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MALVOURNEY

IRISH CHARACTER

ILLUSTRATIONS FROM LIFE.

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

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

CHAPTER XIV.

John Dunderery.-The Dark Shadings of the Picture.

We fear our readers may have thought we were only giving a rose-colored picture of life, without the shading and background that belong to every true painting. We are well aware, as we travel along life's dusty road, that there are thorns and briars on the way, as well as hills and mountains to scale, deep bogs and fens to cross; that we cannot pass over or through them without having our garments more or less soiled and torn. And, before we portray the joyous scenes of a festive occasion, we will present a picture of quite a different character.

Lord Dunderery's elder son, John, as we have already intimated, pursued a course of life which was, as far as known to the family, extremely painful. He was naturally of a coarse, vicious temperament, and subject to fits of violent passion. Very early in life he delighted in low and groveling pursuits, which caused much suffering to others and unhappiness to himself. The family had made many efforts to induce him to change such a course of life, and return to the paths of rectitude and virtue, which seemed to be in vain. at least so far as any immediate, good results were perceptible. We do not believe, however, that such efforts should be relaxed, though, apparently, unsuccessful at the time, nor that they

will be always unavailing.

The worst feature in John's case was that he was not only indifferent to all appeals, but exulted in his degraded condition. There are none so hardened and hopeless as those who seem lost to all consciousness of their condition, and strive to make vice appear to be virtue. Yet, true it is, a spark of the divine lives in every human being, and cannot be extinguished, though often lost

sight of. John had inherited a strong and vigorous con-

had made sad inroads upon his powerful frame, ry capacity. His sisters and Katie had consulted together to devise some means by which he might be influenced to change his habits, but arrived at nothing satisfactory. The great barrier which they found in their way was his "intolerable disgust"-as he expressed it-" for their sex." But this was not strictly true. It was only virtuous women from whom he shrank; while in associating with the impure, who met him on his own plane, he fancied he found gratification.

The whole atmosphere of this man was terrible to his sisters, and much more so to Katie, who felt powerless to elevate him from his present position, or remove him from his surroundings. She turned from him as from a leper.

In a vision she had of him, she saw his soul weak and powerless, striving to use his miserable physical body; struggling-oh, how hard-to use the poor instrument it had to work with through this life.

John had married a beautiful young woman from the lower walks of life; and, though she was looked upon by all as beneath him in rank and social position, she was far above him in the purity of her spirit and the true nobility of her nature. Three poor, little, sickly boys had come to them, but had failed to waken a single spark of true parental feeling or love in John's bosom; on the contrary, they and their mother were the victims of gross abuse from the one who had sworn to love and protect them. This, however, awakened some sympathy in the family of Lord Dunderery toward one whom they had felt disposed to treat rather coolly, and Jennie and her little boys were not entirely forgotten by them.

John's wealth and position, as is too often the case, enabled him to commit crimes with impunity, which would have been severely punished if perpetrated by those not so well situated. The evil of this is felt not only by society, but by the individual; and much of the bitterness of feeling which exists between the laboring classes and the wealthy, arises from the fact that money is too often a barrier to the administration of justice, and shields the wealthy criminal from punishment.

The good man, when pressed hard by the hand of noverty, feels that he is necessarily deprived of many opportunities of enjoying life, as well as of doing what he would for others; but when to this is added the fact, that, should be commit a crime, a more severe punishment would be meted out to him than to his richer neighbor, it makes him feel unkindly toward the rich man.

John's crinics were not alone against the poor and the defenceless, but against the profligates and the gamblers who were his associates. He was too valuable a meinder of their fraternity for them to show resentment. He had a large inome, yet more than once he barely escaped prosoution for forging his father's name to checks. int he might replenial his funds. There is a grange infatuation in crime not unlike the desire mble debds which sometimes leads men on in each succeeding year.

Department. steps of crime that seems almost unaccountable.

There was a rich banker who had transacted business for Lord Dunderery for many years. John forged the name of this man for the sum of fifty thousand pounds, and that at a time when there seemed to be no necessity for it, as he was not in want of funds. He succeeded in drawing the money, as the forged name was well executed. As he had been in the habit of drawing money from this house, there was no hesitation on the part of the bank-teller in reference to this transaction. When the bank was closed, and the clerks were settling up their accounts, this check, which was for the largest amount paid to any one that day, attracted attention, and was passed around among the clerks. One of them-an old man who had been employed in the bank for many years, and one of the best experts in the country-said:

"There is something about that name that excites my suspicion. Let us compare it with some others.

More than a hundred checks, bearing that name, were spread out; but not one corresponded exactly with the forged one. This was enough to inluce them to notify the banker, who came immediately and pronounced the check a forgery.

John Dunderery was found in one of his favorite haunts, and arrested. This occurred a few weeks previous to the wedding of his sister, and it threw a cloud of gloom over the family. Heavy bail was refused at the preliminary trial, and John was placed under the surveillance of two officers of the Court, who were under heavy bonds to guard him by day and by night. John was not only indifferent to this, but spoke of these men as his servants. He made no efforts to restore the money, or give any satisfaction in reference to it.

As the time for his trial approached the evidence accumulated more strongly against him. He assumed still greater indifference as to the result. His course had rendered him very unpopular, and he had but few friends even among his old associates, who had been drawn to him more by his prodigality than any love for him; and as there seemed now but little prospect of anything further in that direction, they therefore felt little interest in him.

The family had always borne a reputable character, and it was hoped this would have some influence in warding off the blow which seemed otherwise certain to fall upon them. It is one of the worst features of crime, that it not only destroys all sense of shame, but propriety and respect for

Katie sympathized much with the family in their troubles. They had long suffered on account of John's conduct, but this was the culminating point.

Lord Dunderery was a man of the old school of philosophers; firm and cold in all his views and feelings. His religion consisted of two formulas: first, "As ye sow, so shall ye reap;" and second, "By their fruits ye shall know them." He constitution, but a continued course of licentiousness | tributed regularly, and went occasionally, to the church; but knew little and cared less about its but more so upon an intellect of more than ordina- doctrines and dogmas. He believed its chief use was to satisfy the minds of the poor, and those who had but few of the comforts of life. He looked upon the priesthood as a sort of connecting link between the two great divisions of society, but really not belonging to either.

It was a severe trial for him to have these things taking place around him; yet he saw no means of relief. His son had "sown to the wind and was reaping the whirlwind." It was evident to all that this was breaking the old man down; yet no one could do anything for him.

John was sentenced to transportation for lifea living death. Yet they all hoped there might be, even in this fearful stroke, that which would yet save him.

... CHAPTER XV. The Wedding.

We will turn from the dark picture to a more pleasant one. We left Dr. Kenrick at Lord Co-

Unaccustomed as we have been, in our bachelor estate, to these festive occasions, we were very much relieved by receiving a letter from our young friend Katie, in which she described the wedding as only woman can, which we present to our readers, it being a far better picture than we could have drawn.

Home, Sept. 26. MY VERY KIND FRIEND-I have thus long delayed answering your acceptable letter, simply because I have adopted a rule never to reply to a letter merely to conform to the rules of etiquette. but to wait until I am impressed with something that appears to be of sufficient importance to make a note of. I was gratified to learn that the vision which I saw relating to your sister and her darling child was, as you say, "literally true," and that it was a solace to her. There are times when even a little matter like this relieves us of that which would otherwise be an intolerable burden. You say it confirmed her impressions that her child was "not lost, but gone before," and that "they would meet again in that blissful land where parting is no more." Give my best love to her, and tell her that I know there is truth in the lines of the poet, in regard to our loved ones who have thus passed behind the veil into the inner temple:

There is not a charm of soul or brow, Of all we knew or loved of thee, But lives in holler beauty now, Baptized in immortality,"

You know that "out of the fullness of the heart the mouth speaketh," so to-day I must write of the wedding of our mutual friend, Lind Dunderery and Mr. Conant, which took place last week. They have gone to Scotland to tarry a month with Lind's aunt, Mrs. Campbell, who, with her two beautiful daughters, were at the wedding. I said to pass the month, some would say the honeymoon, but I do not, for in the true marriage, as I view it, there is a continual increase of pure love. confidence and affection, which grows stronger at prompte men, in other directions, to perform and binds the parties more firmly together with

We had quite a discussion in regard to a wed- this, it did not give me half so much satisfaction. left for me to decide. By the way, do you remember how I refused to be Line's confidential adviser and most intimate friend? I have often laughed about it, for I had known many persons to accept such positions and the mater would end there. I declined the honor of her confidence, but have actually enjoyed it ever sinc, and it seems I cannot escape it. I told Lind that my impressions in regard to traveling-drawn, of course, from observation and experience of others, as I have never been more than ten miles from home in the body -were, that going abroad was a very toilsome and painful way of obtaining pleasure; that I thought they would enjoy themselves much more rationally in visiting a month some of their friends, with whom they would feel free and more at

Mrs. Campbell was delighted with the sugges tion, and it was soon settled that they should go home with her, my advice, as usual, being accepted by all.

They were very urgent that I should go with them, but I had several reasons for declining, the most important one was that I had several very sick persons under my care and was not willing to leave them.

If you were not such an old bachelor, I would indulge in a woman's freak, and describe the wedding to you, and I believe I shall venture to do so. It was a lovely day, and the preparations, which were on a very grand scale, had all been completed. Did you ever think what an amount of mental and manual labor such an occasion costs? There were forty-eight invited guests, beside the members of the two families. The ceremony took place at Lord Dunderery's, an innovation for which I am responsible, as Lind had consulted me about go ing to the church to be married. I said, "No. it is making a public parade of what is, or ought to be, a sacred and private matter, in which the parties and their friends are alone interested. The idle gaze of the outside world is neither beneficial to you nor to themselves." I addressed a note to Bishop Kenrick to that effect, and he responded as follows:

"My DEAR CHILD—I received your note in refrence to your friends' being married idiprivate. Having long held views pregisely similar to those which you have expressed, a surgisd to give my sanction to your proposition."

This settled the matter. The young ladies were all appropriately dressed in white costumes, emblematical of that purity which should ever mark our sex, and in their hair were a few natural flowers, typical of joy, affection and love. The company presented a beautiful sight, and one which memory loves to recall. The services were commenced by singing a hymn in reference to the union of hearts, in the chorus of which most of us joined, and in the spirit of which I think all did. After this the venerable Bishop pronounced, in the most solemn and impressive manner, the marriage rites of our Holy Church, by which the external seal was given to that which I hope and believe God had already joined. I could not but feel how little value really belonged to these outward ceremonies, which are necessary and essential to mankind in their present superficial condi-

But I am wandering from my description of the festive occasion. You know that we always see things through the laws of our own condition, hence I cannot describe it as others would. It appeared to me that while we were all filled with oy on this occasion, there was a calm dignity which marked it, and which has left a very pleasaut impression upon my mind. Every one seemed to be happy in themselves, and to desire to produce the same condition in others; and, as success usually crowns well-directed efforts, it was so on this occasion.

Having been, as you are aware, for some years an apostle of temperance, to which service I was dedicated by Father Matthew, when very young, I made it a condition with my friends that I might be permitted to carry out my principles, and use just as much influence as I could upon othersand I never felt more happy in the power which truth gives to its faithful votaries. I think I see you smiling at the complexency with which I praise myself, and assume so much power; but it is a weakness of most persons to see things as they desire to.

There were many strangers present; noble lords and fair ladies, and their children. As I contemplated these grand personages, I could not help thinking I would much rather be the poor peasant girl, with right on my side, and goodness and virtue in my heart, than be the noblest lady that ever wore a crown or graced a fair assembly, without these qualities.

We were all very free, and I felt just as much at home as ever. They all seemed very willing to hear me talk; and when the wine was brought round I talked of temperance to the old men, and they gave me the benefit of their example for a time; and I talked still more effectually to the young men, and young women, too. Do you know that I think the latter class are often much to blame for the bad babits of their brothers and friends? They do n't know the moral power they possess, and are afraid to make the proper efforts to ascertain. No one knows the efficacy of truth till they have tried its power.

My sussion resulted in having very little wine drank, or rude manifestations of any kind to mar the harmony of the occasion. I noticed several of a little chagrined at my course. One of them, at first, but soon, however, he became very pleasant, and said he thought I must be a witch, to thus be able to discover his secret thoughts.

who were present; and, though I was pleased with freedom and real goodness are often misrepresent-

ding tour for the happy couple, and it was finally as the fact itself, and the consciousness of having done my duty. Compliments, unless they are really deserved, are disgusting to me.

> But I presume you will be tired of my long story. I must mention that we had the company of Dr. Kenrick, who came with his father, the Bishop, from Belfast, who officiated on this occasion. We were disappointed that you did not visit us. I have many things that I would like to say to you if you were here, but enough for the present.

KATIE MALVOURNEY. Yours truly, ...

CHAPTER XVI. Correspondence

Shortly after the scenes described in the last chapter, Katie received the following letter from Doctor Kenrick:

MY DEAR FRIEND-The remembrance of our brief intercourse is vividiy impressed on my mind, and I realize that it has produced an entire change in my feelings. You will pardon me for the plainness with which I address you. The freedom with which you spoke of my condition was very gratifying to me.

My position in life has thrown me among all classes of society, and I have been a close observer of human nature. I find in almost all conditions of life those who are starving for want of sympathy and affection; and in many instances their sufferings were much increased on account of their not being understood. Having an affectionate nature, and an appreciation of the needs of others, especially of those who move upon the same plane with me, I have become accustomed to minister, more or less, to the wants of this class; and I found they were gradually drawing me away from what I know to be the path of rectitude and virtue. Though my character among. men stood unblemished, there was a strong undercurrent sweeping me away from the shores of purity and goodness, whilst I appeared to be struggling manfully and bravely with the waves on the surface. So gradual and insinuating was the force of this current, that I scarcely realized it, but fancied that, at any moment, I could rise above its influence and swim upon the upper waves of the ocean of life.

A remark which you made, incidentally, struck me very forcibly. It was this: "Mankind, without being aware of it, very often become promiscuous in their feelings, giving indiscriminately of their sympathies and affections to those around them; and a demand is often made for more than they can, or should, supply." I saw at once that this applied to my condition. I had been gradually led into these things, and was now standing apon the brink of a fearful precipice, while just before me lay a maddened stream, ready to swallow me up. I have thought much of this since. and while I drank in with eagerness all the truths which you gave me, none reached me so fully as word "promiscuous." God bless you for it; I have thought of it by day and by night. Already the current to which I have referred is losing its hold upon me, and when I feel anything of it, I pause and consider whither it would lead me.

I am happy to say to you that the lessons which I received from you during that memorable visit made a deep impression upon me, which is growng more indelible each day; and I must, in jusice to myself, return thanks to you.

We never fully realize the nature of the various conditions into which we are thrown, while we are in them. Since my return home, a new field has opened before me. I was not aware of my condition, and had any one told me exactly how it was, I should have supposed the person was mistaken. But gradually, like the dawn of day, has light fallen across my pathway, and I now see clearly many things which before were dim and obscure to my vision. I have never before realized such an influence as that you have over me. I thought I knew something of syntpathy, but all the past was dim, compared with the present. You have awakened new feelings in me, and while I have no claim upon you, except as a brother, I am free to ask you to continue to watch over me, and lend me the aid of your prayers, and your counsel, in my journey through life. Will, you be kind enough to write me just as you feel impressed, in regard to everything? I am often conscious of your presence, and there seems to be a strange sympathy between us; so much so, that I perceive your more sensitive nature is impressed by my course, not only when I walk in the line of duty and rectitude, but more especially when I step aside into the paths of error, where temptation leads to darkness and suffering. May I ask you again to give me all the aid you can; and in return, I hope you may share with me the realization of that joy which flows from a well-spent life, under circumstances where important and responsible duties are continually devolving upon

I have written much more fully and freely than expected, but could do no less-you draw me out thus. Let me hear from you soon, and often, and believe me,

Most sincerely your friend and brother, HENRY T. KENRICK.

To this letter Katie wrote the following reply: My DEAR FRIEND-I received your letter of , and was much pleased with its contents. I do not know why you should select me as your confidential friend-though I fully appreciate

the compliment. The tone of your letter gives the more advanced young men, whom I felt were evidence of satisfactory progress on your part, for "to know one's self diseased is half a cure." whom I did not know, seemed, to shun mer so I From my impressions in regard to your case, I made myself very free with him, and told him am satisfied that whatever may have been your some things which made him look rather scared errors in the past, there is a desire now to avoid them in the future. I can readily perceive how well meaning intentions may have led one pos-Bessing your free and spontaneous disposition, to The order of the company was so marked that do acts which would bear a very different con-I was complimented by the Bishop and the lords struction from that which was designed. Your

ed by those who never have realized such a condition.

May I lovingly remind you of what I once said to you, that, until we are sufficiently strong to be tempted, without doing wrong or swerving from the line of rectitude, we should, as much as possible, refrain from placing ourselves in positions which our experiences have shown us are dangerous; and as we obtain power to overcome and withstand temptations, we grow stronger; but when we fail, weakness and sorrow follow. I hope you and I may be so strong that we will not only not do wrong ourselves, but be able to give to others that strength which will enable them to stand more firmly amid the storms and temptations of life.

I tremble at the responsibility of being placed as a lighthouse on the shore of the ocean of Humanity by which you may be enabled to guide your noble bark through some of its storms. And then again, you ask me to take the position of pilot. This I should certainly hesitate to do, did I not know that by so doing I should have the opportunity of consulting with a worthy captain, and one who would impart to me all his valuable knowledge of the charts of life. I know that if I am able to pilot your bark safely through the storms and over the quicksands of life, avoiding the rocks and shoals that lie in the way, I, too, shall be carried over safely. How beautiful is the law of compensation! In saving others, we save ourselves.

You ask me to write freely, and as I feel. The latter is impossible, the former I will try to do. I feel many things which neither pen nor tongue can describe. I believe, as we advance in life, we shall find the difference between our feelings and our ability to express them growing wider. There are thoughts in my soul that send forth echoes too indistinct for outward expression. I love to sit and listen to these soul-notes.

When I am in this mood, my letters seem dull and inexpressive. These feelings are as hidden manna, on which my soul feeds, and this inner life of communion is far more real and attractive than the life of association and external expression. The one is as much beyond the other as the body is more than raiment, or the life than

"Still we are singularly connected with our external surroundings; for while we impress them, and have more or less control over them, they, in turn, have an influence over us; and I am sorry to perceive that, in too many instances, these external influences become, as a friend remarked, Like the shell of a crab, an incrustation which binds and limits our powers, and out of which we can only escape through suffering. This shell bursts, and is thrown off, and, like the crab, when we are thus changing our shells, we are obliged to pass through a painful transition, and, at such times are liable to attacks from our enemies."

But when these external material surroundings -which may be compared to the scaffolding around the house that we are building for our dwelling-place, both here and hereafter-are used properly, and only for the purpose of aiding us in the construction of a beautiful temple, which shall stand without these material supports and ncumbrances, then the real objects of life will be better understood and appreciated.

Like yourself, I have written much more than I intended. I shall trust to your feelings to interpret my meaning, and read the intent of my soul. May the atmosphere of peace and happiness, which is so desirable to us all, ever be yours, is the sincere desire of your friend.

KATIE MALVOURNEY. In response to the foregoing letter, the Doctor sent the following:

MY DEAR FRIEND-Your kind and instructive letter was duly received, and I presume no one could realize, as I did, the depth of its meaning. It inspires me with a holy feeling. I have long been convinced that the writings of some persons have a profound and deeper meaning than is comprehended by the superficial observer, and such, think, is the character of all true inspiration. If it has this peculiar influence upon me, I accept

it, no matter from whence it comes.

There is much in sacred writ that I cannot see or feel has any inspiration about it. I think, however, as we become spiritually unfolded we shall experience much more in this respect. The time is coming when divine inspiration will be better understood; when the test of its genuineness will not be that it is ancient, and recorded within the lide of certain books, but the evidence of the spiritual life which it contains, as seen and felt by those whose spiritual natures have been unfolded. Inspiration will only be of value to the individual as it reaches his spiritual percep-

I trust your religious views will not be too rudely shocked by such sentiments. I am the more free to write thus to you, because I know you will read my motives aright, and feel that I have no desire to lay waste our beautiful Zion. I would be glad to see more "true religion," which, as a modern writer (Rev. T. L. Harris) has said-Cometh not to enslave the mind, but to emancipate it; her garments are woven with charity; her crown is light; her priests and ministers are warm hearts and open natures; intellects, that, free in themselves, endeavor to free all natures; pure men and women everywhere. Art thou seeking to become a member of a Church? Behold in temple of the expanded universe. Art thou seeking superior priestly natures, from whom thy parched spirit shall drink in blessings, as the violets drinks the summer dew? Seek thou, for they are ever near thee-those guardian angels who minister in that temple, whose office is to guide the struggling spirit in its aspirations after immortal virtue."

But I had no idea of following out a train of therealt in this direction: What a wonderful thing is the human mind! My soul was filled with gratitude to you for your kind and loving interest in me, and I desired to express, as best I could, my feelings, and you see to where I have traveled, and to what I have arrived.

I have spoken of your influence upon me. It seems to grow more like a living presence, and the consciousness of this fact gives me much pleasure. We are frequently reminded by our religious teachers, that the all-seeing eye of God is upon us; but our ideas of the Infinite Father are so dim and uncertain-and the little ring in which we enact the drama of our lives is so small and insignificant compared even with the external universe, the vastness of which our minds fail to comprehend - that we are not very strongly impressed with the idea of God's watchfulness. or with the fear of violating his laws. I regret to say that the mass of mankind are held in restraint by the authority of human law; and the fear of punishment is too often the highest motive for avoiding crime. This does not speak well for mankind. But there are some who are restrained and governed by a high sense of right, and a love of principle.

The point to which I wish to refer now, is the relationship which has recently sprung up between you and myself. The consciousness of your presence is one of the most real experiences which I have ever known; and while it acts as a beautiful and gentle restraint, it fills me with feelings of love for you. You have had many beautiful experiences. Can you tell me how it is that one soul becomes a counterpart of another, linked and entwined together in bonds as indissoluble as the soul itself? Please give me your views upon this. I do not feel able to write my thoughts to-day, but I hope you will be able to gather together fragments sufficient to indicate the state of my feelings better than I could, were I to make the effort to crystalize them into outward form, and arrange them for your external vision. You know that letters written under the promptings of true friendship and pure love, convey much more that is deep and unexpressed and inexpressible, than is always perceived in the mere words, which are the scaffolding, to which you alluded in your last letter, which we are comnelled to erect around that which we thus send forth. I will, therefore, not dwell longer on this external plane, but endeavor to send my feelings with this letter as fully as I can, so that you may realize and enjoy them more than is possible in any other way. The consciousness that this will be your experience, not only relieves me from all desire to write further, but thrills me with a joy that I am happy to know you will share with your brother and friend. HENRY T. KENRICK.

[To be continued in our next.]

Written for the Banner of Light.

JOY TO THE FREE.

BY MRS. J. A. FIELD,

Joy, joy to the fetterless, joy to the free, Whose wearisome labors are done:

Whose course was as true as a bird's o'er the sea, Till the goal and the guerdon were won. Joy, joy to the victors, triumphantly crowned With beams from the Deity's smile, While beings transfigured-the long-lost re-found, Shout welcomes unmingled with guile.

Baptized in the waters of Infinite Love, Resplendent they rise from its bed, Refined, newly strengthened, and pure as a dove, For the stains that had sullied are fled. While the veil of corruption in darkness and gloom

Resolves to its primitive dust, Immortality's largess of beauty and bloom Re-clothe the fair forms of the just.

They banquet on fruits from the garden of Truth. They drink of the life-giving wine; They have found, and have won a perennial vouth.

For the food and the drink are Divine. Eternity's landscapes invite them to roam. Through its scenes, beauty changing, forever; And they hear from the hillsides gay echo-swells come,

Like the rush of a musical river.

By streamlet and lake, by the grove and the

Bloom gorgeous, diaphanous flowers, In odorous converse, or chanting their creed, With the breezes that stoop to their bowers. All learn the sweet dialect flower-angels use-All learn the sweet language of birds; Their melody, holy and simple, infuse A bliss never uttered in words.

But oh! how exult they when Wisdom unrolls Her pages sublime to their view! How thrills every fibre, while Love softly folds Their souls in a joy ever new!

As the germ of a seed seeks the sun-warmth and light. Its leaves and its buds to expand,

So spirits, re-born, in their glory delight To rise in the Heavenly Land.

They rise, as they love the Great Father of all: They rise, as the angels they love; They rise, as to mortals their love-notes they call And draw them with love-links above. Then joy to the free, who have passed from our homes.

Who have gone to those beautiful spheres; Calm, self-healing thoughts of their ministry And we smile in the midst of our tears.

New Orleans, La., 1865.

HEART LEAVES.

NUMBER TWO.

BY LOIS WAISBROOKER. " My God, my heaven, my all."

I was walking along the street one pleasant morning, when I saw an awkward looking, coarsely dressed boy crossing the Common at a little distance. He was singing. At first I could not distingnish the words, but my involuntary thought was: "Some vulgar rhyme, no doubt," I had been particularly grieved that morning by the naughty conduct of one who was dear to me, and my feelings were running in rather a sad channel. Ba I followed out these feelings by proceeding to mourn over the evil effects of such coarse, and, too often, deeply impure rhyming, when the words: "My God, my heaven, my all," fell distinctly upon my ear, and changed the whole current of my

He had paused, and was looking down into a pond of water that stood in the centre of the Common; but he continued his singing, and seemed to dwell almost unconsciously upon the words,

onfor which My God, my heaven, my all limbers of the My God, my heaven, my heaven, my all limbers of the My God, my heaven, my heave

all had heard them: hundreds of times, but never did they sound so sweetly as now. Those few words from that poor, ignorant child-that undedeveloped image of the Deity-were to mightike shi hong of an angel, or like the voice of the great Bather, saying "Fear not, for I am with thee. Bonot dismayed, for I am thy God." I had start.

ed to my day's labor, looking within upon my empire. Attracting nowly the mere effort of his own sad thoughts, instead of without, where the will the heretofore unmown elements lying sunlight lay, like the smile of love. "O'er all the face of Mature."

But the words that I had heard touched a new chord in my heart, and it thrilled to the hidden harmonies within, harmonies that gushed forth to meet the spirit of gladness that was abroad in the earth. I now felt that "I could walk and not be weary, could run and not faint" in the path that was marked out for me. Yea, that I could mount up, as "on the wings of eagles," to meet that God who was not only "my heaven, my all," but the all" of every suffering son and daughter of earth.

Original Essay.

MAN.

BY WASH. A. DANSKIN, Author of "How and Why I became a Spiritualist."

Our theme is man. What is he? Whence came he? What are his powers? How are they un-

folded, and in what sphere will they be employed? Man is an outward expression of an inward thought or conception of the Divine Mind. Man dwelt ever in the capacious chambers of the illimitable source of being. He is the magnetic concretion of the efflux of all the divine faculties. Each attribute of Deity, in its unceasing outflow. has contributed of its essence to produce this culmination of formative power. Thus man comes from the deepest recesses of the divine nature combining within himself the deific elements which constitute him the lord and master of all forms of matter.

His existence had no beginning, for in the bosom of the Eternal One he ever dwelt. God's thoughts' are God; eternal in duration, infinite in expression; therefore material worlds, like man, knew no beginning but in the formative processes of nature; elementarily, they ever lay in the illimitable ocean of space, waiting the action of Jehovah's magnetic efflux, working through laws, centripetal and centrifugal, to mold them into form, and, not only send them whirling with almost unimaginable velocity upon their axes, but drive them with irresistible velocity upon their orbitular journeyings through etherial space.

draws from the bosom of the seas those vapory particles which form the mists and clouds above the surface of your earth, so the warmth of Divine Love draws from the great sea of infinitude the primary elements which form the nucleus of that erratic wanderer of the skies, that embryotic world—the comet. But man emerges from the great central source of being, combining within himself the essential properties of every divine faculty-a representative deity. As each atom of every ray of light in your solar system is a representative sun, containing within its tiny circumference the essential properties of that great luminary so is each living soul who dwells upon your planet a manifestation of Deity incarnated -God made manifest in flesh; and, as God works through elementary matter in the great ocean of infinitude, so does his representative, through the laws of attraction and replusion, work in aggregated matter; drawing unto himself such particles as are adapted to the formation of the physical structure in which he is for a time to dwell, and by the power of irresistible law repelling such atoms as may not be suited to his purpose

By the word man, we mean only the interior, vital essence-the ever-living soul; not the mere earthly body, composed of ponderable substance; nor the spiritual body, constituted from substance imponderable, in which he lives after the decay of the physical form, but man himself, the interior occupant of these various forms of matter. Man, we say, like the God from whom he sprang, works irresistibly through all combinations of aggregated atoms, ever bringing forth, as the results of his labors, new forms of use and beauty; combining additional elements with lower forms, and thus producing more advanced and harmonious conditions in the material world by which he is surrounded.

This proposition is clearly illustrated by comparing even the vegetable products of the present time with those which preceded them in the earlier periods of the earth's culture. Look at the gorgeously colored dahlia, and think of the insignificant shrub from which it has been developed; taste the luscious pippin, and contrast it with its unpalatable progenitor, the crab. So, in other combinations of matter, this principle is similarly

Look at the gorgeous grandeur of that vast temple, the central shrine of Christendom-St. Peter's, at Rome-and then cast your mental eve backward to the rude huts which were the results of man's primitive architectural efforts. Compare the sacred altars of that stupendous structure, hewn from purest marble by artistic hands, and glistening with the radiance of richest and rarest gems, to the simple pile thrown up by the patriarch Abraham, when his only son was to be offered a holy sacrifice unto the Lord. Contrast the stately pillars erected in Paris to celebrate the bloody victories of the Corsican Conqueror-or that exquisitely proportioned column standing on one of the many beautiful hills of Baltimore, to commemorate the virtues and wisdom of the illustrious Washington-to those two pillars set up by the other to mark the burial place of his Rachel-

ter; but our desire is to carry you beyond the mere external, material condition, into that life, where, his apprenticeship in the outer workshop of nature having been faithfully served, man comes forth the competent workman, prepared to exercise his skill upon those finer essences that permeate and surround all exterior forms; that penetrate not only the most profound interior depths of visible nature, but fill that vast etherial ocean ing on the surface of the earth, or in higher through which countless myriads of worlds float spheres; taking part in the weal and woe of the ever onward in majesty sublime.

Having gained his primary lessons in the lower forms of matter and thrown off the fleshy habili- and character, but gradually developing in knowlments that were the badge of his servitude, he now clothes himself in that beautiful "freedom suit." the spirit-body, and at once enters upon his labors in a more refined and elevated sphere of formative action. Instead of combining the crude by the hand of the medium, healing the sick by minerals, or constructing more advanced forms of touch, etc. All this is not supernatural, but is

throughout the illimitabl fields of space, his constructive faculties are quikened into activity, and temples arise in his presuce before which the sacred fane of once imperia Rome dwindles into insignificance. Altars sping from the chambers of his ideality, whose stone of every hue, sparkling with electric fire, assume forms more graceful than earthly sculptor e'er concived. Columns of majestic proportion and ethrial beauty arise to symbolize the towering asptations that lift man into the reign of infinite caisation. Flowers appear, in fragrant leveliness rrayed, at his command, resembling the floral manifestations of your earth, as does the dazzling briliance of the diamond resemble the crude pebbb from which it radiates. Streams flow in crystal purity along his pathway, and birds of varied plunage sing in the branches of the beauteous trees that deck their meandering borders.

Thus, man, through lis inherent formative powers, molds the occult elements of nature into living representatives of his interior thought, as does the Divine and Infinte Source from whence he came, filling the sphen of his labors with glorious manifestations of his power. Baltimore, Md., 1865

AMERICAN SPIRITUALISM.

TRANSLATED FROM THE GERMAN OF PROF. FREID RICH MÜENCH, M. D., BY I. A. HEINSOHN, CLIVELAND, O.

II take the liberty to translate, for the columns of the Banner, an able paper from Dr. Muench, a name well known to the German-American public, which is calculated to do a great good among that scople.]

I have before me the "Arcana of Nature; History and Laws of Creation. By Hudson Tuttle. Translated from the English, and furnished with an Appendix, by Dr. H. M. Achner. Published by Fred. Enke, Erlaugen, Ger."

The splendid translation makes the work read like original German. Although there is, for a philosopher, nothing entirely new in the book, yet it recommends liself by its lucid presentation, and ranks, in regard to its liberal views, so high above the common American standpoint, that it appears like an easis in a desert. Advantage is taken of the profoundest and newest investiga-In the vast laboratory of Nature the formative tions of the most eminent authors of Germany, process is ever active. As the heat of your sun France and England; and, in regard to arrange ment and composition, it is perfect.

[The table of contents is here inserted.]

The work regards God as the all-life and the narmony of the universe—the unity of natural laws—and attacks explicitly and forcibly the doctrine of Agassiz, of design in the creation, which assumes a personal Divine Intelligence, acting in

accordance with a contemplated design. Orthodoxy, scriptural doctrine, and sects of all kinds, are severally treated; but the problem and lestination of man, as a being endowed with raional and moral capacities, destined for an eternal perfection and individual immortality, is treated in a lofty and sublime manner. The end and aim of all these restless activities of Nature is man. He is the grand result of all lower creations, and came from the creative energy of the laws of Nature.

The first volume, closing with the material relations of the spirit of man, resting on the brain, the highest form of the physical organization, leaves an ample field beyond for cultivation

THE INCONCEIVABLE SPIRIT-WORLD." This realm, drawing our attention to it, forms the important subject of the second volume, in which is proved the "progress of primeval Matter, till its perfection in the infinite spheres of spiritual development." A complete MATERIAL-ISM and a most elevated Spiritualism have met in sisterly union.

But who is this Hudson Tuttle? A friend has informed me: He is an unaffected young gentleman of 29 years of age, without scholastic education, but attached to all that is noble and true, and a great lover of social intercourse with intelligent Germans. He has been a spiritual medium since his sixteenth year, and has, in that capacity, published several works. He undoubtedly writes under the influence of our German philosophers.

In his preface to the first volume, he says: "For years I have been led through the paths of science by invisible guides, who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours have thrown their sacred influence around me. Like the reader of these pages, I am a student in their portico, receiving my mental food from their hands."

The conclusion is thus forced upon us, that he, himself, could not write a book of such a profound scientific nature. The whole is so much of one cast that it cannot be the product of many, but must have originated in one scientific mind.

But if so, why does this unknown not come out from behind the curtain? Hudson Tuttle cuts the matter short, by stepping aside and introducing SPIRIT-AUTHORS! Although we like modesty in writers, the denial of the production of such a profound work would be an unheard-of phenomenon! We do expect from all those who have left the earth, and are using their pens from their heavenly abodes, a bold communication, far above doubt; and this we certainly have in the two volumes before us.

But we Germans have neglected the observa-Jacob, of old, the one upon the spot where the an- | tion of the remarkable manifestations which have gelle vision was presented to his spiritual sight, occurred in the United States for these last fifteen years, and spread from hence over nearly all parts of the Old World, so that many millions have be-These are sufficient evidences, for our present come believers. We know nothing about writing, purpose, of the inherent formative powers of man trance or moving mediums; nothing about the when operating through gross or ponderable mat- natural wonders they constantly expose to view; and, therefore, we are perplexed about the single wonder that is exhibited before us by the book of Hudson Tuttle.

But there is a remedy for us: The second volume introduces us direct to the Empire of Spirit. The spirits are material beings, organically constructed from a most refined, etherial substance separated by death from the physical body, movliving, especially those they formerly loved; at first not changed in their peculiarities of mind edge. They can take possession of sensitive persons-mediums-and cause various physical effects, as table-tipping, music on instruments, throwing objects to and fro, writing and painting

these circles in good carnest, and without preju

My advice to every one who has a chance to investigate, is, to do so. There certainly is no danger of a person in sound mind losing his senses in observing mysteries; and the more important, the mystery, the more ardently we ought to strive for the real cause. A subject which has effected a grander revolution than the entire learned literature of modern times, by breaking down Orthodoxy and priesthood in the minds of millions, and wielding a sword against all religious hypocrisy and moral and social evils, at the same time ardently advocating true civilization and universal progress—a subject of such importance should not be treated with the indifference the intelligent Germans have bestowed. Fearless in regard to any truth, I am ready to expose every kind of deception and illusion. We ought plainly to understand the reason why so many hundreds of men and women, in the capacities of teachers or speakers, travel all over the country, unconcerned about the sacrifice they make and the enmity they suffer -especially from the threatened priesthood-and, notwithstanding the ghostly origin of their ideas, proclaiming the most noble, profound and humane of all systems. The explanation of Mr. Donai in his "Country and People in America," is, according to my views, not sufficient, and the roll is not yet closed. At present I can only throw out a few hints, hoping our German people will improve by them.

The Recture Room.

The Foundation of Governments, and Ownership of Property.

A Lecture delivered before the "Religio-Philosophical Society of Des Moines, Iowa, Sunday, May, 1864, by B. N. Kinyon.

[Reported for the Banner of Light.]

Prefatory to what I propose to say on this occasion, my friends, I will make the following quotations from Blackstone's Commentaries, Book I, pp. 40-41: "As therefore the Creator is a being. not only of infinite power and visdom, but also of infinite goodness, he has been pleased so to contrive the constitution and frame of humanity, that we should want no other prompter, to inquire af-ter and pursue the rule of right, but our own selfter and pursue the rule of right, but our own sen-love, that universal principle of action. For he has so intimately connected, so inseparably inter-woven the laws of eternal justice with the happi-ness of each individual, that the latter cannot be attained but by observing the former; and, if the former be punctually obeyed, it cannot but induce the latter. In consequence of which mutual conthe latter. In consequence of which mutual con-nection of justice and human felicity, he has not perplexed the law of nature with a multitude of abstracted rules and precepts, referring merely to the fitness or unfitness of things, as some have vainly surmised; but has graciously reduced the 'that man should pursue his one paternal precept, 'that man should pursue his own true and substantial happiness.' This is the foundation of what we call ethics, or natural law. For the several articles into which it is broached in our system, amounts to no more than demonstrating that this or that action tends to man's real happiness, and therefore very justly concluding that the per-formance of it is a part of the law of nature; or on the other hand, that this or that action is destructive of man's real happiness, and therefore that the law of nature forbids it. This law of nature being coval with mankind, and dictated by God himself, is of course superior in obligation to any other. It is binding over all the globe, in all countries, and at all times: no human laws are of any validity, if contrary to this; and such of them as are valid, derive all their force, and all their authority, mediately or immediately, from this

Thus fortified to inquire, and ascertain, what promotes man's real happiness, and is therefore right, and what operates against that happiness, and is therefore wrong, I proceed to inquire into the original authority of governments and laws, largest influence upon the condition of mankind. If they are promotive of man's happiness, they must fall, as contrary to the law of nature, and God. Man's real happiness is the standard by which they are to be tried, and by which to stand or fall.

Government is defined to be ""." God. Man's real happiness is the standard by which they are to be tried, and by which to stand or fall.

Government is defined to be "the exercise of authority; direction and restraint exercised over the actions of men in communities, societies, or States; the administration of public affairs, according to established constitutions, laws, and usages, or by arbitrary edicts."

To they are to be exercise of authority; direction and restraint exercised over the actions of men in communities, societies, or States; the administration of public affairs, according to established constitutions, laws, and usages, or by arbitrary edicts."

To they are to be consent?

The necessity of government presuppose mapkind are lacking, by nature, some essem association or society which requires to be subjected on or right claimed for government, is the fit conferred on mankind by the supply of the services.

First, then: Has nature or the conferred on the conferred on mankind as a societion of right claimed for government; is the services of the conferred on mankind as a society which requires to be subject to the conferred on mankind are lacking, by nature, some essem association or society which requires to be subject to the conferred on mankind as a society of government presuppose mapkind are lacking, by nature, some essem as sociation or society which requires to be subject to the conferred on mankind are lacking, by nature, some essem as sociation or society which requires to be subject to the conferred on mankind are lacking, by nature, some essem as sociation or society which requires to be subject to the conferred on mankind are lacking, by nature, some essem as sociation or society which requires to be subject to the conferred on mankind are lacking, by nature, some essem as sociation or society which requires to be subject to the conferred on mankind are lacking, by nature, some essem as sociation or society which requires to be subject to the conferred on mankind are lacking, by nature, some essem as sociation or socie

It is government in the sense of this definition

we propose to consider.

What foundation of authority has government? From whence does it derive or get ment? From whence does it derive or get its authority to govern? In the earlier days, God's favorite people, as represented in the Bible, were governed directly by him, or by him through chosen media. Adam received the law direct from God not to eat of the fruit of the tree of knowledge of good and evil; and when he had done so, God punished him for his demerit. Afterward certain men were directed or invaried terwards, certain men were directed or inspired by God, as, for instance, Moses, in giving the com-mandments. But when the Bible record was closed, and no additions or subtractions could be made thereto, and the inspired governors had ceased to live, God is supposed to have abdicated government in the sense of the foregoing definition, and to have left mankind to work out the problem for themselves. The inquiry is still therefore pertinent, on what authority, or foundation of right, does government base itself? There can be but two foundations, viz: 1st, Usurpation; or, 2d, Consent. It will be found, on examination that all government rests upon usurpation, for consent negatives the idea of government in the above sense; and moreover, if the people to-day consent to a certain constitution or code, to-morrow it may not have that consent, and continuing after consent is gone, becomes usurpation. Government of consent must be of continuous consent. The Declaration of Independence asserts that "governments derive their just power from the consent of the governed." From this it follows that if ninety-nine should consent to a certain constitution or code, and one should dissent, such one must be left out of its constitution security. such one must be left out of its operation, or such constitution or code is unjust power over him, as it lacks his consent. All governments, then, what-ever_their form, Republican, Democratic, or Monarchical, must rest more or less upon usurpation, as all experience shows that more or less in all of them dissent, and are compelled to submit by the exercise of governmental authority. I can see no exercise of governmental authority. I can see no difference between what are sometimes called arbitrary governments, and those not arbitrary. All government, to my comprehension, is arbitrary, differing in degree only, and not in quality or principle. The government of Russia is no more arbitrary and imperious than that of the United States, to the extent they respectively go; the only real difference is, that the government of Russia goes to a greater extent than that of the United States. To the extent the government of the United States, is as arbitrary or imperious as that of Russia. There is a difference in the formation of governments, but after that there is no essential difference in them. The government of a chieftain, or usurper, arises out of a distance of the later than the formation, but afterward is maintained and upheld by the acquiescence of the people. This is the case in Russia China England and Warner. labors in a more refined and elevated sphere of formative action. Instead of combining the crude interals, or constructing more advanced forms of vegetable and animal matter, he now revels amid the interior essences of nature, and controls, with a master mind, those etherial elements which external science has denominated imponderable substance; and as his now quickened vision roams at will among the unnumbered universes that meet his gaze, he feels again the presence of this new and more acterided realm.

All who, like the writer of this, and certainly he finds htriself working through the same laws of the finds htriself working through the same laws of the presence of the real clear of the same as the running of water or substance; and as his now quickened vision roams at will among the unnumbered universe that meet his gaze, he feels again the presence of that power which constitutes him master of this new world, he finds htriself working through the same laws of the same as the running of water or the find of light from the clouds. Not only the Bible apparitions, but the traditions, ancient and modern, may be expensed that the one case, the majority of five persons, himself and the constitutes him master of this new world, he finds htriself working through the same laws of the primary formators, and in the total clear the one case, the majority and twenty for mators, and in the other, the one case, the majority and twenty for mators, and in the other, the one case, the majority of the primary formators, and in the other, the one case, the majority of the primary formators, and in the other, the one case, the majority of the primary formators, and in the other, the one case, the majority of the primary formators, and in the other, the one case, the majority of the primary formators, and in the other, the one case, the majority of the primary formators, and in the other, the one case, the majority of the primary formators, and in the other, the one case, the majority of the primary formators, and in the other

these circles in good earnest, and without prejudice; to examine minutely all that occurs, for decision is sometimes practiced,) and, by doing strong the necessity. The Crast of Russia seem they will become so plainly convinced that all scruples will disappear.

My advice to every one who has a chance to intion of Independence asserts that "all me oreated equal, and are endowed by their Co with certain unalienable rights"; that among are "life, liberty, and the pursuit of happing that to secure these rights governments are tuted among men, deriving their just powers the consent of the governed; that wheneve form of government becomes destructive of ends, it is the right of the people to alter or ish it, and to institute a new government, I its foundations on such principles, and organ its powers in such forms, as to them shall most likely to affect their safety and happ. These are asserted as "self-evident truths." in it is affirmed that the object of governmen secure the unalienable rights all men (and c quently each) are endowed with by their Cr quently each) are endowed with by their or that its just power or authority rests up consent of the governed, and that it is the ri the governed (being of necessity the judges), it shall become destructive of the objects

creation, to alter or abolish it.

This declaration, instead of giving a fotion for a government, in effect destroys if first: What I do, or omit to do, by my own co and volition, is not done, or omitted to be do government in the sense above defined; and ondly: That which is done, or omitted to be without such consent, is unjustly required done or omitted, and destroys liberty pro to one of the unalienable rights to secure which Government was instituted, and justifies it

The whole is the aggregate of all the parts, the sent of the governed is of all the governed, a long as any individual refuses consent he m long as any individual refuses consent he melt out of the sweep of the Government, all, our boasted Republican form of Govern falls but little behind that of Russia; for not standing the sugar coating that election gluot exceeding one in every seven of the pution has the privilege of voting. Women dren and minors under the age of twenty-out have the writings and so far as the Government. dren and minors under the age of twenty-one have this privilege, and so far as the Goment is concerned, are as powerless as the of Russia. Suppose thirty millions is the potion of the United States. Take four a slaves, and we have twenty-six millions left pose of this last number there is one voter in six, and the number of voters is 4,333,333, le 25,666,666, not having any voice in the Govern at all. Hence in the United States, over six number of the nonulation have no voice in the enths of the population have no voice in the ernment nor control over it. It is perhaps seventh in advance of Russia, a matter for boasting. It cannot be said that "life, liber the pursuit of happiness" are not as eas to women and children and negroes as to the male adults. A principle so perverted as the Government of the United States one or sent, when stripped of its glossings, is seldon Still is the necessity for government on wirests as far from being seen as eyer.

It is said by an able writer and reformer, It is said by an able writer and reformer, so long as government and laws rest up consent, and are ordained by the majority govern them in like manner as the minority is safe, and complaints ill-founded.

Suppose the majority should think that thing of swine meat for diet is both good for hand proper, and should therefore enact the should eat north, would this he liberty? should eat pork; would this be liberty? majority have the right to govern at all, th limitation is its own will. If the Constitu in the way, then it must give away by inter tion or amendment, because the majority wi a way to execute their will. Physical power

animal force, in such case, prevail.

The so-called Maine Liquor Law was a ba of this majority theory, as well as the so-Connecticut Blue Laws, the alien and so laws, and the loyalty to the Government present day. Thank God that there are som dare to be loval to themselves, the cause of ty and humanity, and to expose the rotte and usurpation of all governments! Lib scarcely more secure in the hands of maj than in a single head. Contrast the libertie ently enjoyed in the United States with th England or France, and we have little car boasting. Our Government was best, what lays gone by, it governed least, thereby est ing the strongest inference that the best cor would be with no Government at all.

But what would the writer above refer

First, then: Has nature omitted in the co-tion of mankind anything essential to his as-tion or condition of society? Secondly: Ca-ernment of human origin supply such es-omission of nature, and thus fit and qualify kind for association, or the condition of so-The great writer before referred to, assum-man, individually, is created with wants or that he cannot, individually and in an in-condition, supply, and can only be supplied condition, supply, and can only be supplied sociation or condition of society. That ma are sociable by nature, is not denied; an they might be, and probably are, benefite combination of labor and skill, is also adv combination of labor and sain, is also account to inveigh again the assumption seems to inveigh again the forestor, and suggest, at least, that mankinds to have their wants supplied, be born in societies at once—or shoals, so to speak, a

individually.

Still, this does not prove that mankind a ated and endowed lacking essentials the ernment can supply. As government is a voluntary and optional with mankind, we say that it is not the direct product of nature is the immediate product and creature of kind. It follows, that whether it is necessible. not, rests upon man's judgment; and sin have but imperfect means of contrasting condition with and without government, left more to the consideration of principle otherwise. As it cannot be denied that gment is the creature of man, so it follows the existed and got along without government in a state of isolation as in a state of socie follows, therefore, logically, that the want ernment was not the destruction of the ra on the contrary, that the race increased an pered. And so far from being true is it the kind, by nature, are lacking some essential association or condition of society, that verse is true, and it is government that a society incongruous and inharmonious. It ernment that renders duty and interest ar istical, and makes us Ishmaelites, our against every man's and every man's against How is it with your preachers of the gospel you would suppose were perfect, whose is and duty would coincide for the best well mankind? Can they sincerely pray that his great power and providence, might characteristic or mankind so that all shall know they are saved and inheritors of the king heaven? Not Because "Othelle's conventions of the single statement of the single statement of the single statement.

industry, of any men upon earth. This theology instills into the minds of ignorant men, women and children, that they are all lost, and will cer-tainly suffer the eternal torments of hell, if they do not follow the prescription of repentance, bap-tism, faith, &c.

- Thus the labor of the United States is taxed and required to support a population of 720,000, in order to support the absurd and God-desecrating der to support the absurd and God-desecrating theologies of the popular pulpit. We suppose that a modest calculation will give to each person, for support, \$200; and this, multiplied by the 720,000, gives the nice little aum of \$144,000,000, saying nothing about the building of churches and contributions for missions, &c. Do you ask, what has the Government to do with this? I reply, that it permits the people to be thus duped, and that productive labor taxed; and besides, it ply, that it permits the people to be thus duped, and their productive labor taxed: and, besides, it patronizes and gives countenance to its soul-disgusting dogmas. Much as it is boasted that Church and State are seperate with us, it is, nevertheless, the fact that they act conjointly—are mutual supporters, each at the expense of the hard toil of the labor of the country. See the proclamations of Presidents and Governors for thanksgiving and prayers, the Government propagating the idea that God will be well pleased at a general and combined thanksgiving of the people. Who but knows that thanksgiving is a spontaneous matter, and cannot be suppressed, nor aroused and put into action when it does not exist? This is done to deceive the people, and throw the responsibility and cannot the suppressed. and put into action when it does not exist? This is done to deceive the people, and throw the responsibility upon God, who, with the theological teachings of the popular churches, is the convenient scape-goat for the greatest enormities that man can commit. Surely man can commit no greater outrages than war, wholesale murder, slavery, adultery, fornication, robbery, &c., &c. All these are found sanctioned by the God of the Bible. From that we learn, in substance, that "Moses and Joshua received direction from God to make war upon the Midianites; and, after putting to death all the male and female parents and male children, then to take the unmarried and virgin females for the use of the men composing wirgin females for the use of the men composing the army." Such a God may well be the scape-goat of both the North and the South in this war; they may alike thank him for victories, and shoulder upon him the slavery and oppression extent in the lord.

Do you ask further, what Government has to do with the preachers? I answer, it sustains them in with the preachers? I answer, it sustains them in keeping whatever they can get, of money or property, by preaching to the people, or sharp trading, as it does all others, thereby enabling them to say to the hungry, the thirsty, the naked, the weary, the sick, the homeless, &c., "get you gone, you poor dogs!" Well, after all, I do not so much blame the preachers. They must have a living. Every man's hand they find against his neighbor; each is trying to overreach the other, and, in the general scramble, why shall they not practice general scramble, why shall they not practice upon the ignorance and credulity of the people for their living? The fault is chargeable to the Government in upholding exclusive ownership of property, no matter whether sound or not, or hondishonestly obtained, if clear from the criminal law.

How stands the case with the profession of medicine, or the doctors? Many of them are pious men. Can they pray for universal health? No; for their occupation would be gone. Their interest and their duty are in conflict. Can the lawyer pray for the universal reign of peace, good order and security in society? No; for his occupation would be gone. Can the teacher pray for univer-sal intelligence, the merchant for a full supply of goods, the mechanic for the durability of his wares, the farmer for a full supply of his productions? No; because their interests would be affected, and, it is not too much to say, that where a man's treasure is there is his heart also. Thus, in very department, interest is in conflict with the development of the highest moral feelings. One preacher cannot welcome another, one doctor another, nor any one another of like calling, beanother, nor any one another of like calling, because it produces competition and lessens his profits. Thus, by the distinctions governments have made in property and wealth, every man of like calling is against every other of the same—interest against duty and the higher developments of our natures. Is it a matter of wonder that murder, wars, robbery, slavery, larceny, and all the catalogue of crimes, are committed, when the tempting bait of property is held out as their fruit in the one case, and, in the other, when it is within the one case, and, in the other, when it is with-held until necessity, with strong hand, commits the crime? The wonder rather is that, with all these discords and temptations, so little crime is committed; and the fact stands as an overwhelming commentary upon the doctrine of the total depravity of man.

It may not perhaps, be amiss to refer to the It may not, perhaps, be amiss to refer to the views of an able writer on this subject. Blackstone, in his Commentaries, book 1, p. 47, says: "The only true and natural foundations of society are the wants and fears of individuals." These, he supposes, cause individuals to associate and remain together; that is, the "sense of their weakness and imperfection;" and constitute the "solid and natural foundation, as well as the cement, of civil society." civil society.

Again, on p. 48, he says, that " when civil society is once formed, government at the same time results, of course, as necessary to preserve and keen that society in order. Unless some superior constituted, whose commands and decisions all the members are bound to obey, they would still remain as in a state of nature, without any judge upon earth to define their several rights. judge upon earth to donne their several rights, and redress their several wrongs. But, as all the members which compose this society were naturally equal, it may be asked, in whose hands are the reins of government to be entrusted?" "To this (he says) the general answer is easy;" that is, in the hands of those in whom "wisdom," "goodness" and "power" are most likely to be found; "wisdom to discern the real interest of the community, goodness to endeavor always to pursue that real interest, and strength, or power, to carry this knowledge and intention into action. governments govern by law or edict, which may be defined to be "a rule of civic conduct, prescribed by the supreme power in a State, commanding what is right, and prohibiting what is wrong." Judge Blackstone, like Jefferson, admits that in a state of nature all mankind are equal, and no one has the right to judge between them, or to punish crime or reward merit. Their wants and fears, says Judge Blackstone, cause them to associate and form civil society, and then it becomes necessary to constitute a superior, or government, to define their rights and redress their wrongs. And here we come to the logical absurdity of all governments, and it is this: How

from individuals rights which the individuals have not got themselves to impart? We have seen, in a state of nature, that all men are equal, without any judge on earth to define their several rights and redress their several wrongs. Admiting a contract of society real or implied, to obey a government, and what follows? Why, it is a contract of equals without any judge and every one is the judge of infractions, as well as the redress. If government goes to enforce a penalty from an individual, he has but to with--resolve himself into a state of nature-and then his equality and personal sovereignty is undisnuted. Then there is no judge upon earth to define his rights and redress his wrongs. At the very best face that can be put upon matters, when the government goes to control the members of the society composing it, it is the creature controling the creator. It is as absurd as if man should control God and nature. All government is, therefore, usurpation and tyranny, and destroy nature's equality in man; and, as we have seen, leads to discords, crimes and wars.

2d. As property is the chief subject of govern-

can a society of equals constitute or create a superior to itself? How can the Creator make a creature superior to itself? Can a government get

ment, we proceed to inquire into the origin of the

rights of property: Tights of property:

Judge Blackstone says, Book II., pp. 1 and 2:—
There is nothing which so generally strikes the imagination and engages the affections of mankind, as the right of property; or, that sole and despote dominion which one man claims and exercises over the external things of the world, in total exclusion of the right of any other individual in the universe. And yet there are very few that will give themselves the trouble to consider the original and foundation of this right. Pleased, as we are, with the possession, we seem afraid to look back to the means by which it was acquired look back to the means by which it was acquired, as if fearful of some detect in our title; or, at best, we rest satisfied with the decision of the laws in our favor, without examining the reason or authority upon which those laws have been built. We think it enough that our title is derived by the grant, or the former proprietor, by descent from our ancestors, or by the last will and tastament of the dving owner hat assiste to retestament of the dying owner not caring to re-

flect that (accurately and atrictly speaking) there is no foundation in Nature, of in natural law—why a set of words upon parchment should convey the the dominion of land; why the son should have a right to exclude his fellow-creatures from a determinate spot of ground, because his father had done so before him; or, why the occupier of a particular field, or the possession of a jewel, when ticular field, or the possession of a jawel, when lying on his death-bed, and no longer able to maintain possession, should be entitled to tell the rest of the world which of them should enjoy it after him. • • It is well if the mass of mankind will obey the laws, when made, without scrutinizing too nicely into the reasons of making them."

Again he says:-"The only question remaining is, how this property became actually vested-or what it is that gave a man an exclusive right to retain, in a permanent manner, that specific land, which before belonged generally to everybody, but particularly to nobody. And, as we before observed, that occupancy gave the right to the temporary use of the soil; so it is agreed upon all hands, that occupancy gave also the original right to the permanent property, to the substance of the earth itself, which excludes every one else but the owner from the use of it.

Property, owner from the use of it.

Property, both in lands and movables, being thus acquired by the first taker,

remains in him by the principles of universal law."

Blackstone, whose Commentaries are, to the lawyer, what the Bible is to the preacher, thus shows, that strictly speaking, there is no founda-tion in Nature, or Nature's laws, for the exclusive ownership of property. It follows that the holding of property, like the exercise of municipal government, is an usurpation, because unnatural, and, consequently, inharmonious, and an evil. How unjust and absurd it is to hold that, because we are born at this late day of the world, when all the lands and movables are taken, we must be compelled to acquire a living from such first tak-ers and holders, in some of the means prescribed by the same government, which so unjustly sus-tains the necessities of life in the hands of the first takers and property holders. As it is an indisputable fact, that mankind, in a state of nature, are equal; and that the earth, its fruits, and all inferior animals, are subject to his control; so far as right is concerned they belong equally to all. And when governments assign particular portions to certain individuals, such assignments

are unjust to all others who may need them.

Slavery is justly considered odious, unjust and nhuman. But can any one make a reasonable distinction between slavery and government?
The slave obeys his master, and the subject his government. Obedience from the slave to his master is taught and enforced, as it is from the subject to the government. The government is the master over the subject, and the owner is the master over the slave. The difference between the subject and slave differs only in degree, no in anything else. The doctrine is sometimes as serted, as the foundation of slavery and govern-ment, that mankind, in a state of nature, are not equal, but some are superior to others in both in-tellectual and physical condition, and that a duty results therefrom, requiring such superiors to promote the welfare of their inferiors—both of their own species and of the animal kingdom. Hence, the domestication and use of animals is justified. because they increase rapidly—and indeed, more rapidly than in a state of nature—and attain to status and development. A few races of negroes, in their native country, are found so un progressed, that their superiors find it necessary to improve their condition, and enslave them; and to get pay for the benefit thus conferred, claim and take the results of their labor. When questioned as to their right, they reply, Do not the race increase more rapidly, attain better stat-ure, and, as the beasts are improved by domestication, are not the slaves by slavery? So the governments, when questioned as to their rights, point to the increase of their subjects and their thriving condition, as the groundwork of them; and as the master requires the products of the labor of the alongs for his great goodness in englaveness. bor of his slaves for his great goodness in enslaving them, so the Government requires its support ing them, so the Government requires its support for its great goodness in governing the people. Masters seldom require more than the services of their slaves, while governments frequently require the lives of their subjects in war.

Without further illustrations, I think it is apparent that governments, and distinctive ownership of property, are equally and wholly unfounded in Nature, or Nature's laws; that they are subgrative of the natural equality of man-

are subversive of the natural equality of man-kind, inharmonious, discordant and evil.

Do you say, what is to be done if government is not right and to be upheld? I answer: teach, pronot right and to be upheld? I answer: teach, promulgate, and practice the great principle of the natural equality of mankind. If you look upon your fellow as your equal, you will not infringe upon any of his rights; and moreover, you will love your neighbor as yourself, because he is in all respects your equal. What a volume is contained in this idea. Equality in Nature and Goil with mankind, at once lays the axe to the toot of the tree of evil and gives full scope and lurre. the tree of evil, and gives full scope and unre-stricted action to the noblest qualities of our na-

Riches, in the common acceptation and eyes of the world, consist in money, property, or means for procuring the necessaries and luxuries of life, or the gratification of selfishness, or ministering to our ideas of self-happiness. A house, carriage, numerous servants, and costly dress, constitute numerous servants, and costly dress, constitute the ideal of happiness with one; lands, stocks and money, of another, and so on. And what ministers to these ideals constitute fiches? It may be said, then, that that which ministers most to our happiness is the greatest of riches. What, then, constitutes real happiness, and what ministers most to it? The attainment of the above ideals are, in the experience of many, but fanciful, and the happiness fleeting. It is but grasping the shadow, with the mortification of losing the substance. If any one will turn inward, and trace his own ex-perience, he will find that most happiness flows from the great principle of the equality of man-kind; that they are all of a family, going forward in never-ending progress, and in ministering to the wants of each other. Truly is it said, that it is more blessed to give than to receive. How the more blessed to give than to receive. How the soul luxuriates in acts of charity, love and henevolence? How the memories of our good deeds rise to bless and make us happy? What bright pictures they are upon our spirits, and how they exalt us heavenward? He, then, or she, who can do the most good to his or her fellow-creatures, possesses the most riches of the soul, and in laventary that the soul, and in laventary that the soul and the shing such riches attains the most of heaven up-

The preachers here have a field broad and fertile in which to labor, in teaching mankind the road to heaven by good works; the doctors, by teaching the way to avoid disease, and live healthy; the lawyers, by teaching the law of life and progression; and all in every department of life may add to their riches and increase their real happiness by good works. Men, to increase their real happiness, are learned, artistic, inventive, industrious, enterprising and laberious, often making great sacrifices; and because of governments, laws and theologies—unnatural and absurd—find but vexation and sorrow; while by following Nature, observing the equality of mankind, and seeking real happiness through good works to their fellows, would give additional stimulus to all learning, invention, art, manufacture, labor and sacrifices; because he that could do the most good would be the richest, happiest, and most in lieaven. Then earth would become a fit place for the multiplication of the race of immortals, and mankind as happy as Father God and Mother Nature have given means of their becoming hap-py. Equality of the race, good works—because they are the only sure means of real happiness, they are the only sure means of real hapliness, and consequently harmony—are in store for man-kind, when they can fully abolish governments, theologies and institutions, and see and follow the laws of Father God and Mother Nature in their formation and being. We may, at least, all ven-ture to do acts of love and mercy. And that we may be actuated by a sincere desire to do good, is

my earnest wish. If I have awakened a thought for the happiness of mankind and benefit of the race, then am I compensated; and if not, the fault is of the head

When a lady appeared one day at Court with rather less than the average amount of dress, (or its apology,) and some one asked, "Did you ever see anything so unblushing?" Whately replied, 'Never since I was weaned." 200 101 3

Beauty in woman is like the flower in spring, but virtue is like the stars of heaven. I have the

THE DEWDLOP AND THE balle STEEAM

[The following beautiful less are said to be the production of a servant girl from Devondre, Eng.] The brakes with golde flowers were crowned, And inclody was hear around— When, near the scene, dewdrop shed The beauty of the mort confessed,

The beauty of the mort confessed, And thus the sparklin pearl addressed:

"Sure, little drop, rejole we may, Sure, little drop, rejole we may, For all is beautiful angray; Creation wears her emrald dress, And smiles in all her lyeliness, And with delight and ride I see That little flower bedered by thee-Thy lustre with the get might vie, While trembling in its purple eye." "Ay, you may well rejice, 'tis true,"

Replied the radiant drp of dew—
"You will, no doubt, alon you move,
To flooks and herds a tessing prove;
But when the sun asceds on high,
Its beams will draw in toward the sky, And I must own my litle power—
I've but refreshed an lamble flower."

"Hold!" cried the stram, "not thus repine-For well 't is known a lower divine, Subservient to His will supreme,
Has made the dewdroinnd the stream.
Though small thou art, I that allow),
No mark of Heaven's entempt art thou—
Thou hast refreshed an humble flower, And done according to by power."

All things that are, both great and small, One glorious Author formed them all; This thought may all reining quell— What serves His purpos, serves Him well.

Spiritual Phenomena.

Convincing Tests.

I have received evience of spirit-presence through Dr. Redman, M. Conklin, Mrs. Brown and others, of New York also at my own house, and those of others in my neighborhood, which were direct, positive and indisputable; but I regard the incidents which fillow as altogether more convincing, while I am sue they were more satisfactory and consoling to me than any which it has been my privilege to titness.

In the early part of this nonth I spent a week in Cincinnati; and learning from Dr. Rose, on Fourth street, that Mr. Wison would lecture at Metropolitan Hall, on Thusday evening, I determined to be present. Mr Wilson's mediumistic powers I understand to be inspirational speaking, and seeing. On entering the hall, I found a large was kindly furnished with a chair.

At the close of his remarks, Mr. Wilson passed briefly in review some eigh or ten persons, of varying ages and sexes, bringhg forward past incidents of life, naming the agland number of years back at which they occurred; and also gave present conditions and surroundings, to all of which, with very slight and unimportant exceptions, it was responded that he was intirely correct, so far as the persons could know.

Mr. Wilson at length came to me; and, after touching my hand, (I supposed to come in rapport,) stepped back on the platform, and remarked, in substance, as follows: "Thereis a gloom pervading this gentleman that is diffcult to penetrate. His mind is troubled, but I camot tell the cause."

[I will state here that I was one hundred and twenty-five miles from home, with a little son of twelve years at the hotel, who was in bed with a high fever, and all the synptoms of incipient pneumonia. If he was to be eriously iil, I could not see how I was to get him lome to the bosom of my family; and, besides, I night be compelled

"Now the view brightens a little. I see a rent symbol suspended over his had; it resembles a to me that if the fibre breaks, and the separation | the other. trous."

[I interpret this term symbol to represent the present course of a person in whom I have a vital interest, but of whom I cannothere speak. If he changes his course of life for hebetter, the frag-ments of the symbol do not part if he does not, the fibre will break, and he is bail

"I see a young lady approaching the gentleman, cautiously but lovingly; she has a deep interest in him. I cannot tell thereationship—I do not think she was his wife. She lays her hand on his shoulder. She seems to be about twenty years old. She says that, with pregent and prompt action, the disaster can be averted; the fibre will not snap."

I asked some questions about thappearance of the young lady, because I could lot at the moment recognize such a spirit friend "She tells me," said the speaker to say to you that 'I am Mary.'"

My daughter, Mary E., died in er third year. If she were yet in her earth-form, se would be in her twentieth year. If spirits wideave the form in infancy, attain adult size in the figher spheres and this daughter followed her moher's physical type, then Mr. Wilson's descriptio of her would be correct. The speaker could not ave been reading my thoughts, for my whole untality, after entering the room-but especially fter coming in rapport with the medium-was cetered on hearing a description of other spirits, wh were, as uniformly stated by other seers, evel with me as guardian spirits; and I am sure thamy daughter Mary had not been in my mind tha day or even-

This test, I repeat, was more gitifying to me than any I have received. It was afrom its very dimness and symbolic character, with I feel sure was owing to my troubled condition. I left the hall (before the meeting adjourned with a more fixed faith in immortality beyond the grave; and that those who have been dear to uin earth-life can and do come to us in spirit-form

Mr. Wilson also said: "I see tweincidents in the gentleman's life, which are most rominent to my vision: One happened five year ago, which was of a pecuniary character, and hich has affected him seriously. The other htes eleven years back, and was of a mental chalcter."

Five years ago I invested largely inhe printing business, and came near losing my ast dollar. Eleven years ago I spent a few days i New York, the result of which, I do not deny, havery much modified my theological views, and tengthened my confidence in the continuation of ife beyond this rudimental sphere. There we other incidents of my life given, that I will notike time to speak of, except to say that he spoke a drowning man that was associated with m early life, I do not remember such an occurrent; but then I left the place of my nativity near brty years since and do not know what becam of all my early friends.

speak more at length of what transpired, which I would be glad to do. I was an entire stranger to every one in the house, and so were they to me, What was said to me, was, therefore, under all the circumstances, from a spirit standpoint.

Lancaster, Ohio, 1865.

Spiritualism in Central Vermont---A Manifestation.

A few words about the progress of Spiritualism in this part of Central Vermont may be interesting to you and your numerous renders. There has never been a time, since its first advent, when our glorious faith seemed to be making the advance which it is at the present time-at least, in this section.

People who, a short time ago, would have treated the matter with scorn and contempt, as beneath the serious attention of sensible men, are now investigating, or seeking an opportunity to investigate. This may be considered almost equivalent to conversion; for it may be questioned if there was ever a person who commenced the investigation of the subject, in a candid manner, and followed it up thoroughly, who was not, sooner or later, convinced of the genuineness and truth of the matter. The only reason why some persons do not become Spiritualists, is because they will not investigate. If they only would allow themselves to look into the matter, their doubts and unbelief would disappear as mists on a cloudless

A manifestation of spirit-presence occurred in our neighborhood, a few years ago, which, perhaps, may not be wholly unworthy of recording:

In July, 1860, Capt. Jesse Averill, of this town, aged 74, left the cares and troubles of this world for, as we do not doubt, a home of happiness in the world to us unseen. Of him I will say, land those who knew him best will bear me out in the assertion.) that few better men have ever passed from earth to the bright shores of the happy Summer-Land.

One day, during the fall after his death, some of his grandchildren, one or two of whom were known to possess great medium powers, were seated around the lightstand, hoping-at least we larger children were-that "Grandpa" would come and manifest himself.

The desired manifestation soon came, and, what was more wonderful, and is the occasion of my writing this, the lightstand seemed to manifest a great desire to travel!

I will here state, that the house in which Grandpa" had lived for forty years, or more, was situated about a dozen rods from his son's house. and respectably appearin audience. Speaking in which we were at the time. These two houses had commenced some timebefore my arrival, but are connected by a well-trodden path, over which I managed to pass round the audience, and obtain the old gentleman had passed daily, and many position within a few feeth the platform, where times a day, for many years. At the back door of the son's house, at one terminus of this path, between the two houses, was a flight of stairs-some ten steps.

The lightstand, as before stated, seemed inclined to travel, and the children remained entirely passive, with their hands laid lightly on the top of it. It moved toward the door leading to the path spoken of. The children rose to their feet, and were led, by the lightstand, out of the door, down this flight of steps, and on this oft-trodden path toward the old "homestead," all the while two of them keeping their hands laid lightly on the top of it.

A few rods one side of this path stood the barn, in which the old man had, in the prime and vigor of his manhood, performed so many hard days' labor. The stand seemed to be going directly for the old house, until it had arrived at a by-path leading to the barn, when it changed its course, and went into the barn and across the floor, and out again, and back to the main path, and then on again toward the family mansion, which it entered by rising two or three steps, and passed through the old familiar rooms, which had for so many years echoed to the tread of the good old man,

The lightstand traveled by tipping up on two leaf. It is held together by a irm fibre. It seems legs, and then swinging one leg forward and then

The above statements can be proved by reliable testimony. The movements were all made without any direct agency of the children. D. T. A. Northfield, Vt.

Physical Manifestations in Holly, N.Y. We have had circles here two or three times a

week. The spirits have demonstrated to us, through the medlumship of Miss Anna Ludington, by using various musical instruments, such as the violin, dulcimer, bell, accordeon, horn, &c. They would operate upon the table, the floor, the ceiling, and in different parts of the room. The spirits have, at times, cleared the table of instruments, hiding some in the stove, and other places. I have seen the table neatly set with dishes, which the spirits brought from the cupboard, or pantry. They have opened bureau and standdrawers, in rooms distant from the medium, and disarranged and misplaced their contents. The table has been raised from the floor; lounges and chairs have been upset, and tumbled around the room. We have had some beautiful tests given as in writing, from the spirits, the medium at the time being tied with her hands full of flour. The spirits have also shaken hands with many in the

Other facts, or phases, have been witnessed, which I might mention, but I have sufficiently taxed your time and room. I felt desirous to have it known that the good seed has found soil sufficient in Holly and vicinity to germinate, and I hope it will grow and bear fruit. Thanks be to the cause of truth, it has not found our talent entirely buried, nor hid in a napkin. We are few in numbers here, but sincere seekers for the truth. Holley, Orleans Co., N. Y. P. CONSTABLE.

Nostradamus's Prophecies in 1500. The following was cut from one of our Northern papers by me, and put in my scrap-book, in the

spring of 1861, I think in April of that year. I copy from the paper. F. L. CRANE. Topeka, Kansas, Feb. 11, 1865.

A SINGULAR PROPHECY.-The New Orleans A SINGULAR PROPHECY.—The New Orleans True Delta, of the 20th ult., has the subjoined preface and republication. Perhaps the discerning reader will deem the fact that this "Singular Prophecy" is so complacently held up to view on the shores of the Gulf as little less "singular" than the "Prophecy" itself. "Straws show which way the wind blows."

A SINGULAR PROPHECY .- We find the following account of a most singular prophecy in a late issue of the Mobile Tribune:

Michael Nostradamus was a physician of Prov-Michael Nostradamus was a physician of Provence, France, known as an astrologer, in the time of Catharine de Medici. He composed "Seven Centuries of Prophecies," in enigmatical rhymes, some of which are admitted to have been most exactly fulfilled. Among others, his prophecy (one hundred years before its occurrence) of the execution of Charles I. of England; and, still more surprising, of the exact date of the French Republic, in 1792. He died 1566.—Cyclop. of Biography. The following is a translation from the Courier des Etats Unis, of the 20th ult.:

I am glad that I went to Metropolit. Hall, for I came away from there comforted, al. I think, a better man. As I entered the room mewhat late, and left before the exercises close I cannot discredited in our times. But in the 'Prophetics'

et Vaticinations' of that great man, Vol. 2 (edition of 1609), we find the following, which would seen to deserve attention:

About that time (1861), a great quarrel and con-About that time (1861), a great quarrel and contest will arise in a country beyond the seas (America). Many poor devils will be hung, and many poor wretches killed by a punishment other than a cord. Upon my faith, you may believe me. The war will not cease for four years, at which none should be astonished or surprised, for there will be no want of heterid and chattage, in the will be no want of hatred and obstinacy in it. At the end of that time, prostrate and almost ruined, the people will embrace each other in great joy and love."

FUNERAL SOLEMNITIES

By the Spiritualists of Philadelphia.

[Reported for the Banner of Light.]

A large meeting of Spiritualists was held in Sansom Street Hall, Philadelphia, on Wednesday, April 19th, at 12 o'clock, to solemnize the occasion of the funeral of President Lincoln, Addresses were delivered by Dr. J. L. Pierce, Dr. H. T. Child, Mrs. Wilhelm, M. D., S. J. Finney, Mr. I. Rehn, and Dr. Jacob L. Paxson.

Dr. Pierce referred to the fact that millions of our people were at this hour assembled to solemnize the obsequies of our departed President, and. after a few appropriate remarks, introduced Dr. Child, who said:

There are times, my friends, when silence seems more fitting than the most eloquent utterances; when the soul, itself under the shadow of a great affliction, sits in contemplation, and we listen to the very heart-throbs of our being. I remember well a remark made by Frederick Douglass, in

reference to his visit to our risen President. He said: "As I entered the room, he received me with said: As I entered the room, he received me with a benignant smile. I approached him, and he commenced to rise, and continued to rise, until he stood over me like'a father over a child." Then he described the kindness of his loving nature; how he received the rebukes of men without a murmur or complaint.

_ It seems to me, my friends, as I stand here, that

It seems to me, my friends, as I stand here, that I can see the same tall and familiar form rising over this nation now, and I hear the significant words that were uttered by the loving and gentle Nazarene more than eighteen hundred years ago repeated in tones of deep earnestness, "I forgive them; they know not what they do.

Friends, we love our children because of their goodness and their gentleness. We love woman —pure, modest and unassuming woman —for her sweetness and forgiving temper; but her sweetness and forgiving temper; but on, how do we love a great and strong man, with a powerful intellect, and with a physique that might crush out the minions of evil, when we see him, as we have seen this great and good man, with all his power tempered by the mercy and love of a tender mother to her erring child. I will not call him father, for fathers sometimes child their children in bitterness. The spectacle is sublime; and we have here a him in muta extended. bow before him in mute astonishment and wonder that in such an age, and amid the bar-barities of war, there could be found such an ex-ample. We will, indeed, enshring the memory of ABRAHAM LINCOLN in our hearts among those

who are "Supremely great yet grandly good."

And while the world will turn with execration to the wretch who lacerated the heart of this nato the wretch who lacerated the heart of this nation through its noble head, that head shall be enshrined more truly, more deeply, than it could possibly have been under other circumstances.

Will you allow me to relate a story upon this occasion? It was fold recently by Dr. Newton. A soldier of the Legion of the French Emperor

A soldier of the Legion of the French Emperor was wounded in the breast by a bullet. While the surgeon was probing the wound, deeper and still deeper, without finding the ball, the poor fellow looked up at him, and said, "Go on, doctor; go deeper! After a while you will find the Emperor!" So now he who would probe the breast of the American people for the ball which has penetrated it, must go deeper, still deeper, into the very vitals of the nation, before he can find the

spot where the President lays.
We are told that it is better to go to the house of mourning than to that of feasting. There is no loyal heart nor house in this broad land to-day that is not a place of mourning; and while bitterness, and almost revonge, is in our heads, there is mourning and lamentation in our hearts, such as we have never before known. But out of this sad bereavement, out of this fiery furnace, we shall come with purer garments, loftier hopes, nobler aspirations and diviner purposes, and the dark hour of night which now envelopes us will be fol-

lowed by a purer and brighter day than ever the world has known. We cannot mourn for the sainted risen dead It is for ourselves alone that we can weep; and as we look out through our tears, we can see that the man whom we had placed not only in the highest position of power that the world knows, but had enshrined upon a lottier pinnacle of our

hearts than any other man, has been promoted by nearts than any other man, has been promoted by our Father to a still higher post, a nobler command. And not only will his kind words and his bright example be a rich legacy to us for all coming time, but his living presence and continued influence will be with this nation as a mighty power and bulwark in its future struggles. The policy fluence will be with this nation as a mighty power and bulwark in its future struggles. The policy inaugurated, in such a loving spirit, by him, may be continued; but we are called upon now, by the stern logic of events, to take a still firmer grasp upon that wicked and diabolical monster which has not been satisfied with slaying its tens of thousands of brave and good men, but, in the hour when peace and prosperity seem smiling in our faces, must come and take away our idol, our best beloved and might his blood in the companyage. beloved, and mingle his blood in the common sac-

Friends, I will not detain you. The Lord reigncth. His power has never been more clearly manifested than in the wonderful events of the last four years in our nation; and He who has been with us in all our broubles in the past, will not forsake us now. The spirits point us to a brighter day. When the influence of this sad nereavement has lifted us into a nearer communion with them, we shall realize that day.

Mrs. Wilhelm was then introduced, and spoke as follows:

The occasion that brings us together is one full of significance, associated with circumstances unparalleled in the past history of the American people. And why? Because the "lessons of the hour" lead us not only to mourn the loss of our fallen, yet spiritually arisen President, but to trace the workings of a destiny to be unfolded from darkness unto light. Yes, we feel the force of the hour that would commemorate the memory of the hour that would commemorate the memory of the loving Father, the true Counsellor and faithful Patriot, who was the people's choice, and won their affection by his patience, perseverance and fidelity to the cause of freedom.

In the language of another, we trace him back to the cottage of Kentucky, toiling step by step to the legal profession, then up to the topmost round in the state of the people of the people of the topmost round in the state of the people of the state of the sta

in the ladder of human greatness and glory—the highest representative of the industrial democracy of the American Republic—reaching the bright hour of promised peace, when lo! by the assassin's hand, he enters the skies, and leaves us the bright memory of a noble example.

"Higher and higher yet his path ascends, Beyond the bound where Time's dominion ends, Into that glorious morn whose radiant light Will nover fade before the shades of night."

Will nover fade before the shades of night."

His name will live with the history of our country's struggle. He felt the weight of the sacred responsibility of his position before leaving his Springfield home, and when our "Ship of State" was run upon the breakers, and mutiny was attempted on board, he came to the rescue in the dark hour of adversity, standing firmly at the helm. He was in view of the bright harbor of peace and security when stricken down. In the death of his physical standard in the his physical standard in ty when stricken down. In the death of his physical body, his spirit has been quickened for life's higher duties; and we learn, in the shadows of the present, the quickening of a stronger principle of justice, in which "forbearance" will not be pushed to the verge of that boundary where it "ceases to be a virtue." In the language of Miss

Doten-'Oh, thou Recording Angel! turn to that page whereon
Is traced in undimmed brightness, the name of Washington,
And, with thy pen immortal, in characters of fame,
To stand henceforth and ever, write also Lincoln's name!
The first burled back the tyrant, in the country's hour of need,
The last, divinely guided, hath made her/fre indeed,
Let a nation's grateful tribute, to each, alke be given,
While the kingdom, power and glory are ascribed alone to
heaven."

At the close of Mrs. Wilhelm's remarks, Mr.

Finney made a very eloquent address. The meeting was a very solemn and impressive VERITAS.

On the Death of President Lincoln.

MR. EDITOR-In the midst of the great wail that goeth up from millions of hearts, I send you most sorrowful greeting. The champion of Freedom, the liberator of the enslaved, the great and good Father of this Nation, has been stricken by the assassin's hand! But the gloriously freed spirit watches over us, and forever will bless us with his benignant love. As the child weeps for the loved and indulgent parent, departed from its mortal sight, as the stricken heart mourns for its best friend, so do all loyal hearts unite in one accord of grief, in reverence to the memory of him who led us "out of the house of bondage!" .

We are Spiritualists, and we know that our earth-loss is his eternal gain; that in the homerest of immortality, our saviour, Abraham Lincolu, will inspire the hosts of earth with the true love of freedom, and will lead us on to lasting victory and peace.

On the very day that Christians commemorate as the one sacred to the death agony of the gentle and forgiving Jesus, after the lapse of centuries, his true disciple is called to share with him the solemnly divine honors of martyrdom for Truth and Freedom's sake.

The benignant sway of Abraham Lincoln is past for earth. The balance of a divinely commissioned Justice succeeds. Our Father and our Mother God, thy will be done!

Out of the terror and the national affliction shall come forth joy and peace. But as we value the possession of a pure conscience, let us fulfill our duty; let women, as well as men, have the moral courage to reprove disloyalty wherever found: to rebuke treason in all its various disguises. Our brother's blood cries aloud against the recreants to freedom, who have armed the assassin's hand; against the traitors to humanity both North and South.

This town, and the adjoining one of Peru, suspended business of all kinds yesterday. Many dwellings bore the insignia of mourning. There were services in all the churches; there were tears in the eyes, and unfeigned sorrow was in the hearts of the majority of the people. As I could not listen to inspiration from the angel-world, I went to the Congregational Church, and as sectarianism was left out, and patriotism substituted, I listened to some eloquent and feeling language. One minister said that in his town a lady saw, in a dream, a funeral procession, and then an empty coffinthis was before the "flower encircled portals" of the heaven-land had opened to receive our beloved President. The speaker said that coffin was standing now in every household of the land; but that we need not mourn as those without hope, for the righteons man has gone to his reward. Truly the angels must have sang in acclaim, "Well done, thou good and faithful servant!"

At early daybreak a storm of wind and rain, of hail, lightning and thunder, swept over the town. Before the time appointed for the funeral ceremonies of our honored Chief, the elemental fury ceased; the peace of his great soul seemed shed upon the face of Nature, and the benignant sun shone forth in light and warmth.

In the afternoon there was a meeting of citizens, and as I humbly believe myself one-though not yet publicly acknowledged-I accompanied some lady friends to Cody's Hall. Some excellently patriotic speeches were given by a few gentlemen well known for loyal sentiments, among whom ranks deservedly foremost our truly Republican postmaster. Even former opponents of the late President, in view of the great affliction that has befallen the nation, honorably avowed a change of sentiment, and rendered just and fitting tribute to the sterling moral worth, the unimpeachable integrity of our Country's Father, the Emancipator, Abraham Lincoln.

To add to the excitements of the week, a fire broke out last night in this town, by which several buildings were destroyed, among them the daguerrean saloon of Messrs. Bowman & Raw-

That we shall continue to be blessed with the sage counsels and the beneficent influence of our departed and revered President, no true Spiritualist will doubt.

The public feeling evinced, and the resolutions passed at the meeting of yesterday, tend to remove from off this town the stigma of disloyalty under which it has labored.

With the natural human sorrow, that amid the darkness of Wethsemane yet beholds the brightness of the resurrection morn, I am yours for Freedom, even through the gates of martyrdom.

LaSalle, Ill., April 20th, 1865.

New York Matters.

[Correspondence of the Banner of Light.]

New York, April 26, 1865. in mourning, and business of all kinds mostly suspended. All classes and grades were anxious to pay their deep sorrow and sympathy for the nation's loss. Yesterday, at the funeral, no one can imagine but those that witnessed the solemn

The arrangements for viewing the remains were not what they should have been; it was with difficulty that persons could see the form of the la-

evening at Hope Chapel; subject: "Abraham Lincoln." The house was filled to overflowing. The Judge spoke of his being in close sympathy with us in belief; also gave a history of the country when he came into power; how he had to go in secret to the Capital for fear of assassination, and how weak the army, navy and treasury were, and the majority of the people against him, politically; and how his clear judgment and wisdom and statesmanship had carried us through four

his fears that he was not the man for the place; but his spirit-guides assured him he was the man for the place; and that it had proved that they knew best. He also said that he had done away with many old heresies-one, the State Rights doctrine-and that we now have a nationality. He also spoke of a very appropriate motto, which was," We have learned to love him." I suppose the lecture will be published in some form, therefore I only give a short sketch of it.

Miss Hardingo is to give a lecture next week for the aid and benefit of the Chicago Sanitary Fair. Mrs. Welhelm, M. D., of Phildelphia, spoke for the "Friends of Progress" last Sunday; the house was well filled in the evening. Mrs. W. is an able

feelingly, and said that our lamented late President was a believer in Spiritualism, &c. There is a reliable person here, a medium, who was so influenced some months ago by the spirit of Colonel Baker (so purporting), that she

was compelled to write to our late President. cautioning him in relation to a plot that was laid to assassinate him. "The letter was sent to him at

CORA WILBURN.

For the past week the city has been draped procession, the magnitude of the display, &c.

mented late President.

Judge Edmonds gave an oration last Sunday years' war. He said, when he was first nominated he had

inspirational speaker, and ranks as one of our first lecturers. She alluded to our nation's loss

two thousand dollars' worth of goods already; so fully cooled, auch as the pus of the most eloquent Mr. Willis said last Sunday.

J. V. Mansfield, writing and test, medium, is meeting with remarkably good success. He has all he can attend to, and gives the skeptics positive proof of a power that they never supposed existed before. A person called on him one evening last week, with a letter from a friend then stopping at one of our first hotels. Mr. M. said to him that he did not sit out of his regular hours, but if he would come in at 10 o'clock next day he would sit for him. The person stopped at the house where Mr. M. resides, so as to be the first one in the morning to have a sitting. Mr. M. and son retired, but there was but little rest for either of them, as there was an influence that kept them restless all night. About daylight Mr. M. could not stand the influence longer without giving way to it. He said to his son: "Go and call the person." They soon raised him, and he sat at the table with the letter. It was soon answered by a long communication. The person hastened to the hotel with the answer. He soon returned stating that the party was perfectly astonished and delighted; so much so, that he sent Mr. Mansfield a present of one hundred and fifty dollars.

This speaks louder than words for Mr. M.'s mefriend, let him go and sit with Mr. M. and he soon will be convinced that Spiritualism is not all "humbug." I have this from a reliable source.

SHAWMUT.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON BOAD, CAMBERWELL, LONDON, ENG. REEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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-----LUTHER COLBY. - - - EDITOR.

Spritty Alisa 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 nizes a continuous Divine hispiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

Our Free Circle Room.

The public are informed that our free circles will be resumed on Monday next, May 8th,

The Great Plague of Europe.

If we are to credit the newspapers which contain the particulars of a destroying epidemic that is now raging in St. Petersburg, Europe is certainly threatened with a scourge such as has not been known to its densely crowded populations since the fourteenth century, when the "Red Death" rioted among the helpless people-or the Plague, or "Black Death," made such awful havoc with human life, especially in England, sixty thousand persons having succumbed to it in one season in London alone. The latter was the noted London Plague of 1665, in Charles the Second's time, of which De Foe wrote so graphic

This epidemic which has now begun its deadly march across a portion of Russia, threatening Poland and Prussia, as well as Central Europe, with its devastating wrath, originated in Siberia last antumn, and has since then found its way to St. Petersburg. It was at first without doubt the peasant's plague where it broke out, and its victims in St. Petersburg and the villages to the southwest of the Russian capital have been mainly from the laboring and lower classes. There are said to have come to St. Petersburg nearly forty-five thousand workmen from the neighboring provinces and the distant towns, whose subsistence has been of the scantiest and most unhealthy sort, and whose mode of living has been in all respects squalid and filthy in the extreme. The black bread they have eaten has been largely adulterated with what is called "horned rve," an ingredient which would hardly fail, in connection with the notoriously unfavorable circumstances of their mode of living, to engender disease in its very worst form.

Since the disease has assumed its present virulent form at St. Petersburg, there is said to have been ton thousand cases of it, of which fully seventy per cent. have proved fatal. This is a truly enormous ratio of mortality. Paris and London, not to mention other large cities of Western Europe, have sent medical commissioners to the Russian capital to give the disease an attentive and careful study; and Prussia aud Austria have combined their medical skill to see what can be done by human power to stay the terrible devastations of the plague as it advances toward their borders. Many of the Paris medical men have already fallen victims to the scourge which they went out to examine into; whether the rest will be any better-able to withstand its assaults, we shall very soon know.

The disease is in the nature of a fever, intermittent, and results very speedily in a total prostration of the nervous system. Pestilential carbuncles likewise make their loathsome appearance on the person, and the skin speedily turns to a dark and deathly color. The disease is clearly an epidemic, traveling in the atmosphere, and not dependent necessarily upon contact for its rapid spread. It was bred in unhealthy districts, where the conditions of human life were peculiarly adapted to its rise and rapid spread, and is following those natural routes of travel through the atmosphere which are all prepared for its swift journeys to the utmost limit of its deadly career.

Should it find its way to England and France. and into the densely populated States of Germany, overruning Italy and the crowded southern countries of the European continent, its mission would undoubtedly be the most fearful of any which has ever been sent to scourge and chasten the human race. And then, taking wings, or hiding itself in the hold of some vessel whose imperfect ventilation would furnish exactly the facilities required for its secretion, it may pay us of this country and continent an unwelcome visit, doing the supplementary work of war in the most terrible manner of which human imagination can have any conception. It is well known that pestilence follows in the wake of war, as it does in that of famine. The bodies and minds of men are then both prepared for the dire visitation. The protracted fratricidal war between the Guelphs and Ghibellines, which raged for the greater part of a century, was succeeded by the devastations of a plague, bursting forth suddenly from the hot

historians have never ye been skillful enough to properly describe. This was in the fourteenth century, and has alread been alluded to as the era of the reign of what was known as the "Black Death." Those whom te cruel civil wars had not consumed in their trath, the pestilence devoured without hesitation. Learned and unlearned, prince and peasat, priest and worshiper, high and low, far and ner, the multitudes were swept without warning into almost a common grave. This scourge die not confine its ravages, either, to the neighborhod of Italy, but scourged the countries far to the nethward and the southward, and taking away th very name of nations

and tribes from the knowedge of men.

Pestilence was long go foretold by some of he superior intelligencesas almost certain to follow the ravages of our preent civil war. It may be that it is even now s the door. It was said. we know, that a sicknesswas to make its sudden appearance which woul utterly baffle the skill and the science of the nost advanced medical men, making them learnes where they had fallen into the habits of empiicism, and burning out with its devastating fies every trace of that hatred which had for a many long years esdiumistic powers. If any one has a skeptical tranged sections that sould be truly and thoroughly fraternal. All tis may be in store for us yet. We may not have suffered enough in the severe discipline throug which we have already passed. It may be that he judgments which are still in store for us have een thought essential to the complete pulverization of that soil in which it is decreed that the fairst spiritual plants shall grow, and put forth bloss ms, and ripen their choice fruit. At any rate, theend of our experience is not yet. War is but the intering wedge. As a nation, holding in our bosen the precious promises for all the other nation of the earth, we need to be truer than we have ever testified our willingness to be to those divice principles which are the sure and only salvation of the human race.

Death of Rehard Cobden.

The exit of so great, statesman and so genuine philanthropist as Rihard Cobden of England. simple and modest and true as he kept his name and character to the last, demands more notice than the decease of he most noted of military commanders or the most successful of politicians. Born to an inheritanc of a most humble character, Mr. Cobden possessed the elements of undisputed greatness. Herose from being a salesman in a Manchester storeto that of a calico manufacturer, in which occuption, having secured an independence, he devoted his life to the expounding and interpretation o those fundamental principles of political ecolomy little understood even by the most accomplished English statesmen when he began to mike them familiar to the popular mind, whose find adoption as the established policy of the Britisl Government have almost miraculously augmented the national wealth, and relieved and averter manifold forms of poverty among the people.

The two points of Mr. Cobden's history which will stand out from all the rest, and impart to him undying fame is a public man and statesman, are his triumpi in securing the repeal, by Parliament, of the Orn Laws, in the year 1846-Sir Robert Peel laving been made a sudden convert to the new political doctrine-and his successful negotiation of a free-trade treaty with France, under theauspices of the Emperor Napoleon, but three years ago. In consequence of this latter treaty, the Hench Emperor has been able o got over the othewise fatal blatus in the indus trial pursuits of hispeople which must inevitably have occurred. These two labors ought to satisfy any man, though he die, as Mr. Cobden has, at the age of sixty-orb

He was always true friend to this country, and offered quick and ready sympathy to us when we were overtake with the perils of rebellion. He smiled at our blief that we could go on and accumulate a lugenational debt without passing through the very me financial discipline afterwards which England had gone through before us. He hated slavery, here and everywhere else; and labored that all men might, in the highest sense, be their own masters, serving, when they did serve, only their own best interests. The Prime Minister of red him nominal honors, titles and so forth, the he saw that it would gratify the people whe alrady idolized Mr. Cobden; but the great manker his simplicity too well to be tempted by such theap allurements, as even the great Pitt hal ben before him, and declined everything, even to a seat in the Cabinet. He would have no title to his name, but remained plain RichardColden to the last.

He and John Bright were together the leaders of modern like tion and reform in the British House of Compus. Gradually they have compelled the recignition of their ideas, from both the conservative and tory sides of politics. And their deas are the ones which are, in the future, to dominate in England, bringing that nation and our own close together than they have ever been in the past. Americans will feel that they lost a true friend wiet the great Richard Cobden died.

The President's Assassin.

It brings with it a feeling of relief to know that the assassin of President Lincoln is dead. Wa speak in no conscious spirit of revenge, but the public sense fjustice, whether soundly based or not, demaned that the person who could be guilty of sun a crime should give all he had to give in expition of it. He was guilty of a cruel wrong to thination as well as to the individual: and nations injuries demand something more for their full atnement than the practice of kindness toward the riminal. The two issassins-Booth and Harrold-had

been tracedy the detectives into a swamp in St. Mary's Conty, Maryland, where they secreted themselvessubsisting as they best might. From this retreathey were soon driven out, and were finally fored to take temporarily to the open field, acros which they ran until they came to the cover of ariendly barn, into which they betook themselve with all the speed possible. The posse n pursuitoon surrounded this barn and tried to force the isoners out. The latter were heavily armed, ad, of course, meant to defend themselves against a comers. Finding they could not be driven fro their retreat in any other way, the pursuers receded to set the barn on fire, which speedily arted them. Booth, in answer to the summons to scrender, refused, and was shot dead by a bullet fro one of the guns leveled at him; his coadlutor mai signs of surrendering, and was captured and tren to Washington. The dead body of Booth wi also carried there, and seen of numbers who kne him well. Thus ids this fearful tragedy. The ends of ustice ight have been better subserved, per-

will liven history so long as history shall be written read. te call attention to the "Questions and

iaps, if he criminal could have had a formal

trial andeen made to suffer the extreme penalty

of the ly; but what is done is done. The deed

Lecture on Abraham Lincoln, and a Poem.

In accordance with previous announcement Miss Lizzle Doten, under the influence of the invisibles, on Sunday evening, April 23d, gave an alding so benevolent an object, has genero address on Abraham Lincoln, closing with an appropriate poem. Great interest was felt in the community to hear this subject spoken upon from a spiritual standpoint; and a few minutes after the doors of Lyceum Hall were opened, the people flocked in, crowding it to its utmost capacity, and twice as many were turned away as gained admittance. The lecture was deeply interesting, and was listened to with the closest attention by the large audience. It was considerably over in our city. The theme of the discourse an hour in length, and necessarily took a wide be, "The Old and the New," embracing sub range of thought, but all the points had an inti- of absorbing interest at the present time. Wi mate connection with the main theme. Most eloquently was the career of the lamented martyr to freedom and human rights traced along from early life to the last hour of his human existence, showing most pointedly that there was an overruling and guiding hand ever shaping his course and molding his mind for every event through which he passed, so that he should be able to perform the work destined for him, and which he has so nobly accomplished, and has now passed to a more exalted station, leaving behind him an imperishable monument in his works, which will remain through coming generations, and a name which will ever be held in love and veneration by a grateful people. No mere sketch can do justice to this discourse, therefore we will not attempt it.

At the close of the lecture the following original poem was given, while Miss Doten was yet under spirit-influence, entitled,

"SIC SEMPER TYRANNIS!"

These were the words pronounced by the assassin of the President, as he rushed across the stage after firing the fatal shot. It is the motto on the State seal of Virginia, the translation of which means, "Thus ever with tyrauts."

Sic semper tyrannis!" Oh sentence of might. When pronounced in the service of Freedom and

Right! Yet how false is its meaning to true hearts and

brave. When it falls from the lips of the coward and

knave.

Each drop of the blood that so basely was shed, Like a mountain shall rest on the parricide's head: And to those who urged on the foul flend in his track.

Thus ever to traitors!" we answer them back.

Sic semper tyrannis!" Oh recreant State! The words of your motto have sealed your own

The blood of the bondman cried out from your soil The tears of his anguish, the sweat of his toil-The right arm of Justice was bared for the blow, And the pride of the tyrant in dust is laid low; And when the last hope of Rebellion shall die. 'Thus ever with traitors!" shall sound from or

Sic semper tyrannis!" The judgments of God Are written in letters of blood on your sod. Oh where was your mercy, when true hearts and

brave. By a slow wasting famine went down to the grave' Ay, the walls of your prisons a story can tell, Which would put to the blush e'en the demons in

But the arrow of Justice unerring has sped, "Thus ever with traitors !" in judgment is said.

"Sic semper tyrannis!" That sentence repeat, When your hosts shall be scattered in hopeles defeat, Nor fail to remember that you were the first

To kindle the flames of Rebellion accurst. Our protest went down from the North to the South, Till we thundered it forth from the cannon's red mouth,

And the dust of our fathers recehoed the cry-Thus ever with traitors! Ay, thus let them die!'

Sic semper tyrannis." Our life has not fled. Though a blow has been struck at our National Head.

It but adds a new impulse, and gives a fresh start To the true loyal blood in the National Heart; And the future shall prove, when the conflict is

That the hearts of the people are beating as one. And the words from our lips, that in judgment shall fall,

"Thus ever with traitors !" are echoed by all.

A New Proposal.

It seems that the rebel Gen. Johnston had exchanged propositions with Gen. Sherman for an armistice, the two armies to remain just as they were, while a plan should be considered for disbanding the remnants of the rebel army, marching the troops to their homes, stacking the arms at the different State capitals, recognizing the new State governments which should be set up, setting in operation the Federal courts, and securing peace "from the Potomac to the Rio Grande." Advice was sought from Washington on the subiect; and Sherman was told to stop where he was. Gen. Grant went down post haste into North Carolina to put an end to the scheme. It was clearly a final effort of Jeff. Davis to secure for himself and his allies in crime amnesty from punishment, if not to restore to them their influence in the several States, and enable them to resume their violence when it suited them.

Foreign Wars.

We observe that the presses and orators that have more to say upon our rushing into a war with England or France, so soon as our own difficulties are effectually composed, know just-as little what they talk about as it is possible to conceive. It is these hair-brained and hot-headed ones who are all the time making mischief. Our foreign relations will unquestionably be of a different character from what they ever were before. but it is by a silent influence, proceeding from the vitality of our institutions, that we shall mainly do our work in Europe. The surer establishment of our institutions will do more to shake the framework of monarchy than all the wars we could wage with them in a century. Statesmen see that this is so, and are content to let matters take their own course. It will not be fifty years before all Europe will be republican in spirit, whatever the several governments may be in

Gone Home

Our dear, spiritually-minded friend, Benj, R. Mitchell ("Cousin Benja"), has just taken his departure from earth, we learn, to dwell among the angels. Were we not Spiritualists, we should mourn his departure from among us, he was so gentle, so amiable, so good. But as it is, we are aware that the time had come for the spirit to leave its frail tenement of clay; and rejoice that he will know pain no more. He was a writer of some note, and contributed both prose and poetry to these columns. He passed on from his pater. lectures on Spiritualism have been so fully app nal home at Kingston, Mass. We have not been The Banitary Fair Committee have raised some embers of the spirit of hate that had not been Answer published on the sixth page land with any fixed in regard to his death and criminating mind course and in the sixth page land with any fixed in regard to his death and course and continue and the sixth page land with any fixed in regard to his death and course and continue and the sixth page land with any fixed in regard to his death and course and continue and the sixth page land with any fixed in regard to his death and course and continue and co

Lecture by Cors. L. V. Hatch, In the Melodeon, on Thursday evening, 4th, the entire proceeds of which will be give the Saultary Fair. Mrs. Hatch, being desirou offered her services in cooperation with the C mittee of Spiritualists, and proposed to the give a lecture in any suitable place they migh lect. Her kind offer was gladly accepted, and rangements have been made, as above mentio Mrs. Hatch is so well known as one of the eloquent trance speakers in this country, we h ly need say more than call the attention of public to the fact that she can be heard once r taken in connection with the necessities of sick, suffering and wounded soldiers, for w benefit the proceeds are to be appropriated doubt not will fill the spacious Melodeon."

A Free Library.

price of admission is twenty-five cents, and co

within the means of almost every one. But

who listen to the address need have no fears

that they will be richly repaid.

A correspondent suggests the idea that Spiritualists of Boston establish a free publi brary of works on Spiritualism and other be of reformatory tendencies. He says: "Are t not now enough Spiritualists to inaugurate an institution, the priviliges of which shall open to all without expense, so that none wil able to say truthfully: 'I don't know what & itualism is, or what it teaches; unless they th selves refuse to seek the knowledge which they acquire by simply going to this Institute and re ing for themselves the teachings through D and Edmonds and Brittan, and the other insp writers of the new faith? I simply throw this as a suggestion. Will not some of the friends have the means, do something toward putting matter in the way of being accomplished?"

Our opinion is that the Spiritualists should provide a suitable temple of their own in which worship, and then connect with it a library sim to the one proposed by our correspondent.

The President's Widow.

The sympathies of the women of the nation directed at this time to one of their sisterhood is suffering from as severe an affliction as it is sible for human imagination to conceive. moment she was in command of all that woul likely to make her enyied by her sex, and the r moment she was deprived of it all. So sud and so great a change very few individuals co well endure. Her affliction has called forth pressions of sincere sympathy from all part the nation; and it is proposed, inasmuch, too the late President is understood to have saved tle from his last four years' income, to raise voluntary subscription on her behalf and tha her family a sum of money that shall suffic place them in circumstances of the greatest po ble comfort. Since she has given up her husb to the country, the people would make her s poor restitution as their genuine sympathy generous offerings of money may be able to sup

Maximilian.

It is rumored that the new Emperor of Me: is sick of his empty honors in the neighboring public, and will throw them all up in disgust go home. He finds that the Mexican clergy against him, and the Pope is against him; with such obstacles, his task of establishin monarchy on the ruins of the Republic is upwork. This intelligence comes from his Mini to England, who has signified his own determ tion to vacate his needless office, and expres his decided opinion that the whole concern ready to tumble to the ground. Maximilian v he says, repudiate any further connectio the scheme of erecting an European empire Mexico, and go back to his pleasant retreat Miramar, revoking his pledge not to set up claim to the Austrian throne, which goes with family blood. Thus may a knotty problem this continent be suddenly solved for us with our putting ourselves to any trouble whatever

Mobile.

The fall of Mobile before the combined land erations of Gens. Canby and Wilson, and the na assistance of Admiral Thatcher, completes the cle of rebel seaports of which the Federal G ernment has possessed itself, save only the sir port of Galveston, in Texas. That is clos blockaded, and will now of course be shut tigh than ever. The capture of the Gulf city inclualso the capture of garrison stores in vast quaties, of three hundred and sixteen guns, all forts and batteries, some three thousand pris ers, and the driving of the rebel fleet up the riv where it is useless and helpless. Gen. Wils with his fine cavalry column, had previously den down the whole length of the State, captur Selma and Montgomery, and opening the rivers our boats for their entire length.

The New President.

The people rally around the successor of Lincoln with earnestness and a genuine devot to the nation's welfare. They will undoubte find in him'a man disposed to do what is just a right, and of a firmness of mind and charac well adapted to the present conjuncture of affa He is resolved, at any rate, to make treason ever odious on this continent, and to mete to traitors who incite active rebellion agai their Government the punishment which is th due. The consequence is, that the fugitive re leaders will get out of the country if they possi can. This will take them from the places wh they once wielded a powerful influence, and br forward a different class of men in the South. we stand by our President, all will be well.

Mr. Gladstone on President Lincol

The London correspondent of the Philadelp North American, in narrating a personal int view with Mr. Gladstone, says:

"I venture to express the hope that he app clated the advantage the United States had I in this great crisis in the admirable character the President. He replied at once, with much a mation, that he did entirely. He had always, said, thought well of Mr. Lincoln, as probably good a leader as the country could have, but recent address on his innegration, befored good a leader as the country could have, but recent address on his inauguration showed moral elevation which commanded the respect every right feeling man. 'I am taken capiti Mr. Gladstone said, in substance, 'by so striki an utterance as this. I see in it the effect of she are utterance as this. I see in it the effect of she trial, when rightly borne, to raise men to a high level of thought and feeling than they could oth wise reach. It is by cruel suffering that natio are born to a better life, and to individuals, course, a like experience produces a like result

A New Work by Warren Chase. .We have in press and shall soon publish a n work by Hon. Warren Chase, whose essays a clated in all parts of the country by every d

BANNER OF LIGHT

A "Table-Tipping" Message. The following spirit-message was given at Lawrence, Mass., through the agency of a card alphabet and a common dining table. Each word was spelled as the table tipped to the letter required to be noted down by the invisible intelligence manifesting. Each sitting was of two hours' duration; commenced on the 19th of last February and completed on the 12th of the following month.

If table-tipping is all humbug, as our wise savans assert, where did the intelligence come from which was thus patiently noted down, letter by letter, at the motion of the table? Will some of the great men of Harvard enlighten us?

THE MESSAGE.

"Keen searchers after wisdom and truth. discern ye not the signs of the times? Know that they are portentious and full of coming events. Think not that the martyred patriots who have poured their blood upon the altar of their country have sacrificed their lives in vain. Oh no! for every drop of blood that has been shed, for every bitter agony that this fearful strife has caused, for every mourning household wherein solemn silence broods, sits a Rachel weeping for her lost children; for every chalice of tearful wee that earth's children; dren have been forced to drink, for each and all

there shall be a recompense.
Grieve not that the once unclouded sun of thy glorious Union—save by the foul demon of slavery—has, for awhile, set in darkness; it will yet arise with renewed splendor, and pour its benignant rays over a free and redeemed people.

Gree and redeemed people.

Grand and sublime will be the sight,
When right shall triumph over might,
And the free flag shall wave.
No more shall wronged humanity
Plead all in vain for liberty;
And the poor, hunted slave
Shall use his freedom, newly given
By law, by justice and by heaven,
To dig Oppression's grave.
That star-bright flag shall wave on high,
Each fold all crowned with liberty;
And then, from sun to sun, And then, from sun to sun, The assembled hosts of earth shall gaze, And shout, "All honor, glory, praise,
Be due to those who won;
To those who yielded up their breath,
And died a martyr's noble death That ye might yet be one.
Sacred and pure shall be their name— Grander than any earthly fame, Or the vain dream of glory. Their bright realities are given To us, ambassadors from heaven, To tell their thrilling story; They bear aloft, that all may see, The emblem true of liberty, Their heart's devotion holy."

Belle Bush's New Book.

This charming souvenir," VOICES OF THE MORN-ING," is a book of poems every refined mind should place upon the parlor centre table. We shall fully notice it in our next. In the meantime we transfer to our columns the following brief review of these poems by one of our cotemporaries: "The poetry of Belle Bush is a household word with many readers of this journal. Her clear, iquid verse, rich with poetic imagery, and falling yith soft and measured cadence on the ear, has seems published in book form, will prove very beeptable. The volume before us is prepared in the manner. The typography paper handsome manner. The typography, paper, ading, and general execution are first-class fficiently so to charm the most asthetic taste. The author, in her Introductory Remarks, afds us an explanation of the title she has chosen her collection. A French writer, whose works to read at an early age, urges that the poetical ture is common to all persons, but that it dies tearly youth. Miss Bush believes that in some cearry youth. Ariss bust believes that it is some fourvives longer, and gives us her volume as the bult of the living and continuing of the poetical folces' of her' Morning. There are, in this volume, some exquisite con-ptions. We doubt whether the literary world

ptions. We doubt whether the literary world ossesses anything more beautiful in sentiment, lothed in more chaste rhythmic language, than he 'Song of Eros to the Hours,' 'The Mystery of Jelancholy,' 'Skeleton Leaves,' or the hexameter lelancholy, 'Skeleton Leaves,' or the hexameter erse, 'My Mother.' The latter is pure and touchig, and appeals with powerful sympathy to the sart. Many others of the collection have the me character of winning, purifying sweetness, and we doubt whether the Divine precepts of jusce, mercy and love, were ever breathed in more ently, yet capitivating words and tones, than in the poems of this volume.

There is a patriotic, as well as religious feeling, the book. (And who will done

nning through the book. (And who will deny inning through the book. (And who will deny to the other belongs to the one?) 'Our Leader hets in God,' has both. 'A Song of Freedom,' hion is Strength,' 'Give us Freedom for our tile Cry, are true and carnest expressions of love of the true poet for her home and coun-

"That is What I Have to Say."

a public meeting held in Hartford, Connectito pay honor to the memory of the deceased sident, on Wednesday, Rev. Prof. Stowe, one he speakers, made the following expressive reks, which were much applauded:

For twenty-five years there was in the heart he people the belief that the institution of slavwas a blight upon our national character; yet blic men were sensitive upon the subject, and ald not be made to speak out against the crime. ey have now been brought to see it. We were inclined to be as favorable as possible toward as who have brought this disaster upon us; esident Lincoln himself was inclined to be as corable as possible toward them, and the peo-cappeared to be willing that he should be leni-t; but now that this brutal murder has been inmitted, there is a determination in the hearts the people that not a man who has aided to ng it about shall ever be known again as a er. Let our public men remember this, because is as necessary as that slavery, the cause of our urning, shall die. Those who have brought on unnatural war, I say, shall not—not a man of —be heard of in our Government from this henceforth forever. That is what I have to

Mrs. Bullene's Lecture.

Sunday evening, April 16th, Mrs. Emma F. Bullene, trance speaker, gave a lecture in n Hall, Chicago, Ill., on "Abraham Lincoln." ournal, of that city, says thousands were to obtain admission, and the lecture was epeated the next evening for the benefit of nitary Fair.

Tribune, of the same date, speaks of this he as follows:

The address of this lady at Bryan Hall, last illing, was attended by one of the largest auditing, was ever gathered in that house, Herarks were of a pleasing, and patriotic characteristic and the control of President, and describing his entry into spirit-world. Whatever views may be entered of the coverences of her conclusions, none ied of the correctness of her conclusions, none ideny that the effort was a fine one. At the imencement she repeated an improvised poem the late President, which was really beautiful."

Mrs. Chamberlain's Seances,

158 Washington street, are very interesting of Those who have not witnessed the powerphysical manifestations through her instruntality, had better improve the opportunity offered, as she intends to hold scances elseere soon. She has had pressing invitations to it England this summer; but as yet has not ly made up her mind to accept them.

Wonderful Tests

still given through Mr. Foster, at No. 6 Suf-Place. The names of spirit-friends, in scarlet ers upon his sim and the back of his hand, ale the savans, amazingly. They cannot acnt for the phenomenon, and, wisely remain nt upon the subject. They know, as yet, cely anything of the occult forces of Nature.

New Publications. GAZLAY'S PACIFIC MONTHLY FOR MAY, D. M.

Gazlay & Co., New York. Contents:-Virginia City and its Surroundings, in Nevada, with an Illustration; Progress of Civilization in Siam, with Illustration; Production and Consumption of Cotton throughout the World; Poetry, Time-A Vision; The Red Hat; Wealth of Sierra Madre, Balopilas, Chihuahua; The Captive's Lament, a Poem; The Camel as suitable to the Overland Route to California; Domestic Letters from the Pacific Coast; Staddon Farm; Imperial and Royal Authors; The Pearl Fishery; Discovery of a New Lake; Cyclone in Mexico; Mining, Science and Art; Our Editorial Sanctum; Ladies' Department.

HARPER'S MONTHLY MAGAZINE FOR MAY. Harper Brothers, New York.

Contents: - Washoe Revisited, with illustrations; Childless; Lyman Beecher, with illustrations; Heroic Deeds of Heroic Men, with illustrations; Over the Meadow; The Houses we Live In; St. Leon's Heir; Infancy and Age; Recollections of Thomas, with a Portrait; On the Heights; Armadale; The University of Oxford; Our Mutual Friend; Monthly Record of Current Events; Literary Notices; Editor's Easy Chair; Editor's Drawer.

THE ATLANTIC MONTHLY FOR MAY. Ticknor & Fields, Boston.

Contents of this number:-With the Birds; Gold Egg-A Dream-Fantasy; Out of the Sea; My Student Life at Hofwyl; The Grave by the Lake; Ice and Esquimaux-V.; Notes of a Pianist-III.; Diplomacy of the Revolution; Our Battle-Laureate; Doctor Johns-IV,; The Chimney-Corner -V.; Needle and Garden - V.; Castles; Fair Play the Best Policy; Reviews and Literary Notices; Recent American Publications.

PETERSON'S LADIES' NATIONAL MAGAZINE FOR MAY. Charles J. Peterson, Philadelphia. The illustration of "Wild Flowers" is a charming picture; the Fashion Plates are of the usual elegant style, and the literary contents above par

The Sanitary Fair Committee.

The Committee of Spiritualists in this city and vicinity, we are happy to learn, are meeting with success in their efforts to raise contributions in money and goods for the Spiritualists' Department in the Chicago Sanitary Fair. The Committee held an adjourned meeting at the Banner office, last Friday, for the purpose of reporting progress and comparing notes. The amount thus far subscribed is rising six hundred dollars.

Mrs. Hatch, acting in cooperation with the Committee, generously offered to give a lecture free, in any suitable place they might select, and arrangements have been made to have it given at the Melodeon, on Thursday evening, May 4th.

A Spiritual Truth.

Secretary Stanton, in reply to the officer who presented to the War Department the flags recently captured from Lee's army, gave utterance to the following:

"It is with profound grief that I cannot return to you the thanks of the late President, who, since you won these spoils, has gone from the highest pinnacle of honor and glory in this world to the right hand of God, where, if it be permitted mortals to look upon what is passing in the world beneath, now sees what is transacting in this chamber."

Emma Hardinge in Boston.

Miss Hardinge is engaged to lecture in Lyceum Hall next Sunday, afternoon and evening, and the following Sundays during May. So long a time has elapsed since she last spoke in this city, quite an interest is felt to again listen to her eloquent inspirational discourses.

The Plain Guide to Spiritualism

Is a book that all investigators of Spiritualism should possess. The trade supplied on liberal

ALL SORTS OF PARAGRAPHS.

To those friends who responded so readily to our recent call for the missing number of the Banner (No. 12), thus enabling us to complete our files, we tender our cordial thanks. Ten copies have come to hand-all we need.

Our thanks are tendered to Bro. I. A. Heinsohn for the German translation published elsewhere, entitled "American Spiritualism." We should be pleased to hear from him again.

On Wednesday, May 3d, the spring celebration of the Children's Spiritual Lyceum, in Philadelphia, under the superintendence of that devoted friend of youth, Mr. M. B. Dyott, will take place at Concert Hall, and, doubtless, under the happy management of Mr. D., will go off au

Dr. G. W. Babcock, an excellent physician and a firm Spiritualist, who gives special attention to diseases of the liver and kidneys, has removed his office from No. 11 Hayward Place to No. 50 School street, Boston.

A headlong philanthropist is the impersonation or embodiment of all the evils he seeks to reform.

Mrs. Laura DeForce Gordon is lecturing in New Orleans. The Spiritualists, and other liberalminded people, are endeavoring to organize a society, and Mrs. G. says, she hopes it will be placed on such a financial basis, ere fall, as will enable them to invite mediums and lecturers from a distance to "come over (down South) and help us."

When the news of the surrender of Lee reached the home of Prude, it happened to be washing day; and she, wishing to make known her joy. and having no bell to ring, wrung her clothes. Was there ever such a Prude?

A lady in San Francisco gave birth to four children at once on the 13th instant. They were all born dead.

Work, either of the muscles or of the brain, is one of the conditions of human happiness. Without it there can be no wholesome enjoyment.

PROVOKING.—To dream that you have lots of money, and then wake up and find yourself an editor.

Why is a badly conducted hotel like a fiddle? Because it's a vile inn.

Some people in this world who desire to be accounted great, make up in cunning what they lack in talent, to secure this end. Such ultimately come out at the little end of the horn."

It is about time amnesty to traitors and murderers ceased. Lock them up in the prison-house, the same as you would cage any feroclous beast and never pardon them out!

Among the most interesting marks of human progress is a postal convention which has lately been concluded, one between the Italian Government and that of the United States, by which each country engages to giroulate gratuitously the corin this city, will be delivered to the suffering poor respondence of the other extension of the corin this city, will be delivered to the suffering poor on tickets issued at the Banner of Light office. ment and that of the United States, by which each

ATTEMPT TO POISON ANDREW JOHNSON ON L. L. Farnsworth, Medium for An-THE FOURTH OF MARCH LAST.—In view of recent. events and developments, it is believed in some quarters, that Andrew Johnson, who has endured so much undeserved obloquy for his singular aberration on the 4th of March, was on that occasion under the influence not of spirituous liquors, nor either of a mere disturbing drug, intended only to disgrace him, but of a deadly poison, furtively insinuated in his drink with the view to take his life.

Kind words, looks and acts, are the small currency of social life, each of inconsiderable value, but in the aggregate forming the wealth of society. They are the "excellent oil" which keeps the machinery from rusting, wearing, or creaking. They are the dew that refreshes and nourishes the otherwise arid fields. They are the sunshine of an else murky, dreary world.

BRYANT'S ODE FOR THE BURIAL OF ABRA-HAM LINCOLN.-At the great meeting in New York, on Tuesday afternoon, April 25th, the following ode, written by William C. Bryant, was read by Rev. Dr. Osgood:

Oh, slow to smite and swift to spare, Gentle, and morelful, and just! Who, in the fear of God, didst hear The sword of power, a nation's trust. In sorrow by thy bler we stand, Amid the awe that hushes ali, And speak the anguish of a land That shook with horror at thy fall.

Thy task is done; the bond are free; We hear thee to an honored grave, Whose noblest monument shall be The broken fetters of the slave.

Pure was thy life; its bloody close
Hath placed thee with the sons of light,
Among the noble host of those
Who perished in the cause of right. A "Working Women's College" has recently

been opened in London, in order to teach working women all that is necessary to know. A good THE MARVELS OF THE TIMES .- That William

Lloyd Garrison should ever have made a speech in Charleston, seems wonderful enough, but more marvelous yet, is the fact, that a full report of the address of the pioneer abolitionist is published in the Washington Intelligencer of Wednesday, the 26th.

He who exercises the greatest charity for the opinions of his fellow-men, which may even seem to him to be erroneous, has schooled his heart in the truest discipline.

The exodus of the rebellion leaders from Richmond, and the introduction of greenbacks, brought down eggs from \$25 to 30 cents per dozen, and other things in like proportion. The change of base on the part of the Confederate Government, gave the people something on which to base their change.

> SYMPATHY. There are enough of tears on earth, Enough of toli and care; And e'en the lightest heart hath much To suffer and to bear. Speak gently, then, and win the smile lack to the shadowed face. And bld the clouded brow resume Its fresh and youthful grace.

There are three hundred thousand houses in London, England, which, if all set in a row, would reach across France, and over the Pyrenees. Land is in demand, and has been sold at the high price of a million dollars per acre.

Fashion has gotten up a new freak over in Paris lately. A new thing in crinoline has come up. It is the substitution of silver for steel in the framework of the cage. Several specimens figure

Secretary Stanton officially states that the War Department has information that the President's murder was organized in Canada and approved at Richmond. One of the assassins now in prison, who attempted to kill Mr. Seward, is believed to be one of the St. Albans raiders.

BANNER OF LIGHT.—This well-known paper has just entered upon its seventeenth volume, and as the commencement of a new term is always a favorable time for patrons to subscribe, we commend all who wish for a paper whose colums are well filled with Romance, Literature and General Intelligence, and which also fearlessly shows advocates all the reforms which the good of humanity demands, to place their names upon its subscription list. The Banner is also an able exponent of the Spiritual Philosophy of the nineteenth century—a subject which has exercised many of the ablest minds both in Europe and America and which has probably found were in America, and which has probably found more investigators and believers since its advent than any other system of religious faith, within the same length of time, that has ever been promul-gated.—Haverhill Publisher, March 23, 1865.

A National Fast.

PROCLAMATION OF THE PRESIDENT OF THE UNITED STATES.

Whereas, by my direction the Acting Secretary whereas, by my direction the Acting Secretary of State, in a notice to the public on the 17th of April, requested the various religious denominations to assemble on the 19th of April on the occasion of the obsequies of Abraham Lincoln, late President of the United States, and to observe the same with appropriate ceremonies; and whereas, are country has become one great house of mourage. our country has become one great house of mourning, where the head of the family has been taken away; and believing that a special period should be assigned for again humbling ourselves before Almighty God in order that the bereavement may

Now, therefore, in order to mitigate that grief on earth which can only be assuaged by communion with our Father in Heaven, and in compliance with the wishes of Senators and Representatives in Congress, communicated to me by a resolution adopted at the National Capitol, I, Andrew Johnson, President of the United States, do hereby appoint Thursday, THE TWENTY-FIFTH DAY OF MAY next, to be observed wherever in the United States the fing of the country may be respected, as a day of humiliation and prayer, and recom-mend my fellow-citizens then to assemble in their respective places of worship, there to unite in solemn service to Almighty, God, in memory of the good man who has been removed, so that all shall be occupied at the same time in contempla-tion of his virtues, and sorrow for his sudden and violent end.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be af fixed.

Done at the city of Washington, this 25th day of April, in the year of our Lord 1865, and of the Independence of the United States of America the eighty-ninth. ANDREW JOHNSON,

By the President: W. HUNTER, Acting Secretary of State.

Spiritualists' Convention.

A Spiritualists' Convention will be held in the Meionaon, (Tremont Temple,) Boston, on Tues-DAY, WEDNESDAY and THURSDAY, May 30th, 31st, and June 1st, 1865. The following subject will be prominently before the Convention for discussion; viz: "Can any plan be devised to secure the cooperative action of Spiritualists for educational purposes, especially to bring our children under the influence of spiritual teachings, and thus to guard them against the demoralizing tendencies of POPULAR THEOLOGY?" All Spiritual ists are cordially invited to attendion to H. F. GARDNER, M. D.

Boston, March 24, 1864.

. Bread for the Suffering Poor.

swering 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,
New York. Terms, \$5 and four three-cent stamps.

TO CURE WAKEFULNESS .- Add four table spoons full of Dr. T. B. Talbot's Medicated Pine-apple Older to a tumber of cold water; drink just before ou retire, and you will sleep well, and have pleasant dreams For sale by M. S. BURK & CO., 26 Tremont street, Boston and druggists generally.
B. T. BABBITT, Solz Agent,

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

Hilton's Insoluble Cement,

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

HILTON BROS. & CO., Proprietors, Providence R. I. On receipt of 56 cents, a family package will be sent by mail.

Feb. 11.—3m

BUT METAL-TIPPED SHOES for children's every-day wear. One pair will out wear three pairs without them. Sold everywhere. Jm—April 22.

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

ADVERTISEMENTS.

Our terms are twenty cents per line for the first, and fifteen cents per line for each subsequent insertion. Payment invariably in advance. HEALING THE SICK

BY THE LAYING ON OF HANDS.

THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their ills. Our institution is commedious, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands.

TESTIMONIALS:

TESTIMONIALS:

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

Philip Adler, Milwaukee, Wis., Rheumatism in heart, chest and one arm. Cured in less than 16 minutes.

L. Juneau, Milwaukee, son of Paul Juneau,) White Swelling and Rheumatism in both limbs, with Bone Disease; could scarcely walk with crutches; in 26 minutes was made to walk without them, and in a few weeks became firshy and in good health.

Mrs. Elizabeth Maitand, Leon, Wanshiga Co., Wis., 60 years old, very thesby. Illp All and Falling of the Womb for twentyone years. Cured in 5 minutes.

Leander Biair, Rossendale, Wis., by falking from a building fifteen feet on a stump, injured in Spline, Chest and Stomach, in August, 1862, causing Epileptic Fits ever since, as many astwenty-live in a day, and was unable to perform any labor, cured in 15 minutes.

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

Mrs. Elizabeth Smith, Ripon, Wis., Oyarian Tumor and

Cured in 15 minutes.

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

Mrs. Elizabeth McCauley, Ripon, Wis., Ovarian Tumor and Failing of Womb. Cured in two treatments.

Mrs. Elizabeth McCauley, Ripon, Wis., Ovarian Tumor and Failing of Womb. Cured in two treatments.

Mrs. Elizabeth Askew. Milwaukee, Pratial Paralysis; lost usu of right arm; Rheumatism of Heart, and unable to walk; no hopes of her recovery. In one treatment was made comfortable, and in a few more her healtif was perfectly restored.

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

Newton Linkheld, Ripon, Wis., Typhool. Fever for two weeks. Cured in 5 minutes.

Joseph Kettlewell, Berlin, Wis., by a fall from a load of hay and striking on his head; injured upper portion of spine, drawing his head upon his shoulder, and was unable to put out his arm; suffered for six years. Spent \$700, and received no benefit. Cured in 5 minutes.

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

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

The Institution is located in Mil. WAUKEE, WISCONSIN, on Marshall, two doors south of Division street, and within one hundred feet of the street railroad. Post Office Drawer 107.

Mrs. C. A. GOULD, M. D. Milwaukee, Wis., April 15, 1865.

Mrs. C. A. GOULD, M. D. Milwaukee, Wis., April 15, 1865.

THERE can be no more beflitting remembrance of our late I and noble President, ABRAHAM LINCOLN, than to find his Portrait adorning the homes and firesides of every one throughout the land. The undersigned, of No. 31 Courtlandt street, New York, therefore respectfully livites attention to the following three excellent pictures of this great and good man. No amount of labor has been spared to make them worthy of their great original.

A very fine and beautiful large steel engraving, with autograph, executed by a skillful and well-known artist of New York, copied from a photograph pronounced by persons most intimate with Mr. Lincoln as a very correct likeness, printed on plate paper, Bazzi Inches. Price, \$2,00; two copies, \$5,00. Sent free of expense.

A bandsome, fine steel vignette portrait, with autograph, size 8xi0, also intended for framing, 50 cents; two copies, 75 cents. Mailed carefully on rollers on receipt of price.

An excellent care photograph—one of the best based, 25 cents, two copies, 35 cents. Mailed free, Liberal discount to Booksellers. Orders may be directed to New York. Address as above; or, which is more preferable, to T. J. MORROW, Brooktyn, N. Y.

EPPLEPSY FITS, or FALLING SICKNESS OUR DECEASED PRESIDENT.

EPILEPSY, FITS, or FALLING SICKNESS

INSTANTLY relieved and permanently curred by the use of I Dr. O. Phelps Brown's Blue Vervian Magle Assimilant. This medicine is composed entirely of Native Herbs. Price, 82 per bottle; three bottles for 85 To be had, wholesale and retail, of 8. LITCH, 50 Kneeland street, Boston, Mass.

I HAVE STILL A FEW MORE COPIES OF celet of \$1,00.

May 6.

WARREN CHASE.

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

May 6.

MRS. LOUGEE, Clairvoyant Physician, will receive the sick and relieve their aufterings at Nov 2 Prescott Place, leading from 1998 Washington street. Hours from 8 A. M. to 12 M., 10 d. P. M., on Tuesdays, Wednesdays, Thursdays and Fridays. Examinations, 81,00. 2w*-May 6. ROOMS TO LET-At No. 12 Lincoln street,

To a few doors from Summer: furnished or unfurnishe with or without board. True Reformers are invited to call. May 6.—1w (PROSPECTUSA)

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The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all reported verbatim. These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-sphere in an undeveloped state,

eventually progress into a higher condition.
We ask the reader to receive no dectrine 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-Our RICE CITCLES ARE BERG AT NO. 158 WASHINGTON STREET, ROOM No. 4, (up stairs,) on MONDAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

Invocation.

Our Father, we would praise thee as being conscious of thy presence. We would drink in that presence as the flowers drink in the sunlight. We would exhale that power again, as the flowers give forth their perfume. Oh Father, Spirit, as thou art a Spirit, we would worship thee in Spirit and in Truth. Not alone with mouthed utterances would we praise thee, but in the inmost recesses of our souls. Wheresoe'er we may turn, under whatever circumstances we may be placed, in all times, in all places, we would praise thee, our Father, knowing that thou art an ever present Principle, art with us everywhere-in morning, at noonday, or when the shades of evening lengthen, and at the midnight hour. And thou goest with us through the tomb, and entereth the Immortal City with us. Thou art our companion forever. So, oh Spirit of Eternal Truth, we will praise thee, not only this hour, but throughout all Eternity. knowing thou art all of goodness, all of power, all of Infinite Truth. Thou wilt care for us tenderly, watch over us perpetually, lead us into all Truth, and, finally, crown us with everlasting wisdom.

Questions and Answers.

CONTROLLING SPIRIT.-We are now ready to give our opinion concerning the inquiries of cor-

respondents. CHAIRMAN.-E. T., of Chesterfield, N. H., wishes an answer to the following questions:

QUES, 1st.-What is the meaning of the term, "End of the world," as found at the close of the third verse of the twenty-fourth chapter of St. Matthew?

Ans .-- It may mean the end of a certain epoch, certain period of time; but that it has reference to the winding up of things upon this terrestrial globe, we do not believe, for it is our fixed opinion that as the world ever has moved on, it ever will continue so to move on. We do not believe that as a world it ever had a beginning; therefore that pre-supposes it has no end.

Q. 2d.—Please explain the passage, "And if the righteous scarcely be saved, where shall the ungodly and sinners appear?"

A .- That seems to be a simple inquiry, issuing from a mind not as fully developed as mind is capable of being developed. " If the righteous scarcely be saved, where shall the sinner and the ungodly appear?" If we were asked that question, we should say that each will appear in their own garb, following their own law, obeying their own God, seeking their own heaven in their own way, according to divine law.

CHAIRMAN .- J. B. C., of Mount Carroll, Ill., sends the following inquiries:

Q.-What physical effect will a change of resiogically considered - have on mankind, under the following circumstances: 1st. To remove from a lower formation, say the silurian. to the carboniferous or tertiary formations? 2d. The change from the carboniferous or tertiary, to the silurian formations? Would such changes have a tendency to shorten life, to dwarf the intellect, or to expand it?

A .- We are at a loss to determine in what locality your correspondent is wandering.

C.-I will read the third question. Q.3d.—Will those who are born and live on the

most recent formation, become more easily developed, and attain a greater degree of development in this life, than if they were living on any of the lower formations?

A .- This seems to furnish a key to that which precedes it. Or, in other words, is the intellect human further advanced to-day than it was three thousand years ago? In our opinion, so far as the form of manifestation is concerned, that which exists to-day is in advance of that which has existed in times past. To-day the intellect holds within its calibre all that power, that mental power, that has preceded it. It is a culmination of all the past into the present. But, when resolved back to its simple self, is the same in all ages, under all circumstances.

Q .- [From the audience.] In what way do you

ascertain the contents of sealed letters? A .- Every letter contains certain leading ideas Those-ideas are sometimes faintly, and sometimes very clearly symbolized. When they are clearly symbolized, then we are able to perceive those ideas, and give accurate answers; but when imperfectly or faintly symbolized, our answers will probably be correspondingly imperfect. It should be understood that we do not read the writing. That is of small account to us. If you could transcribe your ideas upon paper in any other way, except by writing them down, as is your custom, we could answer them just as well, as it is not the simple writing we care for, but the ideas.

Q.—Is it one leading spirit that controls and answors these letters?

A .- Generally. Sometimes the control changes, and the individual spirit called upon takes pos-

Q .- Why is it that we seldom have communications from friends near home?

session and answers its own letters.

A.—That question has been answered many times. If you will peruse back numbers of the Banner of Light, you will have an elaborate answer. Q.—Define the term personal God.

finite personality; a principle that can be analyzed. That which can be condensed into a personality is capable of being fully analyzed, fully compre-

A .- A something that can be comprehended by

Q. Is the spirit anything more than electricity? A.In our opinion it is something more, far more. Electricity, as such, has no intelligence. It is a power, but a power that is without use, excent sa it is used by intelligence. Now if the spirit were simple electricity, it would remain as such proverestate could not talk; it could not aspire to ever and forever. Oh yes, the spirit is something more than you can comprehend.

Q.—Is not the universe sustained by electrici-

A .- Electricity and magnetism, so-called, are two very powerful agents moving through univerfor there are innumerable agents of the same class. great prominence; but as you proceed on in the great journey of life, you will find that these imthousand others.

Q.-I thought we lived and breathed through the atmosphere?

A .- And so you do, so far as your physical lives are concerned. Yes; but how many infinite numnumber them? No, you cannot; they are boundess, they are infinite.

Q.-Do spirits know of any element of which we, as mortals, know nothing?

A .- They certainly do. That in which you will exist as a disembodied spirit is, to-day, unknown like it very much. to you; and we could not convey the smallest idea of this spiritual element to your minds, should by which you find yourself surrounded. They, and they alone, are the ones you have to deal with now. But after you have passed beyond them, when you enter new and higher conditions, then you will have done with your physical lives forever.

Q .- Are there any agencies in nature which, if we knew, would be beneficial to us?

A.—All the agencies of nature are such. Q.-When a child is born, is n't it the atmo-

sphere that sets the body in motion? your light as a Spiritualist, you are in darkness upon this point. We are ashamed of you. Turn beyond the mere form. It is this atmosphere of your earth that sets the physical machine in motion, because the machine has been born of that atmospheric life; but the spirit is by no means dependent upon it for its existence.

Q.-Do you perceive us individually at the present time?

A.-We perceive you as spiritual beings at the

present time; not as physical beings. Q.-Are you able to perceive what is in our

minds? A .- No, certainly not. We might do so if we were to come into positive rapport with each individual mind. But having no desire, there being no reasons why we should do this, we remain in our present position, to allow you to question, while we give what answers seem to be best to

Q .- I would ask if God did not personify God, when he spoke of him as his Father?

A .- We do not so understand it. We call the same great Principle our Father, in speaking. The entire universe and vast system of universes may be called our Father and our Mother. We do not so understand, that Jesus believed in a personal God. On the contrary, it is our firm belief that Jesus believed in God as an Omr ipresent Principle, not a personal God.

Q.-Have either you or your associates seen

A .- We certainly have,

Q.—In the spiritual world? A.—In the spiritual world.

Q.—As a personality?

A .- As an individuality; and we find him to be simply an intelligence that ouce dwelt in human, like vourselves.

Q .- Have you seen the Father, or what we call

A.-As you do. We see him in all his works: in the sunlight, in the shadow, in our joys, our sorrows, in every conceivable form of life; and it is our firm belief that we shall never see him in any other sense; neither will you.

Q-Are the parents of Jesus associated with im in spirit-life?

A.—That we do not know.

Q.-If I and my Father are one, and Jesus is a personality, why is not God a personality?

A.-In that sense, perhaps he is. So you and your father are one, in the same sense. God is personified, doubtless, through you, but also through the blooming daisy. March 7.

Richard Wilton.

I am here to-day to do what I could n't do before I got mustered out of the body. I died last night in one of your places for the sick.

I came on here as an exchanged prisoner. Three days ago I got here. [Boston?] Yes. I was on my way home, to the West; but I did n't get there. And when I got here, I was used up; I was n able to tell anything about myself. I died, and went home from a strange place; but I knew something about this Spiritualism, although not much, but just enough to feel that it would be all right with me; that what I could n't tell while occupying my own body, I might after death.

I did n't expect to get back so soon, but I met some of the boys who'd been back, and they showed me the way pretty quick.

I am from the 7th Illinois. My name, Wilton, Richard Wilton. I tried to tell it at that place there, but they got it Williams; that's as near as they could get it.

Well, stranger, I never knew where I was took from the cars. I could n't ask where it was, and did n't care, but I heard 'em say," This is Boston." I had hoped to get home before I died, but I didn't do it. [Where do your friends reside?] In Springfield, Illinois, sir.

I'd like that my folks know that I died, that I was exchanged; and I suppose they are exnecting me home. It's rather tough when I think of it, dying as I did. Say to them I can talk in this way, though I shall never go home again in the body. And as to rebel prisons, I ve very little to say in favor of them. I rather think I didn't weigh much when I went out ony all the way from seventy-five to eighty pounds; when I was in good case my weight was from one hundred and fifty-five to one hundred and sixty pounds-reduced, you see, mightily. Well, I had the bones left and little hide drawn over them, but that's

If I knew the folks that ministered to my wants when I was going out, I'd say, "Much obliged to knowledge through human senses, those human you," at least; but I did n't. They were very kind; did all they could for me, and tried hard to find out my name. They thought they got it right, but they got it Williams. I tried to speak it, but I could n't.

The next time I communicate I shall be stronger and do better. [Do you want to send this message to any particular person? It will go; they'll get it; all care is, to let 'em know that I shan't come home as they expect; that I can talk if they'll furnish a medium. That's the most I come for to-day. Good-by to you. March 7.

Daniel Connelly.

I got a pass here, sir, to get through to me father and mother. I was killed, sir, at Petersburg. I was Capt'n's servant; was thirteen years old when ourselves that we are able to read you as an open live forever; it would be simple electricity for- | I started; thirteen years old, and about one mouth. | volume. Do you understand as?

Me name was Daniel Connelly; that was me father's name, too. Me father is in the 109th New York, and so was I, meself. I'm not liking the way of seeing me father and mother getting along -thinking about this dying. It's not the right way. I thought, if there's any chance to come sal life; but do not suppose they are the only two, back, I'll get a pass if I can. The last time I had a chance to talk with me father, he was saying These are agents that stand out on the surface with something about what I'd say to me mother when I went home. I told him I thought I'd not go back-I felt somehow as though I'd not go back. ponderable agents have attached to them many Me father says, "I'll never forgive meself if you're killed, because I told her there'd be no danger where you was going to be." But, somehow or other, sir, I happened to get killed.

Now, sir, if you'll be kind enough to say as how I can come back, and to me mother, too. It's me bers of powers there are sustaining life. Can you | mother cannot read, so I suppose it is n't much use to send anything to her. Me father can, and I want—well, sir, plase yer honor, I want to come to them as I come here to you to-day; I'm smart now as I was when living in me own body. I'm happy, and well enough off in me new home. I

I've no brothers and I've no sisters. I was all there was. [Where does your mother live?] Me we try to. You must deal with the conditions mother, sir, lives in New York. [City?] Yes, sir. The gentleman on the other side says I have a fair chance of getting me letter through to me father, because the papers go all around there. I hope I will, but I've no money to pay you, sir. I'm much obliged, I'll go now, because I not got anything else to say, seeing as me father and mother 's not here. March 7.

Deborah Keene.

I've tried as best I could to send some word to my friends here at the North, that I was sick; but A .- Oh materialist! is it possible that with all I believe they failed to hear of my sickness, and do not know of my death. I have obtained permission to come here, to tell my friends here that your attention, we beseech of you, to something I have passed on. I have gone from my old place. I died in August—on the 19th day of August last. I was seventy-eight years of age. I died in Warren, Virginia. They know where it is, and all about it. I at first had what was called a paralytic shock, recovered partly from that, but was never well.

Say that this is from Deborah Keene, to Thomas Keene, or to Mary Harrison, or George Harrison. Thomas is in the West, in Ohio somewhere. The others are near Massachusetts, if not March 7. in Massachusetts.

Mary Groveland.

I was run over by the railway cars. [Where?] In England, sir. [What part of England? Do you know?] Yes, sir; the cars running from Berlin to London. I was run over, and I want to go home; I want to go and talk. [How came you under the cars?] I fell, sir. I was with my father -I fell; he lost hold of my hand and I fell.

My father's name is Thomas Groveland. My name was Mary Groveland. I'd be ten years old now if I was here; but I was nine most, then. I sometimes had fits, and my father thought I had one then because I jerked away from him so suddenly. But I did n't, and if I get a place to come so I can talk, I'll tell 'ein all how it was. I want a ticket to come again. [Yes, come again. Do you remember where your father resides?] He lives in Berlin, sir. Yes, sir, I want a ticket. [You can come again without one.] My father is a doctor; be you? [No.] What be you? [A publisher.

Invocation.

Oh Eternal Power, Presence, perfect and true, we would gather all the aspirations of thy children, and, having gathered them, we would bind them like glittering gems upon the brow of Eternity, asking thee to bless them, for thou alone art able to understand the needs of human life. Thou alone art able to descend into the secret places of the soul, and there read the wherefore of all its manifestations. Thou alone can'st bless, and there is no power beyond thee that is able to either bless or curse. Oh that thy children in mortal might be blest with that consciousness that there is but one Power, one God, one Father, one Eternal Principle that never forsakes them. Oh, could this consciousness possess their souls, then darkness would flee away, then the morning would come, then tears would cease to flow theh peace would come, and love eternal would find a resting-place within all thy children. But, while they are fluctuating between belief in good and evil, in Heaven and Hell, in sorrow and joy, they can know little of true happiness, can understand little of true peace. Their way to Heaven must needs be a thorny way; their brows must needs be encircled with crowns of thorns. Oh Presence Eternal, we would send out the soul's praise to thee, even as these sweet blossoms offer their praise to thee. And we would praise thee that they talk to thee in their own language and thou understandest them. We, too, would talk to thee, and we know that thou wilt understand us, also. We, too, would pray to thee and praise thee. We, too, would adore thee from the silent recesses of our hearts. We, too, would rear an altar to thy glory, and lay thereon all the choice offerings we may have gathered from the past and present. We, also, would anticipate in the future, for thou art all of the past, all of the present, all of that which ever shall be; and thou understandest our souls; oh, then, may we understand thee. March 9.

Questions and Answers.

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

CHAIRMAN .- A. K., of New Albion, N. Y., writes s follows:

QUES.-They say that man has an individualized, conscious existence before he inhabits the physical form. If so, are they recognized by you.

or others, as individual existences? ANS.-All forms of life, the soul not excepted possess, throughout eternity, an individualized existence. That is our belief. It is our belief that you are no more individualized to-day than you were ten thousand years ago, or will be ten thousand years hence. That you ever have been a distinct individuality, and will remain such, is our belief. The soul, in its inner self, recognizes all its relatives, and understands the exact position of each and all, but is unable to project its

Q.-Can the controlling spirit perceive the condition of every individual mind here?

senses being finite in their capacities.

A .- No, certainly not, unless we should make a speciality of each individual. We could do this if it were necessary; but as it is not, we do not do it. Q .- At the last circle the controlling spirit was severe upon a Spiritualist present, known to be a very good medium, calling him a materialist. If the spirit could take cognizance of the state of mind spiritually, would he have said so?

A.-When you, as individuals, come in rapport with us-as you do-we are able to see you distinctly, as you are able to understand your true relation to the world stemporal; and spiritual. In other words, you become so fully connected with

QR,-Yes; but why make that remark concerning the friend in question?

A .- Well, the intelligence might have wondered that the friend had not made further progress, considering the advantages he had had; might have felt sorry that he was satisfied to live in a material sphere, instead of reaching out beyond it, in all things as well as a few.

QR.—The question was asked by me with the idea of receiving instruction from the intelligence. A.—The idea was doubtless perceived, and, doubtless, somewhat of good, as well as somewhat of that you call evil, was propagated in consequence of the answer. It is possible that your own soul may have been quickened to action by the answer. It is possible that you may have come into clearer rapport, more perfect relationship with the spirit-world than you have ever before been. Now, surely, if you have gained even this single thing in consequence of that answer, you can well afford that lesser good that comes with the answer.

Q .- What is the best means of becoming a good Spiritualist?

A .- Seek earnestly, fearlessly and truthfully through all avenues that may be opened to your understanding, weighing and measuring all by your own reason, never by the reason of another. This is the only way we know.

Q.—Is it probable that any human being ever

existed prior to its entering the human body? A.-Not as a human being, but as a divine intelligence. It is not only probable, but it is very its own conscious life; shall leave the prisonpossible. It is to us a something more than belief; it is a knowledge. We do know that we dom, in the largest sense. It is simply a term have existed, as distinct intelligences, prior to our entering the human form.

Q.—Does it not follow, if we always existed, that death. we never had a beginning?

A .- Yes: you are right. Q.-Why do we not remember, if we have had a

preëxistence? A .- In your souls you do remember, but that consciousness is not carried out into human life. When you have done with that human life, then

memory will assert its power in that direction. Q.-Why should n't we remember now as well as hereafter?

A.-Because the faculties of the human are finite, while the soul is infinite.

Q.-Will not the memory of our having done wrong to others while here, mar our happiness in

A .- Certainly; but, while it mars our happiness in spirit-life, it also points out a better way to us in which to walk. Every seeming ill holds within its heart a very great blessing.

Q.-Can it be possible that we shall ever end our existence? A.-We believe that the soul is coëternal with

Q.-Coëternal and distinct from God? A.—We mean coëternal with God. It never

had a beginning, and will never have an ending. Q.-Do you mean by that that the soul is part of Deity?

A.—Surely we do; what else could it be? Q.-The spirit-body you possess-where is

while you are here speaking? A .- Absorbed by the absorbents of this physical body.

his medium, if you please,

A.—When we desire to possess ourselves of one of these sensitives, our first business is, if possible, to come within the mental atmosphere. If we bide our time for conditions to enable us to do day. this. Having come within the mental atmosphere of the subject, we open correspondence with the indwelling spirit of the form. We ask that spirit not lose its control, but the positive power that is consolation, for the truest road to heaven. exerted upon the brain is, by the sensitive, relinquished for a time. Then we generally place our right hand upon the brain of the subject we desire to control. A moment of unconsciousness physical life.

Q.—What is the difference between Mesmerism and Spiritualism?

A.—The only difference is, that one is a positive controlling power, is disembodied, while the other is in the body.

Q.—What are the sensations of each when the control ceases?

A .- The sensations vary, according to the conlition of the subject and condition of the intelligence controlling. Sometimes those sensations are very pleasant to both parties, sometimes they are very unpleasant.

Q.—Is not more or less fatigue experienced by the medium?

A.-Not always. Sometimes the subject is conscious of receiving renewed strength. Sometimes, upon returning to its normal state, the subject is conscious of having been severely taxed, that she has lost much and gained nothing.

Q.-When several mediums inform you that you are to see a vision, what course would you take to produce that vision?

A.-We know of no particular course that could be pursued to insure success. Indeed, we think that you may have little to do with it, so far as being able to forward it is concerned. Doubtless, when the intelligences that are to produce the vision find proper circumstances, they will do so.

Q.—Have you ever seen God and the Devil? A.—Yes, we have seen both.

Q.-When I was investigating Spiritualism, I inquired of a spirit where I should see the devil. His reply was, by looking in the glass I would be sure to see him. Will you explain this?

A .- Yes. A more truthful answer could not have been given you than that; for, as you inwardly are embodiments of all that has been in the past, all that now is, and all that is to come, you must hold within your calibre both God and Devil, if such personalities exist.

Q.-Do you consider evil a want of develop-

A.—Yes; it is simply a lesser good, that all will pass beyond in time; if not in time, then in eter-Q.—What-constitutes genius? or why is one

man endowed above other men?

A .- Simply because he is able to take larger advantage of his surroundings, and therefore able to make a greater show in human life. Some persons are not able to take advantage of their surroundings, either physically or spiritually, and so remain in prison, darkened and shrouded perhaps during all their material lives; while others are able to let all the finer feelings of their internal life flow out in beauty, and the world sees and appreciates.

Q.—Is genius anything more than industry and perseverance? or is it a larger endowment of brain? Gray Com

life is concerned, he seems to be the child of circumstances. Now some, by virtue of their physical endowments, and by virtue of their immediate surroundings, are able to take advantage of them. while others are not. It is not dependent upon any special organ of the brain.

Q. How is it that ordinary individuals can take advantage of their surroundings?

A We are not sure that they do; we have no real evidence that they do. QR.—History proves it.

S. There are many kinds of genius. Perhaps these special cases to which you refer may take advantage of their surroundings. We speak of genius in a general term, not with regard to these specialities. Genius may exhibit itself in ten thousand times ten thousand different ways, and yet be human life all the same.

Q.—Which is the most useful, the practical man, or the man of genius?

A .- Both are useful in their own way. The practical man could not do without the man of genius, nor the man of genius without the practical man. You all, as individuals, have your use in life. Each pursues a different course. No one has a right to say his fellows are of no use, for all God's children are of use; each one are links in the great eternal chain, and each are a necessity to all others.

Q.—What is meant by the spirit's returning to God who gave it?

A.-Well, it may mean this: it shall return to house of mortality, and enter the domain of freeused to convey an idea of change, the change through which the spirit passes at the hour of

Q.—Is individuality still retained?

A.—Individuality is still retained. Q.—How is a person to know when he posseses

good mediumship? A .- You could not be related to God and each other if you did not have any. There is a difference in the degree. Some are largely gifted, as there are some geniuses, some special cases, as our good brother made reference to a few moments ago.

Emille Vyrmachie.

I would like to send something to my friends here and in my own country, to let them know I can speak this way, and that I am so much alive. I is not dead. I is much alive; and I should like to let my friends know I can talk this way.

I was enlist in the 35th Massachusetts. Company K, and my name was Emille Vyrmachie. I took sick some time the beginning of last month. [February?] Yes, sir; and I died near Washington-no, I not die, I goes out.

I hear something about Spiritualism before I go out. I say, should it be true, I should come back and speak of it. I should try see what I could do to make all I knew before I go, better. So I come on this thing. I makes the best of it. [Did you tell any one you would come?] No, I not tell any one. I not made up my mind what it was. I only hears about it. I makes up my mind if it was true I should come back. Now I should like to speak somewhere else, as I do here; like to talk as I do here. [Who with?] Well, I Q.—Explain the process of getting control of would like to speak to my brother Frederick. I should like that much. [Where does he live?] In the army. I not know where he is now, but somewhere with Grant. Oh, I should be so glad if I could come this way all the time. I'll be can do this, we can easily gain control. If not, we much obliged, sir, for what you do for me. Good-

Alexander Phelps.

It is with a great deal of difficulty we are able to discern our true position after death. We, if it will yield up its positive control for a time, many of us, are very prone to imagine that we Mind you, we do not ask for entire control, only a still exist in the body, being unwilling to let go portion of its control, suffering it to hold a nega- our hold upon earthly things. But when the tive control, or control of the animal faculties. So | truth forces itself upon us, we, many of us, know far as physical life is concerned, the spirit does | not what way to turn for the greatest amount of

But it is a significant fact, that we are speedily met with this announcement: "You can and had better go back to the place from whence you came. There is a great highway open between perhaps ensues, and then we are here inhabiting the two worlds, and you had better avail yourself of the blessings that are offered." Many of us are entirely unwilling to believe this is true. We heard of these spiritual things when here, but strenuously closed our senses to belief in them. And so it is with difficulty that we can ascertain our true position after death. But when we do ascertain it, we are little children in the truest sense. We are ready to lay down all our own opinions, and are willing to be led by any little child that may step forward to lead us. We are willing to learn concerning our God of the hum-

blest subject. I parted with my own body at my home in Montgomery, Alabama. I was a counsellor-atlaw by profession; found little time to interest myself in spiritual matters; indeed, I do not remember that I had any very strong inclinations

that way.
At the beginning of this rebellion I was undecided as to where my duty might be. I felt an intense reverence for the old flag, and still more for the Constitution; and I firmly believed, after earnest investigation, that you at the North were doing the best you knew how to destroy that Constitution, or to subvert its meaning. And believing this, I could not conscientiously feel in harmony with you politically. So I said, inasmuch as the people of the South are disposed to stand by the Constitution, as I understand it, I will let

the old flag go, and hold on to the Constitution. I now see that I did not understand the spirit of the Constitution. I had dealt simply with its body, not with its soul; and its soul plainly told me, after my change, that slavery was no part of its life, that it existed only in its body, in the clothing that our forefathers had adorned it with, and that even they were unwilling that these unbecoming garments should be put on their darling child, and so they sought in their timidity to cover the defects. Instead of saying, speaking out boldly, they used the terms, persons in servitude, leaving us to suppose this or that, as the case might be.

Now although I honor their goodness of heart, and pay perfect homage to their strict adherence to justice, yet I cannot but look with contempt upon their timidity, and pray God that you of to-day

may have none of it. My name, Alexander Phelps. I am anxious to open correspondence with my brothers-I have two-my wife, my sons, and my little daughter, and all other dear friends who may feel disposed to honor me with a thought.

I am just what I am, and nothing more. If I have turned against the favorite institution of the South, I have done so because I've seen a better way; and seeing it, I would be unworthy of the name of human and divine, if I did not walk in it. Farewell, sir. March 9.

Halida to a Rebeccar Gaines. I compare the

Rebecca Gaines, bir, of Germantown, Pa. 101 have been dead, as my friends would say, thirteen Man Neither, we believe. Man is suffounded by months.

innumerable circumstances. So far as his human Tam very anxious to return to those friends, if

possible. I have a mother and two sisters. They are in poverty. I have one sister who is sick, and she fears to die, because she thinks she has peace to her parent and the lorely brothers she has left behind. sinned against God, and cannot find that peace of mind she seeks for.

Oh. let me tell her that she could not sin against God if she wished to ever so much; that he is all love and all powerful, and thinks just as much of her as a king on his throne, and perhaps more. He will be just as sure to save and bless and protect her as any one else. She need not fear. I expect to be the first to meet her in the spiritworld. She need not expect to be alone, and in darkness. And as to poverty, those who see enough of it in earth-life, are generally compensated for it in the other world. She need not fear that she will step out of poverty here into poverty in the spirit-world.

Oh, tell them I am happy and at rest; not that rest that means doing nothing, but that rest that comes from a satisfied spirit, that is content with itself and its surroundings. I was twenty-three years of age. My sister is three years younger. Farewell, sir. March 9.

John Parkhurst.

John Parkhurst, sir, 7th Rhode Island. I'm here to say to the friends in Portsmouth, that I'm all right, and if there's any inclination on their part to talk with me, I'm ready to meet them.

I'm happy, sir; clear as a quill, and not at all disposed to find fault with the decrees of Providence; call that what you may, God, or anything else you like, I'm happy.

I passed out in battle, sir; did n't suffer much:

I passed out in battle, sir; did n't suffer much: I'm happy, sir; clear as a quill, and not at all

I passed out in battle, sir; did n't suffer much; went out about as quick as a cat could wink her eye, and feel very thankful for the change. I was thirty-one years old, as nigh as I can remember. And now, sir, that I'm in a condition to come back, I think the least folks could do would be to back, I think the least folks could do would be to give me an invitation. Folks, some of us, in the spirit-world, are very particular, and want to be specially invited, because, you know, we do n't like to get the door shut on us. Some of us, you know, don't like to stand outside knocking a great while. Perhaps I'm one of that kind, Good-day, sir. March 9.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED.

Monday, March 13.—Invocation; Questions and Answers; Major-General Whiting, of the Confederate Army, to Thomas; Robert Reidelberg, of the 9th Reserve Corps, to Charlotte Reidelberg, of Princeton, Pa.; Louisa Hodgman, to her husband, Col. Hodgman, prisoner in New Orleans.

Tuesday, March 14.—invocation; Questions and Answers; Elizabeth Chauncey Frothingham, to John D. Frothingham, of Leeds, Eng.; Rudolph Selberg, 20th Mass., Co. C, to Hubert Selberg; Gen. Zachary Taylor, to Jefferson Davis; Theodore Chase, of the 18th Vermont Regiment, to his friends; Charles T. Garfield, of St. Louis, Mo., to his mother, and father, Lieut. C. T. Oarfield, in the Army.

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

Manday, March 20.—Invocation; Questions and Answers.

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

Monday, March 20. — Invocation; Questions and Answers; Lieut. Wm. II. Haddam. 3d Wisconsin, Co. C, to his friends; Albert Townsend, 4th New Hampshire, Co. I; James Haggerty, of the 63d New York, to his cousin, Father Haggerty, of Dublim, Ireland; Rebecca Kenley, of Richmond, Va. to her mother, and sister Julia; Dr. John Ware, of this city, to his friend, Rosticaux.

Tuesday, March 21.—Invocation; Questions and Answers; Wm. Smith, of 3d Indiana Reg., to his brother James, perhaps in the Army, and a person called "Joe," in Salisbury prison, North Carolina; Vm. Fuller, of the 65th New York Reg., to friends in New York; Robt. B. McKenzie, to his father, Alexander Mokenzie; Louisa A. Dale, to four friends, in New Orleans, La.

leans, La.

Thursday, March 23.—Invocation; Questions and Answers;
John Powers, to friends, in London and Glasgow: Thomas
Shales, to his mother, in Dayton, 0; Anna Louisa 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 Burke, to friends in Warren, Ind.; Annie Henrietta
Faunce, to her father, Lieut. Col. Thomas J. Faunce, in Western Virginia; Jack Hulley, of New Orleans, to friends, Charlie
and Jim; Michael Scanlan, to his brother Peter, and family, in
Springfield, Mass.

ern virginia; Jack Mulley, O New Orleans, to irreduc, charte and Jim; Michael Scanlan, to his brother Peter, and family, in Springfield, Mass.

Monday, April 3.— Invocation; Questions and Answers; Aivin Jones, of the 18th Ohlo, Co. A.; James Fabens, of the 62d New York, to Dick; Ann Maria Clark, to her father, Alexander Clark, prisoner in Boston Harbor; J. J. Fontarive, of Boston, to his son.

Tuesday, April 4.— Invocation; Questions and Answers; Lieut. Col. Price, to his friends at the South; Wm. Conners, of the 17th Mass., Co. D, to his wife, and friend, Tim Kelley; Col. Thomas L. D. Perkins, former proprietor of the Hancock House, in Boston, to his friends; Emma Steey, to her mother, in 4th Avenue. New York City.

Thursday. April 6.—Invocation: Questions and Answers; Mary Catharine Gerry, of Virginia, wife of Col. Wm. Gerry, to her children; Dr. Abijah Kinney, of the Confederate Service, to his two sons at the South; Capt. Henry G. Taylor, of the 9th Virginia Cavairy, who passed out near Richmond, Va., (on Sunday, April 9th.) to his friends.

Obituaries.

On the 10th of April, after a few days illness, Samuel Davis, father of Andrew Jackson Davis, Orange, N. J., threw off his earthly vesture and ascended to the home of the immortals.

He was eighty-three years of age; and, though slowly failing in strength, had been unusually well all the winter and spring, until Wednesday, April 5th, when a sudden chill and faintness caused him to retire to the bed from which his body rose no more. When first taken ill, he taiked about the Summer-Land, and expressed his entire satisfaction with the comforting ideas of the Harmonial Philosophy, alluding with pleasure to the last conversation he had with Jackson, but a short time previous, concerning the future life; after that his mind wandered more or less until the last.

On Monday morning (10th), he was told that Gen. Lee had surrended, and the joy-bells wore then ringing. "Good! good!" was his response. At noon he recognized his friends, and gave tokens of affection, indicating also his content with the change that he felt was transpiring. Toward evening his face brightened, and the words, "Good luck!" came from his lips. They were the last; and at a quarter before six he went to sleep to awaken in the beautiful Summer-Land.

The funeral was an occasion of sweet and holy solemnity. The Harmonial Choir came from New York, and their beautiful chanting of progressive hymns took the place of long prayers; and Bro. S. J. Finney breathed over the assembled company the southal cloquence of tender and lofty inspirations, in place of a sermon from Orthodox lips. Bro. Farnsworth followed with the reading of an excellent poem from his father in spirit-life. Friends brought exquisite flowers and autumn leaves to envreath the comin in which our venerable father's form lay at rest, with a look of peace upon his brow. Orange, N. J., April 21, 1865. father of Andrew Jackson Davis, Orange, N. J., threw off his

April 11th, the spirit of Melissa C. Hatsted, formerly of Iowa, wite of grankin Benson, of Hartland, N. Y., dissolved partnership with her earthly form, and passed on to a higher life.

The Methodists kindly offered their Church for her funeral obsequies. A discourse by the writer was based upon a text given him by an inspirational medium, at the time the services were commencing: II. Corinthians, v: I—"For we know that if our earthly house of this tabernacle was dissolved, we have a building of God, a house not made with hands, eternal in the heavens." wife of Franklin Benson, of Hartland, N. Y., dissolved partner

heavens."
Mrs. Benson, something like two years ago, bade farewell to father, mother, brothers, sisters, and other kindred, and took her departure, with her husband, for the land of his nativity, where they found a home in the family of his venerable parents. Here they lived in peaceful harmony, surrounded by dear friends, until disease childled her carthly form, baffling the skill of physicians, and in the midst of weeping friends, she passed on.

skill of physicians, and in the inhast of necessary passed on.

In her last hours she spoke of her departure, and of her intention to communicate to her friends still left behind, if conditions were such that she could do so. Spiritualism, with its strong consolations, was a stay and stan to the afflicted kindred as they beheld the weaked form, knowing that the spirit had fulfilled its earthly mission, and was about to take up its abode in the Better Land.

Gosport, N. 7., April 11, 1865.

WARREN CLARK.

Passed to the Higher Life, Thomas A. Harris, of Norwich,

Passed to the Higher Life, Thomas A. Harris, of Norwich, Ct., on the 7th of March last, aged 18 years.

During his long and severe illness he was patient and resigned to the behest of the Divine Spirit. Though not a professor of what many term religion, yet he sincerely believed and trusted that God, in instituting death as a necessity to immortality, had done all things well. Discoursing on this subject, he said, "True religion was not the work of an hoar, or even a day; but the work of a whole lifetime." At one time he said, "Death was called the King of Terrors; but it did not appear so to him; that he was not afraid to die."

From boyhood he took a deep interest in his widowed mother's welfare, often speaking of maturer years, when he should possess strength and ability to provide for her comfort and his only desire to live was for his mother, and told her not to mourn for him, for what was her loss would be his gain.

Thus he passed to the Summer-Land, leaving a mather and sister, who deeply mourn their loss; and those who knew him best, may read on the seroll of memory a lesson of life to the Christian, Sage and Philosopher.

Departed to the Summer-Land, Wm. E. Mann, of Milan,

Departed to the Summer-Land, Wm. E. Mann, of Milan,

Departed to the Summer-Land, Wm. E. Mann, of Milan, Eric Co., O., in the 52d year of his age.

A firm and enthusiastic believer and worker in Spiritualism, he was the life of the cause in his native place. He had built up a thriving business by strictest integrity and honesty, and although at first persecuted for his opinions, he had lived down all opposition, and no man bore a more unblemished character. Hwas at his house that the writer sat in the first circle he had built circle he had will be a manufacture. It was at his house that the writer sat in the first circle he had will be sufficied by his opinions, he had lived down all opposition, and no man bore a more unblemished character. Hwas at his house that the writer sat in the first circle he had will be sufficied by his opinions of the law in the sufficied he had winessed. That circle met oned every week for a year, without receiving a single manifestation. About the end of that time they were rewarded for their uniting faith. I delivered ian address to the many sorrowing friends, and the list same to the many sorrowing friends, and impressive manner. But it scarcely needed the eye of a claim of the Character of Offspring; The Senses the look across the narrow grave, and see on the other side the glad spirit of the departed glorious in the ecutatio loy of angel life, with but one cloud on all his borizon, but one chord drawing earthward; and that our own deep and unsubdued sorrow.

Passed to the Summer Land, April lith, 1865, Miss Julia French, only daughter of J. V. A. French, seed I7 years.

As we stood and gazed upon her form, we felt that although the tender bad had been thus early blighted in its earthly the tender bad had been thus early blighted in its earthly

She is not dead, but living;
Not lost, but gone before,
To join her spirit-mother,
Where her trials are no more.

Unionville, O., April 12, 1865. F. J. B. Passed to the Spirit-Home, on Sunday, April 9th, Mr. L. S.

Passed to the Spirit-Home, on Sunday, April 9th, Mr. L. S. Beck, aged 64 years and 8 months.

Mr. Beck, and also his wife (who now survives him), formerly were Methodists, but whon Spiritualism was first talked about they commenced investigating it, and Mrs. Beck was developed as a medium, and has been a public medium for the past nine years, giving many satisfactory proofs of spirits returning to friends left on earth. Mr. Beck possessed a positive mind, and was not afraid to advocate the truths of Spiritualism to friends or focs. He was what you might call a ploneer in the great work. He passed on to the otherside a firm be liever in Spiritualism. He was a member of the "Friends of Progress" Society.

Mr. and Mrs. A. J. Davis, and Rev. F. L. H. Willis, officiated at the funeral services.

New York, April 30, 1865.

Passed to her Spirit-Home, on the morning of April 6th, from Shelby, Mich., Mrs. Lydia C. Ruby, in the 37th year of her age.

Shelby, Mich., Mrs. Lydia C. Ruby, in the 37th year of her age. Truly the change is one of sorrow to those remaining, as the husband mourns the loss of an affectionate companion, the children a fond mother, the brothers and sister one of their home members, and society one of its worthy ornaments. Agreeably to her request, the writer served as an instrument through which the angels discoursed words of comfort to the family, and numerous friends who assembled to pay their last respects to the earth-form of the loved one. May they derive consolation from the glorious faith which will enable them to say, "Well done," and pray that she continue her mission to earth to aid the many who need her ministrations.

Mrs. L. A. Pearsall. Went with the angels he loved so well, from Almira, N. Y.

January 10th, 1865, Lewis, son of Annie Walte (Mrs. Wood), aged three years. This dear child was clairvoyant from his infancy; would see

Passed to Spirit-Life, from Evansville, Wis., March 20th,

Aew Books.

JESUS OF NAZARETH:

OR, A TRUE HISTORY OF THE

MAN CALLED JESUS CHRIST. THROUGH ALEXANDER SMYTH,

EMBRACING his Parentage, his Youth, his Original Doctrines 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.

porary Mortals with Jesus while on the Earth.

In this History, as given by our humble 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 Testament is said to have father only, though the seaso of the 2 retainent is said to have had three. There was nothing mysterious about his birth, except that he never know 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 not true that he was sent into the world as an atonement for man's sins, and was sacrificed to appease the anger of his father, the Lord Jehovah. This True History states that hedid not acknowledge the God of the Jews, but paid adoration 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 raught and the institutions established under the name of Christianity, were not taught by him—nor were they taught at all, until soveral years after his death. In fact, The Thue History of Jesus of NAZA nern 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 believe in the Jewish God, nor their history and legends, not believe in the Sewissia God, and their intersy are legislated 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 ho 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 made known to our humble citizen, A. Sattil, by the spirits. They desired him to write the same in form of a book, giving 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 interesting book, suitable for readers in general. The task is done; the author's ability, and is now issued to the public for their

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April 29.

MRS. S. D. METCALF, Clairvoyant Physician, describes diseases and prescribes remedies. Medicines prepared from Roots and Barks. For examination by letter, send address, stating name and age. Address, No. 5. Parker street, Winchester, N. H. April 29.

I G. & P. B. ATWOOD, Magnetic and Clairvoy-ant Physicians, 1 St. Marks Pl., opp. Cooper Inst., N. Y. NEW AND STANDARD WORKS ON SPIRITUALISM.

ALSO, PAMPHLETS, NEWSPAPERS, Etc., FOR SALE BY BURNS PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG.

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SCENES IN THE SUMMER LAND! NO. 1 .- THE PORTIOO OF THE BAGE.

THE PORTIOU OF THE SAGE.

BY HUBSON TUTTLE.

THE Artist has endeavored to impress on canvas the view he has often had charvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himself of that mysterious land beyond the gull of darkness, he has published it in the popular Carre Dr. Visite form. Single copies 25 cents, sent free of postage. Large size photograph, 81; large size colored, 32, Usual discount to the Trade. For sale at this office.

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April 50.

SPECIAL NOTICE.

I HEREWITH offer my services to the friends and investigators of the Spiritual Religion and Philosophy, in places remote from the frequent visits of lecturers on those subjects. Friends convening together can appoint one of their number to read the written lectures I will send for that purpose. By the charge of a small admission fee to these social gatherings, the humblest means cannot be overtaxed, and some good may be attained. I make no price, but will cheerfully accept whatever the friends of Truth are able and willing to allow me, provided that it compensate me for my time. Please send in your orders after the list of January, 1866, and by so doing help your faithfully toiling sister.

Lassile, Ill., Dec. 6, 1864.

Lassile, III., Dec. 5, 1864.

TOMES FOR ALL. Lands for Sale in the Leelerated settlement of Hammonton, New Jersey, 30 miles from Philadelphia on railroad, and near the New York Railroad. No better, soil in the State: for Fruits, Vegetables, and carly gardening is the best in the Union. Hondreds of acrea, now producing, to be seen, on which from 20 to 600 dollars are made on each acre. Mild and healthy climate; soft water; schools, mills, stores, &c. Price from 20 to 25 dollars per acre for 20 acres and upwards. Ten seroe for 11 far fine at 300 dollars. Terms essy. Title perfect. For full information address R. J. BYRNES, Hammonton, N. J. All letters answered.

D. P. CRANE, ATTORNEY AND COUNSELLOR AT LAW,

SS COURT STREET, BOSTON, House, 18 Webster street, Bomerville.

Pearls.

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

THE FLAG. Washed in the blood of the brave and the bloom-

ing; Snatched from the altar of insolent foes, Burning with star-fires, but never consuming, Flash its proud ribands of Illy and rose.

Vainly the prophets of Baal would rend it, Vainty the proposes of Data would rend it, Vainty his worshipers pray for its fall; Thousands have died for it, millions defend it, Emblem of justice and mercy to all:

Austice, that rends the sky with her terrors,
Mercy, that comes with her white-handed train,
Southing all passes, redeening all errors,
Sheathing the sabre and breaking the chain,

Born on the deluge of old usurpations, Drifted our Ark o'er the desolate seas This was the rainbow of hope to the nations, Toru from the storm-cloud and flung to the

God bless the Flag and its loyal defenders. While its broad folds o'er the battle-field wave, Till the dim star-wreath rekindle its splendors. Washed from its stains in the blood of the brave. -[O. W. Holmes.

The spirit-born turns with a holy joy, a calm trust, to the fresh and holy bosom of Nature.

THE DEAD.

I have friends in spirit-land, Not others but themselves are they. And still I think of them the same And still I think of them the same
As when the Master's summons came;
Their change—the holy morn-light breaking
Upon the dream-worn sleeper, waking—
A change from twilight into day.
—[Whittier.

The Spring, which dresses Nature in her love-liest robes of green, bids us worship for his boun-

LISTEN TO IT. How often in our listening souls, By a delightful awe subdued, God's voice, like mellow thunder, rolls All through the silent solitude![Wilson.

By forgetting injuries we show ourselves superior to them.

SORROW.

Oh sacred sorrow! by whom souls are tried; Sent, not to punish mortals, but to guide.
—[Crabbe.

Children's Department.

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

description of the second contract of the sec "We think not that we daily see
About our hearths, angels that are to be,
Or may be if they will, and we prepare
Their souls and ours to meet in happy air."
[LEIGH HUNT.

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

MARIANNA, WILLIE, SUSIE AND JOE.

CHAPTER IX.

" Have you forgotten something you were going to tell me?" said Willie to Joe, as they sat on the steps leading to the garden. "I like your stories better than Mr. Tom's, because they are all about yourself."

"I was going to tell you about helping folks to be better," said Joe. "I have found out several ways, and one is by never doing mean, ugly things; and another is, by letting the gladness and goodness go right out of you. When I get so I can play on the organ, then I shall make a great many people

" How?" said Willie.

"Why, sweet sounds float away from us just like birds, just like the fragrance of flowers, or like sunlight creeping through the doorways and windows."

"But people cannot see the sounds," said Wil-

"No, but then they feel them; just as I feel my mother near me very often, when I can't see her.' "But I want the story," said Willie.

"Well, when I was a poor, ragged little boy, and used to sing in the streets for bread, I went often to a beautiful house on the Park. I felt very happy as soon as I came near it, though I could not tell why; and I always sang one of the sweet songs my mother taught me, and no rude song that I learned from others. I seemed to feel as if only beautiful sounds could reach the place. I seldom got any money there-only a penny or two from the servants; but still I loved to go there better than to any place in the town, and I went almost every day. The blinds were closed, excepting one, and in that window I could see a rose-bush-the only cheerful thing about the house. I would sit on the steps, and dream about dear Italy, until sometimes I thought I was walking on the sea-shore, and had hold of my mother's hand; and then I would sing one of her sweetest songs.

One day I sang, 'Come to me if you are weary or sick, when the door opened, and a lady stood there. She looked just like an angel, and had so sweet a smile that I could look nowhere but in her face. She looked so sad, too, and not older than my dear mother: and she said. 'Come in.' I looked down at my tattered clothes, but she said,

'Never mind-come;' and I went. She took me into the beautiful parlor. I had never been in a place so much like Heaven. It had white vases filled with flowers, and there were pictures and statues; but it was not these things that made it seem like Heaven; it was the presence of the beautiful lady, as she spoke to me. .. She said that she had been very ill; that she had suffered very much, and did not wish to live; and that my singing had been like a voice to guide her thoughts to Heaven.

I went often after this to see her. She did not think of offering me money, because she was sure I sang from love; but she found that I needed clothes, and so, as soon as she got well enough, she ordered some made for me; and she gave me a little book of hymns, and said, 'When I was feeling very sad, and thinking of my happy home, far away, which I had left for a life that was not good or blessed, then I listened to your sweet songs, and it seemed to me that a thousand voices said "Come home! come home!" I heard my dear mother and my sister; but as soon as you stopped, then I remembered only my sorrow, and I feared you would never come again: but you same, day after day, and I grew better each time. And now I am going home. I shall not live long, but you must keep singing to others, and the world will grow good.' She laid her hand gently on my head, and said, 'Sing once more.' And I sang as I never sang before; it seemed as if all the and Marianna were the best of friends before an hour had passed.

"Angels in Heaven were singing with me. The sars flowed fast down the lady's white cheeks, and she could not speak." I am sure she soon went, o the singels, for these was no color in her grown quite manly, and capable of doing vary.

"And now I am going home. I shall not live long, but I believe (with Miss Jackson's.

Joe soon felt quite at home in the warm atmosphere of the kindly hearts at Oakland, and he and Marianna were the best of friends before an hour had passed.

Willie took Marianna one side, and told her about Miss Jackson and his experience with her to he sound anxious that she should think him grown quite manly, and capable of doing vary.

Philadelphia, Feb., 1865. And now I am going home. I shall not live long,

lips, and she fell back, and the servant sent me

When I went again the one blind was closed, and there were no signs of life there. So you see that though I did not know what I was doing, the angels knew, and led me there to sing, that I might bless her; and though I never saw her at the window, yet I felt sure that there was something beautiful in the house. It is not what we see that is closest to us. We can go by ourselves into the fields, and think that we are alone; but there is something closer to us than the flowers at our feet. I sit alone sometimes, trying to learn, but I do not feel as if I were alone. When I hear the music, it seems as if the rooms were filled with birds and flowers, and that the ceiling floated away, and Heaven came close to me. So I to come to us."

"Well," said Willie, "if sounds fly about, I guess I would n't speak cross, like Miss Jackson." Joe left Willie; and he sat thinking to himself that, as a whole night had passed since his unkindness to her, perhaps she had forgotten it; and if she had, that he would not speak of it. Very many little excuses kept creeping into his mind, us of." and he was fast becoming a miserable servant of the miserable To-morrow, who always put off "and our heavenly Father has given us each a what was to be done until some future day; but key by which we can unlock it, and that key is everywhere he looked, he beheld something to re- love. If you want to see heaven you must use mind him of the wrong that seemed to be in him-

"If I could only forget it myself," he said to himself; and so he went on, jumping about the garden, and trying to hurrah, and make a great noise; but there was the sunshine creeping up above the garden fence, and he remembered Marianna, and how ashamed she would be of him if she knew his thoughts; and then he thought of his mother, as he looked at the great apples on the them, and Joe trimmed Marianna's hat with them, apple tree in the corner of the garden. What nice turnovers she used to bake, with the sweet juice oozing out between the crust, that he used to call lips that wanted to kiss and could n't, and so left the sweetness all on; and then he turned to the sky, watching the floating clouds, and they made him think of Susie and Mr. Tom, and he felt ashamed of himself as he thought, because every one wishes those they love best should think well of them; and no one likes to remember any mean acts when the images of beloved ones come up before them.

Willie was old enough to reason somewhat clearly, if he was young; and he began to ask himself if it would not, on the whole, be better to do right than to be so very uncomfortable because tiful buds, and the tender leaves unfold of the rare of doing wrong; for if there was no one else to know about his mean acts, he knew himself. Willie resolutely went to the kitchen. Miss Jackson was in a hurry, preparing breakfast, and therefore not in a very good mood to receive his overtures. She gave him a rude push the moment he came near her. Willie ran as fast as he could away from her, feeling as if he'd done quite enough to satisfy himself; but there was the beautiful sunshine glowing as brightly, full of the warm light; and just then Mr. Werter was giving Joe his morning lesson, and they sang together a beautiful chant: "The Lord is good: he sendeth his rain on the just and unjust; he maketh his sun to shiue on all the earth." The sweet tones spoke to Willie's heart. " Af-

ter all," said he to himself, " the sun does not give up after one try. I'll try again." He moved quickly this time, and did not stop to think what he should say. He boldly approached Miss Jackson, and said:

"I am sorry I was mean and bad, and I want to love you, but I do n't know where to begin." Miss Jackson looked up from her toasting bread, and said:

"What-how-where-what did you say?" "I am very sorry I was bad, and I think I can love you some," said Willie, "if I only knew how to begin."

Willie's honest confession made Miss Jackson smile.

"Don't know how?" said she. "Well, I don't wonder-most folks do n't, I suppose." And here have plants of beauty, instead of troublesome Willie thought something like a tear came to her eye, but she brushed it quickly away, and said hastily-

"There, take this basket, and fill it with wood." Oh how blithe was Willie's step-how glad he felt. Miss Jackson had shown him an easy, way to prove his sincerity. He had been a little afraid that she might offer to kiss him. But so simple a thing as bringing in a basket of wood was quite delightful. When he returned to the kitchen, Miss Jackson looked so cheerful, and had so kind a smile on her face, that Willie felt no longer inclined to call her cross, but was almost willing to kiss her, if she asked; but breakfast was ready, and, with a face as bright as the great baldwins that the sun shone on, he seated himself at the table beside Joe.

"Well, my boy," said Mr. Werter, "you are as merry a lad as I have seen for many a day; I think you must have known what I am going to tell you. In half an hour the carriage will be at the door, and you and Joe will accompany me to Oakland, if you please."

"Oh! oh!" said Willie, " to see Marianna, and to tell my mother all about things, and to hear Mr. Tom, and to go to the meadow, and to see the great hills! Oh! oh! may I get ready now, Mr. Werter? I am not hungry at all."

"A wise man looks out for the future," said Mr. Werter; "so cat your breakfast with Joe and me, and we will all be ready together." Joe looked sorrowful, for he felt as if he would

much rather go where some one would love him; but Willie told him how glad Marianna would be to see him, and that Mr. Tom would be so proud of his singing, that he soon grew glad.

When there is gladness in the heart, one finds it everywhere. Willie felt so happy since he had done right, that everything seemed gay and radiant with beauty. The sky looked so clear and blue, that he fancied that he could touch it if he could reach the distant mountains; and he thought perhaps if he could touch it, that it would open and let him see into heaven, and the home where Susie lived. The autumn leaves glowed so in the sunshine, that he fancied they were trying to change themselves into roses.

Joe said that when leaves were dying they tried to look beautiful, to show how glad they were, just as we should when we were going to heaven.

The whole ride was one of pleasant talk and joyous laughing, for Mr. Werter did not mind the prattle of the boys, but hummed sweet tunes and looked at the far-off hills, as if he were talking to

Oh! what a glad welcome they had at Oakland. Willie thought Marianna had grown very much like a woman, and he was sure his mother had grown quite young, her face was so round and fair compared with Miss Jackson's.

Joe soon felt quite at home in the warm atmos-

wise things; but with his mother he sat down in his old way on a low stool, while she stroked his head and laid her hand gently on his cheek.

When they went down to the meadow, Mr. Tom joined them, and they talked of Susie and her home. Joe seemed to know quite as much as Mr. Tom about the beautiful home they called heaven, and he told them of his mother. Willie wondered if they lived in great houses in heaven, or in God's great big house. Mr. Tom said:

"Did you never hear that there were many mansions in the Father's house, or many homes in the spirit-world, and that those who loved much prepared a place for others? Now I trust that we shall be so good and loving while here on earth, that we shall be able to find the homes that our friends have prepared all ready for us. I think know music opens the way for all beautiful things Susie would place some beautiful things for each of us in one of the heavenly Father's mansions, do n't you. Willie?"

"Yes," said Willie. "I know she would put violets for Marianna and me, and roses for you, Mr. Tom, because she knows you like them; but I don't think it is quite fair that she don't open the door and let us look into the house you told

"The door is in our hearts, Willie," said Mr. Tom; that kev."

Willie did not quite understand this; but he whispered to Marianna:

"I think he'd say I had hunted for the key if he knew about Miss Jackson."

But now they had come to the border of the woods where grew the purple and white asters and the golden rod, which was already growing brown and sere; but they gathered bunches of and Willie gathered some evergreen for Mr. Werter, for he had heard him say it made his heart fresh to see it. Then they hunted for late blueberries, and threw pebbles in the brook, and danced under the large oak, and climbed the rocks and gathered the green moss.

"Please, Mr. Tom," said Marianna, "tell Willie and Joe what you told me yesterday about the autumn."

"I was telling Marianna something I found out myself, and which you all know, but do not yet quite understand, perhaps. It was this: All that we do, all the acts that we perform, have their spring and summer and autumn and winter time. First comes the spring-time, when start up beauplants and flowers, or the noisome weeds and poisonous shrubs. Just so the good impulses spring up in our hearts; they put forth their first delicate leaves in some gentle thought or kindly wish. Or our bad impulses put forth their leaves in some unkindly thought or unholy wish. Then comes the summer-time, when these same acts begin to bud and blossom. They bear either the beautiful flowers of kindness and love, or the poisonous blossoms of hate and ill will. They all grow together until the autumn comes, and that is the fruit time. Every act bears its fruit. There is the luscious, sweet fruit of goodness; how satisfying it is! And there is also the bitter, the sour and the poisonous fruit of ill will and unkindness. Who enjoys it? But what a harvest is gathered of it! Then there is the winter, or resting time, when each deed seems to slumber, but is all the time gathering strength to spring forth again in other deeds, either of love or of unkindness.

Just look at these beautiful asters. Perhaps last year one little seed fell into the ground from out of the heart of some fair flower, and laid all winter, and in the spring it sprouted, and grew, and budded, and blossomed, and bore still other seeds. Just so some little deed of love will spring up and bud, and blossom, and multiply. Then look, too, at this great weed; see how many seeds it has all ready to be sown, so that next year there will be a great crop of weeds. Thus it is with our thoughts of unkindness and deeds of ill; they multiply if we let them grow. I trust we shall all weeds to multiply and increase.'

Willie thought of his little seed of good will that he had sown that morning, and he thought that it had had its summer during all the day, and that. perhaps it would have its fruit time by making Miss Jackson love him a little. He remembered also his acts of ill will, and how much fruit they bore. But he could not think long, for he had so many things to see and so much to say. But the day was a beautiful one to them all, and when, just at sunset, they parted, it was to love each other better, and to strive more and more for the best of blessings, the fruit of goodness and the sunshine of love.

[To be continued in our next.]

To Correspondents.

KITTY G., OSTEGO, WIS.—Your pleasant letter has been a long time unanswered, but it has not been forgotten, neither did it miss its loving mission. If I am not mistaken, you are a loving girl, and I think you must be like another Kitty I know. Did you ever think that even your handwriting tells all about you, and that you give enough of yourself as you write to let some people know whether you are gentle and good? Your true friend.

LOVE M. WILLIS.

Note.

A subscriber to the Banner takes exception to one sentence in one of my letters, in which I say I am not a follower of, or believer in. Christ, and wishes to know if I mean it all, and if Spiritualists generally do not believe in Christ. I speak of no person's belief but my own, as I do not know, or care, what others believe, as I never estimate the value of a person by belief on, or in, ancient persons or facts. When I say I do not believe in Christ, I mean as most Christians believe in him -meaning Jesus, or Joshua, which was, no doubt. the name of the person to which Christ is applied. It is doubtful whether the word Christ was not originally taken, by the followers of Jesus, from Christian or more ancient myth, or secret sign of the earliest order of harmony, and may have represented only a principle, or been an astrological or astronomical sign in the heavens. But when it stands for the Jesus that was said to be crucified the programment of near Jerusalem, by the Jews, as a heretic, under Roman authority, to which the Jews themselves were heretics, I confess there are many parts, of the story I do not believe, in the slender thread of religious history. Surely I do not believe he was God, or a God, nor the third part of God, nor more or less the son of God than other men. Nor do I believe he had power to subvert or suspend any law of Nature, or work a miracle that sus-pended such law. Nor do I believe his blood, or death, will save me, or any one else, from the con-sequence of our acts or sine. Nor do I believe he was born of a virgin, except in the sense or meaning of the term often and early used, as it was used, to distinguish an unmarried from a mar-

Correspondence in Brief.

From a Venerable Subscriber. I hereby inclose three dollars for the Banner for

another year. I should have sent it sooner, but I am sick. I have read the Banner almost from its am sick. I have read the Banner almost from its beginning. It has been a great comfort and consolation to me in my old age. I have been a believer in the truths of Spiritualism these long years, even before the Fox Girls were rapping mediums. It was, as I believe, through spiritual impression, or intuition, that this belief was received. I not or every sent he at rance medium. trial impression, or intuition, that this belief was produced. I am not, or ever can be, a trance medium. My father, who died fifty-four years ago, had this same belief. He saw these great truths as through a glass, darkly. Had I strength or time, I could give you some interesting tests that he received seventy-five years ago; but the light is so great now that it needs not this aid. Great good and light has been thrown upon the world by physical manifestations; and they will by neby physical manifestations; and they will by ne-cessity, be continued. Yet I believe that the "Soul of Things," as regards Spiritualism, is impression

I feel that I am addressing you for the last time, for sickness, which has steadily horne me down for the last ten years, points me to the door. I must soon pass to where I shall see as I am seen, and know that the known. God bless you in your enterprise, and, if faithful, he will.

I srael Herrick.

Lyndeborough, N. H., April 10th, 1865.

The Good Work Commenced in Oskaloosa.

Two weeks after our worthy brother, Dr. J. Mayhew, left this place, we organized under the title of "The Spiritual Conference of Oskaloosa," electing D. W. Clover, President; J. H. Griffith, Vice President, and Miss E. S. Church, Clerk, (who form the Executive Board of this Society,) and also other officers pressessory for such assets. and also other officers necessary for such organization. We owe much to our Brother Mayhew for his advice and labor while here, for we should not have organized at present had it not been for him; and we hope he will send us an appointment as soon as convenient, for we need some of his cheering words. We have prospered much better than we expected; and, though we are but few in number, we have some earnest workers in this cause. The spirit of inquiry is aroused here, and we ask lecturers visiting the West, not to forget Oskaloosa in their travels, for there is a mighty work for reformers to do here. We are in great need of a good test medium, and if such will visit this place they can do much good and will be well paid. Yours for the truth.

ELSINA S. CHURCH, See'y.

Oskaloosa, Iowa, April 18, 1865.

The Eddy Family in Vermont. Last week the "Eddy Family," under the di-Last week the "Eddy Family," under the direction of their worthy director, Bro. Belding, gave us four séances at this place, two public and two private, with the most astonishing results, which none but the most obdurate could pretend to gainsay. In addition to the floating and playing of musical instruments, in the private circles, the lady medium was raised to the wainscot overhead, and lowered to the centre-table, and left standing upon her feet; my violin and bow were taken from my hands while playing, and floated above our heads, and the tune, "Pop goes the weasel," played upon the viol, and then it was handed carefully back. The spirit-lights were produced, and an iron ring was placed around a

produced, and an iron ring was placed around a lady's arm, while her hand was held by one of the company. Fraternally, Burlington, Vt., April 22, 1865. R. M. ADAMS.

Spirit-Pictures.

During the past winter we sent for and received through the mediumship of Mr. J. B. Fayette, of Oswego, New York, two spirit-pictures, both of which have been recognized by their friends. One was the picture of my father, Darius P. Calvin, who died nearly twelve years ago, in Pontiac, Mich. The likeness is very correct, and the painting well executed. He never had a victure taken ing well executed. He never had a picture taken while in earth-life, and the artist is an utter stran-

ger to him and us. Respectfully, MRS. LANIE KENNEDY. Chickasaw, Iowa, March 27th, 1865.

Miles Grant.

A correspondent, writing from Keeseville, N Y.. under date of April 5th, says:

"Rev. Miles Grant has been here in Keeseville, trying to put the people to sleep; or, in other words, has succeeded in making some believe in a sleepy future state for those whom Paul says 'are ministering spirits, sent forth to minister unto those who shall be heirs of salvation.'"

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY EVERY WREK IN THE RANNER

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

Miss Lizzie Doten will speak in New York City during May; in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will note the above announcement. Address as above, or Pavilion, 57 Tremont street, Boston, Mass.

Mrs. Laura Cuppy will lecture in Malden during May; in langor, Me., during June; in Haverhill during August; in Orthand, Me., during October. She will answer calls to speak week evenings. Address as above, or care Banner of Light. N. FRANK WHITE will speak in Haverhill, Mass., during May; in Chelsea during June; in Lowell, July 2, 9 and 16. He will answer calls to lecture week evenings. Address as above

DB. L. K. COONLET will lecture and heal in Chatsworth, Chenoa, El Passo, Kappa, Peoris, Ill., and vicinity from the first of May to June 15th. Address, care of Mr. Woodard, El Passo, Ill. He will receive subscriptions for the Banner of M. H. Houghton will speak in Malden, Mass., June 18 and 25.

Moss Hull will speak in Milwaukee, Wis., May 7 and 14; debate with Elder Stephenson, May 25, 28, 27 and 28; will speak in Sterling or Dixon, Ill., June 10 and 11; in Coldwater, Mich., June 18 and 25; in Jonesville, July 2. Address accordingly.

ingly.

J. S. Loveland will speak in Plymouth, May 21 and 28; in Boston, June 11. Address, Banner of Light office, Boston.

A. B. Whitting, 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 1st; afterwards as above.

MRS. AUGUSTA A. CURRIER Will lecture in Worcester, Mass., during May. Address, box 815, Lowell, Mass.

Miss Martha L. Beckwiff, trance speaker, will lecture in Plymouth, May 6 and 15; in Portland, Me., May 20 and 27, and during September. Address at New Haven, care of Geo. Beckwith.

CHARLES A. HAYDEN will speak in Lowell during May; in Worcester during June. MRS. M. S. TOWNSEND speaks in Troy, N. Y., during May. Address accordingly. Aderse E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year; in Rochester, May 21. Address, Woodstock, Vt.

WARREN CHASE will lecture in Hastings, N. Y., May 7; in Watertown, May 14 and 21; in Potadam, May 27 and 28. He will receive subscriptions for the Banner of Light.

will receive subscriptions for the Banner of Light.

J. M. Allen will speak in Quinoy, Mass., May 7. Will receive calls to lecture week evenings, for a few weeks only, on the death of Mr. Lincoln as viewed from the standpoint of spirit. Address, Banner of Light, Boston.

Miss Sarah A. Nutr will speak in North Dana, Mass., during May: in Woodstock, Vi., June II, 18 and 25, and July 9, 16 and 23. Address as above, or Claremont, N. H.

E. V. Wilson will be at home, Menckaune, Oconto Co., Wils, during May. Parties wishing his services week evenings will address him as abova. He will give magnetic readings of character and tests during the week-days.

Mas. Sarah A. Byrnes will speak in North Cambridge, May 21 and 28. Address, 87 Spring street, East Cambridge, Ms. Mas. H. T. Syrangs will address. Wes. Mas. H. T. Syrangs will speak in North Cambridge, May 21 and 28.

MRS. H. T. STEARNS will lecture in Dover, Me., during May. MRS. E. M. WOLCOTT will speak in St. Johnsbury Centre, t., May 14; in Eden Mills and vicinity during June and July.

Address as above.

Miss Lizzie Callet, Ypsilanii, Mich., will lecture during May in Coldwater, Mich. Would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanii, Mich. MRS. F. O. HYZER will lecture in Baltimore, Md., during May and June; in Washington during March. Address, 861 Balti-more street, Baltimore, Md.

ISAAC P. GREENLEAF will speak in Stockton, Me., May 7, June 4, July 2, and Aug. 6; in Levant, May 21, June 18, July 16, and Aug. 20; in Newport, May 14, June 11, July 9, and Aug. 13. MRS. A. P. BROWN will speak in Danville, Yt., every other Sunday until further notice. She will attend funerals if desired. Address, St. Johnsbury Centre, Vt.

Mass Susix M. Jourson will speak in Charlestown during May; in Providence, R. I., during June. MRS. LYDIA ANN PRAUSALL Will lecture one-half the time at Utica and Washington, Mich., until further notice,

Mas. S. A. Honroz will speak in Rutland, Vt., the first Sunday of each month until November, commencing May 7; in Middlebury, May 14; in Williston, May 21; in Forrisburgh, MRS. Susin A. HUTCHINGON. Permanent address for the

J. G. Fish will speak in Philadelphia, May 7 and 14; in New England, May 25, and June 4 and 11; in Cincinnati, June 18 and 25, and July 28, 16, 22 and 80. Will receive subscrip-tions for the Banner of Light. Address, Hammonton, N.J.

W. K. RIPLEY will speak in Medusa, N. Y., May 7, 14 and 21. Address as above, or Foxboro', Mass.

Lois Watsencokka will attend the Quarterly Meeting in Uncle Seth Hinshaw's Hall, Greensboro', Ind., May 7. Address accordingly.

Gress accordingly.

Greensboro', Inid., May 7. Additional desired and the coming acason upon subjects pertaining to Christian Spiritualism, if desired so to do, at accessible places, and at reasonable distances from his home. Will also attend funerals. In all cases a reasonable compensation will be expected. Address, Auburn, Me., box 87.

Miss Emma Hardings lectures East up to the Fail, and West up to Christmas. Sundays engaged. Address, 8 Fourth avenus, New York.

Miss Cora Williams.

Miss Cora Wilsuan, LaSalle, Ill. She will receive sub-scriptions for the Banner of Light. D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Ham-monton, N. J.

GEORGE F. KITTEIDGE WIll answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692.

MRS. LAURA DE FORCE GORDON, inspirational speaker, New Orleans, La. Miss Exma Houston, Manchester, N. H.

MES. A. L. GALE, trance speaker, will receive calls to lecture Address, 18 Lewell street, Boston.

MRS. E. K. LADD, No. 140 Court street, will answer calls to MRS. CORA L. V. HATOH. Address, New York City.

F. L. Wadsworth's address will be Battle Creek, Mich., till further notice.

MRS. SOPHIA L. CHAPPELL. Address, care of Mrs. A. Patterson, No. 260 Walnut street, Clucinnati, O. J. I. POTTER will make engagements through the West to speak where the friends may desire. Address as above, or cate J. M. Mills, Indiantown, Tama Co., Iowa.

THOMAS COOK, Huntsville, Ind., will answer calls to lecture B. T. Muss will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles, N. Y.

F. L. H. and LOVE M. WILLIS, 192 West 27th street, New York City. MRS. MART J. WILCOXSON, Hammonton, Atlantic Co., N. J. MRS. N. J. WILLIS, trance speaker, Boston, Mass.

Bosron.—Meetings will be held at Lyceum Hall, Tremont st., (opposite head of School street,) every Sunday afternoon at 2M and evening at 7% o'clock. Admission, fifeen cents. Lecturers engaged:—Miss Emma Hardinge during May; J. S. Loveland, June 11.

Loveland, June 11.

BOSTON SPIRITUALISTS' CONFERENCE will meet every Thursday evening at Templar Hall, Bromfield street, corner of Province afreet, Boston. All are invited. Admission free. THE BIBLE CREISTIAN SPIRITUALISTS hold meetings every Sunday in Templar Hall, corner of Bromfield and Province atreets, 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.

Speaker. The public of invices season to their meetings at Girard Temple, 554 Washington street.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at theusual hours. The public are invited. Speakers engaged:—Susie M. Johnson during May; A. B. Whiting during June. CHELSEA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon. Chelsea, Mass. Speaker engaged:—N. Frank White during June.

NORTH CAMBRIDOR, MASS.—Meetings are held in Bruce's

NORTH CAMBRIDGE, MASS.—Meetings are held in Bruce's Hall, every Sunday, afternoon and evening. Speaker engaged:—Mrs. N. J. Willis, May 7 and 14: Mrs. S. A. Byrnes, May 21 and 28; Mrs. A. A. Currier, June 4 and 11. Quinoy.—Meetings every Sunday in Rodgers' Chapel. Serices in the forencon 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 ovening, one-half the time. Speaker engaged:—Miss Martha L. Beckwith, May 6 and 13. "The Children's Progressive Lyccum" meets at 10% A. M.
The following lecturers are engaged to speak afternoon and
evening:—Charles A. Hayden during May.

evening:—Unaries A. Hayden during May.

HAYERHILL, MASS.—The Spiritualists and liberal minds of
Hayerhill have organized, and hold regular meetings at Music
Hall. Speakers engaged:—N. Frank White during May; Mrs.
E. A. Bliss, June 4 and 11; Miss Emma Houston, June 18
and 25.

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:— Mrs. A. A. Currier during May; Charles A. Hayden during PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 7M o'clock. Progressive Lyccum meets every Sunday forenoon, at 16% o'clock. Speakers engaged:—A. B. Whiting during May; Susie M. Johnson during June.

May; Susie M. Johnson during June.

PORTLAND, MR.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forenon. Lectures afternoon and evening, at 3 and 70 clock. Speakers engaged:—Mattle L. Beckwith, May 20 and 27, and during Soptember; Mrs. Laura Cuppy during October.

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

THE FRIENDS OF PROGRESS AND SPIRITUALISTS of New York hold their meetings at Ebbitt Hall every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lyceum also holds its regular sessions at 2 P. M. Speaker:—A. J. Davis during June.

THE FRIENDS OF PROGRESS will hold spiritual meetings at

BROOKLYN, N. Y.—The Friends of Progress meet every Sun-lay evening at the Scientific and Progressive Lyceum, No. 138 Washington street, Brooklyn, N. Y. Newark, N. J.—The Spiritualists hold meetings every Sun-lay in Upper Library Hall, Market street, at 214 and 70 clock

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

WASHINGTON, D. C.—Spiritualist Meetings are held every Sunday, in the new hall corner of D and &h streets.

BANNER OF LIGHT FOR 1865:

A Journal of Romance, Literature and General Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

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