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KATIE MALVOURNE!

IRISH CHARACTER

AND ILLUSTRATIONS FROM LIFE

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The simplest incidents of life assume 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 XI.

Edgar's First Love.

It was very evident that, in the conflict which had been going on in Edgar's mind during the past week, deep feelings had been awakened. The placid lake of his life had been stirred to its profoundest depths; and though the waters were still had risen to the surface, and he was in a condition, impressions and make good resolutions, which are to human character like the mortar or cement between the bricks or stones of which we build our houses, very important to keep the incidents of life within their proper places and relations to each other; and these, like the stones or bricks, when firmly held by the cement, not only retain their places, but present a beautiful appearance, and afford a strong and safe protection to the dwellers therein.

As Edgar passed through the hall, he met Maggle Ann. He remarked to her:

I am going to see our cousins, and they are shall come home this evening."

Maggie Ann had seen men sick under similar circumstances. She said:

Katie's visit. She felt afraid to mention it, lest it might cause him to stay. Turning to him as he nassed out she said. You must come home to-night, or we shall

think you are sick."

It seemed strange to Edgar that his sister should thus express an interest in him. How little do we know how much of the real happiness of life we lose by living in cold indifference to each other. This family might be considered as posthere were no two members who entered into the secret chambers of each other's souls, and watered the flowers that bloom there, that, when properly cultured, must give out sweet fragrance to each other. So fully convinced are we of this, that we feel assured a nearer approach to each other in this department is very essential to man's salvation.

Mankind seem to: stand: beside each other like icebergs, casting cold, damp chills over one another; or as dark monuments, blocking up the way, instead of beautiful camp-fires, warming each other and lighting the pathway of life, passing forever among their fellows the beautiful watchwords of peace, harmony and love. .

How gladly would we touch the chords of sympathy and love in every heart, and cause them to send forth sweet and loving notes of music, that would drive away discord from the world, and

leave in its place pure love. No entreaty on the part of Edgar's cousins could prevail upon him to remain with them that night. The day hung heavily upon him, and they accepted his statement that he did not feel very

well as an explanation of his want of liveliness. The girls were much pleased by Edgar's early return in the evening. Lind had said nothing about her conversation with him, and Maggie Ann hoped he would not make his appearance until after Katie's arrival in the morning, and she felt certain that he had no engagement for the day.

The next morning Edgar rose early, and went out to his favorite bower, where he had spent considerable time in meditation and mental conflict, before there deeply absorbed, when Katie passed that the compliments of the day, she hastened on to the mansion; not, however, without some strange impressions. The moment Edgar spoke to her, there flashed across her mind a positive conviction that he had heard their conversation in that

She was not in the least disturbed by this revelation. She felt conscious of having performed a religious duty in the labors of that day, and she knew, too, that had she been aware of his presence, either through her intuitions or from any other cause, she would, have been tembarrassed. and could not have performed her duty so well.

She met Lind and Maggle Ann, and they informed her that Edgar was not very well, and would certainly be at home, but he had not yet

"Why," said Katie, "I saw either him or his shade sitting down in the grove, and we exchanged the compliments of the day as I passed hastily by "is made of my before

room and knocked at the door, but receiving no does right simply because he is compelled by suranswer, the entered, and found that he had gone. rounding diremstances, is morally a coward, and forth abstain from the use of tobacco." In Blie glanced rapidly around the room, and on the may be just as wicked as the one who commits "table there were some writing materials; there she many overt crimes? haw a sheet of paper on which he had evidently hather Dunlery said to me, the other day that been trying his pen, and from the amount of few persons could see any difference in the mowriting, she thought he must have had some diffit tives which prompt different individuals to action.

full. Lind took the paper up, and pushing aside the curtains, was startled at the writing. The paper was filled with names.—Katie Malvourney Katle Dunderery-Katle Malvourney Dunderery and here and there, in very expressive proximity, Robert Edgar Athlene Dunderery.

Much has been said about psychometry, or the power of reading character by impressions reelved from letters written, autographs, or even a single word. In this case, names revealed volumes to Lind. She would have given anything. almost, to have had an opportunity of being alone for an hour or two, that she might arrange lier thoughts and mature her plans. Feelings of vast importance crowded upon her, and she felt a responsibility such as she had never before known. How much of her brother's destiny hung upon her judicious movements now. But there was no time now for thought. She must return. Such moments impress us with the importance of training ourselves to clear and methodical ways of thinking; and the difference between the wise and the foolish is, that the former are prepared to act in such emergencies, while the latter often make sad mistakes.

When Lind came down stairs, she was flushed with excitement-too manifest for any concealment. Fortunately for her, they did not speak to her about it. One effect of this state was to drive turbid, some of the better feelings of his nature away every lingering feeling of regret on her part in regard to herself, which had been somewhat reto say the least, better prepared to receive good newed on the appearance of Katie that morning. How hard it is for natures, that have never been schooled, to curb and overcome selfish feelings-to give up any cherished object. The same feelings of selfishness, however, now opened before her mind new visions, in which Edgar was the successful lover of her friend Katie. She had been surprised at Katie's positive refusal to become her intimate friend and confidant, but she could not for a moment entertain the thought that she would hesitate about becoming the wife of her brother. Ah! how little could she measure the greatness of that soul.

Edgar soon returned to the house, and said he very urgent that I should stay all night with | did not feel well, His sisters and Katle made them; but I do not feel very well, and think I some nice little preparations for him, and as he lay upon the lounge, he was more interesting and attractive than ever. The girls were delighted, for they fancied that Katie was admiring him. "I hope you will stay," not being aware that She thought of him only as a valuable and useful her sister had mentioned to him the prospect of man, whose influence for the good of mankind, if properly directed, must be important. He and Katle were lost alone. Toxing her hand, he re-

"You make me feel much better,"

Laying her hand upon his forehead, she said: "How hot your head is. Shall I not bathe it?" "Your hand feels very pleasant," said he. How kind it is for you to sit by me."

"Somehow," said she, "I like to go among the sick, especially when they are poor, and have but ssing more than ordinary affection, and yet few of the comforts and none of the luxuries of life. I have sometimes felt that I would like to have so much of this world's goods, that I might spend my whole time in ministering to the sufferings of the needy. But I fear, if I had the means, I might be tempted to indulge in vanities and follies; and then I think it is well that I am poor, for I believe it is more in the mind that we find our ability to do good than in anything else."

> Edgar was delighted; he felt that he could make her rich, and then she might do all the good she desired to, and it would make them both happy. "That which gives me the greatest happiness, continued she, "is the cultivation of all my facul-

> ties; for in doing this, I find myself called to do good to all, and especially the poor and the erring." How Edgar did wish he was poor just then. She saw him smile, and with a woman's shrewdness, guessed his thought. Resuming her remarks, she said:

> "How I would like to enlist you in some of my labors."

"Miss Malvourney, it would give me the greatest pleasure in the world to become a conscript in your army," he replied. ... is a salight referred .

She started at his expression. "Miss Malvourney!" She had always been Katle before. What did it mean? It might be because he was sick; but she did not think it was. However, her purpose was too sacred for her to be driven from it. She knew what her own feelings were, let his be what they might. She said:

"I have been thinking that I might induce you to offer some encouragement for the men who are labering for your family, to save the money which his sisters knew that he was up. He was sitting they spend for tobacco and liquor. I know most of them and their families; and though I am pleasway, and they saw each other. After, passing ed with the liberality with which they are compensated, most of them would be much more comfortable with the funds thus wasted, while all would be benefited by the moral influence. I would have them place this money in some fund, that would be at their command in case of sickness or extreme want."

"Why," said he, "I should be obliged to begin at home; for, according to your democratic ideas, which I subscribe to, I have no right, morally, to ask of others what I am not willing to do myself."

"Of course," said she, "if you wish to be strong you must be as consistent as you can; and I do not see any moral reason why they should abandon any injurious habit that does not apply with equal force to you. It is true, you may spend your money for these things, without causing others to suffer, as is the case where these persons take that which should go for the support of their families, tor such injurious purposes as, I have referred to. But it would be more noble for you to do this; make the sacrifice, if it be any, on the ground of The girls were startled. Lind ran up to his principle. Do you not know that the man who

law or public opinion, or even the knowledge of our fellow-men. That when we come to be true men and women, we should lose sight of these external things, and nettle every question upon the ground of true morality, and according to the highest and best principles which we can realize, independent of those external, and often extraneous influences, which only weaken man's moral nature. Why, said I, 'a man who does not steal, or commit murder, because the law is over him, has but little claim as a moral being. The brutes themselves are restrained in a similar manner. And did you ever think that if this is all that prevents men or women from committing crimes, the time will come when these restraints will be removed; and they will then find themselves acting out their natural feelings; and, perhaps, be very much astonished at the character of the guests they have had dwelling in their inmost natures. I am sorry there is so much law and government in the world. It would be better for mankind to live out their natures more truly, even if they committed some acts which they avoid now only from fear and restraint.' He was going to argue with me on these points the next time we met, but I think he has forgotten it."

Edgar was like a fly around whom a spider was gradually spinning its web. He fancied he could overcome any one, or even all of her arguments, with ease. He felt inclined to listen, fancying that she was the one who was becoming entangled. He was more than willing, therefore, that she

"I shall think about these matters," said hejust as if he could do anything else. "It is certainly a very pretty theory of yours-rather utopian for the present condition of humanity; could be very well carried out if everybody, or even a few, were any personal sacrifices on this particular plane, I like you; but I do not know anybody else who is just as good as you are."

"I am sorry your knowledge of the world is so limited," replied Katle, parrying the compliment beautifully. "Did you ever think that that excuse would block the way of all progress? If we are not to accept good from others, or do it ourselves, until they or we shall arrive at perfection, how and where shall we begin?"

"I never saw it in that light before," said he. Somehow you make things very plain."

"That is because I am not afraid to look at them just as they are," said the "and have no desire to have them appear in any other than their true light."

By this time the girls returned, and Edgar felt so much better that he proposed a short walk around the grounds to the summer-house; and then remarked, jokingly, to his sisters:

"What do you think Miss Malvourney proposes Why, take me into partnership with her

Lind, who had said nothing of her discovery in Edgar's room, felt almost sho "How differently the same thought strikes different persons, according to our knowledge," Lind said to herself. "Can it be possible that they are making such rapid progress as this would indi-

"I think both of you might do worse," said Maggie Ann. "I am sure, Edgar, you have the best of the bargain."

"Well," said he, exhibiting a shrewdness that astonished his sisters, "is not that what we are all seeking in this life?"

Katie remained quiet all this time. He coutinued:

"Perhaps I ought to explain: She desires me to join her in forming anti-tobacco and temperance societies, which might be all well enough, if I were not an old soldier in the use of these things; and then she coolly proposes that I should begin the work at home.' · Katie could not stand this any longer.

"I did not propose this just as you say, but your own conscience has helped you to interpret my meaning; and if you choose to amendamy proposition so, I shall surely accept your amend-

ment.".... "Which do you mean?" said he: "in the proposition, or in my conduct?"

"In both," said she, smiling. "How long will you give me to make up my

mind?" he asked. "I should think," said she, "it would not require much time to settle that point, since you have proposed the amendment yourself; so I am

inclined to have the question taken at once, and I shall ask your sisters to vote on it." "Good!" said he. "All those in favor of estab lishing—shall we separate the question?"

"As you like," said Katle. "All those in favor of establishing an Anti-Tobacco Society, will express their assent, by saying

A shout rang from all the girls; and Edgar, as chairman, could do no less than bow in acquies-

"Now for the second question," said he: "all those in favor of forming a Total Abstinence Temperance Society, will express their approval by saying ay." A still louder and more earnest shout came from

all the girls, and Edgar again bowed. "An admirable chairman," said Katie. "You would not disgrace the House of Commons by your

Lind ran to the house and brought some paper, and a pen and ink, and requested Edgar to draw up the proper pledges for both Edgar, half in fun and half in earnest, with

low of seeing Katie's hame in close proximity to his own, wrote in a large, bold hand: "We hereby pledge ourselves that we will hence

"Put your name to it," said Katie.

"Will you sign yours?" said he. "Certainly,"The replied; "I am in earnest."

He wrote his hame very much as he had on the sheet which Lind had seen. Katie wrote her name

right for the sake of right, without the restraint of the sisters, with great satisfaction, placed their | tion which now agitates your mind comes up fre-

" Now for the other," said Katie. Edgar hesitated for a moment, but a glance from her dispelled all doubt, and he drew up the sec-

ond document, as follows: "The undersigned hereby pledge themselves positively to abstain from all intoxicating drinks." He put his name to this, and Katle and the girls

did the same. Edgar was intoxicated, but it was with a purer spirit than he had ever known before; and for the first time he feit a deep loathing of that gross intoxication which he had frequently experienced of

Thus the day passed on very pleasantly, and when evening came, Edgar desired the privilege of waiting on Katie to her home, the propriety of which was not questioned, although it was a new experience to her, and she would have been quite willing to have dispensed with it. Edgar remarked to her, as they walked slowly along:

"I have been deeply interested in your labors to-day, and at present I feel well satisfied with our pledges, though in reality I am the only one to be affected by them. My sisters and you have no temptations in that direction."

"You the only one in reality to be affected!" said she, giving him a most searching look. "Do you live for yourself, alone?"

Oh, how these words went through him with a thrill. Truth is not only mighty, but often very keen and cutting in its effects. Then in a very mild and pleasant tone, she continued:

"There are other names on these papers," which, by the way, they had given her to keep. "Think you that your sisters have no interest in you? And though they may not be called on to make am very certain that they will be willing, when the time comes, to make even greater sacrifices for you than you can possibly make in any of these matters."

Edgar was deeply mortified. He could not but feel the contrast between his own stupid, selfish nature, and the clear and beautiful perceptions of the being who stood beside him, and whom he worshiped. Baid he, after a few moment's reflection, the tears starting to his eyes:

"Katie, I have no right to talk to you. I am cold and selfish, and you are all purity and love."
"Oh no," said she. "We often see things better for others than we can for ourselves. I hope you will not feel badly because I have spoken so plainly to you. The most effectual cure for that selfishness which is injurious to us-mark, I believe that true selfishness is ever calculated to promote our best interest and highest good; but there is a personal selfishness, that loses sight of our fellow beings almost entirely, except as a means of gratifying itself at their expense-I was to feel that there are others who are linked to our destiny, and whose souls blend with ours in all the pleasures, duties and labors of life."

They had now arrived at Katie's home. Edgar turned very kindly to her, and said: "Would you be willing to take a ride with me

next week?" "Yes," said she, without any hesitation.

"Will it suit you on Tuesday?" "I know nothing to prevent it, at present." "Well," said he, "I will call for you at about

ten o'clock."

" Very well," sald she.

This all seemed very cool and natural in Katie, but there was a conflict going on in her mind, which these feelings did not indicate. She knew that Edgar was enger for a conquest over her feelings and affections, and while she felt willing to encourage this, to a certain extent, in order to gain an influence over him, and, if possible, draw him back from the terrible vortex over which he was now unconsciously standing, she also felt that the greatest caution and prudence were required, to carry out the plan so as not to involve herself in any wrong. She saw clearly that the step she had already taken had been a very important one; and if, by expressing her real feelings to him now she should cast him off, instead of being benefited by her labors, he would actually be in a worse condition than he was before; as was the case with the man spoken of in the Gospel, out of whom the unclean spirit had gone, for a time, but who took unto himself others, and the latter condition of that man was worse than the

former. Katle's strict morality was not a little-tried at her position. She could not, for a moment, harbor the thought of practicing deception upon any one. The question was a momentous one to her. as to whether it could be right to allow another to deceive themselves in this manner. She had turned it over in her mind, without coming to a satisfactory conclusion. At one time, she resolved to ask Father Dunlevy's opinion of the matter; and then it occurred to her that there would be many points which it would be almost impossible to explain to any one, and so she concluded she had better not attempt to speak of it. In this disturbed condition of mind she retired, and in the visions of her sleep the question was solved, as many others had been.

In her dream, she thought she was introduced to a young man, a physician, whose name was Henry T. Kenrick, a man of about twenty-three years of age, who, as Katie expressed it, embodied the most noble and lofty sentiments of humanity that she had ever witnessed, He said to her:

"I perceive you have a problem in your mind, which troubles you, and I have been sent to give you an explanation of it. Whenever mankind arrive at a state to appreciate truth, fully, there can be no question but that they ought to have it, just as fully as it can be given to them. But who of us has arrived there? Truth may be compared to light. There are few persons who can bear the bright glare of the noonday sun; Every one needs a screen, to take away some of the blazing glory of collective and boltonin over the sheet was I replied; That it was much more noble to do; directly huder Edgar's, in a near, platn hand, and the King of Day. Among our profession, the question of the blazing glory of the

quently before the conscientious physician; and, to continue my comparison, we see persons whose eyes are so weakened by disease, that we are obliged to protect them from the stimulus of light, by placing them in darkness. There is always a very intimate connection between physical disease and the mental condition of mankind, and we are constantly seeing cases in which our judgment fully convinces us that to state all that we know would be injurious to the patient; and therefore we must retain something to ourselves, and avoid explanations, knowing, on the one hand, that there is not a proper capacity to comprehend the truth, and upon the other, that our convictions may not be realized, and also that the expression of any conviction, as a prediction, has a strong tendency to fulfill itself, especially when the one is very positive and the other the reverse. In the case of your friend, he is so negative and weak, morally, that it would be impossible to give him a clear understanding of the truth. He must grow much stronger before this can be done. If he deceives himself, you are not entirely responsible, so long as you keep your own motives as pure and true as they now are; and then as he grows to a higher condition—as I perceive he will—you must be always careful to adapt the food to his needs. 'Milk for babes, and strong meat for men.

Katie woke the next morning feeling that her question had been satisfactorily solved, and resolved to keep a double watch over her feelings, and maintain the strictest morality in her intercourse with Edgar; accepting, in a very guarded manner, the advice of the Apostle, "to be all things to all men, in order that we might win some to Christ." This she understood to mean that we should not let a pharasaical spirit drive our brethren from us.

It was somewhat of a trial to Katie to keep the account of these labors from her family, and especially her mother; but a similar reason to that which prevented her speaking to Father Dunlevy, operated on her mind in reference to them.

Tuesday came. Katie had informed her mother that she had been invited to ride with Edgar, and that she designed visiting some sick friends a few miles distant from their home. Edgar was on hand punctually. Who ever failed on such an occasion! The day was very fine; and as Edgar brought a splendid equipage, and they were both in good spirits, there was everything to make their ride a very pleasant one.

Katie remarked that if it made no difference to him, she would like to call upon two personsone living on the borders of Lake Killarney, and the other about a mile beyond. "I propose," said she, "interesting you in some of my poor friends. I would like you to visit with me the Widow Mulligan, whose husband died about a year since, about to say that the most effectual cure for this leaving her in very destitute circumstances, with one child, who is now very sick

"I will be glad to go with you anywhere you desire," said he.

They were delighted as they rode along; the birds caroled sweetly, and the air was laden with the perfume of flowers and of new-mown hay which the men, women and children were gathering. Edgar remarked that he had thus far been able to keep his pledges, and that he felt much better, both in mind and body. Turning to Katie with a very earnest look, he said:

"I know, however, that the time will come when the temptation will be stronger than I can bear alone. I have heard that when Father Matthew passed through our land, with his meetings and his piedges, he found it necessary to have the people meet together very often to strengthen and encourage each other." Katie replied:

"You will perceive that there is a philosophy in this. We are led away into error, and our weaknesses grow upon us by association with those whose habits we imitate; and shall we receive evil, and not good, from association? Certainly not; and I would have you speak freely of your feelings to your sisters, every day, and to me, too, if you have anything to say. I hope you will be free, with me, as I may be able to give you some advice, and perhaps strengthen you, for even the weak may help the strong, if their object be good and pure, as I trust mine is. We are to be helpers and saviours one unto another, continually, in our journey through life. The Castle of Truth, Purity and Love is a magnificent temple which stands before us in our journey; its doors seem to be closed, and we think we can never enter, except by the aid of some one who is familiar with it. It is not only true that the chiming bell echoes our varied thoughts in sound, but everything around us answers us in some measure, according to our conditions. This beautiful temple to which I have alluded, and which all desire to enter, is free and open to all. Grand and magnificent as it is, we all have the keys which will unlock its doors and give us an entrance into its spacious halls. These keys are true aspiration, sincerity and determination; we all have access to these, though we may sometimes need our friends to show us that we have them, and how we shall use them, yet it will depend mainly upon ourselves whether we shall linger along life's by-ways or enter the temple, and find the rich treasures that are so desirable for all."

They had now arrived at Lake Killarney, and, stopping beneath the shade of a large tree, Katie

Raid: "Let me get out here. I wish to visit an old lady who is very nearly ready to pass over the

river." Alighting hastily, she left Edgar while she passed a few minutes with the old lady, and left some articles she had brought for her. The old woman

was in her ninety-third year, and very feebla and deal. Drawing Katie's head down to her, she screamed in a stentorian voice:

Katle, do you remember the year ninety three?" [only about sixty years ago, and she was sighteen.] Well, that is the year I was married in. Did you know my oldest son? He died when he was two years old."

Katie could not make the old woman understand anything, and, as soon as she could, she left her. Edgar smiled when she repeated the questions the old woman had asked her. While he was left alone, he had felt that Katie was so far beyond himself that it would be almost impossible for him to reach her, either intellectually or morally. Still, such was the fascinating influence which she had over him, that he determined to cling to his first resolution, to ask her hand, although, in his present condition, he was many degrees above what he was when he had first formed that resolution. Not that he loved her the less, but the contrast between them grew stronger as he became more conscious of these conditions.

He felt now very certain that there must be a long and fearful struggle, in which he must suffer much, before he could reach the plane on which he saw this beautitul and loving woman-so pure and unselfish in everything. These thoughts led him to feel how much depended upon his sisters, who stood as a connecting link between Katie and himself. In this state of contemplation half an hour passed away, when Katie returned, smiling at Mother Condin's quaint remarks. "She is very happy," said Katie; "I think I shall never see her again. I am glad you brought me here this morning."

They rode a mile further, each in deep contemplation. Having arrived at the Widow Mulligan's house, Edgar alighted, and followed Katio into the little hovel. It was a gloomy place-a single room lighted by a little smoky window and the door. The floor was the ground. In one corner lay a bright-eyed boy of eleven years, pale and emaciated to the last degree. He smiled when he saw Katle enter, for he-like every one else who knew her-loved her. She introduced Edgar to the mother and son.

"How do you do, Jamie?" said she, laying her hand upon his pale, shining forehead.

"I am very weak this morning, but I am a little better," said he, in a low, hollow tone, which, as well as the expression itself, is peculiar to the latter stages of consumption.

She took out some little things which she had brought for him, and, straightening the covers over him, sat down by his little couch on a box, giving Edgar the only chair in the room to sit on, at the foot of the bed. She then read a chapter in the Bible to him, and sung a hymn. Edgar could not endure this. He walked out into the yard and found relief in tears.

Oh, what a blessed thing it is to be able to shed tears. They are not only a safty-valve for the soul, but they are windows through which the light of heaven comes peering into its darkened chambers, and the warmth of the glorious sunlight of love bursts through the obstacles which have kept itaway. Woman is blessed in this more than man, for she can more readily find relief from tears than man can. But for a man to pour out his tears when they flow from the deepest depths of his soul is a glorious thing. It lifts him into holy communion with purer beings than himself. We know that there are tears which flow from the surface, and whose influences reach no deeper than this; of these we do not speak.

An hour passed on. Edgar bad returned, and was seated quietly in the room. The old lady had fallen asleep on her seat in a corner, being exhausted with continued watching. Katie had spoken so gently that the boy slept. Edgar saw her now as a ministering angel. Never before had he spent an hour in such a hovel. He had trodden ancestral halls, amid the pomp and pageantry of the gay, giddy world, he had heard sweet voices in the homes of the rich and the proud, but never had such eloquence fallen upon his cars as on this occasion. His spirit was melted. and it went forth in sympathy with that dying boy.

It has been well said that one-half of the world does not know how the other lives. Edgar, in the wild whirl and maze of his life, had never dreamed that such a world of deep and inexpressible feel ing existed so near his own little world, which he, like many others, had fancied was the great world. How deep, rich and lasting were the experiences of that hour eternity shall alone reveal. The fires of a purer love than he had ever before known, burned away for a time all low selfishness. He felt, indeed, that "the chamber where the good man meets his fate is privileged beyond the common walks of life-quite on the verge of heaven."

When they left that miserable hovel, shrined, as it was now, with so many pleasant memories. they rode in silence for a long time, drinking in the soothing inspirations of Nature, and feeling that they were too sacred to be marred by any

At length Edgar broke the silence, by saying that he had laid various plans for that day's ride, but not one, except to call for her, had been carried out, and yet he had never enjoyed a ride so much. And he hoped she would feel, as he did, in: clined to repeat it.

"Certainly," said she, " on a suitable occasion I shall be glad to accept your offer."

Edgar's sisters were eager to see him after the ride, though they knew there was but little chance of getting anything out of him about it.

He seemed very happy after his return, and they were sure that nothing unpleasant had occurred. Lind said to him:

"Well, you have had a pleasant day, and I hope you have had a good time; but I suppose you would not like to tell us where you went."

"I am perfectly willing," said he, administering a severe rebuke in his manner. "We went to Lake Killarney, and there Katie visited an old lady, the widow Condin, who was about dying; and after that we went down the road about a mile to Mrs. Mulligan's, and there we found a boy about eleven years old, her only child, dying of consumption. I never knew before that disease, like death, brings us all upon an equality. I only wish I were as good as that boy, I would gladly throw away all my titles and estates. It is a miserable place; there was nothing there but what Katie had taken, and yet they were happy, because they had food. I want you to get some nice things, suitable to take them, and Patrick shall

take you and I over there in the morning." Lind told her sister, and she expressed a desire to go with them; but having a previous engagement, she charged Lind to try to get all the infor-

mation she could from their brother. It was a new business for Lind to gather up things for the sick; she did not know what they needed; how should she? It was much more difnoult for her to select from their abundance, than If ever had been for Katle to find, out of her meagre stores, the needful articles for her patients and friends.

Katle was constantly the recipient of articles from her friends. These she always accepted, and stored away with great care and special refarence to some sick ones. Thus, in the little events of life, forethought and prudence are of the nighest importance; and they who have these, bough they may have little of this world's goods, and the most officient laborers in the vineyard of humanity.

It was indeed a strange group of things Lind.

Lad gathered together. Fine cambric handker agh they may have little of this world's goods

chiefs, to wipe the damp sweats from the brow; some underclothing that had been Edgar's years ago; quite a number of different kinds of fruits and conserves; some choice wines from the cellar; some provisions for the old lady, which their mother had suggested, made up a much more appropriate collection than we had supposed she could get together in her distracted condition.

A STATE OF THE PROPERTY OF THE

Lind waited with some little impatience for Patrick to be ready to take them. As they rode along, Edgar spoke of Katie as the most wonderful nerson he had ever met.

"So pure, and yet so practical in all her movements, turning all the pleasures of life into duties, and every duty into pleasure."

He kept Lind entirely in the dark as to any matters between Katle and himself. When they arrived at the house, they dismounted, and Edgar illustrated the fact that it is always easier to repeat an act that we have done, than to do it the first time.

They entered the hovel. Lind being quite a novice at such scenes, was very much overcome by the sight of the dying boy. Patrick brought in the things. Lind could scarcely say anything to There, unto ends divine, all human aim the mother. How different was the feeling pro- Striveth in exaltation of the name, duced by such a person from that which Katie, in her quiet dignity, had so often brought to that house of mourning? In no other department does a true life shine so beautifully as when we sit under the shadow of a deep affliction. Do not think, kind reader, that we are censuring Lind. She was as true to her position and condition as Katie was; but the contrast was fearful. Edgar perceived it more fully than she did, though she was not unconscious of it.

Mrs. Mulligan thanked them in the most sincere manner; and Edgar, when leaving, said, " If there was anything they needed, they should

When they had left, Jamie said to his mother: "How good it was in Katie to bring that gentleman here, and get him to give us all these things! I am sure, when I am gone you will find a friend through her that will help you. It seems to me that she is the nearest to heaven of anybody I know, and I am sure everybody loves her. When she sits by me, she makes me feel that I love everybody. Mother, I don't feel afraid to die while she lives, because I know she will take care of you. If it was not for such good people in the world, everybody would be afraid to die; we would not know there was a heaven, and we should feel afraid to go, and afraid to stay. And now young Lord Dunderery has been here twice. and brought that beautiful lady, his sister; we know they would not have come if it had not been for Katie. Poor girl, how I pitied her! she felt so badly when she saw how poor we were, and how lonely you would be when I am gone to

The old lady was overcome. He had never spoken of dying before; and though she wanted him to speak of it, and be conscious of ft, yet it was terrible when it came. He said to her:

"Do n't cry, mother; God will take care of you. I thought it was very strange that Lord Dunderery and Katie should come here together, she is so good and he is so great; but it is all right. I believe old Father Dunlevy has had something to do with it. Do you remember when father died? It was the good Father Dunlevy that brought Katie to see us, and she has been coming ever

The child seemed to have one of those clear, lucid intervals which frequently occur in the latter stages of consumption. He continued:

Oh, mother, I could not bear to die, if I did not know that these good people would take care of you. Mother, do n't you think father is looking down upon us from his home in heaven? Katie savs she thinks he does, and I think I have seen him sometimes about our room, and I feel very certain I shall come back to you, mother."

The poor woman sobbed as if her heart would burst, but he went on talking:

think so. I wanted to live with you, and for you, because I remember how kind you have always been to me; and when I have thought how lonely you would be in the old house by yourself, I could not bear to die and go away from you. But now, mother, it seems to me that you will have better times. You know it is hard to be alone in the world, and noor. But it will not be so hard for you now; for you will know I am with you, as I know father is with us. And you will have all these good friends, so that you will not be so lonely nor so poor as we have been."

The poor woman felt, as all feel, that dying words are precious, and she treasured them up in her heart of hearts.

"I have but one more wish," said the boy, "and that is that Katie should be with me when I die. I have asked father to try to impress her to come here, when he thinks I am ready to go with him to his beautiful home.'

The mother thought, at times, her child might be wandering, and then she felt that he was so sensible and clear minded that it could not be so. [To be continued in our next.]

Written for the Banner of Light.

DEATH-THREE VIEWS.

BY MRS. HARVEY A. JONES.

A closing of the eyes in sleep, forever and for aye, Lips murmuring not in slumber deep, of its dream-

The cheek it has no changing flush, no trace of feeling there—
But, oh! the still and awful hush, that thrills the

A marble brow no lips can warm, no quiver of the Above the cold and glassy calm where flery

thoughts were hid; Oh God! when lie our loved ones low, whose pulses once were high, We shrink to drain the cup of woe—to feel that we must die.

To draw a veil before a scene of wearying care and strife, To drain a draught from Lethe's stream, forgetfulness of life.

To still the proud and haughty throb, the sting of

spirit high, To view no more this changing orb, where shadows darkling lie; The veins can feel no poison fire, the nerves no touch of pain, Each passion with thy life expire, no more to rise

again: Oh, joy! to sleep the sleep of peace, and welcome

be the grave; This side its bourne is no release, no kindly power to save.

To pass beyond these mortal shores, when earth's brave work is done, To music of the higher spheres, still bravely marching on.

To where no limits bind the soul-the universe our own; Pale stars of evening on the scroll, blaze each a central aun; Or bending to those scenes that gave, in earth-life,

Joy or pain,
Unsevered by the dark, sold grave, the fies of love remain;
Wor lessened is that work of love, which buoyed The cares of earth you rise above, to where the blest ones call.

Ann Arbor, Mich., 1868. thy heart through all

Written for the Banner of Light LOYE. BY CORA WILBURN.

Hope, from whose sovereign heart all fear has fled Trust, by celestial guidance upward led, Winged prayer of Life, that to the goal has sped!

Rest, for the weary heart and wandering feet, The sacred stillness of the home-retreat, Where, circled, all the prayerful Uses meet!

In that bright realm aparted is thy throne. Of Grace and Beauty; to all kingdoms known; There, crowned and sceptred, glory is thine own!

There rhythmic heart-heats sound the welcome No rude world-summons tell of lapsing time; 'Tis Now forever in elysian clime!

There Thought is hallowed by the Prayer that shields,

Its potent ministry o'er earthly fields. Sealed by the angel's heart and soul acclaim!

And Consecration's holy life-power wields

Home is thine angel-guarded realm, oh Love! There the commissioned, pure and heavenly dove, Bringeth the soul-fraught mandates from above.

They sin 'gainst thee, oh Spirit-God, who tell-Weaving of sophistry the gleaming spell-That Love is but a greeting and farewell; Subject to change, as lesser things of life.

Falling beneath the ban of earthly strife,

Not with ascension's dowered glory rife. It must be, that to fickle Fancy's whim, And short-lived Passion, Joy and Faith grow dim;

They list not to an angel's life-long hymn. But the soul, disciplined by teaching woes, Woos the sweet heaven-rest, seeks the true repose

Wherewith the portals of the heart unclose To welcome in God's mightlest angel, sent, By mandate of the Love Omnipotent. To fold it in Life's wise and high intent.

Change is for that which hath in God no part! 'T is of Perversion's ignorance the art-Never the invocation of the heart!

That is not Love which changes! shadows all. That from the sun-bright, royal presence fall, That offer drink of wormwood and of gall,

Are they, the mocking semblances of Truth! Exiled the soul with benisons of ruth! Thine is God's signet of Eternal Youth!

Thine is the sanctity forever blest With the Joy-tokens of immortal rest; Thou art the true God in the human breast!

Love, pure and true! thine is the hope and trust, Uplifting from the trammels of the dust, Unto the regions of the Free and Just! Lasalle, Ill., 1865.

The Recture Room.

A DISCOURSE,

Delivered by J. M. Allen, under Spirit-intuence, , at Rogers's Chapel, Quincy, Mass., Feb. * 5th, 1665.

[Phonographically reported for the Banner of Light by

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

—Acts if: 4.

I thank Heaven, to-day, that the Word of God standeth undestroyed. I thank Heaven, to-day, that the spirit of God liveth, and that the Holy Ghost, which did come down aforetime and rest upon the brow of Jesus and his disciples, descend-"Mother, I am not afraid to die; you must not ones of these latter days; that the truth, as it is in Jesus, as it is in nature, as it is in the human heart, can be spoken to-day from the pulpits of America. I feel thankful that God, in his merciful dispensations, has given rise to these glorious truths which are offered for man to contemplate in this your nineteenth century. Oh that I had lived when the spirit of God, the Holy Ghost, and the spirits of the wise and good of past ages were permitted to go forth into the outer life, and to speak unto the children of men. But my work was done, my lahors were finished before the glo-rious gospel of Spiritualism had obtained a foothold upon the shores of America. And as my freed spirit rose from its casket of clay, and I greeted the loved ones of former days, in spirit-life, I looked back to earth with no expectation that I should ever be able again to speak unto the sons of men; with no expectation that God's laws would ever permit me, a disrobed spirit, freed from the earthly habiliments, to come back into earthly presences, and to manifest my own self-hood and identity, that those witnessing might recognize me, receive my teachings, and take me with joy and thankfulness into their companion-ship. But I soon found that I had not learned all the laws of Nature. And instead of being permit-ted never to roam the scenes of earth again, never ted never to roam the scenes of earth again, never to manifest the thoughts of my spirit brain to the people of earth, I found speedily that God had opened a way for my return, and for the return of others who had it within them to do so. I thank God for this! I thank him for the inestimable privilege which I enjoy, as one of the countless flost of spirit workers who still labor for the good of humanity in the flesh, to still speak aloud for freedom, to still shout forth words of grave import for the salvation and the regeneration of undeveloped humanity. Oh God of the universel I do thank thee, from the inmost depths of my being, that there is a law implanted in the nature of things, whereby such as I may return to the haunts of men; that I have not forgotten the things of earth; that the dear associations of earth-life which clung around me so genially, so pleasantly, are not rudely broken; and that the dearties of earth still continue, in all their serenity, in all their perfec-

And it comes upon me, to-day, to enter once and it comes upon me, wousy, we enter once more into the vestibule of creation, to enter once more into the outer courts of life, to speak forth such thoughts unto you, dear earth-friends, as I may feel welling up within my heart of hearts. I know full well that there be those here, to-day, who believe not in these things, who feel not within their souls the blessed reality of spirit com munion, of spirit return, of spirit guidance and control. But, thank Heaven again, they be few in these latter days who do not feel within their inmost souls that perhaps Spiritualism is true. There is a deep consciousness innate within the human breast, that there is another life; that death does not remove the loved ones far away; that it does not shut the door against the soul's return, so that there can be no more entrance to the affec-tional nature on the part of the dear ones gone betional nature on the part of the dear ones gone before. The beauties of Spiritualism I would fain
press home to your inmost consciousness to-day.
I would fain make you all realize beyond a doubt
that there is a presence here, operating upon this
form of clay, other than the spirit of James Madison Allen, even that of one who formerly did live
in your midst, who formerly did traverse your
streets, and feel at home in all the avenues of
your town. God be praised, Iknow that I am here!
And I believe that ere I close, perchance there
may be others who will feel within their souls
that I am here. that I am here.

It is not enough that you be liberal men. It is

not enough that you be liberal as to all things material, studying into the material laws for the government of material concerns. It is not enough that you plow deep into the surface of life, and lky the foundation for a beautiful fruitage of ma-teriality. I tell you, friends, there is an immorabove, to where the tal. part. There is a beauty, a glory in human life, that you do not realize nor comprehend. Oh, that I might impress you, to day, with

on to the higher life, what you must realize some time, that God has placed no barriers grim and dark against the soul's return; that there is no such thing as death; that the glories of heaven are with you; that Washington and his co-laborers, that Columbus and the great men of his times, that the great and good of all past ages are with you to-day; are watching over the destinies of this glorious Republic, whose seeds were planted long centuries ago, e'en when the Roman forces landed upon Britain's isle and lay the foundation of the British people and government, which, in its future encroachments upon the rights of the newly-discovered land and people, planted the seeds again for the revolutionary operations of the last century. And these grand workings of the plan of God have been perceptible from the earliest days of human history, preparing the human race, step by step, to understand how to worship Leboveh. Jehovah

Why, the human race have never known how to worship God, nor what God is, nor where he is, nor the nature of his purposes; but, cringing in their undeveloped conditions, in their terror prostrating themselves before an imaginary throne, a selfconstructed Deity, they have worn out their miserable lives trembling and shrinking from that good God, and those goodly messengers of God, who ought to have found a resting place in their the world, a light whose radiant beams speak forth to every son of man, "God is Love; God is good, and all souls are precious in his sight; and all the dispensations of life, on earth, or in the the great systems in the cosmorama of the universe, all work forth according to the divine plans conceived through the love-principle of God, and have been made through the wisdom of Deity, and shall be fulfilled in accordance with the almichture property the accordance with the almichture property. mighty power of the same Delty." Oh that ye might understand all the laws of Nature! Oh that ye might know how ye live, and why ye live, and understand the great interests locked up in the nineteenth century. Oh that I might have the power of hosts of beings concentrated in this little spot, that I might speak forth in thunder tones the grandeur, and beauty, and the unspeak-

ably glorious destiny of the human race. There is no total depravity of humanity, be cause all things have sprung forth from the bosom of Goodness, of Infinite and Unchangeable Wis-dom. The doctrine of total depravity has been set forth, and this miserable dogma has been grounded in the soul of humanity, and kept it rising into those glorious apprehensions of from rising into those glorious apprehensions of goodness necessary to a truly unselfish life. So long as men believe in the innate depravity of the human race, so long will selfishness be rampant throughout the world. Man looks upon his brother man, and says, "Behold a being whose heart is vicious! He loves me not. He seeks to encroach upon my rights. He is deceitful above all things and deprenently related. I will stand all things, and desperately wicked. I will stand for my rights. I will resist his encroachments."

And then comes selfishness. I say to you, from my standpoint to-day, from the observations that I have taken of humanity, its nature, its move-ments, and all, that the principle of fear is the nat-ural parent of the principle of selfishness. And our labor, our determination is, as spiritual co-work-ers, to uproot forever and entirely the ghastly element of fear, which is so deeply imbedded in the human soul, in consequence of the teachings of the false theologies of past times. I say this kind-ly, I say this lovingly; but, at the same time, when I look abroad and see the wars which are ravaging the earth, which are scourging humanity to day—when I look abroad and see the specu-lative spirit, the mad thirst of ambition, the selfaggrandizing spirit of humanity, in the aggregate, and in general I feel almost like cursing the old theologies of the past, note the lumest depths of my being; because I see that they are personal. ble in a great degree for the evils that afflict hu-manity. But yet all has been well, and in accordance with the plans of Delty; for man could not appreciate the love-principle of God until the fires of development should have raised humanity above these contemptible things. Thank heaven, the time is coming when the divinity of the human soul is to be acknowledged in Church, and in State, in the school and in the market-place. The scourge of the past—the thoughts of fear and terror—is being applied more and more feebly to the backs of men; and you are writing less and less bitterly under the smart of the theological yoke. You think strangely, perhaps, of your fel-low townsman of old—you think it strange that I come back and declaim against the evils of the-ology; I, who was so wrapped up in the political interests of my country. But I have learned that the political evils of life grow out of the theological evils that have prevailed. So long as men fear God, and hate their neighbors through this fear, so long will there be need of such talk as this given to you to-day.

But you of these later times, calling yourselves believers in a new gospel, which embraces within its folds earth and heaven, do not feel this. You have cast off from yourselves much of the bondhim. You seek to find in the human breast evidences of divinity, evidences of a guiding principle which has been implanted there. And in proage of old theology. You fear not God, but love ple which has been implanted there. And in pro-portion as you do realize that every human being is good before God, and that the summum bonum of all things is God, believe me to-day that I can come to you and encourage you in your glorious

good work. It is not enough that you hold up your hands in the great fight of humanity, declaring that you are for truth and eternal progress; declaring that you are for the rights, not only of the degraded African, not only for the down-trodden of the different portions of the earth, but for the rights of the denizens of the spirit-spheres, who claim the right to come back to earth and speak to you, and to guide you and to mold your destinies. It is not enough for you to do this. You must take into your hearts so much of the intensity of your love, that you shall show forth to the world in every act of your lives, that it is good for you thus to believe, and thus to worship the God of Love.

Perhaps I have spoken long enough concerning the depravity of theology, and the supposed depravity of the human heart. One is certain; and the other impossible.

I want to include within my discourse to you to day, as much of thought as I can give to you. to day, as much of thought as A can give w you.

I want to show to you, from different standpoints,
the spirit-life, and the different relations which the
spiritual movement bears to humanity. But when
we can succeed in uprooting from the Church of
the present time the principles which inhere there —when we have done this, we may also work up-on the other relations of life and the other interests of humapity. There are those in spirit life whose whole souls yearn for the elevation of the black race. I confess to you that at times I feel as if I would be willing to sacrifice my own immortality, and lay down my existence upon the alter of freedom.

altar of freedom.

I have felt, in times past, that there was needed a sacrifice in behalf of justice and humanity in America, and I was willing to make this sacrifice, and to stand up for freedom, when it was not as popular as it is in these days. I feel thankful for every word spoken in behalf of a down-trodden race; and I feel that my labors have had something to do with the vast under-current of thought which has been engendered in the consideration of this topic. I am thankful that our labors have been crowned with that success which greats is been crowned with that success which greets us

to-day.

There is a burning away of the materialism of the rulers of the land. And it is from the fires of spirituality, which, kindled on high, have been streaming down into your grossness and burning its intensity and its darkness. As time rolls on it will be seen in the land there. and burning its intensity and its warkness. As time rolls on, it will be seen in this land that we have been "living though dead.". As time rolls on, it will be seen in this my native town, and in 'all the other hamlets' of the land, that there is a power-back of the spiritual movement, a wisdom: powerback of sace sparseon movement, a wisdom; as nome, "At you was parenting only and inging it, on, and an undying uncollab love considers of their minds looking back as the of incided with it, which is sufficient for the elevation, causes of their condition, tracing the of America, and all the world, above all its sensal." which they have inherited, the birthright

the realities that surround you and lie within you, and make you feel that the beauties of the higher done thely whole dity that they seen the life are being let down upon the shores of Amedican beautings of eyery act within their instrument of the angels, to-day, in the cause of human elevation, for the down trodden in your land, for the weak and ignorant. Oh, that you might feel that you are cooperators with the spirit in every good word and work.

I said that on my entrance into spirit-life I did not think that I should be permitted to return, and that I soon found my mistake. Oh that you might all, friends of earth, you who dwell in the dismal courts of skepticism and of false theology—oh, that you might all realize, before you pass—on to the higher life, what you must realize some or them. Had the men who framed the situation, been truly brave enough to discuss the hydra-headed monster on to the higher life, what you must realize some or them. mined to crush the hydra-headed monster of ery in its infancy, as they might have do how different might have been the history land! But, then, perhaps it might have been urged forward too rapidly—lill hot-house growth of the plant, feeble and not seen used.

I have said that, as time rolls on, it will b that spirituality has been at work, and th that spirituality has been at work, and the spirit fires have been burning away the of selfishness that has cursed your polific in times past. Yea, yea, it is true the have gigantic plans laid deeply and sewhich, when they are worked out in your nearlife, that national life will show that the higher than earthly Court that has guided at tions; that there is a Congress of the regulding the celestial spheres, whose duty establish all over the world those condition have obtained in the celestial spheres. As see that America, standing as she does at the see that America, standing as she does at the of the nations, is to be a shining light amo peoples of earth as to this great spiritual For, eventually, every land will recogni presence of the loved and lost, will recogn

presence of the loved and lost, will recogn labors of the great and good of past ages.

Then it is a truth that here, in this land, come forth the "first fruits of them that. Here in this land are to be established thos itual principles by which many claiming Spiritualists are, and are to be guided, the ple of impartial love, of justice, and a seekin the wisdom which is from on high. It may be seen amiss and unsuitable, on an of like this, for me to prophesy in this direction cannot help feeling that it is safe and right to make some assertions, because I can see to make some assertions, because I can se limned out so distinctly before my spiritual in the future of the land, and of the world, in the future of the land, and of the world, cannot be mistaken when I say that American be ruled, by-and-by, by the spirit minds of lestial spheres, operating through their approhannels in the flesh; that you are to be and governed by true spiritual principle those principles which recognize the Deity things, which recognize the divinity of the soul, and the inalienable rights of all huma. Oh, God, hasten on the beautiful day, the godayn for humanity, for America, and the dawn for humanity, for America, and the when every nation shall be free; when the ing chains which are bowing down the ma Europe, Asia, and Africa, when all the boin all the world shall be loosed; when there be no longer a tyrant to rule on earth; when rotten aristocracies of the old world shall or into dust and the true structure of remubile into dust, and the true structure of republic shall be raised instead, wherein all mankin worship the God of Love, and learn to themselves according to the instinctive ye

of their inner souls. of their inner souls.

It is true, and it cannot be gainsayed, the many years shall roll by, there shall be mand made upon the American Gover for a recognition of the Spiritual Congress Spheres—a demand upon the members of the inet, Senators and Representatives in Congress that the recognition of and all the rulers of the land, for the reco We are with you, and working for you, a why will you not acknowledge us? Whyou not give us the right which we have in from God the Father? We have the right recognized. We have the right to step for the vestibule of creation, working for man,

ing for humanity everywhere, and to be acledged, to be received in your heart of heart. Oh, how much happier shall we be, as a as a nation, as a race, as a world of imm when we shall be taken into your companion. not merely in the limited sphere of neighbor of domesticism, but of political and nation as well! How much better shall ye be protected into that purer love, when ye seek aside your bigotry and selfishness, and be of the Spirit or Got and the Holy Chest of spiritual beings that are crowding the

The time must come when you shall be wil do justice to us, as well as to the down-trod the earth—to do justice to the workers of the itual spheres. You have not done it. We c your hearts, and you shut us out from you your hearts, and you shut us out from you pathies. We come to your households, an know it not; or, knowing, will not acknow We infuse into your minds new arts, new and new thoughts for the salvation of the and it is all unrecognized and all unackno of heaven are being opened to-day. Than the fires of spirituality are finding their wathe hearts of humanity, and they cannot sisted much longer. This very American c which has been waging so hitterly for these shall not be an evil, but a great blessing to for the vast stream of humanity which has flowing upward from your battle-fields, a turning downward into your hearts, in quence of this attempt of the powers of da to subvert the foundations of your Govern this yast stream of life back to the mortal this vast stream of life back to the mortal—is having its effect already upon you; as tion, theologically, politically, scientificall socially. You have been enshrouded in mantle of selfishness, which did not recogn brotherhood of the human race. You have principles for your governance in times past were wrong. We are doing away with the ditions.

Believe us, dear ones of earth, the reign

ditions.

ishness is coming to an end in this land, other lands. Time is necessary, it is trutime we have. Eternity we have. But the of humanity shall be more rapid in the than it has been in the past. The foundat a scientific knowledge of those principles we employ in our intercourse with men, hallaid. We are now firmly established upon basis, so to speak; and the rubbish of A having been swept away by the fires of , tion, the rubbish of selfishness which h tion, the rubbish of seinsnness which in grafted itself more especially in your one sin of slavery, having been removed—Spiritt heaving and surging through the various of life, slian break the crust of materialis aristocracy. The aristocracy of America in be touched with a fire that shall destroy it ishness of it, and lead men compel won recognize something else besides the ado of the person, something else besides reflowing from wealth, something else besides reflowing from wealth, something else besides reflowing from wealth, something else besides reflowed in the fashionarchy of the present time are ruled too much by the public conscient not enough by your own private consciencery man's title is from heaven, the birthr free thought, and of free action, so long is terferes not with the rights of others: I not been recognized in times past. But a may say all—are more or less governed public conscience, governed by that micondition that crowds out the fluer instinct soul, that when the poor and suffering of you for relief and succor, you turn up, yo tocratic noses, and pass by on, the othe deigning not to extend the hand of ohar love. And when the miserable officials love. And when the miserable officials come before your notice, you have not a charity for them, but only a cold condes growing out of the old theologies of the passpurn them. You have not charity for the unately organized beings all around your prisons, filling your almshouses, fillin neighborhoods, and cities with a fear lesproperty may not be safe, with a fear less lives may be in jeopardy. These things not be so. We say that all these relations are to be touched from the spiritual fires as are to be touched from the spiritual fires are to be touched from the spiritual mres; an it shall be that in time to come, you shall, axe at the root of the tree of evil. Tracin to effect, you will realize that the criminal land need your sympathy, more, indeed, it prosperous once; with whom you have dailings; that these poor creatures, immunicity. houses and almahouses, need not the day houses and almahouses, need not the day the list that from your safe the as home. "If you trace phrehologically the serior alter minds, looking back as the op

tendencies toward orimé, you will learn a lesson to respect all men, no matter whether they wear the chains in the gloomy dungeons, which you have erected, no matter, whether in high places or low; and you will learn to extend the hand of charity. Oh, well do I realize the universality of Spiritualism. The dulyersal nature of the spiritual movealism: The universal nature of the spiritual movement is realized by us, if it is not by you. Other nations than America need regeneration; and they shall have it! Bo fast as they can bear it, we shall give forth tritlis that shall startle the institutions across the waters from their God-defying tyrangles, and rouse the downtrodden masses to a vivid sense of their capacities, their rights and their deathry. Oh, then shall it be grand to live on earth! For the selfishness of men shall be nearthlized by the love element poured forth in on earth! For the selfishness of men shall be neutralized by the love element, poured forth in copious showers from the celestial spheres; and we shall be heard in all the hamlets, dungens and palaces of the startled nationalities of the Old World. The crumbling palaces, erected for selfish aggrandizement and for the belittling of the human soul, will feel the touch of an irresistible wave of spirituality and eternal justice, and they deal totter and fall. And the hopes of the tolling masses shall rise upon the ruins. And humanity shall be free! God speed the happy day! And may all who have yearning souls for humanity's weal arouse themselves anew for this glorious and beneficent work. Angels! mortals! oh 1st your aspirations and your efforts flow forth unitedly for human redemption. Spiritualists of America and the world! see to it that your lives accord with the sublime teachings which are being wated to you from the Summer-Land! Your ing wasted to you from the Summer-Land! Your duty is clear. Reform it! Look up for guidance! Behold the vast multitude, vearning with unilying and angelic love for the mitigation of all human evils. Behold the unselfishness of those spiritminds! Oli, let your own lives repeat so sublime a virtue. Let the zeal of spirit-life become your own!: Determine to be free yourselves, and to exert such an influence for freedom that the downtrodden of all lands shall feel its upheaving power.
Let a purer spirituality, as day succeeds day, irradiate from your inner life, that earth and heaven
may feel the blessedness of your conditions.

Written for the Banner of Light. TO MY MOTHER-MRS. S. E. HOLT.

BY M. S. TOWNSEND.

Scop, oh Spiritualists of Americal soon shall you

Soop, on Spiritualists of Americal soon shall you see yourselves other than despised, persecuted and neglected, if you prove faithful to the sacred trust reposed in you. A power in the land, you influence shall yet be felt in the weightler con-

corns of governmental life. We are with you.
Our labors shall never cease. A mighty host,
whom no man can number, our arm of spirit is
extended over the land, over you, over the world.
Be strong, then, for the shield of the spirit protects, and no man can harm!

Come, take up the Banner, and read, mother dear

These lines from your wandering child; For I long to tell you how weary I am, While tossed on life's billows so wild. You have not forgotten the time, mother dear!
"How, in childhood, I slept on your breast,"
When, weary with play, in the heat of the day, You sang my young spirit to rest.

I remember it well, and the lullaby song-I hear it in memory to-day:
"Hush, darling, and sleep; for the angels will

keep Their watch o'er your young spirit's way. We did not know then, my own mother dear!
How true were the words that you sung; But we've learned in these years, oft sprinkled When our hearts with such grief have been

You know the bright hopes I have had, mother

And how, one by one, they are gone;

How my idols were shattered, my sky draped with gloom,

Till my spirit could breathe but a moan; And you know, when my grief has been hardest

to bear. How the angels have brought me release?

Have topohed from the altar my soul with their

And promised the richness of peace? And, dear mother I to-day, though weary and Vorn,

The sunlight of gladness for me will yet burn,
For I trust in the Good Father's will. I will work, though I'm weary and longing for For thy child is a woman to-day,

And cannot repose with her head on your breast, While humanity sinks by the way. The Lorest will patiently work 'till they bring me release, And give me the home I have earned;

Where affection shall rest, in a dear, faithful breast,
That no earth changes ever can turn.
Then, mother, you 'll know that your song-prayer

was heard. That angels have guarded my way, Though 'neath crosses, through sorrows, yet bless-ings they left,

That cluster like jewels to-day. Dear mother! your love through these wearisome

Has ever burned brightly the same; When the ignorant have slandered, the foolish have scorned,

Your pure lips have murmured my name; vears

And your voice, rich with love's sacred music, hath borne... These charmed words to my listening ear:

Though the whole world condemn you, my child, come to me. Your mother's true heart is still here.

God bless you, my mother ! I could not have Had temptation been ever so strong:

For such love and such trust as you've given to

Would shield me forever from wrong. As the angels look down in my heart every day,
For the goodness that there may be found,
Whatever I have they may credit to you,
For, mother, you planted the ground!

Brief Experience of a Medium. Four years ago I was called from the workshop to the spiritual field, to labor publicly for the to the spiritual field, to labor publicly for the good of my brother man; but it was not without some doubts of success, I assure you, Mr. Editor, although my spirit-guides had previously, for up-wards of four years, sustained me, and through my instrumentality had imparted strength to the weak in body, and cheerfulness to many drooping spirits. I reasoned thus: "What will my friends and old associates say when the humble mechanic lays, aside hits trade, by which he has so long aumorated himself and comes out to the world's no lays. aside his trade, by which he has so long supported himself, and comes out to the world's gaze and criticism as a medium? Time alone will tell." Some passed me on the street without ireognition; others with a cold shake of the band; others bid me Goll-speed; and my faithful spirit-friends have, to this day, sustained me, and ever will, if I remain faithful to them.

During my short public chreer Thave made many acquaintances who have proved sincere and faithful faithful. I am amere child, as far as the knowl-

ful friends. I am amere child, as far as the knowledge of Modern Spiritualism is concerned. I am only one among the many humble mediums of the day. During the last four years I have visited five States and fifty-one towns and cities : made ed five States and fifty-one towns and cities; made professional calls on three hundred; and ninety-three families. Eight thousand, four, hundred and sixty-two persons have called on hie at my office; himber 18 Dix Place. I have made six thousand, five hundred and forty-seven examinations. I have also officiated at thirty-eight funerals; traveled out of town in visiting the sick, upwards of twenty-one thousand, four hundred miles. Have lost but six patients who have been under my sole care, and of those that I had been under my sole care, and of those that I had been under my sole care, and of those that I had the partial care of eleven. I have taken to may self for rest, and recreation, during those four years, only part of thirty-seven week-days and twenty-one Sundays.

I have been at the bedside of the sick, and wit-

departure of a spirit wild improved the to prolong her life; for she knew, she said, that she, was going to hell. And yet she was a member of the Baptist Church.

Reader, for a moment contemplate the conditions of these two spirits, as they were about to enter on the life eternal. Comment is unnecessary.

I have not given this brief sketch of my career for the purpose of throwing out the impression

for the purpose of throwing out the impression that I am superior to other mediums, by no means. I believe our lives and deeds are sufficient to let the world know what we are, therefore I have never asked any one for a certificate of what may have been done for them through my mediumship.

I am an honest seeker and firm advocate of SAMUEL GROVER. Boston, March 31, 1865.

Original Essays.

THE FUTURE OF SPIRITUALISM.

BY EMMA HARDINGE.

"There is a tide in the affairs of men, which, taken at the flood, leads on to fortune." If the inspired author of this sentence had added to men and things, and concluded by showing that the failure to take advantage of the flood-tide sets the ship back in retrogression, if not ruin, I think he would have defined the entire order of life and being.

Can we not read the signs of the times, and perceive that Spiritualism in America is even now surging up toward the hour of flood-tide? And that as far as we dare act as navigators in this wonderful movement, we are called upon to do whatever belongs to us to take advantage of the time, in the effort to make it more a power to the world, a strength to ourselves, and a concentrated action of the spiritual and natural worlds, to institute for mankind all the good and blessing that grows out of it?

I am sure I need not say, in view of the great public interest manifested in Spiritualism, no less than in the daily experiences of its disciples, that the demand of its present hour is more united and systematized movement-I should have written organization, had I not had a prudential fear of the dismal wail this word would have called forth from the multitude who seem unable to discern any difference between license and liberty: or that the one is chaos, in which divine laws are sacrificed with human, and the other, in obedience to God, is perfect freedom from man,

Believing, as I do, that Nature, the Universe, and all being, animate and inanimate, is the subject of stringent, immutable and irresistible lawconfident that neither Spiritualism nor any other movement can resist the onward impulses of natural law—assured that in obedience to that fundamental law that evolves all things into order, Spiritualism, to exist, must come into the domain of this law, and standing determinately outside of it, must melt away, become scattered and powerless, and be driven off into crystallization in other lands. So deeming I venture to propose to my Spiritualistic friends another and yet another serious effort, in public gatherings or private circles, to reduce our broken and fragmentary lines into something like a definite, and, therefore, divinely natural order. To myself and many others, who have both written and conversed with me on this subject; (and at whose solicitation it is chiefly that I thus write,) the question is no longer Should Spiritualists organize?" but rather in what form can we combine so as to attain united strength, without fettering individual opinion? Rather, as stated above, in answer to correspondents, too numerous to be dealt with singly, than in any purpose to intrude my own opinions as authority, I would suggest that we resolve in action upon a few definite questions like the following:

Are public meetings (periodical or otherwise) of value in disseminating our opinions? Assuming those opinions to be beneficial to ourselves, and consequently valuable to others, supposing the above question also settled in the affirmative, we have next to consider the best order to be observed in instituting meetings; whether buildings nurchased or erected on ordinary financial naving principles, cannot be as well and successfully appropriated to this cause as any other. Next. concerning the speakers to be employed, and the opinions to be disseminated. Whether it is deemed wise to attempt impressing the public with orators, cultivated, educated and devoted to the business of impressing the public, or whether we should take chances of speakers, and either accept of any that would come along, especially such as have no little, narrow scruples of self-respect; to prevent their vagabondizing round the country, and "happening in" just when they please, and, on the principle, "I'm as good as you," insisting upon their right to be heard, and take chances, also, with such speakers, how many of the unappreciative, dull, public would come to hear them? ergo, how much benefit such meetings were going to be at all. ... we feet,

Here, again, I know I am subjecting myself to perfect tempest of Spiritualistic declamation against my irreligious and material hints concerning the perversion of "God's gifts" into moneymaking uses, and questioning whether the "sacred gifts" of mediumship ought to be paid for in currency or its equivalent. In defence of the charges which I expect holy Phariseans to bring against me in this connection, permit me to say that I have ever taken the ground that all faculties alike are God's gifts; that no one power, physical or mental, is less or more sacred than another; no one act ditto, no one occupation either; and that when it is necessary for speakers, orators and spirit mediums generally, to work without pay, or for prices inferior to the value of their time and labor in other directions, as other paid Inborers in theirs, I, for one, shall advocate railways, hotel and lodging house keepers giving of their "godly gifts" and substance free; dentists, doctors, painters, publishers, mechanics and artists, all tendering their "God-given gifts" of strength, intellect and time, on the same terms. Until that blessed community system is fully inaugurated, I, for one, shall raise my voice and wield my pen to show that the question of speakers for Spiritual meetings will no longer be (in view of our power to analyze and define the universality of feligion) whether (as Warren Chase so truly writes) " we shall wait to be starved out of the field or not," but rather whether it is worth while to employ such speakers as the public care to hear, or merely such persons as care to speak. And next, what shall be the character of that they speak? or shall it have a character at all? Or, again, having this as a prerequisite, shall it be such as the world calls bad, even if the Spiritualist insists that it is "all right?" "

Also, we having started from the fundamental base that the soul of man is immortal, that it can and does communicate with earth; and that in the life of immortality certain actions, popularly called right and wrong, produce certain invariable in the spiritual capacity to be conscious, considered the departure of the spiritual capacity to be conscious, the more humble and unpopular one of spiritual capacity to be conscious, the more humble and unpopular one of spiritual capacity to be conscious, the more humble and unpopular one of spiritual capacity to be conscious, at results as to position and his pipiness in the spiritual capacity to be conscious, at the more humble and unpopular one of spiritual capacity to be conscious, at the more humble and unpopular one of spiritual capacity to be conscious, at the more humble and unpopular one of spiritual capacity to be conscious, at the more humble and unpopular one of spiritual results as to position and his pipiness in the spiritual capacity to be conscious, at the more humble and unpopular one of spiritual results as to position and his pipiness in the spiritual capacity to be conscious, at the more humble and unpopular one of spiritual results as to position and his pipiness in the spiritual capacity to the conscious, at the more humble and unpopular one of spiritual results as to position and his pipiness in the spiritual capacity to the conscious, at the spiritual capacity to the conscious, at the spiritual capacity to the conscious, at the spiritual results as to position and inspipiness in the spiritual capacity to the conscious, at the spiritual capacity to the conscious, at the spiritual capacity to the conscious, at the spiritual results as to position and inspipiness in the spiritual capacity to the conscious, at the city, we could never know there was such a city, though it is not seeking the popular favor the city worker who is not seeking the popular one of spiritual results as to position and inspipiness in the spiritual capacity in the city, we could never know there was such a city, though it is not seeking th

of the doctrines, facts and phenomena from which, as Spiritualists, we have an existence at all? I know it sounds very liberal for Spiritualists to put the vague but grandly unconservative name of "a free platform;" but it may still be a question to Spiritualist, like myself, whether it is quite worth while to buy an axe for my neighbor to chop down my own tree with.

Then, again, come the questions of educational associations, charitable, hygenic and scientific combinations. Spiritualists profess to have different views on all these subjects of the rest of the world. Can they promote them for themselves, their children, or their belief, without associations in which to teach, practice and define cal technicality, than the affirmation that there them? And if, again, these questions should be was, to the spirits, no objective existence; for answered in affirmation of the necessity of such | there is a sense in which it may be philosophicalmovements, the same reason, natural law, and ly argued, that all material and objective existcommon-sense views of action, must prevail in this, as in the choice of public speakers, and the subjects of public speaking. And because associations for the search after and propagation of these truths are the only modes by which they can grow, strengthen, and become a power, does it follow that we must needs narrow truth down to that point up to which we have traced it, and search must be eternal, can we fall into the destructive folly of limitation? I think not; and I, for one, never fear that we shall do it, or that the snirits of power, who are unquestionably, to my mind, the authors of this movement, will permit us to do so without some of those catastrophic idea of what is intended to be taught, disruptions that have ever broken up narrow creeds, and enlarged the boundaries of petty systems, yet never disturbed the unvarying action of

eternal laws. Now if Spiritualists dare discuss these questions, without being actually choked down into silence by those who insist upon speech being "so free" for themselves, that they won't allow any one to hint even at organization -if they may venture to propound the unpopular theory that the world will only consent to be moved by some oratory, and not by "other some"-if they will cater for the world according to its appetite and acceptance, venture to define their position as far as they know it, leaving an infinity to grow in, and an eternity to progress in consider how far it may be worth while to practice a little in charity, and teach our children what we believe in ourselves, I think we may do all this without any fear lest some of us may set up for Popes, or others will be turned out of our Church, or that the said Church will be too narrow to admit all mankind, even if we do press the walls of decency, order and common sense around it.

And once more, I close as I have begun, by reminding our friends that the time is fully ripe for this movement. Wherever my observation, or the reports of others have directed my attention, I find the law of order felt, and the effort to effect it in progress. That the public do and will support us, let our mediums in their overtaxed labors, and our meetings in their overcrowded benches, testify. Test mediums and speakers alike confirm my own experience in both these statements; and notwithstanding the report of your New York correspondent, that my meetings at Cooper's Institute were " not so full as expected," together with the luminous critique on my speeches there, that I announced that "I should give what was given me to say," myself and my friends feel that the attendance of some fourteen hundred people each night, despite a heavy storm, and the excitement of the draft, and most cheering and liearty applause throughout, is some proof that a despised Spiritualist can hold her own in Lyceum meetings in New York, where so much occurs each night to compete with any such meetings; whilst for our spiritual meetings, after six weeks at Sansom-Street Hall, Philadelphia. I have had the pleasure of taking leave of my friends there with a benefit lecture at the demy of Music, for the Women's Temporary Home, to two thousand people; and at our hall. last Sunday, to nearly as many outside and standing, as were accommodated with seats within.

Such is my own experience of the public interest in Spiritualism, and it is this, together with hourly evidences of a steadily increasing interest in this cause during my eight years' experience of its working before the public, that convinces me it needs only workers as able, zealous, faithful and practical as the spirits themselves, to make the future of Spiritualism the religion of the

world. 8 Fourth Avenue, New York, March 29, 1865.

"THE SPIRIT-LAND." BY WILLIAM A. BOARDMAN.

In the Message Department of the Banner of Light of Feb. 18th, 1865, it appears that a written question had been addressed to the controlling spirit of the circle, by Mrs. J. L. G., of Albion, Mich, as follows:

Question—" Spirits teach us that there is a spirit-land, an emanation from this earth, outside of the earth-atmosphere. If so, will the controlling in-

earth atmosphere. If so, will the controlling intelligence please tell us if said spirit-land revolves in harmony with this earth? If not, how do spirits always find the precise spot where they wish to go, in returning to earth?"

Answer—"The spirit-land is within you, not outside of you. You are not compelled to go sixty or seventy, or even a thousand miles, to find your spirit-land, It is within you; consequently it is in harmony with you and your universal surroundings."

It seems to me with all decreases.

It seems to me, with all due respect, that the answer evades, or does not answer the true, objective intent and meaning of the question.

I understand, and I presume the author of the question does, and also, perhaps, most persons who have given the subject of spiritual existence profound thought and attention, that there is both an objective and subjective of existence: hence in the subjective sense, not only is the spirit-land within us, but also the heavens and the hells are within us; that the capacity, to be conscious in the ideal, or subjective sense of all external things in the outside universe, is within us, and is in harmony with our universal surroundings; that the outward and objective, is the local and material of existence, and is always in time and space; while the subjective and ideal consciousness of outward and local existence in us, is the immaterial and spiritual, and is not, therefore, in time or space: and in this sense, I think the answer is correct But the question was asked, most evidently, in relation to the objective, or supposed objective, of the spirit-world.

To illustrate: I have the capacity to be conscious that there is such a city as Boston-so have others the same capacity; hence in the true subjective sense, the city of Boston is within us. And if we had not this spiritual capacity to be conscious.

to ventilate their theories, or blow off gas and talking about? Do you not know that the city of largely by a class of their farmers, and the right steam, to the injury, if not the very annihilation Boston is within you, and that you have not to travel a thousand miles to reach it, but it is already within you, and in harmony with your universal surroundings?" I should thus answer the themselves to great expense and trouble to get up | truth, in the subjective sense, but should not anmeetings, where anybody may talk anything in swer in relation to the objective truth, the very sense in which the question was asked.

I have long entertained the idea that there is a local and objective to the spirit-world, consisting of a sphere of imponderable matter located beyond the earth's atmosphere; and this, so far as I know, or am informed, has been, substantially, the teaching of the spirits. A seeming exception to the almost universal agreement of the spirits on this important subject, is found, I think, in one or more of the discourses given by Mrs. Hatch. But even this exception seemed, to me, rather a psychologience is simply caused in appearance, by the psy-chological power of the Infinite Mind.

Now I should be highly pleased, and I presume others would, to have a further explanation, or illustration of said question, from the controlling spirit of the Message Department, so that if the spirit does mean to teach that there is no local or objective to what we usually term the spirit-world, whilst acknowledging that it is infinite, and its and that all consciousness of the spirits is only subjective; or if there is an objective, that there is no special sphere, or home of objective life, in the so-called spirit-world, that the same may be so stated to us in direct terms. I care nothing about terms or technicalities, so that we can get the true

For myself, I feel conscious that the spirit of man is immaterial, though acting, on one side of it, in the local and objective in this and in other worlds; having a body of gross matter here, and in the spirit-world proper, a refined body of imponderable matter, and hence always having a body, and a material side, so to compare it, of existence. Yet, that the spirit is immaterial, having capacity and power to image within its consciousness the objective universe; but greater than this, having a capacity to be conscious of the abstract and positive existence of life and being; the capacity to receive the demonstration of the infinite, mathematically in itself, beyond, out of time, space or location; and that by the aid of the psychological power of infinite, or controlling spirit of the universe, we may become consciousif I may so term it-of a species of omnipotence and omnipresence, so that all possible local existence of all worlds may be appreciated in the grand, subjective consciousness of our being; hence that consciousness is the effect of and lies between-so to compare it-the two mighty and infinite polarities of being, the immaterial and the material; hence that there is no change, nor ever will be, in the principles of our consciousness and existence, though we should pass through indefinite numbers of changes in the modes of objective or subjective manifestation; though we sleep or wake, our consciousness or unconsciousness is ever acting and reacting on the same principle, from and to eternity; that Man and all the universe has existed from eternity, with the Infinite Mind. Waukegan, Ill., March 23d, 1865.

Correspondence.

Rapid Progress of Spiritualism in Colorado Territory.

Believing it might be a matter of interest to Believing it might be a matter of interest to you, and other friends of progress East, to learn that the new and beautiful philosophy of Spiritualism is shedding its benign influence over the minds of the rough and hardy pioneers and miners in the gold districts of the Rocky Mountains, I feel a pleasure in communicating the fact, and in the rough and in the rou giving you a slight idea of its progress here.
Weekly public and private circles have been held in this city during the last four months. There are several mediums residing in the neighborhood. The most conspicuous of these is a Mrs. Briggs, a trance speaker. She opened her private house last November for public circles on Sabbath evenings, and has continued them regularly since. At first the attendance was small, and met with ridicule from those that feared to investigate, or were preaching other doctrines. But the discourses through her were from a high order of intelligences, and began to attract the attention of inquiring minds; and as the intelligence and num-bers of the audience increased, the medium's powers expanded, and a higher sphere of intelligences began to communicate, on both religious and sci-

entific subjects.

A series of discourses upon the past, present and future condition and progress of man on the earth, was announced by the committee of spirits on subjects for the circle. Three of these discourses had been delivered, when the private room, though large, could not accommodate more than one-third of those seeking admission. Tho theologians took alarm at the thinning of their audiences, and commenced a series of misrepresentations, and denunciations against mediums Spiritualists and their doctrines. So bitter and Spiritualists and their doctrines. So bitter and false were these slanders, that the communicating spirit felt it necessary to postpone the great subject he was interesting us in, and devote an evening to the defence of the mediums and believers in this new philosophy. This brought on a discussion between a Dr. Phinney, a retired parson, and the communicating spirit, which lasted two evenings. A public ball was procured, and that was also found to be insufficient to accommudate was also found to be insufficient to accommodate

the audience.

The following extract from the Daily Mining Journal of March 13th, shows the outside opinion of this discussion:

or this discussion:

"The discussion on whether or not spirits return and communicate to mortal through mediums, held at Apolio Hail, last evening, by Dr. Phinney and Mrs. Briggs, was largely attended, and is said to have been quite interesting. Mrs. Briggs was in a clairroyant state, and spoke well, having the affirmative of the question, and also, by the general verdict of the crowd, the best of the Doctor. They say that the discussion is to be resumed at some future time."

This short sketch of Spiritualism in the Rocky Mountains will show you that there are progressive minds even in this remote region of the country.

MINERAL ROCK. Central City, C. T., March 15, 1865.

Letter from Mrs. Wilcoxson.

I closed my labors in the city of Newark the 19th of Feb., and sought the genial climate of this place, and a rest to restore my exhausted physical powers, which were getting quite low. I learn by correspondence that the meetings are still kept up, and hope that speakers having the good cause at heart will not forget that there is much new ground to be broken yet, and many striving, earnest souls to be comforted and sustained in the important city of Newark. Since the 1st of September I have spoken there twenty-two Sundays, or

more, and at the close of my lectures found the in terest unabated.

For the whole period of my labor there my board was given me by Mr. John L. Stowe and lady, who, in humble circumstances and depending upon the proceeds of daily toil, have freely and unostentationally cast many a mite into the treasury of Spiritualism. Their self-denial and the liberality of some two or three gentlemen, and the earnest cooperation of the Board, has, in the main, carried our meetings successfully along. The most of our audience was composed of a class intermediate between avowed Spiritualists and the Churches, able to assist in supporting the cause, but not yet disposed to transfer their pecuniary assistance from the popular Church treasury

class of workers will find the latch-string out and a hospitable board proffered by some of the citizens of the place. Address Mr. Edward P. Hand for particulars, or Mr. William Barnett, directing to Rahway P. O. But it must be remembered New Jersey is not at present the place for lecturers to expect large prices; and none should take held of the plow here expecting to turn up gold. The soil must first be cleared off—its deep wealth of soil must first be cleared off—its deep wealth of material laid bare to the sunlight of a true inspiration—the grasp of a strong pro-slavery element made to loosen its hold upon the bearts of the people—and comparative ignorance must bend to the onward march of truth and reason. Then gold may be coined, but not till then. New settlements must be built at great individual sacrifice and inucle outlay, before New Jersey will become the garden it is destined to be. And this is just as true in regard to spiritual progress in this State. We must have workers willing to dress and live plainly, to be instant, in season and out of season, to look not so much for pecuniary benefit as the general good. Such souls will not starve, or go naked, for their labor will be appreciated by the noble few who are ever ready to coöperate and share with them whatever they have of this world's goods.

goods.

During May, June and July I propose laboring on the line of the Central Road in Penusylvania, from Philadelphia to Pittsburg and on to Meadville. Friends on the route wishing my services, will please address me till May 1st at this place. I am engaged for the month of June.

Fraternally, M. J. WILCOXSON.

Hammonton, Atlantic Co., N. J., March 29, 1805.

What New York Needs.

Having recently become enlightened to the glo-rious truths of the doctrine of Spiritualism—thanks to the angel-world—you will excuse me for mani-festing the zeal of a young convert by presuming to trespass upon your time and patience; but be-lieving that if "there is joy in heaven over one sinner that repenteth," there is also joy on earth among heavenly minded men when a fellow-be-ing is brought out of darkness into the marvelous light of the new dispensation. I could not refrain from testifying of the fact, and attributing to the Banner the source from which I have obtained much light, and I know of no better medium through which to publish the glad tidings, and to wish it, at the same time, God-speed in its heaven-directed efforts to amoliorate the condition of igno-rant, superstitious, priest-ridden, downtrodden

Although, with the exception of two or three small cliques or societies, there are no public de-monstrations of an extraordinary nature, or suit-able place where spiritual pabulum is regularly able place where spiritual pabulum is regularly dispensed in this city, yet I am amazed at the extent to which Spiritualism is progressing in this great metropolis of the New World, and trust the day is not far distant when ample preparations will be made to accommodate, not only our own citizens, but the thousands of strangers constantly in our midst who are seeking the truth, and heartly endors the sentiments expressed in the heartily endorse the sentiments expressed in the leading article of your issue of April 1st, as every

way applicable to the city of New York.
Why cannot all parties interested in this vital subject lay aside all piques and animosities, and unite in erecting a suitable edifice, and providing able expositors of the sublime truths of the gospel of "peace on earth and good will to men"? If they appreciated the conditions of hundreds and thousands of despairing, starving souls, both in and out of the churches, for the "bread of life," I feel confident they would exert themselves to extend to others the facilities for obtaining the blessings they so richly experience.
I know it is a cardinal point with many Spirit-

ualists that the divine messengers will, in due time, bring the truth to all who are qualified to receive it; but that does not, or should not, prereceive it; but that does not, or should not, prevent strenuous efforts in assisting to render the condition more congenial by preparing the way for the lodgment of the seed, as the first fruits of the great harvest which is certain to follow properly directed efforts.

The hearty and united exertions of Bros. Davis and Willia's Societies, with such assistance as could be easily procured from the wanter of the second o

could be easily procured from thousands who have not openly espoused our belief, but who could not only be induced to give liberally of their means, but also encourage the cause by their presence in some accessible edifice, would soon enable ence in some accessing councy, which are social equality with any religious society in the city. Cannot some one suggest a plan by which an ob-Cannot some one suggest a plan by which an object so devoutly to be wished can be speedily ob-

Although not blessed, myself, with a great abundance of this world's goods, I will pledge one thousand dollars as a starter. I trust that this little leaven will continue to work until the whole ump is leavened, and the stigma of reproach which is heaped upon Spiritualism on account of its apparent poverty, is wiped out by the erection of a place of public worship second to that of no other sect or denomination in the city, not even excepting the great "cathedral" which is not in process of erection.
The signs of the times portend great events soon

to occur in this country in the pulling down of the strongholds of the powers of evil, and it behooves the wise to have their altar-fires burning constantly, as beacon lights to the harbor of safety to the tempest-tossed mariners on life's tempestuous sea, where, after their frail barks are securely moored, their released spirits may find that haven of rest so vividly portrayed by the good and exemplary Nazarene, and the hosts of ministering spirits of other just men and women made perfect.

Yours in the cause of Truth, New York, March 29, 1865.

Notes from the West.

Having occasion, dear Banner, to visit Chicago some four or five weeks ago, and while there as-certaining that meetings were to be held in two of the halls in that city—Metropolitan and Bryan—on the following Sunday, I availed myself of the privilege of attending the one at Bryan Hall in the morning, and there had the pleasure of listening to an interesting discourse, given through the organism of Mrs. E. F. Jay Bullene. This truly gifted lady cannot fail to interest all candid and gitted lady cannot fall to interest all candid and investigating minds, however skeptical they may be on the subject of Spiritualism. She handles her subject with great ability and clearness of comprehension, so that all who come within the

comprehension, so that all who come within the sound of her voice become attentive listeners. What adds a peculiar charm to her discourses, is her wonderful gift in singing, or rather chanting. At the close of her lectures she passes under a different control, when her soul pours forth in one harmonious flood of music, sometimes sounding like the soft echo from another sphere, stirring the

like the soit echo from another sphere, stirring the hearts of her audience, and charming the soul with the magic power of song.

At two o'clock P. M., the writer, with a few of the friends, accompanied Mrs. Bullene to the jail, where she addressed the prisoners in a very affecting manner, speaking to their better natures, and using pursuasive means to induce them to become better manner. come better men, so that when the prison doors were opened for them, they will be prepared to go forth to fill honorable positions in the world, in their respective places. She spoke of the origin of crime, treating it as a moral disease. The prisoners appeared to give her strict attention, and many were moved to tears. She closed her discourse with singing, as usual after which a number of copies of the Banner of Light were distributed among the prisoners.

I cannot but think that much good will be effect-

ed in the effort to work a reformation among these poor unfortunate souls, through Mrs. Bullene's instrumentality. That lady told me that she was acting under the guidance of her controlling intelligences, who, she says, have marked out a course for her to pursue, and which, if she is enabled to carry out, will no doubt result in much good to the more unfortunate of our fellow-beings. She has the aid and cooperation of her husband, who is also carnest in the work in which she is engaged, as well as the assistance of many noble hearts in the city of C.

the city of C.

The writer had but little opportunity of conversing with Mrs. B., therefore got but an indefinite idea of the plan marked out for her to pursue in her reformatory work. I also attended her evening lecture at Bryan Hall, which was packed with an intelligent and appreciative audience.

I returned, highly gratified with my visit to Chicago, after witnessing, to me, many things of interest in our good and glorious cause. The work of reform is going on. No opposition eas stay its progress. The wheels of the vehicle may be clogged by the mire of conservatism for a season; nevertheless, it moves onward.

Yours for Progress.

M. MOULTHEOP.

The Boy Medium in Maine.

That the readers of the Banner may be kept posted in the march of events in this city, I will say that our investigations with the." Allen Boy are progressing finely, and with satisfactory results. We have succeeded in getting good manifestations in his presence, with his hands uncovered. I have sat with him recently, when I have watched both his hands resting in plain sight on my arm, while an electro-magnetic spirit-hand was laid on my right hand, as I held it above my head. While I have held his right hand in mine, and his left hand in sight, powerful manifestations have taken place, and a large hand held distinctly not a foot from my eyes.

The theory of the electro-magnetic transfer has been satisfactorily demonstrated. I read Dr. Gardner's letter with much interest and pleasure. and I hope all who have investigated, or may hereafter investigate the matter, will give to the public the results of their experience.

I notice in the Boston Investigator a communication from "E. R.," in which the theory of the electro-magnetic transfer is discussed somewhat, and the writer thinks that Mr. Colby, Dr. Gardner and myself are in a "tight place, and using a

very lively faith to get out of it"-and then says : "I wish to ask them a few questions: If whatever the spirit-hand touches is transferred or imprinted on the hand of the medium, why are not he musical instruments on which it is said spirit hands play? Why, also, is not the umbrella?
And, lastly why are not the shawl and clotheshorse? Mr. Hall's theory won't work; for if
lamp-black can be transferred to a medium's
hand, so can the other articles which it is said are moved about a room by spirits."

The questions are pertinent, and I will in a few words give my impressions in the matter. Whatever the spirit-hand touches that will soil it, will mark the instruments if the same hand touches them after the soiling substance is touched. But I think that in the course of a single sitting these hands are organized and dissolved many times, and each time the "transfer" to the hand of the medium must be made. There is a constant magnetic current existing between the electro-spirithand and the hand of the medium, and the slightest movement or change on the part of the medium or persons sitting with him, will cause the hand used to be dissolved. Thus on the night of the alleged detection of the "Allen Boy," in this city, it is almost absolutely certain that the "transfer" was effected many times before the discovery was made.

"E. R." says that "Mr. Hall's theory won't work." Mr. Hall's theory does work; and whatever substance is handled by the electro-spirithand, be it burnt cork, blacking, flour, powdered opium, paint-no matter what-will be immediately transferred to the hand of the medium. The idea advanced by "E. R.," that if this transfer of substances adhering to the "hand" takes place, articles moving about the room must also be transferred, is so absurd and ridiculous that it requires no notice. If "E. R." will candidly investigate, he will find there are more theories in heaven and earth than are dreamed of in his philosophy. Yours, in haste, JOSEPH B. HALL. Portland, Me., April 5, 1865.

DEAR BANNER-Since the excitement in regard to the so-called exposure of the "Allen Boy" in Portland, he has held two séances here, which, to most of the persons present, were satisfactory. The "transfer test" was very mysterious, and all reasonable people are convinced that it was utterly impossible for the "boy" to ring the bell, as his hands were tied to the arm of the committee, and the end of the rope held by one of the audience. There is much interest manifested among some of our citizens, and gentlemen holding high official positions encourage him, and desire him to return here and remain longer, having satisfied themselves in regard to the honesty of the medium, and being deeply interested in the strange and wonderful manifestations produced.

Yours for truth, Augusta, Me., April 2, 1865.

Miss Belle Bush's New Book-"Voices of the Morning."

ANNE LINCOLN.

Not very far from the City of Brotherly Love there are three Bushes, and, as inspiration is a fire, they are burning Bushes, though like that one so renowned in story, before which Moses stood with awe, they are not consumed.

One of these Bushes, with a musical name that rings out sweet notes of symphony to cheer the weary children of earth, is a poetess, and oft has this Belle rung out its sweet notes of melody.

But, dropping metaphors, let me say that the excellent publishing house of Mesers. J. B. Lippincott & Co. has recently issued one of the neatest little brochures of poetry, written by our friend, Belle Bush, of the Adelphian Institute, Norristown, Pa., that has ever been put forth from their establishment. The neatness and taste manifested in this little work remind me of the saying, that "a thing of beauty is a joy forever."

But neat and attractive as is the volume, it is its intrinsic merit that will commend it to every lover of living poetry.

The author introduces the book in a very pleasant and attractive style, and, with an earnestness that is truly refreshing, gives us her definition of poetry, in comparison with which the dry and crabbed definitions of the book-worms who make dictionaries sink into insignificance. Surely it is she poet's right and duty to define what is the living fire of poetical inspiration. I have often admired Shakspeare's definition of poetry, where he 68 VS-

"The poet's eye, in a fine frenzy rolling,
Doth glance from heaven to earth—from earth to heaven;
And as imagination bodies forth the form of things unknown,
The poet's pen turns them to shape,
And gives to airy nothings a local habitation and a name."

But this does not equal the definition given by the author, who says-

All are poets—all are poets, Little acts of kindness prove; He alone is chief of poets da whose deeds shows most of love."

"There is poetry in motion, poetry in painting and music, and why should there not be the noetry of good deeds? Have we not had many noble examples of men and women whose whole lives have been poems-some epic, some comic, some tragic, and some so resplendent with the light of religious faith and devotion as well to deserve the name of sacred poems? And shall they not be salled poets, whose words and deeds were in such beautiful harmony that both seemed to flow in one stream from the same harp, and were like

precious pearls strung together on one cord?" But we cannot do justice to this admirable introduction, and we need not say much in reference to the pecias to the readers of the Banner, who are all familiar with them. Many of them have appeared in this and other papers, still they come but in their new dress like sunshine and spring flowers, and are ever new, ever attractive. There are some original poems, fresh from the living founts, of inspiration, all of which, I have no loubt will be kindly received by the thoughtful milital who feel, in this busy bustling world, where all seems to be strift and thrmoll, that it is well at times to draw into the autet, And on such occasions as these, the silitary notes of true poetry

often culm the soul, and fit it for communion with nature and the invisibles, who come with noiseless trend when our hearts are attuned to sympathy and love. Such seasons as these, as our sister has well said, fit us for that higher poetry of noble deeds and heroic actions that are the poetry which all may aspire after, and, to some extent, at least, attain.

Market Barrell Barrell Barrell

The name of this book-"VOICES OF THE MORN-ING "-indicates, as the writer says, the hour at which most of it was written. We know of no nour so fitted for communion with nature and the angel-world as this, when the flowers are sparkling with diamond drops of dew, and sending forth their richest fragrance, and all nature seems renewed and prepared for a new life and earnest

We think no one can rise from the perusal of this book without better resolutions, and a more firm purpose to lead a true and noble life, and we thank the author for her contributions to this end. HENRY T. CHILD, M. D.

634 Race street, Philadelphia.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD. CAMBERWELL, LONDON, ENG.
KEEPS FOR SALE THE BANNER OF LIGHT AND

This Paper is issued every Monday, for the week ending at date.

Bunner of Light.

BOSTON, SATURDAY, APRIL 16, 1865.

OFFICE, 158 WASHINGTON STREET, ROOM NO. 2, UP STAIRS. WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS For Terms of Subscription see Eighth Page. LUTHER COLBY.

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

The Middle Walk in Life.

"Give me neither poverty nor riches"-is a than heartily subscribed to. Yet it contains the which are supposed to be the fruit of industrywhich shall suffice to gain one's independence of saving which can be stated to the popular mind.

All men want independence, to begin with; and as soon as they can get it. They must be free from the tyrannical demands of other men, in order that the conditions of their own true advancement may be met and complied with. So long as Mr. Such-an-one can send you or me to do his bidding, for no better reason than because it is for his interest, and our necessity compels obedience to his will, we are, in the real sense and lips, the eyes, and the hand of every man in the meaning of the term, his slaves. He has us in his streets. Flags floated and fluttered everywhere. power, and he knows it. He can give our fami. The day was a most auspicious one out of the make our inner spirit basely cringe before him, so a feeling exists, nor, of course, can there be room for the growth and expansion of the nobler qualities of the soul.

It is worth while, therefore, to mend such a relation as this; and it can be done in no other way gels of heaven continually helping us. But there is no dispute that the condition should be worked then can a man emerge into the sunshine of a condition where his better nature can be warmed, and his higher faculties glow with the pleasure of the activity which they require. To this end, we commend and enjoin constant labor and saving. Not a day should pass without a renewal of the resolution to become one's own master, so far as the ownership and use of one's better powers are concerned, at the earliest time possible. Then the condition of existence is at once changed; and so changed that it lies in one's own power to say if he shall become more than he now is, or not.

If however, having begun to save and accumulate, the man gives himself up to that businessif he finds himself moving on a course upon which it is difficult, or impossible, for him to regulate his own action, and he gives himself up altogether to working and saving, leaving no margin of time to himself and the higher uses of life, he becomes guilty of the fatal error of mistaking the means for the end, and is content to take up with the instrument rather than to reach the real purpose which that instrument was designed to subserve. In such a case he is just as much a slave as is the other, the only difference being that he is serving a different master, though none the less a severe and exacting one. He set out with a project of independence, but ends with servitude again, after

Now we can see the sense of the quotation with which this article was begun, the happy mean which secures personal independence, but keeps off the heavy hand of anxiety-whether on account of poverty or riches-is the only earthly condition which may be called desirable. Within those safe parallels of feeling, life is truly enjoyable. The sleep at night may be sweet and unbroken. The love of family is permitted to break out in a genial warmth over the whole heart, and there is no fear of "the wolf at the door," on the one hand, nor any distress of mind, on the other, about our children's impatience for an exit from the theatre of action. Within these parallels all those plants flourish and bear fruit which confer the truest happiness on the lot of humanity. To ask for more than this, is to make an unreasonable demand; it is reaching out for more than mortal can really enjoy, and that is the sort of fruit which turns to ashes on the lips.

In the middle walks of life, or at least of for tune, flourish the great mass of the virtues which adorn human character. The soil is here best adapted to them, and the climate best suits the conditions of their growth. Look around us in have the right conditions for growth, or they cloy, which he has been set. Their yes the they

They flourish best where they find people still humble, and true-hearted, and full of spiritual longings, yet where these very terms are secured and protected by the assurance of one's being above the consuming anxiety of want, and the exacting demands of pecuniary servitude.

Hence the true theory is, to strive for independence, but not for riches. The former is necessary; the latter are not. The one is the sole condition of our producing the fairest fruits of which our lives are capable—the other tends to choke all the divinely beautiful plants in the character, with the rank growths of foul weeds. If we only knew and realized what genuine happiness lies in this middle walk of life; how much more one can delight in his children, in the little garden which he tills with his own hand, in the heartiness and unquestioning faith of his friendships, in his social and neighborhood relations, and in the sunsets and sunrisings, in his solitary walks across the lots and through the woods-he would never pass by the treasure, which every one can have for the mere reaching out and taking it, though he knew he was to be worshiped and fawned upon for his riches by all who came in contact with his per-

Life here is short, and many insist that it has but little to give us. It is certain that we do not accept all it offers, nor even a small fraction of that all. The wheat we pass by, and take infinite pains to pick out all the chaff and treasure it away. Happiness grows for us by the very wayside, being as common as the sweet-breathed ferns. and the blue blushing violets, and the everywhere sprouting grass; but we confusedly believe that what is common cannot of course be good, and so go off in a tiresome and ceaseless pursuit after the distant and the impossible, and so lose the very object for which such endless desires fill our

The End of the Bebellion. It swells our heart with a joy it has not known in the experience of a lifetime, to be permitted to congratulate our readers on the fall of the rebel capital and the overthrow of the rebellion. Richmond fell into Union hands on the morning of Monday, April 3d, and was first entered by a force of colored Union troops. That fact alone seemed to have a strong tings of poetic justice in it. The rebel leaders had all deserted their capital-President, Cabinet, Congress, all were gone. Lee's army had been driven out of their works around and beyond Petersburg on the day before and were crippled and broken, a dispirited, divided Scripture quotation oftener employed, we fear, and demoralized mass. At least twenty-five, and probably thirty thousand rebel troops had been essential principle, or kernel, of earthly happi-killed and put out of the fight during the four or ness. To take just that care for accumulations, five days' operations. Lee at once took himself off with the remnant of his army, for safetywhile Grant and Sheridan started in hot pursuit, others pecuniarily, and yet to avoid that slavery It is useless for us to speculate on the chances of to riches which is not one whit better than the his final escape, or of his being overtaken by slavery of poverty itself—is without doubt the Grant and forced into a losing conflict; the news, soundest and healthiest theory of working and as it comes, will outstrip and render useless whatever the pen may write.

We do not know that we can recall the time when so much popular joy has manifested itself. The occasion was a new one in our experience as a people. Every heart was full to overrunning Business came to a standstill. Gold ceased for the time to be bought or sold, and the markets were without interest or movement. The expressions of joy were nowhere kept down, but leaped to the ies food, or take it from their mouths. He can dome of the heavens, fully answering to the welcome character of the tidings. The bells were that we shall take pains to please all his whims | rung in almost every steeple and tower. In Bosand humors, while in our hearts we are despising ton, a half-holiday was given the scholars in the them and himself, too. His hearing toward us is public schools. But the jubilee was limited to no that of a master, and we unconsciously take on particular city or locality. Everybody was glad that of a servant, temporarily owned by him, and | everywhere. The phrases of hearty congratulaborn to do his bidding. There certainly can be no tion were flashed over the wires from place to individual independence of character where such place and person to person, and were read to public audiences and posted in public places. There seemed, in truth, to be no end to the outpouring of the joy with which every heart overrun.

And well might it be so, for the tidings of the fall of Richmond and the defeat and flight of the than by industry, frugality, and patience, the an- | rebel army were equivalent to the tidings of an assured and established peace. The fall of the rebel capital meant nothing more nor less than out of at the earliest day possible. Not until the end of the rebellion. The leading Richmond iournals had openly declared, only a few weeks before, that it meant just that, and therefore deprecated the purpose of abandoning the place with all their stock of energy. The Richmond Examiner said that "the evacuation of Richmond would be the loss of all respect and authority toward the Confederate government, the disintegration of the army, and the abandonment of the scheme of an independent, Southern Confederation. The hope of establishing a Confederacy and securing its recognition among nations, would be gone for ever." Knowing this material fact, it was natural enough that the final evacuation should be hailed with such wild huzzas of popular delight.

The form and body of the Confederacy are gone. The machinery is broken up. It can no longer call together its legislatures, pass its laws, levy its contributions on the population or property of the rebellious States, compel either obedience or respect, or claim for itself a local and established existence. There is not a single State under its power to-day. It has no political life in it whatever; the military life being gone, the rest is dead also. Even its army cannot suffice to save it whole, for no government is entitled to a moment's serious consideration which travels from place to place, and all the while seeks its safety in flight: such a concern receives, as it merits, the contempt of all who know anything about it.

There may be further trouble with what is left of the rebel armies, but every struggle which they make will be but a struggle of death. The leaders will soon find themselves deserted by their men, and no provost marshals or conscript officers will avail to bring them back to the broken ranks. This bloody and protracted contest will soon be over forever.

As we go to press, the telegraph brings news that our pursuing army overtook Lee some thirty miles from Richmond, when a battle was fought, which resulted in another defeat and rout of the rebels, who lost some half a dozen generals, thousands of men, cannon, &c.

Maximilian.

The new Emperor of Mexico seems not at all inclined to seek the special favor of the priests, and has broken with them outright. He tells them that he can give them more information from the Pope and his Holiness' wishes than they can give him... He volunteers the intelligence that although he considers himself a good Churchman, he intends to be a wise and liberal Ruler. He thinks what direction we may, we shall find this to be it is the Church Party that has brought the one of the most striking facts of our social exist- country to its present low state, and that they ence. The virtues of the character are not nour-should venture to meddle with politics no longer. ished by poverty, to whose cold soil they do He certainly betrays the points of an intelligent not take kindly; not do they acquire vigor and and conrageous mind, and it is possible that he strength in a soil which is overlicated by the may be employed as a powerful and timely inburning, suns of worldly, prosperity, They must strument in the redemption of the country over

Spiritualists and the Sanitary Fair.

As our readers have already been informed, the North-Western Fair of the Banitary Commission and Soldiers' Home," is to open in Chicago, Ill. May 30th next. Departments have been assigned to the various religious societies and denominations throughout the country, including the Spiritualists. Thereupon the Spiritualists of Chicago met and appointed Mrs. J. S. FULLER, of that city, as | and his works. In commenting on his pict Chairman to represent them at the Fair; and the he alludes to "an afternoon scene on a mini officers of the Fair gave her a certificate, bearing | lake, with all the hazy atmosphere of Indian the seal of the Fair, authorizing her to solicit aid mer. The leaves hang listlessly upon the of the Spiritualists in behalf of this great charity. Mrs. Fuller, who is a lady of influence and great perseverance, immediately set about the arduous | It reminds one of beach bathing in mid-sun task assigned her, without remuneration or hope of any, other than the satisfaction it will afford her of having done a good work for the relief of our poor wounded and suffering soldiers-whose necessities are calling loudly on those who can fall upon it, the picture would be a gem. I help them, and for whose welfare and safety they have been brought to so sad a condition.

She is now at the North, for the purpose of meeting with the friends, and requesting them to ap- about as large as the two hands, is next to t point Committees to cooperate with her. She met with the Spiritualists of New York, on her way mer time, reflecting all manner of shrubber to this city, and was cordially welcomed, and her flowers on its placid, mirror-like surface. efforts heartly seconded. She came to this city picture is in a small gilt frame, which does n last Tuesday, and on Thursday evening conferred it justice. . . The next picture is a with the Spiritualists, in Fraternity Hall. Dr. script of the 'Voyage of Life,' which is the H. F. Gardner, Chairman of the meeting, introduced her to the audience, when she briefly addressed them, setting forth the objects of her mission. She particularly alluded to the "Soldiers' Home and Rest," located in Chicago, for disabled soldiers, from whatever part of the country they may happen to belong; said it is a national institution, not a local one, and is supported by voluntary contributions. A portion of the proceeds of this Fair will go toward the support of "The Home." She spoke of the proceedings of the Spiritualists of Chicago, of her appointment as agent to act for them, and exhibited the following official credential, given her by the Board of Managers of the Fair:

To Spiritualists.

NORTH-WESTERN FAIR OF THE SANITARY COMMISSION AND SOLDIERS' HOME, Rooms 66 Seal.

Madison street, Chicago, Ill., March 2, 1865. To the Spiritualists of the Union: Mrs. J. S. Ful ler, of Chicago, has been chosen by the Spiritual Society of this city to represent the Spiritualists, as Chairman of their Committee to solicit contributions of fellow members of that Society for the orthcoming North-Western Fair of the B Commission and Soldiers' Home. Mrs. Fuller in hus commended by that Society to aid in their hehalf for the Fair among those of her own religious persuasion, and with her known zeal and energy, she will doubtless succeed.

THOS. B. BRYAN, Chairman of Executive Committee.

After brief remarks from several gentleman, a Committee was appointed to nominate a Committee to cooperate with Mrs. Fuller, in procuring contributions in money, or any kind of saleable articles which can be disposed of at the Fair.

The Committee selected the following named ladies and gentlemen to act as a Committee in

cooperation with Mrs. F.: Phineas E. Gay (Manson & Co., 22 Fulton street). Chas. E. Jenkins, 44 Chester square. Geo. W. Smith, 409 Federal street.

J. R. Bassett, 98 Pearl house, 593 Tremont.

Wm. White, Banner of Light. Bela Marsh, 14 Bromfield street. L. B. Wilson, Banner of Light. Mrs. Daniel Farrar, 14 Hancock street.

Mrs. George Staples, 24 Temple street. Mrs. John Woods, 66 Carver street. Mrs. J. B. Severance, 62 West Cedar street. Mrs. M. A. Ricker.

Charlestown-Col. C. H. Wing, 40 Russell street; Mrs. A. H. Richardson.

.Chelsea-Dr. B. H. Crandon; Mrs. J. V. Mansfield, 52 Chestnut street. Cambridge-Messrs Henry Potter and Isaac Fay. Rozbury-Allen Putnam; Mrs. Allen, of Gran-

ville street. Somerville-Dr. A. B. Child. Malden-T. D. Lane.

The above named committee are all responsible and reliable persons, and will receive any donations in money or goods which the generous public may offer for one of the noblest charities of the day, and will remit the same to the Fair, to the care of Mrs. Fuller. We trust our friends will not be backward in this matter, but give with a freedom characteristic with their principles and well known liberality.

Any donations sent to this office, from citizens in town or out, will be faithfully transmitted to the Fair.

We wish here to state, for the benefit of Mrs. Fuller's friends in the West, that the letter she forwarded to us for publication, just after her apnointment, giving the particulars in regard to the Fair, did not reach this office, which will account for its non-appearance in our paper.

Mrs. Fuller left our city on Saturday for Providence, R. I., on the same mission. From thence she goes to Philadelphia.

Over Fort Sumter.

The identical flag will be raised over Fort Sumter, on the 14th of the month, which was hauled down from its staff four years ago by the overwhelming power of the rebel batteries that encircled it. It is perfectly right that this should be done, and that it should be done, above all, by the same Major Anderson who was forced to the humiliation by rebel cannon. The exercises are to be of additional interest by an oration from Henry Ward Beecher, who declares that, now the hour for forgiveness and active charity is come, he feels more sadly serious on the subject than he ever thought he could before. It is a noble sentiment to which he gives utterance, and will be shared by truly noble hearts everywhere.

A Grain of Sense.

Even in the best of purposes it will not do to trust blindly to the character of the purpose itself. Prudence and wisdom and sense are just as much to be exercised in good causes as in bad ones. Fanaticism is going too fast; and true reform consists rather in natural growth and a healthy development, than in using force and violent measures. We have recently seen this truth strikingly illustrated in the case of the zealots who sought, in the Legislature, to overthrow the security of the jury system for the sake of trying to enforce a favorite and proper measure. Gov. Andrew has headed them off, however, and taught them a lesson some of them will remember.

California.

From the San José Mercury we learn that Mrs. C. M. Stowe, the well known lecturer on Spiritualism, "delivered an address in that city on Sun-lectures, and wishes to include the one wi day evening, Feb. 12th, to a large and intelligent above title; therefore it will not be issued it audience; that she spoke rapidly, but distinctly, divide form. The Prof. is now engaged in and very carnestly, and without any apparent of a work on the long, which will be issued in fort, for over an hour, and was listened to with tember-immediately after which he will profound attention. Her discourse was replate press this book of lectures. Those who has with thought, and cloquent in diction. She corr milited miney for the pamphlet will have tainly possesses remarkable powers." soguing oils thined to Leam, allow saw I madeness ranted and a same tainly possesses remarkable powers."

The Fine Arts.

Our readers are familiar with the name of

Burnside, who has contributed many poetle

to our columns, for several years; but they d

all know that he is a very fine artist, also. of his landscapes and portraits rank high for beauty and artistic skill. The editor of the O go, N. Y., Com. Adv. thus speaks of the poetand the water has a warm look as the sha from the foliage on the beach are reflected The day seems to be waning; we should jud the coloring and by the fitful shadows that scene is near twilight. Set in a gilded frame hung where the full light of a bay window r gem as it now appears, under all the difficult dust and shade. Of the group of pictures, th consider the most meritorious. A river s merit. The river flows smoothly along, in est of the group. It is not sufficiently worked but the characters in the boat are very life and the picture would not look bad as a vie the hall. There is also a view of Oswego he from the upper bridge, which is a valuable for an Oswegonian to hang on his walls. Th a fine view of the iron bridge, of the elev and of vessels in the harbor. There is also a er landscape, with a fine perspective river i distance. It was a difficult piece to paint, pe as much so as any we have described."

The editor further remarks that Mr. Bur has been a resident of that city for over two: and though possessed of genius as a land and portrait-painter, he has eked out a paint istence with his pencil. Quiet and unpreter the does not attract the attention and patro that the less meritorious meet with. " health, then," says the writer, " we find this of genius, possessing a refined taste and disposition, even in tribulation. If better pe ized, he would paint more and better. Bu paint dries on an artist's pallet, unless peop fond enough of paintings to buy them. Ple in nature suffice for painters, and if not patro they care not to transfer them to canvas. Mr. B. also colors photographs with great ta

We trust our friends will not allow this bro whose soul is inspired with the beautiful, as as the spiritual, to suffer for material su when they can so easily prevent it by purch his truly meritorious works.

'in :f'Liberal Christianity."

We clip the following suggestive parag from the Haverhill Tri-Weekly Publisher o week. It has reference to an attempt made prive the Society of Spiritualists from the Music Hall, the place where they now hold meetings. The light and truth of Spiritualis spreading with such rapidity in the thriving of Haverhill, that even Music Hall is not enough to always hold the people who go to the expounders of our philosophy; and thi is seriously troubling the adherents to c creeds, who, failing to "put out the light" h means of slanders and sneers, now endeav close the doors on those who are seeking to the truth, and are willing to listen to it as it vealed from the angel-world through the in mentality of inspired speakers. We all belo the great family of humanity, and are aimi the same boon—a knowledge of the truth. gard to the eternal world to which we ar wending our way, and must eventually and the more light we have, no matter how tained, the better will be our condition therefore it is useless and unwise for any or sect to arrogate to themselves all truth knowledge, and deny that new revelations been made and more are yet to come. As well: they attempt to dam up the Mississippi with of snow, which would only melt away, as sur will the unsound opposition to the progre

"LIBERAL CHRISTIANITY.—We learn the tain parties connected with some of our chu made an application to the proprietor of Hall building, this week, for a three years of the large and small halls in the sam avowed object being to shut out the organi now worshiping there. The application was successful."

truth, as revealed by modern Spiritualism.

"Voices of the Morning."

This book of Poems, by Miss Belle Bus just been issued by Lippincott & Co., of Phi phia. We expected to have had the work o long ago, as we were informed we should parties immediately interested. But owi causes beyond the control of the publishers, delayed until this time. Our readers-w course have been the readers of several of Bush's superior poems which we have pub in the Banner—will doubtless hall the adv this book, "Voices of the Morning," with pleasure. The orders that were sent us time since, will now be filled. The book, sold at \$1.25 per copy, instead of \$1.50, as a contemplated; postage fifteen cents.

We call the attention of our readers to a from our able correspondent, Dr. H. T. Ch Philadelphia, who speaks in the highest ter these poems.

Gen. Sheridan.

Few Generals have madé so distinct a mar so brilliant a record for themselves as this and dashing Union commander. He is a m genius of a very high order. But for his indieffort, and the inspiration of his superior the battle of Saturday (the 1st) would, in all bility, have been lost to us altogether. He himself, at the head of the very same troop found it next to impossible to make any her the day before; and that made it easy for to precipitate his whole line upon Lee before could recover from his confusion, or patch weak spots in his army. : Saturday's work ed the whole. Lee saw it, after the success sault of Sunday, and made off in all haste o very night. was said time freduced with be

* Be Thyself." We announced a few weeks since that the

ture by Prof. William Denton, recently pub in our paper, would be issued shortly in pan form. We are informed by Mr. Denton intends publishing, in book form, a number

"Man and His Relations."

Below we give a few of the many favorable notions and criticisms of Prof. Britten's last work, for many years.

hair From the Cincinnati Gagette. Dr. Brittan is well known by his researches into Mesmerism. Spiritualism, and kindred subjects. He has here applied the results of his experiments and studies to a theory of the reciprocal influences of man's mental, spiritual and physical natures. A subborn difficulty meets the metaphysical head the fact that to evaluate the born. ical inquirer in the fact that to explain the pheno mena of mind, mind itself has to be brought into use in short, intellect must be its own and only in-terpreter. * * Dr. Brittan has adduced many striking illustrations of its subtler operation Without accepting his theories as a whole, it is sufficient to commend the book to students of psychology as a repositary of curious facts and phenomena, and as abounding in theories and suggestions, some of which are well deserving attention.

From the Indianapolis Journal.

The book is written fluently, and with seeming depth and erudition, and, for all we know, this profundity may be genuine. The author is a spiritualist—a thorough believer in animal magnetism colleges and significant and living an action. partitions. As to these matters, we are relatively ignorant, and strongly warped toward skepticism in reference to many of the author's views. Consequently we modestly refrain from a free criticism of much that is contained in the volume. Independent of those matters, to which we are loth to subscribe, Dr. Brittan has written a great deal in relation to mind and body that is impor tant, true and informing. Physicians and meta-physicians, we think, would like the book; so physicians, we think, would like the book; so, also, will all who are curious as to those mysterious things included under the comprehensive name—Spiritualism. We commend the volume as a model, as regards its mechanical execution.

From the Buffalo Commercial Advertiser. The author of this book has for many years the author of this cook mass sychology. He has achieved considerable eminence in the peculiar field of his research and expositions. The liar field of his research and expositions. The present volume is an attempt to reduce the principles and facts, now so feebly understood by savans, to an harmonious system of philosophy and to educe a new system of treatment of disease. Starting with the familiar theory that per and to cluce a new system of treatment of disease. Starting with the familiar theory that perfect health exists only in the perfect distribution of the nervous principle, denominated by him vital electricity, Dr. Brittan proceeds to show with great plausibility and no little cogency of reasoning by analogy, that all the ills, having their origin or sent in the nerves are induced by a disturbance of this natural equilibrium, and can only be

cured by its restoration.

He treats this branch of his subject at great length, and with a deal of clever but subtle analysis. His illustrations are profuse, and drawn from the most familiar sources—sometimes justified by science, and sometimes not. whole is written earnestly and evidently with a full conviction of truth: full conviction of truth:

* It is certain that the world is standing upon the threshold of much that has hitherto been impenetrably sealed to it, in the field of inquiry which has been opened by Dr. Brittan. It becomes none to scout by the perusul. In tone and moral it is unexcep-tionable, and will be found to contain much that is valuable to earnest seekers after truth.

The following is condensed from a lengthy editorial review of "MAN AND HIS RELATIONS," which appeared in the Hartford (Conn.) Daily Times of the 6th ult:

"This volume has attracted much attention on This volume has attracted much attention on the part of reflective and learned minds on both sides of the Atlantic. It may be generally described as a comprehensive philosophical treatise on the essential constitution and attributes of Man, in his most exalted nature and relations; and when we add, that it not only presents the results of much scientific investigation and profound thought, but does this in a nomitar style, we found thought, but does this in a popular style, we have said enough to induce all who have been made acquainted with Professor Brittan's marked power of stating great traits, to procure the book and read it for themselves.

It is emphatically a work to be studied, containing many vital truths which have never before been presented so fully or so well; truths, indeed, which may be said never to have been propounded before in any work on the human mind and its relations. It is a statement of facts and principles of high—we may say the highest—interest to every intelligent and candid reader. It is a work which has evidently cost its gifted author years of scientific and philosophical investigation and experiment. Professor Brittan is no enthusias no dreamer, but a philosopher. He has unques-tionably solved some of the recordite and difficult problems of psychological science. His experiments and observations are very valuable. The chanter on the Natural Evidences of Immortality alone is worth the price of the book-filled, as it is, with instructive facts and incontrovert ble reasoning; yet it can scarcely be said to be more valuable than some of the chapters which precede it. Avoiding the cold, naked and pas-sionless style of the schools, the author has invested his subject oftentines with a poetic drapery, and a living force and eloquence that seem born of inspiration."

Important Cure.

Mrs. O.M. Vining, of Cambridgeport, Mass., has been troubled for several weeks past with a disease of the eye termed tratis, and falling of the eyelid. She applied for treatment at the Eye In- Ill., in behalf of the Sanitary Commission and physician that it would take six weeks to effect a the 30th of May next. Dr. Hallock in the chair; apply leeches. On her return home she felt that | presented her credentials, bearing the seal of the she ought not to use leeches, and, seeing Dr. thought suddenly occurred to her to visit him. She did so on Friday last. The result was that by one application she was cured. And in her great joy she called at this office to request us to make the fact known to the world. For further information, she may be addressed by letter as above.

The Davenports.

The Davenport Brothers have lived down the mobocratic spirit manifested against them in several towns in England. The rowdles endeavored | give a public test scance. Emma Hardinge has also to molest them at Cheltenham; but their threatened violence resulted in a signal triumph of the Spiritualists will raise a large donation, as the Brothers. In that seance the Brothers were tied by one of the party selected for the threatened mob, and no sooner did he find his "Tom fool's knot" untied, than he sought an opportunity for retiring from the platform, evidently disappointed in his failure to secure them, and maddened by his unexpected discomfiture. Everything resulted as well for the Brothers, says an eye-witness, as their warmest admirers could have desired.

and stein Lyceum Hall Meetings. 's

"On Sunday, April 2d, the intelligences gave two of the ablest of the course thus far given by them. through Miss Lizzie Doten. Last Sunday, the 9th, she was not able to speak, on account of a serious trouble in her throat and lungs, and Mr. H. B. Storer was engaged to supply the desk. It is hoped that Miss D. will be able to speak next Bunday. Her engagement closes here at the end of this month, and during May she lectures in New York city; therefore those who wish to liear the able discourses through her instrumentality. must improve the brief opportunity left.

Where the Hanner can be Had, Wm. J. Young, 36 Bedford street, New York, keeps the Banner for sale at retail. He also, will supply the paper to the friends at the spiritual lec- Brooklyn, on Baturday afternoons, free! 1 -0 ture rooms and conferences. Patronize him.

and edge of a conflict range or becording !

"Our Young Folks."

The April number of this charming magazine is issued, and contains its usual amount of good "Man and His Relations," which is by far the things, that must surely carry pleasure to many ablest work that has been offered to the public homes. The stories, "Winning his Way" and for many years," lose none of their interest as they progress. "Nellie's Hospital" is a charming history, "The Little Prisoner" touches the heart's tenderest places, and presents spiritual ideas in a clear and beautiful manner. We welcome the numbers with somewhat of the enthusiasm that used to greet Mrs. Childs's Juvenile Miscellany, that was so full of sweet lessons and loving words. If you would live over again some of the happiest hours of childhood, subscribe, for the sake of "the little ones," and your own.

To Publishers of Newspapers.

Exchanges are flocking into our sanctum of late, ad libitum. We should be most happy to reciprocate, did we have any use for these journals; but our paper being made up of entire original matter, we do not. However, we will send the Banner one year to any journal that will insert in its columns our Prospectus three times, and call attention to it editorially. Those who desire our paper (without an exchange) on the foregoing terms, will mail us the copies of their paper containing the marked Prospectus.

Lindsley's Short-Hand.

In answer to the inquiries of many correspondents concerning Prof. D. P. Lindsley's system of short-hand, we will state that the Professor is now in this city, teaching his system; that we have not his book for sale, and do not know that it is for sale to any but pupils. Further information can be obtained by addressing him, care of Eaton's Commercial Academy, 80 Washington street, Boston. aasta pra se ara ba

Personal.

A. B. Whiting, of Michigan, is announced to lecture in this region during the months of May and June. He is one of our finest lecturers. Committees who need lecturers will do well to make engagements with Bro. Whiting. See his address in another column.

Mr. Benjamin Todd, also said to be an excellent lecturer, is to start on his Eastern tour in a few weeks. He may be addressed at Elgin, Ill., in care of N. E. Daggott.

The Way to Work.

Our agent in Canton, Maine, Mr. Andrew Burrows, has, with but little exertion, as he says, added thirty-three and one third per cent to the list of subscribers to the Banner of Light in that town. This is doing nobly. Should our friends elsewhere do likewise, the Banner would circulate in every town and hamlet in the country.

Spiritualists' Entertainment.

An entertainment will be given at Plymouth, on the evening of the 12th inst., for the benefit of the Spiritualists' Society in that place. The play of "The Green Mountain Boy" will be performed, after which there will be a social dance. We hope the friends of the cause will give the Society a bumper.

Vol. XVI---No. 12.

We are in want of ten perfect copies of this number of the Banner, in order to complete our files for binding. If any of the friends have one and do not file the paper, they will do us a great favor by mailing it to our address.

Dr. J. R. Newton.

On the 13th inst. Dr. Newton is to close his office in Chicago, and open at Davenport, Iowa, on the 17th, where he will remain two weeks Thence he goes to Springfield, Ill., where he will heal the sick, commencing May 5th.

We are pleased to learn that our friend. lagnetic Physician, is Race street, Philadelphia, where he is meeting with great success in his endeavors to relieve the suffering. He is an earnest and faithful worker in the field of reform, and has been for a long tline, although it has proved much to his disadvantage pecuniarily. Such true and noble souls will outlive the prejudice raised against them by bigotry or the too conservative.

New York Matters.

[Correspondence of the Banner of Light.] The state of New York, April 3, 1865.

The Spiritualists and Progressionists met at

Hope Chapel, last Sunday afternoon, to listen to the appeal of Mrs. J. S. Fuller, of Chicago, firmary in this city, and was told by the examining | Soldiers' Home Fair, to be holden in Chicago on cure, at the same time recommending that she Rev. Fred. L. H. Willis, Secretary. Mrs. Fuller Fair, given to her by its officers before she started Uriah Clark's advertisement in this paper, the out on her mission of love (without pay), and made a statement in regard to her mission. Judge Edmonds, A. J. Davis, Mr. Partridge, Mr. Willis, Mrs. M. F. Davis and Miss Emma Hardinge, and some twenty-five more, were appointed as a committee to solicit donations. A subscription was then taken up, amounting to \$381,08, besides a painting, several boxes of goods, and five hundred copies of Rev. F. L. H. Willis's sermon delivered at Dodsworth Hall a short time since. Miss Ada Hoyt offered her services one evening. She would go to any hall the committee might select, and offered to give a lecture. No doubt the New York

> working in harmony for the great cause. I, have a suggestion to offer, which is, that the Banner of Light and the Friend of Progress, and other, spiritual, publications, print a large edition of their papers, and if they cannot afford to give them to the Kair, some kind friends of the great truths they advocate, no doubt, will come forward and advance the money for them. In this way a double work would be accomplished.

committee have taken hold of the matter in earn-

est. They hold their first meeting this evening, at

the house of Mr. Partridge. Both Societies are

The spirit-pictures by W. P. Anderson (spiritartist) have been on exhibition at the store of Messrs. O'Brien & Bro., 77 3d avenue for the past few, weeks, and will remain this: week only ... A great many have availed themselves of the privilege of witnessing them, not Spiritualists alone, but all classes of belief. The pictures show great taste, and a high order of workmanship. All exolaim, "How wonderful!" when looking at them. One is of a Mrs. Parker, as she appeared in earthlife; the other is of a daughter of Mr. Williams, as she appears in spirit-life. She holds in her hand a Horn of Plenty, full of beautiful flowers. For one of these pictures Mr. Anderson receives \$8,000; for the other, \$8,800; Mf. and Mys. Anderson still give their receptions at 244 Bulton street,

checomic applied from the last line of the chart the chief including that the called

ALL SORTS OF PARKAPHS.

Subscribe for the Banner, ye who need an excellent paper. Mail us \$3, and you will quickly receive one of the neatest nted and most interesting papers in the Unitediates. It contains sufficient variety for all tastelf only a quarter part of its readers were subscrib, would n't we have a big list! However, we ve many true hearts and willing hands workifor the Spiritualists' beloved paper. Thus are sowing seed that will ere long bless all mand. Scatter it broadcast all over the land, dearlends. Let it go into barren places. Soon shalumanity come up out of the darkness of the Pastud stand upon a plane of Light and Love-if whe pioneers in the great work, but do our whole ty.

We print in this week's hner a synopsis of a discourse, delivered in Qicy, by James. M. Allen, under spirit control. Jah Brigham, Esq., and others who heard the ture, were of opinion that the controlling intellince was John Quincy Adams.

We have received fromhe American News Co., 121 Nassau street, Nework, a book of 157 pages, entitled "The Income ecord: A List giving the Taxable Income of ery Resident of New York. Price 75 cents." Thoublishers say that the object of the work is to kisfy an impeply the means whereby the citzercan ascertain, so far as official records permisshether their neighbors perform their duty bearing their opinion, are of questionable utili

Miss Anna Ryder, trance it medium, has removed to No. 28 Elliot street, were she will be happy to sit for her friends. Ters moderate.

We invite the attention quur readers to the advertisement of Wm. R. Pice, offering for sale strawberry plants, rosebusheand shrubbery.

"GINGER SNAPS" is out, and exybody is in for it! Digby thinks he can sell 25,0 copies. Price ony 25 cents—sent postpaid. Dby will receive orders. It beats Mrs. Partington',Knitting-Work all hollow.

Our New York corresponden informed our readers last week that Von Vik - Showman He has, we learn, turned up in Petland. Wheth-in this city, will be delivered to the suffering poor or he goes there as the agent o Barnum, or of Barnum's "overer". Barnum's last "card"-had left to great "P. T. Barnum's "organ"—the N. Y. Suday Mercury our informant saith not. He wil undoubtedly endeavor to make a few penns at Portland, "siding in" with those who opposithe Allen Boy medium.

A correspondent, writing from brooklyn, N. Y., says he has the "key" which willinlock the mystery of the physical manifestaions. Well, if he has anything new on the subjet, we should be pleased to have him make it pullo. Nearly all these so-called "exposures," thathave been made for many years, have only returned to plague their inventors. A say a too a feets

The jollification at Washington over the "fall of Richmond" was tremendous among the "big bugs," and drunkenness was the "order of the day." The police made no arrests, and so King Alcohol had it all his own way. What a shame it is that men in official positions will thus make fools of themselves—we will not say beasts, for we would not disgrace the brute creation in this connection.

J. G. Fish, spiritual lecturer, is appointed agent to receive subscriptions for the Banner of Light,

General Lyon took fire off Cass Hatterns on Friday morning, 31st ult. At the time there were on board from 550 to 560 souls, only some thirty of whom are known to have been saved.

Miss Harris, who killed Mr. Burroughs at Washington, has been indicted for murder.

At the late meeting of the Coal Dealers' Associof coal to \$14 per ton.

WILLIAM LLOYD GARRISON was invited by the Secretary of War to be present at the raising of the U.S. flag over Fort Sumter, and he, with others, sailed from New York on Saturday for Charleston harbor.

The Haverhill Publisher says, "Let girls be girls." Digby responds that he has n't the least objection.

Character is that which can do without success. Say, rather, it cannot but succeed.

The tide of emigration to Missouri is so strong, that land in the guerrilla infested sections, even, finds ready purchasers, because it is so cheap. Hundreds of Missourians of the rebel persuasion are leaving for other parts, and hundreds of loyal yeomen are pouring in to take their places.

Little three-year-old Mary was playing very coughly with the kitten-carrying it by the tail. Her mother told her that she would hurt pussy. Why, no, I won't," said she, "I'm carrying it by

The readlest and best way to find out what future duty will be, is to do present duty.

Some people abbreviate the name of the State of Nevada, oplenvelopes and newspaper wrappers, 'Na." That is liable to be, as it has often been misinterpreted for "Nebraska." Write it Nev. and no mistake need be made.

The will influences the opinions of a man much more than the opinions the will.

A lady recovered in a court of the city of New York a verdict for \$2500 against a passenger railway company, for injuries sustained by the conductor starting the car before the passenger had stepped safely to the ground.

The late Cardinal Wiseman had a funeral procession teh miles long. Fifteen years ago the English Parliament passed a penal statute against him, and British mobs burnt him in effigy.

THE BANNER OF LIGHT.—This excellent journal comes to us regularly, freighted with splittual inflosophy, charity, wildom and love. It combines the mourner, lifts up the bowed soul, and whispers to the bereaved of that radiant land where love and friendship never die. It has just commenced its seventeenth volume, and was never more interesting than now. Its advantagement commenced its seventeenth volume, and the er more interesting than now. Its editorials are high toned, written in a fraternal and gental Now is a good time to subscribe. Price, spirit. Now is a good time to subscribe. Price \$3,00 a year, in advance. Single copies, 8 cents. Progressive Age.

New York cannot be a very clean city. The papers state that in six days Commissioner Boole carried off 800 loads of night soil, 100 dead horses, 27 dead goats, and nearly 200 hundred dead hogs, besides over 6000 barrels of offial. Quite a contrast to the tidy manner in which our streets are kept.

Two thousand colored refugees from South Carolina; brought out by Sherman, have reached the District of Columbia within a week. Most of the tidy women and children, against 21.

CONNECTICUT ELECTION.-From the election returns published, it appears that the State has gone Union by a very large majority-Governor, Benators, Representatives and Congressmen. Also in Rhode Island, with like success.

Landseer defined photography to be "justice without mercy."

SPREAD OF SPIRITUALISM .- In all human his-SPREAD OF SPIRITUALISM.—In all human history nothing has spread like Spiritualism. The clergy preach it generally, and its believers are now numbered at five millions, even in America, while in Europe it also spreads like the fires on a burning prairle. It is fast sweeping all of the learned and thinking classes into its folds. It claims to aim at the Evangelization of mankind.—

The Paris hairdressers are kept so busy by the ladles of court and fashion, that they have to commence their rounds at one o'clock in the day. Think of a belle obliged to remain in an agony of stillness for eight hours, before she can display herself in the ball-room!

Spiritualist Convention.

A Spiritualist Convention will be held in the Meionaon, (Tremont Temple,) Boston, on Turs-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 rious public curiosity, and at theame time sup- the cooperative action of Spiritualists for educational purposes, especially to bring our children under the influence of spiritual teachings, and thus to guard them against the demoralizing tenshare of the public burden. Su books, in our denoise of POPULAR THEOLOGY?" All Spiritualists are cordially invited to attend.

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

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

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

James V. Mansfield.

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

Bread for the Suffering Poor.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

J. H. A., ALMONT, MICH.-Write a letter to Mr. J. V. Mansfield, 102 West 15th atreet, New York. He can probably give you the test required.

L. K. C., DIXON, ILL -\$10,00 received.

W. C., STRACUSE, N. Y .- \$6,00 received.

H. C., MONTREAL, CANADA.-The book manuscripts have peen received. The subject is under consideration. You will in due time receive an answer, pro or con

TO CURE ENFEEBLED DIGESTION and WANT OF APPETITE.—Add one table-spoon full of Dr. T. B. Talbot's Medicated Pincapple Cider to a tumber of cold water, and take the last thing before you retire, and the first thing after you rise in the morning. For sale everywhere. B. T. BABBITT, SOLE AGENT,

64, 65, 66, 67, 68, 70, 72 and 74 Washington Bt., New York

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 olly substances completely. Two-ounce bottle, with brush [family package] 25 cents cach. Sold everywhere.

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

Feb. 11.—3m ALYDDIEDMENTS.

Our terms are twenty cents per line for the arst, and fifteen cents per line for each subse quentinsertion. Payment invariably in advance.

THE NEW CURE. BOSTON NATURÆPATHIC INSTITUTE.

DR. URIAN CLARK.

Practical Naturepathic Physician,

SES Diseases at a glance! Heals by the All-potent Elements of Nature! Often cures immediately by Powers
once deemed mysterious! No Polsonous Drugs!

DR. CLARK'S leng contemplated INSTITUTE. Is now open
daily, and is in highly successful operation in behalf of numerous invalids constantly through his rooms, in the large,
first-class house, lately occupied by Dr. H. J. Bigelow, as below. A few patients needing treatment for a week or more,
can be accommodated in the Institute, on giving few days' notice. Consultations free, and sil letters prumptly answered,
and circulars sent free, if writers send prepaid and superscribed
envelopes. Terms fair and equitable to all. The poor free on
Tuesday and Friday forenoons. Salisfactory references to numerous patients and physicians, can be given. The first select
class for a course of lessons and experiments, will begin Monday evening, April 17th.

Address. DR. U. CLARK. 16 Chauncey St.

Address, DR. U. CLARK, 18 Chauncey St.

Boston, Mass. MRS. THAYER,

A SUPERIOR MEDIUM, AND CLAIRVOYANT, A SUPERIOR MEDIUM. AND URAIRVOYANT,

CAN be consulted at No. 10 Tremont Row, up stairs, daily,
from 10 o'clock L. x. to 3 P. M. She reads Life OUTLINES correctly, and examines for DISEASE in a thorough
manner in the unconscious trance state, and answers all general questions. She also examines patients at a distance, and
gives the characters and general Life History of those who
consult her by letter, giving sex and age. Answers returned
in five days after receipt of letters. Terms for letters, 53,00
and postage stamps. General Examinations, \$2,00. Inquire
for, or address, DR. STEARN'S MEDIUM, No: 10 Tremont
Raw, Boston, Mass.

The CRAPIC STEARN'S MEDIUM.

D. F. CRANE. ATTORNEY AND COUNSELLOR AT LAW, 28 COURT STREET,

BOSTON,
House, 18 Webster street, Somerville.

WANTED.

A MAN capable of writing Business Letters, who understands keeping books by single entry, and who is a good enman, can hear of a permanent situation on immediate ap plication at this office. A Spiritualist proferred. April 16.

DR. J. R. NEWTON WILL be in DAVENPORT, Iowa, from April 17th until 20th; then in SPRINGFIELD, Ill., from May 5th until 20th; then in COLDWATEI, from May 22d until 21th; then in TO-LEDO, Ohlo, from May 30th until Tuesday, June 18th. Ap. 15

DECORATION OF CEMETERY PLOTS. STRAWBERRIES, &c.

DRINGE & CO. FLUSHING, N. Y., will supply assortments of beautiful Shrubbery, Hoses, and Flowering Plants for their adornment, carefully selected, for \$10 and \$15 and \$20. Strawbernies, Curary, Raspernies, Blackering and Craberries—the finest assortments for market and gardens yet known. Catalogues gratis. Packages forwarded by express.

IW-April 16.

IMPORTANT TO ALL. THE AMENDED U. S. EXCISE, STAMP
I AND INCOME TAX LAW. Goes into effect list of April, 1865.
The very severe penalties which are involved under the amended law, through ignorance or negligence, suggest that every tax-payer should have convenient at hand accurate information of his new obligations to the Government. Price, 60 conts. Mailed, postago prepaid, on receipt of price. T. J. MORROW, 31 Courtland street, New York. April 15.

MRS. C. S. HULL, Magnetic and Electric Physician, 89 West Madison street, Chicago, Ili. Such is our power, that, in the most inveterate cases, but few applications are required. Some medicines are used in connection with the "laying on of liands." Many testimonials, of a reliable character, can be given, if required. Terms suited to the pecuniary condition of patients. Hours from 9 to 11 A. M., and from 2 till 4 F. M.

MRS. M. H. FULLER will sit for communica-tions at her houset and also anwaer calls to Heal the Sick by the laying on of hands. Elikart, Md., April 15, 1865. lw*—April 15. MRS. S. D. METCALF, Clairvoyant Physician, describes Diseases and their Remedies. Medicines prepared from Roots, Barks and Herbs from the garden of Nature. Address, No. 5 Parker street, Winchester, N. H. April 15.

GINGER SNAPS.

ale Bougast com a conference except of the administration of the conference of the c

JESUS OF NAZARETH; Message attended in the

OF THE MAN CALLED JESUS CHRIST.

. THROUGH ALEXANDER SMYTH, EMBRACING his Parentage, his Youth, his Original Doc-trines and Works, his Career as a Public Teacher and Physician of the People; also, the Nature of the Great Conspiracy against Him; with all the Incidents of His Tragical Death, given on Spiritual Authority, from Spirits who were contemporary Mortals with Jesus while on the Earth.

In this History, as given by our hamble Author and Medium, we shall find that Jesus was not a Man with a God for his sire, nor was he a God born of a virgin woman; but he was a true man, born of human parents, like all other men-having one father only, though the Jesus of the Testainent is said to have had three. There was nothing mysterious about his birth, except that he never knew who were his parents while on this earth. He was not sent into this world on a divine mission; to perform miracles and take away the sins of mankind, as stated in the Testament. But he was an intelligent, benevolent man, who went into the public places, teaching the people how to do good, and curing many of their diseases through a mesmeric or spiritual power, which he possessed in a great degree. It is man's sins, and was sacrificed to appears the anger of his father er, the Lord Jehovah. This True History states that hedid not acknowledge the God of the Jews, but paid advantion to the True God of Nature, and that he exposed the Priesthood to the people, for which they combined against him, and at length, with the conspiracy of others, he became the victim of their treachery. Also, the doctrines taught and the institutions established under the name of Christianity, were not taught by him-nor were they taught at all, until several years after his death. In fact, THE THUE HISTORY OF JESUS OF NAZA-BETH declares that none of the doctrines, in the sense as stated, in the Testament, nor the institutions as established by the churches, were ever taught or sanctioned by Jesus. He did not holleye in the Jowish God nor their history and levends but continually opposed them by exposing their absurdities and ridiculous fables. In fact, Saul of Tarsus was the teacher and founder of most of the doctrines and institutions of Christianity, and he was the great enemy by whom Jesus was brought to destruction, in order to accomplish his own insane ambi-tion. Thus, with the subsequent acts of the Priesthood, Christianity became what it is, as taught in the conflicting churches of the present day. Such is a slight sketch of the facts as nade known to our humble citizen. A. Suyru, by the spirits. They desired him to write the same in form of a book, giving him authority to make whatever additions, descriptions, em-bellishments and transpositions he might think necessary to bring all the facts into view, and make out of them an inter esting book, suitable for readers in general. The task is done; the request of the spirits has been compiled with to the best of the author's ability, and is now issued to the public for their nerusal and benefit.

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A REVIEW

1. 1. 11

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RALPH WALDO EMERSON

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Message Department.

Each Message in this Department of the Ban-men we claim was spoken by the Spirit whose name it bears, through the instrumentality of Mrs. J. H. Conant.

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

reported verbalim.

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

We ask the reader to receive no doctrine put

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

The Circle Room.

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

Invocation.

Like the sound of many waters. Like the distant thunder's roll, Like the incense from earth's altars, Like the music of the soul,

Comes the power to guard and guide us, Through temptation's lonely night, Comes that deep abiding presence Ever leading to the right.

And yet, oh Spirit Eternal, the soul perpetually questions concerning thee; yet surrounded and permented as it is by thy life, it perpetually stretches out its hands seeking to grasp thee, and taxes forever all its powers to fathom and analyze thy being; yet forever and forever is it surrounded with mystery. To-day it hopes that tomorrow it may know more of thee. In the present it prays that in the future it may understand thee; and when that future becomes its present, it knows no more of thee. It has fathomed no more of thy depth. It has analyzed no more of thy mystery, for thou art infinite, while soul is finite; thou art the mighty whole, while we are but atoms; thou art the Soul, the Body, the All of Life, while the finite soul is but a grain of sand or a mote floating in the sunbeam. Oh God, yet forever and forever we aspire to understand thee. Notwithstanding the experience of ten thousand times ten thousand ages have informed us that we cannot comprehend thee, still we seek on, still we press forward, still we climb mountain peak after mountain peak, soaring on toward wisdom, and yet never knowing thee. Oh God, we are conscious of thy presence; we are conscious of thy love; we are conscious of thy power; we are conscious of thy greatness and our own littleness; we are conscious that thou art the Infinite Presence in which we live, by which we are moved, and to which we turn. Oh, for this consciousness we would lift our souls in glad thanksgiving; we would turn and tune all the powers of our being to praise thee; we would chant a new anthem for the soul that knows no death, that has won the victory over all sorrow, all fear, all that can make the soul tremble before thee. Oh we know that thou wilt treasure up all the praises and petitions of these thy children prisoned in the flesh. Thou hast guarded them all in the infinite pasts, thou art lovingly watching over them in the present; that thou wilt protect them in the future we are sure. Therefore we leave them with thee, and we trust our own souls with thee, singing

Questions and Answers.

giad halleluiahs because of thy life, forever and

CONTROLLING SPIRIT.—We will now consider the inquiries of your correspondents.

CHAIRMAN.-Isaac Fisher, of Walpole, N. H. desires an answer to the following question: QUES. - Do any of the spirits who have left their

earthly bodies study or make any use of the sciences-such as Arithmetic, Geometry, Algebra. Logarithms, Astronomy, Geology, Chemistry, Magnetism, Electricity, &c.?

ANS.-The sciences that belong in one sense to the earth-life, in another and a higher sense belong to spirit-life. In a word, you have but the rude outline of science here. In the spirit-land there is more perfection, science is more unfolded, consequently we have the soul of what you have the body of here.

OHAIRMAN:-Are not new sciences being developed in the spirit-world?..

A .- No. Strictly speaking, there is nothing new. There are sciences innumerable, new to human comprehension, because the human has not become sufficiently unfolded to comprehend them. But in the strictest sense of the term, there is nothing new in universal life.

Q.—Are they not new also to many spirits? A .- Surely the disembodied spirit is but the disembodied spirit. It has simply lost its external

Q .- A few weeks since a spirit came here purporting to be that of Aifred Taft, of Louisiana, who was accidently shot by his pistol falling from his ride two days previous, and was desirous that his mother, Mary Taft, of Montreal, should be made acquainted with the fact - Accordingly I addressed a letter to Mrs. Taft, stating particulars, and requeted an ansawer. Nothing having been received in answer, I would like to know if any such person as Mary Taft resides in Montreal, and whether she received the letter. If so, why it has not been answered?

A.-We would say that such a person does indeed exist in such locality. We are not at liberty to declare why the letter in question received no answer, but we may suppose that it arises from the fact that the lady does not wish to be identifled with your Spiritual theory. This is the case with thousands.

Q.—If a certain person has pursued a particular branch of study here, will he not continue the same study in the spirit-world?

A.—It is our opinion that he will.

what they are here?

A .- They will. "Unathran.-A lady asks where the spirits

home or resting place is.

A.—Here—everywhere.

Q .- Why is it that any of the persons present

can find the mission of the control RULLING A .- We are not sure but that there are many present who ware mediums, possessing, to be surp different degrees of mediumship. If you can toll us why God has made of all humanity an in-finite, warlity, we can tell you why all persons are not mediane to the same extent. Why is it that no two him official are attackly alike dicher in the

physical or the spirits combination?

Of Do you ask me that question?

Of the spirits of the spirits and the spirits of the sp

S.—Is there nothing behind even that?

QR.-Nothing that I can discover beyond physical circumstances. 8.—Is it possible that your vision is so exceed-

ingly limited that you cannot go beyond that? QR.-I have always found that the higher, the more perfect the organization, the more complete to deal with hermany supposed I did deal with the intellectual manifestation,

S .- Yes, that is true. There are certain combinations, both of the physical and spiritual, that and I want her know that all I can do from are absolutely necessary to the perfect medium of my present poon to save her, I will do. I spiritual ideas. All thoughts are more or less united, but the thoughts flowing through your human subjects are, so far as human comprehension is concerned, foreign to them.

Q.-What are the essential qualifications for good mediumship? Is not good health one?

A.-No, by no means. Some of our best mediums are those who are almost perpetually laboring under what is called disease—some physical derangement.

QR.—I have never met with a medium with full vital force; and I have made this subject a study for the past thirty years:

S.—In that respect your experience corresponds to our own.

Q.—Why are there more female mediums than male mediums? 🕡

A.-Simply because the female organism is more intultive, more plastic, more susceptible to spiritual influences, easier molded into that peculiar condition called mediumship.

Q.—You do not consider good health an obstruction to mediumship, do you?

A .- No, but it so happens that all our mediums -we may say all-are laboring, in some one or more particulars, under some organic difficulty. We cannot say how it would be in the case of full, free health; in all probability the mediumship would be good.

Q.—Then would you not infer that good mediumship depends upon the very happy combination of faculties, rather than upon the condition of

A.-Yes, it most certainly depends upon the combination of the physical and intellectual facul-

Q .- Then you would not have us infer that good health is an obstruction to mediumship? A.—No, we did not so affirm.

Q.—Is n't a nervous temperament favorable to

Q.—If the spirit has a spiritual body, where is

that body when it returns to earth, manifesting? A .- Sometimes it is outside the physical body, this. Then I'll ell him all about what I want. sometimes absorbed in it, sometimes the powers of absorption in an individual case are very great. Sometimes a constant repulsion is kept up, and in that case, the spirit is obliged to take up its quarters outside the physical body, and form the connection from an outside source.

QR.—In that case the spirit throws its influence upon the brain.

—Yes, Q.—Upon one occasion we asked of the intelligences at this circle if children's dying early was not detrimental to their progress as disembodied spirits? and were told that it was. At a subsequent time, we received the answer that it made no difference whatever to the disembodied's progress in spirit-life. Now how would you recon-

cile these two contrary opinions? A .- If you are not aware of this fact, we will inform you of it: that all spirits, either embodied or disembodied do differ in opinion concerning all aubiects. Now one might absolutely suppose it to be necessary for the disembodied infant to return and gather its nourishment from the maternal breast. Another person might, in all honesty, declare it was all nonsense, that there was no near of any such course, that though it might do so, yet it was not absolutely necessary. Now for our own part, we must tell you that we have never been able to discover any unhappy or unfortunate results in spirit-life arising from the early decay of childhood. We find the infant spirit, in the spirit-world, quite as well off as those who have lived to three-score years and ten. We cannot believe that God, or Nature, or the Supreme Power controlling in all things has made a mistake in this. We cannot believe he would suffer the infant to pass on before its time. It is our firm be-

lief that God doeth all things well, and this as all others.

A. J. Burroughs.

I must inform you at the outset that on earth I was no believer in Spiritualism, but, like many thousands, I am very glad to avail myself of the inestimable privilege of return.

It is possible I may not have fully considered my surroundings; that I may not be in a condition fit for return; but I find myself so intensely agitated, and so powerfully attracted to this, my former home, that I instinctively obeyed, trusting to God for the consequences.

I am here, not for the purpose of vindicating my own course, but rather that I may set at ease, and tolling in this way of Time. I can but feel that for them I have something to do; that while I am surrounded in my present home by kind friends who passed on before me, who with words of cheer are constantly giving me strength, it is my duty to return and shower down something of my strength upon those whom I know are in weakness. Again I repeat it, I am not here because I care for myself, but I am here because I care for those dear ones I've left on the earth, because I have pity for them, because all the powers of my soul go out in sympathy for them.

When I became conscious of the blessed truth that I could return, I think I offered a prayer to the Infinite Presence that rules all things, such as I never offered before. I felt conscious it was a for near two years, as night as I am able to judgo; something that would lead me eventually to heaven; a something that would liberate me from separated from my friends, that I should be rehell. The time, I know, is very short since I held united to the friends I had left. I seemed to have control of my own body, since I lost that body by an indistinct idea that my friends were not with violent means; but short as it is. I have seen more in that space than I saw in all the years that were recently the bright sun of infinite truth has poured given me on earth.

I believe, sir, it is your custom to receive the name of those who return and speak here. Mine and active life. was Andrew J. Burroughs. Doubtless you have been made acquainted with the conditions attending my departure, so you will spare me the misery of rehearsing them again.

It has been said by some persons, and is be lleved, that I dealt wrongfully with the lady to whom I am indebted for the loss of my body; who suddenly introduced me to the spirit-world. As God is my witness, through the angels, I solemply declare that I never, in thought, word or deed, misused the lady. That I was sincerely attached to her. I do not deny; and I so declared to her at the time I left here. I think her reply was something like this: "I am sorry, but I am young, and must an myself secondingly, In the course of time I made the acquaintance of another lady, and united myself to her according to the laws of the land, and was also directed

far as I could word or deed assist the lady, who was in p circumstances. I was ever ready to aid herer ready to counsel her, and I know of no timeen I would so far have forgotten myself and duty to God and humanity, as her. It is false tirely so.

I feel nothing the intensest pity for the lady, will give her of strength, I will give her of all that charity the gels have bestowed upon me, for I know that that last act, she-poor child!was acted upon svil influences from the outside. She is not respoble for it. The same organization that, undervorable circumstances, might have made this br child a brilliant light in the mental world, the her a murderess. Yes, that poor child was nedium, and, under the circumstances-which we been laid before the public mind-she tooky physical life, or the influence through her. Slis not to blame, and I earnestly beseech of alhose dear friends, who are feeling unkindly toard her, to be friends to her, to pity her, to sush and stand by her, for I shall,

as God gives merength.

One word to dear spirit who is my wife: I have no forgive a to ask, for there is nothing for you to forgive. | dealt honestly, uprightly with you, as God is mjudge. Oh give me but an hour in which to talk ith you privately, and I'll unfold much to yothat I cannot in this way.

To all those frids who are interested in the unfortunate lady, I me say, continue your labors of love, for God, rough his angels, will strengthen and bless you Farewell.

Rert Whiteford.

My name walkobert Whiteford. I lived in New York; was leven years old. I have been

in the spirit-landbree weeks. I want the foll to go to some place wherewhere I can talk where I can talk to them, I mean. I've foul out something 1 did n't know here, and I'll telthem what it is, if they'll give me a chance to. heard about Spiritualism before I was sick and lied, but never seen any of it. Won't you pleas put my letter in? Say I come back, and I wan the folks to go so I can speak to them, will you? Who do you want to go?] Well, I should like myuncle Thomas to go most of all. [We will direct pur letter to him, so he'll know who you mean. Yes, I should like him to go most of all, becase I reckon he'd know about Feb. 14. Good evening, si

Themas P. Buckley.

I hail, sir, from Camp Sheridan, Virginia. I'm from New York Thomas P. Buckley. [New York City?] Ye, sir. 163d New York, Company C. Idied at Camp Sheridan in January.

Now I should like to know what's the chances of my sending some word home? [Good, if your friends will receive it.] If they do n't, what then? Well, I can throw out my line, can't I, whether I catch a trout or a polywog? That's all the way we can do, aint it?

Well, one point settled already is, that I'm dead; the other one to settle, is the fact that I can come back. Now I want them to know that I've risen again-been resurrected; that's so, sure. The resurrection day has surely come to me, and I summons them to the tribunal. I'm going to sit in judgment upon myself, and I want them to come and talk with me alone, and if I do n't prove to them, beyond a doubt, that I am Tom Buckley, I'll knock under. Age? oh, yes-twenty-six years

well, now, here see here, Mr.I how do you rank? [Very low.] Oh, you're private, are you? [Yes.] Then I sha'n't doff my hat to you. Well, Mr. Private, then you purpose to print what I say here in some kind of a newspaper? [Yes.] I was told this much, and that I must watch the machine, and when it comes round so as to grind out my message, I'm to see that it reaches my folks; and if it don't, I'm to come here and shove an other through the hopper. [Yes.] Well, I'm ready o perform my part of the work.

Well, now, see here; I want my folks to give me a chance to come and talk with them, and if I do n't convince them I'm alive, it's my fault, not theirs. Just give me a chance-go to some good place where it's understood that we dead folks come and talk, and I'll be there.

Well, send my letter to Benjamin Buckley. Now, you see, I'm just bound to push this thing through. I'm not one that's apt to give out because I get a slap in the face, or a cold shoulder. I'm going through with it, hit or miss. Well, private, good-day. Feb. 14.

Julia Moseby.

When the night of death overtakes the soul, unless it has some well grounded idea concerning the condition into which it is passing, it generally falls into a state of slumber, or into a dreamy conpossibly aid in some respects, those who are left dition, not being fully conscious that it lives as a disembodied spirit, or that it has really passed through the change called death.

I had no fixed ideas concerning a hereafter. I honed and tried to trust in the promises of the Christian faith, but somehow or other they failed to satisfy me. During my passage from death to life, I felt strange misgivings concerning the reality of the Christian faith. I felt that things might not be as we supposed; and sometimes I even drifted out so far into the wide, unknown future, as to believe that the soul had no existence after death, that with the yielding up of the body we were no more. So, in consequence of my surroundings and my belief before death, I have remained in a semi-unconscious, or dreamy state but I have an indistinct recollection that I was me. But it was all indistinct and undefined. But its rays upon me, and, like a flower in spring, I have budded and bloomed into life-life, conscious, real

I am here to-day, that I may, if possible, stretch my hand across the field of battle and death, and shake hands with those that I 've not forgottenthat are still twined around my spirit by innumerable, chords of attraction. Yes, my friends live on Southern soil.

I am Julia Moseby, niece of one whom I know you do not revere. I have parents in my Southern home; I have brothers, or one at least, has come to me from the battle-field. My mother has indistinct ideas concerning the return of the spirit. I hope, but how, I know not, to reach her." I want to assure them, one and all, that I live; that life here is a regitty; that I can now answer the quesobey my parents, and they don't like it." In a tion that I could not answer when I was changword, I was this: "Julia" do you know us? Julia, are you conscious? Do you fear to go? Have you faith in God?" I knew them; I was constitute but could not reply .. I have faith in God. I was slateen years of age and twenty-two ly attached to her. I endeavored to benish all days. My disease, they ishid, was consumption; thoughts of my former attachment, except so I presume it was. Farewell, sir.

Invocation.

Father, Spirit, thou who hast folded us in the arms of thine Infinitude through all the past as in the, present, we can trust thee, we can love thee, we can serve and worship thee in spirit, and in truth. Though we may never know thee, save through thy wondrous laws, though we may ever fail to comprehend thee, yet we can worship thee, we can praise thee, we can send out toward thee the silent adorations of our being. Oh God, we can praise thee as the starbeams praise thee. We can worship thee as the flowers do with their fragrance. As old ocean praises thee, so can we. As its wild billows dash forever and forever upon the shore with a mysterious sound, worshiping thy law and thine Almighty Presence, so, too, can we thy children, thy subjects of love, worship thee. Oh our Father, as these thy children are enabled to gaze into the dim vista of the past, as they gaze through History and Science, into the far, far-off past, and can know somewhat of the present, we do not wonder that they stretch out their hands toward the unknown future, asking to know of its life, asking wherefore they are, and whither they are tending? Oh God, dld we ask any especial blessing in their behalf, it would be that the stone might be rolled away from the sepulchre of every soul, that they might look into that future and see somewhat of its glory, somewhat of its divine reality. Oh, we thank thee, Great Spirit of Life, that midnight is passing away; even now the mists of the morning are beginning to disappear, and souls are coming up out of the ignorance of the past, crowned with wisdom and praising thee because of Infinite Truth. Oli God, all life praises thee, from the smallest atom up to the soul in its grandeur and power. Everything that thou hast fashioned praises thee in its own way All turn to thee alike with thanksgiving. The murderer, they who have traveled down the steens of misery and crime, who have quaffed from the cup of human degradation, oh God, even they praise thee; in the inner sancturies of their souls they sometimes praise thee. Oh, the angels see it, though men in human form cannot. So, oh God, as all things praise thee continually, we, too must ever praise thee. Father, Spirit, our life, our strength, our divine inheritance, we render thee infinite thanks for all thou hast given us; we praise and adore thee for all that which is to come. Feb. 20. March de Strie Co

Questions and Answers.

CONTROLLING SPIRIT.—We will now consider the inquiries of correspondents.

CHAIRMAN.-W. C., of Spring Valley, Min. writes as follows:

Ques .- I wish to ask at your Free Circles If a vein of water under ground attracts a twigof willow or hazel in the hands of some person? If so, what is the philosophy?

Ans.-We cannot believe that a vein of water passing under the surface of the earth can attract a twig of willow in the hands of one person any more than another. Indeed, we ignore the idea altogether.

Q.-A correspondent from Kellogsville, Ohio wishes to know whether the doctrine held forth by a preacher in that place, Sunday, Jan. 22, 1865, that all souls of the unconverted when they die progress so rapidly when they enter the spiritworld that in a short time their torment is so increased that it will be equal to the torment of all the damned souls that have been there, and that that torment will increase to all eternity, is true

A .- False in every sense. At least so far as our experience goes, it is false.

Q.-Will the intelligence please tell us how we characterizes the answers of letters written to our spirit friends. I have communicated twice. and each time have asked the same question. At one time the answer was very distinct; the next time-although the same words were written-I received a very incorrect reply. Both times I

A.—Simply because the disembodied spirit in answering the ideas, did not simply take cognizance of the writing, but of the ideas. Now, if whether you call it spirit, a ghost, John or George they were confused, why then the answer would or whatever you will. If he succeeds in identify partake of that confusion. If they were clear and distinct, rest assured that under favorable oircumstances the answers would be correspondingly clear and distinct. Sometimes such questions are asked out of mere curiosity. Under such circumstances, the answers may possibly—and will very

wrote to the same friend?

probably—correspond to the questions. CHAIRMAN .- A correspondent from Buckfield. Me., desires us to present the following questions to the controlling spirits of our circles:

Q.-Dr. Child has somewhere said, and I think the same has been advanced by the controlling spirits of this circle, that whatever we may do of evil in this life does not in the least affect the soul. We are again told by spirits that intemperance does materially affect the soul; that persons addicted to intemperate habits in this life, on being disembodied, experience the same desire for drink: and in consequence of that desire and the effects of drinking upon the soul, their progress is retarded. What is your opinion?

A .- The soul is a term used to convey the idea of God incarnated in the flesh. Now if this same soul is God in the human, it follows that whatever that human may do, it cannot contaminate the God-principle. If it is not God, then it is nonimmortal. Now it has many times been affirmed by disembodied intelligences that the soul cannot be affected by human conditions. This is true in the best, broadest and divinest sense. The manifestation of soul must of necessity correspond with the machine through which it manifests; but the soul itself, as a divino, God-given essence, is ever perfect and entirely pure.

Q.-A. J. Davis says in his Harbinger of Health, that all disease originates in the soul-principle. How then are we to believe that pain and suffer ing consequent upon disease ends when the body dies? If disease can originate in the soul to-day change in the soul." Also that the body without the soul has no sense of suffering which we know. Suffering then must belong to the soul. How can it be otherwise?

A .- Herein your correspondent is laboring under another very great mistake. The soul is incapable of suffering. You cannot burn it, you cannot freeze it, you cannot drown it. It is a part and portion of divine life. A. J. Davis, of the intelligences through him, desires, no doubt, to convey this idea to the mind in human, that all disease was projected from the spiritual into the physical; ny, as all harmony, is attracted to Itself. Now the

and spirit are convertable terms and are God. In a former lasue it was stated that the suffering manifested in the flesh was of the spirit, that the material part had no feeling but that derived from the spirit. Again, that the soul is not affected by suffering, or sorrow, or by sin. Will the said spirit be so kind as to give such an explanation of these apparant discrepancies as will enable melto form a just conception? It appears to me, from the above, that the soul, being incapable of suffer ing, and the spirit being the source of it, they must be distinct existences. I have been led to the conclusion, perhaps erroneously, that life was in herent in matter. That life and mind were one but could not come to any satisfactory conclusion about the soul and spirit, but inclined to consider them as identical. The assertions above stated coming from such a source, have thrown confusion into my mind on this subject. Please throw ligh upon it, and oblige an earnest seeker for truth. A .- That question has been already answered. Q.—Is the soul affected by its surroundings? A .- Not as a soul. Q .- What is it, then, that we suffer pain from when we are dissatisfied with our surroundings? A .- You do not suffer in your soul surround ings. The body, the external body, is the gar ment of the spirit. That suffers through physica life, by virtue of the action of soul-life upon it and so on all through the long line of externali ties through which the soul is always surround ed, ever attended. The soul itself cannot suffer You might as well talk of God's dying with ty phoid fever. Q.-Are departed spirits sensible of what i going on around their earth-friends? A .- They are. Q.—If soul, or life, is God, and governed by God's laws; will you explain how? A.-No, that we cannot do. You have exhibition of the govermental force law by which you ar surrounded; and continually, every day and hou of your being, you are held in the unswerving grasp of law, forever. You cannot escape it. Q,—Then law is God?

A.-Well, you might call it so. Q.—Then soul must be governed by itself, if i

A.-Surely it is. We have never been able to discern any difference in the principle of life tha pervades all animate, and so-called inanimate ob jects whatever. To us it is the same. The mani festations only are different, the external, th body, or the clothing. Music is music, whether projected through a flute or organ. The vibra tions of sound are different through different in struments, but it is all music. So it is with soul life. Delty may exist in the blushing rose, or th majestic human body. It is God all the same The same power that controls the worlds rolling in space, controls you and I; and if it controls us

it is part of us. Q.-What is the condition in the spirit-world of two persons deceased, the one being moral, th

other immoral? A.-Well, so far as their surroundings are cor cerned they differ as much there as they did here The immoral man, immediately after the chang called death, has lost nothing by the change ex cept the physical body. You may expect to find such spirits, after death, where life in the physi cal leaves them. They are just the same R when you consider that immorality was a part that spiritual-not the material-belonged to the spiritual, it is very natural to suppose that the spirit took its wardrobe with it.

Q.—Is there any difference between the term

soul and spirit? A.-Well, they are used to convey differen dess. By soul we mean that divine essence the makes you an immortal being, allies you to Go By spirit we mean the surroundings of the son the atmosphere, the aura, the body through which it manifests.

Q.-That being so, why, in consulting a med , does a person their spirit-fri ent?

A. Because you are more conversant with the term than the other. It makes no difference ing himself to your satisfaction, it matters not o what raft he comes. Q.-Are conditions in the spirit-world counte

by spheres?

A.-Well, no, they are not. Spheres are mer ly conditions of mind, or spirit. You might a well count your conditions by spheres here, as the spirit-world. You all exist in different sphere even here; and you are just as much in the spiri world proper to-day, as you ever will be. No that, no doubt, is a very mysterious assertion some; but it is true, nevertheless. You are living

acting in the spirit-world to-day. Q.-Can you tell me the name of any spirit the surrounds the speaker?

A.-No. we cannot. Q.—Are there a number present here to-day? A .- Yes, there are many.

Q.—Will you give, any explanations? A.-No, we do not wish so to do. That que tion is of a personal nature; entirely too much

for publication Q.—Under what influence did Miss Doten spea last Sabbath? A.-Under the combined influence of many in

telligences; not one, but many. 🚉 🕾 Q,-Whose voice was imitated by her? we are it A.-Her own,

Q .- If there were many, why not say univer Edward Skill, entre deskill A.-Because that would be false. . A dozen di lerent intelligences is not a universe, by an

Feb.: 20.

Contraction of the de de la George A. Redman. I am here this afternoon to answer many in

means.

luiries that are constantly reaching myself from different sources. It is a matter of great wonde to:my friends, in earth-life why I do not oftene in earth-life, why should it not to-morrow in spirit | return and manifest myself through the various life? for the same author says, "Death makes no | mediums scattered throughout the country." would say to such dear friends, that there at many reasons why I do not oftener; return; On is the fact that my time-did I say time?//yes/ must use the word, in order to make myself un derstood-has been so much occupied since m departure from the body, that I have scarce had moment to devote to my own pleasure, saids from duty. As that would merely gratify myself, prefer to do always that which seems to be m duty. luty, in a still laboring in the capacity of a medium

in this spirit-world. The powers that were min the spirit being the power by which all inharmo- in earth-life are still retained by me as a spiri and even now, Lam engaged in transmitting is body, as a body, could not be diseased if it water telligence, I may say to all parts of the univers not inhabited by a living spirit! What A. J. Divis, of the intelligences through him, meant to say was, that disease brightated in the impenderable forces pervading the body not in the body toself. I may near and dear friends crossed the self-or meant. It was all to mean the body to the body for the body to the body to the body of the body not in the body to the body for a live before I did. Though I would be very glad could be dear of the body to the body to the body had been should be been should be set to the body that it is the say did to so the body the body had been should be set the body from North Inwa. Ramas follows: from North Inwa, Pages follows: When the Enown flaty in order to gratify myself Q.—It is stated in the Planner of Feb. 4, 1865, by that with I shall better forego the bless

the presiding spirit at your circle, that the "life, ure, mid exhouse" spanning on amount of mind, or spirit" is God; implying that life, mind I supposed, as many mediums do who have

passed from the body, that I should cease to be a medium. It is not so; and I presume that our powers are for use, that those powers will be exceedingly unhappy in their idleness.

I would send kind greetings to all the dear friends who so often think of me, and whatever I can do for their strength and advancement I will galaly do. I am now but simple George A. Redman, as I was here. I have not got rid of the errors and incongruities that surrounded mine and incongruities that surrounded mine and incongruities that surrounded mine on the second control of the errors and incongruities that surrounded mine on the second control of the errors and incongruities that surrounded mine on the second man, as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man, as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man, as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man, as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man as I was here. I have not got rid of the errors and incongruities that surrounded mine on the second man as I was here. I have not got rid of the errors and incongruities that surrounded mine of the latter of the second man as I was here. I have not got rid of the errors and incongruities that surrounded mine of the latter of the second man as I was here. I have not got rid of the errors and incongruities that we want to the second man as I was here. I have not got rid of the latter of the la

Well, I was wounded at Ball's Bluff. I lingered weeks, yes, months, and finally was liberated by the Angel Death. I entered the Confedrate service because I felt that I ought to do so, that it was a duty I owed to my portion of the country, at least. I was conscientious in the course I took, and although I might not take it to-day, yet I cannot say I am sorry that I moved as I did, although it has separated me from my family, who are to-day in abject poverty because of this miserable war. Many times since my separation from the body I have visited my home, or what was once my home, and I have seen my wife and children absolutely near starvation, and I have had no power to change their condition. I waited and hoped and prayed—as well as one who was not accustomed to pray here could pray—for the time to come that I might do something for

I have friends, relatives, I believe, on your side of the lines, who may, if they choose, assist me in reaching my family. At any rate, I would ask, should my letter chance to fall into their hands, that they would be kind enough to forward it to my wife. I want her to know that Ifcan communicate, can talk with her; that I can write to her, only furnish me with means. If I can only have suitable means, I can perhaps put her in the way to change her condition.

I am Adjutant William D. Gooch, of the 7th Virginia Infantry. I would like, also, if this letter should reach my friends at the South, that they will give me a hearing. Let me talk, let me tell them some things I have learned in the spirit,

I am sad, sir; and why should I be other se? You believe in God, and I do not. I did nowhen here. You believe in a Supreme Power that created and governs all things. I wish could; but there is a something is me now as there was here, that prevents "y believing in such a Power. [Did you believe there was any existence after the body was sead?] Yes, I thought there was a future state; but I believed that future state was to come some way by chance and I we not seen any come some way by chance, and I've not seen any oning yet to cause me to think differently. I thought I would pray to God, to the Christian's God, a something that might possibly interfere and put an end to this miserable war. Well, I've come to this conclusion, that if there is a God. it may be that he's satisfied with the way things are working now. I beg your pardon; I know you're a Christian, and I am not. I know you think I am a blasphemer; but give me at least the honor of being at all events an honorable man. I cannot come here and sail under false colors, whatever opinion you may form of me.

My dear wife, a good little woman, was a Christian. She believed in God; and she used to tell me that I should, after death, if not before. Tell her that I see no more of her God on the other side, than I saw of him here. [You see Nature's God the same as when on this side.]. Oh, I see Nature's God; see him in the opening flower, the stream of water. [Nature's God is the only God you will ever worship.] Weil, then, what is the use of praying to such a God as you speak of? If he is n't a personal God, such as the Christians believe in, what's the use of praying to him to interfere in our affairs, to bless us, or to curse us? Why, if he do n't know as much as we do, has n't common sense, it's folly to waste breath and brains upon him. Well, it's a problem that the Church, may solve. I confess I cannot. I would be glad to, sir; for then I might find a place to rest. [You must look for the God within you.] For the God within me! I might as well say I'm God. Well, it's just about as I thought it was. I'm as much a God as anybody else. The only God I shall ever recognize is the God within myself, the power that I 'm invested with. Well, you Christians have strange ideas. Fare-Feb. 20. well, sir.

Minnie Jackman.

Will you please, sir, to allow me to send a letter my parents? [Yes.]

I was Minnie Jackman. I died in Enfield, N. H.; but my parents live in Boston. I died of

Are payed that gentleman where to have found God.

[Beferring to the previous controlling spirit.] I found him long ago. He's to be found in a long ago.

and live. I've been there now most a year, and I'm happier and happier all the time. We have teachers in the spirit-land to teach us. They re always kind, always loving; and we never fear toll there. We do not ever grow tired of doing

and mother, and all the friends I have left. I often

PUBLISHED.

Frances Elwell, of Gainsboro', N. C., to her father, Gol. Hos. Elwell.

Monday', March 20. — Invocation; Questions and Answers; Lieut. Wm' H. Haddam, 3d Wisconsin, Co. C, to his friends; Albert Townsend, 4th New Hampshire, Co. T; James Haggerty, of the 63d New York, to his cousin, Father Haggerty, of Dublin, Ireland; Rebecca Kenley, of Richmond, Va., to her mother, and sister Julia; Dr. John Ware, of this city, to his frieud, Bestleaux.

Tuesday, March 21.—Throcation; Questions and Answers; Wm. Smith, of 3d Indians Reg., to his bruther James, perhaps in the Army, and a person called "Joe." in Salisbury prison, North Carolina; Wm., Fulier, of the 69th New York Reg., to friends in New York; Robt. B. Mokenzie, to his father, Alexander McKenzie; Louisa A. Dale, to four friends, in New Orleans, La.

ander McKenzle; Louisa A. Daie, to sour friction, in New Orleans, La.

Thuriday, March 23.—Invocation; Questions and Answers; John Powers, to friends, in London and Glasgow; Thomas Shales, to his mother, in Dayton, O; Anna Louiss Downs, to her mother, in Provincetown, N. S.: Edward Brown; to his father, Hon. Alexander Brown, of Virginia, and friends.

Thursday, March 30.—Invocation; Questions and Answers Timothy Barke, to friends in Warren, Ind.; Annie Henrigt-Paunce, to her father, Lleut. Col. Thomas J. Faunce, in Virginia; Jack Hulley, of New Orleans, to friends, Qarilo and Jim; Michael Scanlan, to his brother Peter, and fray, in Springdeld, Mass.

Answers:

and Jim; Michael Scanlan, to his brother Peter, and forms, and springfield, Mass.

Honday, April 3.—Invocation; Questions ang Answers; Alvin Jones, of the 18th Obio, Co. A; James F, father, Alexander Clark, prisoner in Boston Harbor; J. Fontarive, of Boston fo bis son of Boston, to his son.

Taxiday, April 4.—Invocation; Quest as and Answers;
Lieut. Col. Price, to his friends at the Still; Wm. Conners,
of the 17th Mass. Co. D., to his wife, friend, Tim Kelley;
Col. Thomas L. D. Perkins, former Massacy, to her mother,
in 4th Avenue, New York City.

IN AID OF OUR JUBLIC FREE CIRCLES.

	Alah Masa
,	Mrs. Z. H. Smail, H. Sch. Mass. M. Newman, Unstr., Washington, D. C. Asa W. Holbrooy, Mass. A. Friend, Qu. Mass. C. K. Dilloy, Roxbury, Mass. A. R. Met Jordan, Battle Creek, Mich. Fannie, Hume, Beaver Dam, Wis. W. Axell, West Glourester, Mass.
	M. Newman, Unser
	A-a W Halbrook Jr., Washington, D. C
	A Waland Colly, Mass
	A Friend, Que Roxbury, Mass
	C. K. Dillow Constantine, Mich.
•	A R. Metforden Rattle Creek Mich
	Fannie / stanta it battle Ore Trible
	W A Rume, Beaver Dam, Wis
	W. Akell, West Gloucester, Mass
	E. White, Washington, D. C.
ì	Ch. W. Rust, Ipswich, Mass
	Wrighd Roston Mess
	A Plant Tolonella O
1	A Friend, Unionville, O
ı	E. Chapman, Laconia, N. H.
ł	A friend at Circle Boom
Į	A friend at Circle Boom. D. I. Hussey, Bridgeport, Ct.
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RECEIVED FROM REGEIVED FROM
ASA W. Holbrook, Jr., Washington, D. C.
Fannie A. Jordan, Battie Creek, Mich.
B. E. Randall, Cleero, Ind.
J. Hatch, Presque Isle, Me.
T. W. Tattle, Boston, Mass.
L. Eaton, Worcester, Mass.
A. Friend, South Boston, Mass.
A. Friend, Boston, Mass.
W. G. Perley, Ottawa, C. W.
W. W. Bust, Ipswich, Mass. Married,

BREAD TICKET FUND.

At the Waverly House, Dixon, Ill., Tuesday evening, at 6 o'clock, by Dr. L. K. Coonley, Mr. B. L. Abell with Miss E. A. V. Coe, both of Morrison, Whiteside Co., Ill.

Obituaries.

Passed from the tolls, strifes and cares of mortality, in East Westmoreland, N. H., Feb. 21st. 1865, after a brief illness, Ashley Winchester, eldest son of Rev. Moses Winchester, of Shrewsbury, Vt., formerly a resident of this town, aged 43

spiritual religion and philosophy, possessed a retentive moory, reading with joy and delight reformatory works. We shall miss the cordial grasp of his friendly hand in the circles and meetings in this vicinity. Our sympathy is extended to his companion, relatives and friends, hoping that his pleasant anticipations will be realized in a brighter world of eternal progression. He was a firm believer in Spiritualism, an investigator of Passed from earth life, on the 28th of March, 1865, the spirit

Passed from earth life, on the 28th of March, 1865, the spirit of Mrs. Elizabeth Perrine, agod 83 years.

The funeral service was performed by the Rev. Mr Willis, at the residence of her daughter, Mrs. Jane M. Jackson, in Lexington Avehue, N. Y., March 30th. She was bornduring the war of the Bavolution, and her father, Judge Davis. was the personal friend of Washington. The General was present at her baptism; and she remembered many scenes that occurred during that stormy period of her country's history. Ushered into this life at such a crisis, she has departed amidst another that has delugated the earth again with blood and desolation. Her spirit has escaped from earthly trials to soar above discord, where all is harmony, peace and love.

T. R. Shaw, Jr., of South Exeter, Me., aged 27 years, on the 16th of Uctober last, after a distressing illness of twelve weeks, was released from his earthly form, and passed on to the Sum-

mer-Land.

He was a young man of much promise, greatly endeared to a large circle of friends and acquaintances, who mourn his early departure; but not without hope. Many of them, like him, are firm believers in the Harmonial Philosophy, which teaches them that he has only passed on a little in advance, and can still come and take part in their enjoyments, and sympathize in their sorrows. This hope sheds a halo o'er the mystle way that robs death of its terrors, and the grave of its victory. B.

Passed to spirit-life, March 10th, 1865, little Sarah Maria, Passed to spirit-life, March 10th, 1865, little Sarah Maria, second daughter of James and Maria Talbot, aged 6 years.
This child was ageneral favorite, being developed (mentally) far beyond her years. Her disease was malignatemall pox. She bure her sufferings patiently, and when the death angel came she welcomed the messenger, and with him she quietly took her departure to the Summer Land. It was a very viender cord which held her to earth, as the spiritual portion of her nature gready predominated. The parents of this child are Spiritualists, hence death to them has been robbed of its terrors.

Det S. D. Pace.

Part Hiron. Mch., 1865. Port Huron, Mich., 1865.

Crossed the mystic river with the angels, on the 22d of Feb., 1865, Aver. Maxwell, infant son of Ruth and Luther N. Hutch-inson, of Sturgis, Mich., aged 1 year and 22 days.

POEMS FOR REFORMERS.

[Referring to the previous controlling spirit.] I and fellow-laborer.

found him long ago. He's to be found in a contented mind, a satisfied spirit—not that satisfaction, that is the result of inactivity and idleness, but is born of constant action—that satisfaction that comes fram perpetually doing one's duty. That's the God I bow down to.

I was ready and willing to pass on. I saw what I called the angels, before death. They were whiting to receive me when I should die. Little Charlle was there, and a great many others that I know. I didn't fear to go, I was happy; and I've never seen a moment since I,'ve been in the spirit-land that I've wanted to come back to earth and live. I've been there now most a year, and Price sixty cents. Postage 10 cents. For sale at this office.

DRS. TRALL AND JACKSON'S... "Pathology of the Reproductive Organs."

to ask them questions. We're never obliged to toll there. We do not ever grow tired of doing our duty, and all our experience comes by dir own exertions.

I should like very much to talk with my father and mother, and all the friends I have left. I often go phone. I am happy, and I only wish that all the dear friends that I we left here were as happy, for them they would n't mourn because I have gone, I know. Good-by, air. Did you teil your gone, I know. Good-by, air. Did you teil your gone, I was twelve years old, sir. Feb. 20.

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MENTS, OSIZOTS, AND PHENOME OF THE EXERNAL. WORLD.

BY PROF. B. B. HRITTAN, E. D.

TOBE fifteen years the author has been empyed in researches extraordinary book, covering the wide range Vital and Men tal Phenomena, as exhibited in MAN and til Animal World. It is, however, especially devoted to MAN—the constitution and immortal existence of the Soul; its press Relations to the Body; to the external forms and internal psiciples of Nature, and to the realm of Universal Intelligence.

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Their souls and ours to meet in happy air."
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THE SEARCH FOR SUNSHINE:

MARIANNA, WILLIE, BUSIE AND JOE.

CHAPTER VI.

It was many weeks before Marianna could forget to watch for Susie's pleasant face in the sunny parlor. Sometimes, when she went down by the oak grove, or into the meadow, she thought she could hear the sweet tones of Susie's voice, and then everything seemed beautiful to her, and full, of glorious life; the flowers seemed glowing, and the grass and trees looked like the reflection of something brighter and more lovely than them-

selves. When she told Mr. Tom of this, he said: . "It is Susie's spirit speaking to your spirit, and helping you to see her beautiful home through the lovely things of earth."

Marianna had found out one thing, that when she was glad in herself, through her own love and goodness, everything else seemed beautiful. But if she felt ill-natured and fretful, and had no joy within herself, nothing about her seemed good or beautiful. As the bright sunlight warmed up the earth, and made everything radiant and lovelyeven the dull rocks and the dark soil-so the sunlight of her spirit made everything full of beauty.

It was arranged as Susie wished, that Marianna and her mother should give up their home in the humble brown cottage, and live with Mr. Tom. Mr. Werter had kindly offered to take Willie to his home in town, and educate him as his son. Willie was very much delighted with the idea of going. It seemed to him very fine to live in so nice a house, and to be so near the grand shops full of wonderful things. He did not know that nothing is so good as dear and loving friends, and that he should miss his mother and Marianna far more than he now missed fine carpets and furni-

And now, as the bright summer were on, every day was full of gladness, and yet Marianna began to feel as if it was not quite so pleasant to leave her humble home as she thought. As the sun crept around the corner, and entered the window and lighted up the rose-bush, she thought that it was a more beautiful ornament than fine curtains or carpets. Here, too, was the place where she had tried to grow good and loving. Here was Willie's bench, that he had so long called his stage-coach, and the old clock that had ticked so faithfully; here was the old table, with its round top, and around which they had had so many pleasant talks. Indeed, everything seemed good to her now that she thought of leaving it, and she was not quite sure that any place would ever be so dear as her own simple home.

When she thought of Willie's going, she wished she had never been cross to him. She remembered how she had fretted because he would not do just as she wished, and all the memories of her kindness to him were sweeter to her than any selfish pleasures she had gained.

"Shall you like to think of me when you are away?" said she to him.

"Oh yes, of course," said he, " when I get time; but you see I shall have a great many things to think about-monkeys and-

"Monkeys before me? Oh Willie!"

"Oh no, not before you; but, then, monkeys are very funny, and I do mean to save up all my money and buy one for you; then you won't miss me. Do n't laugh, Marianna; I do mean to, and it to sit in my chair and make bows."

Everything looked more fine to Willie in town than before, for he thought to himself, "Now I am almost a man, and am to live like other men in this great city." He took leave of Mr. Tom, who had brought him to the city, like a hero, and greeted his friend Mr. Werter like a gentleman. He was quite too proud to cry when he found himself alone, but he was very glad when bedtime came, and he could go to sleep while thinking of the sunshine and flowers of Oakland.

Mr. Werter was very kind to Willie, and never spoke harshly to him; but he loved his books and music, and would sit for hours reading or playing on his fine organ. Sometimes Willie would wake in the night and hear the sweet sounds, and he fancied that the angels filled the room, and that they came through the great pipes of the organ; for these pipes were too high for the room below, and so an opening had been made into the room where Willie slept. He fancied in his dreams that the sweet sounds were living things that floated about his bed, and kissed his forehead and smoothed his hair; and he told Mr. Werter of this, who took him gently by the hand, and hade him sit down while he told him a true story about

"When I was a little boy, there came to visit my father a great musician. As I told you, I lived in beautiful Germany, where every one loved music; but this musician not only loved it, but he lived it. You do not understand what I mean, but you will as I go on with my story. He seemed to love everybody, and to wish every one to be good and loving. I was a very cross, ill-natured boy at that time, for I had been sick, and as my father and mother thought that the way to treat sick boys was to let them be very selfish. I had grown so petulant and fretful that no one knew how to live with me.

This gentle, loving musician watched me for many days. He played sweet airs to me on his fine-toned violin; he told me interesting stories. and I grew to love him very much. I was very fond of music, and was never happier than when , he imitated the storm on his instrument, or the whispering wind, or played the songs of the different flowers. But my happiness did not last yery long, and I soon began to fret again at my mother and my dear little sister.

One day, my friend the musician called me to him, and asked how I would like to have a concert at the house. I was delighted with the plan, . and thought I should be able to be very good and loving until the time; but I shook my sister in half an hour after; because she would not get down quickly enough and give me a seat that I wanted. And I screamed and kicked because my mother thought it best that I should not eat a

whole rich cake. and this musician was very much beloved by all the people in the country for his goodness, he was, able to assemble for his concert all the great players near; and as he not only loved the music of "out vooms decorated with flowers, and he arranged them with so much taste, that I think no-thing could have been more beautiful. I rememsing high the said to me;

great musician who makes the flowers and the leaves and the grass play such beautiful melodies. If you are good enough, you can hear the songs of the flowers on any bright sunpy morning.

AND REAL PROPERTY OF THE PROPE

We had, too, many children present, and he or-dered them dressed in various colors, so that they plotties, since it may be interesting to the read-

some flower pinned on his breast. The leader had a white rose and a violet. The concert commenced-oh, what a gush of sweet sounds; I could not sit still for delight. I thought of all the beautiful things I had ever seen or known. I imagined the flowers were singing, and the stars; and when the sweet sounds died away, I cried because they had stopped. Then followed other pieces, and I grew so happy and still that they thought me asleep. But just at the close, I heard the beloved musician untune his violin. The closing piece commenced, but oh, what horrid sounds! He played altogether out of tune. My ear was so sensitive to sweet melody that this made me really distressed. All the rest of the company went on with their grand harmony; but this one violin grated and jarred until every one was half crazed. What did it mean? Had the good man gone mad? Still he played on, making most discordant sounds, until I felt really angry. I forgot all the sweet melodies I had heard, and I seemed to be filled with a dreadful sense of pain. Finally, all the musicians quietly untuned their instruments, and there was a jargon of sound most dreadful to me. They continued to play until I could bear it no longer, and I screamed and turned pale, and, I believe, fell on the floor.

The concert closed, and the company dispersed. The musician laid aside his violin, took me in his arms, carried me to his room, and held me in his lap, and gently smoothed my hair. At last, when I was quiet, he said:

'You did not like our concert?'

'What did you do it for?' said I; 'it was very bad in you. I don't love you much now."

'There was once,' said he, 'a beautiful home, and everybody in it was loving and good, except one—that is, they all made sweet music in their Plymouth; and these graves—one on the right lives, except one, who played out of tune very and two on the left—seem to represent the two often, and so spoiled all the sweet harmony.'

'Oh, you mean me,' said I. "Yes; you are just like my untuned violin, said he. "You can make the sweetest of melody, but you play out of tune; you make dreadful discords where might be most glorious harmony. I wanted you to hear yourself. Every day since I have been here, I have heard that same tune played, and it was you who made all the jars. I thought if you knew about it, you would tune up your violin-that is, you would make your heart give forth the sweet music that lies within it—the music of love, of patience, of goodness. And then you heard the horrid sound of all the instruments out of tune. That was like some of the discords of this worldmany people hating and injuring each other. Was it not dreadful? Now if I had tuned up my violin, and then could have made the rest do so, we should have had the sweetest of melody. Just so it always is: if we keep our own hearts loving and true, we do not make discords; and if we can cause others to become loving and good, then we are like the great Musician-the great all-loving Father, who wishes us continually to play in harmony, and give forth the sweet sounds from our hearts.

'I wish I could be good,' I said, at last. 'I hate had sounds; I don't want to be the bad sounding violin.'

'There is a place they call heaven,' said he, 'but there no one makes discords; all have loving hearts, and in that heaven all is like grand music. There are loving angels there that know all that we wish, and they know if we desire to be good. They come to help us all keep our hearts in tune; and we, too, can become like angels, by helping others tune their hearts so that they may make sweet melody. If you grow up to be a man, try and see how many you can make join the sweet music of heaven; but be sure that you join it your-good. They would gleamed on the dark and benighted minds in this community. * But now light begins to dawn at last, on the rising generation, and with especial potency on independent minds. We have an excellent and harmonious circle of Spiritualists here. Miss Washburne, a fine transcapeage is here. There is a cry set up we wish, and they know if we desire to be good. self. Be sure that your violin is always in tune."

And then he began to sing to me, and I fell asleep. The next day I remembered all he had said. I began to tune my violin-that is, I tried not to be cross or ill natured, but to see how loving and good I could be. I found it very easy to make music, instead of discord, and soon I lost my fretful ways, and they called me a loving boy; and ever since I have tried to see how many hearts I could make give out sweet melody. Like the sunshine, that causes the flowers to grow, and everything to become beautiful, so a loving heart can make gladness everywhere.

When you think that you feel the sweet sounds about you, then you may be sure that the angels are playing some of their divine melodies, because your heart is in tune, Try, Willie, to be a great musician, and to keep the world about you ever in

I must not forget to tell you," added Mr. Werter, that we had another concert, and it was full of melody, and no one untuned their instruments. And I was permitted to sing, with my little sister, a song composed by the musician; and then we had dancing, and a great feast, and they called it the birth-night of my soul; and for many years we celebrated it with music and flowers, until my dear mother went to live with the angels, and my sister also; and then I only kent the birth-night in my heart, by trying to do good deeds, and by listening to the sweet songs of heaven. Now, Willie, do n't forget the untuned violin."

[To be continued in our next.]

To Correspondents.

We must pray the indulgence of several friends whose letters have so long been unanswered There are seasons when cares and experiences come rapidly, and when the hands are tied by new and strong bonds; but nothing binds the heart, or prevents the course of loving thoughts. They have gone out these spring days to the many who send us love and good wishes. Next week we trust to resume our correspondence.

EDUCATION.-Without knowledge, without science, without education, a nation cannot long be free. A humble village schoolhouse, with the unpretending schoolmaster and ragged urchins, are more terrible to the despot than legions of armed soldiers. Rear your children in ignorance, and they are ready to be made slaves; educate them, teach them how to be free, and no power on earth can enslave them.

A little six-year-old "down easter," on hearing his father congratulate his friends on the fall of gold, cried out in glee, "Oh, that's splendid. I guess corn balls won't be two cents apiece now!"

The first far manufactured in Maine was sold

Correpondence in Brief.

Spirit Pictures.

looked like flowers themselves. Oh the beauty of that summer's evening I shall never forget! It was a cool, starlight night, and the fresh air came in at the open windows, moving the wreaths of flowers, so that they sent out their most delicious fragrance everything seemed to me like heaven, for I was not cross just then.

When the company had all assembled in our large parlors, the musicians entered, each with large parlors, the musicians entered, each with large parlors, the musicians entered, each with home. A seere sickness ensued, during it was ascert ned that for some time spirit-friends had been trig to get control, but were unsuc-cessful until aw, and that in order to more fully accomplish thir object—that of making her a medium—it we found necessary to cause this enfeebled state chealth. From that time she has

been more or iss under their guardianship.

At first shows controlled to make straight marks; then toyrite mechanically, and soon there was found at se close of her writings features of persons; and this, step by step, she was led, un-

til now the pidres are 18×14 .

The medium is unconscious most of the time while painting Occasionally she is permitted to see the picture for a few minutes, and then is un-conscious unt they are fluished. The room is conscious unt they are fluished. The room is darkened, but not entirely dark at all times,

darkened, but not entirely dark at all times, though such he been the case; and even on one occasion, whet the medium was suffering from erysipelas, but both eyes poulticed, she was made to get from he bed and paint a picture.

At first, directions were written concerning the tools and matchials to be used, and water colors were tried; but the spirits being dissatisfied, directed oil color, and they have been used since.

One word abut the pictures, and I will no longer tax your pittence. Are they recognized? I answer, Yes; jut no always. I have two. The first contains, in the cense, a picture of my sister, whose counterance and dress I at one recognized. On the right and left, is represented by old gentleman and lady, the gentleman holding child—probably his grandchild—the lady spinning wheel. I was quite sure thes were for my father and mother, as they resemble the for my father and mother, as they resemble the family very much. This opinion has been in firmed by two mediums. The second picture represents in part a grayage of the control of the con resents, in part, a graveyard. On the right is one grave, with two on the left. Near the graves upon the left there are several children, and among them I recognize two little boys that were buried in the town of W. One of them was very fond of tomatoes, and the little cherub of the summerland is represented holding one of these love-apples to his mouth. ples to his mouth.

I have buried two children in W., and one in

places. I consider them excellent tests.

That none may expect too much, let me repeat that we do not always get what we want. There are several in town, none of which are so positively identified as my own, yet all are handsome pic-tures. One friend has a group of ten, none of which he recognizes; also a very handsome land-scape, given as a symbol from his spirit friends. Mrs. Wood is at present located in West Hano-

Yours for Truth and Humanity Plymouth, March 20, 1865. D. A. DUNLAP.

Worcester, Mass.

Enclosed find five dollars, for which you will please send me your Light for another year, and the balance you can apply to the good of our cause wherever you please. Direct to L. Eaton, Worcester, Mass. I have been a reader of the Banner for some time, and a Spiritualist twelve

The Spiritual Philosophy is gaining ground here fast. Brother Fish and Elder Grant are holding their discussion, with great profit to our cause. Our Association has just completed the organization of a Children's Lyceum, with good prospects of auccess. High hopes are entertained of its usefulness as a helper in the suread of spiritual truth. By the choice of Dr. Richards for their leader the friends of the Lyceum have secured as leader, the friends of the Lyceum have secured an earnest soul, honestly dedicated to the work of progression, and before the current year is ended we may fairly expect to see the list of names to our Lyceum largely increased, and also a propor-Association, of which the Doctor is President.

Jacob Wickezer says, after an absence of twentyfine trance speaker, is here. There is a cry set up against Spiritualists here by sectarians, the ignorant and superstitious, that they repudiate the Bible. This led me to attempt to show, in a few discourses, the similarity between ancient Spirititualism, as recorded in the Banner of Light. My audiences were attentive and respectful, and I trust that some minds have been enlightened. In every community where I have been I find persons anxious to know more about the Spiritual Philosophy, and feel that we have much to en-courage us to labor on with patience."

Spirit Pictures.

Declining health has compelled me to resign my office of Examining Surgeon for Pensions, and I therefore, in seeking retirement, return to my former home, Batavia, N. Y., where I propose to devote my remaining working days to painting, and supplying the demand for photographs of the "Descent of the Angels," and the "Prophet." Of the first I have three sizes—small size, to go by mail, fifty cents; medium size, two dollars and fifty cents; large size, five dollars. Of the Prophet, small size to mail, fifty cents; medium size, two dollars. The many letters that I receive in return dollars. The many letters that I receive in return dollars. The many letters that I receive in return assure me that no one is disappointed in these pictures.

My address hereafter will be, Batavia, Genesee March 30th, 1865.

michigan City.

Samuel Eddy writes, under date of March 21st, that the good people of that place had been favored with three lectures, through the mediumwhich will three lectures, through the meanum-ship of Mr. W. A. D. Hume, whom he considers one of the best trance speakers he ever heard, and deserves to be well sustained. He bids him God-speed wherever he goes on his divine mis-

Astonishing Improvements.

Some idea of the astonishing improvements made in printing presses, and the immense rapidity with which papers can now be printed, may be gathered from a statement recently made in the London Standard, from which it appears that there are now in daily use on its premises four most powerful machines by Messrs. Hoe & Company, and one by Messrs. Dryden; but, owing to the steadily increasing demand for the Standard, it has been found necessary to augment still further the machining power of the establishment. The proprietors have, therefore, contracted with the Messrs. Hoe for a new machine, with all the latest improvements, which is already on its way from New York; and put in operation, will so augment the printing facilities of the proprietors of the Standard, as to enable them to strike off eighly five thousand copies per hour of that paper, win

: MUNICIPAL EXPOSE INCHES During the examination of a witness as to tile

location of the stairs in a house, the counsel asked him: "Which way do the stairs run?" The witness very innocently replied, "One way they run up stairs and the other way they run down stairs." by auction in Portland, Saturday, It brought The learned counsel winked both eyes, and then from \$6.70 to \$7 per barrel. Midwall took a look at the pelling the tory distribute the

Friend," said she," theod to kiss a Quakeress, by Jove, but I must," saint not do it!"... "Oh, friend, as thee hast sworn, the youth. "Well, thee must not make a practice of ay do it; but

Remember! pack your cares in as sma as you can, so that you can carry them yspace and not let them annoy others.

NOTICES OF MEETINGS.

BOSTOR.—Meetings will be held at Lyceum Hall, Tremonts (opposite head of School street,) every Sunday afternoon a 2M and evening at 7M.o'clock. Admission, ten cents. Lee turer engaged:—Miss Lizzle Doten during April.

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

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Fraternity Hall, corner of Bromfield and Province streets, at 10% A. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D, J. Ricker, Sup't.

THE SPIRITUAL FREEDOM will hereafter hold their meetings at Girard Temple, 554 Washington street.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at the usual hours. The public are invited. Speakers engaged:—Charles A. Hayden, April 16; N. B. Greenleaf, April 23 and 30; Susie M. Johnson during May; A. B. Whiting during June. CHRISAL—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. Speaker en-gaged:—N. Frank White during June.

NORTH CAMBRIDGE, MASS.—Meetings are held in Bruce's Hall, every Sunday, afternoon and evening. Speaker en-gaged:—Mrs. A. A. Currier, April 23 and 30, and June 4 and li; Mrs. N. J. Willis, May 7 and 14; Mrs. S. A. Byrnes, May 21 and 28. QUINCY.—Meetings every Sunday in Rodgers' Chapel. Ser vices in the furencon at 10%, and in the afternoon at 2% o'clock

TAUNTON, MASS.—Spiritualists hold meetings in City 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 13.

Lowell.—Spiritualists hold meetings in Lee street Church
"The Children's Progressive Lyceum" meets at 10% a. a
The following lecturers are engaged to speak aftermoon and
evening:—Mattle L. Beckwith during April; Charles A. Hay
den during May.

den during May.

HAVERHILL, Mass.—The Spiritualists and liberal minds of Haverhill 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 Housion, June 18 and 25.

WOBORSTER, MASS.-Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:-Mrs. Laura Cuppy during April; Mrs. A. A. Currier during May; Charles A. Hayden during June.

May; Charles A. Hayden during June.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey losset street, Sundays, afternoons at 3 and evenings at 7% acck. Progressive Lyceum meets every Sunday forenoon, 16; to o'clock. Speakers engaged:—Mrs. A. A. Currier, April ing Marles A. Hayden, April 23 and 30; A. B. Whiting during June.

Postra Ms. The Statistics of this after held regular

ing Maries A. Hayden, April 23 and 30; A. B. Whiting durPORT, Rusle M. Johnson during Juno.
PORT, D. MB.—The Spiritualists of this city hold regular
corner of tery Sunday, in Congress Hait, Clapp's Block,
forencon. Decess and Elm streets. Free Conference in the
Speakers engale:—Miss Serah A. Nutt. April 16; Mattle L.
Beckwith, May and 27, and during September; Mrs. Laura
Cuppy during bot and 27, and during September; Mrs. Laura
Old Town, Me.—T.
Milford and Upper Stir after hold regular meetings every Sun
day, aftermoon and even to in the Universalist Church.
NEW YORK.—Hopo Char Meetings every Sunday. Speak
The Friends of Prooress

CT:-F. L. H. Willis.

THE FRIENDS OF PROGRESS R. SPIRITUALISTS Of New York hold their meetings at Ebblit R. Severy Sunday, at 10% and 7% o'clock. Seats free, and the provery Sunday, at 10% and Children's Progressive Lyceum aims generally invited. The at 2 P. M. Speaker:-A. J. Davis dury did its regular sessions THE FRIENDS OF PROGRESS will hold written meetings at union Hall, corner of Broadway and 23d strikes meetings at arv Sunday. BROOKLYN, N. Y.—The Friends of Progress.

BROOKLYN, N. Y.—The Friends of Progress.

Let every Sunday evening at the Scientific and Progressive Livem, No. 138

Washington street, Brooklyn, N. Y.

NEWARK, N. J.—The Spiritualists hold meetings edday in Upper Library Hall, Market street, at 2% and 77 Jock

F. M.
CINGINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Soci ty of Progressive Spiritualists," and have secured Metropolité Hall. corner of Ninth and Walnut streets, where they hol regular meetings on Sunday mornings and evenings, at 10 and 7% o'clock.

DATON. O.—The Spiritualists of Dayton, O., hold meetings every Sunday in Harmonial Hall, Post Office building, at 10% A. M. and 7 B. M.
Washington, D. C.—Spiritualist Meetings are held every Sunday, in the new hall corner of D and 9th streets.

LECTURERS' APPOINTMENTS AND ADDRESSES

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

MISS LIZZIR DOTEN will speak in Boston during April; in New York City during May; in Philadelphia during Octo-ber. Will make no other engagements to lecture until further notice. Her many correspondents will note the above an nouncement. Aderess as above, or Pavillon, 67 Tremont st.

DOSCON, MASS.

J. S. LOVELAND will lecture in Chelsea, April 9. Address, Banner of Light office, Boston, Mass.

MES. LAURA CUPPY will lecture in Worcesterduring April; in Malden during May; in Bangor, Me., during June; in Haverhill during August; in Portland, Me., during October, She will answer calls to speak week evenings. Address as above, or care Banner of Light.

N. FRAME WRITER will analy in Williamselle. N. Frank Writz will speak in Willimantic. Conn., April 16: in Stafford, April 23 and 30; in Haverhill during May in Cholsea during June; in Lowell, July 2, 9 and 16. He will answer calls to locture week evenings. Address as above

DR. L. K. COONLET will lecture and heal in Chatsworth Elhasso, Kappa, Chenoa, Peoria, Ill., and vicinity from th first of May to the middle of June. He will receive subscrip-tions for the Banner of Light. Address, care of J. C. Stone. M. H. HOUGHTON will speak in Malden, Mass., June 18 and 25 Mosss Hull will speak in Paw Paw, Mich., April 13 and 16; in Adrain, April 30; debate with Elder Stephenson, May 25, 27 and 28; will speak in Sterling or Dixon, Ill., June 10 and 11; in Coldwater, Mich., June 18 and 25.

A. B. WHITINO, of Michigan, will speak in Providence, R. I. during May; in Charlestown, Mass., during Juno. Will receive calls to lecture week evenings. Address, Albion, Mich. till May lat; afterwards as above.

MRS. AUGUSTA A. CURRIER will lecture in Providence, R. I. April 16: in Worcester, Mass., during May. Address, box 815 Miss Marria L. Brokwith, trance speaker, will lecture in Lowell during April: in Plymouth, May 6 and 13; in Port-land, Me., May 20 and 27, and during September. 'Address at New Haven, care of Geo. Beckwith.

CHARLES A. HAYDEN will speak in Charlestown, April 16; in Providence. R. I., April 23 and 30; in Lowell during May; in Worcester during June.

MRS. M. S. TOWNESND Speaks in Troy, N. Y., during April and May. Address as above.

AUSTER E. SIMMONS will speak in Woodstock, Vt., on the first Sunday, in Bridgowater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year.

WAREN CHASE will lecture during April in the City Hall. Syracuse, N. Y. He will receive subscriptions for the Banner of Light. Miss Sarah A. Nurr will speak in Portland, Mo., April 16; 1 North Dana, Mass., during May; in Woodstock; Vt., June 1, 18 and 25, and July 9, 16 and 23. Address as above, or Clare-iont, N. H.

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

during the weak-days.

MES. SARAH A., BYENES WIII speak in Lynn during April:
in North Cambridge, May 21 and 28. 'Address, 87 Spring street,
East Cambridge, Mass.

MISS LIZZIE CARLEY, Ypsilanti, Mich., Fill lecture during
April in Northern Ohlo; May in Coldwater, Mich. Would
like to make engagements for the late fall and winter months
with the friends in New York and Pennylynnia. Address till
first or April, Dayton, O., care of W. Graves, box 325; after
which, Ypsilanti, Mich.

MES. F. O. Hyps. Williams.

MES. F. O. HYZER will lecture in Baltimore during April, May and June; in Washington during March. Address, 861 Balti-more street, Baltimore, Md. ISAAC P. GREENLEAP WIII speak in Levant, Me., April 16, flay 21, June 18, July 16, and Aug. 20; in Newport, May 14, une 11, July 9, and Aug. 13; in Stockton, May 7, June 4, July 4, and Aug. 5.

MES. A. P. BROWN will speak in Danville, Vt., every other lunday until further notice. She will attend funerals if de ired. Address, St. Johnsbury Centre, Vt. sired. Address, St. Johnsbury Centre, Vt.
Miss Susta M. Johnsbur will speak in Belfast, Me., April 18 t
in Milford, Mass., April 23 and 30; in Charlestown during
May; in Providence, R. I., during June.
Mas. LTDIA ANN PRARSALL will lecture one-half the time at
Utica and Washington, Mich., until further notice.

Mas. S. A. HORTOF will speak in Haverhill, Mass., during April; in Rutland. Vt., the first Sunday of each month until November, commencing May 7; in Middlebury, May 14; in Willston, May 21; in Ferrisburgh, May 38. Mas. Susia A. Hutchikson will lecture in Cincinnati, Ohio, during April. Permanent address for the present, Syracuse, N.Y.

N. Y.

J. G. Fish will speak in Philadelphia, May T and 14. Will receive ambiguining for the Banner of Light. Address. Providence, R. L.; care of L. H.; Jesini 20 Broad street, or according to sphointments.

W. K. Rirther will speak in Shockport, N. T., April 16, 23 and 30; in Medusa, May 7, 14 and 21. Address as above, or Foxboro, Mass.

W. A. D. Hums will sheak in Evantaville, Wis., April 16 and 23. Will answer dalls to leophre. Address as above.

. Mas, Arma M. L. Porrs, M.D., of Philadelphis, will lect upon anatomy, physiology, hygeins and dress reform through the Western Blace. (Address, 482 State street, Chicago, 1 Mas. A. L. Gals, trance speaker, will receive calla to lect Address, 18 Lowell street, Hoston. Mas. E. R. Liand, No. 140 Court affect, will answer call

Mrs. Cosa L. V. Haron. Address, New York City.
Birslank Tobb, inspirational speaker. Address, Eign,
caro of N. E. Daggott. T. L. WADSWORTH'S address will be Battle Creek, Mi

Mes. M. Millis, Indiantown, Tama Co., Jova, Trovas Buiss, Springfield, Mass. on organization, Huntaville, Ind., will answer calls to let D. H. Hamilton, Address for the present, Lewiston, B. T. Munn will Address for the present, Lewiston, B. T. Munn will Address for the present, Lewiston, R. T. L. H. and Love M. Wh. 192 West 27th street, T. L. H. and Love M. Wh. 192 West 27th street, F. L. H. and 1007 York City;

York City;

J. W. SEAVER inspirational spear Byron, N. Y., will swer calls to lecture or attend function accessible place. Mas. C. M. Brows will answer calls to cure in the P tates and Territories. Address, San Jose,

G. W. Rice, trance speaking medium, will a gwer ca lecture. Address, Brodhead, Green County, Will ELIJAH WOODWORTH, inspirational speaker. Adojest lie, Ingham Co., Mich. L. JUDD PARDER, Philadelphia, Pa., care of J. L. Paxel Race street.

SAMUEL UNDERHILL, M. D., is ugain in the field, and to receive calls for icctures. Address care of A. J. Day Canal street, New York. Mrs. JENETTE J. CLARE, inspirational speaker, will a calls to lecture on Sundays in Eastern Massachusetts dress, Lowell, Mass. J. M. and C. F. ALLEN. Address, Banner of Lights's Boston,

Mes. Frances T. Youno, trance speaking medium, MRS. EMMA M. MARTIN, inspirational speaker, Birmin Mich. MRS. FRANK REID, Inspirational speaker, Kalamagoo,

A. P. Bowman, inspirational speaker, Richmond, Iows Miss Belle Scougall, inspirational speaker, Rockfo MRS. IDA L. BALLOU, Fond du Luc, Wis. W. F. JAMIESON, inspirational speaker, Decatur, Mich MRS. H. T. STRAENS will answer calls to lecture. Adouth Exeter, Ma.

WILLIAM H. SALISBURY, trance speaking medium, w swer calls to lecture. Address, No. 7 Bank Row, Taunto Miss H. Maria Worthing, trance speaker, Osweg will answer calls to lecture and attend innerals. IRA H. CURTIS speaks upon questions of government dress, Hartford, Coun.

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