must be that the glory of heaven was shining there to show Susie the way to her beauti-

"There i see!" said Susie, "how beautiful mam-ma looks as she holds out her hand to me; and see those little girls, and hear them sing; I will learn that song and sing it to you. Now may I go to sleep Tom? Put your arm under my head, and call me your dear angel. Good-night, Marianna -it grows dark-the sun has gone and all the light. Good-night, Tom; I'll wake soon - just

when you kiss me;" and she closed her eyes, and slept a long, beautiful sleep.

Marianna sat a long time very quiet and still, fearing to waken her, until the sunset light had faded, and the evening star had come out, like a beautiful eye gleaming with love. Then she saw Mr. Tom lay Susie's head down gently on the pillow, and he kissed her forehead and gently smoothed her hair. Then he took Marianna by the hand

and led her out into the fresh air.
"Our little Susie has gone to the spirit-home,"
said he. "She has left only the body behind, just
as the butterfly left its chrysalis shell, and she is
to live a more beautiful life, in a more beautiful
home, with a body that is not sick and tired. We
will try and he heavy a we think of her and will try and he happy as we think of her, and then she will love to come to us, and bless us, and

help us to know about heaven and the angels,"

Marianna felt as if she ought not to cry before Mr. Tom, and so she did not speak and tell him what she thought, that she should want to see Susie's pleasant face and hear her gentle voice. She was very glad when he led her to her home, for she felt as if she must cry every time she re-membered that Susie had gone from her sight.

As she lay down on her pillow, she thought of every word that Susie had said; how she had told of the little girls singing, and the flowers, and her beautiful mamma, and she said to herself:

"I am sure I had better cry for myself than for Susie, who is to live in the beautiful sunshine of heaven, while I find it so hard, sometimes, to keep a little graphlet in my beautiful sunshine of heaven, while I find it so hard, sometimes, to keep a little graphlet in my beautiful sunshine of

a little sunlight in my heart. I wonder if I could see heaven if I was as good as Susie?" • And thinking thus, she fell asleep and dreamed she went to visit Susie, who was at play in a gar-den full of roses and violets.

The next day, Mr. Tom called to take her and Willie down to Spring Brook, that they might gather the pink and white azalias. They found them, with their clusters of blossoms, filling the

woods with their clusters of blossoms, filing the woods with their sweet fragrance.
"Let us sit down," said Mr. Tom, "and rest a little before we gather the blossoms, for I have a little story to tell you.

There grew, in a green pasture, beside the quiet, still waters, many lovely flowers—beautiful white tiarellas—with their clusters, fit to crown a queen on her bridal day; and violets, with the dream of heaven shut up in their blue petals; and the wild strawberry blossom, that seemed ever to be thinking of the red luscious fruit that it would make after the days grew longer; and golden cowslips grew close to the waters, and white cresses, that semed like tiny boats set affoat among the green These flowers seemed to have but one thought-

to drink in the beautiful sunlight that in the morning shone on them, and the rest of the day to let it shine forth out of their own cups. There came, sometimes, little children to hear the waters sing, and to see the fishes play. Then the flowers said among themseives: Let us shine so bright that these little ones

may take home whole hearts full of love and light. Sometimes old men came to dream under the branches of the ash and maple; then the little Let us show them how much beauty can live

in a little flower, and then they will take in all the beauty they can, and go back to bless the world they live in.' The beautiful sunlight looked tenderly on all

The beautiful sunlight looked tenderly on an these flowers, and said:

'Oh my children, you are very dear to me, and I love to see you blooming in beauty. I know you love each other, and try to show your love to the little ones and to the aged. But there are beautiful gardens that I also shine upon, that need your beauty to make them full of gladness; therefore I must choose some of you to be transplanted thither.' The violets looked about among themselves to

see who they could spare, and they saw not one. Each little plant seemed needed by some other plant. And the tiarellas also looked, and at first they thought they would send one of their loveliest plants to the blooming garden, but they soon saw that they could spare not one. And the cowslips did the same, and the fair water-cresses. They all said: We need all that are here; we shall send no

flowers to thy blooming garden, oh sun! if you are our best friend. Then the sunlight said:

then the sunlight said:

'By-and-by the great gardener will take you all; but if you all go at once, who will be left to tell of the sunlight to the little ones, and of heauty to the aged? By-and-by the cold frosts will come, and you will be sore afraid; and the storms will arise, and you will be troubled; but all those that are in the garden will be sheltered from the frost are in the garden will be sheltered from the frost and tenderly guarded from the storm.

Then the violets said:

Oh take our beautiful ones, that they may not feel the frost, and our little ones, that the storms may not trouble them.'
Then the sunlight glowed brighter than ever, be-

cause the violets were so unselfish. And the tia-

'Here are our fair ones; keep them from storms and ill, and we will brave the rough tempest with-

And the cowslips said:

'We will let them go—those we love the best—for the clouds even now tell of dark, gloomy days.'

And all the flowers answered:

'Take which you will, for we would rather brave the tempest and cold days alone, while we think of counterparts.

think of our beloved ones safe in the shelter of the beautiful garden. So the loving sunlight chose those he would. He shed his brightest beams upon them, so that they glowed with more than earthly beauty; and

this made their little flower cups wither, so that when those came that the sunlight sent to transplant the tender plants, they knew just which ones to take. And the violets, and cowslips, and cresses, and all the flowers in the fresh green pasture, beside the still waters, lovingly gave up their loved once while they themselves remained say. loved ones, while they themselves remained, say-

ing:
Let us bloom with still greater beauty, for byand-by, when we, too, are transplanted, we shall
not wish our beautiful ones in the garden to fear
our coming to dwell beside them, because we are dull, lifeless plants. Let us put forth daily more and more lovely flowers, so that the beautiful sunlight may bear messages from us to those who dwell in the garden, and so that in the glowing light we, too, may catch the reflection of the beauty of our beloved ones."

Willie did not understand this story at all, but

Marianna knew that Mr. Tom meant that Susie was the beautiful flower transplanted to heaven, was the beautiful lower transplanted to heaven, and that if they were not selfish, they should be willing to let her go, while they remained to bless the world with love, and to bravely meet the storms, while the beautiful blossoms of love glowed brighter and brighter in their hearts, making the world a better and brighter place to dwell in. They gathered the beautiful scalla blossoms, with many a loying thought of Susia and Mariwith many a loving thought of Susie, and Mari anna said to herself:

"Now I must be like the blossoms. I must fill myself with sunlight and beauty, so that I may become like Susie in the gardens of heaven." [To be continued in our next.]

Answer to Puzzle. Another answer to the Puzzle in the Banner of March 11th, 1865:

Upon an Alp you must have stood, And found your footing frail, Which was the reason, I conclude, You turned a little r Of course that did not help your case, 

The danger to evade.

The danger to evade.

Perhaps it was a peal you heard,

Upon that foreign land,

A pleasant sound, upon my word,

When peril is at hand.

And lastly, if I am not wrong.

A plea should now be made.

Whiere little need be said.

l'ethiceest by its co. Fire. Les

Correspondence in Brief.

Mrs. A. A. Currier in Chicago. Thelieve I am not yet quite a Spiritualist (though some of my friends think I am in a "hopeful con-dition"); but it is certain that I watch for the ar-rival of the Banner as eagerly as the maid waits the coming of her lover, and that is why I would send you an item from this vast whirlpool of rail-

roads, politics and speculation.

I am in the habit, occasionally, of going to "spir itual meetings." There have been times when I have been forced to listen to what was "flat, stale and unprofitable;" but oftener, I am happy to say, I have heard discourses of a decidedly superior kind

Being informed, a few Sundays since, that a fa mous speaker and medium was making her debut, and having an intense curiosity to see what was imported from Yankee-land, I wended my way to the hall, took a seat, and waited the event. At length the name of Mrs. Augusta A. Currier was announced, and the lady stepped forward, and took her place on the rostrum. Figure, medium sized, and remarkably well proportioned; com-plexion, between a blonde and a brunette; feaures, comely enough, and indicative of good health and good humor. Certes, there was nothing in the face or form to suggest ghostly proclivi-

ing in the face or form to suggest ghostly proclivities—nothing in the dress and stylish air to remind one of Puritan antecedents.—.

The subject of the lecture was stated, "The Conflict of Religious and Philosophical Ideas," or something like it. Well, Mr. Editor, I was expecting to hear an average discourse; but to say that I was at all prepared for the powerful, brilliant, classic effort which followed, would be going far beyond the truth. I have since had the pleasure of hearing this lady lecture several times, but ure of hearing this lady lecture several times, but cannot decide what is her forte. At one time she cannot decide what is her forte. At one time she astonishes you with her close reasoning and wonderful powers of analysis. At another, she leads you away in one of her weird, but sublime spiritual flights, until. you get dizzy, and forced to return to earth—long to fly upward, and to breathe the pure ether of the Summer-Land. Her sarcasm is scathing—I had almost said merciless—yet always given in refined and courtly phrase. Somebody says of Jeffrey, as a writer, "His is a fine lance, with a sort of Arab switness in his movement, and runs an iron-clad horseman through the eye, before he has time to close his helmet." The same applies to Mrs. Currier, as a speaker, only she seems to delight in fencing.

speaker, only she seems to delight in fencing, worrying, and utterly confounding the horseman before she gives him the "coup de grace." Then, again, her deep insight into politics, and her acquaintance with men and measures, I have never seen equaled, except by those who were practically familiar with the secrets of legislation. To be sure, her politics are just a little too radical for one not deeply tinctured with New England sentiments; but let that pass. On the whole, I shall be echoing a very general opinion when I say that the public is indebted to the enterprise of the gen-tlemen of the Spiritualists' Committee for one of the finest series of lectures ever delivered in Chi-

cago.
I cannot close without referring to Dr. Newton, who is here, doing wonders which would be deemed incredible, were it not that the facts are open, palpable, and will stand the severest scru-

Let the good work go on. Let the priestess ut-ter her inspired oracles, and the healer exercise his beneficent gift. "So mote it be." Chicago, Ill., March 20, 1865. OBSERVER.

Washington Matters.

The interest in our cause still increases in Wash ington. During the past Congressional season more Congressmen have investigated the Spirit ual Phenomena, as given through the different media, as well as by attendance on our lectures,

than ever before.

Mrs. Hyser is more than acceptably fulfilling her engagement for this month (March). She is one of the very best speakers before the public,

and always attracts the largest houses.

The Spiritualists are now holding their meetings in the new hall, corner of D and Ninth streets—the sneat and largest hall in the city—having been forced to leave our old place of meeting for want of room to accommodate the increasing audiences.
The end of March will close the engagements made by the Lecture Committee of last season, which has been one of great success. The new Committee will continue the lectures, probably, as long as the weather allows.

Miss Jennie Lord has given a number of her sé-ances at Judge Horr's residence. A large number of investigators are always in attendance, who, if not convinced of the origin of the wonderful phenomena exhibited, are at least satisfied that

Miss Ada L. Coan has also been holding séances at the same place, and given some most conclusive tests. Engagements for sittings have to be made days in advance. Yours for

ALFRED HORTON. Washington, D. C., March 24th, 1865.

Acknowledgments.

Allow me to use a brief space in our dear Ban-ner, for the purpose of acknowledging the receipt of various sums of money, sent me by kind friends who have remembered me in the hour of sickness. I would gladly give the names of individuals, but it is impossible, as many of them gave no names or initials; therefore I will give you the names of the localities. If any friends have made remit-tances which I have not received I would wish to be informed of it by them.

From Boston, Mass., I have received five remittances; from Plymouth, Roxbury and Cammittances; from Plymouth, Roxbury and Cambridgeport, one each; from Bridgeport, Conn., one; from Philadelphia and Clark's Green, Penn., one each; from Rochester, N. Y., two; from Pultneyville, Wolcott, Brooklin, Malone, Horseheads, Suly Creek, New York, Cato, Camillus, Cortlandville, West Windfield, Batavia, Byron, Homer, Big Flatts, one each; Cincinnati, Ohio, one; Attica, Ind., one; from "J. L.," of Monmouth, Ill., one; from Lawrence, Kansas, one.

from Lawrence, Kansas, one.

Friends, words are powerless to convey the thanks I feel in thus receiving your material aid. It has enabled me to supply the necessities of a sick room. By it I feel my earthly life has been made comfortable. I thank you, also, for the kind words many of you have written. May the infinite love of the Father, and the presence of angels, ever be yours, is the prayer of your grateful brother.

Prattsburgh, N. Y. March 15, 1865.

An appeal was made in aid of our sick brother by the controlling intelligence at one of our Public

Circles, as will be seen by reference to the report on our sixth page; and, we are happy to say, was responded to liberally by the audience. Bro. Jackson's disease is consumption, and he is conscious that he will ere long pass to his eternal home in the Summer-Land.

"Playing Spiritualism."

I will relate an incident that occurred in this I will relate an incident that occurred in this place a few weeks ago. Several young ladies had assembled at a neighboring house, in the northern part of the city, to while away the hours of evening; and, after having exhausted other sources of amusement, it was proposed to play Spiritualism, and bring the spirits, all being unbelievers. Accordingly they seated themselves around a table, the mistress of the house being of the number. They had not been long seated, when Mrs.—called to her husband for a pen and paper. He, wishing to humor the pleasantry of the company, did as desired, when she commenced writing out communications purporting to be from spirit communications purporting to be from spirit sources. That which was a joke at first, proved a serious matter; and as different tests were given seriousness gave place to astonishment. But none seriousness gave place to astonishment. But none were more astonished than the lady through whom the writing was given. After she returned to her normal state, (for she had been writing in an entrained condition,) she itiquiringly looked around upon the company, and asked what had happened? what the matter was?. &c.

One of the tests was as follows: A near neighbor

had passed to the spirit land but a short time previous." A Tew moments before leaving, he attempted to say something to the family, but failed in strength; and left the sentence unfinished. This spirit claimed to be present; and after giving the words which had been spoken at his departure, finished what he had wished to say.

As, you can; early imagine, the company dispersed under the impression that it was strange, passing strange. Some of the company are cautiously, yet I think candidly, inquiring for "more The Onward March of Truth.

light." Thus is our cause in this place silently

at present, but surely extending and permeating every avenue of society. Yours fruternally, Indianapolis, Ind., March 4th, 1865.

Every intimation of spiritual growth and progress should be made manifest, for the benefit of the unbelieving and skeptical. Surely in this broad blaze of light that is already penetrating the murky atmosphere of this lower world, there are none but the willfully blind but can perceive that the tide of truth cannot be stayed, and must flow on and on, until every mire and casspool of old theological superstition and intolerance has been cleaned from off the face of our fair earth. Even now it requires no prophetic eye to see, not far in the future, a day of glorious dawn for every living soul—a day radiant with the light of eternal truth, ay, when justice shall prevail, when God's great law of love shall control every thought and every impulse that moves the mind of man. Oh was when this height move is ushered in unon Oh, yes, when this bright morn is ushered in upon us, how soon will wars and strife and discord cease, and the saying become verified truly, that "the lion shall lie down with the lamb," and peace

and good will and Heaven be restored upon earth.

A small circle of loving hearts, and truth-seeking minds now meet occasionally in Gallatin,
Sumner Co., Tenn., for spiritual investigation, and
has been attended with some success. A good
test medium is much needed here, and I believe an interest might be awakened in this vicinity that would surprise many, as did the first boom of Union guns in Tennessee. H. BARTER. Nashville, Tenn.

Spirit-Message Tested.

In the Banner of March 18th, is a communica-ion purporting to emanate from the spirit of Jno. W. Gartley. The main facts are correct. He died in Germantown, on School street, at the residence of his parents. I have not been able to discover whether his parents were of German origin or not. The person in whose employ he had been two years previous to his death, knew but little of his family, except that they were members of the Society of Friends. There is a mistake as to the time of his departure. The communication is dated Jan. 30th, and he says, "I have been in this condition about two months." He died Jan. 8th. He was 27 years old, instead of 22. I have complied with the request of Mr. Gartley, and have forwarded to his parents a copy of the Banner con-

taining the communication.

In this connection, allow me to say, that if those who are residents in neighborhoods pointed out who are residents in neighborhoods pointed out by spirits in your Message Department, would make an effort to prove the truth or faisity of these communications, and report to you, the interest of that part of your paper would be greatly enhanced, and the cause of Spiritualism be benefited.

Respectfully yours,

Philadelphia, Pa., 1865.

James Truman.

Meetings in Vineland.

I have been flying from place to place for the last two months in search of health. Stopping here for three or four days, I feel strongly impressed to write you a few lines about this new and progressive place. It is indeed progressive, in every sense of the word. Three years ago it was a mere wilderness; now it contains a number of fine buildings; also, a spiritual hall, large enough to accommodate seven hundred persons, with a Progressive Lyceum. My friend informs me that they have speaking every Sunday, after-noon and evening. Last evening I listened to a discourse delivered by Mrs. M. L. C. Barclay, of Philadelphia. She is quite a brilliant speaker, and all who hear her must feel that she is a good and true woman. May angels bless her in this mission, which to her is a new one. HATTIE L. MASON.

Vineland, N. J., March 20, 1865.

Note from Mrs. Kellogg.

DEAR BANNER, messenger of light and truth, whose waving folds and broad columns of wisdom have brought to our home-fireside the richest and most precious boon of consolation to the be-reaved heart that can possibly be offered, we hall thy coming with great gladness feeling that there is one ray of life and hope that has strayed from those, flower-encircled realms of summer life to

gladden our home.

I spent a few days in Hamburgh, Conn., and found many true and earnest souls laboring for the cause of our beautiful Philosophy. Within each home the Banner was a welcome guest, and when the toils of the day were ended, it greeted them with a rich harvest of knowledge.

Anna M. Kellogg.

Try Him.

righ to call attention to a orthy young disci ple of our faith, who, through the stern discipline of severe opposition, has been quietly laboring and developing for the past six months in Columbia and Greene Counties, New York.

and Greene Counties, New York.

M. H. Houghton is about nineteen years old, of the same temperament of our much admired collaborer, C. A. Hayden, and possessing the same earnest, energetle manner of speaking. He is a trance medium, willing to sit in circles when desired. It is sufficient for me to say, "Try him for one or two Sabbaths." He may be addressed in my care—until further notice—at Foxboro, Mass.

Fraternally, W. K. RIPLEY, Malden, March 24, 1865.

Louisville, Ky.

Why don't lecturers and mediums visit this ty? We have had none here but the Davenport Brothers. They only incited wonder for the mo-ment. What we want is earnest men and women. who will set the community thinking. You would be surprised to find how little is known or thought of Spiritualism in Louisville—a city of 100,000 in habitants. Thos. W. Girson, habitants. March 19th, 1865.

Spirit-Manifestions.

I had the pleasure last week of witnessing some remarkable tests of spirit presence, through the mediumship of Miss Jennie Barrack, at Hannibal. Mo. I have seen spirit-hands and faces, and heard spirit-voices, and had my hand grasped, and heard gentle whispers, telling me they were my little children. I ask myself, "Can it be indeed true?"

E. C. D. deed true?"

NOTICES OF MEETINGS.

BOSTON.—Meetings will be held at Lyonum Hall, Tremont st., (opposite head of School street,) every Sunday afterneon at 2% and evening at 7% o'clock. Admission, ies cents, Lecturer engaged:—Miss Lizzie Doten during April.

BOSTON SPIRITUALISTS CONFERENCE will meet every Thursday evening at Fraternily Hall, Bromield street, corner of Province street, Boston. All are invited. Admission free, question for next meeting: "Fatality, and the Power of the Human Will."

THE BIELE CHRISTIAN SPIRITUALISTS hold meetings every gunday in Fraternity Hall, corner of Bromfiel and Province atrects, at 10th 4. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

The Spiritual Franco's will hereafter hold their meetings at Girard Temple, 534 Washington street.

OHABLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at thousand hours. The public are invited. 'Speakers engagedithous and so,' Susie M. Johnson during May; A. B. Whiting during June.

CHELBEA. The Spiritualists of Chelsea have hired Library [all, to hold regular meetings Sunday afternoon and evening Hall, to hold regular meetings Bunday afternoon and evening of acts week. All communications concerning them should be defersed to Dr. B. H. Orandon, Chelsca, Hass. Speakers engaged:—J. S. Loveland, April 9; N. Frapk White during June. NORTH CAMBRIDGE, MASS.—Meetings are held in Bruce's hall, every Sunday, afternoon and evening. Speaker en-gaged:—Mrs. A. A. Ourrier, April 23 and 20, and June 4 and 11; Mrs. N. J. Willis, May 7 and 14; Mrs. S. A. Byrnes, May 21 and 28. Quinor.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 3% o'clock.

TAUNTON, MASS.—Spiritualists hold meetings in Ulty Hall regularly at 2 and 7% P. M. PLYMOUTH, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one half the time. Speak-er engaged:—Miss Martha L. Beckwith, May 6 and 18.

er engaged:—Miss Martha L. Beckwith, May 6 and 18.

Lowall.—Spiritualists hold meetings in Lee street Church.

"The Colliders's Progressive Lorenm?" meets at 10% Al marthe Colliders are angaged to speak afternoom and evening:—Mattle L. Beckwith during April; Charles A. Hayden during May.

Havashill., Mass.—The Spiritualists and liberal minds of Haverfull have organized; and hold regular meetings at Music Hall. Speakers engaged;—Mrs. Sarah A. Horton during April; N. Frank White during May: Mrs. E. A. Bliss, June 4 and 11; Miss Emma Honspos; June 18 and 25.

Wordster, Mass.—Meetings are held in Horticultural Hall

Wordstram Houstoni June 18 and 25.

Wordstram Mass.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:—Mas. Laurs. Cuppy derring Aprill Mas. A. A. Currier during May: Charles A. Hayden during June.

PROVIDENCE, B. L.—Maselings are held in Pratt's Hall, Weybosset street, Bondays, afternoons at 3. and evenings at 78 o'clock. Progressive Lycoum, meets avery Bunday Jornoon, at 100 o'clock. Charles are greated —Mrs. Ai A. Charles, April 23 and 30; A. R. Whill ing during May; Sunie M. Johnson during June.

Pontland: May 18 mie M. Johnson during June.

Pontland: May 18 mie M. Johnson during June.

Pontland: Market May 18 mie M. Johnson during June. PORTLAND, Mr., The Spirifuelists of this bity hold fegular.

meetings every Sunday, in Congress Hall, Clapp's B corner of Congress and Elm streets. Free Conference, it forences. Lectures afternoon and evening, at 3 and 7 of Speakers engaged;—Miss Sarah A. Nutt, April 2 and 18; its L. Beckwith, May 90 and 20, and during Beplamber; Leura Cappy, during Uctoper, and during Beplamber; Old Town, Ma.—The Spiritualists of Old Town, Bra Miltord and Upper Stillwater inoid regular meetings every day, afternoon and evening, in the Universalist Church.

Maw York -Hope Chapel, Meetings every Sunday, Speci-F. L. H. Wille.

ori—F. L. H. Wills.

The Friends of Progeness and Spirituations of New hold their meetings at Ebbit Itali every Sunday, at 137 13 o'clock. Seats free, and the public generally invited. Children's Progressive Lycens also holds its regular set at 2-y. M. Speakers:—A. J. Davis during April and June at 3.F.M., Speakers 1—A. J., Davis during April and June,
The Friends OF Progress will hold spiritual meetin
Union Hall, corner of Broadway and 23d street, New York
ery Sunday.

BROOKLTH, N. Y.—The Friends of Progress meet every
day evening at the 5clentific and Progress well tyenum, N.
Washington street, Brooklyn, N. Y.

NEWARK, N. J.—The Spiritualists hold meetings every
day in Upper Library Hall, Market street, at 2% and 7 o'c
P. M. Lecturer: —Mrs. M. J. Wilcoxson.

CINCINNATI, O.—The Spiritualists of Cincinnati have or
ised themselves under the laws of Ohlo as a "Religious B
ty of Progressive Spiritualists," and havesorued Metropo
Hall, corner of Ninth and Walnut streets, where they
regular meetings on Sunday mornings and evenings, at
and 7% o'clock.

DATION, O.—The Spiritualists of Dayton, O., hold meet

DATTON, O.—The Spiritualists of Dayton, O., hold meet very Sunday in Harmonial Hall, Post Office building, at wand 1% P. M. A. M. and 13 г. м.
Washington, D. C.—Spiritualist Meetings are held a
Sunday, in the new hall corner of D and 9th streets.

LECTURERS' APPOINTMENTS AND ADDRESS PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BARK OF LIGHT. [To be useful, this list should be reliable. It therefore

hooves Societies and Lecturers to promptly notify us of pointments, or changes of appointments, whenever they oc Should perchance any name appear in this list of a p known not to be a lecturer, we desire to be so informe

this column is intended for Lecturers only.]

Miss Lizziw Doyra will speak in Boston during A in New York City during May; in Philadelphia during ther. Will make no other engagements to lecture until furnotice. Her many correspondents will not the above nouncement. Address as above, or Pavilion, 57 Tremon Boston, Mass. J. S. LOVELAND will lecture in Chelsen, April 9. Add

Boston, Mass.

Mgs. Laura Cuppy will lecture in Worcester during A in Maiden during May; in Bangor, Me., during June; in verhill during August; in Fortland, Me., during Octo She will answer calls to speak week evenings. Address above, or care Banner of Light. N. Frank White will speak in Willimantic. Conn., A and 16; in Stafford, April 22 and 30; in Haverhill during Include a during June; in Lowell, July 2, 9 and 18 will answer calls to lecture week evenings. Address as a

DE L. K. COORLEY will lecture week evenings. Address as all April 9; in Chatsworth, Elhasso, Kappa, Chenoa, Peonia vicinity from the first of May to the middle of June. He receive subscriptions for the Banner of Light. Address, "of J. C. Stone. M. H. Houghton will speak in Malden, Mass., June 18 an

M. H. HOUGHIOR WILL SPEAK IN MRIGHT, MASS., June 10 and Moses Hull will speak in Jackson, Mich., April 9; in Paw, April 13 and 16; in Adrain, April 30; debate with E Stephenson, May 25, 26, 27 and 28; will speak in Sterling Dixon, Ill., June 10 and 11; in Coldwater, Mich., June 10 and 25. Mis. Augusta A. Currier will lecture in Providence, E April 9 and 16; in Worcester during May. Address, box Lowell, Mass.

Lowell, Mass.

Miss Martha L. Brokwith, trance speaker, will led
in Lowell during April; in Plymouth, May 6 and 13; in F
land, Me., May 20 and 27, and during September. Addre.
New Haven, care of Geo. Beckwith. Charles A. Hayden will speak in Charlestown, Apr and 16; in Providence, R. 1., April 23 and 30; in Lowell ing May; in Worcester during June. MES. M. S. TOWNSEND speaks in Troy, N. Y., during A and May. Address as above.

and May. Address so above.

AUSTRE E. Sirmons will speak in Woodstock, Vt., on first Sunday, in Bridgewater on the second Sunday, and East Bethel on the fourth Sunday of every month during WARLEN CHASE will lecture during April in the City E Syracuse, N. Y. He will receive subscriptions for the Bar of Light.

MISS SARAH A. NUTT will speak in Portland, Me., Ap and 16; in North Dana, Mass., during May. Address as ab or Claremont, N. H. J. M. PERBLES will speak in Milwaukee, Wis., during A

E. V. Wilson lectures in Memphis, Tenn., during Aj will be at home, Menekaune, Oconto Co., Wis., during A Parties wishing his services week evenings will address his above. He will give magnetic readings of character and to during the week-days.

during the wesk-days.

MES. SARAH A. BYENES will speak in Lynn during Al in North Cambridge, May 21 and 28. Address, 87 Spring st; East Cambridge, Mass.

Miss Lizzie Carley, Ypsilanti, Mich., will lecture du. April in Northern Ohlo; May in Coldwater, Mich. Wilke to make engagements for the late fall and winter mowith the friends in New York and Fennsylvania. Address first of April, Dayton, O., care of W. Graves, box 225; a which, Ypsilanti, Mich.

MES. P. O. Hyrzis will lecture in Baltimore during April, 1 and June; in Washington during March. Address, 861 Bimore street, Baltimore, Md.

ISAAO P. GREENINE Will speak in Newbort. Ma. April 1

ISAAC P. GREENLEAF will speak in Newport, Me., April in Levant, April 16. MRS. A. P. BROWN will speak in Danville, Vt., every of Sunday until further notice. She will attend funerals is sired. Address, St. Johnsbury Centre, Vt. Miss Susia M. Johnson will speak in Bucksport, Me., A 9; in Belfast, April 16; in Milford, Mass., April 23 and 30 Charlestown during May; in Providence, R. I., during Jur

Mrs. Lydia Ann Pransall will lecture one-half the tim Utica and Washington, Mich., until further notice. Mrs. S. A. Horton will speak in Haverbill, Mass., du November, commencing May 7; in Middlebury, May 14 Williston, May 21; in Ferrisburgh, May 28.

MRS. SUSIE A. HUTCHINSON will lecture in Cincinnati, O during April. Permanent address for the present, Syrac N. Y. J. G. Fish will speak in Philadelphia, May 7 and 14. receive subscriptions for the Banner of Light. Address, Pidence, B. I., care of L. K. Joslin, 207 Broad street, or accing to appointments.

mg to appointments.

W. K. Ripler will speak in Foxhoro', Mass., April 9: Stockport, N. Y., April 16, 23 and 30; in Medusa, May 7, 14
21. Address as above, or Foxboro', Mass.

W. A. D. Huns will speak in Sparta, Wis., April 9; in ansville, April 16 and 23. Will answer calls to lecture, and the state of Miss Emma Houston will lecture in Somersville, Ct., A 8, 16 and 23. Would be happy to make engagements for spring and summer. Address, Manchester, N. H.

Lois Waiserooker will speak in Batavia, N. Y., April Byron, April 23. Address, Batavia, N. Y., till further MISS EMMA HARDINGS loctures East up to the Fall, West up to Christmas. Sundays engaged. Address, 8 For avenue, New York.

MES. ANNA M. L. POTTS, M. D., of Philadelphia, will lee upon anatomy, physiology, hygeine and dress reform thre the Western States. Address, 467 State street, Chicago. I Mrs. A. L. Gals, trance speaker, will receive calls to lec Address, 18 Lowell street, Boston.

Mrs. E. K. LADD, No. 140 Court street, will answer call soture. PROSPECTUS

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