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# Literary Department. LYANEL HARLINGTON

Translated from the German of Heinrich Zschokke, by Corn Wilburn, expressly for the Banner of Light.

### CHAPTER XVII.

"Acruples of Many Soris. The appearance of the American traveler had created a variety of impressions at the Castle. After he had left, there was an almost unanimous opinion expressed in regard to him. The minister found him to be a young gentleman of talent and learning, even possessed of manifold experiences. although, like many of his age, imbued with the mania of reform; of a lofty imagination, that, losing sight of reality, would remodel human nature and the conditions of the world to his ideal. Yet. withal, there was something unconstrained in his

manner, that might betoken the educated man of respectable connections, or might as easily belong to an adventurer of the higher classes, as there were so many in our days. Leonie remarked, he was by all means. of a pre-

possessing exterior and cultivated mind, such as is seldom met with among 'the young men even at not assured her he was truly an American-never a native of the land. His free, proud bearing, his consciousness of being every one's equal, might denote the man of rank, at least, of noble birth, if he did not appear without servants, equipage, or dis. play, with valise on his back, and on foot, like a traveling journeyman. Gabriella listened in quiet thought to the differing judgments, and only uttered her views when aught was said remotely suspicious of the stranger; then she undertook his defence with spirit, and put on quite an indignant mien, when the daughter of the minister, with an arch smile, would cast upon her a significant look, as if she were aware of the existence of a secret.

Scated at the breakfast table, beneath the shade of a leafy temple, on the following morning, Leonie remarked to her father that it would have been more hospitable to have invited Mr. Harlington to take up with a frown upon her brow : his quarters at the Castle, than to have allowed him to remain at the inn.

Gabriella was of the same opinion. But the Baron You Urming deliberately took a pinch from his golden snuff box, and said :

or season

,h2

"Ladies. I would say nothing against it, did I thow who and what this man is in reality, to what se he wanders through this neighborhood, and

"No, sir, Minister, you are indeed too severe with the young man," interrupted Gabriella. " If you had been a witness, my lady, of my cenversation with him, you would, perhaps, not be so

cruel as to accuse me of undue severity. His favorite theme, that is one that always gives wide scope to the fancy, was the entire and radical change of all existing things. World transformation, that, I think, is his pass-word. He spoke of the future, and the great events it was to bring about; and prophesied, like the best seer, the strangest, most inconceivable changes."

"Well, dear, good father !" oried Leonie, " do not think of him barshly for that, for he is young, and youth lives chiefly in the future, because there is the widest range. Old men live in the past; for them the longest part of life is there. For that reason, probably, young men are the best poets, and older ones better historians. Remember, father, how Rainer entreated us to receive the American."

"Your brother Rainer, my child," replied the Minister, " is as lightly won by handsome phrases as yourself. What an unpractical, mad, true-American notion-to abolish the death punishment, and place in its stead that of the deprivation of the sight of criminals! And such a proposition to meet with the approval of Rainer, the otherwise so thorough a Judge ! But let it be. Send a servant to the inn and invite the stranger, let him be who he will. Since our honored guest, the Countess, has benevolently taken his part with the rest, why, I Court. She would-if her brother, the counsellor, had must give myself a prisoner. Let him have the rooms in the left wing, next to those of Rainer. have taken him for one, for he spoke German like You know, Leonie, we expect the Count Von Wabern, soon, therefore in the left wing."

Leonie rang a small silver bell; and when the servant-man answered the summons, she gave him her father's orders, which he hastened to obey.

The conversation turned to other topics. Gabriella taking but little interest in it, was looking expeotantly toward the gate of the garden, as if she waited the return of the stranger.

The man returned announcing, that "his honor, Herr Von Harlington, had, according to the account of the Innkeeper, left that morning-just as he had arrived, with cane and valise. He had not said which read he would take, but had assured them of his probable return in a few days."

The old gentleman heard the announcement with tranquil, almost contented mien. His daughter said, A 16"

"He must have taken us for cold-hearted, inhospitable people !"

The countess looked down upon her finger ends in silent vexation; then looking up hastily, said, with indignant tone :

"I find it very impolite in him to treat us so," and leaving the table, she took Leonie's hand for a walk in the garden.

"The man has retained the forms and manners of in their eyes changed to a deferential and emhis past avocation, and they oling to him as the barassed glimmer. Mr. Trolle, desirous of appearsigns of his trade," he thought; "or his ancient no- ing polite, endeavored to doff his hat in salutation, bility weighs heavily upon his limbs."

To pass the time while awaiting the arrival of Frau Isabella dropped two curties for one, and adhis faithful Arnold Jackson, he resolved to return to justed her cap. The servant man turned around, St. Catharine's Vale, to Farmer Trolle, or rather to and grumbling left the spot; Miss Sybilla followed pay the expected farewell visit to Sergeant Thork, him at first with her eyes, then slowly her person and behold once more the lovely Cecilia. For he followed her glances; perhaps she sought the dedeemed her worthy of being sought, that being so serter to punish him still further, or it might have rich in her poverty, so blest in the midst of mis- been with the object of reconciliation. fortune! In all probability, she would not so "Pray excuse us, honored sir," at length began

strongly have attracted his sympathy, had he met Barnabas Trolle with a forced unnatural smile. her for the first time in the assemblies of the great world, decked in the adornments of fashion, alded by the lustre of wealth. As it was, he felt drawn respect. I must set him to rights sometimes. You toward her by the power of a scoret compassion; and the very wretchedness of her external surroundings and attire served only to heighten her innoent and wondrous beauty.

When at length he reached the entrance of the mouth out of my service. With that, all is settled : valley and approached the farmer's dwelling, he was is it not so, dear Isabella?" greeted by the harsh sounds of quarreling, by wild to-day, my lord ?" added the farmer's wife. "Your outories in male and female volces. He sped on hurriedly, and found Mr. Barnabas Trolle in the room is awaiting you, and is in the best of order. yard before his house, swearing and cursing with a There are many bad subjects in the world, and oberry-red face and deep blue nose, bearing a strong therefore there is no lack of scenes, your honor. resemblance to an angry and inflated turkey. He Your lordship understands that well. What do you swung aloft his cane, and threatened with it a young command for dinner, your grace? Can I serve you with a glass of something in the meantime? In an athletic fellow, who stood opposing him with a face establishment like ours there is often cause for chaof wildest fury, and a gleaming knife in his hand. grin. People of our class have their house-cross.

When two savage bull-dogs show their teeth preparatory to a combat, it is customary for the little It must be borne with Christian patience. Will you canine fry to bark and yelp in concert, though at a safe distance. So bawled Frau Isabella, with arms a-kimbo, and cap all awry, showering abusive epithets upon her lord, while her sister Sybilia, a maiden of forty, clenched her unlovely hands to- upon themselves, and feigned a complete concord, beward the young house-servant, and with a shrill lieving that the stranger was ignorant of the cause voice, poured forth reproaches and threats of punish- of the dispute. His desire of knowing the entire ocment. But no one listened to the words of the other ; they were engrossed by their ownall overpowering indignation. At some of the windows and stable-doors that Hinz, the upper servant, was an otherwise appeared the faces of the servant-girls, day-laborers, and man-servants, listening eagerly.

after the neice of the sergeant, as young people Lyonel felt assured that here was warfare of all would, and thereby he neglected his work. Bo Mr. against all. The steward cried out to his opponent : "Out of my house and service"." Liar | rogue | Trolle sought him, that morning, in Tobias Thork's Judas! What / I, I went after the girl? I wanted but, and his suspicions were augmented when Coto speak to the sergeant ! What is the girl to me ? cilia bolted the door. But Mr. Trolle was mistaken, know you watch the miscrable creature whenever after all. Hinz came out of the forest, and the she shows herself. I have warned you a thousand foolish fellow imagined that his master came for the times. Now it is over. Away with you, or I'll purpose of paying a secret visit to the girl. So one misunderstanding brought about another. break your skull open."

To which the other one responded :

tening to this narration. He thought of Cecilia. "Try it, miserable villain !-- and I'll put this knife between your ribs! Did I not hear the girl with her cultivated mind, the expression of soulscream murder? Did I not see her at the window, purity in her features, and then of the young peasthreatening you with a pistol, when you tried to ant seeking the love of such a maiden.

circumstances. But he controlled himself; he would not insult those even whom he felt compelled to forgetting that it had long since left his head. despise. It would not be productive of good. He allowed himself to be conducted to the room he had occupied before. CHAPTER XIX.

"Je sius bien charme de vous voir. That fellow, Hinz,

is an awkward clown, who loses all the sense of

come from the castle? I beseech you do not tell his

Excellency of this little occurrence; avez la bonte : it

might result to my disadvantage. The matter is

laid aside. I shall send Hinz with his unwashed

"You will do us the honor of remaining with us

take the trouble to enter the house, my lord ?"

Lyonel was undecided for a moment; he felt re-

pelled by the coarse h pocrites, who, out of fear of

the Minister's displeasure, laid such a restraint

curence was not satisfied with their explanation.

He undertook a complete examination, and was told

lad of well-to-do parents. That he was looked upon

in their house as a son, but that he loved to run

### Change of Mind.

tyranny of which they would be capable under otle

His mood was not a pleasant one, for he was enriched by another disappointment. With far different feelings he had returned to the charming valley that to his imagination was clad in all the beauty of an Idyllian dream. He had anticipated the happiness of onjoying life once more in a world of innocence. He paced the floor in version of mind : threw himself upon the scfa, and brooded over gloomy thoughts, noting several of them in his diary: he looked out of the window over the quiet vale, but all its magic had fled. At the dinner table the host desired to keep him company, but was politely requested to leave him alone.

" That it is ever so !" he thought ; " that where Nature thrives in fullest glory the human being is the worst, and every Paradise has its serpent."

At the recollection of the serpent, came the thought of Eve, then that of Cecilia and the house servant of the farmer. At this association the young peasant with the drawn knife in his hand became still more repulsive, and Cecilia grew no lovelier. He felt nothing like an attack of jealousy, only compassionate sorrow for a young girl that seemed worthy of a scraph's love, and yet could deecend to stolen interviews with so coarse a boar He was vexed with the deception practiced upon him by his imagination, that had compelled him to render a sort of admiring homage to so commonplace a character. He thought he now understood the hitherto enigmatical expressions of the old Hus-

When he was ready to depart, he intended to return to Lichtenheim at once, and leave the vale forever. The invalid was absent, so he wrote to the old man, whom he held in esteem, a few words of kindly farewell. But as the Trolle family harbored so strong a resentment against Tobias Thork and his neice, he could not hope to find there a messenger for his note. After some internal conflict, he resolved to go himself, but he went with strangely adversa feelings.

When he reached the edge of the forest, and saw the lowly dwelling beneath the birches, he found the windows covered, the door locked, or holted : he knocked several times, but there was no response. The maiden was not at home, thought the traveler : or she had company, and would not be interrupted. He laid the note upon the threshold, and turned to go, when Cecilia's voice called from within :

whether it would be advisable, without compromising oneself, to seek a nearer acquaintance. It is necessary to have caution under such circumstances. looking over his passport."

"Do you then really suspect him ?" asked the young Countess, hastily. "Impossible I I have evening, when, accompanied by father and son, they never in my life seen a more open, honest countenance I"

say against the face ; although it is well known that speed with extra horses. Beside the postillion in the shrewdest adventurers have often the most front, sat a servant clad in a becoming, but simple honest looks. The passport, too, was all in order, livery. In the chaise was an elderly gentleman. everywhere signed correctly; although one knows that even regularly finished passports are not al. | ter, and with those accompanying him, he stood still ways reliable; they can be obtained in various ways. at one side of the road. But setting this aside, this Harlington, as he calls The former lack can be overlooked, for America has straw hat, said : no nobility. But whether he is of a family at all respectable, whether it is prudent to introduce him into good society, without thereby incurring risk; for all this we have no evidences of his character or ing?" position."

"But the recommendation of his manners, father dear. his tone of good society, his intellectual oul- lodged there at the Paradise ; am in the service of ture, the fine dower of nature and of education, will Mr. Lyonel Harlington, and want to know whether not these serve for vindication of his appearance he is here, or has taken flight for somewhere else ?" here ?" replied Leonie."

"I ask, who is he ?" oried the Minister. "That is the principal question. Nature often endows Mr. Jackson called out: a valet with the graces of kings, and enriches laundresses as well as princesses. Who is he, I so. Must lie quiet again. Thank you, sir. Forask? He says he has visited Courts, and he runs ward, driver," and on they went. about with his bundle on his back! I ask, in whose service is he traversing Europe? On his own account, certainly not; he says, to learn of life and ringing laugh. the world. Dear heavens ! I ask wherefore ?- that can be learnt at home, and in the market-place, of sellor, as he joined in the hearty laughter. itself. It is not necessary to seek another portion of the globe."

"Your Excellency appears to harbor a slight suspicion of the American," observed the Countess. " If I may inquire, what do you in reality take him for ?"

"My gracious lady," said the old Baron, as he bowed deferentially, and lightly shrugged his shoulders, "I do not know him ; caution is not suspicion. His head is full of brilliant projects, and for all he has a ready-made theory, as is the fashion with the beardless philosophers, poets, and reformers of our day. But he lacks in taot, in knowledge of the world and of business. He can talk agreeably ; but

Ideas"----19.00

The two friends would have passed a wearisome day, had it not been for the return of the Counsellor Rainer. His first question was for Harlington, and He is a little fanciful, at all events. By the aid of he deeply regretted his departure. Contrary to the the Innkeeper, however, under the pretext that the expectations of his father, and despite of his scrupolice demanded it, I succeeded, this morning, in ples, he took part with the ladies in defence of the American. This was for them a conquest of the Minister; but a still greater one awaited them that walked in the cool shade toward the village.

On the main road they espied an elegant and con-"Permit me, gracious lady, I have nothing to venient traveling carriage, dashing along at full "Perhaps the Count Von Wabern," oried the Minis-

The stranger in the carriage ordered the driver himself, is not a nobleman, and is from America. to halt, as they drew near, and politely doffing his

"Beg pardon, are you from this place ?"

The Minister took a step forward, and replied : "I am. With whom have I the honor of speak-

"No honor at all, sir," replied the traveler. "My name is Arnold Jackson; come from Baarmingen;

The Minister somewhat chagrined, hastily cov. ered his head, and gave the desired information.

"Deuce take it! but I thought it would be just

The girls looked at each other. Mirth and mischief dancing in their eyes, they both burst into a

"That is a genuine Yankee, also," said the coun-

"Do you see, father dear," oried Leonie, "the handsome traveling equipage brings you complete reassurance of the value of our American ?"

"And we are in the right, after all," added Gabriella. "He is an eccentric being, that is all."

The Minister bowed before the countess, and said, in a jesting tone :

"When did ladies ever make a mistake in such Ca.508 ?"

### CHAPTER XVIIL

### Household Discord.

A few days elapsed before Lyonel again became to render himself acceptable in conversation, he must visible. The politely cold reception of the Baron' not be so contradictory and positive in his views; Von Urming, and the stiff ministerial bearing, the and besides, he has a tendency to revolationary air of haughty condescension with which he had enterisined him, may have displeased him somewhat.

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burst open the bolted door ?'

new he raised the cane. " Do you want to turn the hide? I am master in Catharine Vale. I wanted her worthy husband could make the attempt. the female to obey. I sought you-you in that disreputable place. I wanted to find you on the spot !" withal a smart lad, and will one day inherit a nice At the same time that they were thus inveighing little fortune, and "-here she cast a bitter look at against each other, Frau Isabella, bending forwards, Barnabas-" he never gets drunk like some people shricked in her husband's ear:

finch, you! I have been watching you for a long visit such folks. Hinz can have his choice ; he may time, and saw how you followed that beggarly piece knock wherever he will; the richest farmer's daughof the soldier cripple 1 1 will apply for a divorce. Do you hear, for a divorce ! I'll never again touch zilly thinks, wonders who she is, with her smooth, a glass that has been put to your lips, and I'll put pug face, and throws her net for all, no matter" no spoon in the soup you eat from. Our Lord has punished me in his heavy wrath, in making of "whether he is an old fool or a green-beak. That is all me the wife of an adulterer !"

and fearfully excited manner paced up and down. tearing him to pieces.

such company! Have I deserved this from you, unin you! I do n't want to see or hear any ly\_and\_kind\_to\_such\_low\_wretches\_as\_you.-Go eyes and hers ought to be soratched out !"

silent witness of the scene. As far as he could Trolle; "I must suffer and endure much. I am to comprehend, there was an outbreak of universal believe everything, and nothing is believed of me." jealousy ; and judging from their coarse expressions, the object they so disgustingly designated with vile epithets, was the niece of Tobias Thork. The brawl. thus effectually stemming the tide of her further ers continued to assail each other with a torrent of discourse. The conversation was not at all refreshvulgar abuse, heeding not the presence of the stran. ing to Lyonel; he almost regretted having left the ger. When at last the farmer raised his cane to Lichtenheim Inn; the more so when he was informed sighed. strike, and the enraged servant clasped his knife that the sergeant had gone on a journey in a farwith renewed deadly determination, the women screaming meanwhile with redoubled fury, our whither he went. American deemed it time to interfere. He sprang forward with his thorn cane outstretched toward

them, as in judgment, and thundered : "Hold ! Cease your quarrelling ! I command you in the name of your noble lord! If you do not leave each other in peace, I return to Lichtenheim

on the instant, and inform the Minister of your behavior.

This unexpected appearance of the rich American. as they called him, and the threat he uttered, struck box, took a pinch, and resigned herself to her destiny. them like the lightning flash, and paralyzed their rage. Their arms fell down, and their voices died from the place at the top of his speed ; he felt such out so suddenly that they were stayed before the indignation and contempt for the oringing pair, word on their lips was uttered; they gazed at the whose hypocrisy and assumed good will, fawning fand feeling took possession of him. His former constranger in utter bewilderment, and the angry fire and deferential homage, proved to him the inuate victions returned ; a being like Coollia-such a rev-

" Do the young people really entertain an affection "Silence, miscreant !" roared the farmer, and for each other ?" he inquired.

Harlington put on a wonderfully wry face on lis-

Frau Isabella took upon herself to reply, before

"It must be so, of course," said she, " for Hinz is do. But it is not at all allowable for a young man,

"Do n't try to make yourself white, you dissolute who is the son of bonest and wealthy parents, to ter will not give him the mitten. But the ragged -here another sidelong glance at her husband -the same to the wretched little coquette. Enough, my

On the other side the spinster with clenched fists lord, the creature knows how to ensuare the dunces, and make game of them all. The old Hussar Thork threatening the man-servant as if she meditated is a ruffian; one must be careful of running against

bim; he is capable of burning the house over one's "You base, mean fellow," she cried, " to go after | head, and laughing at it into the bargain. If he and the female were out of the vale, we should live peacegrateful, good-for-nothing knave? Do n't ever fully as in Heaven. But the Herr Minister is too come before my eyes again. There is no good good, too compassionate. His Excellency will not believe me when I complain. I dare not open my more of you. That is the reward for being friend. mouth against the rough fellow-the sergeant ; his Excellency directly puts on a cross face, and gives a to the hangman; become hangman's servant, and reprimand. And yet I am a respectable woman, marry her! But never come back here to me! Your and always, as Heaven is my judge, speak the holy

truth ! I, poor woman, must bear a great deal on Lyonel stood there for a long time unnoticed a account of that pack-" another glance at Mr. The more she spoke and pitied herself, the softer she grew; until she burst forth in tears and sobs.

> mer's wagon, no one knew nor cared wherefore, nor "See to the kitchen, ma chere," said in a mild, almost tender tone, the ateward to his wife, who was wiping her brimming eyes, and he held toward her

his opened snuff box in a forgiving way. "All will be better; our honored count has walked for two hours, and must have a good appetite. Let bygones alone, chase your grief, my treasure !"

She groaned aloud and cast an appealing look to Heaven; then she dipped two fingers in the snuff-Lyonel felt the strongest desire of running away

Who is there ?"

Lyonel gave his name. The door was opened a few inches; he pushed it gently with his hand, and Cecilia stood before him, barefooted, attired as he had first beheld her, near the ruins by the stream, tending her little flock of goats. But she was another being then; her delicate face was suffused with a osente lustre; her eyes revealed the signs of weeping, and betrayed surprise and embarrassment. In one hand she held a pistol, with finger on the trigger He gazed on her in astonished silence, after the first salutation, to which, in her confusion, she made no reply. For a few moments she remained thus speechless, then she fell upon her knees, and taking his hand, pressed her lips upon it, and bedewed it with a burning tear. As he endeavored to lift her from the ground, she refused to rise, and entreated weep-

"Oh, let me remain !"

The young man looked upon her with pity, almost ith emotion, and asked :

"Why do you weep, my good child ?"

" My joy-my gratitude !" she faltered forth. Then t length controlling her feelings, she rose and cast pon him a look of reverence and humility, that seemed to plead for forgiveness. She wiped away the tears, and led him in silence to the little sittingroom, where, on the table, by the curtained window, stood the embroidery frame with the work not yet completed.

• I should never have taken you for such an Amacon," said Lyonel, forcing a jetting remark to his lips, as he hung the pistol in its accustomed place. Almost, I fear you."

" You fear met" she responded, with singular emphasis on the words, and she raised her dark blas eyes and rested their piercing, questioning glance upon his face.

"But why so armed ?" he continued.

"Iam alone in the house," she said softly, and

"And you fear robbers ? Is it unsafe in - Saint Catherine's Vale ?"

"No; but I am in danger of being insulted when remain alone. There are very bad people in the house of farmer Trolle, and I fear them. Only this morning, they caused me great alarm. And as the master, so is the servant. My uncle ordered me to let no one in, and, in case of accessity to defend myself by force. But when I heard your voice, Mr. Harlington, your name ----- "

Again the cast her eyes to the ground, and was silent

Lyonel, too, forgot his speech, as, in the delight of gazing upon her, he forgot all besides, in admiration of the timid beauty and humility that stood before him, with folded hands. Au entire change of thought.

# BANNER OF LIGHT.

elation of saint-like naturainese, could not be guilty of aught derogatory to her sinless soul.

"Can you-will you allow me to remain a few moments ?" he asked, after a long pause, that to him, however, had seemed only a second in duration.

"How can you ask ?" she smiled, with that fascinating manner that was her rare and especial charm.

" Then go on with your embroidery; we will talk awhile."

He sat down by the little table ; she took the frame uron her lap, and sat down opposite to him. But she did not appear to make rapid progress with her stiches.

"Your uncle, Cecilis, whither has he gone ?"

" To the ducal residence; to the capital. He has taken some of my work to dispose of there, as he is obliged to go to speak with the physician. My good uncle! The spitting of blood, that causes me so much anxiety, has returned, and he is quite feeble !"

At the request of the traveler, she related the commencement and progress of his illness: Thus the conversation, although on a saddening topic, was continued. She seemed to lose somewhat of her shyness and reserve as she talked. Her voice was very sweet; her conversational powers fine. He listened with increasing interest and sympathy. Questioning her, he gained much information respecting the past life of the worthy Tobias; many a trait characteristic of nobility and goodness, that she was aware of. In all that she spoke was revealed a bright. freed understanding, a greatness and fortitude of soul gained from life-experiences; again, this child of poverty impressed him like a heavenly, an almost supernatural being. When looking away from her, he listened, it was as if he were in the presence of a youthful lady of culture and high refinement. And when he glanced again at the barefooted maiden in her linen sleeves, short, colorless bodice, with the red cotton handkerchief folded over neck and shoulders he could scarce believe it was she who had snoken. Neither did she appear ashamed of her condition, but in every movement she displayed a grace and digni ty that had been her dower from above.

" But, Cecilia, how will it be, when, sooner or later, your uncle will be separated from you by death ?" said Lyonel, as the young girl dwelt upon the feeble health of that beloved and only relative. "How then, what prospect remains to you ?"

She drooped her head upon her breast, as if a sharp pain had smitten her, and answored with a dcep sigh :

"He often speaks of it-too often. He must not die !"

"It is right in him to prepare you for this, Cecilia, that he tells you where to turn. Have you no other even distant relations ?"

" My nearest relative is God! I have no other, and he suffices me. He, of a certainty, will never forsake me !"

"Through him, dear child, I, too, am related to thee. But tell me, would you, if uncle Tobias died, resolve to remain, left to yourself, without human advice or aid, in this lonely vale, with such unfriendly neighbors ?"

"We have talked about it, and Uncle spoke before his departure, of his intention to remove to a great city, where I can far more easily dispose of my embroideries, and we can live from the proceeds ; where we can find more congenial people; where no one knows me, and where, on account of certain occurrences, no one will repel and avoid me; for I was and am guiltless of these things. And, kind sir, your goodness, your benevolence have given us the means, which we lacked, of removing from here. But we will say no more of this. The apprehension of the future is always more terrible than that future when it becomes the present. You have, been to us the angel in human form, whom God has sent to our timely help! And we, and the dear God, will net forget you. I pray you, let us speak now of other matters."

shapoticed that a cloud, as of melancholy feeling, swept over the erst animated countenance. She cast down her eyes, as she felt the questioning glances of his; a question hovered on the lips of both, that neither expressed in words. At length, Lyonel, regaining composure, said :

"Listen Cecilia, I would-but you do not know ms. I wish you knew me well."

Again he stayed his speech. She smiled, and answered with a warm-hearted

rathfulness : "Why, Mr. Harlington, it seems to me as if I had known you long, almost as well as myself. One cannot be mistaken in you."

"Do you believe it? So much the better. You are without guile, and do not know the world. But rest assured, you shall not be disappointed in me. It would be impossible for me even to attempt it. Will you then give me your entire faith ? Will you place full confidence in that which I will tell you ?"

"Willingly; faith and confidence as in myself," she replied, in a low voice, and without raising her oves. "Then listen to me, dear child. I have large pos-

sessions in America. You and your good uncle endure a life of privation. I wish to aid you both." "Good, kind sir, you have done so already. We need no more ; our misery is ended. But we must

remain your debtors to all eternity, for how could we ever repay you ?" "Repay me? You can do it; you can fulfil one of my dearest wishes by your confidence, by giving proof of your faith in me. This wish of mine, but

you may call me intrusive \_\_\_\_\_" "No, I shall not call it so, for you can never become that."

"Will you then grant me what I entreat of you?" "Most willingly, Mr. Harlington; for you will not demand aught unreasonable. I pray you tell me wherein I may serve you ?"

"Well then, forgive me, Ceolla ! I will address to you a single question, one question,-but, Ceceila, answer me freely and openly; I will believe all that you say. You spoke of-"

The voice of the young speaker died away; in the impulse of the moment, or perhaps in order to still further attract her confidence, he had taken her hand, and as that little hand with its slender fingers rested in his own, he forgot his discourse and the wish he was about to utter. His heart throbbed loudly, and all surrounding objects flitted confusedly before his eyes. It was as if, holding that pa. tient hand, her soul had come to him, his had fled to her for refuge; he could have lived thus for an eternity !

At length he cast a timorous look on the young girl, who sat with averted head, low drooping on her breast, in graceful embarrassment and maiden shame. She did not withdraw the hand he held; but her quick coming breath betrayed the unrest and oppression of a heart that did not comprehend its own emotions. She revered in the benevolent. condescending, rich and handsome traveler, a being of a superior nature of all whom she knew, he was different and excelled them. She deemed herself too unworthy of his attention; and the feeling that so purely glowed within her breast she deemed in humble acknowledgement of her unworthiness, only the response of gratitude that lacked the expression of speech.

Lyonel sought to arouse himself from the wondrous bewilderment; and to return to a sober condition he compelled himself to relinquish Cecila's hand. Then he called her, low, and in an imploring tone, by name. She turned towards him at the summons: a roseate lustre on her cheeks, the glow of inspiration in the violet-blue eyes, over all her features a rapturous expression. She folded her hands, as if in fervent prayer, upon her bosem and cried :

### Written for the Banner of Light. A PLEA FOR THE ERRING.

### BY SYLVINA L. WOODARD.

" Fallen," say you, " vile" and " degraded," " Her presence unfit for the pure and the good ?" " Deserves," did you say, " to be shunned and upbraided.

Because the temptation she hath not withstood ?" What was said by our Saviour to one of yore? • Neither do I condemn thee, go, sin no more."

Judge not the erring one harshiy, my brother-In her and fall hast thou borne no part? Christ hath commanded us, " Love one another ;" Strive, then, to bind up the poor, wounded heart-

Say to her as was said to thy sister of yore: "Neither do I condemn thee, go, sin no more."

Speak to the erring one, kindly, O, woman! She is thy sister-in Love thou should'st live ; Remember 'tis said that .. to err is bat human," But, 't is also said, ... 't is Godlike to forgive." Perhaps thy kind words may the erring restors-"Neither do I condemn thee, go, sin no more."

Condemn not the erring ; thou know'st not the conflict Which rages, deep hid in the poor, wounded heart! Issue not lightly thy soul-crushing edict, But act toward thy sister the Samaritan's part.

These words, like a balm, o'er the bruised heart pour "Neither do I condemn thee, go, sin no more." Scorn not the erring ! Judge not till von know

All the sad causes which led her astray l Though, for a time, in dark paths she may go, She will rise up redeemed, when love points the way Tell her, while thy soul is with love flowing o'er. "Neither do I condemn thee, go, sin no more."

Be just to the erring-thou hast many faults, too, Which thou fain would 'st have kindly forgiven.

Judge others as ye would that they should judge you. And Earth will to thee be a Heaven-These blest words will fallsweetly in sorrow's dark hour:

· Neither do I condemn thee, go, sin no more." What though the frail form by adversity driven

Has yielded at last to the tempter's dark power, Her spirit 's as nure as the angel's in heaven. And love is to it as dew to the flower.

Speak these holy words gently and kindly once more-. Neither do I condemn thee, go, sin no more." Flora, 10., April, 1862.



### BASIS OF RELIGIOUS ORGANIZATION

TO A. BEATTY.

The points of difference between us are, in my judgment, important and radical. They relate to the es-sential elements of difference between two opposite classes of the advanced men and practical reformers of the day; and upon their harmonious resolution and adjustment, theoretically and practically, depends the question, whether actual reform shall advance by the "progress of antagonism," or by the progress of cooperation. I purpose to consider these points, there-fore, at some length, and to endeavor to point out the method of their reconciliation. Using the term Convincement for all that which is

eld as truth, whether called Science, Knowledge, Belief, Thought, Opinion, Ideas, Feeling, Inspiration, Philosophy, Doctrine, Creed, or by any other name, we may say that all human Convincement divides. back to, rests upon, and includes, what all men recognize as true. 2d. That which rests upon individual experience only, whether amounting to knowledge, or remaining in the less certain domain of mere belief. The former of these classes is allied with science, and is distinguished and being demonstrable to all intelligent persons. I shall therefore use the term Demonstrable throughout this article, to designate this class of Convincement, as discriminated from the latter which I will call the Undemonstrable, because it is not. as yet, capable of being proven to all intelligent men, and hence is accepted as truth or knowledge, by a All that pertains to the spheres of Religion, as well

as all that pertains to the spheres of Government, Po-litical Economy, Morals, Social Harmony and Art, has, up to this time, belonged in the domain of the Undemonstrable. But while this is so; while all our Convincements in relation to Religion have been purely personal, and have been considered, therefore, more or less doubtful, by those whose experience did not include them, they are, to the individual holding them, or to the sect, the most vivid and undoubted of verities. Hence the religious convictions of men have been the most powerful of any which they have possessed, and hence the destructive energy which h ways characterized religious wars -- wars in which men fought to vindicate that convincement which was the deepest and most vital, and which, consequently, when denied or opposed, called forth their most violent possions in its favor, and their most strenuous efforts in its defense, This fact—the strong hold which religious of vincement takes of the individual, coupled with this other fact, that such convincement is not capable of demonstration to one who does not accept it, and who, therefore, generally regards it as erroneous been, and is still, the source of the intolerance. bigotry and arrogance which, in the past and up to our own time, have characterized all religious sects. Nor can it be otherwise, so long as religious conviction rests upon that which is demonstrable to the individual alone, or to his sect, and not to the minds of all intelligent men. Intolerance is exactly proportioned to the strength of conviction and the narrowness of perception. In proportion as I have faith im my truth, and do not perceive the efficacy of another's, in that ratio I am intolerant of that which he professes with the utmost crucity the bodies of heretics, did -as history is now showing, as a matter of fact, just as logic shows, as a matter of reason-not because they delighted in torture. but because they never doubted for an instant, that hell was a heretic's everiasting portion, and that any earthly agony was eventsuing portion, and that any earthing agony was preferable to perpetual damnation. You and I would do the same now, if we had a faith as strong as theirs, and a devotion as overwhelming, coupled with as limited intellectual perception. By which I mean to say, that if you or I, or any one believed that our subjects was the only one compatient to compare religion was the only one competent to save men's souls - however we may define that idea - then the measure of our intolerance of every other Religion, the vigor and the constancy with which we fought, even to death, all who opposed us and all who refused to Join us, would be the measure of our phil-anthropy and of our devotion to truth. Elizabeth Barrett Browning, in a remarkable sentence, which I believe I have quoted in a previous article, conveys this same idea. "We either tolerate everything be-cause we believe nothing, or we tolerate nothing be-cause we believe something." As long, therefore, as Beligion rests upon Undemon. strable and individual Convincement only ; as long as t is out of the range of Science, which may be loose. ly defined as Demonstrable Convincement ; so long must there be intolerance and exclusiveness, to a greater or less extent. It is only when Iteligion be-comes a Science, whose truths are capable of demon. stration to all, that intolerance becomes impossible, As yet, Religion rests npon no such basis : each man believes his own convictions, in that regard, to be the true ones, and his neighbor's, the erroneous ones, And in the ratio in which he thinks it possible that there may be a doubt of the exclusive truth of his own convincements, in that degree he is tolerant of his neighbor's faith. This position proves. itself; for tolcration implies a belief in your own idea, coupled with doubt of another's; yet, still, not entire doubt of some good contained in it; this upon the assumption of true devotion to truth in the heart of the tolerator. While Religious tenets rests upon Undemonstrable Convincement only, there is, therefore, no possibility of a broad, harmonious, all embracing Church or Re ligious Organization. For, as you very truly remark, in regard to such an organization : "instead of all the members living in sweet harmony together as one man, having, as it were, one heart and soul. Christ being the living head and inspiration of the whole, we would have discord and strife, which is hell," A believer in Mahomet would have substituted that name for Christ, in expressing the same sentiment. upon the same subject ; a believer in Buddhim that of Buddha ; and so in relation to all the religious faiths -

of the world-each one of these faiths assuming its their undeveloped minds. The fact that a white man

possible ground of harmony, except in the admission of the position claimed by each, which, of course, is impossible. Unless, therefore, the methods of Science Now, as I have already affirmed, all our religions can be carried into the sphere of Religion ; unless convincements are to day particular truths known to some new scientific discovery, different from any now the individual, but not demonstrable. The fundamen some new scientific discovery, different from any now known to the world at large, shall plant Religion upon the sure basis of demonstration, no grand organization, no broad basis of harmony is possible. Still further, special aspect of truth is not known. We have no until religious tenets are placed upon this sure foundation of scientific demonstration, none of us blaiming to base our belief upon intellectual convince ment can be sure of the truth of that of which we have be convinced. You say "I cannot believe that a proposition made by another must have truth to [in] the berge laws are have an intellectual the angle and the laws which govern and dis-a proposition made by another must have truth to [in] take." you know that your own belief is true? How do you and and technicat as the basis of neutral cooperative or-know that it is not a mistake? How do you know ganization. I cannot act upon that which is not ver-that Christianity is the only true, or supremely true Religion? The Mahometan, Buddhist, Brahmin, etc., it to you that which I know, unless I can prove and the true of th affirm that, par excellance for their faith, which you it to you. So that knowledge, I reaffirm, is not prac-claim for yours. How can you be certain that they lically valuable to day in religious affairs, because the have not the true faith and you the erroneous one? Neither your Undemonstrable Convincement, nor mine, nor theirs, settles that question; nor any other. It leaves the whole matter at issue. Nor have we, at present, any reliable method of settling this question, nor can we have any, until the Laws and demonstra tions of Science are carried into the region of religious convincement.

My assertion in relation to the truth of those things

to the assumption, by each individual, of the truth of the belief of that which appears to him as truth, and in the denial, more of less vehement, of something equally clear to his neighbor, but not to him. Hence, as I have said before, the intolerance, narrow-minded-ness, bigotry, of religious sects. And the principle of those of others, whose neutral organizations are equally healthy with their own. For I dismiss, as ground not possible to be held by any rational man in this day.

ent or opposite view must be erroneous. True Philosophy, founded on science, will show us just the contrary, and will exhibit truth in its highest aspect.

This is the Philosophy of Integralism, or wholeness,

This is the Philosophy of Integralism, or wholeness, as distinguished from all the various systems of phi-losophy of the past, which have never conceived of the possibility of truth being found in antagonisms, but have always insisted upon either one or the other side, as true, and the opposite side as necessarily false. You see, then, that I do not deny that mistakes may be made; but on the contrary, affirm that they are made. For while there is a "basis of truth" in every peculiar aspect of things, as seen from indi-vidual standpoints, the relative importance of the shades of truth, thus perceived, the place which they fill in the more comprehensive truth, and the deducfill in the more comprehensive truth, and the deduc tions drawn from them, may be erroneously estimated where "All are but parts of one stupendous whole," or the deductions themselve may be incorrect. And this brings me to the statement, that while making There will be no difficulty in gathering ourselves into this sweeping and all embracing assertion of the fun-damental truth of all healthy perceptions relatively to the standpoint of the observer, I just as distinctly af-firm the relative difference of all truth as regards its importance or rank, so to speak, and the impossibility of satisfactorily settling this relative rank or import ance by individual perception, reflection or observal presented by the hill, no two of these aspects can, by tion, upon any method now known to the world at large. In other words, until science shall establish same time. For, as he goes around the hill, one view upon its firm and unalterable foundations the relative value and position of every basic mental or material fact, there can be no adjustment of the question of the relations of diverse moral, religious, or other laws. To illustrate: the fact that Christ and his religion assume, in your mind, the highest rank among religious things, does not establish them as entitled to that rank. We have as yet no scientific standard by which o measure men, any more than we have one by which to measure truths. The question of the relative high-ness or lowness of men, in the scale of humanity or divinity, is one for the solution of which we have yet to wait. It involves points upon which various and opposite opinions are held, such as the relative rank bis journey. Our individual views of religious truth must be corrected by the same faculty which corrects our personal of the physical, mental, moral and spiritual nature of observations in the physical world; by the reflective faculty. In the religious sphere we are to day in the man; the question of the preponderance of the one or the other of these in a perfect organization, and the the other of these in a perfect organization, and the position of the dwellers around the hill, before they measure of preponderance, the relative importance of the love and the wisdom sides of man, etc., etc. Now my convincement upon this subject, or yours, or any a unit, and that all our seemingly contradictory views my convincement upon this subject, or yours, or any man's, is futile to settle this question. Every man man's, is futile to settle this question. Every man recognizes his ideal, his God, in that which appeals most forcibly to his own nature. It is then merely a question of individual development. If one is in the plane of physicality, only the most splended *physique* becomes the ideal; if in the plane of intellectuality, the most remarkable mind; if in the religious, the most is the most of the great laws the most remarkable mind; if in the religious, the most divine or inspirational, etc. But the question of the which govern them, as also the fundamental basis upon position of these planes of development, their relative which they rest; when, in other words, the science of which they rest ; when, in other words, the science o mportance, and consequently that of the individuals who stand representative of them, is still untouched. religious truths shall become known to the world, through the instrumentality of the reflective faculty, Nor will any "searching diligently after truth, by persevering inquiries and reflection," bring us to the "exact truth, on any subject within the range of the mind's capacity," be it this or another, so long as our inquiries continue in the realm of undemonstrable more than one aspect of truth at any one time, any convincement only. Science, exact science along is more than we are able so to do in relation to physical observation; yet, as in the case already given, weahall know by means of the reflective faculty, that all these convincement only. Science, exact science alone, is adequate to the exact adjustment and establishment of truth upon a practical working basis. I am using the word science here, in its broadest and most expansive signification. Uken defines different mental views are true, at the same time, just as were all the different aspects of the hill. science as "a series of necessarily dependent and con-secutive propositions, which rest upon a certain fun-damental proposition." A more exhaustive definition may be given. Exact science is a system or series of truths, relating to the whole universe, or to some do may be given. Exact science is a system or series of truths, relating to the whole universe, or to some do-partment of it, consecutively and necessarily result ing from, and dependent upon, each other, in a defi-nite chain or series, and resting primarily, upon some fundamental truth or truths, so simple and self-evi-dent, that when clearly stated, all men must, by the natural constitution of the human mind, perceive them and recognize them as true. and recognize them as true. Now everything which is true, is capable of being statement of the nature of this discovery will not be definite chain or series by which we go from funda-the structure of the original structure of the series of the series of the universe, as a definite chain or series by which we go from funda-the series of the series of the universe, as a the series of the universe, as a universe, Binanced. Demonstration is the pointing out of the definite chain or series by which we go from funda-mental truths, clearly perceived, up to the particular truth in question. Every man has that in his mind which he knows to be true, the truth of which he can-not, however, demonstrate. It is, therefore, truth to him only; and while it may be, and generally is, the place among commonly recognized verities. The rea-son why this convincement, so plain to him, cannot be demonstrated to others, is either because the funda-tion of the server and proven and proven and proven and proven is the solution of the server and proven and pro lemonstrated to others, is either because the funda- have given rise to dreamy, misty theories of mental trath upon which this special truth cognized analogy, precisely because, on the one hand, they are rests, is not known, or because the definite chain or essentially true and universal, and are, therefore, conseries which had up to the latter the series and up to the latter the series are the series which had up to the latter the series are the s rests, is not known, or because the definite chain or series which leads up to this latter, is not perceived. In other words, because the relation which this special truth has to those connected with it, fundamentally and collaterally, is not known. For this same reason—because the relation of the particular truth to those linked with it is to the the strictest sense of and collaterally, is not known. For this same reason-because the relation of the their plenitude and exactness, in the structure to the sentences of the particular truth to those linked with it, is not known the sentences. The sentences of th

[APRIL 26, 1862.]

of the world-each one of these faiths assuming its work they marks upon paper, make another white origin and consequent superiority over the man know his thoughts, elevated these twain in the

billing and the state of feeling exists, so long others. Now so long as this state of feeling exists, so long there is no possibility of a hirmonious organization, which shall include all these various diverse be lefs. For, each sect having precisely the same estimate of its own supreme position, which estimate rests upon precisely the same foundation in each case—the un-demonstrable convincement that it is so—there is no possible ground of harmony, except in the admission take and the same time admitting and affirming that mis-take are made in recard to their relative value. takes are made in regard to their relative value. Now, as I have already affirmed, all our religions

ecause that person believes it. It may be a mist these laws are theroughly and commonly understood ."" But this is a two edged sword. How can and recognized as the basis of action, all our knowl. laws of this knowledge are to the world at large, un-known. Until, therefore, the world does know the laws, or what is the same, the science of religious haws, or what is the same, the solution of tengtons knowledge, we must remain in the unsatisfactory state of inharmonious antagonism, isolation, bigotry, and assumptive arrogance, which ever has character ized and ever must oharacterize knowledge which is

that of personal convincement only. But when the laws which lie at the base of, and conwhich others see, was not apprehended by you, in as stitute the science of religious truth shall be com-fundamental a manner as I intended it should be. I monly known, religion, in its intellectual or truth-Jundamental a manner as I intended it should be. I monly known, religion, in its intellectual or truth-was not dealing with the question at issue in the super-ficial view of it, and as a mere fact, but in the light of philosophical cause. What I mean is this: That wherever any same human mind, looking for the truth isays: "I perceived such to be truth." there must be some such verity there, or else that mind would not have perceived such. There is no reason why it should be otherwise. The only possible ground of be-lieving that there was no foundation for the percep-tion is, that the mind of the investigator was not merely, will then vanish in the clear light of nonlieving that there was no foundation for the percep. ion, conjecture, theory, bellef, personal knowledge tion is, that the mind of the investigator was not merely, will then vanish in the clear light of uner tion is, that the mind of the investigator was not interval value values in the bear light of unather the second matter of the investigator was not interval values and the great and predominant sion, just as in Optics we have optical delusions, cause of intolerance, antagonism, inharmony, which caused by unsound eyes. For, if the mind of the one asserting his perception of a truth be regarded as healthy, then there is no way to account for his seeing diance of the risen sun. When such a science becomes the basis of orranization, the second the it mo healthy, then there is no way to account for his seeing a verity any chers, except upon the ground that it was in the place which he affirms it was seen by him. The denial of this broad philosophy leads inevitably to the assumption, by each individual, of the truth of ing from the magnificent knowledge that all truth. that which he apprehends, and the setting aside of all instead of being simple, is compound, and that the else as mistake. In religion, each person is strong in practical truth is everywhere, the result of the interpractical truth is everywhere, the result of the inter-blending of "antagonistic principles," producing the

composite, living, vital laws of being in every sphere and department of existence. An illustration may make clearer this not easily made clear subject. Suppose, fifty persons to live at ness, bigotry, of religious sects. And the principle of induce tear subject. Suppose, my prison to the tear openly active or negative, merely denying the equality bill, each one ignorant of his neighbor's position and of truth of the various opposite beliefs. Hence, also, of the aspect which the bill presented to him, and each as I said in my first letter to you, the mistake of men one supposing that what he saw of the bill was all in the past and now, is not in their affirmations, but in the illogical denjal of truth to the consult was not in the inter affirmation of their own an entirely different account of the nature of that hill, perceptions, but in the illogical denjal of truth to the teat inversible some and will know certainly the truth of the aspect which he has invariably seen, and will regard as mi-take the equally positive statement of the others in rehealthy with their own. For I dismiss, as ground not possible to be held by any rational man in this day, the assumption that every man must be of unsound mind who differs from himself. This mistake of the past has been the result of a false philosophy, which has always, hitherto, pervad-ed the world—a philosophy which teaches that be-cause one view of a subject is true, therefore a differ-ent or opposite view must be erroneous. True Phi-there are the subject is true, therefore a differ-there was wong! He denied truth just as real as his const. Cound on subject is true, therefore a differ-there was wong! He denied truth just as real as his const. Cound on subject is true, therefore a differ-there was wong! He denied truth just as real as his const. Cound on subject is true, therefore a differ-there was wong! the truth was that the bill, instead of whole or integral truth was, that the hill, instead of having one aspect only, and that one that which pre-sented itself to each individual's eye, had an innumer-able number of aspects, which, taken together, or in-

have been surrounding and aspecting different sides, opposite aspects of the same great unity of trath,

## CHAPTER XX.

### The Wish.

It would have been most agreeable to the American to have continued the subject; the strange expressions of the young girl, " where no one knows me, and where, in account of certain occurrences, no one will repel and avoid me, for I was and am guiltless of these things," seemed to point toward some portion of her past life, which it was necessary to conceal. Perhaps it denoted some crime, in which she had been implicated against her will; or it meant some hidden fault of the mind; some fearful physical disease. He was silent, as if stricken by terror ; he was cager to question and ventured not, for fear of giving offence.

As he continued silent. Cecilia artlessly endeavored to turn the conversation into other and more agreeable channels. She spoke of the goodness of heart, the fatherly solicitude, the cheerful spirit of her uncle; related with a childlike confidence his adventures in the past; his campaigne; of distant lands and nations he had seen, interrupting herself sometimes to put a query to her listener, who as one far traveled, might have passed over the same sites. Thus called upon, he would look up and reply in a friendly, but yet abrupt manner.

But when he thus looked up to the bright innocent face, he felt his doubts confusedly mingling with other strange and bewildering feelings. That pure, fresh bloom could never have been breathed upon by sin, by even the poisoned approach of an evil thought. He had thought often, as a pitying witness he gazed upon the uncomplaining sergeant and his nicce, of ameliorating their condition of bit ter privation, by persuading them to emigrate to the Colonies of Alabama; to accompany him to Maryhall, there to enjoy a freer and a happier life. He could not deny to himself, and that without any selfish motive, that this Cecilia would be the costlicat iewel he could transfer from Europe to the banks of his native stream.

And yet she had herself uttered these dreadful words. And they were in accord with the words that had fallen from the lips of the old Hussar. Even so had they spoken in the house of Farmer Trolle ; the maiden was set apart from the esteem and friendship of the world; she was an outcast; and no one but the faithful uncle could be her friend and guardian. Even while her beauty was acknowledged, she was mentioned with unfailing abhorrence and disgust.

Again he bent his looks upon her, as if to read from her features the fatal secret that oppressed ber, and he saw, that with her arm thrown care-Jessly scross the table, she, too, was regarding him with serrowful attention. She had ceased speaking for some time, that she might not disturb his refloctions, for she soon became aware that he was not listening. Without being able to reach his thought, I what their hands find to do, and do it with their might.

"Yes, sir, yes ! You wish to give me a command; will obey,-obey if I am to die this moment !" "Tell me, Cecilia," he said in a soft, low tone: who are you? You are not what you appear to he."

Hor hand fell in surprise, she slowly uttered, I--"

"Do not misunderstand me, you precious child ! In my soul there is no doubt of you. But the nearer I come to you, the more inexplicable you seem. How shall 1 solve the contradiction that exists between the culture of your heart and mind : and premit me to say, your personal loveliness, and the contrasting poverty and lowliness of your life and avocation? How solve the enigma that presents you to me as a pure, religious spirit, in contrast to the evil reports that are spread about you, ay, even the secret repulsion with which you are regarded? Even the expressions of your own Uncle, strike me as singular; and still more so your own, when you spoke of things of which you are innocent. Dear Cecilia, your present lot has not been your former one. Tell me frankly, without reserve, what occurrence, or whose fault brought you to this miscrable condition? Yes, beloved soull I believe it, you are innocent. But, I conjure you, tranquilizo me completely by complying with my wish. You have promised it, and I vow, though you have not desired t, the most inviolable silence and secresy."

While he was speaking, the young girl had grown leathly pale. She sought to conceal her face, but her hands sank powerless to her side. She seemed to undergo a terrible internal struggle. After a long rause that Lyonel had not presumed to break, she cast a sorrowful imploring glance upon him, and faltered : " Have pity !-- " Then she became suddenly composed and resolved, and said, like one in des. pair but with a firm volce :

"No, I have given you the promise! Be it so. I felt the foreboding : my heaven could not remain to me. I will speak ; yes, as I would speak before my God; then I will say farewell; and forever remember you; forever pray for you! But, do not repent of your gooduess to me, though you regret that you have ever-"

"Regret? Impossible !" oried Lyonel with profound emotion, and again he put forth his hand to take Cecilia's. But she starting and shuddering, drew aulokly back with an air that betokened fear, he knew not whether of herself or him.

#### ' [TO BE CONTINUED.]

There are no such disagreeable people in the world. as those who are forever seeking their own improvement, and disquicting themselves about this fault and that; while, on the other hand, there is an unconscious merit which wins more hearts and does more good than all the theoretically virtuous in the wide world -those who seem to be more than to do; who speak of no deficiencies in either themselves or others, but who are necessarily modest, because they only take

ades as another presents itself. Now the fact to which I desire to call especial attention, is this. That while personal observation invariably shows but one aspect of truth to be true at one time, reflection integ-rates various aspects of truth, and demonstrates to the intellect that these are all true at the same time ; as one journeying around the hill sees but one given aspect of it at any one time, yet knows, by reflection, that, at the same time, various other and opposite as pects of it are equally true to those occupying pos-tions, formerly his own stand-points, in the course of

BY EDWARD B. FREELAND.

tional generalizations, it proceeds from these down-ward to the most complete and fundamental analysis. ward to the most complete and fundamental analysis. By this analysis it discovers and establishes the equally broad and universal adviract generalizationa. The Christian world has quietly assumed, and I see which furnish the Unitary Law and its primitive branches. From this analysis it again proceeds up-ward to the scientific synthesis of the Universe, sup-vard to the scientific synthesis of the Universe, sup-riting to the government of Christ," is all that is essential to the regeneration and harmonization of the particulars, in each department of being, carrying scientific precision into the minutest details of all the scientes. And giving the winder desares of the shore of the divine harmony with the holy principles of truth

Sciences, and giving the rationale even of the shape of the shells on the sea-shore, and of the colors of the

the same, and demonstrates, with the clearness and exactitude of Geometry, the identity of all the laws at work in each of them. Universology is therefore the complete scientific demonstration of that universal unity of plan in the universe which Fourier vaguely theorized and confusedly attempted to explain. The mul-titude of the Sciences are to it what the distinct parts of the body—head, arms, legs, fingers, toes, etc.—are to be body as a unit or whole. It is a science linking to-gethrr and including within itself all the sciences now known and numerous others which will be developed by it. It may be viewed, therefore, both as a grand all in-clusive science, and as a new and comprehensive sci-entific method. entific method.

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found to exist and to have presided over the produc-tion of harmony in every sphere of the universe. In the sphere of Mathematics they take that form which the nature of that science demands; in that of Astronomy, they are wrought out in conformity with the condi-tions imposed upon them by the nature of the sub-stance or material in which they are embodied; some just in proportion as men were good and benev what in the same manner as the same architectural and wished to render their fellows happy, just in what in the same manner as the same architectural plan is modified, according as it is embodied in wood, in brick, in iron, or in stone. In Chemistry, in the Mineral, the Vegetable, the Animal Kingdoms, in the science of mind and elsewhere, universally, these same fundamental laws reappear like an echo, modified in their manifestation merely by the nature of each indi. vidual case, but constituting, when revealed by the discovery of their identity, the basis of the new science of Universallogy. The belief in analogy has been very general in all past time. But, in the absence of any science on the subject, men were liable to use faise analogies for true ones, and hence analogy has been, in a great measure, it ourse that knowledge for the benefit of humanity. in

excluded from the domain of science and of exact thought by the common consent of the intellectual thought by the common consent of the intellectual world. Prior to this discovery, moreover, there was no knowledge of the *mutual identity* of those laws, or systems of laws, which constitute the different sci-ences. Nor, as I have already said, were the depart-ments of government, religion, ethics, political econo-my, etc., admitted to be within the legitimate scien-it is under the method of a normalized of the series of the depart. It is clearly established by this scientific discovery and which we may can the domain of things moon-able by human intervention-government, religion, social institutions, etc.-will be beautiful and har-monious in their operation, just in that degree in which they are founded upon, and work in accordance with the identical laws which pervade the former of these domains. these domains. Still further, these laws, having been applied to these domains modifiable by human intervention, were found to result in *practical* harmony, and the proof of their being the true laws of organization becomes thus complete from a three-fold corroboration.

In this broad recognition of the truth of opposites will also be found the justification and necessity for and consequently all the departments of being among themselves, but enters directly into the body of each special Science, and distributes all the particulars within every domain. It is, therefore, in one sense, the one and only Sci. within every domain. It is, therefore, in one sense, the one and only Sci-ence, of which all other Sciences, whether physical or mental, are only twigs or branches; but, in another sense, it is only the central Science, from which all the special Sciences are, in the nature of things, derived, and to which they must of necessity relate and adjust themselves, in order to their own perfection. In still another sense, or in addition to all this, it is the intro-duction of a new Scientific Method and Epoch ; the furnishing of a genuine and legitimate method of de-duction, as a guide for all future scientific investiga-tions, in all departments whatsoever ; not, however to the disparagement or exclusion of observation and the continued induction of minor laws. The science of Universology is based upon the dis-covery of the Law of Analogy and Generalization, which, while it unifies all knowledge, also points out and demonstrates the particular place of each fact in the broad generalization, and the relation it bears to the other parts of this, considered either separately or as a whole. More exactly, while it is a Science com-mencing in the broadest and most inclusive observa-tional generalizations, it proceeds from these down-wind the mater and most inclusive observa-tions whole. More exactly, while it is a Science com-mencing in the broadest and most inclusive observa-tional generalizations, it proceeds from these down-wind the mater complete and fundamental analysia. The science of the science of the disparately or as a whole. More exactly, while it is a Science com-mencing in the broadest and most inclusive observa-tional generalizations, it proceeds from these observa-tional generalizations, it proceeds from these down-werd to the most complete and fundamental analysia. The science of the most inclusive observa-tional generalizations, it proceeds from these down-werd to the most complete and fundamental analysia.

form, which, as yet, has been, to a great degree, neg-lected. I mean reform through the instrumentality of

and love."

Sciences, and giving the rationale even of the shape of the shells on the sea-shore, and of the colors of the attumn forest. It is, therefore, the Science of the Laws of Order and Harmony as they exist in the universe at large, and in consonance with which all human affairs must be con-ducted, in order to secure true and practical concord and the most perfect results. Commencing in the Mathematics, and ascending gradually through the whole range of the Sciences to the topmost. ones of Sociology and Theology, it shows the laws lying at the base of each of these seemingly different sciences to be the same, and demonstrates, with the clearness and exactitude of Geometry, the identity of all the laws

ings of Jesus have brought them to love man ; but the entific method. Still another aspect may be presented of the subject. Agassiz, in an article in the February number of the Atlantic Monthly, says: "Yet believing, as I do, that classification, rightly understood, means simply the creative plan of God as expressed in organic forms," etc. And again: "If, then, the results of Science are of such general inter-est for the human race, if they are gradually interpreting the purposes of the Deity in creation and the relation of man to all the nast, then it is well that all should share the subject of the subject. "Yet believing as I do, that classification, rightly understood, means simply the creative plan of God as then, the results of Science are of such general inter-test for the human race, if they are gradually interpreting the purposes of the Deity in creation and the relation of the intellect is incompetent, without the head, to the normal functions of Jife. Religion alone will lead us the purposes of the Deity in creation and the relation of man to all the past, then it is well that all should share in its teachings," etc.
Looking at Universology from the same point of view in which Prof. Agassiz here regards classification, we may announce it as the complete discovery, in the future, as it has done in the past, into error and constituent of the purposes of the Deity in Creation." and the entire unfolding of "the creation," and the entire unfolding of "the creation," and the entire unfolding of "the creation," but as evolved in every sphere of thought and being in the universe of matter and of mind. To state this in another way: Certain fundamental laws are found to exist and to have presided over the product. Life, other than that now extant in the world, all the desire, all the love, all the religion which ever overflowed even the heart of Jeeus himself, would be pow-erless to bless or harmonize society. On the contrary, the very love and devotion of individuals would be the For just in proportion as men were good and benerolent and wished to render their fellows happy, just in that degree would they strive to impose upon them those conditions which they regarded as essential to that

come. On the other hand, were men possessed of all the knowledge possible to man, in the absence of a desire to use that knowledge for the benefit of humanity, in the absence of a truly religious love for, and devotion to, mankind, such knowledge would result only in in-tensified selfishness, than which there is no deeper hell. hell.

But when science shall point out the true constitu systems of laws, which constitute the different sci-ences. Nor, as I have already said, were the depart. ments of government, religion, ethics, political econo-my, etc., admitted to be within the legitimate scien-tific domain. But under the methods of a new dis. Sive enough to enfold the world in its embrace, and covery, which shows with unerring precision that the laws which lie at the base of every department of the universe are identical, and that the various sciences vide for the ever varying needs and necessities of huuniverse are identical, and that the various sciences vide for the ever varying needs and necessities of hu-are constituted of the same principles or laws working themselves out in conformity with an original and never varying model, adapting itself to the material in which it is working, there is no corner of the uni-verse, in any of its manifold manifestations, into which science will not enter, and which it will not illu-mine by its clear light, dispelling the shades of error which may hover over and diatort the truth therein of the Lord as the waters cover the same and all shall are constituted of the same principles or laws working themselves out in conformity with an original and never varying model, adapting itself to the material in which it is working, there is no corner of the uni-verse, in any of its manifold manifestations, into which science will not enter, and which it will not illu-mine by its clear light, dispelling the shades of error which may hover over and distort the truth therein bonsebolded. Then shall the splendid divinity of humanity lift its that those realms of activity in which the laws of head amid the degradation and ignorance which have order have been evolved without the intermediate aid encompassed it, and the God in man, so long conorder have been evolved without the intermediate aid or guidance of man, and which constitute what we may denominate the domain of things unmodifiable by human intervention—chemistry, zöölgy, etc.—are wrought out into beauty and harmonious regularity upon the same primitive plan, consisting of the same theoretically certain that the departments which are to be established through the intermediate aid of man, and which we may call the domain of things modifi-ter low Jerusalem—theose after off-and the old earth— the earth of misery and ignorance—shall pass away; the dead, now valing striving by signs and sounds to reach us, shall come again to the earth, now made to be established through the intermediate aid of man, and which we may call the domain of things modifi-ter the swallowed up in victory—the victory of death shall be swallowed up in victory.—the victory of knowledge and love over ignorance and selfshness; and the human race shall enter upon that long foretold and heavenly inheritance which has been the sustaining support of the martyr, the enthusiastic desire of the saint, and the ultimate hope of the good, in all ages, in all countries, and of all religious creeds.

ton, "the Rakshass of the Hindoos is a disembodied as did also Pharaoh, Melchezidek and Abimileoh.

dew, and blast and scab, unless propitiated by his peo-ple. Park, in Africa, saw a hen hung Ip to propitiate the ghost or Lord, while in Jewry seven of Saul's household were "hung up before the Lord." on Mt. Gibeon, that his ferce wrath might be turned away. Says Burton, "there is an abundance of professionally boly men in Africa." The diviner or divine is "a seer or clairvoyant," and practises as "doctor or physi-cian," as well as in other mysteries of the Lord. These drones, who swarm throughout the land, are of both sexes; the women, however, generally confine themselves to the medical part of the profession. The chief pricet "is known by a little more of the usual grime—sanctity and dirt being connected in Africa. The see men are sent for from the vill as elsewhere. These men are sent for from the village, and receive, as spiritual fees, sheep, goats, and their sheep, goats and cattle made a chief share of "the Lord's heave offering" after he had dirceted that the Lord's heave offering" after he had dirceted that the Lord's heave offering" after he had dirceted the silling of the men and children, and the keep-ing alive of the young women for the soldiery. In Africa we find the Holy Ghoat and the Devil of "the same man is a physician-by natural and super-ing alive of the young women for the soldiery. "The same man is a physician-by natural and super-ing alive of the young women of the soldiery. "The same man is a physician-by natural and super-ing alive of the young women for the soldiery. "The same man is a physician-by natural and super-ing alive of the young women for the soldiery. "The same man is a physician-by natural and super-ing alive of the young women for the soldiery. "The same man is a physician-by natural and super-ing alive of the young women for the soldiery. "The same man is a physician-by natural and super-ing alive of the young women for the soldiery. "The same man is a physician-by natural and super-ing alive of the young women for the soldiery. "The same man is a physician-by dew, and blast and scab, unless propitlated by his peo-

natural means, a mystergogue or medicine man, a de-tector of sorcery, by means of the Judicium Dei or tector of sorcery, by means of the Judicium Dei or ordeal, a rain maker, a conjuror, an augur and a pro-phet." The overshadowing of the spirit or allatus, equivalent to the mesmeric aura, like the Christian Devil is supposed to be more prevalent than the Holy Ghost. The African prince of the power of the air, like the Hebrew Jehovah, is synonymous with "a zephyr"—the still small volce—"a high wind, a whirlwind devil and an evil ghost." The blowing of this wind, says Burton, is equivalent to "posses-sion," and "he has a devil." "The God-man" is expected to heal the patient by expelling the posses-sion. Like the evil spirit in the days of Saul, the un-welcome visitant must be charmed away by sweet music; the drums cause excitement, and violent ex-ercise expels the ghost, as saltation nullifies in Italy music; the drums cause excitement, and violent ex-ercise expels the ghost, as saltation nullifies in Italy schaspauds and izeds were clothed in those mani-the venom of the tarantula." The author then con-tinues to show the manifestation of the spirit as com-mon to old Jewry, and to every other people. The wind, whirlwind, &c., were the common vehicles of Jehovah in Israel. To be born of the spirit, wind, or Holy Ghost, were interchangeable terms with the Apostles, to signify the spiritual afflatus or advent familiar sniritual presence, intelligent and conof familiar spiritual presence, intelligent and con-trolling. Even the English residents at Zanzibar, Trolling. Even the English residents at Zanzibar, things: that they were shattempt to ex-are confounded at events seemingly only of a superstitious basis, but which would put The Positive Compte and Strauss to the blush. The negro, says Burton, is " peculiarly liable to the epidemical mania called phantasmata, which, according to history, has the superse difference of the sancture of the second straus straus of the second straus st times of great mental agitation and popular dis. ary of the invisible, are a cosmical mythus of which turbance, broken out in different parts of Europe, and we guess the general character, though we have lost in even this our day, forms the base-work of revivals.

vals." The possessions, trances, and slaying power in Christian revivals, the appearance of the Lord, &c., simply present a phase of the spiritual world in its ac-tion upon this. The ghost world of Africa is another phase of the same mode of being with less or greater degree on the scale. The African ordeals for the de-tection of witches, would do no discredit to Cotton Mather and Balem, or to Moses and old Jewry. Bur-ton finds "the bitter waters of the Jews," the "sau-cy water" of West Africa, and "the fire tests of Me-dieval Europe." marking the same status of the hudieval Europe." marking the same status of the hu-man mind. The African man of God is made one of man mind. The African man of God is made one of the Lord's anointed by being "carefully greased." He then mounts the "dwarf stool," or tripod, and ut-ters the oracles of God as the Spirit gives him utter-ance. We find hornets performing as in in old Jewry, when the Lord sent them against his enemies. The African man of God "catches a bee, recites over it certain incantations, and lets it loose in the direction of the foe, when the insect will instantly summon an army of its fellows, and disperse a host, however nu-merous. And in the books of the Hebrews we read merous. And in the books of the Hebrows we read that the hornet sent before the children of Israel against the Amorhite was more terrible than sword or bow."

The African, like the Asiatic, is by nature a con-The African, like the Asiatio, is by nature a con-servative, at once the cause and effect of his inability to rise higher in the social scale. The king lives in a manner of barbarous state. He has large villages crowded with his families and slaves. The monar-chial tribes are legitimists of the good old school, disdaining a novous home''--equivalent to our South-ern plantations, disdaining the "rail splitter" and the or obeed of the Yapkee go ahead of the Yankee.

go ancau of the rankee. "The practice of slavery in East Africa, besides de-moralizing and brutalizing the race, leads to the re-sults which effectually bar increase of population and progress toward civilization." price within the full bla

ton, "the Rakshass of the Hindoos is a disembodied epirit, doing evil to mankind, and the ghost or the prophet Samuel, raised by the familiar of the Witch of Endor, was the immortal part of a mortal being, still connected with earth and capable of returning to it." Here we find the counterpart of the Jehovah of Jewry. Whose "there wrath," and "consuming fire" affrigh. In the Hebrew books, as in Indian and Egyptian, the drhe groundings with "doing evil to mankind :" for, "while patiently waiting for good, evil came down from the Lord." In Africa, "upon the ground, small pots full of beer, placed there to propitiate the ghosts, and to defend the crops from injury." as when the Jehovah of Israel threatened to smite with mil-dew, and blast and scab, unless propitiated by his peo.

Zend-Avesta. Again, ... he is the loftlest and most remote among

ple of the universe, or canopy of heaven. The Hebrew God, the God of the Burning Bush, takes his station on the rude Stone which was his legitimate altar, or descends in fire on the mountain top; and when the offerings of Manoah and Gideon have been deposited on certain rocks, a flame, the "fire of the Lord" -- for it is equally God's fire, whether issuing from above, or from below-is seen to rise from the Stone and con-

sume the sacrifice. The Persians, those Puritans of Paganism, are said to have worshiped one God, and to have origi-nally treated the elements alone as his visible symbols. Afterwards, their symbolism became more compli-cated; all the powers of heaven were reproduced on the earth. Ahriman was the Martichoras, or great. Dragon; his Deves the Gryphins of Tooran; Eorosh, the King of birds. Ormuzd himself. The Am-schaspauds and izeds were clothed in those mani-fold wings of the cherub, which they still bear on the monuments of Morghab or Persepolis. Hebrew the-ism became similarly involved in symbolism and image worship. We know from the New Testampnt, as well as from the Josephus and Philo, that the tabernacle and its accessories, the altar and candlestick, were Afterwards, their symbolism became more complithe Mount;' that they were simages of heavenly things;' that is, that they were an attempt to exthe exact details.

The exact details. The Orthodox establishment tolerated not onty the use of emblematic vessels, vestments and cherubs, of sacred pillar and scraphim, but symbolical repre-sentations of Jehovah himself, and those not confined to poetical or illustrative language. Notwithstand-ing the repeated assertions in the law of God's jeal-ousy and his hatred of inages, we find repeated traces of attempts to represent him confirmed by his own tes-timoner through his new big membra as well on his his new timony through his prophets, as well as by his pro-hibitions inserted in his laws. The symbolic calf worship of Dan and Bethel continued to the end of worship of Dan and Bether continued to the end of the Israelitist kingdom; and even in the Judean es-tablishment the prohibition of images was not, says Grotius, so peremptory as to exclude the divine pre-rogative of making an exception. God therefore admitted cherabim into the holy place, and allowed the bulls and lions of Solomon's brazen sea; and by pre-cept extraordinary, says Tertullian, he ordered the construction of the brazen serpent Nehastan, which continued to be worshiped as an emblem of God, the Healer and Saviour, to the days of Hezekiah. • • • The true essence of idolatry is a lethargy of mind, and the arrest of its development through an ignoble sub-jection either to the senses or to authority. But the sterility of the desert is no disgrace to the Arab. It is not the ignorant savage, poor in resource and in op-portunities of enlightenment, who is the most culpable idolater; it is the indolent, the sensualist, the sentimentalist, the man of taste or routine, who,

Bacrificing his reason or his sincerity to conventional forms, languishes over a superannuated symbol, and, in spite of all the aids of civilization, deliberately abandons the great end of his intellectual existence. Early art was a substitute for literature: and the

origin of sculpture was properly in that necessity of the mind by which natural objects had been invested immemorially with an appropriate emblematic mena-ing. Among the first symbols of Deity were those fabled ancestors of mankind, trees and stores. To an

God-men, wizards or Gods were interohangable terms. so that when Saul had put the wizards out of the land, it was said that "Saul had slain the Lord's priests. These were the Seers, Mediums, Clairvoyants, Prophets, Lords and Gods, who in meameric surworks, propnets, Lords and Gods, who in meameric sur-roundings interblent the boundaries of the two works. Much of an illusive or deceptive character may have intervened with basic truth, where ignorance and darkness were bottomless to receive the outpour-lings of the spirit in grossest mixtures, as chiefs and pricats covered themselves with the mantle of the Lord—spake in his name, and damned in his name all who calue not up to the help of the Lord evident the who came not up to the help of the Lord against the mighty, as when Korah, bathan, and Abiram were sent down, because they questioned the orthodox in-tepretation of the Lord. Again, Mackay:---- The seeming strife between re-

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ligion and philosophy is rather of form and applica-tion than of substance. Each displays an image of truth appreciated by different minds. Each tries to grasp the suprasensual; but one claims a divine sanc-tion for forma expressing, though but obscurely, the simplest conclusions of reason, the other makes a simplest conclusions of reason, the other makes a selection among inferences, and appeals, not to an authority, but evidence. One treats human nature as stationery, the other as progressing; philosophy in the progressive education of mind and thought, con-templates an endless career; while religion, which in many respects is but a medimentary and fettored phil-osophy, becomes arrested in his march, and enslaved to the first forms or symbols it happens to assume. Religion, therefore, is better suited to the masses, while philosophy is confined to the few. For, to the many who shrink from intellectual still more than from physical toil, it is far easier to believe that God how his self furnished a solution for every difficult problem, than to suppose here as elsewhere nothing really valuable can be gained without labor. The very difficult e of philosophy readering it improvable and progressive, and so eventually raising it above that which, however unfairly, commonly engrosses the name of religion, makes it seem unsatisfactory to the name of religion, makes it seem unsatisfactory to the unintellectual, who, on the principle of division of employments, not unreasonably expect to be regularly supplied with positive and reliable results, to be spared the difficulty of a choice, which they have neither leisure nor power to make, and to be exempted from the necessity of themselves conducting the govern-ment they pay for. They rail against philosophers as slaves against revolutionists, and suspecting the extra obligations of freedom, stoully defend against specu-lative encroachments those accredited forms which in their idea are order and religion itself. The civil-being the readiest resource against anarchy, the relibeing the readiest resource against anarchy, the religious explaining all they wish to know intelligibly and confidently."

Thus do we ever remain in base subjugation to the old Jewry Spiritualism, whether of its Ghostdom, or of its Sun of Starry hosts, with interchange of names in the various personifications. Whether Lord, God, or Devil, the domination is greater in these names over the multitude than the simple names of souls born on this side of the Jordan. Hence the assumpborn on this side of the Jordan. Hence the assump-tions behind the veil, and echoed by priests in front— and thus the Word, though its source was simply of the fleshed and of the unfleshed humanities. The magnitude of a name was simply to give enchantment to its potency—hence the El-Shadrai or Almighty God—the Great I am, and the Lord God of Israel; and so our churches of to day continue to give flatter and so our churches of to day continue to give flatter-ing titles to the Heroes of the old Spiritualisms. ning these to the freedes of the one of phritains, neither shepherd nor flock caring to rise to the Mount of Vision that penetrates the veil. But the exclusive claims for the pasteboard barriers of the Dible have no basis except in the darknerse of the submerged vision. The unfleshed may assume high names, and the fleshed may render undue homage, not to the truth, but to the exalted name—hence, the crushing out of healthy mentality and the swooping of all to the narrow for-mulas of the church by a "Thus saith the Lord," when the oracle so utthered was simply that of the mundance or transmandance humanity. There are mundane or transmandane humanity. There are spirits in the modern unfolding, like their brothren of old time, who think to be better heard if they come in the name of the Lord, or equivalent pretentious the name of the Lord, or equivalent pretentious name, though they are far from being progressed to the more blessed abodes. Swedenborg found this class to have assumed the name of Jehovah in the mysteries of Hebrew Spiritualism, while Swedenborg himself is allke pretentious of the Lord. He was in-deed a Medium of large capacity for the transmission of the spiritual humanities, but the world of these. with their status of being, appears to have been some-what viewed through the Medium's proclivities, ac-cording to the general law of Media, which may some-what color their transmission of influxes, according to domination of the ante-natal, constitutional, and edution; hence it is never safe to receive the Word as of tion; hence it is never sale to receive the word as of absolute infallibility, but only for what it is worth in your own fullest sceking. Not what was said by, them of old time, unless it helps to fill the soul by its common sense counterpart, but what are the manifes-tations of the Most High to day, through the upheavals of all nature, through the effloressences of broadest ounfoldings, where deep answers to deep in the whole soal of humanity. For why should we stint ourselves to the germinations of the old darkness, to the sickly growths in the valley of death, while health and bounding life await us in the wooings of mountain breeze and sunlight, in blest outpourings of the spirit, because, not of fear and wrath, but in omnipotence of love? Learning first to rear fit temple for the soul, and thence less enthward seek for food, but take the more from heaven, the body thus shall have its bright effex of the spirit, even though the risen Lord be

First. The discovery of universal analogy in the laws of every sphere of the universe.

Second. The investigation of the operation of these laws in order and harmony in the now recognized sci-ences, and the discovery of the identity of plan in all of them in regard to these operations, and a deduction therefrom of the identity of plan in the operations of

which any religious sect has established itself, has been a fundamental truth in the scheme of the Universe, which has a correspondential analogy in every one of the departments of creation, from the most oue of the departments of creation, from the most a scattered skeleton, or a few calcined bones, the re-basic of the Sciences up to the most attenuated Realm mains of wizards and witches dragged to the stake, are of Creation. Not only this : but by the discovery of the only visible signs of man's mortality." Central this Science of Universal Analogy we are able to dis-tinguish exactly what and equent of truth each of these scets represents, and what relation that bears to cach and all other sides of the great whole, and the tion we find that the Great Sects-Christian, Maho-stor, Brahminic, Bhuddiat, etc., have each is characteristic of all unenlightened neopole. "Knowl. metan, Brahminic, Bhuddist, etc., etc., have each metan, Brahminic, Bhuddist, etc., etc., nave eson characteristic represented a side of truth only, and not the whole edge mean truth; that either of them taken alone is defective the wizard and insufficient; that the doctrines of all of them are Saul, while true, and in the same sense, as the doctrines of any the Lord. The African and the greater truth, which includes them in and goblin of the weard.

178 Fourth street, New York, March 26, 1862.



ences, and the discovery of the identity of plan in sll of them in regard to these operations, and a deduction therefrom of the identity of plan in the operations of these same laws in the departments of being not now recognized as sciences. Third. The proof of this deduction from the results of the practical application of these principles in the op-erative sphere. By this Science it is shown that every belief upon by this Science it is shown that every belief upon by the spirit of prophecy, and connec-tion of the space of the dead, he space out pretty much in the style of his brotherhood all the world over." But the similar plane of old Jewry, we are rejoiced to receive as infallible. The different god-weight here the similar plane of the space of the space

men in Africa weed each other out as witches and wizmen in Africa weed each other out as witches and wiz-ards, as in Jewrydom, where "thou shalt not suffer a witch to live. In "East Africa, a mouldering skull, a scattered skeleton, or a few calcined bones, the re-mains of wizards and witches dragged to the stake, are the only visible signs of man's mortality." Central Africa is yet upon the plane of the ancient "chosen bouche" and the next is recording in the present is serve from "malevolent spirits," or the evil spirit of the Lord. There is " the utmost dread of disembodied spirits;" hence the various ways to propitiate them characteristic of all unenlightened people. "Knowl-edge means magic," as Magi, wise men, &c.; hence the wizards are put out of the land, as in the days of Saul, while Samuel remained as an Orthodox wizard of

The African " peoples the invisible world with ghost

and goblin, demon and spectrum, the incarnations, as it were, of his own childish fears. How, inquires the dying African, can I alone be ill when others are well, harmonized in the greater truth, which includes them all. The divinity of all religions being thus scien-tifically demonstrated to be primately the same, we can all stand upon the broad plaiform which I set forth in my first letter to yoa ; not because we are willing to be liberal to, or tolerant of, that which we deem error; but because we know that doc-trines the opposite of our own are, nevertheleas, as true, and also as neccessary to the completion of the great circle of truth. In this recognition you will likewise find the reconciliation of your philosophical that mine is none too broad for "Spiritalian as a religion," any more than for it as a "Philosophy ;" but that both rest upon the sume fundamental laws and cannot therefore be at variance. All the condition of local deities," continues Bur-angels, vice-regents, or local deities," continues Bur-angels, vice-regents, or local deities," continues Bur-

of Biblical civilization, has "the practice of slavery" attentive mind even stocks and stones may be made proved itself "demoralizing and brutalizing" to the most damnable extent. From the time of its first sound to raise the thoughts to religious contemplaplanting in our land, some two hundred years ago, its planting in our land, some two hundred years ago, its leaven has leavened the whole lump, gangrened our nation, and filled it top full with direst corruption and cruelty. Now we behold the culmination of this most execrable of all sin crops, and we are but justly reaping what we have sown. It is the all-embracing cause of our present national death, though the resurrection shall cast it among the lowermost of the ex-cretiae. We would not hearken to the logic of events, to the evolution of the moral world, nor to the anti-slavery prophets who proclaimed the unfolding, but have carsed and stoned them, because they did not prophecy smooth things, nor say peace, when, between the right of freedom and "the sum of all villanies," there could be no peace.

Leaving for a time the ghost-plane, and the manifes-Leaving for a time the gnost-plane, and the manness call metaphor, this have a comparison cashy general-tation of the spirit for every one to profit withal, we ing a corresponding form of worship by the conver-will take a glimpse of the "Progress of the Intellect." is in of an idea into a rite. as set forth by R.W. Mackay, who begutifully gives us an astrological view of all the Old Religions. He says: "Christianity itself had adopted emblems and observ-ances, which caused it to be regarded by many as a more form of form of worship. Christ was the Sign of the air, and were therefore presumed to be encouled Righteousness, prophesied by Malichal, the 'Light with a divine or celestial intelligence. of the world,' the 'Day spring on high.' His advect the most expressive symbols of the Deity was vent, conformably to the oracle of Baalam, was announced by a star from the East, and his nativity was celebrated on the shortest day of the Julian calendar-

former. Our Easter and other holy days are astrolog-ical in their mysteries. The descent of Christ Into hell, symbolized the descent of the Sun to the win-ter solstice, and his rising up from this dark shadow and valley of death, with all the host of heaven in his

tion. The worship of stones, frequent among all rude tribes, was especially so in Arabia, Phoenicia, and other parts of western Asia, where several individual Stones, as those of Pessinus, of Emesa, and of the Caaba, have obtained historical celebrity. Emblematic Stones were worshiped in Greece down to the days of Pausanius, and were appealed to, in the practice of the Arabs and Romans, as a monumental attestation of oaths and compacts."

of oaths and compacts. Zuri-Shaddai and Zuriel appears to have been a common name for the Hebrew God, adopted conforma-bly to the custom of the religious East as a family patronymic; and the emphatic way in which Jehovah is often addressed as "the Rock" or "Stone" of Israel, seems to indicate something more than a mere poetical metaphor, this natural comparison easily generat-

One of the most expressive symbols of the Deity was first, the all vivifying and all consuming element borne in the van of the Persian and Hebrew armies, and forever burning in the temple of Numa, the the day when, in the physical commemorations of Athenian Prytonium, and on the Levitical altar. Persia or Egypt. Mithras or Osiris was newly found. Stones were reverenced as the mysterious depositories is was then into the acclamations of the host of heav-en, the unfading attendants of the Sun, surrounded, as at the Spring dawn of Creation, the cradle of his birth-place, and that, in the words of Ignatius, 'a star with light inexpressible, shone forth in the heav-ens to destroy the power of magic and the bonds of wickedness; for God himself had appeared in the form of a man, for the renewal of eternal life.' Our church formulas still present the astrological phase of being as among the mysteries of godiliess. Our Sabbath or Sunday, was anciently consecrated to the Sun, and dred or two thousand years before the Nazarine Re-former. Our Easter and other holy days are astrolog-ical in thats must check the start discussion of the sun and Stars. The Greeks, who in the most enclosed time of the sun and Stars.

The Greeks, who in the most accient times worshiped the heavenly bodies, worshiped also rude stones. The thirty Stones of Pharae mentioned by Pausa-nias, and the pyramidal figure of Jupiter Meilichius, had probably an astronomical significance; the same may be said of the pole surrounded by the Sun's disc worshiped by the Paonians, and the stone pillars called in Phonpic 4. Havains 2. or 4. San integers? and valies of death, with all the nost of neaven in his train, marks his resurrection and advent to the Spring of God shout for joy. 'Pan, with the music of his pipe, directs the chorus of the constellations, or Zeus heads the solemn procession of the celestial troops in the astronomical theology of the Pythagoreans.'' "A midiat an indiate diversity of outpions on all tributes of furness or draw the pole surrounded by the Sun's disc or Blars, whether of stone or wood, were among the most ancient symbols; they represented the divine at-tributes of furness or divine at the pole surrounded by the Sun's disc or pillars, whether of stone or wood, were among the most ancient symbols; they represented the divine at-"Amidst an infinite diversity of opinions on all tributes of firmness, order, unity, the power of stabili-other subjects," says Maximus Tyrus, "the whole ty or regeneration. Hence God is "the Block, and world is unanimous in the belief of one Almighty and Christ his earthly vicegerent," the "Corner King and Father of all. Even in the most us-sectical Polytheiatio forms, there is always a sover- the Sun's prolific ray, the phalus, or, astronomically, the phalus, or, astronomically, the phalus, or, astronomically, and phalus and phalus as the phalus, or astronomically. It ing and patter to all the or all the index last store in the second provided and the provided and the second provided provided and the second provided and the second provided provided and the second provided and the second provided provided provided provided and the second provided provi

not fully clothed from the tombs of ancient Jewry C. B. P.

> Written for the Banner of Light, PRESENCE OF ANGELS.

> > BY SUSIE RIVERS.

There are angels around us Wherever we are. The pathway from Heaven To earth is not far ; From the bright realms of glory They wander below, To comfort the weary And scatter earth's woe.

We may wander in deserts, Where man ne'er abides; We may sail on the ocean -Where'er duty guides. Though the eve may not linger On aught that is fair, We need not be lonely. For angels are there.

土の単数

Alone in the wildwood, 'Neath lowering skies. When lightnings flash brightly And tempests arise. Though the sunlight departeth. We need not despair. Still watching around us The angels are there.

In the hour of temptation, When pleasure smiles bright. And the sweet cup of nectar Seems sparkling with light, Still angels are whispering : " Oh, mortal, refuse The pathway of evil ;

The narrow way choose."

When weakness hath stolen The check's rosy glow,

And sadly we struggle With suffering and woe,

When the spirit lies writhing Almost in despair;

Still God's blessed angels Withdraw not their care.

And oh, when our footsteps Draw near the dark vale Through which all must journey, And earthly friends fail, Oh, then with soft whispers

Of tenderest love. The angels draw nearer,

And guide us above. Thus ever encompassed By messengers bright, Who cheer earth's lone pathway With visions of light, We wait till the Father Our spirite shall claim, And give to us also, An angel's bleet name.

And to shares

### THE LESSONS OF SPIRITUALISM.

### An Address by H. B. Storer, at Lyceum Hall, Boston. Sunday Afternoon, April 13th, 1669.

(Reported for the Banner of Light.]

The distinguished scholar and orator who addressed the Spiritualists to-day, spoke to a crowded house

from the following text: But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neith-er do ye premeditate; but whatsoever shall be given

er do ye premeditats; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit."---(Mark 13: 11.) This was one of the promises made by Christ to his disciples; and he told them, further, by way of en." couragement, that they should be despised, given up, end become a by-word of reproach among all people. and every species of obloquy should be thrust upon them; while their reward should be the faith within them. They had nothing to hone from the world, but them. They had nothing to hope from the world, but all was based upon the unseen but actual spirit life. All promises must rest upon immutable, eternal principles, and be based upon immutable law. If, then, Jesus, walking the plains of Judea, scattering his genus of thought among his followers and pupils, felt be had the power to make this promise, it was be-cause he felt upon him the authoritative inspiration; should be felt if they trusted as he trusted, in no case should they be disheartened. And this promise is as certain now among all followers of Truth, as it was then among the followers of the Nazarene. You will observe the promise is based upon certain conditions. It is made to those who put their trust in God—in the goodness and rightcouncess of the cause which they serve. They feel weak and feeble of themselves, and must depend upon a being all powerful and all wise. whose essence permeates every avenue and channel of existence; and when they are delivered up, and their names have become a by-word of reproach among all people, they should feel the strength of their immor-tality, and rely upon the higher spirit of existence.

So when you are delivered up unto all the circum stances of temptation and trial, you will be strength-ened, and the spirit of the Father shall work within you. There can be no doubt with the fervent soul and the quickened spirit. All disappointments belong to the external plane of life. The spirit, controlled and measured by the power of all wisdom, can never be disappointed, but its hopes meet with full fruition. Come not with censure and harsh judgment, expecting to find what God has not promised any man.

This subject is one worthy of being vitally under-stood by every human spirit. You need the clear eye of Faith to look upon the source whence all this disci-pline proceeds. You and every human spirit need to recognize the passage through a series of disciplinary experiments. The soul carries with it the vital force experiments. of all experience; and when you go into the spirit-world, you find you have gained the very kernel, the

grain of this earthly experience, and it shall be com-petent to supply the needs of life forevermore. You are to day readers and prompters of each other. Some of you are stimulators to good, and some to evil; some to holy effort, and others to evil thoughts. Some lift the soul up, and bid it poise its wings heavenward; and others shed that gross magnetism which simply awakens the lower passions of the nature, which fed, always produce inharmony of the nature. There are many externally refined, who are within like a cage of unclean birds; and it should be the effort of all to bring out the hidden nature in all its nakedness, and show it as it is: and again, to make the light of the dormant soul shine out through the sordid meshes of externality. What Spiritualism can do for each human being, is to reveal himself to himself and to others. Do not assume a virtue if you have it not. but strive to cultivate that you have not; and no matter what low and filthy places there are in your nature, It is better to know them, and to guard against, or remove them, than to keep them hidden from yourself. It is better they should be thrown to the surface, like any violent disease, that it may the better be cured.

Take your stand upon an eternal principle, worthy of you, and be faithful to it, and no power on earth can do you harm You recognize the hand of the Father, and you acknowledge his power. Be strong in this thought, and no contumely nor censure can harm you; for they will be but the chastenings of the Almighty by the hand of your enemies; and you will be so armored in your trust and confidence in the Father's goodness, and in consequent purity and chari-ty, that malice and envy will drop harmless from you. You are called upon to give up the idols of life. The money which men have molded into a God has melted, and they have been left without a God. Others of you have bent in reverence to the idol of reputation, and it has been stripped from you. Ob. Repu-tation was a beautiful garment, and all envied you when you wore it; yet there was a hand stretched out which stripped it off, and you were left naked to the world's scrutiny. Look within and see if you have a character left; if you have, it is better than all the reputations which may hang upon your back, which even a zepbyr may blow away. Be sure your own character builds up a reputation for you. Reputation avails nothing in the sight of the spirit world, save as it is an index of the working soul within you. If you have got nothing better than the things of earth to embeloul, you have made little spiritual things. It is not worth while for you to ac-copt the Saviour's promises, since the fame, homage and other trifles of the external world alone satisfy pared to enter upon its mysteries. But there are those who have had their eyes opened—can understand what God has written in the heavens above, and in the bearts of his human creatures. We do not claim that such are able to harmonize all things, for the world is fall of ideas, acting upon all minds, and ideas are not always worthy the name of thoughts; but, by and by all these conflicting ideas will assume their place in Nature's conomical classification. Now there is a true science of life; and no matter what man thinks in relation to that science. God has different means of development, and from his hands all things proceed. We have heard it said that each man must become a law unto himself. Precisely. But he must learn that law, and its connection with principles that had existence in Nature before he born. He must measure his heing by universal born. He must measure his being by universal na-ture, and accept the laws of Delty as written every-where; and till he does, he must reap bitter experi-ences, and meet disappointments all the way along. Have the best opinion you can have, but be not in haste to throw away the useful old till the new and haste to throw away the ustration and make it a better comes to you. Open your heart, and make it a temple for the living God to take up his abode in—and it cannot be big enough for (iod till' it is big enough for all his children. If you are really in earnest to live right lives, you must desire strength. If mistakes lie in your way, let them be from indolence rather than the strength lives are oftenest because you hain cerity. Your mi-takes are oftenest because you have attempted to live out another nature than your Your mistakes are oftenest because you own. You have only to be true to yourself, and make the act the child of the thought and the emotion. Be true thus to your interior promptings, and you then let apeak the hidden keys the angels touch. So long as God be true to you, it matters little if others be false. There are those waiting for God's own good time; but this is a state of inaction we cannot but dispar-age, being, as it is, the parent of perfect indolence. They sit till their bodies drop off their spirits, and age, being, as it is, the parent of periet indefende. They sit till their bodies drop off their spirits, and then sit and wait till some instrumentality or sgent comes along, to compel them to work out their own salvation. But no man can wait on God till he is master of himself. Make the occasion serve you. Master circumstances, and make them work out your purposes for you. This leads us to present the thought that men are individuals growing up in the divine likeness, each the proper feature in the proper place, and each incomplete without all the rest, as great links around the earth through which the heart of the Almighty throbs its slectric life, charging all with the essence of his being I stepartic tite, charging all with the essence of his being 1 Bo, then, the well-being of one is dependent upon the well-being of every other. Uthers may not be happy till you are, and suffering souls around you bind your soul down to misery, and elip the wings of your asplring soni down to misery, and only the wings of your aspiring spirit. As one rises, others are lifted up. They who seek remiseness by the lamb, will find the lamb a very poor beast of burden. Every man is his own saviour, and it was a poor, filmsy deceit which set up the death and it. was a poor nimey decent which set up the death of poor Jesus as the salvation of the world. Salvation, like all great ends, is achieved through the bloody aweat of effort. We care not to awaken fear. It never yet aided a single spirit's progression, but oftener prompted a feeling of chilling despair. We would awaken hope and coafidence. You may perchance feel alone in the world-feel that there are none to sympathize with you. But this idea is not God taught. You are born to be blessed and you cannot be miserable unless you choose to be. Everything in life is for you, and for you to turn to a good use. Use it, and never more be discouraged. Bemember the angel helpers of humanity, anxiously waiting to be called to the service of the loved on earth. As soon as you come into the simo-sphere of hope, all will be yours, and your heart filled

to the brim and running over with love and kindness, will drop its fragrant blessings into thousands of other waiting and yearning hearts, not so high up as you are And the work was suddenly, and as by a mystery,

of spirituality, and every step must be taken. Life's lessons must be learned one at a time. Not to camber the lumber room of your nature, you must take spirit-ual truths sparingly, as you do your daily food. You may load your table with all the dainties, but the stomach can receive and take care of only so much, and keep its healthy tone. Now there are spiritual and seep its hearing color. Now there are spintual dyspeptics as well as physical ones. How many we have seen so full of God's bounties that they cannot digest, that they feel morose and sullen, and have be ome spiritually unhealthy. Rest assured there is one element strong enough to

serve you-the divine spark in your own mind-the Remember this; and remember, too, that it is capable of expanding, even as the seed of the tree, and producing untold results.



PUBLISHERS AND PROPRIETORS. ---and the second second

LUTHER COLBY, . . . . . . . . . EDITOR. 

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"BANNER OF LIGHT, BOSTON, MASS."

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### The Morals of Taxation.

If a man, or a nation, has a debt to discharge, the inference is fair enough that it is in requital of some value already received and enjoyed. It is not always the worst thing in the world to carry around a burden of pecuniary responsibility, for it may often supply the place of needful ballast, whether for a man or people. The English have long labored with a heavy load of obligations of this character, and are really become nationally greater and stronger in consequence. In their case, it is simply the Government's owing the people; the latter, therefore, are many times more interested in upholding and making stable the Government, while the Government, on the other hand is more directly responsible than it could in any other many. The Arctic storms are not so terrible as those way be to the people. The debt due the people by the that desolate the home of the affections. The winter Government is styled a "funded debt;" that is, it is never intended that the Government shall repay the principal, but it is promised that the interest shall be paid with promptness and regularity. Thus a new sort of stocks are created, which are bought and sold like tangible and real property; the property itself consisting, after all, in nothing but certificates. of indebtedness issued by the Government. on which gratification of our rational desires. May those who certificates the Government pays interest to the holder at stated intervals.

And the work was suddenly, and as by a mystery And the work was suddenly, and as by a mystery, but it was not intended you should accompliab all between the dark valleys of life and the bright sunrise between the dark valleys of life and the bri money-bag people shrank and collapsed all at once, admitting, in a variety of ways which all their custom and ingenuity could not help them to conceal, that they were not of the account they had heretofore set themselves up for. True, the harples still gathered around the national board, ready to pick up the remains of the great feast that was laid for other and better uses ; yet the general tone and temper of the public mind underwent almost instant change, and the single year that has just passed has witnessed the successful beginning of a greater revolution than soldiers or politicians, statesmen or generals, at present have any idea of.

BANNER OF LIGHT.

The debt in which we have all become necessarily involved, for the sake of saving our beloved country from anarchy, corruption, and the whole train of diseases to which rapidly thriving communities are subject, will prove our surest salvation, after all. It will first serve to relieve us of our cgotism and vanity, and develop a little more sense and reflection in their stead. It will make us steady, in place of the flightiness to which we were so inordinately given. As we said before, it will serve for needed ballast on board our fast-sailing ship, and help keep us right and steady on the course we have chosen over the vast national seas. We really needed this; we needed to have the vanity mortified that was in our composition to so large a degree. Nothing could be better, or more wholly healthy for us in the end, as will be seen before the great experiment is fairly over.

### Spring.

### Poets and painters are accustomed to invest the Seasons with the attribute of personality, and the enchanting season of Spring is represented by a virgin clothed in light robes and possessing all the charms of youth and beauty. The conception is extremely agreeable, and we certainly know of no young woman whose lovers are more numerous or more constant. They often sigh for her sweet presence while she is afar off. She neither comes too soon to please them, nor does she remain too long. She is a modest maid whose blush is reflected in every flower that follows in her train, while she clothes the naked trees with her own soft mantle. When Spring appears there is "music in the air;" and the song of an English painter is not too ardent to express the satis!

All the sweetness of the Bouth,

The sweet season of germination is here! The pulses of the great life beat again in the cold bosom of Nature, and vital tides flow in all the plants and trees. From the humble lichen, that clings to the rugged rocks, on the cliffs and by the sea, to fruitful orchards and mountains clad with the glory of Lebanon, there is fresh inspiration and the revelation of new forms of life. All nature wakes to greet the Spring! Even the hearts that were chilled by disappointment and the world's neglect are more hopeful when this inspiring season comes to them with its warmth of life and its wealth of beauty. The winter has been one of peculiar trial and oppressive gloom to of the outward world is mild and not half so dreary as the cold season that builds up its glaciers around the heart and leaves it alone in its desolation.

Come, O Spring, to the poor and neglected-those who silently suffer and have great need of a season of rest and fruitfulness. The world is affigent in all things that supply sustenance and minister to the have abundance remember those who possess little or nothing. It is in their power to carry Spring to Of all the ingenious modes of helping the Govern- many a deserted hearth, giving strength to such as are uent of a great nation out of its difficulties, this has bowed down by the heavy burden of toil and care and sorrow. Here is an object worth living for. The man who constantly labors with a wise reference to the happiness of his fellow men, is a living sacrifice for Humanity, holy and acceptable before Heaven. The at the cottage door of the humble and along the dusty highways of the poor. How earnestly do those who writhe beneath the heel of the oppressor, still wait for the coming Springtime when they may enjoy the fruit of their own labor! To toil and sweat from year to year, at the behest of an arbitrary master, and feel that life has nothing more nor better this side the grave, is a thankless task and unwelcome thought. In human affairs, as in the changes of the years, all seasons come in their order, and Spring shall yet visit the down-trodden races and enslaved peoples of every land. How will they rejoice when the wintry despotisms of the world shall have completed their cruel for men were plunged into such a maze of confusion reign, and the tree of LIBBRTY bloom over their forgotten graves 1 All invoke the presence of Spring. The sickly child pines for the brooksides and the meadows ; the old man leans on his staff, above the grave of his generation, and prays for the restoration of the season that shall return to him with rejuvenating power ; and the mourner bedows the ashes of the dead with his tears. while he wails in faith for the realization of the immortal Spring-time of the soul. All pray for the return of the season that is fragrant with many living forms of use and beauty, and we can but join in the universal prayer. Come, O Spring, with gentle power in the teeming earth ; come in the sunshine and the shade; come in the balmy air and the living waters; come in the open fields and the fragrant flowers-in the blush of morning and the music of the birds; come to the care-worn and the weary ones; come to the wanderer in foreign lands, and to the captive in his chains ; come to the deserted home and the deso. late heart ; come especially to the sick and the dying ; come. O come, to us all ; in the sweet ministry of returning PEACE, in the opening germs of divine affections, and in the everlasting joys of Heaven. 8. B. B.

### An Earnest Voice.

### There are comparatively few men, engaged in commercial pursults and daily occupied by the cares of spoken paragraph from a sermon preached by Elder business, who have much to do with the commerce of Mark Fernald, formerly of Kittery, Me., some years ago, ideas, or can find leisure for a critical observation of Our readers will readily see wherein theology stands the signs of the times." There are, however, occa- in the way of an enlarged humanitary view of the sional exceptions, and Mr. Sinolair Tousey (firm of Deity, in the minds of the rigid evangels of the past Ross & Tousey, the great news agents of New York) is generation.

conspicuous among them. Notwithstanding the protracted indisposition of his partner-which has long rendered him incapable of giving his personal attention to business-Mr. Tousey finds time to observe the progress of events, and to write occasionally for the daily press and the magazines. Some time since, he contributed a paper to the Knickerbocker, on "Emancipation," which stirred the slow blood of its conservative readers, and excited some discussion in the papers. Mr. Tousey is a gentleman of great frankness, and, when he has anything to say, is accustomed to sneak out loud, without the slightest regard to latitudinal considerations, or the velvet slippered servants of the Van Winkle family. We are bound to respect every man who respects the rights and interests of all men. Mr. Tousey appears to be such a man, who dares to strike at Wrong, whether it be concealed beneath the

mitre or behind a throne. From a late issue of the New York Daily Times, we extract the following earnest and unstudied exhortation to the free men of the North:

### NORTHMEN, TAKE COURAGE.

The world moves. The Star of Freedom is rising bigher and higher, to be eclipsed only by the more glorious rays of the Sun of Universal Liberty, whose bright light will soon illuminate our whole political he says is of especial interest; because he writes from hemisphere. The civilization of Freedom is crushing the truly artistic standpoint, and is better able to see out the great barbarism of Slavery. The moral atmosphere is being purified by the storms of agitation. As tides keep oceans pure, so do great thoughts and just principles purify the political and social pools of human stagnation, human wrongs. From the far off shores of works, in other words, that a gentleman is not above the Pacific (significant of peace) come great tornadoes of pure air. From the North, land of snow and ice, (emblematic of purity and strength) come great tor-rents of clear waters. These Western winds and Northern waters are sweeping down toward the Gulf, in one grand, sublime current of onward power for good, for

Freedom, for civilization. Northuss, se horsful. With your hopes blend watchfulness. Truer to day than ever before is it, that "eternal viglance is the price of liberty." The homes of Freedom must-be guarded by the "watch fires that never go out " The West, North and Northwest winds and waters have carried traitorous Senators from the "inner chamber," have borne luke-warm rebelsympathizing Generals from command; have swept mperious spying correspondents into prison; have carried contumacious witnesses into congressional Northmen ! see that these movements go lock-ups. on. Put the broad shoulders of honest workers to the

on. Fut the broad shoulders of houses workers to the car wheels now rolling on to freedom. Let the hard hands that "break" the strong greenswards of the Western prairies grow harder in "breaking" the yoke Let the East men and the West of the bondman. men and the North men, join hand in had in colling on the chariot-wheels of American liberty, till our commotions purify. Discuss, educate, enlighten. Be missionaries of liberty; be apostles of freedom; be the flag-bearers of civilization. Encourage your Congress-ional representatives in their deeds for freedom; cenional representatives in their deeds for freedom; cen-sure them if they falter. Be bold for the right; be cowardly only in wrong. Be strong for justice; be weak only when unjust. Demand justice for all; allow injustice to none. Let your motio be "one freedom, one country, one flag, one people." knowing no dis-tinction but that of merit. Be thankful for the past, trustful of the present, hope and watch for the future; and as you act in this great crisis, so will be your lot in the time that is coming. SINCLAIR TOUSEY. If it be in order, we respectfully move that Bro. Tousey's name be entered on the list of "licensed exhorters" in our political zion.

### Physical Education.

Our people are waking up to the necessity of it, and t cannot be many years before a perfect gymnastic system will become a part and parcel of even our common-school education. No single people that ever lived were as renowned for manly grace, strength and friends at Battle Creek, Mich., have been giving Bro. beauty, as the Greeks; they regularly celebrated their games and festivals, and instituted religious games in appreciation of him as a man and a lecturer. At the honor of the gods, whom they thought to partake of close of his engagement there, the following resoluthe nature of man in a very large degree. On these tion was offered and adopted: occasions, all sorts of physical combats were introduced; and, as a result, the successful athletes at the renowned Olympic Games were held almost in a state of popular adoration. Their persevering practice in has gained our entire confidence and friendship, while has gained our entire confidence and friendship, while the gymnasia, before these games and festivals were held-which was but once in a number of years-was sufficient to betray the profound interest taken in the same by their population. There was not a Greek town or city that was without at least one of these valuable schools of exercise: Athens had three of theur, and they were places for the schoolboy to go and practise at his daily task, the young man about town to lounge an hour or more in, and the scholar to frequent with the design of hearing his favorite teacher discourse upon philosophy. That wise people did not believe in sound minde, unless bodies were sound like. wise. They cared for both. And the result was a race of men of whom the world of that age was justly proud, and to which the later ages have furnished no parallel. It is hopeful to see that America has taken time, in her turn, to bestow a little thought on this matter.

[APRIL 26, 1862

### Well Said.

The Universalist Trumpet gives the following plain

"I observed the impropriety of speaking of God's love being unbounded. If it is so, wicked men, devils and failen angels must all be included. It must ex-tend to every word, deed and action, however wicked; for unbounded love includes the whole; sin and holl-ness are all one, or in fact, there can be neither. But God loved the world, not with an unbounded love, but just so much as to give bis Son to save man, if he will accept the provision. The bounds of God's love fall inside of sin."

The good old elder has "passed on," and his new home affords ample opportunity for an enlarged idea of the Almighty; and that he has taken advantage of it, he has two or three times returned to our Seances to testify. Verily, it is "through a glass darkly," that the Christian world has been compelled by its unripe theology, to look upon the things of the eternal world; but Spiritualism is the crystal lens which enables man to stand face to face with his Deity, and see through the shammy disguises which have made of natural things the untold and dreaded mysterics of godliness.

### A Gentleman.

The discussion of what this character really is, is silently going on in the popular mind pretty nearly all the while. Ruskin has written upon it, too, and what just what are the elements required for filling up and fitting up the character. He asserts that the .. lower works ; in other words, that a gentleman is not above work, and is not addicted to idleness-and that there is as much in blood as in anything else. "Blood tells," then, and no mistake about it. Ruskin says that from both errors the people must finally awaken ; " gentlemen have to learn." savs he. " that it is no part of their duty or privilege to live on other people's toil ;" and, on the other hand, he says, the lower orders, and all orders, have yet to learn that every vicious habit and chronic disease communicates itself by descent, and that, by the purity of the birth, the entire system of the human body may be gradually elevated, or, by recklessness of birth, degraded, until there shall be as much difference between the well-bred and ill-bred human creature, as between a wolf hound and the vilest mon grel cur.

### Before Yorktown.

Many of the incidents of camp-life and war are touching in the last degree. The correspondent of the New York World, writing from before Yorktown, says Figg shall in truth wave over the land of the free," that the men are not appalled in view of the terrific undimmed by the presence of a single slave. North-men i be workers, be agitators; be to the moral atmo-sphere what the winds are to the natural. Let your with their pathetic and patriotic songs. The enemy's camp fires are in plain sight. Our soldiers stand around their own, with loaded muskets, singing-and waving the currents of song toward the foe-the ... Star-Spangled Banner," and the "Red, White and Blue;" while amid it all, the cherished ones at home are not forgotten, for they sing likewise, turning their faces homeward, "Do they Miss me at Home," and "Let me Kiss him for his Mother," breathing silent prayers that the fortunes of war may permit them to mingle at last with their friends in the enjoyments of Peace. How many poor fellows will never realize that prayer I Death has made himself ready for multitudes of them. And hundreds will return again but to linger along through painful lives, and have the green turf laid over them lovingly at last, to be remembered with speechless gratitude to the latest posterity.

#### F. L. Wadsworth.

We see by the last Herald of Progress that the Wadsworth a pretty strong "manifestation" of their

Resolved. That we have listened with great pleasure ov the depth. soundness, and practical bearing of his addresses, he has won admiration and respect. We sincerely bid him God speed in his future efforts to reform and bless the world. May God and his angels ever watch over and bless him in his journeyings through life. R. B. MERRITT; E. C. MANCHESTER. ALBERT A. WHITNEY, · Trustees.

faction of her lovers when she comes : With the sunshine and the swallows, and the flowers, Bho is coming, my beloved, o'er the sen! And 1 sit alone and count the weary hours, Till she cometh in her besuty back to me: And my heart will not be quiet. But in a " purple rite" Keeps ever madly beating At the thought of that sweet meeting, When she cometh with the summer o'er the sea,

On the roses of her month, All the forvor of its skies In her gentle loving eyes, As she cometh, my beluved, home to me.

been found, from long practice, to be the most successful and sensible, while, on the very face of it, it is plain that it is capable of indefinite expansion. It is highly proper that a Government should apply to its own citizens for aid when it needs it, instead of to sun rises in his soul, causing flowers of hope to bloom foreign capitalists, for it thereby continues to hold the control of its destinies in its own hands, and is exempt from the reach of those exactions and crippling conditions which foreign interests and influence might be ed to interpose.

We are just about entoring a similar experiment, in our own national affairs. Fortunately for the experiment, if not indeed for ourselves, we found the cold shoulder turned toward us when we first became in volved in our troubles, and so were obliged to look to our own resources for the help we needed so much. We began, therefore, to borrow of our own citizens. Government stocks, or securities-as they are calledhardly become of the highest quotable value at once. and doubt as not to be able to see their way over any road of apparent safety, or even to allow themselves to cherish their usual faith in the perpetuity of popuar institutions. But time has strengthened that slightly impaired faith, even as it has continued to improve our circumstances; and it it is now confident ly predicted that Government securities are to be the favorite investment for private wealth, in the future, and will be readily sought for by capitalists abroad. We heartily trust it may all be so.

The reflection now occurs to us, as it doubtless oc curs to every mind, that, after all is said and done. a national debt is a good, rather than a bad thing. Everybody will admit, and did admit before the present troubles came upon us, that we were, as a people, purse-proud and greedy of accumulation; we had become actually riotous in our haste and scramble after money; the finer feelings and sentiments had been kept down by our vulgar love of display, and our gross dcsires of going before one another in appearance; what we had fallen into the habit of styling culture, was not culture at all, but only a something that was to stand for it-a temporary and shallow shift-a scare. crow of an affair, without realness or worth at all: our society was no better than a pasteboard show. painted and gilded for outward effect, and fit material for the merciless satire it was continually receiving

respecting personal worth and character. A change was needed, and a radical one. We were in sad want of a social tonic. To save our politics, lars, also from Philadelphia, which we take this methwe required to have our society saved first. The od to acknowledge, agreeably to the desire of "Y. B.," superstitions of the churches had received a pretty the donor. thorough overhauling, in one way and another, for years before. The prime importance people had been

both forced and taught to attach to the mere possession of money, obtained no matter how, it was highly issued by us, revised and corrected by the author. We necessary to displace with ideas of a different charac- are prepared to supply the trade on reasonable terms. ter. Manbood and real nobleness needed to be brought | Sent by mail everywhere. See advertisement for price, into the foreground, and property and belongings to contents, &c.

### Aid for the Gloucester Sufferers.

We acknowledge the receipt of ten dollars from ...G. even at our own hands; men were accounted men, not T.," of Philadelphia. Pa., in aid of the destitute fam. at all for the truly manly qualities they could show, illes of the fishermen lost at sea in the severe gales of but by virtue of their baving succeeded in the game of Feb. 24th and 25th, 1862. More money is wanted, alpolitics or the scramble for money; in fine, we were though the benevolent in various parts of the country fast approaching the brink of social, and therefore of have responded nobly. Any money entrusted to our national, destruction, because our entire social state care will be placed in proper hands for distribution had become corrupted with the notions that prevailed among the most needy of the destitute widows and orphans, without delay.

Since penning the above, we have received four dol.

### Arcana of Nature.

A new edition of this invaluable work has just been

### Sketches on a Gravel Train.

The city dallies, tell of the sudden and unaccounta ole death of a young American, named Constance Smith, who fell from his seat on the last car of one of the gravel trains that are engaged in filling up our Back Bay Lands. There were no contusions on his skull, and no hurts on his body; only one of his wrists appeared to be broken. The item that excited an interest even more than this, was that in his pocket was found a sketch-book, containing some very fine sketches of various objects he had been in the habit of passing daily on the train. Young, married, and temperate. We run over, in imagination, the many pleas ant days he had passed up and down the line of the temporary road, seated on the platform of his open-air car, engaged in securing for his own future enjoyment the pretty scenes his eyes were in the habit of resting upon. Only a stroke or two of his pencil at any one time, but each one an addition to his treasure. What glowing, dancing, joyous thoughts his must have been, riding at so swift a rate over the country, exposed to the winds and the rains, the suns and the mists ! There is a volume of septiment bound up in the simple statement that a sketch-book was found, in his pocket.

### Panorama of the War.

A panorama of the exciting scenes of the present war, we understand, will be unrolled at Aliston Hall, next Monday evening. It is pronounced a fine work of art. Mr. John Davies, formerly of the Boston Museum, is to be the lecturer and delineator. Mr. D. is an eloquent speaker and possessed of fine descriptive powers, and will undoubtedly add much to the merit of the entertainment.

### The Fifth Edition

Of the HABBINGER OF HEALTH has just been issued. Back orders for this work, which have been accumulating for several weeks, will be filled immediately. Ali orders will be carefully attended to by us with promptness.

### A B C of Life.

The second edition of this work by Dr. A. B. Child, application to us, wholesale and retail.

This is truly encouraging. It will be the means of impelling others on to do the work set before them, thoroughly, notwithstanding the many drawbacks they are inevitably obliged to meet with in their journeyings.

#### New Publications.

LECTURES ON SCIENCE, POLITICS, MORALS, AND SO-CIETY. By Edward Lawton, M. D., St. Louis: Jas. M. Crawford. For sale at the BANNER OF LIGHT Office, Boston.

A very neat little volume of popular Lectures, by a progressive man, on topics of daily interest to all who. think and feel. He styles it but " an appeal to the good sense of the American public, to take a step forward in the education of their children, especially in the political, moral and social spheres of life, and to promote in the youth of the country a taste for a higher degree of literary excellence, and a more extended moral and political education than has hitherto characterized the scholars of our schools and academies." The author, in his pithy little compendium before us, has carefully and skillfully arranged the most useful and entertaining knowledge relating to these subjects. and has aimed to present it in the most attractive form possible for the study and perusal of old and young. The book is worthy every one's purchase and perusal.

THE PHRASE BOOK. By Benn Pitman, Phonographic Institute, Cincinnati, Ohio.

This is one of those publications tending to simplify the science of phonograph c reporting, for which Mr. Pitman is famous. We know of no one person who has done more to spread a knowledge of this science, and make it universal, than Mr. Pitman. He is a brother to the inventor of the system, and has devoted his life thus far to its promulgation. The volume before us is elegantly printed from plates of stone, and mornament to the art. It is, as its title signifies, a vocabulary of commonest phrases, from one to six words long, and though sometimes arbitrary, it must be of great advantage to the phonographer. He sends the volume to all who desire, postpaid, for 75 cents.

### Prince's Nurserics.

We have just received Mr. Prince's annual catalogue of strawberries, hundreds of varieties, at his gardens at Flushing, Long Island. A word of advice to our readers: Let all interested in the culture of this most delicious of all fruits, write to J. R. Prince, Flushing, L. I., for a copy of this catalogue, with prices annexed. and they will no doubt appreciate the information they receive.

### Agonoy.

BRO. MARK A. BARTLETT is the authorized agent has just been issued from the press. It may be had on to receive subscriptions for the BANNER or LIGHT in 1919(1) 104-1960 19 Bangor, Maine.

### APRIL 26, 1862.]

# BANNER OF LIGHT.

### ALL SORTS OF PARAGRAPHS.

Read Bro. Leo Miller's very timely suggestions which will be found on the sixth page of this issue. The BANNER would have double the circulation it now has, were Bro. Ma plan carried into effect in every Try the experiment, friends. Sow the good seed, and been reduced to a nominal sum; as negroes, who a the fruit thereof shall in due time spread all over the year ago, were worth fifteen hundred dollars, now land.

There is nothing like a fixed, steady aim ; it dignifies your nature, and insures success. - The World's Crisis. Just so. That's the reason our soldiers whip the rebels on every battle-field.

Much of the Champagne wine in the market is a spurious article. Jersey cider and sugar of lead are the ingredients composing the noxious beverage, it is said, which makes him who drinks it have a pain in the head-and that is no sham.

TO THOSE WHO USE FLUID LAMPS .- The following cure for burns is recommended, especially to parents of children. Factory muslin, dipped in strong alum water, the application to be renewed every ten minutes.

PRETENSION .- An ignorant man who "stands upon his dignity," is like the fellow who tried to elevate himself by standing on a piece of brown paper.

It is astonishing how "toddy" promotes indepen dence. An old Philadelphia " brick," lying, a day or two since, in a loose manner, was advised in a friendly way to economise, as " flour was going up." " Let it go," said old bottle-nose, " I kin git as ' high' as flour kin any day."

Young Nimrod, being asked by a lady for his photograph, pleaded that his hunting did not give him time to sit for it. On which the lady naively answered, "I fear, sir, you are putting the horse before the carte."

The Louisville Journal says the same week in which Gen. Buell occupied Nashville, the common schools were redpened, after having been closed for months by the rebels. What eloquent arguments are presented in the rebuilding of destroyed light houses, and the reöpening of public schools, to enforce the idea that national prosperity and individual happiness equally demand the restoration of our unity as a government !

COFFEE FOR THE TABLE .- The roasted berries should not be ground until a few minutes before you wish to make the liquid coffee. The coffee-pot should be heated previously to putting in the coffee, which may be done by means of boiling water. The common custom of boiling coffee is unnecessary, as all the flavor is extracted by boiling hot water. Should it, however, be blaced on the fire, it should be only just a minute. To clarify the coffee, add a shred of isinglass, a small piece Artist. of sole or eel skin, or a spoonful of the white of an egg.

PRETTY GOOD JOKE.—A London (0.) paper tells a pretty good one on an old bachelor of that place, who was present at a Butter Fair, recently held in that town: A lady who enjoys a joke hugely, asked him if he would like to see the milking-machine, one that town a publication. It time give the light you see him if he would like to see the miking-machine, one of which was on exhibition. The gentleman, of course, signified his assent, when Mrs. — conducted him to a far corner of the room, where a very young person was drawing sustenance from the maternal fount, and, pointing to the cherub, Mrs. — said that that was one of the most perfect arrangements for the me in genetion ever invented. Such a roar of langh. use in question ever invented. Such a roar of laugh-ter followed as was likely to bring down the plastering.

The Herald of Progress says: "We publish all thoughts which are sincerely and fairly expressed with a view to enlighten mankind." You must keep an extra number of paper-mills constantly employed, Brother Davis, turning out paper, we opine, in order to do such an extensive publishing business as the paragraph qnoted above implies. Glad to hear you are ranging ahead so rapidly.

THE DISCUSSION OF SPIRITULISM, between Dr. A.

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Slavery in Maryland. The Baltimore American, a paper of the first respectability, has a significant article on the situation and prospects of slavery in Maryland. It affirms that the mad course of the cotton States has virtually ruined the interest of the slaveholders in Maryland, as. in consequence of their action, the value of slaves has sell for three hundred; and the American suggests that

it is time for the State to save what it can of this species of property. It adds: "That the loyal men of the nation will longer

tolerate slavery as a 'political hobby' is not possible. It has to go to the wall, 'peaceably, if it will-forcibly, if it must;' and those who debate its merits in tuture, Winter still lingers in the lap of Spring, according even here in Maryland, will have to confine themselves Winter still lingers in the lap of Spring, according to our country exchanges; but the snow is beginning to travel at .. double-quick time." Too much preciseness and solemnity in pronouncing what one says in common conversation, as if one was preaching, is generally taken as an indication of self. No one has more enemies in the world than an up-right and sensible man, disposed to take persons and things for what they really are, and not for what they much of the Champagne wine in the market is a spu-Much of the Champagne wine in the market is a spu-

ing; but the nation is aroused by an unprovoked war, the civilized world is aroused—according to the late declarations of Mr. Yancey himself—and none here need attempt to ignore facts so full of meaning."

#### Lecturers

Miss Lizzie Doten will speak in Lycenm Hall, in this city, on Bunday next, April 27th-afternoon and evening.

Mr. N. S. Greenleaf will address the Spiritualists of Charlestown next Sunday.

Mrs. M. B. Kenney speaks in Taunton next Sunday. Mr. H. P. Fairfield will speak in Quincy next Sunday. Mrs. Augusta A. Currier will speak in Lowell, April 27th.

Mrs. M. M. Wood is announced to speak in Foxboro' next Sunday.

Leo Miller, Esq., speaks in Chicopee next Sabbath. Miss Emma Hardinge will speak in Portland, Me., next Sunday, April 27th.

Mr. W. K. Ripley will lecture in Kenduskeag, Me., next Sunday, the 27th.

Miss Emma Houston speaks in Manchester, N. H.. next Sunday.

Charles H. Hayden, of Maine, will speak in Portsmouth, N. H. the next two Sundays. Mrs. M. S. Townsend speaks in Willimantic, Conn.

Sunday, 27th inst. Mrs. Fannie Davis Smith is announced to speak in

Providence, R. I., next Sabbath. Dr. James Cooper is to commence a lecturing tour through Indiana, in May ; the particulars will be found in our column of Lecturers' movements, on seventh

To Correspondents.

page.

[We cannot engage to return rejected manuscripts.]

MRS. C. C. F., BLUFFTON, IND .- Your letter has been duly forwarded to Prof. Anderson, the Spirit-

W. K. R.-Your obituary notice of Bro. L. P. Rand, as you will see by reference to the proper column, has been anticipated by another correspondent-otherwise

J. H. T., AUROBA., Ill .- We cannot, just at this time give the light you so much desire. We do know, however, that Dr. Newton, of New York, has cared rheumatic complaints; but his process of doing the business it would be better that you consult him about. We give no credence to rumors. Facts tell their own story.

ALTER EGO, SHIRLEY, MASS .- Will examine the poem, and reply in our next.

- WE'VE HAPPIER DAYS IN STORE.
- I yet shall see you smile again As you were wont to smile, Before the heart was crushed by pain,
- The spirit bowed by toil. On that pale cheek I yet shall see
- Life's roses as of yore. Those eyes resume their brilliancy; We 've happier days in store !

Though with the monster grim Despair

# Convention at East Bandelph, N. Y. The undersigned Committee hereby extend a cordial invitation to all Spiritual Locturers, Mediums, believ-ers, reformers, and inquirers after tfuth, to assemble in conference, at East Randolph, N. Y., on Friday, April 25, 1869, at 10 o'clock A. M., and continue a series of meetings on Saturday and Sunday, the 20th and 27th Ascommediations will be provided for all series of meetings on Saturday and Sunday, the 20th and 27th. Accommodations will be provided for all speakers, mediums, and as many others as possible. A small fee will be taken at the door, at one of the ses-sions each day, to help needy speakers who may fa yor the convention with desirable services. The plat-form will be open for free discussion by all classes of persons in harmony with such rules as the Conven-tion may adout. tion may adopt.

ASHBEL BUSHNELL, AMY MORGAN, MARY I. HUNTINGTON, ICHABOD TUTTLE, J. E. WERDEN,

### ADVERTISEMENTS.

As this paper circulates isrgely in all parts of the country, it is a capital medium through which advertisers can reach customors. Our torms are moderate.

THIS BOOK clearly shows the advantages of Farming over Trade, both morally and financially. It tells where the best place is for successful farming. It shows the practicability of Farming Corporations, or Copartnerships, it gives some account of a Corporation now beginning in a new township adjoining Kidder, Mo., with suggestions to those who think favorably of such schemes. And, niso, has reports from Henry D. Huston and Charles E. Canciay, who are now residing at Kidder, Mo., and ere the sgents of the Corporation now beginning, and will act as agonts for other corporations desiring to locate in that vicinity. The whole book is raluable for every one to read, for it is filled with useful suggestions that pertain to our daily wants, to our carthly well-being. It is a straight-forward, unselfish record of facts and suggestions.

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April 26. tf



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cases have been pronounced incurable by the most skillful,

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combines Science and Philosophy with Beason and common

Sense,

times for the reception of patients. Parties who have

MANSFIELD'S

WHO IN GOD ? A Few Thoughts on Nature and Nature's God, and Man's Relations thereto By A.P. McCombs. For sale at the office of the Banuer of Light 158 Washington street, Boston. Price per bundred, \$7; single copies sont by mail, 10 cents. tf WILD FOREST BALSAM A BC OF LIFE. BY A. B. CHILD, M. D. AUTHOR OF "WHATEVER IS, IS RIGHT," ETC. AUTHOR OF "WHATEVER IS, IS INC., 2011 IS NOW READY, and will be sent, post-paid, to any part of the country for 25 cents. This book, of three hundred Aphorisms, on thirty-six print-ed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading mat-ter. The work is a rich treat to all thinking miniag. For sale at the office of the Banner of Light, 165 Washing-ton street, Boston. If Dec. 21.

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Trice for one bottle, \$1; four bottles, \$5; six bottles, \$4. Frice for one bottle, \$1; four bottles, \$5; six bottles, \$4. Sent to any part of the United States and the Provinces, by express. Persons sending will please mention what express they would have it delivered to. For sale by MRS. J. V. MANSFIELD, 153 Chestnut street, April 19. Chelses, Mass.



And all diseases originating in a BAD STATE OF THE BLOOD. An invaluable TONIC and ALTER-ATIVE. Sold by all Druggists.

NEW ENGLAND SECOND EDITION-THIS DAY ISSUED

NEW ENGLAND CLAIRVOYANT INSTITUTE,

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The Rights of Man, by George Fox, given through a lady. Price 6 cents. The above works are for rale at the BANNER OF LIGHT Mice, No. 158 Washington street, Boston, Mass. Uct. 5. if. FIFTH EDITION. EVERY ONE'S BOOK.

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Dec. 91.

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March 8.

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CONTENTS:-The Little Pracemakor. Oblid's Prayer. The Desire to be Good. Little Mary. Harry Marshall. Wishes. The Golden Rule. Let me Hear the Gentle Voices. Fillal Duty. Uniading Flowers. The Dream. Evening

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D dence, R. L., on the evening of Sunday, Dec. 8, 1801, and repeated by universal request, at the same place, on Tuesday evening of the following week.

evening of the following week. Binglo coldes 12 cents; ten coldes \$1, mailed free; one hundred copies \$8. All orders addressed to BANNER OF LIGHT OFFICE, Bos-ton, Mass., will be promptly supplied if Feb. 22.

English Works on Spiritualism.

THE NIGHT-MIDE OF NATURE; Or, GHOSTS AND GHOST-SEXES. By Catherine Crowo. For sale at the Banner of Light Office. Price 80 cents.

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Departed, Babhath Day, Death, Crime, Barmony, Mediums, Love, Marringe, etc., etc., given by Lorenzo Dow and oth-ors, through a lady. Price 25 cents, paper.

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How to repel discase, regain health, live as one ought reat disease of every conceivable kind, recuperate the ener-

Published at this Office. Sent to any part of the United Or, to the undersigned.

April 26. PROF. J. RDWIN CHURCHILL,

JOHN B. ADAMS. This Institute has the pleasure of referring to How. WAR-BEN CHASE, and DR. A. B. CHILD.

Morron, opponent, and Rev. U. Clark, advocate, will open in Brigham Hall on Monday evening, the 14th. The reputation of Dr. Morron as a scientific lecturer and an anti-spiritualist representative of Orthodox Christianity, and the notoriety of Mr. Clark, as editor of the Spiritual Clarion, and an alleged champion of Spiritualism, together with the importance and nov-eity of the theme, will render this discussion one of insual interest and excitement .- Ringhamton (N. Y.,) Republican.

The adjectives this paper uses-"reputation" on the one side, and "notoriety" on the other-in the above paragraph, show the proclivities of the editor. One little word some times, thus expressed, makes transparent a man's whole character. The time will come when editors will be more just to Spiritualists. And that time is not far distant, either.

A writer in the London Times states that he knows of a drug called " drei," which, once brought in contact with living flesh, begins to throw out filaments which choke up the passages, and in about three weeks causes death, while, as the filaments decompose, no trace of the poison is left.

Some one says that a lobster is a posthumous work of creation, for it is only red after death.

I put outside my window a large box, filled it with mould, and sowed it with seed. What do you think came up? Wheat, barley, or oats? No; a policeman, who ordered me to remove it.-Digby.

When some women get to talking together, they club all their husbands' faults for the general entertainment, just as oblidren club their-cakes and apples to make a common feast for the whole set.

UMBRELLAS have been recognized as property at last, and are to be taxed for the benefit of the government five cents each. As the tax is to be paid by the party in possession, we may expect to see a sudden return of borrowed umbrellas when the collector is ex. pected.

It is becoming very cloudy all around the war-horison. Ere many days, thunder will be heard from earth's artillery sending forth peals for universal liberty.

A ducking in cold water destroys the temper of hot steel, but increases that of a fiery woman.

Children are generally very noisy, but we must except the children of the brain, which do not often make so much noise in the world as their fond parents desire.

Some people are ever dull when perfectly sober; like a wafer, they must be well welted to be good for any.

The number of chaplains officially reported is four hundred and twenty-two, ninoty-seven of whom be-long to the New York regimente. The ohaplains cost the government more than a million of dollars a year, and we mean no disrespect to the clergy, when we say we do not believe they have saved a life or a soul since the rebelition commenced. War and religion are not exactly compatible, and in view of the cost, we are inclined to the opinion that the office of chaplain in the army should be abulished. Music and prayers are costly luxuries in a large army, and the finances of the finetime. M. Y. Alkar.

To Non-hild all ampriling

Ara Japania

Shall we forget that angel form Whose heavenly name is Hope? Who sweetly whispers 'midst our grief, "Take counge, sigh no more," And bids us on her anchor lean; We've happier days in store

A dull and plausible man, like an unrified gun, is a smooth bore.

#### Married.

In Le Roy, on the 26th of March, by J. M. Foreman, Esq., PROF, J. EDWIN CHURCHILL, of Washington, D. C., to MISS JENNIE PRESTON, of Batavia, N. Y.

### NOTICES OF MEETINGS.

LYCEUM HALL, TREMONT STREET, (opposite head of School street.)-The regular course of lectures will continue through 

CONFERENCE HALL, NO. 14 BRONFIELD STEELT, BOSTON .-The Spiritual Conference meets every Wednesday eve-ning, at 7 1-2 o'clock.

Biritual meetings.are held every Sunday; trance speak-ing at 10 1-9. A M.; Conference meeting at 2 1-9 P. M.

CHARLESTOWN.-BUDday meetings are held at Central Hall at Sand 7 o'cik, afternoon and evening. Speukers engaged: N. S. Greenleaf, April 27; Mrs. M. B. Kinney, May 4 and 11. MARBLEREAD.-Meetings are held in Bassett's new Hall. Speakers engaged:-F. L. Wadsworth, last three Bundays in June.

FOXEORO'.--Moetings in the Town Hall. Speakers engaged: Mrs. M. M. Macumber Wood, April 27; H. P. Fairfield, May 4 and 18; Miss Emma Hardinge, July 6; Miss Lizzle Doten, July 18.

"LUBTON, -- Meetings are held in the Town Hall, every Bab-bath afternoon and evening. The following speakers are en-gaged :-- Mrs. M. B. Kinney, April 37; Frank L. Wads-worth, June 1 and 8; Rev. Adib Ballou, June 16; Miss Emworking, June 22 and 22; Mrs. Fannie Davis Smith, Ju-iy 6 and 18; N. Frank White, Sept. 21 and 28; Hon. Warren Chase, in December.

Chase, in December. LowELL.—The Spiritualists of this city hold regular meet-ings on Sundays, forencon and afternoon, in Wells's Hall, Speakers engaged:—Mrs. Augusta A. Currier, April 27; Mrs. Fannie B. Felton, May 18; Mrs. Fannie Davis Smith, during June.

during June. CHICOPER, MASS.—Music Hall has been hired by the Spirit-uslists. Meetings will be held Sundays, afternoon and evo-ning. Speakers engaged :—Leo Miller for April; Mrs. A. A. Currier, June 1 and 8; Mrs. Anne M. Middlebrook. June 15 29, and 20, and July 6; Miss Emma Hardburge, July 13, 20 and 27; Miss Laura Deforce, during August; N. L. Wadsworth, during October.

NEW BEDFORD.--Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. Speakers engaged: Miss Lizzie Doten, June 1 and 8; F. L. Wadsworth, the state of the Market Meeting of the descent during July; Miss Emma Houston, Bept. 21 and 28.

PORTLAND, ME .- The Spiritualists of this city hold regular meetings every Bunday in Sons of Temperance Hall, on Con-gress, between Oak and Green streets. Conference in the forencon. Lectures afternoon and evening, st 2 1-4 and 7 o'clock. Bpeakers engaged:--Miss Emma Hardinge, April 27; Mrs. Fannie Davis Smith for May; Mrs. M. M. Macum-

MADAM JENNIE OHURCHILL, CLAIRVOYANT,

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Are prepared to answer calls to speak, examino and pre-scribe for the sick (whether in body or mind.) Address at Batavia, N. Y., until the first of July. April 26.

PAYCHOLOGIST,

AND

WANTED----By a middle aged American man, a situ-itueful, for a reasonable salary. I am ingenfous, and can tarn my hand to almost anything : I am used to bueiness and to work. It makes but little difference to mo where I go, as I have no earthly tics any where. Can give references as to good character, capability, &c A line addressed to A. A. HOPE, Boston Post-office, will be attended to. 91tAp.26.

TRADE LIST OF CHEAP WATCHES AND JEWELRY, Sentfree, by addressing SALISBURY BRO. & CO. April 28. 6w<sup>o</sup> Providence, R. I.

### LECTURES NO

### Science, Politics, Morals & Society. BY EDWARD LAWTON, M. D.

# CONTENTS: Natural Philosophy; Philosophy of Lan-guage; Varieties of Races; Public Morals; Political Econ-omy; Spirits and Ghosts; Slavery and Rebellion; Education, Encodeduce and Moraletors

Friendship, and Marriage. This volume is designed by the author as an appeal to the good sense of the American public, to take a sice forward in the education of their children, especially in the Political, Moral, and Bocial spheres of life, and to promote in the youth of the country a taske for a higher degree of literary excellence, and a more extended moral and political education, than has here-tofore characterized the scholars of Our schools and acadekitore characterized the scholar of our scholas and acade-mice. It supeared to me that this would be most readily accomplished by thoroughly investigating and compendious-iy arranging the most useful and interesting knowledge per-taining to these subjects and exhibiting it in the most attrac-tive form possible for the study and perusal of old and young. "For sale at the office of the Banner of Light, 158 Washing-Son street, and by A. Williams & Co., 100 Washington street Soston Price thirty-eight cents, post-paid. If April 19.

### DR. W. L. JOHNSON,

A T THE OFFICE OF DRS. M. W. PRAY AND W. W. RUSSELL,

### DENTISTS,

NEPIRATIONAL DISCOURSE, given extemporaneously, a st Dodworth's Hall, New York, on Sunday Evening, Aug 25, 1861, through EMMA HARDINGE, by THE SPIRITS Price, \$3 por hundred, or 5 cents single copy; when sent by mail, one cent additional. Just published and for sale wholesale and retail at the Banner of Light office, 158 Washington street. If Nov. 9.

THE UNVEILING:

OR. WHAT I THINK OF SPIRITUALISM. By Dr. P. B. Randolph. Prise, 25c.

### IT IS N'T ALL RIGHT;

BEING a Bejoinder to Dr. Child's celebrated work, "What-ever Is, is Right." By Gynthia Temple. Price Ro. The above named works have just been received and are for sale at the Banner of Light Office. If Mar 8.

### Carriages, Horses and Harnesses, FOR SALE.

FOR BALE. H. B. & C. WITTY, Carriage Manufacturers, BROOKLYN, N. Y., have now on hand a large as-sortment, comprising about Two Hundred zew COACHES, PHÆFONS, OALABIES, Pamily ROCKAWAYS of all styles, Depot and Stage WAGONS, Top and Open BUGGIES, FUL-KIES, Grocers, Express and Buviness Wagons. And, also, a large number of Second-Hand Carriages and Wagous, of all kinds; HARNESSES AND SADDLERY, of all kinds.

kinds. Also-in connection with their factory is a LIVERY STABLE, where a large number of Horses are kept for talo. Horses and Carriages to let for family and read use, by the day or season. II. B. & C. WITTY, No. 10 Nervius at. day or season. H. B. & C. WITTY, No. 10 Novius st., 184 Fulion Avenue, and No. 9 Flatbush Av., Brooklyn, N. Y. April 5.

LANDS FOR SALE IN NEW JERSEV. LANDS FOR SAME IN INE W JERSET. NEW JERSEY LANDS FOR SALE, in large or small tracts. Also-Garden, or Fruit Farm, of five, ion, or twenty acres each, payable in small instalments. Also-Cranberry Lands. Address, with stamp, B. FRANKLIN CLARK, Chetwood, (formerly Martha Furnace.) New Gretus, P. O., Burlington Co., N. J. April 19. Im

SPIRITUAL COMMUNICATIONS. D B. L. L. FARNSWORTH, Writing Medium for answering sealed lot.ers, may be addressed 75 Beach

R / for answering source of the stand stands three-cent stamps, Beach Street, Boston. Persons inclosing soaled letter, \$1, and 3 three-cent stamps, will receive a prompt reply. Uffice hours from \$ to 6 F. M. Anril 12.

### HISTORY OF THE

### COUNCIL OF NICE:

WORLD'S CHRISTIAN CONVENTION, A. D. 825. A By Dean Dudley, Attorney at Law and Member of various Historical Societies.

OUS HISTORIA BOCICIES. CONTENTS:--Prologue.-Objects and Results; The Dato, and Bources of its History; The Causes which led Censtan-tine to convoke this universal Bynod, commonly called "The General Council of Nico;" Increase of the Opposition to Arius and his Herewy: Letter of Arius to bis friend, Ruschlus of Nicomedia, describing his Doctrines which occasion the Opposition and Beverities of Alexander, and Letter of Euse-bus of Nicomedia, to Paulinus of Tyre on the same subject 129 Tremont St., corner of Winter St.; Boston, Mass. Dr. J. makes the surgical branch of Dentistry a speciality, in which he bas had an experience of nineteon years. Being endowed with strong magnetic and healing powers, he is en-abled to extract teeth in many cases without pain. He also bus of full beiling powers in the treatment of Nervous Disease in all its forms. He has cured severe cases of Neu-raigis and Ribeumatism, in from two to fifteen minutes. Ayril 19, JUST PUBLISHED. "AMERICA AND HER DESTINY;" INSPIRATIONAL DISCOURSE, given extemporaneously, Arian Creek repetiod: The Homoonian estamatic theorem, Letters of the Council and Constantine, describing the unantimum finous decisions respecting the "Gousubstantial" Creed; Arias Anathematized and his Thalfs Condemned, also the Arians Banished, and their works Proscibed by the Empetion of the Council and Councerning the same things, with other circumstance; Accounts from Eustablius concerning the same things; also from Athanasius, of Alexandria, as quoted in Theodoret's history of the Church; Discipilnary Laws discussed; The Cellbacy of the Church of Alexandria; Blacendria, Batteria and the Council of Nice to the Chruch of Alexandria; Blacendria, Batteria and the Council of Nice to the Chruch of Alexandria; Blacent of what had been decred against the functations of Meletina, as well as well as the Council's opinion of Arias and his paticular Horeffes; The Emperor's Eindness to the Bishop at the Vicennalis; His Monificence; Kie etteria their personal Difficulties in a Pecollar Way; His admonitions to them; the Claucing Epilogue.

for sale at the Banner of Light Office. If Mars. DLEABANT ROOMS WITH GOOD BOARD may be had at No. 11 Ashland place. Any one desiring a pleasant home would do well to call. Terms reasonable. Ap. 19. March 39.

gies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the truest conditions of harmony-this is what is distinctly taught in this volume, both by prescriptions and principles. There are to be found more than

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### A NEW BOOK.

A N extraordinary book has made it appearance, published at Indianapolis, Ind. The following is the title :

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This book will cause a greater excitement than anything of the kind ever printed in the English language. When the "Eys Opener" first appeared, its effects were-so unprecedentedly electrical and astounding, that the Olergy, in consultation, proposed huying the copyright and first edi-tion for the purpose of suppressing this extraordinary pre-duction. The work was finally submitted to the liter. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the domolition of all creeds, nevertheless, in his opinion, nothing would be gained by its suppression. Said ho, let truth and error grapple.

error grapple. The "Kye-Opener" should be in the hands of all who de-sire to think for themselves. Price, 40 cents, postpaid. For sale at the Важиние ор LIGHT Office, No. 158 Washington st., Boston. tf Seps. 14.

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THE following Standard Works have been added to our aroundy extensive assortiment of Books, and will be cont by mail to any part of the United States, at the prices annex-ed. All orders must be addressed "Banner of Light, Boston, Mass."

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## Message Department.

A CONTRACTOR

Each message in this department of the BANNER we claim was spoken by the spirit whose name it bears, through Mas. J. H. CONANT, while in a condition called the Trance. They are not published on account of literary merit, but as tests of spirit communion to those friends who may recognize

them. These messages go to show that spirits carry the character-istics of their earth-life to that beyond--whether good or

while we ask the reader to receive no doctrine put forth by spirits in these columns, that does not comport with his reason. Each expresses so much of truth as he perceives-

### Our Circles .- The circles at which these communica-

tions are given, are held at the BANKE of Lionor Corrections and the BANKE of Lionor Owner, No. 158 WASHINGTON STREET, Room No. 5, (up stairs,) every MONDAW, TUESDAY and THURSDAY afternoon, and are free to the public. The doors are closed precisely at three o'clock, and none are admitted after that time.

### MESSAGES TO BE PUBLISHED.

The communications given by the following named spirits will be published in regular course :

Tuesday; April 1.-Invocation: Miscellaneous Questions; Mary Augusta Rollins to her parents in Buffato, N. Y.; Ben-jamin Quigiey, Wis.; Water Goodno, to his father, Danesville,

Jamin Quigley, wis.; water Goudno, or instance, Danestric, Georgia. Monday. April 7.—Invocation: Miscellaneous Questions; Mary Luciho Taylor to her mother in Augusta, Me.; Oliver Piympton, Co. C. Ween's Regiment, to his wife, in Hydesvillo, Md.; Henry T. Walchester to Dr. Kinley, St. Louis, Mo. Tuerday, April 8.—Invocation; Miscellaneous Questions; Alex, Zollicoiler, a robel Genoral; Mary Louise Hawkins to her children, in New York City; Helen Onlee, to her father,

Cincinnati, Ohio

Cincinnati, Onio. Thursday, April 10.—Invocation; Miscellaneous Ques-tions; Joshua Whitman, Buckstort, Mo. Charlie Highland, New York City; Farah Adelaide W.—., Now York City, to her mother.

r mother. Monday, April 14.-Invocation ; Miscellaneous Questions ; Plavia Lacy, Now York City: David Wicelhoff, Nashville, Tenn, to his wife in St. Charles, Texas; Bridget Maloney, to hor children in Manchaster, N. II. Thesday, April 15.—Invocation; Miscellancous Questions;

Samuel Merritt, Gloucester, Mass; Thomas S. Skelton, Mont-gomery, Ala., to his uncle, Caleb Brown, Cleveland, Ohio,

### Invocation.

Thou mighty spirit, whom men call God, thou loving Father and tender Mother, unto thee we commend these, thy children. Send unto each individual spirit a guardian angel, who shall minister unto thy children and walk with them through life. Oh Father, give to each and all a knowledge of thee. not as thou art known in the celestial spheres, but even as thou art known here upon earth. Oh Lord, our God, may each one of thy children turn within the holy temple-self-and there hold communion with thee. Our Father, again we commend these thy children unto thee. We know that thou wilt care for them; but, inasmuch as thou hast implanted a spirit of prayer within each human heart, we know that thou will gladly accept these spon-taneous offerings of thine earthly children. Oh Lord, our God, we adore thee, we worship thee, we render unto thee the divine jewels given us, and know that thou wilt bless us for rendering them March 25. again unto thee.

#### Memory.

QUES .-- The philosophy of life's memories and experiences; where and how are they retained?

ANS .- Upon the tablet of the soul, the mirror of life. Each and all are engraved upon its surface, and reflected according to the character and condition of each individual. Memory is eternal. All things are immortal, whether invisible or not. The spirit retains all that has been engraven upon It. It loses nothing in passing through the cycles of eternity. The philosophy of memory is that of God, deep and high as the philosophy of Infinitude. March 25.

### Ann Shields.

In 1817 I lived in such a body as the one I now use. 1 was in my twenty-first year when I died. I was born in Newcastle, England--not here in America. My father was a coppersmith, and we

lived in Corden Alley. I was visited by what you in America call spirits, but what we in England called ghosts. I was many months seriously tormented, and at last sent to London and placed under the care of a physician. I believe he attributed my disease, as he called it, to some wild excitement that I had been under in childhood, and the reading of wild stories, and other

strange things. I know that he has no faith in the power of spirits to visit the earth. Sometimes they would seem to anticipate my going to a place, and would tell me so, and I at last learned to talk with them, and without fear, too. [What appeared to be the object of this clars of spirits 7] They had none, only to try the powers 1 seemed gifted with. This med only desir presence known to me. I never remember being thrown into any unconscious state, it was only the sounds and noises that seemed to follow me. [.Do you remember the physician's name under whose treatment you were placed?] Yes, his name was Benjamin Rohdes. The Doctor is an old man-upwards of eighty years of age-and is almost ready to step into the kingdom. He has relatives here in America, and, if I remember right, he has a younger brother somewhere in your Western country. [Did you ever find out who the spirits were that followed you?] One was a sister, but I never learned that she had any definite object, except to make herself known to me, which she never succeeded in doing. I feared to believe that the sounds and movements were produced by my departed friends; if I had not, I should have investigated the matter, and gone into the spirit world a different being from what I did. [Will you please give us your name?] It was Ann Shields. Theyesaid if I would come here I should be able to send a letter of thoughts to those who know me, and in that way reach them, and talk with them as I do here. Is it so? [Yes, your letter will go to London.] If the Doctor gets my letter he 'll send it to my father, I know. [1'll send him a paper.] You may, if you will. I can't give you the number of his residence, but I can give you the name of the square in which he lives. [That will do] It is Newburgh Square. [Can you tell what disease caused your death?] I believe it was called a general breaking up of the body, and an entire prostration of the nervous system, but I never was satisfied as to the nature of the disease myself. I've heard it said here that my death was caused by the indiscriminate use of my magnetic powers by the spirits, who came to use me, but I don't know whether it was so or not. March 25.

"Forgive us our trespasses." These words were Ifve friends in New York, Lowell, Boston, and various other places. I believe I owo the fulfiliment but the natural expression of feeling upon the part of a promise to some of them. I can come here of penitent Jews, when imploring forgiveness of and tell who I am, and identify myself as far as their sins from their priests. "Forgive us our tres-I'm able. I know that I'm dead, and that I'm passes," says Jesus, a perfect fac simile of the words here speaking. If they 'll meet me anywhere where I can speak

edge of my experience in the spirit-world may be of

some use to those who were known as my boon com-

do for you?] Nothing at all. I knew something

about this business before I died, but I did n't pay

much attention to it. Do you know Bush up there,

the hatter? [Yes.] Then you know me, I suppose.

know Theodore Stearns ?" The spirit replied :

Yes. Does he know me? [Yes.] Have I told a lie or the truth? [The truth, I should say.] You are a Spiritualist. [I believe I am called so by my

friends. I was present at your funeral.] Good

The Chairman then asked, "Was there anything

I do n't know anything about it. I was taking a

Well, I've come back according to promise, and

if I have n't done what is right, I'll try and do bet-

tice, I was so much occupied in looking at the cas. ket.] How did I look? [I thought you made a

very good appearance.] Well, it's all over. [Were you born in Boston ?] No. I'm a New Yorker.

Mr. Stearns then said, "how's the family-your

The two children? My God, I do n't know.

here. So by your leave, Mr. Chairman, I'll go.

Invocation.

ought to be here, taking care of them. Well, this is

peculiar about that funeral ?" The spirit replied :

panions upon earth.

God, you were !

family ?"

March 25.

man.

ages.

nan about that time.

lie.

tion from sin. to them, as I do here, I'll be happy to tell them all "Lead us not into temptation, but dollver us from I know about this place, which is n't much as yet. evil." The ancient Jewish Deity was a triune God, This much I'll tell them now; if they want to avoid or a being possessed of one body, and three distinct my experience since I 've been free from my body, heads, called respectively Wisdom, Justice and Power. The God of Power was said to be continually they had better avoid it while upon this side. Let the wine-cup alone, for one thing. When they do employed in leading people into temptation. "But that, I 'll come back and give them some more ad. deliver us from all evil, for thine is the power, vice. I know I'm not fit to tell them what ought to and the glory, forever. Amen."

The Jews, even those of the present day, will tell be done while upon earth, but perhaps the knowlyou that they have no faith in your Christ, because he stole his ideas from their Jewish faith. They will tell you that he was a thief, a liar and an im-

[Will you please give your name ?] Daniel Thompostor, and that they will prove the truth of their assertions to you beyond the possibility of a rationns, and a hatter by trade. They say I died up here al doubt. But there is another side to look upon in to the Washingtonian Home. I do n't know about this matter, before justifying the truth of such a ret! As far as my own consciousness is concerned, mark. This Christ, whose memory we all love and should say no: but the spirit friends who attend revere, was born under peculiar conditions, in the ed me, say that I did, and I suppose they do n't Dark Ages, at a time when men knew little of their Mr. Chairman, I'm in a bad way. [What can I

own souls, and still less of the great Author of those souls. Ignorance and superstition enslaved their senses, and made them jealous of a new king, who declared himself to be chosen of God.

So, then, this Jesus-whom the Jews so cruelly put to death-could have been but one remove from Paganism, from. Heathenism, or from Jewish ideas. If he had been further removed, who would have countenanced either him. or his acts? who would have understood his mission? None, not even his beloved followers.

Nature, or God, knows best how to fashion all things, and it is not for us to rise up and say that Christ, or any one of us, had not a mission to perform upon earth. There is a Supreme Judge placed in the centre of the universe. We call him Wisdom, and we will bring all the things we cannot compre-hend unto his holy temple, and there lay them upon the altar, well knowing that they will return to us

ter next time. [Can you give us your age?] I suppose I was forty two. What did the plate say, Stearns, or did n't they give me one? [I did n't no-March 27.

### Ruth Browne.

The following communication was given by a dumb spirit, whose language was interpreted by signs, made upon the fingers of the medium :

I was born in Conway Valley, New Hampshire. My name was Ruth Browne. I was seventeen years of age when I died. I have a mother living in Wabash, Illinois. Tell her I come. I lost my speech when two years old, by fever. I died in Wabash. no place for me. 1 get the horrors when I'm round My mother's name is Ruth Browne. March 27.

### Philip Gregg.

The emotions of the returning soldier, who has yielded up his life upon the battle-field, can be scarcely imagined. A thousand wishes crowd upon the

Oh Life, Life, thou Almighty King of Kings and brain we borrow, and it is almost impossible, as in Lord of Lords, we would worship thee, as thou pre-sentest thyself, through myriads of forms to our vismy case, to fashion ever one perfectly framed thought\_

ion. Therefore, oh Life, everything shall be fit for our homage, everything shall be an offering worthy My father was a Massachusetts man, and one in all respects loyal, I believe, to the Union and the of thy acceptance. Oh God of Gods, we know that Constitution ; but for myself, I' can say but little. thou art present in our midst, to-day as forever. I've resided for thirty years in Kentucky, and, of Whether we walk in heaven or hell, we shall find course, have adopted, in that time, many ideas, and thee there, for thou art Omnipresent. In all created things, we see thy loved image. As we stand gazthings that are not what you at the North would call exactly right. But notwithstanding I fought against ing upon the rough granite block, we behold thee you, and lost my life in fighting against you, I be-libve if I'm true to myself, I must say, that, united, there, and worship thee there. When we behold the beautiful and wondrous mechanism of the huyou all stand, live and are recognized as a people; man form, we recognize thy master hand, thy creabut, divided, you fall, you die, North and South. tive genius, and worship thee in thy counterpart, feared this might be so before death; I know it will As we turn our gaze heavenward, and behold be so, now. In dissolving the Union, there comes death-moral, political, religious death. If I were the glorious stars studding the firmament, in each twinkling star we see thy face reflected, and, lost in holy admiration, we fall down and worship thee anew, oh God. Whatever conditions of life may be here in my own body, I'd fight for the Union, for with it there comes mighty and glorious results, peace and prosperity; without it, poverty and deours, we shall fear no evil, for we know that thy encircling arms form a bulwark of defence, which spair.

My name is Philip Gregg. If it be possible for me to send even one embodied thought to the friends even the strongest of thine earthly children have no power to break down. Oh Life, men here below tell us of death, but we know no death. Though we I have left behind me, I would say to them, do whathave walked through the valley of the shadow of ever you may be able to do toward crushing rebellion, and saving the Union; for, in dissolving it, I see only death to both North and South, as a people. death, yet have we known no death, for thou didst walk with us, carefully leading us out of the dark-ness into the light. For lo! thou fillest all space, If. I find an opportunity of communicating with any of my friends privately, I'll do so. I have been, mighty Jehovah. Thou art present, past and future. as nigh as I can reckon time. in the spirit-world So Life, we acknowledge thee as our only King, about three months; but I know not whether I'm and as such, will pay thee homage through coming right as regards time, but I suppose I met my death March 27. at Blooming Gap. To-day I meet one of my murderers, face to face; to-day I shake hands with and forgive him, for he thought he was right, as well as my-We propose to speak briefly upon the subject of self.

the Lord's Prayer, inasmuch as we have been de-I was a Lieutenant in the Confederate Army. suppose there are no means of communication yet open with the seceded States? [Communication is no longer out off, with either Kentucky, Tennessee, or Missouri. The rebels are all driven out of Tennessee.] Are you sure you are right? [There may be a few in Memphis.] If I am not very much mis taken, I have a brother there, and with stronger rebel principles too, than ever I had. [Will you give his name?] Charles T. Gregg, of Memphis, Tennessee. I have a wife and family in Louisville, Kentucky. I know not what power I am possessed of, but if I find myself capable of meeting them and watching over them, I should like to do so. I have sought to reach my family, even as a spirit, but I've not been able to do so. [Spirits sometimes come here first, and then find it easier to reach their friends afterwards. This may be the case with yourself.] What I would say to my family the world has no right to hear. You will excuse me, then, if I send them no message but a remembrance-March 27.

### Written for the Banner of Light. SWEET WILLIAM.

Affectionately inscribed to her who will understand it.

### BY MILTON H. MABBLE.

In smiling, gladsome May-time, the month of genial

- showers, The month of fair sweet-williams, and hosts of other
- flowers, With my Sweet William wandered I, with heart so gay
- and light, And I decked him o'er with flowers-with flowers, oh so bright-
- With sweet-williams-my Sweet William !
- They spoke him, oh, so gallant, and gallant sure was hel
- Where was one half so gallant, so daring, bold, and free ?
- The softly whisp'ring breezes it seemed were far more gay,
- As I gathered the sweet-williams, on that fair and lovely day-
- The sweet-williams, with Sweet William !
- For no other flowers cared I but sweet-williams, fair and bright,
- Of no other person dreamed I but Sweet William, by the night:
- E'en the zephyrs seemed to whisper, as they hurried by so free,
- The name so fondly cherished with a mellow voice to
  - Of Sweet William, my Sweet William !
- pressed some bright sweet-williams, that they ever
- might be near; And my daring, bold Sweet William, my Sweet Wil
- liam, oh ! so dear. Is upon life's pleasant journey ever wandering by my
- side. And (please to never tell it!) I am now the cherished
- bride OF SWEET WILLIAM-MY SWEET WILLIAM ! Iowa City, Iowa, March, 1862.

## Correspondence.

### Sensible Suggestions.

Allow me to say a few words through the columns of your excellent paper, to the friends of Spiritualism, on a subject concerning us all, as well as the its penetrating light, or feel its holy influence. dearest interests of human progress. I allude to the support and circulation of our Spiritualistic journals. Felves as Spiritualists, that we do so to all the For the past year I have adopted a plan, which, it world, and by thus acknowledging it, practice all seems to me, if our public lecturers and teachers that which it may require of us, thereby showing to would employ, and all others who feel an interestin the world that we are truly what we profess to be--the spread of an intelligent Spiritualism, might spirits in form, reaping on earth a crown in heaven. easily double the circulation of invaluable papers like the BANNER OF LIGHT, and Herald of Progress. There are thousands who would be glad to read these papers and profit by them, who do not feel day meetings, and, unable to feel pleasant and happy able, and, especially in these times, to pay two dollars in advance for a year's subscription. They never find themselves just ready and able to enclose that amount in a letter, and commit it to the tender mercies of Uncle Sam's mail agents for safe delivery | the abiding spirits hovering around us? I hope the at the publishers' counting room. Now, if that sum bright loving band will support and sustain us in could be divided into fifty-two equal parts, payable the hour of trouble. Let all true Spiritualists rally weekly, such persons would gladly avail themselves of the spiritual food, at an expense of only four cents strengthen their support of the glorious Banner of week, without ever realizing any perceptible dimunition in their cash account, or in their daily rations of bread and butter. This can be easily done. In every village of four or five hundred inhabitants, may be found a newsdealer, who will supply these papers for four cents a copy, thereby saving to the the BANNER of the 11th of January, of Paul Pry. I purchaser the postage.

I know that a little effort in this direction will secure many additional readers of our spiritual pa- state of entrancement, been frequently influenced by pers; and, though the lecturer may not receive, di- a spirit purporting to be my grandmother. She rectly, any pecuniary reward for his or her work, having died while I was an infant, of course I knew yet a little unselfish labor often brings with it a far nothing of her personally, and losing my mother at greater blessing than the hard-earned wages of sel- a very early age, I knew nothing from her concernfish toil.

some newsdealer, and then draw up a subscription ever it may be to her, by using snuff, which I have paper, pledging the "undersigned" to purchase of in the house for plants. I am, as far as myself is said newsman, say twelve consecutive numbers of concerned, perfectly disgusted with shuff and shuff. the paper set over their names; placing the words takers, and I can assure Brother Mandell, that I do "Banner of Light," and "Herald of Progress" at the not feel very pleasant about it after I come to my head of the list, on the opposite sides of a perpendicular line drawn through the centre of the paper. In many places where it would have been impossible for me to have persuaded one person to pay for one, am positively convinced that spirits do use us a year's subscription in advance, I can get ten, twenty or thirty individuals to take twelve copies in this way; and when their subscription expires, half of them, at least, will continue to order the of a brain fever, and my object in speaking of it, is paper till the end of the volume, if not till the end to show what spirits can and will do for us, while of their earthly eye-sight. I would suggest the adoption of this plan by our public teachers and all active friends of spiritual twitching, so much so, as to incite the fears of my progress, for their good, for the good of truth, and friends that I wished to injure myself with a knife. last, though not least, for the good of those who are so nobly bending every energy to publish these until I cast all from me. When, instantly, one gave journals in the midst of commercial and political me a pencil, and in the state I was in I wrote my convulsions, such as our country has never before own prescriptions; and so 1 kept on, the pencil in known. Come, fellow-laborers, let us help to hold up the them what to do for me ; and I can truly say, Mr. hands of those who need help now more than ever. Editor, that it was a successful thing. Since I have You can get long lists of names in the way I have been able to be entranced, my old physician told my proposed, which will benefit the publisher just as friends I had had five weeks sickness in two, and, much as if you sent the money directly to him. save the loss of flesh and strength, I can say I have When you have made up your subscription, hand the indeed escaped a long fearful sickness, unscathed, list to the newsman, and he will order the papers without further trouble. It is no more than due of us that we put forth this slight effort at this time to support the evangels and defenders of newly revealed truth. They are indeed BANNERS OF LIGHT and Heralds of Progress, before whose triumphal march error, darkness and oppression must forever flee. Before closing this article, dear reader, let me say word concerning myself. For four years I have West. When I last wrote you and the readers of been constantly in the field as a public advocate of the BANNER, I was lecturing in Lyons, St. Johns, and the facts and philosophy of Spiritualism; the last Maple Rapids, Mich. Here the intellectual light of two years and a half of which I have spoken every the BANNER is sure, and many there are who feast Sunday, principally in the New England States. One more Sabbath in this place, and then I must family that is able, should subscribe for the BANNER bid my dear friends in the East an adieu for seve- or Liour, and read it faithfully; then they would ral months. A "Cincinnatus' farm," lying on the learn something of the condition of the departed, shore of the placid waters of Lake Ontario, in the and better prepare themselves for the Spirit world village of Pultneyville, N. Y., invites my hands to and its associations. the culture of fruits, flowers, and vegetables, "for the service of man." On it stands a little cottage ; large enough, however, to shelter the material forms of the writer, his wife, two bright-eyed children, and the Spiritual Society in Sturgis, Michigan, to be the houseless wanderer, whether stranger or friend, who may chance that way. Like the famous omnibus, we shall always be able to make room enough in it for one more. But do not think I am going to retire from the lecture field and bury myself in four sores of dirt. Seats. The Spiritualists of Sturgis, as you have O'no ; "I still live," and am going there to stir up been informed, have at their own command a large

the physical elements of earth during the six, unholy (?) days in the week, and on the holy seventh. which is the first, shall employ my humble talents. the region round about, in the "agitation of thought" When the leaves on the trees of another summer begin to fade and fall with the ripeness of time, and the products of the soil are gathered into cellar and

granary for winter use, then will I go forth again to the great world to proclaim the glad tidings of truth which flow down from the realms of infinite wisdom, light and love. LEO MILLER.

Chicopee, Mass., April'10, 1862.

### From Philadelphia.

DEAR BANNER-I may, I think, communicate a few lines to you regarding Spiritualists, and the good cause of Spiritualism in this city, my present home. It is with mingled feelings of sadness and regret that I now feel it a duty I owe to our noble cause, to speak thus. Nevertheless, I feel as keenly as any one the truths I am about to utter.

Since my residence here, I have sought to find the true loving principles of Christianity, "viz., Spiritualism," but alas I have almost given up in despair. Circle after circle, meetings and gatherings apper. taining to our cause-all these I have visited, but have, on searching, found not the hidden treasure. I have adopted another plan-found those who had served as mediums, broken down physically, unable to serve themselves; troubles of course follow. I naturally supposed in such a vast multitude of Spiritualists, to find the Christ principles of love developed far enough as to enable them to assist those who had aided them to reap the many enjoyments Spiritualism affords. But no; I find the Spiritualist yet olings too lovingly to the sectarianism of former days, too closely clad in the armor of selfishness, to allow the nuble bursting of the heart free from all thraldom. I grieve to find it so. Our class of enlightenment is losing day after day ; those who have set at our council fires, begin to grow drowsy; others have become so little interested as to leave us altogether, although in the quiet of the domestic circle, they still hold sweet communion with the departed. I love to know they are thus holding intercourse with our future bright home, but, dear BAN-NEE, I do not love them to thus place their light under the bushel. No poor inquiring mind can see

I do wish, if we are willing to acknowledge our-If we could but bring our minds to do this, how much might we do for the cause ; whereas, now very many are losing their interest in our regular Sunin all the remarks which they may hear put forth from time to time, begin to stay away. What is to be done? Are we to fall from our pedestal of hope. or are we to be sustained in these our failings, by around the standard of the cause, and renew and Light and freedom. 'T is there we may find much to improve us, and much to make us wise and true Christians.

I also would like to say a few words in regard to the remarks of Brother Mandell, in his criticisms in think him rather too severe in said criticisms as regards snuff. I have, while being in an unconscious ing her. When in the trance state, she invariably uses my nostrils for pleasure, or amusement, which senses; and on one or two occasions, have secreted it from those in the house. But in vain ; when the old lady comes, she is sure to find it. Thus I for even for snuff taking, sometimes. And now, kind BANNEB, one thing more ere I close. I have but lately recovered from the effects laboring under insanity. The fever raging through me with fury, my hand was seized with nervors They gave me everything they could think I wanted, hand, while others held the paper, that I might tell and to the spirits do I offer my heartfelt thanks for Yours, respectfully, thus saving me.

### Jane McDermot.

Gude afternoon, lassie. I'm coming here to talk with me mither, who is far far away. The time is most four years since I went away from earth. Lassie, will you write to me mither in Glasgow? [Certainly.] I live, I can speak, I can see and come nigh to me mither and all friends, when I find a body like this to come through. Me mither hear sounds far, far away, about the angels coming, and its all along the way that I come here that I might spake peace to her soul. Lassie, write that Jane McDermot comes here to-day. That she bath sixteen years on earth and four years in spirit. Me mither and two brithers live in Glasgow ; me father is with me. That's all, lassie. March 25.

#### Daniel Thomas.

I am conscious of my inability to do justice even to myself, to say nothing about those I come to. I made certain promises to this effect before death, that if this coming back business was a reality, and If I happened to die before this Spiritualism died out. that I would come back and satisfy my friends of the truth of it. Now I am conscious of my own existence and of that of my friends, but I'm not competent to define that existence.

Two weeks since I left my own body, and I left it under hard circumstances-circumstances, too, that I could not control ; but I see since I come here to the spirit-world, that it makes no difference about the nature of the sin committed while upon earth, for if you sin, you 've got to take the penalty of it. It's a mighty hard law, but it's a just óne I-

red many times to do so-the Lord's Prayer, or a form of prayer said to have been set up, or given by one Jesus Christ. We will not presume to deny that the prayer in question was given by Jesus of Nazareth, nor will we pretend to declare that it was given by him. We stand neutral in this affair.

The Lord's Prayer.

But of the origin-the material and spiritual origin-of the Lord's Prayer, a good brother of the Jewish faith has often demanded an explanation. Tell us, ye invisible spirits, if the Lord's Prayer as recorded in the New Testament of Protestant use, was not derived from the Jewish Church? If we speak the truth, we must say it was most certainly. Now we well know that this prayer has been held acred by all Christianity, since the time of our Saviour. It has been worshiped and held sacred even by men of the present age, as the ancients revered their gods. Noting this fact, it may not be amiss to show you at this time the internal physique of this idol

The disciples of Christ-or his chosen followerswere believers in his divine origin and Godlike wisdom, and it is not strange that, seeing him engaged in prayer in a certain place, that when he had ed, one of his disciples, as the record is written, said unto his Divine Master, " Lord, teach us to pray, as John also taught his disciples." Now, then, as Jesus was called upon by the apostles to give them a natural way to his disciples.

He says you shall pray in this way: "Our Father who art in heaven." He might have said, Our Father, who dwelleth in Hevus, the Jewish name for the Christian word, heaven. Hevus, or the seat of the gods, is a term which belongs to the Jewish Church. This was a faith peculiar to the ancient Jews, who believed in a holy place, or heaven, called

Hevus, known as the abode of the gods, and which,

wont to bring their religious acts and ceremonies into all their conditions of life, thus mingling, as it were, their theology with the practicalities of every day business life. They would say, we do thus and so, in the name of the gods, or in the name of Jehofather.

vah, thus forever hallowing the name of their gods. "Hallowed be thy name." Here you will perceive again the Jewish extraction of this portion of the Lord's Praver.

" Thy kingdom come; thy will be done; on earth as in beaven," or, in other words, as in the Jewish of

"" Give us this day our daily bread." The inhabitants of Jerusalem were accustomed to go each morn, tributed to them by their priests. If denied them, for any breach of good conduct, they were excluded lic contempt, and the brand of ignominy was stamped on earth. upon their brow. Your capital punishment, as administered to criminals, was not to be compared to the refusal of holy bread to any of the populace.

In this illustration of a common Jewish custom, you will find the key to the supplication, "Give us this day our daily bread"-words which were transmitted by Christ to his disciples, and by them to all modern Christianity.

### Josephine Bright.

I do n't know who to talk to ! I want to talk to my father. [Is he here?] No, he lives in Washing-ton oity, District of Columbia. His name is Benjamin Bright. My name was Josephine. I was eleven form of prayer, we are to suppose that he would an-swer the call in a natural way. We suppose the weeks. [What do you wish to say to your father?] record to be true, because it was given by Jesus in a I want to tell him it was my brother that came for me, just before I died. And my mother, too, I want

to tell her I've seen my grandmother, and that I've seen a great many folks that I used to know here, and some folks who used to know my father and mother that I did n't know at all; and I want to go back home and talk. [I guess you can go after leaving here.] I don't know what to do to go. [In-quire for Dr. Fisher; he 'll go with you.] He did n't tend me while I was sick ; Dr. Winthrop did, and he in every respect, corresponds to the Christian heav-en. So far, then, the Christian idol and Jewish idol are essentially the shme thing. "Hallowed be thy name." The ancient Jews were your letter in the paper, and send it to them, and

perhaps they 'll call you to them.] Well, say I'm alive, and that I'm with my brother George, and I would n't come back and live here on the earth again if I could, and that I want to talk to my mother and

They thought I did n't see my brother before I died, but it was him. I did see him. I was n't sick but a little while, of sore throat. [Did you see the soldiers when you lived in Washington ?] Yes, every

day on Pennsylvania avenue you could see a plenty them. [Are you Senator Bright's daughter ?] Hevus. Here, again, is a direct appeal to the Jewish My father is n't a Senator! He do n't like them

wire-pullers, He says they'll pull any wire you want them to for eight dollars a day. [Is your father. a Union man ?] Yes. [What kind of a place do you at the rising of the sun, to the temple, for a portion live in ?] I live in a nice place now. [What does it of the holy or blessed bread, which was daily dis-look like ?] I don't know. I never saw anything like it here; so if I were to tell you, you would n't know. [Is it a house ?] It aint like houses here; from society for a time, their name was held in pub- | they aint made of brior, wood and stone, like those March 27.

> Death to a good man is the coming of the heart to its blossoming time. Do we call it dying when the bud bursts into flower?

Naturalists tell us that "wild boars" are become extinct in the land. What a capital thing if "tame, bores" were to follow the example!

MRS C. A. FITCH.

### Spiritualism at the West.

It will be very gratifying to you, Mr. Editor, and the truthful friends of Spiritualism everywhere, to learn that the cause of spiritual truth, love, and wisdom is steadily progressing throughout the great upon its profound philosophy. Every intelligent

Well, from Maple Rapids I went to Elkhart, In dians, to rest and work as the spirits might direct. While here I received a call-not Orthodox-from come their Mediumistic teacher in Spiritual things. The invitation was agreeable to my mind, and I accepted of it, and for four months I have spoken every Sabbath to large, inquiring audiences; many persons being obliged to stand up for the want of

### APRIL 26, 1862.]

# BANNER OF LIGHT

new brick church, the fruits of their own labors. Thus, they can sit under their own vine and fig tree, and receive and enjoy the angel Gospel of glad tidings, Spiritualism has a strong foundation here, use every exertion possible in our behalf. Lecturers are and it is becoming more and more permanent every informed that we make no charge for their notices. These day. Thus the good work of reform is on the wing named below are requested to give notice of any change of of time, and every issue of the BANNER brings new evidences of the fact that the spiritual philosophy will enlighten, redeem and save humanity from eleven thousand errors and more. A spirit of ear-nest inquiry has gone abroad, even into the would be-closed churches, and the voice of wisdom that speaks from the heart of angels rises superior to the Doctor will take subscriptions for the Ball. prattle of theology. Spiritualism has demonstrated prattle of theology. Spiritualism has demonstrated olearly and positively the immortality of humanity. Away, then, with the vague idea of non-immortality; iman cannot be persuaded out of his senses, nor left in a chaos of nonentities. Let man thank God for in a chaos of nonentities. Let man thank God for | in a chaos of nonentities. Let man thank God for his spiritual manifestations, and use them rightly; and while we are rejoicing in the riches of spiritual intercourse, let us not fall down in adoration to any one thing but acknowledging all things as the symp one thing, but acknowledging all things as the symbols of the first great cause, God, let us learn from Let us look back and learn and understand that ton, Mass. and then look forward by the same principle, and we shall be able to recognize the spirit world and in that be able to recognize the spirit world and each stage of life prepares for succeeding stages; we shall be able to recognize the spirit world and its inhabitants, our departed friends. Reason is the energizing and directing faculty of the human poul, Bangor, May 25: Old Town, June 1; Lincoln, June 6 and 15; Bangor, June 29. Address, as above or Bangor, Me. and it must reign; it cannot yield to error; it will not run at the sight of opposition; its nature and business is to "Prove all things, hold fast that which is good."

Thine in work and worship of all truth, H. P. FAIRFIELD.

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### WAR-ITS HEROES AND HARPIES.

### BY JOHN G. BAXE.

" As the wild tempest wakes the slumbering sea,] Thou only teachest all that man can be l? Bo sings the poet; and his words are true; Full many a lesson eloquent and new Has stern Bellona; and with wisdom fraught Deeper than mild Minerva ever taught 1 Lessons of Valor brilliant as the glare Of some wild meteor fashing through the size Of some wild meteor flashing through the air; Lessons of Faith that trusts in duty done, Calm as the radiance of the morning sun : Nay, e'en of Mercy—when around his bed. The wounded soldier hears the gentle tread Of her-the woman with an angel's art-Who smoothes his couch and cheers his drooping heart

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Oh that the goddess who can thus reveal Man's highest glories, might his shame conceal; Nor, blushing, show us in the human race All that is sordid, cowardly and base ! A statesman's wisdom and a patrict's fire : Then turned the medal, that the world might see A traitor's face—in Arnold and in Lee !

O, there are knaves, and " loyal" knaves at that, Who on their country's woes grow sleek and fat; The pampered crew to whose unballowed gains The cheated soldier owes his direct pains; Suffering-to swell their heap of shining gold-The pinch of hunger, and the pang of cold, And wishing oft some rebel's punctured head Had been his own ... Contractor's" in its stead !

A generons highwayman, it is said, Despoiled the rich to give the needy bread; A harlot has been known, at Mercy's plea, To do a deed of Christian charity; A pirate once—the curious tale is told— Released a captive, whom he might have sold To Turkish lust—and bade the maiden go Free as the air, and stainless as the snow! But there are villains so supremely base. No friendly fiction names an act of grace To palliate their crime—the shameless band— Sharks of the camp and " wreckers" of the land; Men who would traffic in the scalptured stones Inscribed as "Sacred" to their fathers' bones : Nay, in the bones themselves-grant but a rise Of ten per centum in the current price l

### A Child's Book.

Scripture Illustrated by Moral and Religious Stories for Little Children. By Mrs. L. M. Willis. Mrs. Wil-lis's pen has frequently added attractions to our columns, and she is well known to the little ones. This volume of 64 pages, contains twelve stories and poems, aiternately, and is a beautiful little gift book for the young. It is especially adapted for the use of Spiritual and liberal Sunday Schools. For sale at the Banner of Light office. Price 10 cents. Postage 4c.

LEOTUREES AND MEDIUMS. Parties noticed under this head are at liberty to receive subscriptions to the BARNER, and are requested to call attention to it during their lecturing tours. We hope they will their arrangements, in order that our list may be kept as correct as possible.

DR. JAMES COOPER will sneak at Morristown and Windsor.

MISS ENMA HOUSTON will speak in Manchester, N. H., bols of the first great cause, God, let us learn from His works the vastness of His power and design. April 27; in Bangor, Ma, through the months of May, June and July; in Sutton, N. H., Aug. 24, 31, and Sopt. 7 and 14; in New Bedford, Mass., Sept. 21 and 28. Address, East Stough-

MRS. H. F. M. BROWN will lecture in Sturgis, Mich., the

ISAAO P. GREEFLEAF will speak in Camden, Me., May 4; Upper Silliwater, May 11; Old Town, May 18; Bradley, May 25; Belfast, Joue 1. Will answer calls to lecture in the vi-cinity during the summer.

N. FRAME WHITE can be addressed until May 25th at Sey-mour, Conn. Will speak the five Sundays of June in Put-nam, Conn.; Lowell, Mass. July 6 and 15; Quincy, the last of July and through August; New Bedford, Sept. 7 and 14. SAMUEL D. PAOS, trance speaking and healing medium, answer calls to lecture in the Middle and Western States.

He will ray special attention to the healing of discases, wherever he may be called. Address, Port Huron, Mich.

Mas. A. P. THOMPSON'S engagements at North Haverhill, and Bath, N. H., and Danville, Vt., having closed for the pre-sent, she is at liberty to make engagements to lecture elso-where. Address, North Haverhill, N. H.

MISS LIZZIE DOTEN will lecture in Boston, April 37; in Springfield in May; in New Bedford, June 1 and 8. Address, care of Banner of Light. Mns. Augusta A. CURRIER will speak in Lowell, April 27; in Philadelphia, four Bundaya of May; in Chicopee, Mass., the twofirst Bundays in June. Address box 815, Lowell, Mass.

MRS. M. S. TOWNSEND will speak in Willimantic, Conn., April 37; West Randolph, Mass., May 4 and 10; Providence,

R. I., during June. H. P. FAIRFIELD will lecture in Quincy, Mass., April 27. Will answer calls to lecture during May and June. Address,

Quincy, Mass. WARREN CHASE speaks in Grand Rapids, Mich., April 27;

in Battle Creek, Mich., four Sundays in May. He will re-ceive subscriptions for the Banner of Light.

MR. and MRS. H. M. MILLER may be addressed at Aftor, N. Y., for the present, or Conneaut, Ohio, care of Asa Hickox, permanently. They will also attend funerals. MRS. FANNIE BURBANK FELTON will lecture in Low-

ell, May 18 Address 25 Kneeland street, Boston. MRS. M. B. KENNEY will speak in Taunton, April 27; in Charlestown, May 4 and 11. Address, Lawrence, Mass.

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" THE SUMMER LAND."

When evening's sweetly perfumed breeze Waits its sweet odors through the trees, There comes to me a shining band Of angels from the Summer Land.

A mother's voice again I hear. A sister's form again is near, A dearer takes me by the hand. My loved one from the Summer Land.

They cheer my heart with words of love. They lift my thoughts from earth, above, And while I list I seem to stand With them, within the Summer Land,

O Heavenly Father, let me raise To thee the voice of grateful praise, . And let me bless thee that thy hand Has shown to me the Summer Land.

And when my life's last hour shall come. And God shall call my spirit home. Guide me above, my angel band, To join you in the Summer Land .- [P. R. J.

Never prefer a great good intention to a little good action. If a poor friend wants a frieze coat, don't let him wait in his nakedness until you can give him a cloak of broadcloth.

PATIENCE.

Let me not dream in vain despair That progress stays her steps for me; The puny leverage of a hair A planet's impulse well may spare, A drop of dew the tided sea.

The loss, if loss there be, is mine ; And yet not mine, if understood ; For one shall grasp, and one resign. One drink life's rue, and one its wine, And God shall make the balance good.

Oh, power to do ! oh, bafiled will ! Oh, prayer and action, ye are one. Who may not serve may yet fulfill The harder task of standing still ; And good but wished, with God is done ! [J. Q. Whittier.

The Spartans, notwithstanding their Doric austerity, prayed the gods to grant them ... the beautiful with the good."-[Humboldt.

BE BENEVOLENT.

That man may last, but never lives, Who much receives yet nothing gives-Whom none can love and none can thank-Creation's blot, creation's blank !

That we may suffer less, let us suffer patiently.

### THE CREATION.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, April 6, 1862.

Reported for the Bannor of Light.

### INVOCATION.

Infinite Father of all that is, Amighty God who art without beginning and without end, who hast known no past and will know no future, who art Eternal Lite, we approach thine infinite being with praises and adoration. We cannot raise our voices in fit utterances to thine infinite mind, our souls will not conterances to time futurity mind, our sours will not con-fine themselves to sentences—we cannot shake im-mensity. All we know is that thou, Jebovah, art Life, Being, Eternity, and fillest, with thy presence and thy majesty, all the universe. Oh Father, our souls, fashioned in thine image, can still perceive but foold, the avidences of the layer. Our switch a conte feebly the evidences of thy love. Our spirits, aspiring toward thee, cannot fathom the grandeur and beauty of thine influitude. We only know that our souls seek to find thee, that our thoughts travel in the direction whence cometh thy life and light, that thy power, thy greatness, infinite mercy and love, are all around us, enveloping us as in a halo of light and But God, let us know that thou art within beauty. us, and that, though we cannot fathom thine immensity, still we know thou art all-sufficient, that there are no boundaries to thy conceptions, that thy love is il. limitable, thy power and knowledge without end, and that thou wilt forever, through the ages of eternity that shall come as cycle upon cycle rolls away, be still (iod-inlinite, eternal, boundless. Oh Father, thy children search for thee in single grains of sand or drops of water, and still, not finding thee, look beyond in the starry regions of space, and up there fix thing abode; but oh, they know thee not, nor apprehend thy power, when they cannot see thes with every pulsation of the soul, every respiration of the material body. Every longing of the soul, every righteous desire of the heart is known and responded to by thee, oh (iod, that art within and around us, whose silent presence fills the atmosphere as melody fills the vaulted aisles of some cathedral. Father, let the hallowed inepiration of thy presence be upon us, and its silent yet palpable workings overpower us and spread around us; may its shadowing, like the wings of ten thousand angels, fan us on every side; like the inspiration of ten thousand suns, may it pour forth within our souls its spontaneous influence. Father, Creator, hear our praises. We are thine, as the universe is thine, to be dealt with as thou wilt; to be, to cease to be, to return to thee, or to seek thee through the vaulted aisles of heaven, and through eternity to own that thou art God.

this speck of earth, that they should have required but a single day to be created, and yet that earth, this is ingle nificant, small atom, should have taken aix days for its perfection I This does not seem reasonable; for, if so, whence came these stars, how were they thus ar-ranged in perfect order, and, (as science reveals) made to march with such majestic and harmonious step to some unknown goal? How is it that, in their ccase-less revolution, they come not into collision, but seem each to know the purpose and place of their existence? Such are our inferences upon reading the evidences? of Creation in the Old Testament of Revelation. What are the various theories of science upon the subject? The word creation signifies in its material sense, to call forth, to make, being but, in all tangible applica-tions, simply to modify, change, or give expression to that which is; in other words, we say an artist has created a most beautiful picture, while we know he has only changed, or modified, or transferred an image to some suitable substance previously provided for hand unlike managed, a substance previously provided for hand unlike managed a way-systems upon systems have and have passed away-systems upon systems have to some suitable substance previously provided for him, and, in like manner, a sculptor is said to create risen in the heavens, and have disappeared; grander made the stone, or even the image, but that he combine the bave dawned upon the sky, and set again, and yet

must have been some preceding time when these were guage, and phrase, and science, with all her proud not, and then, retrogressively, that there must have and lofty skill, her deep penetration, and subtle aim, been another cause still further back, and so on, up to an inlinite Cause, sufficient to embody all lesser upon the mole-hill of human habitation. Science, causes. Science, therefore, claims various ideas which with regal crown and mimic sceptre, rules the world have been gradually developed, and are all unsatisfac- as a king-ant might rule a mole-hill, and then disaptory, but which serve to illustrate the subject of Grea-tion. The theological idea is embodied in the Old Testament, and it is enough for a religionist to know that the subject is beyond his comprehension, and that therefore it is not worth while to meddle with it. God made the world in accordance with his will. How proven are that Science arrogantly as-not in grant with subject is beyond his comprehension. God made the world in accordance with his will, and it is not worth while for mortals to trouble their heads about what they cannot understand. Science, on the other hand, not satisfied with the

there are proofs of constant changes, each almost equal to a new creation. Therefore, we infer there must have been a period long anterior to the date of the Mosaic Creation, when

theory of imponderable, or incongruous substances, which gradually assimilate with each other, until the planet is produced.

the matter of the stars was in a chaotic condition. the matter of the stars was in a chaotic condition. composed of distinct and separable particles, but all without aim, or object, or perceptible centres; these gradually formed themselves into centers, and, through in the universe where there is no change, that place

nebular development, and a long long line of nebular was thought to be seen in the milky way, and other clusters were also supposed to be planetary matter, not yet polarized, or with special orbits, and these was thought to be seen in the milky way, and other human brain, and in all forms of life, is vibrating, clusters were also supposed to be planetary matter, throbbing, breathing matter; and in our thoughts, as not yet polarized, or with special orbits, and these if they too must toil, is thinking, longing, aspiring were considered to show that all systems were once and toiling matter; and, without that brain, all in a similar state, while gradually forming into worlds like your own. This, for many centuries, was a chief product of the not touch or see, is vibrating to an fro, in toilsome This, for many centuries, was a chief product of the life; and nessing beyond the pale of east the stars.

misconception! That the worlds upon worlds which rise in such majesty, the subs and stars which, in the distance, seem but points of light, but which are known to be of ten thousand times the magnitude of thisspeck of earth, that they should have required but a single day to be created, and yet that earth, this insig-unificant, small stom, should have taken six days for its was called forth from nothing. For, we can solve the made the stone, or even the image, but that he com-bines the two, and renders them a statue. Thus, in all superficial conceptions of creation, we have simply that which is another name for change—so the artist tarsfers the landscape from Nature to bis canvas, or the sculptor his ideal image to stone, which itself life-less, becomes the semblance of a living being. But Creation signifies more than this. It also sig-nifies giving type, expression, and form to that which is void, and has no form; and therefore we are led to the conclusion that there must have been a time when. is void, and has no form; and therefore we are led to ing stats so caim and tranquit in their origines and the conclusion that there must have been a time when, and a process through which, the Great First Cause has molded and caused things to assume something of the shape in which they now appear. is molded and caused things to assume something from the greater sun found which your own centre of the shape in which they now appear. Any consideration of the various processes of exter-ind creation, of course must be entirely speculative, and while Science lends her aid as to the effects of causes, she gives no clue to the causes which preceded existing effects. We simply infer a cause from exist-ing effects, but the cause itself we do not know. For instance, we infer, from seeing the appearances of vegetation, &c., on the earth's surface, that there or when God should have creation besides. Creation day to make the whole creation besides. Creation guare, and have been ame preceding time when these were guare, and have been ame preceding time when these were

Nothing is proven, save that science arrogancy as-sumes what she does not know, and asks the world to follow her because she cannot direct. The only ad-vantage the mind has is that it is allied to various departments of nature, and therefore elaborates many of the causes and important effects of what seem changes of matter; therefore the human mind derives con-Science, on the other hand, not satisfied with the variage the man and therefore elaborates many limited view which allows only six days and nights to departments of nature, and therefore elaborates many the creation of earth and heaven, endeavors to pene-trate still further. Guided by her, we find that not of the causes and important effects of what seem changes trate still surface, but more deeply deposited, is struction, as far as experience can impart it, but is if in the dark as to the cycles which the divine mind environment of the earth's being of greater antiquity are being for the accomplishment of its purposes. We employs for the accomplishment of its purposes. We must resolve creation, therefore, into an infinite num-

ber of cycles, which perform their revolutions as regu-arly as the earth or planets, and the changes on earth Therefore, we infor there must have been a period long anterior to the date of the Mosaic Creation, when the carth was, as to shape and form, and the substances upon its surface, entirely different from what it is now, and there must have been some origin, general or par-ticular, from which those substances derived their pe-culiar form which those substances derived their pe-culiar form which those substances and scien. First, the theory of the nebulæ, which means the theory of imponderable, or incongruous substances, theory of the whole, bat hange produces a new creation, not of the whole, but conglomerate mass forms a centre of gravity, from a of a part, and thus, finally, the earth's surface is en-combination of outside and interior causes, and thus a tirely changed by the constant change of matter. The lanet is produced. For instance, there must have been a time when all he matter of the stars was in a chaotic condition, omposed of distinct and separable particles, but all If there is a place in creation where nothing is

pradually formed themselves into centers, and, through the laws of matter, were arranged at proper dis-tances, and thus a variety of systems was formed, and then a special centre, until, at last, an harmonic and entire revolution was produced. In proof of this theory, it was supposed, in the early history of astronomy, that various clusters of sub-stances in the far distant heavens, were evidences of mebukar development, and a long long line of nebukar (clusters were also supposed to be ulanciary matter) and in all forms of life, is vibrating, the ulanciar development and in complex matter is development.

Copernican pilosophy, and was hunded down until a new theory arose, when it was discovered, by means of telescopes, that what had been supposed to be un-formed matter, floating about the heavens, was no other than a combination of systems of stars, each as all is darting, marching, working ceaselessly; and other than a combination of systems of stars, each as perfect as your own system, and which only from their distance, resembled nebula. Thus these im-provements in the telescope showed distinctly that. God within the sun is shining and tolling; the same these were not nebulous masses of matter, but worlds, stars, and perhaps even suns, vastly superior in size and brilliancy to your own, and which only from their immense distance, seem like dense and unformed by adherents of the old school of astronomy. Another theory has taken its place, and that is this: Another theory has taken its place, and that is this: would paint throughout eternity ; so God has always been elaborating the forms of creation. Do not misunderstand us-we know no beginning of creation, and we only know that, before the present earth, sys-tems and suns, there may have been other suns and systems, and that the earth is not to day what it was jesterday; its form now is not what it was ten thonsand years ago, and ten thousand years hereafter will not be what it is at present; but that it once had some other being and form, and that every atom, dis-tinct and perfect, was working and struggling as it is now and ever will be. You may pulverize the rock-you may reduce it by fire, and the atoms composing it will still be in exist-ence. Water is made into vapor, and from that into though we can simply smell its fragrance, and chemical science may not detect its traces in the atmo-sphere, still those emanations are in existence, and live spherical form, and are placed in their true positions (spheric, still those emanations are in existence, and five as satellites of planets—from which came another tho-ory, which has been avowed of late, and has very inany legitimate grounds. It is that the Sun, having within itself the property of attracting all matter out-side to its own surface, is constantly doing so, with-out interfering with the planets revolving around it, and is also constantly emitting forth the nucleus of planets, which, by the momentum acquired from the sun, pass beyond the sun's atmosphere, and form or-bits around that body: that the sun periodically interfering with the distribution of the sun periodically substance into being, and then said, "I will oreat." and since that rest, has never worked again. son, pass beyond the sun's atmosphere, and form or-bits around that body; that the sun periodically sends forth such planets, and there is tangible proof that the stars of the solar system are gradually reced. ing from the sun, but so slowly, that it is not per-ceived for thousands of years. These are the probable theories connected with the order of Greation, but none of them endeavor to ax idle self-arisent bairs who here around 's and the worlds move on the sun of the solar system are gradually reced. If God is idle, whence comes it that every spark of light is radiant with being, and all the worlds move on in systematic harmony? Where is God--that supreme, order of Greation. rder of Creation, but none of them endeavor to ex-blain whence matter first originated, but only how it cannot find him; he has no dwelling place in creation. There is no place in immensity for God to be, unless he was arranged and received the solar formation; none (There is no place in immensity for God to be, unless he is a working, struggling, toiling God, who creates new called into being. Neither is it our purpose to do so, for we believe, solar on now—this moment—as much as it ever has that, as surely as the stars are in their places, matter and spirit are coeval; that there never was a time when the substance of the various stars was not in any which preceded or has followed. Each moment" is prolific of creation. and there is no change but is one of many hundred thousand changes which are going on always in creation. To day-this night-creation is beginning; as far as that which shall follow is concerned, but as far as that which has shall follow is concerned, there was no creation in any been and is, is concerned, there was no creation in any different sense. Do not misunderstand us. We say different sense. Do not misunderstand us. We say distinctly and emphatically, without fear of refutation that creation never began, and never will end, and could not have made a new thing out of himself. Thus, we must either suppose that God is not infi. and immensity will be blotted out forever. Not we nite, and did not fill immensity, and that he called affirm, most distinctly, that, were creation at an end, matter from some portion of being other than that there would be no God, no life, no being, forever herematter from some portion of being other than that which he occupied, or we must suppose matter and mind to be infinitely coeval, and that they have been, and will be, eternally the same. Then we have only to solve the question, what are the changes called is solve the question, what are the changes called and will be, eternally the same. Then we have only perfection of utvine. Therefore, we hange oreation to to solve the question, what are the changes called Creation? Did they have a beginning? Will they have an end? Was there any special time when God thought he would make suns, and worlds, and systems special period of existence when he found it in- result of motion, motion, motion, producing constant -any special period of existence when he found to he and eternal life. The divine creation is that which is, ment?

cease to be?. If that day should come, then thought 'darkness, but was ready to take his place among the J. L. LOYELL, would contain within itself its own destruction, and death be enstamped upon the brow of deity. No i God toils day after day, night after night, year after year, generation after generation, century after centuyear, generation after generation, century after century ry. God is still working, still creating, still forming, still moving, that his creation may go on, that the uni-verse may be, that his own immensity may be fulfilled. When is there a rest for anything? It is a mistake to suppose there ever was a period of time when anything was at rest. If that time should come, destruction would be inevitable. There is no rest for body or sould would be inevitable. There is no rest for body or soul or the slightest instinct of being that ever was created All is toil, change, unceasing struggle. From these go forth the evidences of being, and from that which form of life, producing, each day, some new type of thought, in the creation of your father, (id, and you assist him in producing perpetual and constant life. Religion has blinded your eyes so much that you con-

ceive that earth is the only scene of struggle, that toil is the consequence of sin ; labor the necessity of error ; thinking the result of crime, and that it will be different hereafter, when there will be neither toil, nor thought, nor labor, nor struggling, and that this will be Heaven. Now, if you will place the soul of man isolated and alone, in a position where it has nothing to do, or think of, can you conceive of greater misery? do, would not that be perdition itself? Do you ever desire rest, to cease to be, to act, to think?

The loftlest angel enthroned on the mountain tops of eternity, and whom you may think supremely blest in having nothing to do, is, in reality, supremely blest in having nothing to do, is, in reality, supremery desting having most to do, and in knowing best how to per-form it. God is not praised by idly chanting hymns to his glory; they who toil most with hand, mind, brain, or heart, praise him most acceptably. The toiling man, who labors night and day, molding into forms of heart; the thing upon the certics surface who of beauty the things upon the earth's surface, who builds gigantic monuments of skill and industry, praises God more in the daily work of his hands than the idle prattler who prates of heaven, and rests with nothing to do. He who raises wealth from the bosom of the earth, and realizes the fables of Vulcan, and Tabal-Cain-he, indeed, is a creator worthy of the image of the divinity, more than he who says that toil is sin and shame a curse upon humanity, a result of crime. Believe it not i He is most bleased who toils most, who ennobles labor most with the divine impress, and praises God most by assisting him in his creation. Go on, toiler 1 Go on, delver ! Work on thinker

and all ye who have something to do; for, believe us, eternity will grow pale, and cease to be, and all the stars will set into utter darkness, before creation shall ever cease, or toil become ignoble.

We thank thee, oh God, who art without beginning or end, for the tangible evidences thou hast vouchor end, for the tanging evidences that hast vouch-safed us of thy power and greatness, and we cling to thee, the all-refuigent and radiant, knowing that thy light fills our darkness, thy completeness our incom-pleteness, thy certainty our uncertainty, thy knowledge our ignorance, and therefore, we are content to know thou art God. Receive our prayers, let our puls go forth in utterances of praise, and may we forever know thou art still the same—the beginning and the nd, the aim and the purpose of all being, forever and ever. Amen.

### **Obituary** Notices.

BORN AGAIN .- CATHERINE RUSSELL, eldest daugh ter of Edward R. Anthony, Esq., departed this life from the residence of her parents, in Brooklyn, N. Y., March 21, 1862.

" Katie" was as fair as she was frail, Spring flower are not more beautiful even when they blossom on the rugged hill-sides and in the lonely solitudes of the world. The natural delicacy of her organization ren dered her exquisitely susceptible alike of pleasure and pain. Her fine temperament contributed to produce remarkable activity of mind and intensity of feeling Hence the vital combustion was rapid, every circum stance of joy or grief, like some passing wind of life serving to fan the flame until the fuel was all con sumed. The Æolian lyre is not more sweetly sensitive and musical when the soft South-wind-from the land perennial bloom and fragrance-comes to breathe

of perennial bloom and fragrance—comes to breathe on its trembling chords. And so the fair child of eight summers—all radiant with her peculiar beauty and unusual intelligence— remained on earth until the silken cords of parental affection had taken fast hold of her whole being as with hooks of steel. And then, when her presence seemed most essential, the mother's first blessing, a fond father's living joy, and the priceless treasure of the household was at once called away to the divine security of the Heavenly Home.

It was a beautiful fancy that those who died young enjoyed the special favor of the gods who were supposed to take such innocent souls into their own imme-diate keeping. More than one inspiring trath has thus found significant expression in the language of heathen poets. Indeed, essential principles and fundamental ideas are in some form universally developed and, in the last analysis, Pagan, Jew, and Christian

have in some important sense, a common faith. amortal in the huma "Hope spring Even in seasons of solemn trial, sweet peace and a silent joy often thrill the sorrowing heart, and we be

come conscious of the fact that human nature may be

Since the treasures we lose on earth are laid up in Heaven, " IT IS WELL WITH THE CHILD." S. B. B.

In Bradley, Me., April 8, 1862, after a short but se-vere physical illness, the spirit immortal of our Bno. L. P. RAND, passed on to the spirit's home. As one of the earliest investigators, and promulga-tors of the Spiritual Philosophy, he is more especially worth to be and some hyper by all whether the

worthy of notice and remembrance by all who hold the Spiritual faith dear. As early as 1845, we find him giving his testimony, in connection with others, in re-lation to the wonderful powers of Mr. A. J. Davis,

the meameric sleep. As a minister of the Universa-list faith, his character for integrity, discernment and candor, was never questioned. In this cause he was

an efficient and faithful worker. In the cause he was When the Davenport mediums visited Maine, he be

came associated with them as manager, of their pub-lic circles. His subsequent trials, while traveling in

this capacity—the contumely and abuse which were heaped upon him—his pecuniary losses, privations and physical sufferings, while holding circles in Mexico and Oswego, N. Y., have been given to the pub-

lic. Perhaps no man has risked more and suffered more deeply for the cause of Spiritualism than the sub

ject of our notice. He was a man of talents and edu cation. As a friend and companion he was never false

No labor was too trivial, no privation too severe to be

In camp, at Hall's Hill, Va., Private N. R. STEVENS, of Company F, Eighteenth Regiment, Massachusetts

Infantry, of typhoid fever, after a few days' liness. His remains have been sent to his bereaved parent:

at Dedham; Mass. This young man was distinguished by his devotion to literary pursuits, and gave promise of excellence, which is now disappointed. He was active in establishing in the regiment a literative encoded on the provide the second second

ry association, and was, himself, one of its most prom-inent members. That association feeling deeply hi

loss as a member, as well as a companion in arm, and

desiring to pay a tribute to his memory, have passed the following resolutions : Resolved, That in the death of Nelson Roland Stevens

we deplore the loss of a brave and accomplished young

man, of great promise. and one who has made himsel

V. W. Osgood,

endured by him in the service of truth.

who was then being developed as a medium,

refined and exalted through suffering.

Returned to his home in the Angel-world, the dearly loved angel-spirit of RANNANOAKS, infant son of Rob-ert and Mary Greer Giving, of 121 Fourth street, Wil-liamsburg, N. Y., he having left the earth form on the 2d instant, where he had tabernacled for the short space of seven months and seventeen days. ... The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

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The Wildfire Club. By Emma Hardinge. Price, \$1. CONTENTS:-The Princess.-The Monomaniac, or the Spirit Bride.-The Haunted Grange, or The Last Tenant.-Lile.-Murgaret Infelix, or a Narrative concerning a Haunted Man.-The Improvisatore, or Torn Leaves from Life His-tory.-The Witch o' Lowenthal.-The Phantom Mother, or The Story of a Recluss.-Haunted Houses. No. 1: The Picture Spectres. No. 2: The Sanford Ghost.-Christmas Stories. No. 1: The Biranger Guest. No. 2: Faith; or, Mary Macdonald.-The Wildfire Club: A Tale founded on Fact.-Note. Fact.-Note. :

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That, in his immensity, God worked alone, and, through a fathomless eternity, heard not one tone, and nor saw one form, nor felt vibrating one breath of nor raw one form, nor felt vibrating one breath of life till the great I AM sped forth and said, "Let there be forms and matter, and let these be fashioned into shapes that shall be orbs and suns and satellites; and let them thus and thus arrange themselves as I shall dic-tate, and then, after having thus created these things, I will withdraw again into the immensity of space, and will dwell alone," such is popular religious con-

and will dwell alone, such is popular rengious con-ception of the Creation. In the beginning God created the heavens and the earth, and the earth was without form and void, and the spirit of God was upon the surface of the deep, and God was upon the surface of the water. Such is the evillence of the first and second verses of the first character the constant. chapter of Genesis.

Our theme-Creation-may seem too much for the scope of the finite mind, and may even tax the highest thought and loftiest conceptions of transcendental reason. There is nothing to date from, nothing in the past or future eternity from which to draw taugible conclusions. We can only say, being is, but whence it came, or whither it goeth, the human mind cannot understand. We only know that life, sunshine, earth and atmosphere, and all forms upon the earth's surface, are not what they once were, and that they come and go like fleeting vapors or shadows, or the come and go like needing vapors or shadows, or the breach of morning, or the life of an insect in the sun-beam. Such are all things which we see, and such they must have been forever. Science reveals, however, to the reason of man, that there are some processes of change which are slower than others. These fleeting, transitory beings upon the earth's surface and in the atmosphere, are but types or lesser evidences of greater and more important changes, revealed in larger spheres of matter; and this world, in itself, is but the type of great changes in greater worlds; and, finally, we come to the mation to the question, was there ever a time when the world and all the stars which fill the heavens, began to be or were created 7

or were created? The testimony revealed by religion is very inade-quate to answer the longings of the soul. We find that it says, "In the beginning God created tha heavens and the earth." Let us analyze this. It af-firms in the beginning such was the case, but it does not show how long it required God to create the heavens, but says, "In the beginning the created the heavens, but says, "In the beginning the created the heavens and the earth," and, after the earth was cre-ated, the evening and the morning were the first day, and that it took six days for him to elaborate the things on the earth's surface, when he had but one things on the earth's surface, when he had but one day to make all the earth and the heavens. Strange

Centres of systems like suns were formed from one universal mass-first one centre, and gradually around this were concentrated all the elements that came within the sphere of revolution, and from this centre were formed by revolution, and by the direction of mat-ter outside, belts, or rings, of which the rings of Saturn present an exemplification. These were extended to an immense distance, as far, if you please, as your own system, and, gradually, as the centre itself became perfected, these belts, being no longer capable of contain-ing more matter, and being unable to bear the presure, broke, their substance flying off in various direc. tions; but, at last, settling down to the revolution of the orb in which the belt was formed, thus making lanets.

form of comets, starting without a known law, but go-ing in a legitimate sphere; these gradually assume a spherical form, and are placed in their true positions

being; that there never can be a time when that sub-stance shall cease to be; that being itself, is the evi-dence of this, for, if God dwell alone in the universe, without substance, or material to form substance, from what place, outside of infinitude or immensity could he have called matter into being? Where, outside of himself, could he have called this matter from ? If from within immensity, which must have been, he did not create it; if not so, he, being all substance,

-anv

We cannot suppose such a thing. No, there are creation is that to end of and changing spirit; which ex-enough worlds this night-step out of this room and ists wherever life exists, and where that is not, there look at the sky-enough worlds in the visible heavens can be no God.

to occupy God for more than can be conceived of eter-nity, and, if eternity is limitless, where shall we fix the limits of that creation, and say it had a begin-ning? Never! Never! So long as eternity has

man, of great promise, and one who has made minisch respected by his associates. *Recoverd*, That we tender to his family and friends at home our warmest sympathy. And while, in the swift tide of events which press on and around us, we may not be able to mourn as they mourn, yet the memory of their lost one shall be ever present to our minds Resolved. That these resolutions be published in the National Republican and Dedham Gazette, and that a copy be sent to his bereaved family. CHARLES D. O'REILLY, President.

EDWARD H. FENNA, Vice President. HERBERT LUTHER, Secretary.

Departed for spirit life, March 13, 1862, ZADOC HUM FIGER, of Yarmouth, Maine, aged 60 years. For a number of years Bro. Humphrey occupied the post of Deacon of the Baptist Church, in Yarmouth, but being ever an earnest sceker for truth, the forms and creeds of Theology failed to satisfy his scul, and for the last fur and the bar bar bar bar bar bar bar bar. Departed for spirit life, March 13, 1862, ZADOC HUM rnREY, of Yarmouth, Maine, aged 69 years. For a number of years Bro. Humphrey occupied the post of Deacon of the Baptist Church, in Yarmouth, but being ever an earnest seeker for truth, the forms and creeds of Theology failed to satisfy his soul, and instruction from the unseen ones of the spirit-world, to guide his footsteps onward. During the last two years he has enjoyed that light more fully, as his soul as he ever performed his duties faithfully to the Church of which he was a member, he was no less out his soul, but was an anxious and zeslous cowork-er with those who are ready and willing to shed the glorious light abroad. Although his departure was sudden, he went not in

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