BOSTON, SATURDAY, JUNE 6, 1863.

SINGLE COPIES,

Ziterary Department.

Written for the Banger of Light.

CONSTANCE TRETOR MY UNCLE'S WARD

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UHAPTER I

... Why, May Appleton!" exclaimed my slater Leura; one morning, as she opened the dest of the library, where I sat entry of mounted in the great arm chair, doep in "The Mysteries of Udolpha.". "I se been hunting all over the house for you, but I might have known you'd be in here with your bead in a book. Mamma wishes to see you in the breakfast room.

I arose with a sign, wondering, what new subject I was to be lectured upon, and the next instant stood in the august presence of my lady mother. |

She still sat behind the shining arm, where I had left her half an hour, before. An open latter lay on the table, and she appeared to be musing over its com-

I trembled involuntarily, and thought to myself, What possible offence can I baye committed that apybody should trouble themselves to report it?!? [May," she said, looking up, " your Unule Robert has returned from Edrope."

7: 17b has he? I'm so glad !" and I almost shouled with delight. an word or

My mother sank back with a group of despile. . Child, will you ever learn id be more lady-like? You shock me with your rude, holdenish ways. You never see any such exhibitions of feeling in your alster. Do try and cultivate a little grace and refinement; if you haven't any naturally."

"But he 's been gone two whole years," I said, deprecatingly, " and I do want to see him so much; besides, your news was so unexpected."

" There, that will do," was the cold, hard reply. "You are always ready with excuses, instead of endeavoring to improve, as you ought to, If I thought It would make you remember to exercise more control another time. I would send you away without informing you of the contents of the letter,"

made no response, realizing by bitter experience that is I rentured any remonstrance I should be sum-marily dismissed! At last she said:

"He has written to inform me that he shall be with us this evening, and he wishes you to be ready to return to Maple Grove' with him, as he expects his ward there day after to morrow." ", His ward !" I cried, in dismay.

" Ha | ha !" laughed Laura, with a sneer on her beautiful face ... "I thought that you'd be jealous. You may as well lay down your sceptre at once, for, depend upon it, this stranger will usurp your place in Unole Robert's heart, as your reign is over

"But, mother." I continued to this is certainly curious news. Did you know anything about it previous to receiving that note?"

"May, how often shall I tell you not to call me mother. It is so old fashloned. Why don't you follow your slater's example? Mamma is much more elegant and refined."

"Excuse me; I'll endeavor to recollect. But you have not answered my question."

"Well, it is as much of a surprise to me as to you. The story, however, is quite romantic. When your uncle first entered college, he became acquainted with a gentleman by the name of Ernest Iroton; and although there was a great difference in their ages, their friendship was soon proverbial. The other students always spoke of them as Damon and Pythias. Mr. Ireton married young, without his parents' consent, and Robert was his only confident. A year after, an

uncle died, bequeathing him an immense fortupe; and very happily, bound up in each other and their only He would only laugh at you for your interference." obild, Constance. When the latter was ten years of age, her mother died, and twelve months ago the father departed, leaving his daughter and her fortune in the care of his dear college companion," 1. "

"Why, mamma," exclaimed Laura; " is n't it odd that uncle never let you know about It?"

"Oh, brother always was eccentric. He never did confide in me, and I do n't suppose he ever will. Alice

was his favorite." "Did you know this girl's parents?", I inquired. "I met her father once, but never her mother. The latter was said to have been very handsome. I won-

der if her daughter resombles her." " Oh, mamma," said, my sleter, " perhaps she may marry her guardian yet. It would make quite a sensa tion, would n't it?"

"I never expect to see bim enter the bonds of mat rimony, my derling. Be ds a bachelor past ouring! Buch splendid opportunities as he's had, too, for taking, a wife. It has really made me quite provoked

the ladies. If the same in quarter in work . Oh; but you forget what an aforer he is of May. The only one she 'll ever have, probably. What a pity it is that she's his niece! To be sure, it does n't speak well of his taste; but then there is no account ing for the curious whims some people get into their attend to your own affairs and let me alone," I re-

bonds, and Laura laughed maliciously. My fate Bushed

torted indignantly. refolned, fronteally ... The thought of that ward has row .. You will have to be a little more smisble there, ruffied your feathers, has n't it?... If she should happen or even Robert's affection will be tried to the utmost." to marry uncle, then farewell to your hopes of becomhave been wanted.

When I stoop to anything of the kind, then I shall deserve to be disappointed," I rapited; valemently." My mother glanced 'op, exclaiming,'

"May, you are very quarrelative. I am sure it is a great trouble to me to here such a child. I should think you mand, surpes, my (sellings enough, to come

hleres Vet they delast even look up, kwom of the thandored along for indicated a last mathe qualities and wherein they lay tremble like a jolly.

I bit my lips. 'Should I never learn that in a war of words I was no match for Laura?

" Hobert will have quite a fatherly air, for a person of thirty-two. The young lady is just half his age. Now I think of it, my dear, I and surprised that he loss not wint you to receive her, thitead of May. You could do the honors of his elegant establishment so beautifully, and then you would be a far thore suitable companion for her."

"Why, mamma, how shaurd for you to think of such a thing. You know he never could treat me decent, and liam sure I should n't care if I never saw bis face again. I bate him."

hinth, my darling you should n't speak se. Probsbly he 'a altered a great deal since he's been gone. Who knows but what he may make as much of you

sponser spcompanied by a' toes of the head, . I'm sure . I shan't die with grief, if be does n't like me." and she commenced humming a tune to show her in-

on can afford to lose him. Buill, I wish you were not quite so antagonistic. It seems Miss Ireton is at school in Woodville." ...

Laura sprang up with an exclamation. " What did you say her given name was ?". "Constance. Water or called a till at it!

"Why, what a piece of stupidity I am to It must be he very girl that was at Mrs. Billman's. I'm sure I do n't want anything to do with her! You know .: mamma, I wrote to you that I was sick, as I really was -of the school-and I do n't mean to go there again. It is n't exclusive enough for me."

:" That's right, my child; you must be very select. I think I shall send you to Madame Lamotte's to finish. But you have n't told me anything about this person. Is she beautiful ?"

"Weil, I suppose some would call her so, but I should n't. Bhe is n't my style. Bhe always acted as if she thought the earth was n't good .enough for . her to walk on, and she carries her head like a queen. You'd think she was descended from the blood royal, to see her. Almost all the girls were perfectly be witched by her. What attracted them so, I never could understand. I would not pay her homage, so she always treated me with the most supreme indifference. I made some comment upon her one day-not very flattering, you may be sure; and one of her train was kind enough to report it to her. I was in hopes that would lead her wintern, for a lead have held an opportunity to humble her proud spirit; but she never noticed the remark, evidently considering me beneath her contempt."

My mother was apparently bewildered that anybody could have the audacity to treat her elegant daughter in that way. As for me-wicked creature that I wasthe young lady rose in my estimation. At last the former said:

" But, my dear, perhaps you may be mistaken in the person. That Constance Ireton, at Mrs. Stillman's, may not be your uncle's ward."

.. Oh, but, mamma, she certainly is. The name, in the first piace, is an uncommon one, and then I know that this girl's father died about a year ago, and one of her friends told me that her guardian, a Mr. Lindsay. was traveling in Europe. It did not occur to me then that it was uncle, for I did not suppose he ever thought of such a thing as having any other pet than May. Then again, there is no scademy in Woodville except the one that I attended."

Well, love, you have made out a very clear case, so I suppose you must be right. I am sure I shan't invite her to come here, if she is such a disagreeable oreatore as you describe. I declare I feel that it is my duty to warn Robert against her. It would be a terrible affair if the should wheedle him into marrying her."

.. Oh mamma ! that is n't the word to apply to her. Bhe would never stoop to that; she'd carry the cltadel now he introduced his wife to his friends. They lived by storm, and, do you let uncle fight his own battles.

> He's so headstrong, I suppose he would. There never was a person yet that could do anything with him, without 't was May."

.. Ah I now that Constance Ireton has entered the field; her sway is over," interrupted Laura. " She will be dethroned at once." ... Don't be so certain in your predictions, for they

may prove false." I rejoined, as calmly as possible. She arched her eyebrows. .. Can it be that you mean to contest the prize? Well, that is delightful. Let me see, which shall I bet

on? I can't afford to lose though, so I guess I 'll stake my money on the ward." " How long is it since you became an adept in the

very lady-like accomplishment of gambling," I said, spotnfully.

She clasped her hands exultingly. "I declare, I.do believe that you are writhing in the

grasp of the green-eyed monster, this very minute. If it was only a younger man that you loved so devoted. sometimes, to see him so indifferent to the charms of ly, how romantiq it would be, As it is, I expect you will be hack here in a week, dying of a broken heart. while uncle will be under the spell of the siren in . anch a degree, that he'll forget to be present at your funeral. is the both about

it would be very gratifying to me, if you would

14) May !!! exclaimed my mother, " that is the second 1. It is very well for you to ory sour grapes, " I re exhibition of lil-temper that you have favored us with this morning. Really, it is growing unbearable. I "Oh, you dear little sweet tempered creature," she must my that I'm. glad you are going away to mor-

Oh, pumpe, the la too articl to ever drop her ing his Betters. Your cringing and fawning will all mark before him., There she will be the very pink of

God forgive mads. But at that moment I believe I could have struck berdead. " ad the w. ofth.

"Well, my dear afterent that He wouldy dumping, is never latting, sa the will find. | Eleven o'clook (Lin it press treathle to me to have such a child. I should constitle? If such to suggest that at this hold, and there is no constituted to the such that the such t (\$100 ris be threat besinvited ingulation sides of the following the state of the s

to their new house. You see abbas got an elegant constrained in my many little bondoir, and she intends to live it furnished exquisitely; but she is undecided ye as to colors, and she desires to have me assist in anielection."

I now alipsed from the room no served. I did not return to the library to become alipsed in my factor ting book sgain-ob, no! my be t was too full-but gliding up the broad staircase, lumint my chamber o weep, for I was jealous.

the of other CHAPTER II

it er audie A. Birti-

My mother, Agnes Lindsay, his been a great belle n her youth, with many sultors admirers in her tain. Bue had been educated after the most approved tyle. The great principle of socity-a wealthy marlege-was carefully instilled inther mind.

At twenty she proved that he had thoroughly learned her lesson by bestowing by hand upon Howard Appleton. Not that she love him more than others that were absurd but because he was decidedly the most eligible match of the seam. Of this union my slater and myself were the out offspring.

My parents were both passionat admirers of beauty, and Laura promised to realize the fondest anticips. tions. Her hair and eyes were of the deepest black. contracting finely with her snow. lite skin. Her lips had stolen their hue from the ribest camaine, while offmson' waves afternately ebbed and flowed on her sigh. cheeks. Of the haughty, imperious unione that ever asserted its right to rule, I will not speak.

I have been told that my father and mother were shocked when they first beheld me, I was so very plain. If that were so, they never recovered from it; for I grew homiler, if that were possible, as I advanced in years. As a consequence, while me beautiful sister was petted and indulged to the utmost, I was left al. most entirely to the tender mercy of birelings.

My mother delighted to exhibit her lovely treasure to visitors, and hear them expatian upon its charms; Sometimes some compassionate person would express a desire to see me, and when I appeared in the arms of my nurse, my parent always felt that it was an imperative necessity that she should apologize for my looks. "Bhe is such a perfect fright," she would say,

that I am really ashamed to own her. Who under he sun she resembles, I can't imagine. One thing ! know, it is n't the Lindsays or the Appletons. If I ived in ancient times I should think she was a changelog."

So I grow up, early learning bitter leasen, that I was a source of mortification of passement. I felt myself neglected and despised. I knowled over the injustice of those about me, until all the dark, evil passlons seemed to take up their abode in my heart. 1 tromble to think what I might have become had it not been for one ray of light that penetrated the black shroud that enveloped my soul.

My sister early asserted her right to play the tyrant. rabelled sometimes, but my mother's authority was always thrown into the balance in favor of her dark ing; and then I was forced to yield. Did I by any singular chance possess some little treasure that pleased the capricious fancy of the pampered child, I was forthwith obliged to give it up. But there was ane thing of which she could not deprive me, and I gloried in it, although it was a perpetual wonderment to me how I ever became the recipient of so rare a jewel-and that was the love of my uncle Robert. He was my mother's youngest brother, and one day when he enddenly entered the nursery and found me weeping disconsolately over some new injury, he at once proclaimed himself my champion; and to my chilled, dwarfed nature he brought life. light and warmth, until I grew to almost worship the ground he walked on. That was a new era in my existence. I had dwelt so long amid shadows, that it accomed as though there was no sunshine for me. I had begun to think that beauty was the one great gift to be prized above all others; but he endeavored to eradicate that idea, and bave me realize the glorious fact, that I could so cultivate my spirit that people would forget my face, overlook the external in their admiration for the internal; that though I could never compare with the rose, I might still attract hearts to me; for the soul was, after all, the magnet,

Many were the remarks that were elicited in consequence of his devotion to me; but he received them all with careless indifference, unless they pressed him too hard, when he would draw forth the sword of Truth. polished by Scorn, and sharpened by Irony, parrying their thrusts so effectively that they were gled to withdraw from the contest, and after a time they let us slone. Occasionally a friend would make some inquiries, but was generally answered with a sbrug of he shoulders, and "Robert is so odd and eccentric." Laura, piqued at his neglect of her, tried every artifice to attract him to her side, but without success, and finally I think she really bated him, because where all there bowed before her, he slone stood erect,

Many were the happy months that I had passed at Maple Grove" with him and, his old housekeeper. He first led me to the rills of knowledge, and broke path seemed fall of pleasantness and peace. My fath. or, immersed in business cares, and piling the gold into his strong chest, forgot, I think, at times, that he. had any child but the beautiful petted darling that would hate to place me on exhibition." thrilled his heart with pride. My mother, moving in giddy whirlpool of pleasure and excitement, never roubled herself about me as long as I kept out of her light, Thus all the bright hues that shone in the

lark web of my life were woren by my uncle's hand. When I was thirteen, important business transactions obliged him to go to Europe, and it was uncertain when he would be able to return ; Oh, the sharp. ollading agony that was crowden into the short hour

that I bade bim facewell ! ... if the said, " what shall I ing you from scross the Atlantio ?!

"Yourself. It is all I desire, I replied, as I clong

o his neck.

Epp, weeks it moved about the house like a person class but the person that I was addressing. As I find a dress of Farables. I came think, my nacte exclaimed; was, well, done. Too have inside week the person that was, well done. Too have inside week the person that was, well and went had present the person that was, well and we imnieral constraint and more attention in the second constraint of the se

even plains of a better life, Blambool by the light of Item Mate, hel. 2- 14, 5-03.

constrained in my manner, that the sight of a stran-

Thus for two years my apirit traveled, with bleeding feet, over a thorny path. I did not despond. I tried hard to do my duty; but the only star that appeared in the horizon, was the thought of the traveler's return.

Think of this, ye parents who have little ones in your homes, thirsting and starving for love !

Now as I sat in my room on the morning that his note was received, I thought of all these things. My dear nuble unole le would be love me just as fondly as ever, or would this ward separate us? 'Ilad be changed? as my mother so cruelly suggested.

Then I imagined his charge, so proud and stately, as Laura had described her, and my heart sank within me. Tarose to get his likeness, and as I passed the mirror, I paused to gate at myself. Oh how I hated that red hair, and those great grey eyes, swollen with weeping, and the freckled face, that stared back at me from the pollshed surface.

.. Why could n't Mr. Ireton have appointed somebody elee bis daughter's guardian ?" I thought o'not go to taking the only friend that I have in the world ?"

The summons to dinner passed unbeeded, I was too inhappy to think of food. At last the hour arrived that I had looked forward to with such ,blissful anticipations, and I now welcomed its advent with a beavy

"Look your prettiest, my dear," I heard my mother whisper to Laura. "I feel convinced that your uncle has changed, and I do n't doubt but what you will be his favorite now."

Tamiled bitterly.

But that was all forgotten, when I felt his strong arm around me, and heard his rich voice syllable my

"Why, my pet, how tall you have grown !" he exclaimed, as he drew me under the chandelier. "I can cargely, realize that, you are the same little girl that sorrowed so at my departure."

"Bhe is not much improved in looks," said my mother, with a significant glance. .. She in just as the Lord made her, so it 's no dis-

grace to her, nor any credit to others ,who happen to have handsomer; countenances, " he retorted. "Come, come," said my father, good-humoredly,

why need you and Agnes go to quarreling the minute that you get into the house? The girl'is not worth differing about." propert investment my mother, loftly, what then

cares for is that child. I did hope time - 14 steams in that respect at least," "Not a bit of it. May is my property; so I -av. hands off. In everything clas I am your most obedient ser-

rant, meek as Moses, and gentle as a lamb." Laura elevated her pretty nose with an air of the most perfect disdain, and seated herself at some dis-

tance from us, but when the traveler said: "May, will you bring in my vallee?" Bhe drew near, with an appearance of evident in-

I ran and brought the article, and, unlocking it, he handed me a package. With trembling fingers I un. rolled the wrappers, and when I came to a case containing an elegant little watch, I was speechless with delight.

My slater looked over my shoulder, exclaiming, with pout:

.. Why, I declare, it's a great deal handsomer than the one papa gave me Christmas."

Uncle smiled, and howing with mock gravity, offer. ed her a parcel. She tore it open impatiently, and when a necklace and bracelets of opals fisched their fires in her face, she gave a shrick of joy. "Oh, aint they splendid ?" she cried, holding them

up. "I never saw anything half so beautiful. Anglo Carr has got some that she's amazing proud of, but they can't begin to compare with these. I am ever so much obliged, uncle. I did not suppose you would bring me anything."

Her enthuelasm was checked in a measure when be informed her that he had another set just like them, which he intended to present to his ward.

In the meantime my mother was reloiding over a magnificent pin composed of a cluster of diamonds.

After we had examined and admired our kind relative's gifts sufficiently, and made, all due acknowledgments. I requested to hear something about the wonderful things that he had seen, and the adventures that he had met with during his long sojourn on the continent.

"Well, Blossom, as it's getting rather late, I guess we had better defer the narration until, some other time. I did not have any hair breadth escapes, neither did I lose my heart, nor become knight-errent to any fair damsel."-looking mischievously at his sisterand on the whole I think you ladies will vote my history, as very prosy and commonplace, not half so interesting as the last new novel."

"I do n't see but what you have returned the same old tesse that you went away," said my mother, with a laugh, "Laura, my dear, I think you had better bread for my hangry, thirsting mind, and now my play something to your uncle before we retire. I presome that he has n't heard any music very lately."

> "Oh mamma, the piano is all out of tone, and then am such a wretched performer. I should think you

> I looked up in surprise, for she was really an excellent muelclan. But my ancle smiled, and turning to me. said:

"You will not refuse me. May ?" "Twas their turn now to be astonished, for they did.

not know that I could play., I had had a teacher while I was at "Maple, Grove," but for the past two years had practiced by myself whenever my mother and alster TOTO AWAY. I arpee now and sat down trembling, before the in ..

strument. I selected an old ballad. It was a touching walcome to the wanderer, and admirably suited to . my feelings. I know, that at first my voice faltered; but gradually it gathered strength, and I forgot all

proved very much, I predict that you will yet be

I would run in and see her. She tated me to go up | relation to some breach of etiquette, until I became so | said Laura, scornfully. "If I could n't play better than that I'd keep atill."

"Probably if she had had your advantages, you could n't begin to compare with her," was the severe

reply. "I am sure, Robert, If I had known that May had any tests that way, I should have provided her with touch. ers, but she is so very secretive," and my mother stebed.

Her brother glanced at her with a quissioni expression, but made no response.

The next day passed pleasantly, and only when I alighted from the carriage at "Maple Grove" did I remember that the dreaded ward was yet to come.

CHAPTER III.

It was at the close of a bright Jone day. The sun ras throwing long, lingering glances back upon the fair earth, as if loth to quit the scene of so much beauty. The whole West flamed with purple, gold and crimeon banners. The air was heavy with the breath of roses and syringas. It seemed as if the hand of the All-wise Father rested in benediction upon the brow of the coming night.

At this hour my uncle and I were pacing the broad avenue that led from the house to the carriage entrance. Constance Ireton had arrived, but was resting, after her journey.

"What do you think of her, May?" luquired my

companion. I laughed. .. Here you have been eliest this great while, and I was just intending to offer you a ponny for your thoughts, when you break out in that manner. Do you think that I possess a magician's wand, and can read your mind? How should I know to whom you refer by that 'her?' " -

"Oh, you need n't try to evade the question in that way. You know very well that I mean my ward. ['ll wager that that busy brain of yours is swarming with thoughts in regard to ber."

"Uh I then it is that young lady of whom you are speaking?" I replied, in affected surprise. "Welf, to tell the truth, I have not come to any conclusion, as I have scarcely had a look at her."

"Eit down here a minute," he said, drawing me to seat under a tree. "I want to talk with you. Why is it that whenever I try to converse about this stranger, you invariably endeavor to t urn the subje ?"

I was allent. Should I acknowledge my real feetings? I bated bypoorley and deceit, so I replied: .. Suppose nicle, that I should confee that I was

calous of this beautiful girl. What then ?" "Jealoge !" he repeated, in a tone of surprise. "Are you save that you will love me fast as well as

bears is big enough for both of god left that and what I abould call a worthless thing: If it wasn't. Do a't let that trouble you may longer. I would n't

give-you up for twenty wards." I felt the tears gushing to my eyes. How could I ever have doubted him? At last I found voice to

"I am so sensible of my own deficiencies that I should not require any reason for your prefering ber to me."

"There, there, child; nobody can ever scarp your place, you may be assured of that. Does that eatlefy you ?" and he bent and kissed my wet cheek. "I see how it is, your mother and sister have tormented you with that idea, and you have broaded over it until it has occasioned you a great deal of soffering. I was afraid when I first spoke, that you had imbibed some of Laura's foolish prejudices against Constance, but I might have known that you had too much sense for

I looked up in his face to see if that last clause was sarcastic, but his expression was very grave. I began to feel a little ashamed that I had been so weak, so I

sald sadly: "I fear that you will think me very seldib, but then

you know that I have a't any one but you." "Oh, but you will have yot, and then you 'll be forgetting me, and before a great while I shall be left out in the cold."

"Oh no, uncle. I hope I never shall live to grow as ungrateful as that. What would have ever become of me, if it had n't been for you !" "I do n't know, that 's a fact. You were Just like a lamb among wolves. I rather think that they would have made a clean meal of you. Talk about the can-

nibals among the heathen. They can't compare with those that are to be found in fashionable society." ... Ah, uncle, that is a sweeping denunciation. By such remarks as that you have won the reputation of

being cynical." "Why, you little innocent chicken! Don's you know that where people tell disagreeable truths they are spt to have the cold shoulder given them? and when their names are mentioned the world beslows a shrug, or a malediction, both equally harmless,

if they are rich." "But are there no exceptions ?"

Re amiled.

. Yes, child. There is gold and tinsel, whost and chaff, virtue and vice. Sometimes we are so careless as to throw away a diamond imbedded in rough ore because we are not possessed of sufficient discernment to look beneath the surface. But now I guess we will travel back to our first subject; we have strayed some distance from it. I hope that you and Constance will be great friands."

· Oh. I do n't expect she will fancy me at all, if she

didn't like Laura." "Nonsense! Don't I love you? and am I so very partial to your sister?"

"Ah, but you are different from everybody else. Nobody but you would ever have thought of noticing such a scarecrow so I am."

"How often have I told you that bandsome is that handsome does ?' You are morbid in that respect."

"You forget.!' I bitterly rejoined. "that ever since yon went away I have been taught daily, by present and example, that beauty, adorned with gold, is the magic key that unlocks all hearts. If that be se. I may as well make up my mind at once to live a love.

" . 1 11 5 - 2 11 to

length he came and, looked into my eyes.

Bo. Mar. you were arraid that I might grow cold and careless to the rest, and forget yes.

I orimsoned beneath his searching gaze. . " Who told you so ?" " Is does not need inpoh penetration to comprehend

gilmpse of your heart." "You must have beheld a scene of considerable confusion," I said, forcing a laugh.

you. Just now, when you were speaking, I had a

"A sad platon was presented, truly. I under-

stand, now, why you were jealous of my ward." "Can you blame me," I passionately replied, "If I struggle against the fate that would deprive me of my only friend? Those that possess a brimming oup of loy may marvel that I shrink from hiving my one drop of sweet alloyed with bitter; but that does not

alter my suffering " My little Mayflower, do you really believe that there are any that are perfectly happy? Doyou not realire that the overflowing gobies may contain dregs of gall?"

It may be, yet I have seen those that appeared entirely satisfied with their lot."

"Ab, child, you have yet to learn that a smiling face oft masks an aching heart.'. There are some souls so covered with drows, that they are obliged to pass through the furnace many times ere they become purified. Then there are others, with mines of wealth in their own beings, who from disinclination, or a love of ease, neglect to delf there, until some volcano or earthquake arouses their dormant souls." . . .

. "Ah, uncle. but there are those formed of common clay, who have every desire and wish of their bearts, gratified; who live forever in the sunshine; and they care not, in their mad pursuit of pleasure, how many thousands they tremple beneath their feet. Is this jus-

" My dear, the Great Bearcher of hearts knoweth our sorrows. I believe you used the word pursuit. That refutes your previous statement. They cannot be content if they are striving for that which they have not. We know not the agony of their death-throes when they are being crushed in the mill of their own selfish. ness. Ah, darling, it is a happy belief to me that we must each work our out own salvation, not in fear and trembling, but joyfally, confidently. Good: will ever blossom from the seeds of suffering, bringing as nearer and pearer to the light Divine."

" Why, uncle ! I heard mother tell a lady, the other day, that you were an infidel-but that does 't sound 15ke 14."

He laughed.

"I am unfaithful to her church and creed, but I worship . Our Father' in his bestilful temple not made with hands; and my religion is summed up in these words: . To visit the widow and the fatheriess in their affliction, and to keep one's self unapotted from the world." "

I thought, .. He practices his articles of faith every day of his life, while my mother only remembers here upon the Sabbath."

Then I fell to musing upon various things that often puzzle older beads, for our conversation had led me into deep water. At last my companion broke in upon my reverie.

" May, had we not better return to the verandah? Miss Ireton may come down and not know where to find us.".

" Certainly. I am very forgetful."

Slowly we retraced our steps, and finding that the young lady had not yet descended, we sat down in the moonlight to await her coming.

" Blossom, if Constance is anything like her father. you will gain a friend instead of losing one. Would

I nestled closer to him. .. The very thought is too terrible for discussion."

"Well, May, just as fondly as I love you did this orphan girl's parents love her. I have been told that bound to them by the chords of affection. It was like severing her heart-strings. Now you pity her, do you not?"

. Oh. yes, very much. Poor thing. How she must have suffered."

"There, now, my brave little niece has come out from the cloud. I knew that your sympathetic nature could not resist that appeal."

A light step sounded in the hall, and we started to our feet to greet the stranger. White she was speaking to my nucle I stood ellently observing her. She was tall, with a sweeping irresistible grace in every movement. A thin robe of pale rose color floated about her. The face, framed by heavy black braids. was grand and noble. Truth and honor lay mirrored in the clear depths of her dark, grey eyes. The smooth, oval cheeks were very pale at first, but, as she grew animated, a soft pink tings stole over them. The mouth, though somewhat large, was sweet and womanly. Their was pride in the poise of the well-shaped head and in the tones of her musical voice:

.. I am very happy to see that you have recovered from your fatigue," my uncie was saying. "I hope that you will enjoy yourself during the short time you tarry with us."

.. Thank you, I presume I shall. And let me say, now, Mr. Lindsay, that I desire you will not make me feel that I am burdensome, by departing from your usual poutine. I wish, of all things, to be at home." This was said so sadly, that my eyes filled with tears.

"You shall be," was the reply. "I will not make company of you, for during the years that we are to occupy the relation of goardish and ward. I want you to look upon's Maple Grove' as the dearest; pleasant est spot fa the world."

" I do not doubt but what I shall," she said with a bright smile. WI love it already from its associations. I think it resembles some paintings of the old English outles. If there were deer in the park I might believe that I had been transported scroes the Atlantic."

1. It seems to strike all strangers in that light. The bouse is very ancient, and being built by a foreigner. I should not be surprised if It did have some counterpart across the ocean. Your father always said, that when he found a place with similar surroundings he would purchase it."

Her ripe red lips grew tremplous as she replied:

I remember with what pleasure be used to speak of it." I recognized it by his description. Although the picture that he diew was very cloquent, he did not half portray its beauties. Ab, is not that the river that he lies told me about that I see gleaming through the trees?"

12 Yest many a salt have we had there on just such as night as this. I must take you to all of his favorite: haltints; and we will live over the past, and imagine that he is with us. I hope that you and my nicoo will be'las warm Triends as Batnest and I were."

She turned and gave me a sharp, penetrating glance. and then held out her band. I clasped it in both of

.. Excuse me," she said. " for my fleglect, but I was so much interested in talking with your uncle, that I quite byerlobked you! I will endeavor to make amenda for my radenem; What bhail I call you? I diff mot liear your hains distinctly when you were introddodd. I. myfelioli 3! . etward ifn - come and and

... Tine that! May what we get that the ware

"Appleton." Man Il likes of a young lady of that since that at--tended delicol in Webierillieu is one day medites probes ... My sister."

Too do not resemble took other."
To," explained my bucle, who had bee ing us, with a smile. .. They are about as much slike as the frigid and torid sones."

[TO BE CONTINUED IN OUR HEXT.]

Written for the Banner of Light,

LINES RESPECTFULLY ADDRESSED TO MRS. L. H. M., OF HILLS-

BORO' BRIDGE, N. M., BY HER SINCERS FRIEND. JOSEPH D. STILES.

My Lady dear: upon this sheet, this dreary winternight. A hamble, yet true friend of thine, a line or two would

write: Would prove a friendship that will live-affection that Will last

Long after his immortal soul to spirit-life has passed. The hand which writes you these few lines may mould er in the dust,

And earthly scenes may fade away, as all things mortal must; But worthy friendship will survive the things of sure

decay. And blossom, like perennial flowers, an everlasting day."

In passing through life's journey here, I will not ask that geme

Or princely pearls or untold wealth may dack earth's diadems. For they are mortal in their birth, are transient in their stay,

And like the little morning flower, as quickly fade of the away;

But I would crave that blessings rare, which heaven alone can give. May showered be upon thy head while in the form you livet

Yet sometimes 'neath the rose's sweet breast there is

concessed a thorn:

Life is made up of joy and woe-alike of smiles and tears, its

· Profesil

cloud appears. The sland rer's chilling breath may seek to blast thy spotless fame,

May strive to blight, with honeyed words, thy pure, unternished name; Yet fear them not; a virtuous life their efforts dark

will folk While back on the envenomed snakes their poison will recoil.

And while you're, passing through 'earth's vale, bear ever this in mini : That friendship true, affection pure, are very hard to find:

Yet there are hearts in human breasts which best for us alone, Whose love we truly may accept, and know 't is all

OUL OMD.

When clouds environ thy life's sky, and darkness wells thy sphere. Do not give up to black despair-" Be ever of good

There is no cloud- - - urray but that is allver-

No night so black or long but that a ray of light you'll and;

are through. How fair and beautiful the land which then will ope to view:

to mar

Februare, 1868.

THE SECOND COMING.

MR. EDITOR-Your many readers will, perhaps, be profited by a person of the following deeply intersting and highly significant communication, concerning the Second Coming of Christ-given under peculiar o:routistances, through our mutual friend, L. Judd Pardee, more than seven years ago. It is copied from the last issue of The Public Circle, a small paper of about five hundred circulation, bearing date New York, Feb. 15, 1856.

It merits, in my opinion, the most thoughtful coneld ration of every practical and philosophical Spiritualist in the land. Just now, when reference is being made to this vitally important subject, with such marked emphasis, by some of the best, wiscat and most advanced minds among our media, as Miss Doten. Mr. Pardee, &c., it is essential that the accompanying should have the largest possible circulation.

Freternally, G. A. B. Melrose, May 24, 1859.

"I taught earth's inhabitants eighteen centuries since. Moved by the Divine Spirit, which, from various causes I was fitted to receive, and led by angels in the daily walks of life; 'I gave forth, spontaneously, the inspirations which constantly descended into my inmost being.

It came to me by organization, unfoldment and inspiration to proclaim a new law unto men-that they should love one another; and being the passive instrument in the bands of our Heavenly Father and the recipient of Wisdom's impartations - I went forth among the sone of men to give to them heaven's teach ings, namely, that they should love God the Father, and their fellow-men.

Many things were done through me by the power of the epirit; which my age could not comprehend—as it nine north of Evansville. It has a population of did not, with few exceptions, my teaching. It fell to twelve thousand. I like the city vastly; I like the my lot; as it does to all who are instruments for the promulgation of teachings in advance of the time. to soffer for Truth's sake: even-in my case-onto death.

Wesned from the world and all its pomps, and frailties and vanities; with a mind opened to the perceptions of spiritual realities, and of the laws and ways of being-of the inner and higher life-I was made a medium for the disclosure unto the understandings listenting congregation. For those last named likes I and hearts of men, of Love's besideons principle The said thus sown by the Divine hand, through me. as an humble instrument, har been walted to vast places in the western wilderness. shorte; and thereon bath spring up to bear sweet and refreshing fruit anto humanity—toiling and struggling and suffering with and from igdorance, the fruitful pulpit I now occupy. He presched Spiritualism, but parent of all the wood that toballike rude winds the ship of individual life on the waves of radimental'ex | minds of the people for the eccond coming of Christ. Istence. Appele Beve, From lime to time, planted the lam. The leading members of the Universalist Boole seed throught other bledithin since my day, and have ty are Spiritualists, consequently they have the con watered and watered twee the houverly plant, that it wol of the Charte." We can John Allen dead, but he might bloom and bring forth fruit, according to the attends the lectures in the old charch, and rejoices to patties of the coll-some thirty, noise sixty, some at worth, and the spirite, in possession of the college with profittied gode up worth, and the spirite, in possession of the deak, and bigher—and having passed through the willey of the little simplified to the repetition of his own grand. the dest of the turn system to manging this the thoughts. Thise,

Divine Wiedom: of the worldwill poeds, as it hath always needed, a will ever need, the element of love to mellow and trinise its observator; for without this principle, all inviering is could; and leaders away from a department of any action of the Divine Man.

This age becomes abundant presides of level it is the life that stains and awestern. Without it.

nations may go hh is their march of grandenr and glory; but they all in the end wanting this but leave dehind the as have the national the past, records and repair standing like that I images, mementes of a d fall (This age needs both love and wisdom. It witted to recoive and profit by great truths, which in y day could not be told note the proplet, because to could not bear than. This age useds a mediatoriministry that shall be filled with the life of love, dine love, and be guided in its course by divine wisdom High revealments stand ready to walk late the are of radimental life, vitalizing, reforming, purifyinand remolding by their presence and Influence.

Again must the be one-raised up who shall berso educated in therms of God, and so imbued with his spirit, as for the ake of this tove of God and Man and Truth-he she sacrifice all therefor-himself, if need be. He shallbe the herald of the new dawn, of the reconstruction society, and the establishment of celestial government upon earth. Through, him shall be clearly opened p' to man, and rolled out before him (as a picture light and beautiful to gaze upop, as if painted by th Divine Hand), his future destiny. He shall become gred with power of speech to thrill the nations; yet sommble and meek, so gentle, yet so justly dignified in portment as that there shall be none like unto binin the land. His presence shall give an unction t the heavenly teachings through him. He shall bear tiness to the people, by his daily life, of the sacretree of that which flows through him. He shall be impired with a profound consciousness that of himselfin is nothing; but that God is all in all. He shall be universally gifted. In whatever department of knowinge there is, he shall be at home. that he may take herefrom, to impart or illustrate That the earth pathway may be bright with Truth and "Love and Hope.

And that the fairest, sweetest flowers, may line life's rouged slope.

I know that many gifts of heaven thy mortal life adorn.

Yet sometimes 'neath the rose's sweet breast them is one will come. Rismission will be attested by all

other mediums.
Yet a little while and the feverish state of the world tears.

And while the sun seems shinning bright, ofttimes a nations shall be wispped in war and wees; and calamitles shall issue forth from the bosom of a false society to afflict the sous of immanity. This needs must be. It was prophesid in the p st. and many minds now have an inward conclousness of its coming reality. Prophesy is a science in the department of mind. By it is mathematically determined future events. Minds elevated to the plane of prophesy read the future as to generalities, as if it were an open book. The new orher of things cannot some to man until he is purified, by disciplining agents, for reception. Effects must follow causes; and innumerable spirits, advanced and educated, are dolog their part to hasten the day when man shall stand fully redeemed from whatever now drags down, enslaves and debases him.

There will be chosen-and in due season disclosed to the world—twelve Apostles of the new philosophythe standard bearers of Truth; minds unfolded to the reception of loves and wisdoms from the highest communicable spheres. Through these, from time to time as nations are fitted to receive, will be imparted heav-

en's teachings and a stations.

Let all then come to strive on; nor relat in exinward, life, so that each mile of lifed to take his or her allotted place in the new order on earth-in the societies of the boundless beavens: and let all pray daily that God's will may be done on this earth as it is

And when earth's changes all are o'er, its labors all done in the highest heaven! Peace and harmony and joy are coming to take up their abode with men; and when all trials and tribulations are over-and the storms of strife and war have Beyond the trammels of this life; naught will appear died away-then shall there be divine salvation and allotment; an apportionment into circles and societies every one to the place he is fitted to go to-s de of heavenly love and wiedom from the Father. For this, angels work, and so should men.

I leave with each of you heaven's blessing."

Pinces and Persons.-No. 3.

Fourteen days ago I said good by to the few friends made in Evansville, Ind., and turned northward. It was a cloudless April. day. A late rain had settled the dust, and bathed the trees and shrubs. Everything, therefore, looked as fresh and clean as an April day could look. The green forest trees, the peach and apple trees in fall bloom, reminded me that

The queen of the spring had passed down the vale, leaving her robes on the trees, and her breath on the gale." Toward evening we reached this city. I had an appointment here for the coming Sunday. To me the lace was strange, and its people strangers. Womanlike, I wondered if any one would meet me at the care; if I should be welcomed to a home-a real, home-like. conv home. No one knows so well as a vagabondizing lecturer knows the hopes and fears, the expectations. victories and defeats that are born and die in the brain the hour previous to reaching the place of destination, The preacher is a public pauper, with this difference: the town pays the board of their poor; but those who feed the lecturer, are out of pocket.

Well, while I was wondering and guessing the engine halted, and I stepped from the cars and selected · Bishop ". Hudson among the crowd, as the man to whom I was to be entrusted. There was no mistake in guessing. He took me to his bouse, beautified and musical without by flowers and singing birds. Within 1 found quiet, comfort; a good wife, and Emma Hardiogo, and Frank Wadaworth-not the famous Em ma, and Frank, but a pair of juveniles, who may, in the future, occupy reputably the places these beralds of the morning now occupy.

Terre Haute is on Wabash river and canet, seventythree miles west of Indianapolis, one hundred and eighty-seven east of St. Lodis, and one hundred and north wind; the New Eagland element; I like the Yankee spirit here; I like the honest-looking marketwomen and the braway armed gardeners. The postoffice clerks are unlike some I have had the the mistortune to deal with. They say " No." as composedly as if you had a score of letters. I like the church and the deak where I am speaking, and I like the waiting. am indebted to those who preceded me-to the John the Baptists who have mude shouth many of the rough

When Universalism flourished here and Spiritualism was in its babyhood, John Allen preached from the bullited better than be knew." He prepared the PRANCES BROWN. open plains of a better life, illumined by the light of | Terre Haute, Ind., May 16, 1863.

And the juless meant to feed trees, vegetables, fruits.
Unerringly proceed to their pre appointed routs.

How awful is the thought of the wonders under-How each thing upward tends by necessity decreed, And a world's support depends on the shooting of a

The Summer's in her ark, and this annuy-pinioned Is complissioned to remark whether Winter holds her Go back, then dove of peace, with the myrtle on thy

Eay that floods and tempests cease, and the world is " ripe for Spring."

Thou hast fanned the sleeping Earth till her dreams are all of flowers.

And the waters look in mirth for their overhanging

The cattle lift their volces from the valleys and the And the feathered race rejoices with a gush of tune-And if this cloudless arch fills the poet's song with

O thou sunny first of June, be it dedicate to thee. Bome one has substituted Jone instead of "March," as in the criginal, as more con-senial to this latitude.

JOSEPH HOAG.

BY DAVID TROWBRIDGE. Some time after the vision related in the former article, and before he was fifteen years; old, Joseph had vision, in which he was conducted to the infernal re-

down, or from all that was light or cheering, until I was brought into full view of the regions inhabited by infernal spirits. There I heard the cries and doleful lamentations of the miserable exclaiming against conduct that brought them there. And I saw that every tongue had to confess to the truth, and to acknowledge that it was their own evil conduct which brought them there. Their agonies and cries were beyond description, and their habitation a sea to which I could see neither bottom nor shore, and all appeared for below where I stood. And although it did not spear to be elementary fire, yet there appeared a dark cloud of smoke perpetually rising, that spread over the earth, it arned to look, and held, as it spread over the earth, that darkness increased, and where the thick columns were, it almost collapsed the light of the late on the was full of light, and the over wall seemed to have, as by reflection, a pearly brightness. The scene gradually faded, and she who was the first to appear.

This is wonderful, it true; and its truth resolves it seemed over the earth, that darkness increased, and where the thick columns were, it almost eclipsed the light of the late of the late of the late of the late on the late of the late of the late of the late of were the carth, that darkness increased, and where the thick columns were, it almost eclipsed the light of the people appeared disposed to choose the darkened air to breathe in. and where they got under the thick columns of smuke, which were so dark as to almost take of the light of the sun, and quite its warming beams have convinced all parties that there was something more than is bommon in this vision of the night."

These I saw in motion, (and they perceived it not) hastening down a gradual descent; they soon moved more rapidly. As they verged toward the handle ward to be a sun of the night." more rapidly. As they verged toward the hurning sea the columns of smoke became so thick that little was to be seen; yet they appeared merry, and would make one another so. They seemed to have neither fear nor concern, till they dropped into the barning sea, when their surprise appeared indescribable, and their au-guish no pen can paint. As I beheld, I noticed in the burning sea and in the dark smoke, there appeared great motion, as though the sea boiled. The eight seemed amazing; but more when I beheld the old dragon in his terride bue, whose appearance and all the motions of his tall seemed wonderfully to promote horror and agony through the dark regions, at which sight it seemed as if I had no strength left."

In conclusion, he then says:

When I came to myself, my face and body were much covered with large drops of sweat, much resemb ling spring water for coldness. I soon raised up, and saw that daylight appeared."

I hope the above account of the lower regions may be instructive to some of my readers-at least, amusing. will now give a vision which he had of heaven-the Orthodox kind. He says:

.. I one day, toward evening, laid down, and whether I dropped into a sleep or not I cannot tell, but thought I was stadding on a beautiful eminence, when I had a view of the beavenly host. There saw the King of Kings on his throne, and the Re despuer at the right hand of Power, and the angels standing around the throne. . My sins were shown me as plain as a printed book; I stond trembling, looking for my finel sentence, and heard one of the sugels say. Shall I slay him?' The Great King said. No; we will warn him." The angel said, 'Shail I warn him?' The Saviour of man replied, 'I will warn him.' and arose from his throne and looked down upon me, and cried. Depart, depart from sin; thy life is not thy own: and as he retired to his seat, the appearance of a gate closed before me, and shut all out of my sight. When I came to myself, I found my body in much the same condition it was in when I had the night-vision before and bud lein about two bours.

The Spiritualist will doubtless conclude that Joseph saw through a glass darkly," and that he did not see much of the beauty of beaven.

About the age of eighteen be was trying hard to be such as be supposed to be the Lord's."

At one time, while traveling in Massachusetts, I

moral life, been a good companion, a good parent, a good heighbor, and an honest dealer, but has settled down at ease, thinking this was enough; yet then hast not made thy peace with thy God, and while this is wanting, all that is assential is wanting; thou hast time to make the peace with the God, and not a mo-ment to spare, for the time is very short; then must go hence to be seen of men no more. Oh! let not sleep rest on thins eyes, nor slumber upon thins eye. ide until this work is done, for thou shalt have no time on a languishing bed; for when thy change comes into the language of the a postle—it shall be in an in-stant, at the twinkling of an eye; for the mouth of he Lord bath spokes it."

Some time after the above was spoken, he was at a Friend's house, where he saw a letter that had been reselved, which contained the following:

"A Friend, near sixty years of age, belonging to Accephage meeting, (where Joseph spoke; the above.) went to the harn, near night, to mith his now, a little partier than heart, as it looked likely to rain. While mithing, he was strock with light diff; and linearity tilled. The friend was at the mosting when feetph Hoag dropped that singular testimony, and that he ap-peared to be such a person as Joseph described."

Here then a propher Boom after he left Acquahuet, he went to Nantucket,

Boom arter he left Accushed, he went to Nantucket, and is in the bond, and the carth a beginning now in her veius to feel the blood.

Which, warmed by summer sums in the alcombic of the vine.

From her founts will overrun in a ruddy gush of wine.

The performe and the bloom that shall decorate the bound.

Are quickening in the gloom of their subterranean bower;

And the interest and in feel in the boom that shall decorate the boom that shall decorate the boom that the bo that way, but one or more died within nine months, and some within a short time."

We must now oquelude, according to our views, that Joseph could do better in foretelling such things, than in describing God and heaven.

From the London Spiritual Magazine. NEW CONNECTION SPIRITUALISM.

In the Methodist New Connection Magazine, edited

by Dr. Cooke, for last month, at page 246, we find any interesting case reported by T. Mills. It forms part of an obituary notice of Mrs. Thomas Burley, of Wolver, hampton, who is stated to have been "converted in her youth during a revival."

"Bometimes during ber long illness Mrs. Burley was for beriods of thirty or forty minutes in a state of insensibility to the outward world, resembling sleep, but from which she could not be awakened. At such limes she often spoke as if conversing with her deare all of flowers.

And the waters look in mirth for their overhanging bowers:

The forest seems to listen for the rustle of its leaves.
And the very skies to glisten in the hope of Summer state.

The rivifying spell has been feit beneath the wave.
By the dormouse in its cell, and the mole within its caye;
And the Summer tribes that creep; or in air expand their wing.

Have started from their sleep at the summons of the Spring.

The cattle lift their volces from the valleys and the Surley's death, a youthful nephew of Mrs. B., togeth-Burley's death, a youthful nephew of Mrs. B., together with a youth of about his own age, in the employment of his father (a leader, local preacher, and off-cult steward), having foolishly resolved to leave their homes and go to sea, set off at a very early hour for, Liverpool. They walked to Wellington—a distance of, about twenty miles—and stayed there for the night." Several hours after their departure she died; but they'll had no idea when they departed of her death being so ; near, or, indeed, that she was in a dying state. At about two o'clock of the following morning, our young friend startled his bed-fellow, and the family of the house in which they slept, with loud orles of slarms. and distress, persisting that he must instantly return: home. This, however, was prudently forbidden, at such an untimely hour; but the statements of the youthful wanderer excited every one, as, if believed, ley well might. It appears that as he lay, Mrs. Bur-ley, his aunt, appeared to him. Whether he was awake to a sleep, he cannot say; but he was conscious of be-ing partly surrounded with bed-curtains. She pregions. It is hardly necessary to relate in full what he saw, as it approximates to the Orthodox view of the same place, (perhaps I should say condition; as it appears that it was shown him to let him see what might be his condition,) and yet it corresponds somewhat with Judge Edmond's vision of the same region. He says:

"Feeling solitary. I laid me down in the artifact of the must prepare to follow her to heaven's foreral; that he must prepare to follow her to heaven's foreral; that he must prepare to follow her to heaven's says:

"Feeling solitary, I laid me down in the twilight of the evening, in a ponderous muse, and whether I went to sleep or not, I never knew. But so it was; I was conducted with great quickness an immense distance down, or from all that was light or cheering, until I became distinct, one of whom held a crown or coronet, the relative testing of the conducted with great quickness an immense distance down, or from all that was light or cheering, until I became distinct, one of whom held a crown or coronet, the relative testing of the relative testing of the relative testing of the relative testing of the relative testing te

seemed pleased with the light of the sun, and took pains to keep in it. The countenances of these appeared bright and active; but the greater part of the topic of conversation, his carnestness in seeking people appeared disposed to choose the darkened air to breathe in, and where they got under the thick col. gerous illness which be has since had, together with.

> Written for the Bauner of Light. WEARY.

Rest for the weary ! oh, rest !-

Ab, the low light sleep the best - matter a gattur In the grave. me die de lone No fear, care or sorrow, nor anguish or scorn, No friends of the summer to leave us fortorn

Shall we have. Oh spirit, be strong-learn thy burthens to bear, For the couch of the weary is just over there-Over there.

The roses are blooming the fragrance of June In the air.

The birdling shall build her a fairy-like nest, Each flower shall bloom that the sleeper loves best, Most forlorn:

A vein of blue beauty runs the violet low, And the tomb of the begger with diamonds shall glow" In the morn. And does it still futter its poor wounded wing.) : | | | |

And if the storm mutter, still sigh for the spring? Winter 'a kind i Behold his white mantle, and do you not know, with a will That Nature is wreathing her garlands below 7, 10 9 ...

Are you blind? Ay, follow a moment the hurricane's path. The bolt of the thunder that 's red in its wrath-'T is in love !

Though the solid earth tremble, the mighty waves by. And grow white in their rage as they beat the black'sky.

God 's above."

Snakes in Louisiana. Everybody hates snakes. In the swamps and bayous genuine Quaker, and he had many trials. The old of Louislana they have them "thick as spatter," of all "enemy" continually urged him to choose the wrong election of a journey back into the interior, on their bim, both such as he supposed to be the Devil's, and built as he supposed to be the Devil's, and built as he supposed to be the Devil's, and built as he supposed to be the Devil's, and built as he supposed to be the Devil's, and built as he supposed to be the Devil's, and built as he supposed to be the Devil's. reptiles:
There weltered and seethed in the bot sun a mess-

think, and preaching, he arose in a meeting, and among other things, he said:

"It has appeared as plain to my view as a printed book, so that I have neither doubt nor scruple that there is one in this, meeting who has lived a good moral life, been a good companion, a good parent, a good neighbor, and an honest dealer, but has settled good.

"There weltered and seethed in the bot son a measure are sexpanse of awamp, gorgeouseven in its hideous gloom and repaleiveness, with an endless variety of consulting howers. Tall trees, cane brakes, fallen time, been tallen time, the property variety of reputational life, been a good companion, a good parent, a good neighbor, and an honest dealer, but has settled good.

Bernand seethed in the bot son a measure are settled in the bot son a maker. But here, they were stretching their, hideous, deformity in the water by the railroad track over which our train slowly rattled, apparently undisturbed, though our many wars went within certainly eight feet of them. They noticed us. Some of them hetrayed in momentary nervousness, as though they had an appropriate the first into their bathing tub, which, as far as 1 101 track into their bathing tub, which, as far as 1 101 track into their bathing tub. heasion that the engine or tender might roll of the track into their bathing tub, which, as far as I followed it; is about fifty miles long by ten feet wide and extends from Algiers to Lafourobe erassing to their heads, grinned like Mr. Carker, and directly relieved their heads, grinned like Mr. Carker, and directly weltered. Hasken, genuine copperheads had moctanism, he malignant and opposenous far into known to Agasla; lay in the same careless and individually known to Agasla; lay in the same careless and individually known to agasla; lay in the same careless and individually known to agasla; lay in the same careless and individually within three feet of the track.

The formation was about to he with the confidence with manifold what our to add to the mingling with manifold what our to add the manifold of care thundered along for miles and miles, making of care thundered along for miles and miles, making the quaking mid whereon they lay tremble like a julie.

. Che Breture Boom.

PEACE AND WAR.

A. Logisto by. West Corn L. V. Besch, bofere the Lyseum Society of Spiritualists, in .. of of A Lycania Staff; Moston, Skadny, 4. O band case matter 17, 1863./ .f.

tions can attain I—and still we know, on Gou, that the same tines of shelling the line inexhaustible. We approach thee, therefore, with the the theorem in the same tines of rejoicing, and with all our hearts, sorrows and sufferings, and with all our hearts, sorrows the same till the same; not because the utsets and that man's fall from his pristine state brought same would be the man's fall from his pristine state brought same and death and all these artists the same that and death and all these artists the same that and death and all these artists the same that and death and all these artists the same that and death and all these artists the same that the sa them all, not because the time or the place is more sacred to thee, for wherever we may be, oh God, we would praise thee still the sacie; not because the utterances of our mouths are more hely, or because the life is within this sanctuary and these are especially the people, but because thy children are everywhere, and within every heart is the evidence of thy love and thy life; and the nations of the earth praise thee, even unconsciously, in their glad rejoicings and thanks givings. On God, we would praise thee for every blessing in the universe; for everything which thou hast bestowed upon thy children; for the summand the hugh and man to be singly that the sacretary productions; for the spring time, with the hughandman sowing his seed; for the summer, with its bloom, and beauty, and verdure; for the sumer, with its bloom, and beauty, and verdure; for the sum and it fail; that he has brought sin, juto the world; nour opinion, also, the wars which every nation has even for the winter, with its still, caim purity and whiteness. For these we would bless thee. For the even for the winter, with its still, calm purity and whiteness. For these we would bless thee. For the blessings of material life, the comforts and luxuries of home and friends, for the relation of husband and wife, of parent and child, of brother and slater, would the children praise thee; and for the higher and holler relationships of humanity, which bind all souls togeth er, and make them all thy children, we praise theo.

For the greatness and strength of human purpose, for
the attainments of the human intellect, for the glery
of the human soul in its immortality, we would praise
thee. Oh God I, as the eagle that builds his nest in thee. Ob God I, as, the eagle that builds his nest in the cycle pushes forth his young that they may learn to fig alone, while the mother bird files beneath to eatch them if they fall, so bath thy hand pushed forth the infant soul, that it may learn, with its glad wings, to strive to fly, and so is thy hand of love forever held beneath in care, and kindness, should we chance to fall. For this do we thank thee, God, and for the loffer strength of the soul, which, shove, all misforture hears the sulfit nears and paster must the tune, hears the apirit mearer and nearer unto thee. God, we praise thee for all things; for the aummer and winter alike; for storm and sunshine; for light and darkness; for peace and for war; for health and for darkness; for peace and for war; for health and for sickness; for sin and for goodness; all, if any, are sent by thee, and good. We praise thee for patience, which comes from suffering; we praise thee for peace, which is a blessing consequent upon war; and for the glad annabine, which comes when the storm is past and the night clouds are swept away. Oh God, let the nations of the carth, and these thy children, grow atrong in the aspiration of goodness, remembering that every blessing does not seem bright, and that every sorrow is not an evil. May they know that thy presence is within the sonl; that thou aidest those who atrive to gain knowledge; that thy strength is in wisdom and in justic; and that they who have most of these shall fustice; and that they who have most of these shall know most of thee. And oh, let them that are in darkness, whose souls are enshrouded in materialism. who see not the light of thy hearty nor comprehend the immortal spirits, raise their thoughts to thee, and feel the living spark of thy life within them kindle to a flame, and let them know that the immortal soul abali never tire, but onward, up steeps of knowledge and wisdom, shall climb higher and still higher; until they shall praise thee with glad thanksgiving, and re-

The subject to which I wish to call your attention to-day is, Peace and War-their, If a upon Oivilia.

joice in thy name forevermore. Amen.

Great deeds; great actions and great men, have been the barthen of song and bistory. Here worship has been the curse of the past, and is likely to be somewhat of the present, provided kind Nature, or what good people call Providence, furnishes humanity with any heroes to worship. But since the present ago is not prolific of individual beroes, and great ideas must and profite of individual neroes, and great ideas index diligence, tyrains, war—and so on, until each war supersed what the world calls great men, we may persuate the rejoice in the effect which peace and war have produced upon hamanity. Sometimes we have the world is the produced, and the present praying to God for peace. We wonder if they know who God is, or if, indeed, they would suggest an improvement in his plans; for it seems to me that they aight as well pray for constant sonshine, or pray that here might never be a storm, or that the earthquake might never open its yawning mouth; or that the pent up volcano might retain its fires; or, that, indeed there should be a stultification of Nature's laws; and the world cease to move altogether. For our own part we pray for war when there is need of war, the same as we pray for an eruption when there is corruption in the human blood, for it is better to have it burst forth than to remain in the body. We see no blessings in a peace that is not born of the greatest of struggles, and we glory in those contests of history which have made we grary in those contests of intercey are; and therefore we pray for peace and for war. For our own part, we see, in the history of the past, that those ages which see, in the history of the past, that those ages which have been prolific of human conflicts, have also been prolific of human gain, and that the attainments of all minds are in proportion to their struggles, and the conflicts which they have within themselves, and which the nations have also in their bosoms. Politically, as well as individually, men are liable to become too much corrupted and staguated where there is constant prosperity. We have noticed, in the history of the world, that where there is the greatest peace among nations, there is always the least moral and intellectual strength, and the nation dwindles into an eleminate and puerilo people, while war gives strength to a nation, and with that strength comes a bursting of the chains of bondage on soul and body. The Chinese Empire, once known for its conquests and attainments in art and spience, shrank into insignificance from pro-tracted peace, and to-day that great empire produces no startling evidence of genius—nothing which can bause the world to say that it has gained something from that nation. The Persimo empire was great while it maintained the onward march which civilization demands. The revolutions in Italy have only been great they followed a peace which was worse war; for there are things in peace far harder for the spirit and for nations to endure than the most terrific sounds of war or conflict that ever reached human dars. I would rather have a fierd, with all his cruelty, than the imbeditty of a monk who could never conceive of even the slightest shade of truth. For our own part, we know that there are scars more honora-ble than those gained on the battle-field; we know that history furnishes warriors for greater than her Clesars or Alexanders; we know that there have been revolutions deeper is apirit. more professed than those which have overthrown empires and the throned the proudest monarcha; yet one follows the other in as quick succession as the sound of thunder follows the ollows the flashing of lightning in the heavens. Wherever there is a revolution in the beavens. Wherever there is a revolution in thought, we sho sure to find it preceded or followed by a zarojatton of arms. Hen flash with words when they can, with a sound a cally when they must. Nations remonstrate when that will do; but there comes a time when physical force is the only means whereby liberty can be attained, and nations must needs use this physics! forte to throw off the: bondage of tyrahny and off ambilion. But on the rock-hound, abore of tww gugmans, where is supply for of, soil is as precious as so much gold, and where only by constant delying of the brain into the tyrahny, and the revolutions which filled all for the tyrahny, and the provided rather had been the fronce of the tyrahny, the immortality which followed—the desperation of Robesplerre. I have been the tyrahny, the immortality which followed—the desperation of Robesplerre. I have been the tyrahny, the immortality which followed—the desperation of Robesplerre. I have been the tyrahny tyrahny the tyrahny tyrahny tyrahny tyrahny the tyrahny tyrah hrow off the: bondage of tyranny and of ambition.

should remain, and the world live all the heightness and strength which it gains from revolution is we shall premise as the foundation of car argument, that war is as essentiel to human sevenacement as peace. We know this from Nature. We would not presume to say that it is contrary to the design of the Indinite that storms should dome, that whirlwinds should sweep scross the plains and forests, that mias-mas, should burst forth and sweep sway populous towns. We do not prejend to say that earthquakes are with thin of the Divine intention, or that there is some mistake made when the fires and lava borst The proper phealty Reported for the Bannar of Leon, by thought the following from the fol forth from the tolorno's mouth and destroy tens of

suffered have been the result of legitimate conditions. We have never known a war that was not caused by tyranny; and corruption. We have never known tyranny and corruption that were not produced by cupidity and ignorance, and by the ambition of rulers, individually or collectively; and everything which has caused these must also suffer in turns and every nation which has spifted war has, to the extent which it has suffered, burst the chains of bondage. The masses in moderchical countries suffer oppression and tyranny. whenever they feel their chains and burst them, with any hand, even that of war, it is glorious, and an onward atride in human development. It is said that the Christian religion has brought peace into the world, and brings glad tidings of great joy. We know that its history is traced in lines of deeper blood, in greater seas of human governments. greater seas of human gore, than any other religion which the world has ever known. And why? Bocause it brings that which is opposed to error. And thus we are thankful for Christianity. It has brought war and bloodshed, but with that bloodshed it has

brought revolution.

You may think, perhaps, that we are fierce, and say that these are sentiments belonging to savage national it is our opinion, that there are different degrees, per-haps, of re-called civilization; but in point of war haps, of focalled civilization; but in point of war and human treachery, this age may be called as barbarous as those ages which in the past only killed, perhaps, in a smaller ratio and to a less extent than the present generation. The more we multiply the implements of terture, the more exquisite our sense of torture becomes; the broader and grander the preparations of warfare, the greater and deeper the struggle, the more profound the military spirit. This is human civilization. An age when there is no peace, when there is nothing save war, when all human passion seems brought forth, and whatever belongs to desperation and deeds of terror is, paramount—you may expect and deeds of terror is, paramount—you may expect that age, to be followed by a season of choice and grand development, in religion, in art, and in science. The nineteenth century were lost to all that renders this country and the world beautful, in its great dis-coveries, in its arts and sciences, but for the wars and revolutions which preceded it. Indeed, there is no age that is not marked by this same alternation of peace and war, and therefore both are essential.

Another proposition: War is as essential as peace. There are two causes. First, war is produced by peace. Becondly, all that renders peace beautiful is produced by war. With peace in any nation comes prosperity; with prosperity comes corruption, love of these most assuredly comes war. It is any target in these most assuredly comes war. It is any target in the second corruption. tion, like the earth upon its axis—asy and night; in the tion of the cause of which the other is the cause of which the other is the legitimate sequence and effect; and we read, if we read human history comprehendingly, that human progress has been a gradual succession of peace, lixary, indolence, tyranny, war—peace, luxary, indulgence, tyranny, war—and so on, until each war shows the strength of the corruption which the peace revolution which is now going on around and above you. That which gave to you the liberty that your fathers dreamed of was but the foundation of the peace, corruption, indolence and tyranny which have followed, and produced the present war. Something has been gained, for a great country has been peopled with a mighty rage; a race improved in every departssing the elements of greater strength and power; and yet a race which also has possessed great corruption. We may hope that when the present storm has passed, and its chaos changed to order, there will be another stride in buman development, another

bursting forth of the light of freedom.
We see from the earliest history of humanity, and especially in tracing those nations which constituted the Hellenic period, a chain of cause and effect, commencing in Greece and ending in America. It is this; that there can be no great strides in human liberty or human intelligence without great revolutions, as there can be physically no great attainments without first great toll and labor. We may perhaps deplore the immediate consequences of war, but we must rejoice over its fruits, which bring to the world the advanc-ing tide of freedom and justice. But though cradled in Greece, and there, perhaps, dreaming her first dream of justice, and singing her first glad song, we have seen young liberty flying from shore to shore, from land to land, without a place to rest her foot, that it she fain would seek the shores of the new world; and there has been prushed for a time into the ground; but humanity, like the setrong, surging tide of the neean, will never remein accerated by any rocks or parriors along the coast, but, if need be, will leap high and wash away the very foundations of the mountain

alder, and go on and on forever. Again: war is the necessary outgrowth of human passion: "lightaps we might say that if we were to make human beings, we would make them without sins and fralities, but when we remember that the bighest stribute of the human mind is its discriminating intelligence and its conscious power of judging between what is right and what is wrong we are thankful for the capability of sin that we may also thom, the capability of goodness and right. There, fere, when war comes to us, as the essential concequence of a had man's sin, we are glad that that war has come, though we may deplore the condition of humanity that produced it, for without that, the nations of the earth were still in ignorance, though comparalively bappy and peaceful. Intelligence is born of war. An age of neace—as, for instance, Ibn ages or the periods which immediately followed the inauguration of the Christian religion, or an age like that which im-mediately, preceded it—is not attended with the ad-vencement of human intelligence and edences: War, the necessity of war, its success and increasing list ment, produce everywhere accessity of thought and action. We piace a human being in a tropical olimate. ndringinged, by every production of nature; whore soil-is not seential, and thought not requisite; and there is no advancement in his powers, purposes, intentibnes; but on the rock hound, above of New England, where eyely loot of soil is as precious as so much gold, and

are produced in the harth and a clements which produce them in the hambs soulve are spurred onward in the pathway of approduce them in the hambs soulve are spurred on ward in the pathway of approduce them in the hambs soulve are spurred on ward in the pathway of approduce them in the hambs soulve are spurred on ward in the pathway of approduce them in the pathway of approduce them in the product the product the product of the lowest, and instead of living in luxury approduce the product the pr

us: but we worship as the shrine if mental greathess, because it holds us up and tells uwhere we are going. We know that the condicts of the the street on the field of battle. We know hat the pelm of victory is not alone gained by mariel hosts, or by the imposing array of flags and military power. We know that the greatest battles have ofpu been fought soil, tary and alone, by individual me, whose greatest triumph was to conquer self, and wese individual conquests have gained the world's sivation. We prize Chietianity from this fact—that its man Jesus was a warrior in the highest sense of the word, for without sword, and without implements of conflict, he fought and gained a victory over humps passion and human selfishness, telling us what we my hecome, and showing the world the way of pense. So, while Christianity has brought the way of pense. So, while Christianity has brought bloodshed and the sword to every nation where it has rested, we know that it has also brought to every heart a sword with which it may gain the victory, even that of Truth and we are thankful the victory, even that of Truth and we are thankful for this war. We know, also, that those who are crowned upon the battle field, and with loud acclamations proclaimed great in the eyes of men, are little. because not strong; are little, because they love praise, and rather deserve, or strive to gain the praise of men. than to gain a victory over their own passions and ambition. These are the men whom history mentions. but the great heart of the world forgets them. These men have grown great and are idolized in the eyes of superficial ambition, but in the true spirit of the ages. supernous amorton, out in the the spirit of the ages, they are only remembered as flaunting peacocks, who seem to wear their garb for the sake of its display, and who forget their deformities.

We are thankful for war, because it brings forth

who goes forth to fight, she has lain upon the alter of devotion her offerings of greatest womanly treasure. Therefore do we know that war brings forth that which peace would never give. We know that when the gray-baired father, trembling upon the verge of the tomb, gives his last hope and stay to fight in any cause—a cause which he deems just—his heart grows strong and his spirit is buoyed up in its march to eternify. We know, also, that when human kindness and human hears to tramble. It has a will be a also, that a nation which has sown its best treasures on the battle-field, that has poured out like wine upon the soil the rich tide from human veins, has something sacred to remember, and will be blest and ballowed for the cause, if it was the cause of Justice and Free Therefore are we thankful for war.

To bring this illustration down to your own time, we would ask you if a war tike this is not more blessed, more hallowed, more to be thankful for, than a peace selfishness, we do not ask your politics, we do not ask your creed, we do not ask anything that belongs to you as individual, selfish beings; but we ask your reaion, your judgment, your buman pature. There was peace, but it was a peace grown rank with political orruption, wherein all kinds of filth and mire were pread upon the surface of your political waters, where socially and mornly men were drunk with succes and with ambition, and where Money was the God b fore whom you worshiped. This kind of peace makes a nation's beart weep, enervates the vital functions. causes the young men to grow up effeminate and fee-ble, and the did men to become weak and powerless. This kind of pence brings with its corruption a stain which cannot be wiped away except in war and in blood. We have seen for years this evidence; we have marked its steadily advancing course, at least for twenty-five years, and particularly for the last ten rears; and we have known, that those who worshiped at the strine of Mammon would soon have another God to worship, and know that there was a higher power. Therefore we say, that peace was not so much to be desired as this war which is upon you to We hear the loud toosin sounding in your ears, know that it makes you tromble; we hear the sound of the far-off battle, and we know that it make your hearts grow end: we hear the mourning of the widyour nearts grow and, we near the mourning of the wid-ow and the cry of those who are left desclate; we see the maiden with long, flowing robes, waiting for the bridegroom that shall never some; and yet we are glad, because we know that this storm will bring forth a better and helfer caim. We know there were clauk-ing chains upon the spirits and bodies of your fellow-men; we know there were chains of bondage on your own souls that must be broken; and we know that this war will cause them to be selected; therefore, we are

war will cause them to be severed; therefore, we are glad of the war.

For our own part, we are alla glad that no hero deserves or ban deserve your whiship. The time has come when humanity, and not one man, must disim your reverence and praise. The time has come when principles, and not individual in must be your leaders and heroes; and this is an age, which; if it be remarkable for nothing clas, will be jemarkable for the absence of individual men, and the preponderance of the great abirit, and heart of humanity. This war will great apirit and heart of humanity. This war will tend to that result; and if that result is gained, so much advancement for humanity, will have been at quired. We are glad, also, of the littleness of pre-ent infinite. Ifom this fact, that it evidences a great diffusion of knowledge, and of knowledge which cau extend treelf-wide abroad over the whole world; and all the little minds that have trea despised heretofore can be equal with the great minds that have been worshiped in days kone by; and this is advancement produced by war. The peace which your country has known for more then half a century has brought that atagnation for more then half a century hardrought that stagnation and corruption of which we shoak; that political and moral stagnation; that inshifty to discriminate between right and wrong; that disposition to despise your fallowmen, and longet everything except the great individual. It regarding that as the one thing of most importance. This has been caused by peace. Thousands of households have grown up in your land; thousands of town and villages, populated by immense in with the fall their days has been in their standard and will make the should be shoul ongo all their iden has been if, myself, ment geln possession of mealth and porer; and humbler ones nave been dampled, langual it this condition has prolinced a war, which, in its tenit, shall cause you to remember that inere are other in externor besides yourselses, and that they desired your attention and

War, in our oninion, is the light hand of God—(we mean, not so individual, operpayoring, tyrannical Good, but the right bailed in his properties, tyrannical Good, but the right bailed in his properties, tyrannical Good, but the right bailed in his properties with its award; sill with its manufalling of his properties with its really are, we do the disgrams what we really are, we the night and its binary being at the title night and its barrance. It is the greater human levelight and require of any disgrams as allenged to the

and the mind that are within; but we have the stern, this is what the world requires. Men whom you and hand of war, it brings forth all conforms and purpose; and each 'age' brings' its fort, marked for the conflict of that period, and for the world's day ance, ment; 'We know, that ited or 'Narc designs, in our throat of agent and pain, for, 'rest, which shall foll has been't filled with the holom of men—we should rather praise that which bagiven' them life—the principle which; they have been he instruments of the principle which; they have been he instruments of the grant of the women who met in our streets did not know each other; and it is only, as a 'tr' philosopher tells pa, by she existence of opposite scenic assist and all deach other; and it is only, as a 'tr' philosopher tells pa, by she existence of opposite scenic assist and and the women who met in our streets did not know each other, because of difference in position, or 'indeed, that any stimospheric', chemical results and produced in the karth and war, and he elements which for hemselves while they did not pray for others, remember those that are on the battle-field, and existence of poace and war, and he elements which

presents to our eyes the ferry thattends it usually. It has touched their pockets, their coffers, and that presents to our eyes the ferry thattends it usually. It has touched their pockets, their coffers, and they there are little ince, whom the wide calls great, and great men whom the world calls tile. The latter we praise; the former we do not kny. The great little men of history are these, whom the world idelizes as having been, through, circumstates, placed in a fortunate position, where they mist gain praise, applause and favor. This little members the world ig ing that went up years ago from homes that did not remember that the war has come, and that has come and they went the world in a caused it. And to-morrow, when the nation shall be a sound of sorrow going up from every house, having been, through, circumstants, placed in a fortunate position, where they mist gain praise, applause and favor. This little members the world ig ing that went up years ago from homes that did not remember the two finds. nores are those who have fought is battles, and who in daily life, have received wouls mars honorable than those received upon the balle field, and whose brains, hearts and shewe bear sing evidence of the condicts they have passed throup. Armies are but physical power, of which the sol of nations is the strength and life; and there are nen whom history does not mention and has ignored that we might say have fought the battles of nations it though the battles of nations it though the battles of nations it they have fought the battles of nations it though the battles of nations it they have fought the battles of nations it though the color there, though from charity you have fought the battles of onequit. The treate of the past are our physical admirators the martyrs of the past are our physical admirators the martyrs of the past are our physical sherr, ecause it overcomes for the throne of physical power, ecause it overcomes for the throne of physical power, ecause it overcomes in a tropical climate and causes the blood ao to course through the veins as to produce a difference of their fellow-beings. And wo dould mention another thing. Three years ago, there would mention another thing. Three years ago, there was a mane in your country, and that name was a name in your country, and that name was a flavor the existence of their fellow-beings, that name in your country, and that name was a name in your country, and that name was a name in your country, and that name was a name in your country, and that name was a name in your country, and that name was a name in your country, and that name was a name in your country, and that name was a name in your country war will produce this result; and to morrow, when the war is ended, when this turmoil and strife, this chaos and confusion, this scattering and this calling together again of the political powers of the nation and the world shall all be settled, and we shall know the position which men occupy, we shall find that one man is as good as his brother; and that all are equal. If the war is to produce this result, we are thankful, then, for the war. We shall know that what a man suffers and what a man does in his beart and in his house. bold makes him great, though the name of greatness may perhaps be forgotten; and then we shall rejoice in the conflict. We see the operation of the same causes that are at

work here illustrated in other countries, perhaps where there are greater extremes of social and political distinction. We saw young Italy burst her chains years ago, and we worshiped at the abrine of her hero, though we did not worship him. We have seen France trembling in her little greatness at the name of whom we used to call "Napoleon the Little." has grown a little greater in our esteem, and now ho has grown a little greater in our esteem, and now ho has perhaps as great as his predecessor; but great because he could not belp it; great because the tide of human events urges him on; and great because, by his very littleness, he will do the world the justice to in-teriere with things that may not be for his individ-nal interest, but for the interest of the world. We have seen England gradually redceming herself, by changes of policy in the interest of civilization; and though she still holds fast in her strong battlements to the monarchical government which in her esteem is and who forget their deformation.

We are thankful for wat, because it brings forth every power in the human soul that is lovable. When peace and prosperity are in a bouschold, sympathy, charity, love, are forgotten. They seem most to flourish where there is necessity for their exercise; for, behold, when the hand of war is upon a nation, all that is strong in the young maiden's heart and in the matron's bosom is brought forth; and when the mother gives her child to the conflict, she gives also a portant and learns the deep leason of self.

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They seem most to flours they chance to be royal, and little men out of great ones, because they chance to be plebelan, will case, and sometime the crash will come. We have seen Rossia, in the advancing torrent of human eightization, bursting some of her bonds—the Uzar, however unwilling, still answering to the call of humanity, and always in its worst form is ceasing altogether in Russia. We see young Poland in her tide of advancement, striving to be free; and we see the German one, to Russia. We see young Poland in her tide of advance-ment, striving to be free; and we see the German-bintes still gathering their forces, while Hungary is waiting for another here, perchance the same one, to lead her on again to right. And now upon this conti-hent we see the advancing tide surging, still surging. The States of South America, long conversed by the The States of South America, long oppressed by ac-archy, in its different forms, are changing, changing constantly, by the tide of war, and we do not know in what hour that change may bring forth a brighter dawn for those who have been so long in weakmens and

oppression. And here upon your own borders, near our own shores, French power has dared to step the foot of Invaluations the foot of Invaluations and for a diamiterated purpose. presume, as England invaded ludies but the spirit of valor and liberty is not so easily to be crushed, and we know that in their mountain fastnesses, the Mexicans hold strong the spirit of their fathers, and Liberty has alters there of which France does not dream. And now, in our own country, where the fires of war are burning fiercely, and where your hearts are made desclate by its fury, we can pour forth the song of rejoicing, even above the smoke and flame of the conflict, wa know that the the hero that shall lead the country rafely through to peace, the hero who shall be the guiding star in the conflict. Look not, however, for that hero in an indi-vidual human being. He has not the form of a man; he has not the face, he has not the sinews of a man; he has not the epaulettes of office upon his shoulders, nor does he wear by his ride waword; but his name is Truth. lie wears the lasignts of liberty; upon his side the sword of justice: his strong frame rocks to and fro with the deep emotions of his spirit, and his name chall be the Saviour of your country. He shall per-vade with his spirit the entire armies; he shall kindle upon alters that have long been desolate the flames of justice: he shall visit houses of legislation and purify om with his presence; he shall touch the hearts of the in high places, and make them grow strong for justice and liberty; he shall take the wealth of those who are rich away, and make the poor man wenithy; he shall kindle the altars of religion, and make them burn and flame in human hearts, instead of in human templess and he shall with his red right band of conflict cause the nation to grow greater, better, and stronger. Then shall the valleys and the hills rejoice; then shall the earth, with its wings all spread, seem like a dove of peace; then shall the mountains and the streams give back the echolog song of liberty; then shall you kindly earth know the peace that is born of justice and We do not forget, in this recital, those who battle

and are strong; for, as we have said, the greatest war-riors are those whom the earth has never crowned with laurel, and whose tombs bear no marks of greatness or of conquest. There are those who have lought for the right, whose hearts have been pierced with the missies of scorn, contamely and contempt, whose weary feet have tred the earth in its stony pathway, while men have bissed and harled stones at them, because they have proclaimed the truth. These men have lived always in advance of their age; have fought their battles mostly alone, and have had the whole world to contend with—especially the world of govern-ment and of roligiou. And these warriors men think to crown when a contury has laid its ashes upon their tombs; they remember their greatness when per-haps ages have caused their dust to crumble and their white robed souls have almost forgotten the sound of every earthly joy. Those soldiers lought the greatest battles for the world's advancement in science and in religion. For them the torch has been kindled; for them the gulliotipe and the gallows have been reared; for them all kinds of persecution have been devised; and still they have gained the rictory, and the world. through fire, and bloodshed, and suffering, has marched up to them in its progress.

Bo we will praise Gud for war—for those wars which

come to individual souls, when they battle with selfshness and wrong—for those wats which come to a homeshold, when it brings forth hatred and passion, for theend may be peace; for those ware which come to sociely, when strong revolutions bring out the corruptions that were concealed. For these we will be indeed thankful, and for those wars which come to nations like a missm. sweeping thousands away, for we know that, they bear the balm of peace and healing upon their bosoms. So, mothers and eleteramy weep when war comes; fathers and brothers may turn pale and weep, too; above the blain; young maldens may wring their hands and tear their bridal wreaths away, and all the land may, resound with mounting and with morrows but still the sonl of humanity, with its bright wings, will grow free and strong, and a load voice will be heard above the tempest, crying—"Hurrah I fly the viotory is gained !!! War and peace be yours, for out of eth's peace which is born of wisdom and of to perfect the principal of the second perfects on

DISCOURSE BY REV. B. COLLIEB.

AMETRACY.OP.A DISCOVERS DELIVERED AT THE ME LODRON, MAT 25. BY DRY, ROBERT COLLERS,

at chille i Reported for the Barune or Lieux, by J. A. Fracuna.]

Why felight given to a man whose way to bid "-Job. S: \$8. This is the question of all who are not able to make their conception of their highest thought of what life should be accord with their condition in life from expetience and observation; their idea of what God ought to do square with their knowledge of what God bu doing. "Let the light enter," said a great terman, and then died. I believe one great trouble between the teacher and henrer comes of the endeavor on the part of the teacher to make all these things clear, to try to reduce the principle to the simple sirule of

The book of Job, says Thomas Carlyle, is one of the grandest things over written with a pen. Grand in its simplicity, sublime in its serrow and receiption and oberal melody, old as the heart of man, seek as

and cheral melody, old as the heart of man, soft as the summer midnight.
Whether the book is a mystery or a drame, has been a great question with many. When Job put the question that I have taken for a text, he was about as far down in the world as a man could be. Not long before he bad been the richest man in the whole cauntry, courted and honored for his goodness, wisdom and money; but he was now so poor that men laughed and accoffed a him.

He was now a diseased and helpines man, sitting to

He was now a diseased and belpless man, sitting in the ashes of a mined home, his dres all gene out, and his wife—the mother of his seven some and three daughters that were dead—his wife that should have ant at his side like an angel, turned on him in his blackest hour, and said, "Curse God and die." He had been trained in that maxim which we put in

He had been trained in that maxim which we put in our Sunday achoole, that to be virtuouse is to be kappy. If he could have deadened down to bis condition, if he could have found some splate to steep his soul into forgotfelness, he would not so have suffered; but his spirit was rentiess and disentiafied, and he could not help crying out, "Why did I lose my money? Why was my home shattered? It was the home of a man on whom never rested the shadow of disgrace."

Job could have been made to sit down in grim silence, if that spirit had come to him and sold: "Mow Job, what is the use of whining? You have got just what you deserved; your whole lie has been one camplete sham. You have said every day, "hou shall

what you deserved; your whose his has been one cam-plete aham. You have said every day, 'Thou shelt have only one God.'" Now if the spirit of the man could have said this to him, he must have been doomed. The very light of his past life made his present way darker. If only nature had been smitten, if other good darter. If only nature had been amusten, it offer good men had but suffered as he did i But lile and the world went on as before. The moon poured as ever, great floods of molton gold; trees blossomed, and birds sang. Other homes were full of children, and other men rere full of business.

That man had made a good thing out of dates. The devil blasted Job's paim tree. Wicked men who said ... Who is the Aimighty, that we should serve him!"

prospered; and he was orying: "Ub that it was with me as it was in days gone by."

Now briends, I suppose that het few men and wo-men ever fell into such supreme desolution and diseat-isfaction about life an did this corrowful and perplexed man.

Bamuel Johnson had a soul exquisitely tempered, a spirit the krenest and clearest, a mind the most richly stored of his time, but wandered all night long through London streets, and kept all day in obscurity a hide his rage.

John Wilson lives forty years with the wife of his

youth; she is taken ny Into heaven, and when all is over, he goes up to his college, and anys. "Gentlemen, I have not read your exercises to-day, I could not see to read them under the shadow of death," and he went to his home.

Here is a young man in this city, who means to make the best sort of a man; he is full of energy and hadding capability. It is difficult for him to get started; piaces are not open. At last, when tired and disappointed, the devil comes; a very sice sort of a man he is, and lives in a very sice house. He says:

min he in, and lives in a very like noise. He says:

"Look here I here in something, between you and I, to
do. You just take hold of it; there is no harm in it
if men would think so."

Now just as that young man's life rires in flerce,
attong breath, he is in danger. Let him take counsel
in paulon, and somewhere out in one of those country places, there is a mother whose heart will break
annotaty for her son, who is a lost one of

some day for her son, who is a lost one,
A man makes a fortuse, and then holds on to it;
but then forgets that money and life are like water and a plant—a good thing as long as water can absorb in it, and keep it fresh; but a man where money and gold is not used to bless mankind with, is like a stalled ox, of no use at all until he dies.

A maid comes out of her home with the rich, pure

bloom of life upon her lips; and she walks down the WAY or size; leading this way and that, but gradually is aware that she can never meet the man inst she can wed. Bhe is very and, trying to reconcile her convic-tion with her conncience; or she weds, believing that she has wed a man sent from God for her, but finds that she is mistaken, or clue the man was saily spolled n the sending.

Here is a man born to a great destiny. The roots of power begin to ramify through all the land. Hen wait on him, and he seems to be the one indispensable man

Year after year nome grow discouraged and fall away, while there are moments when the steadiest and strongest are ready to turn back. The light shines, but the way is dark. The light nover shows to clearly out the way is dark. Inclight speer some to carry in any moment in our bistory, and on to meny some, as at this day, notwithstanding we see our way no more clearly out of this struggle than when we first begun. And so we may reach out in all directions, and find men and women whose condition cannot be made to accord with our idea of fitness; men who nocept their lives as a doom, or at best as a despair, like a ship tempest-toxed and dismentled, who goes down like a stone: or like brothers who are crying out, " How e should be if we had but achieved what we lmost achieved.

Whatever is, is best. First, some writer, subsequent to the time, has got at this book of Job and effers a so-lution that would be of wonderful virtue for tried souls. we could make it accord with our views of jurilee and life. (He doubles his sheep, and makes him live one hundred and forty years, and dies at last entirely salisfied. New, need I say that this solution won't satisfied the demands of life? If it could be shown that all men would at last be happy, they would cheer-fully accept the first act of the drains as the price for the last. Under the circumstances, at the time when these questions were asked, of which my text forms one, Job had no way to solve this probler, and had no business to try. Our thoughts are certain-ly colored by the medium through which we see. an only entertain the more subtile, delicate, far-seath ing questions of this 116, and decide them when the soul can see clearly. Now Job who a sick man, sick to death. The writer says the doubl smale Job with ore boils. Now far be it from me to underrate the ower of the devil. I have no such intentions but if Job's blood had been pure, the dorth might have unit-ien till the crack of doom, and Job would not have had

The truest men have had this consistion most deen and solems in the soul, that there must be some light on the road. When the bee makes his home so gessetrically, the geometry is not in, the bee, but in the one that made that bee.

Life to not a jumbio. in whichthe traiter is crowned s readily as the true man.

as readily as the true man.

There is a story in the annals of science, that Plate—
piercing here and there with his searching eyes—was
deeply impressed by the endicts suggestiveness and
beauty of the elliptic figure. He left the result of his
researches to the world; and so, says a fire writer recently, for conturies some of the greatest minds in the
world were fascinated by the beauty of the elliptic
floore. In all this time the mobilem was as abotract. worst were ascinated by the beauty of the elliptic figure. In all this time the problem was an abstract; (hought, an endirent successfully but at last, in the fullers of time, Kepler came, and by one of those, things which we, call the suggestions of genius, but, which ought to be called the promptings of a gentlandrick, no was led to examine whether the orbit of the plants were not all states. planets was not elliptical—and the grand mystery was resolved; and in his triumph he declared. "I can afford to wait for a reader since God has waited for an bherver." Newton then came and took up the problem observer." Newton then came and took up the problem where he left it. The problem was solved; the galden fley which pulcohe the mystery was selted and held by his gigantic grasp. Every resolute endeavor to plans; must the depths of causes closures and strongthem the coll, and in its full time some nighty Newton of the loud shall come, who shall gather up all that has been done; who shall gather up all the mighty consuptions of life, and make them he hase of a new columns; and then we shall know why almost every life scoun to be-like a hroken promise made is God. Other lives will take up the unfinished problem of the coul and habits it. Summand conditions and a nothing to the concep-

there so the cont.
Ther say that the way to fearly a bird to sing whose, attendion is distracted by the ten themsand things the are about media to case it and let in but a ray of light, and their five it the tune. It will listen, and will

which the melody in the fallows and beauty, and then you may take the rell away and let it see what you will; it has the melody in its soul, and needs the well into longer. Again: and again Got darkees the way, that we may learn some great melody, and when it is learned, takes it away, for there is no purpose in dark. oning the way, after that. -

the American nation, in this darkness, and bas learned the great song of human ju-tice. He has made the cage dark, that we may learn the melody.

WHAT HAS SPIRITUALISH DONE!

PUNDER OFF.

This question, often put, by, selentific men, is just about as reasonable as it would be to nok what has sunshine done? They who are ignorant of the slient and beautiful operations of light and heat. In the realm of Nature, may perhaps conclude that oppressive heat. , languishing disease and postilence are the chief results which flow from the influence of the glorious old King of Day. So these scientific men who ignore all mentat and paychological influences, and seek to find all of man and of God, too, in the husks of materiality. the ontward shell of creation, are merely on the surfaces of things.

Spiritualism has done about as much for these men as the tropical sun has done for the underground inhabitants of Lapland, and if either of these were to come under its bright glare and heat at once, the effect would be similar. A spirit-friend who stands by my alde more oft than the returning morning and evening. mays. Now let me give you a viston to illustrate this: Before me I see spread out a garden-plot, and as 1, approach it I perceive that it is laid out in straight

lines, in perfect order; and as I come nearer, I see that it to planted all over with straight rows of onions. The ground is perfectly clear of everything else-not a weed, not a blade of grass is there. It is beautiful, but it is onlong, and only onlong,

This vision passed away, and another came. This garden was planted with polatoes, and they were very fine-the best I had ever seen-but they were only potatoes. And then I saw another with cabbages in it, and many others with other kinds of vegetables, each having its own peculiar kind, and nothing else. And after these I saw another garden, and it, too,

was laid out in beautiful and regular order. There was a small portion appropriated to each of the different kinds of vegetables adapted for food and raiment for man, and these were arranged in their proper places, and among thom I saw various beautiful flowers. which not only added to the interest of the scene. but by their fragrance rendered it a delightful place. The fruits and grains were all there in proper proportions, and with all these were flowers.

Said my friend. The first garden represents the minds of men of science, who have selected a single branch, or a few branches, and who devote, with untiring energy, all their powers and capacities to onfold these, and though they may raise more onlone in this way than lu any other, still, when they are to be gathered, we may have occasion to remember the saying of the old Roman-

"If you have tears, prepare to shed them now." This single line of development always tends to produce angularity. The last picture is one that represents the garden that we desire to see all mankind cultivate in their minds. All that is good, all that is useful, should be there, but the flowers and the beautifol are the things which especially interest the angel world. We have passed on beyond the necessity for the use of those articles of food that man requires, but still we feed upon the aroms of flowers, and drink in the emenations from the beautiful. And our mission to earth is to plant flowers in the minds of men, and to water those that are already planted there. So that there shall be not only a supply of substantial and necessary food for the practical wants of the body. but also some of that apiritual food which makes this life a foretante of the which is to be enjoyed in the apheres of the hereafter?

There are those who know at least comething of what Spiritualism has done; for as they have traveled along life's dusty road and totted up tee eccep and rugged hills, they have felt themselves often refreshed, as with a cup of cold water from angel bands, and fanned by the gentle breezes of love from angel hearts.

Many of us have known that flowers have been planted in our gardens, whose fragrance has been as alm to the weary spirit, and from time to time the gentle dews have fallen upon these, so that the flowers have bloomed and the fruits have ripened.

Though we may thus speak of some of the things that Spiritualiam has done, still every one who has been favored to drink from this fountain, feels that in the deep laner temple of the soul, the holy of bolics, there is a place secred to the angels, where they come with noiseless step, and wreathed in flowers of beauty, breathe a fragrance of love over our feelings that no language can ever describe. They who realize this, belong to the brotherhood of Spiritualists, and while they are thus fed with heavenly manna, they feel no disposition to cast seide or turn away from their broth ren who have not realized this; but the language fu. Come, taste and see of the good things that are not afar off, but at your very doors, if you will only open note them and let them come in

Yours for progress and happiness,

HENRY T. CRILD. M. D. 634 Race street, Philadelphia, May. 1863.

Sententious.

The earth is a unit, and all that is on and in it are but parts of one vast whole. Humanity is but a single body, so war is only the effort of one part of this body to dearroy the other part of itself.

Clemency and mercy may be made the gravitating powers of all human government; but remorae and sorrow shall ever be the fruits of tyranny.

Leave the evils of the world unnoticed, and new seeds of evil will dever spring up from where they Goodness makes no history of ovil deeds-it leaves

evil by the wayside of life to moulder in oblivion. It heither fuetifies or condemns evil-it neither plants or propagates it.

History fans the flames of war.

Mischievous deeds are reproduced by their penalties. When courageous men cease to war with evil and threw all in the direction of clemency and mercy, goodpess will come forth abundantly ..

Lot the government of men be the genial atmosphere of universal forgiveness, instead of the cruel rod of haired and revenge, and the government of the world shall be under the numeranced nower of abiding love. Every one is good. The bad man only wants outtere to make his goodness show. Time to necessary for the tree of humanity to bear

the fcuit of charity and love. Patience shall behold the perfect work of Nature.

Answer envy, hatred and slander only by deeds of antid virtue and noble charity, and the polaonous weeds of socialy will wither and die. Good example is better for the direction of others

then reprimend. Good manners are always full of kindness. Poplah.

ment to never kind.

Kindness effects greater goodness than penalties. Let kindness be a living, perpetual this of action.

and pointies will be useless. Kindness is the foundation of a man's earthly well being. Un this foundation reate the justice, reciliade

And after all, the devil is never written on the soul of any case it is easy written by the hand of flark, seen on the garments the soul must change. or has not it fax ! and git to the

Banner of Night. BOSTON, SATURDAY, JUNE 8, 1863.

OFFICE, 158 WABBINGTON BTREET, ROOM No S. Tr STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS. FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTER COLEY, EDITOR.

· Wade through slaughter to a throne And shut the gates of morey on mankind ; out I have a far other and far brighter vision before my gaze. It may be but a vision, but I still cherish it. I see one vast Confidential structing from the from the wild billows of the Atlattia weatward to the caller waters of the Paville, and in less one people, and one law, and one language, and one faith, and one faith, and over all that weat Continue, the home of freedom and refuge for the oppressed of every rece and of every clime"—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

Too Fast. MR. EDITOR -It seems to me that no progressive man or woman, with brains one degree cooler than a bediamite's, has failed, to observe, with pain, with bor ror, with disgust too often, the intemperance of muny who claim to stand in the ranks of Reformers and Pro gressionists. They point to the sen thousand avits gressionints. Aney point to the ten thousand evils that afflict and retard us, and when they are not abated on demand, straightway fall to teating their hair, howling, gibing and cursing, thus repelling those who would otherwise be attracted to the cause they profess would otherwise he attracted to the chuse they profess to love. They want to day what no logical mind hopes for short of a century; I think we shall do well, very well, if we answer their demands in ten centuries. The columns of the Banner often furnish peculiar litustra tions of this class, among whom the editor comes very near ranking. Can you not bave patience? Know you not that the true and tried armor of the Progressionist is PATIENCS AND CHARITY? Andrew Jackson Davis tells us that the world-the race-is only in its teens, allowing it to have existed already forty thrus sand years. If we are to become just right in a day—and we must, or endure the reproaches of these immagulates-what are we going to have to do the rest of the time before we are finally "gathered up"? Gracious I bow insipid this life would be if in every one you meet you met a perfect human being. I mean, it would been so just now; but sixty thousand years bence—(allowing the race a century of "time," forty thousand of our years being only a portion of it)—we shall have so progressed, that, to meet angels among the children of men, will be as common as it is now to meet their opposites. I, for one, am fully and firmly per we shall not get there in a hurry, and he who starts with team half harnessed and wheels too wide. will stand a very fair chance of being passed by the haggards to the fair." And then just imagine the feelings of those who have trusted in his promises, of They curse being there "before the fan begins !"

being there before the fan begins!" They curse him, leave him in disgost and jump into the first apology for what it ought to be that comes along.

I was led to these reflections—I am led to them too often—by your article in the Banner of May 9th.

"Criminal Delicacy." I do not purpose now going into a lengthy discussion of the subject treated; but I assert my solitity to prove, by the most indubitable facts—facts long proven and deprecated by well known and consistent Reformers and Progressionists—that the main proposition advanced by you in that article is fulse in fact, and, of course, pernicious in its tenfulse in fact, and, of course, pernicious in its ten-oncies, those tendencies being, as I have already very piainly intimated, not purposely so—1 do not believe there is any institution, or desire, among men purpose ly so-but logically so. I quote a sample from you:

With anything but a desire to make the inquiry personal to the Baplist, we would ask how many are the facily, de-contented, unhappy, pining wives of ministers, scattered all ever the land, who are worn down with the everpowering and never-remitted ishors of maternily, who know too well now profoundly unhappy they are, yet cannot tell what is the cause of it—who give their very lives as a silent sacriace to the support of an outside purify on the part of their elerical husbands, morely lingering, when they might be liv-

Now, how should one treat this matter who occupies Now, how should one treat this matter who occupies the position of a teacher? Between the old miles catechist and his children yes may often hear the identifies. Who made you? God. Who can unmake you? God. And if the "teacher" (?) happens to ask a security question during the catechising, the lavariable answer is, "I do n't know." Have n't you often smiled at such a scene? I have. Better smile than a security and before. I am smiling at you in then swear, as I said before. I am smiling at you in the same mood. It is a shame to you that you should not be acquainted with the notorious facts accompany ing maternity. A more notorious fact is not known to inguisting. He will have to wait a long while. the world than that the most prolific mothers are the healthiest, happiest and longestlived of the females of every community; that it is a stereotyped phrase, " she was healthy while bearing children;" that " legal-ized prostitution " has its rankest beds and fulles spope among those who "bate oblidren"—who "do n't want the buther of them;" that the desire to be zeen and beard—to flaunt my colors on the promonade— sheer laziness and sloth, are the main incentives to these "spame of common sense".-. 'spame," in-deed, but who ever heard of "common sense" accompanying one? That there are "sickly, discontented unbappy, pining wives," is America, no one will pretend to deny; but when you see in other lands moth ers with "six stalwart sons" and as many comely ers with "six stalwart sons" and as many comely daughters; ay, when you tern to our own laud in the "days that tried men's souls," and find ten and Mices children the rule, and one, two or three the exception and atrong, resolute, industrious, virtuous and sincere mothers claiming them, is it not enough to teach the commonest observer that maternity is not the cause of "slekly discontented, unhappy, pining wives." If you would know the real cause of such wives, learn their babits before they became wives. If you should be at a less how to begin. I would recommend to you the thousand and one treaties on self-abuse, the reports of our various insane asylums—especially those of Messachusetts—and the commonest observation in any American village, where anything like work is shunned by all females who con shun it, as if it were the plague Yours for the truth, PATRICE WELOS,

New York, May 10, 1803,

BENARES. We have given the whole of our correspondent's letfer, though we could ill spare the room, We might bave given its substance in a couple of paragraphs. but he would have said we is lacked freedom enough to admit it" entire. Nor are we influenced by such a taunt, either.

.The trouble with the writer above, and with his congeners, is, he has not yet observed widely and patiently enough, nor reflected with sufficient care, to arrive at a substantial conviction from a proper supply of facts. He goes at the matter on the strength of hie feelings; when that kind of powder burns out, his work is done. One can hardly refrain from the inference, on reading his communication, that he is anxious way limit propagation. His stale argument, that the met and refuted again and again; and if he is an advanced and advancing man, he will have felt its force long ago. Is it not incombeut on a man, then, to dieolpline bis animal proponeities, keeping them in the lace where they belong ?-and because a word is serionsly spoken about this dreadful work of indiscriminate propagation, may be stand as it were on the reserved rights of his more sex, and plead, as the besets might, the naked law, of nature as his privilege? Our correspondent must consent to remember that it la not the development of last to which our reforms tory ideas the directed, but the effectual grounding of only the platform of the lynning Bother of Bolistonievery ratiobal man in a habit of continence, of self- late next Sunday, altemoon, and evening. All are control, and of apiritual above merely material enjoy- invited to attend the meilings free. ment. We lunderstand as well he does, that the hisman species are created in pairs, and what the first purpose of such an arrangement to; but if he cannot follow or along to a still higher contemplation of Ged's in the title of an essay of mer sixth page. Also, one

where Paper to justed overy Muhday; for the physical fact operating we do not see that it is our most easily at dame; do not see that it is our table, of that a size called upon to see it at his for this page that we are said at him for this tagnifiest mortage. here

There are no may in the same category with himself in relation to the matter, it is peccentary to apeal plate. If and often who the interest is common to all. He believes for havy so that the more children a wogoes in for theabble-batch system of the " Bevolutionary and ler days, when a man was held in estoem chiefly k, his vigor and the exhausting work he was able tiburden his wife with. Times may have changed since then; we may have come to the door of a different "respliction" from the old one in it hewood know the exact truth about this matter of hith and happiness, let him ask the women themselves they are the best judges. He must have had a perflar experience himself, for he fears "I cannot believe that civilization to its lourney with the that, if a moman not breeding she will be displaying on will slot less, endless night to gratify the ambition of her gew-gaws unbeatreous; and that the only way to oure girls of theilnherent aversion to "work" in to put them to being children as wives !. We cannot corselves enterin quite so low an opinion of the other sex, even, hen we know that their education and circumstance bave in no respect favored them. If girls do not tan to " work" naturally, may it not be from other cares than a dislike of genuine indus. try? Who can tel in how many instances the parents are in fault, or cret oircumstances prove too strong for them, making airlie avocations of home life unlovely and all industry slatested drudgery? We have seen too many cases of this sort to allow them to stand as proper illustration of any law or rule whatever. The trouble lies in th'social circumstance-not in the female character.

As to the office maternity, considered in the light of health alone, the believe, of course, that a healthy female leads a mor natural life when she bears children than when to does not; but that fails to prove that the more aldren she bears the bealthier she is. Excess even of vilae becomes vice at last. Innocent delights, if too log persisted in, finally lose their innocency. We reput what we know to be the result of long and patient dervation, considered in relation to modern social claumstances to competition in basiness, and to all ther points, that four healthy chilness, and to all ther points, that four healthy children is, as an averte, or a standard limit, as many as one pair of human sings can produce, rear, educate, and properly develop, doing justice to themselves and their own conditionate the same time. If our correspondent is indiguant because of our holding such an opinion, he will of source go, shead with his labors of pultialization. multiplication, seeing carefully to it that women "work" justead 'd exhibiting their finery in the streets, and insisting that he is as much more of a man than we are, so he has offspring to show for it. He may inclat on families of ten or fifteen and twentyfive children, one or five of whom, out of the whole snarl, may be of importance enough to be remembered. by their Christian names; we shall still hold to the doctrine that a small group is better, every one of whom may receive the saily and late attention of parents. who are themselfes still further spiritualized by having subjected their persions to the higher laws of their

A single word beside: When we hear an individual profesting against even the anggestions and bints of reform, because the reform itself is beyond the reach of the present generation, we feel as sure as we wish to be, that he would not have the old faults and blots rubbed out if he could. He is not objecting to the argument but to the thing argued about. If our friend really believes the condition of females can be ameliorated, why should be lisp a word lest they may not be fit for it onder .. ten centuries," or some term of that kind? ' Would he admit that a woman in this day is not so well qualified to judge of her proper functions as a mother, as the negro at the South is of the meaning and value of liberty? When are false systems to be corrected, if not now-this very hour and minute? And if the world is not ready now, how is it to be made ready by avoiding all remark and discussion on such faisily? he had learned to awim; and they are but poor believers in progress and truth who expect that a new and better system of society is to be somehow made ready for us all, and that we are to be invited in after a while to sit down and make ourselves comfortable and happy nvitation. He will have to wait a long

"A Spiritual Prediction."

A paragraph has been going the rounds of the news paper press of late, bearing the above caption, (copied

from the Chicago Journal of May 11th.) as follows: " Mrs Cora L. V. Hatch, the spiritual medium of this city—ranked among the most reliable. in the esti-mation of Spiritualists of this country—declared last evening, to a party of gentlemen, that a joint naval and land attack was made upon Charleston Harbor, on Friday last, and that two of the forts had been demolished, but that Fort Sumter was attil held by the rebels; that two of our gunboats had been sunk, and three others disabled; that there was no fighting yes erday, but it was to be renowed to day.

Having some double as to the truth of the Journal's statement-as we are fully aware how prone the secu lar press is to concoct lies about our lecturers, in order to bring approbrium upon our cause-we sent the paragraph in question to Mrs. Hatch to ascertain whether or not she made such a declaration. Her reply is an: nexed:

DEAR SIB-The article referred to, (copied from the Chicago Journs.) stating that a prophesy of the attack on Charleston, &c., &c., originated with the writer, has just met my observation. It is simply false, for many reasons, the most potent one of which is, that I have not spoken in Chloago, either publicly or privately, since March 1st, having left at that time Very truly yours, COBA L. V. HATCH. for the East.

Now we call upon these of our cotemporaries who gave currency to the falsehood, (as a matter of simple justice to Mrs. Hatch,) to contradict it, that their readers may womit out the lie with the antidote of trath.

The Anniversaries.

The week of the May Anniversaries has come and gone, and a great many men and women have come and gone with it. the streets were populous with clerical, looking men and ladies, who appeared to be wives of ministers. We cannot stop here to enumerate the Societies which held their meetings last week in Boston, but the general reader, who is at all familchiefly lest a law may be enacted that shall in some lar with the names and offices of the several progressive, philanthropic, and reformatory organizations of way to prevent licentiousness on the part of a man in the country, may understand that they all convened to give him full swing in the breeding line, has been their foll numbers bere in Boston, the "hub of the Universe." and enjoyed the freest : interchange of opinion and sympathy. We rather suspect that New York had its nose put out of joint, this year so far. an Anniversary gatherluis went. Perhaps the Spiritoallala may arrange, by another year, to bring their national convention rould with the rest.

Lycenm Hall Meetings, Fred. L. H. Willie, the student who was banished from without the walls of Harvard College, a few years since, on account w bis Bpiritualism. is to co-

Emayn y Spitella.
"The Philosophy of D. Newton's Healing Powers,"

purpose, and grasp; the more spiritual priceiple of on "The Mature of Human Individuality," on the duality which is not contained in but emeries the any part.

Olone of Birs. Harchis Localities. Mrs. Core in P. Hatch closed a wowren'th light loo tures; delivered before the Society of Soldieshibits; la Lycome Half, in this city, on Sopriay orthing, May 24th, The legtures have all been remarkably buildight and bighly instructive. Her success here bis been complete for the deaire to listen to ber elequence did not soom to diminish in the least. Him has been great- and galety. Mot, so he kappy at this seems is to be ad with a succession of crowded houses. We doubt slot indeed. We see reminded on every hand that not the inspirational truths aftered through her will

Her theme: Bunday afternoon was, . Spiritualism-What is at ?" This subject, which is exciting so much the country was pursuing none that peaceful true laterest in the world at the present time, was handled tiese, and the half in sounds of drum and cannon in a very able and clear, manner. In order that those were not to be heard within, our national limits. We who were unable.to listen to it should have the benefit leve nature with as mach fondness as ever, but there of its permant, we had a phonographic report of it his dark hige of abdance kerpan the discourse to our read moneyor the redection is forced upon me that the ers in the next tenne of the BANKER.

again before many weeks. 1 i. ...

In the evening the subject of the lecture was relected dience. It was: "How, and to mant extent, are see con- rather than ambition and soldshiness and alanghter ! trolled by spiritual influences ?", The freedom and case with which she immediately entered open the consid eration of the subject, and kept on till its close without the least embarrassment or hesitancy, was truly won daravellagits mysteries; then tracing back into lafinidisonesing the point whether human cetiens were exerted over us by those in the mortal form, how much more effectually can it be exerted by those out of the

nar. Not a thought is produced but is called forth by the old English Cherch: He says! some mental or spiritual surrounding. This point was some mental or spiritual surrounding. This point was ... St. Paul's seems to me a vast sopulches vault. .. I dwelt upon at length and clearly defined. No bu felt as if I were walking through some city of buried man being can be entirely responsible for their actions, for they are the effects of the causes which surround them. This assertion was fully elaborated.

This assertion was fully elaborated. our fallings back on some Adam or Eve, who chanced

ty of all their evil doings by asserting that they were tempted of the devil. There is no devil which does not exist in the human spirit. Spirite are not necessarily evil. There are unseen influences which ward off danger. Gentle angel-presences are near to guard us from impending dauger, and watch over us during the stilly hours of night, pouring on me the gentle in fluences of the spirit world.

Cherish, then, these most holy spiritual influences.

for when we are failing by the wayside, they who drink of the waters of the spiritual fountain of eternal life will sostain us.

We cannot do justice to this beautiful and sont cheering sources by a meagre outline.

The able lecture, given through the organism of Mrs. Hatch, on Bunday afternoon, May 17th, by Theodore Parker, entitled " Peace and War-their Effect on Civilization," will be found on the third page of this number of the BANNER, phonographically reported by J. M. W. Yerrinton. Read it, by all means.

Lizzie Doten. Our readers, of course, have fresh in their minds

the beautiful poem extemporized by Miss Doten at a lecture she gave in Portland on Sunday evening, March 22d, which we copied from the Courier. A cor respondent of the Eastport Sentinel, who was present at her lecture on this occasion, in writing to that paper, makes the following remarks:-

Last Sonday evening Miss Doten delivered a leeeloquence and force of menner rarely surpassed by Previous to the lecture, she offered up a prayor for

about ten minutes, and I think for eloquemoe, gran-deur and sublimity of language, it surpassed anything to be almost superhuman, and she seemed to throw into the would be called an evangelical prayer, but'a prayer

In speaking of the cure for the war, she said that it would not cease while there was one playe left as a bone of contention. Nothing short of entire emand-pation would bring this war to an end, and lasure a

The account of her mediamebly is interesting, and we accordingly trausfer it to our columns:

"After the close of the evening lecture, Mies Doles addressed the audience a few moments on the subject of her medlamship. 'She said it had been asserted some that she was entirely anconscious when in the disposition to deceive them. She explained the matter by eaying that when she sat down she fell into a kind of magnetic slumber or dreamy state, and when she rose to speak there seemed to be a hind of magnetic or electric current in communication with ber brain. and sometimes there appeared to be a light or flame just above the frontal brain, and that under that in-fluence the words would flow out more rapidly, and abe wanted to talk as fast as she could, as if to work off this excess of magnetism. Bue said she did not know but that she induced this dreamy state berself, in part, at least, and some might say: 'On yes, I see! this is only electricity and magnetism.' 'Yes,' said

she, but there is always an intelligence behind it.'
It had been said that she had a liberal education This was not so. She had received but a common school education, and knew but little of grammer. and she did not know but she might betray that defect

while speaking.

'She said her peculiar organism rendered her a proper subject for a medium. From childhood she had a tendency to such kind of influences. When but a child concy to soon what of initiodees, when but a child she would go into the woods, and lecture there for hours, and she could not help it or resist these lade ences, and it seemed as though she was then being trained and prepared for the work she had now en tered upon: and the influence by which the was soled upon had made her a wiser and better woman, be said no one could be a mitable medium for such communications without a proper organism. This condition with her was a natural gift. With regard to her poetry, she said she would not have been a fit medium for poetle communications if she had not had a natural tendency in that direction."

Boaron Convenence. The subject for considers. tion at the Conference, 14 Brombeid street, on Therday evening, is " Obsession." The opening remarks will be made by Dr. H. Sy Gardner. , prose 1000 1 finder bette Localian 30

Mrs., Eliza D. Clark will speak in Providence; #Ff. the four Sandays in June, and can be addressed according to the four Sandays in June, and can be addressed according to the file of stades and in the file of stades and in the sandays and th

ill Sah. Ononiag flammaries green fields and meadows. The trees are full of blos-som and lett. Mebonite and recibration fill the six with their meledies-francis are awake and on the Willig-brooks'ore sparking and brimining'in bala. land aud nicedum-itad ethe worldele alle oberffelnem war is raging in the land, and that sorrow and wee find loogmont in the sools of many prove bedimmed have invided waity is above where place alone dwell; mortals. We trust she will be able to visit our city yet the chirp of the little sparrow in the class to se sweet, and the note; of the redbreast so plaintlye, and the granting song of the biobelink: he rollickfog in if people of this nation are in arms to destroy one snoth. er. Would that men were as innocent as the birds ina by a committee appointed for that purpose by the aut the brooks, loving peace and truth, and simplicity,

The Negro as a Seldier.

Many Inquire it the negro at the South will Aght. after he has once got into the ranks and acquired not. derful. She commenced at the early dawn of life, by dierly habits and experience. Wondell Phillips and ewers the question in this way:-" Ask Higginsob. tude the origin or commencement of a single thought; He says, in one of his private letters, that when he carried that first regiment to St. Mary'e, one soldier original or not; also, the relative degree is which get seven buckshot in the back of his neck, and, an. physical causes determine human actions, or exert like some voluniteers, afraid of the hospital, he get a mental control. In dwelling upon these points, she comtade to dig them out with a jackatio, and went an observed that individual spirits have no voice in deter- to the next battle. Another, wounded in the left mining their own existence; that there was a Midd arm, afraid of the hospital, kept it a scoret forty-eight which controlled the whole universe, if we believe in bours, until the swelling and pain were ton great to be infinite spirit, we must believe it controls all matter and borne, and at just he owned up slok. A third, is just mind. Human beings could not possibly create worlds in the leg, bore it in ellence for the cake of fighting but they are ever subjects of the Creator of worlds. one more skirmlah, and then, when they had sent him Every mind is controlled more or less by its surround. on picket duty, and he could not stand, owned up, and ings. In illustration of this, she spoke of the influ went to the Dospital," Banks has already recruited once exerted by a mother over her child; the molding several colored regiments, and they are forming, clasinfluences of a father; of the individual; of society. where as fast as possible. It is estimated there will be and of nations. off this controlling influence can be from 60,000 to 80,000 men of color in arms, before Sum, mer is over.

The Old Shells.

There are no such beings as beroes, geniuses, prodi. M. D. Conway writes from London to the Common. gles, etc., for all their greatness is to be attributed to wealth newspaper of this city what he thinks of the a legitimate source—a greater spiritual power—which old buildings and fastitutions of the great metropolis. brings into activity their powers as opportunities on and particularly what he thinks of the perpetuity of

and in answer to a question, she said it did not relieve The only we buildings which are so fine and coulty one from moral responsibility. We cannot throw all are club houses, galleries, theatres and palaces; these our fallings back on some Adam or Eve, who chanced to exist before us.

If persons surround themselves with goodness, they will be secure from all influence of the devil, for the spirit of goodness is greater, than the spirit of evil. Evil is but the damp, swampy fog which arises in the absence of goodness.

Men in all ages have tried to escape the responsibility of all their evil doings by asserting that they were elements are old etraup and shells which have been long cast by the full goodness things which dwell in them. O'Connell ead be did not despite of goodness in greater, than the spirit of evil. But the chance was much nearer that he would witness an Opera there. The Charch and Creed of England have become so unreat, that it is considered by the absence of goodness.

Men in all ages have tried to escape the responsibility of all their evil doings by asserting that they were elempty a successful piece of galvanism wrought on the show what preeds are alive: the charches are old straws simply a succession piece of galvenism wrought on the succession piece of galvenism wrought on the succession piece of galvenism wrought on the off the untimely, inevitable relapse into torpor by all kinds of tricks."

Dall Days.

CABRESA

.....

FERRES

Many persons throw away the dult days, the ralay, snowy, or cloudy days, because they do not know how to nee and make the most of them. They are completely "under the weather." A large part of their fives goes for nothing, because they do not bappen to "feel right." How little do they know of the laws of magnetlam. They might as well be bright on those days at on others when the sun shines. In one case, we allow, they are drawn from by all surrounding indushces, while in the other they are filled full to overflowlog with the Boods of gonuine life that run everywhere around them. They must provide accordingly. A man knows very well what sert of clothing to put on his body when he looks out in the merning and seen It role, and be aboute know just as well with what to clothe bis apirit.

The Wind.

There is a human pathos in its wall, a pamionale supplication of leve and grief in its rising and falling cadences, at times. It brings from far off lands the messages of summer seas and orange bowers, the walled Joy and freedom of the wilderness, the whisper of the Alphne worlds. It is fraught with the tenderness of living affection; with the last eigh of the patriot ture on 'The War, its Cause, and its Cure,' It was a living affection; with the last eigh of the patriot masterly production, and was delivered in a style of soldler; the stirring war-starm of the yet raging coutent; the mysteries of falth and angel communions All that earth holds of deepest misery, all that bearen contains of enrapt and blissful joy, is borne upon the wind's swift, ciroling pintons, free, excitant, anbound, viewless spirit !

All Right.

"A Progressive Infidel," in the last investigator. with the caption of !! Brief Thoughte for the Thoughtfol," makes some very sensible remarks, as a whole; but when the writer says of Spiritualists, that the isfidels bare "killed them in argument," we beg less to differ with him. If gross falsehood and low class is argament, then we have been whipped, for we do a't deal in that product, as have some of the correspond ents of the Investigator. But let that para. We lotgive them, and are willing to meet them buil way, is " half a loaf in better than my loaf at all." . Infidely, as woll as Obristians; are our brothers, and we shall try to do them all the good we can.

New Music.

Measts. Oliver Diteon & Co., 276 Washington street? have just published the following popular musical co positions: "Light Heart Maxurka:" " Memory." oug; .. Beauties of Simon Boccanegra; " "The Houng Volunteer's Good-bye;" " Domino Uniton:" "Cricket Polks," dedicated to Miss Maggie Mitobell; "I think of Hemo." a pretty balled; the " Oradle Song!", words by J. O. Holland, music by Jane P. Titcembi "Alexandriast arranged for the plane by Brisley Richards.

Lost,

In the building 158 Washington street, a busch of heys. Whoever has found the said keys, and will leave them at our Counting Boom, shall be authably, rewarded., , . delin. with west be and the fet bet bet

The writers in the World's Crisis p ofess to be followers of the mesk and lawly Josus, and yet they the continually beichling forth anathemas against Hollite allets and Hillight lam. We fear they do not person the topologues Christ with any great degree of profit St. Paul all charity had no place in their hearthis !!

Wo beirn that Mr. Manufield, the medicut, M power. areas deal of good in, his field of Jabors in California. Intercourse: i Bren that famous ministie: Bter Elif la among the flat of pager inquirers and his results admit your halfshould looks. The work goes beyond The privated to and roads a farmer . See . bind of

On Publications in Appending

tribe are "nowhere" in comparison with "Col. Pipea." their mistake lying in having passed over without iniention just those flems which the ubiquitous Colonel makes so much of. He touches of with his mitling description and anecdots, everybody and everything under the heavens above and on the cayen beneath. The enapping that of his story is like the enaried reports of Chinese crackers on a Fourth of July morning. It starts you up on every side imaginable. We do not believe Col. Pipes ever slept while he traveled, for his atric of treating topics argues him'to be an everlastlog "wide awake." But the oream of his mosaic parrative is in the rollicking fau, the broad vein ot humor, and the irreststible drollery with which he assails the gravity of the reader on every page. He writes as easily as he travels, and no doubt, enjoys doing the one as well as the other. "Drifting About" is a very taking book for summer readers, and will be laughed over and hearthly enjoyed under many a tree and on many a shaded plazza, during the corrent season. The illustrations are by Mullen, of "Vantty Pair." and of course ard excellent! We hope "l'ipes" will be well smoked this number, as he richly de-BOTTES. group, ben ben ja fiere ie 200.

MARIAN GREY. By Mrs. Mary J. Holmes, New York: Carleton, Publisher. For, sale in Boston by Crosby

the popular authoress of "Loop Rivers," " Meadow Brook," and other tales of modern life, presents herself once more in a new volume. She writes in an attractive, if not rather charming style, and in her tales aims more to affect the sympathetic part of the nature, then any other. In this field she succeeds well. Her stories are in great favor in family circles. fornishing a happy means of improvement there; with out running into the weak sentimentality which broke out a little time ago, over the whole body of the reading society. Modern society and domestic novels and romances are tending more to thoughtfulness than formerly, and we hope we have seen the last of that mandita sympathy which nauseated every healthy mind, and releed up such a crop of impresticable dreamers. If even Mrs., Holmes would introduce more decided robustness into the constitution and temper of is in carnest; he is true, perhaps be is right. I was sick her novels, they would be all the better for it, and last at the time. I think I never saw him but twice. He all the longer.

Jankins Vest-Pocker Laxicon. An English Dic tionary of all Except Familiar, Words, including the principal Scientific and Technical Terms and For-eige Moneys, Weights and Measures. By Jabez Jenkins. I biladel phia: J. B. Lippincott & Co.

The above transcript of the title-page of this famous little volume-just big enough to make a quarte Bible for Mingle Warren-tells what it is, and what it is for. It omits from its tiny pages what everybody knows, and contains what everybody wants to know and cannot readily flud. It does not seek to rival Webster and Worcester, and yet is quite as useful as their biggest tomes are. It proves to a dot, how the little things in life may be employed to confound the great. A men may carry this titmen lexicon in his vest pocket, as he does camomile blossoms, and chew on it every few minutes with a sure chance of keeping himself awake. The little thing carries the highest cartificates of value, from the leading reviews and magazines, from Dr. Worcester himself, from Mr. Allibone, and the sterling newspapers. The Boston Traveller, Springfield Republican and New York Post, speak highly of it, and so do we. It may be had through the malls, at any point within three thousand miles for flity three cents - bound in embossed teather, and with glit edges; or for seventy five cents, same style of binding, in pocket-book form. .

THE CONTINENTAL MONTHLY FOR JUNE IS a good number for equimer reading. W. H. Multer continues his article on the ". Value of the Union." Hon, F. P. Stanton has an article entitled " Mill on Liberty," Nation." Blobard B. Kimbell contributes & story. and Edmand Kirke continues his to Merchant's Story." This number is as full of politics as it will well bearin fact, it is rather foo full of it.

We have received from the publishers. Little & Brown, of this city, a neatly printed pamphlet, entitled " Thoughts for the Times," by Joel Prentiss Blahop. He discusses the rebellion from a candid stand. point, endeavoring to show that the troubles of the country grew in part out of its politics, and that politioians are impotent to mend the mischief they have made. He addresses men who think, and men who know. It is in no sense partisan, or even political; but sensible, practical and philosophical. We can stacerely recommend its perusal.

. To Correspondents.

[We cannot engage to return rejected manuscripts]

L. H. M., MOUNT AUBURN, lowa .- Your, questions in regard to the " Atonement." based upon an article by the invisibles, published in our paper of May Oth, will be submitted to the circle of spirits who control the medium, for answer, and we doubt not will in due time be responded to. a which many the s

- J. S., Cutarenville. Onto -The time for which you subscribed has expired.
- J. M., CONTLAND. ILL. Thanks for your efforts in behalf of the BANNER.
- H. M. C., DRAWATOMIN, KANBAR, We' shall feel obliged if you carry out the programme you suggest. You have exactly the right idea.
- J. T. M., Mapues, N. Y .- You say that Mr. Poster, the medium, is "a hombugal and add, by way of parenthesis, that If we do not, publish your letter, you will send a copy to the Investigator. A We know Mr. Foster is not a humbug, and thousands of other people know the same thing; we will not print your letter.
- J. P. S., 'New York .- Don't think we could do mythlog with the article you refer to: : .

: Government dispatches from: England and France by the last ateamer are of a very gratifying nature, contalolog dotting which represents any official action tending to disturb our friendly relations with those well as there will beentity our ly, and than our earlier

talete nor itt . Under Heavitt, which restand the writ of laboratorike in the Vallandighem case, is a life-long democrat, have ing received his appointment from Gen. Jabiten bimself. To th'oby of that officer judges on the Perfered

with fet fearet o des in a con Continue of May 16th there is a

Dairying Aport. By, Risphen Massett. ("Menne Pipes." of Pipes." of Pipes life. New York: United Pipes." of Pipes life. New York: United Pipes. "Of Pipes life. New York: United Pipes." of Pipes has traveled "like all possessed" these many weather rear. Where he has been what he has taken in with and have thinks of it all—this very book lelts us, but tells us (a way power before hit upon by any of our mast exceptioned and accomplished travelore. Tour Riephen and Company of the period of the property of the period of the property of the period o pleation from Mrs. Mary Louise Thayer is true in every purpostar poveryillne and every word of it. I find that she did decesso here; in Albany, no she statedthat I did seems ber with bread, money and influence. se indeed I bave other moccesitous persons - that her husband did work in the; Brewery-that she was sick when she called on me -- that the conversation as given to your medium from the spirit of Mrs. Nary Louise Theyer did take place between her and me, in my office, No. 91 State street, Albany, some eighteen months stace, and that she was sent to me by George H. Thatcher, then Mayor of the city.

The poor creature! I deeply and bitterly regret that I did not give her twenty five dellars instead of a few dollars, &o, for see how these poor people love us for feeding their famished children - or, in other words, for doing simply our duty,

1. have also investigated the spirit statement of Charles T. Bridges, published in the same number of the BANNER, and I find the statement correct in every particular.

I have thus been induced to write a statement of the facts touching the case of Mrs. Mary Louise, Thayer, because of a large number of persons calling and confering with me by letter as to the fapis educed in the premises. With fraternal regard,

No. 91 State et., Albany, N. Y.

We republish in this connection the communication above referred to, in order that these who have not perused it may have an oppportunity to compare notes. It is as follows:

MARY LOUISE THAYER.

Do you know Dr. Audrews, of Albany, New York?
[No.] I wish to speak to him. Can't? [Yes.] I want to thank him, to bless him. Shall I toll you my story? [Say what you please.]

"I am comparatively a stranger to him, but he helped mo, he was kind to me. I come to thank him. My name was Mary Louise Theyer, and I was thirty-four verse of any I lived in Albany. My husband worked years of age. I lived in Albany. My husband worked in the Brawery. While he lived we were comfortable; but he died by accident about reven years age. I was left with two children, one died two years age, and the other since I died. I see much trouble, and learned to any at he work and all in it.

the other since I dred. I see much rouse, and reason to curse the world and all in it.

One day, about two months. I think it was, before I died, I went to see Dr. Andrews, and he aided me, and told me that the Great God would compensate me that all the died of the compensate me and told me that the Great God would compensate me that all the died of the compensate me for all my sorrow, and I should one day see that all had been right-one day bless God for all the trials I

had passed through on the earth.
I thought then it was well for him to talk thus who had enough, but when he helped me, not only with words, but with money, bread and influence, I said, he may never have known my name, but a will remember the circumstance.

Tell him he told me the truth; gave me all the light I had. He made me happler than I had been before for years. Perhaps he's wondered what became of him. Tell him that I'm not the only one either that he has aided, for there are many others who would re-turn with thanks and blessings for him, if they could. He gives to the poor, he lends to the Loid. He feels it; I need n't tell him of it; but I 've been so carnest. so anxious to come back and thank bin, that I fear I have enjoyed very little of the beautiful heaven he told me about. Now I shall enjoy it; now I shall be

Vill you send him a paper? [Yes, if you will give nto hie address.] I can't, except Dr. Andrews. A lady spirit by my side says, Direct to Dr. E. Andrews, Albany, New York, and be will get it. Thanks,

Lu-Lu.

This work was written by M. T. Walworth, a son of Hon. Chancellor Walworth, of New York State; and the following criticism is attributed to the pen of an Henorable Judge of the same State. It appeared first In the Ballaton Atlas, The notices of the press every-

where are favorable: where are lavorance:

We have just risen from the perusal of Lu-lu, a novel written by Manefield T. Walworth. It is one of the cleverest works new extent of the kind. The charactors are not overdrawn, but true to Nature, so much so, that we venture the remark, that in whatever part of the country this work is read, the reader will find many of the characters in his own neighborhood. The spirit in which this work is written is so playful and humorous, that none can take ouence. The book is adapted to the times—the moral is always good—the style of the writer is chaste and elegant—the whole work is natural and in good taste; the first off-pring of morous, that none can take offence. The book is deals with religious fanaticism, intolerance and bigoty as should be dealt with, he deals with the individu-

al with a spirit of kindness.

The work is of interest to all ages, sects, sexes, and seems to us to be just what the best interests of sociey requires at this time. We recommend this book to sli, especially to those who are troubled with dyspep-sla or the bines, and if it does not oure them, it will be because they are beyond the hope of recovery. It will do more: it will liberalize the religious views of the reader; improve his moral character, and tend to make

reader. Improve his moral character, and tend to make him a better man and a sounder patriot.

As this first literary off-pring of Mr. Walworth proves so acceptable to the public, we hope he will favor them with another, as we consider him one of the most interesting and able writers of the day."

Correspondence in Brick.

DEAR BANKES—Being a constant reader of the glo-rious and soul-cheering Banker, I will take the liberty rious and soul-cheering Bannas. I will take the liberty to intrude a little by way of giving substantial aid to your valuable paper, and also expressing my most carnest wish and nope that the gentle hint in a recont number will be responded to by many namely, that you want more subscribers added to the already swelling list, in order to sustain the necessarily heavy expenses, to keep the ever welcome Banner affect. For penses, to keep the ever welcome Bannes. It comes to me like the genite breathing and soft whisper of an angel father, bearing upon its wings the glad tidings of the Bummer Land, fraught with messages of love and wisdom, calculated to inspire the soul with deeds of love and kindness toward our fellow beings. I enclose five dollars—a portion for subscription, and the halance in aid of the Messaga Dapartment, in which I feet a deep interest. I learn many instructive learning the tracky of communications, clearly establishing the identity of many spire friends, who manifest bemselves in a manner that was characteriatio of their earth life, in order that we can recognize them unmistakably. Yours in the cause of truth, Lafagetts, Ind. Unas. YEAREL,

The following quaint letter (containing, \$10, subsoriptions to the BANNER) explains itself. We should

not object to many more just such letters. BEAR BANNER-I see by the corresponding of the figures with the numbers that my time is about out, and fearing I shall see the word out written on your forehead, and we be dealed the privilege of seeing your face again, and from it learn the precious trathe houldness then you to nevocate and seach no beautiful houldness do not home you represent. It think they would be richly paid in the spirit world, if not here, and you would be greatly benefited by it.

You're for the truth. N. E. M.

Bro & Q Stowe; writing from Janesville, Wist, o renew his subscription, says: 17 told to !! J. Bre the time expires we hope to be able to send ingre modely, for we cannot keep house, without the liberian. Divided him, in this vicinity, seems to be a dealthy condition. As old testion here below me that he enough her others Harry into spirit continues that he enough her others Harry in the spirit continues the state of me that he recognises there marky like spirit cott-banicating through contradictic, perpetting to have find in East Jose, the first and says that in man reside in this city, and removed, from here to California.

That all the fines in the forman acceptance this wife's name and his death) are literally correct."

ALL SORTS OF PARAGRAPHS.

RETURN OF JONES'S BATTERY. -The 11th Mais. Bat. tary, Capt. E. J. Jones, returned bom from their mine June Bith and Blet, commencing on Saturday, at haif. months' service in the field. Thursdy afternoon. A multitude of people awated the enval of the train. Which reached the Worcester depot t 514 o'clook.

Which reached the Worcester depot t 514 o'clook.

Which reached the Worcester depot t 514 o'clook.

Which reached the Worcester depot t 514 o'clook. Under the escort of the Lancers, the company moved Under the escent of the Lincers, th company moved laneing. Speakers are invited to attend. Pricads through Seach; Washington, Pleasak, Boyiston, Tre- are to be provided for free of cost. mont, Winter. Washington, State et ets to the North End, the whole route being through with people, who manifested their joy with shoul and waving of handkerchiefs. They were entertaine with a collation by the Lancers at their atmory.

The first colored regiment from the North, the Mass. 54th, marched to this city from ther camp at Readville, on Thursday morning, May 28h, were reviewed by Gov. Andrew and spite upon he Common, and then proceeded to Battery Wharf, where they embarked for Port Royal. The review upon he Common was witnessed by a large number of copie, and many lined the streets through which the passed, obeering them for their fine military appearance.

Arrangements are being perfectel to increase our cavalry, and it is asserted that willinely months we will have one hundred thousand additional troops of this arm of the service.

The Hongkong Press of March 22 says that the rebels in Chius are steadily pushing helr operations, so vigorously that the imperial cause | substantially desperate.

BNOW's PENS ... These pens, sulable for every decription of writing, can be had if Mr. J. P. Suow, No. 83 Cedar street. New York City. If our readers want more good pens for their money than they can get any other way, they should enclose \$1.00 to the above address, and by return of mail they will receive on assortment, or specimens, of all Mr. Snow's various kinds of pens, as they direct. We see no other pens 'e always keep cool when we writiwith them.

A sairlt epoke through our medom the other evening, calling bimself Tim Carson. He said he had belonged to the 24th Pennsylvania Regiment, and bis place of residence was Princeton He was wounded in one of his feet, sent to the hos ital, given an overdose of obloroform previous to amphistion, and died in consequence. We have no knowledge, other than that given through our medium, of what we have related above. Will some one belonging to said regiment investigate this matter, and give us the result of such investigation?

A SIDEWALK BONNET.

My friend, for years, now cuts me in the street-He looks on me with eye unrecognizing.
When e'er by acoldent we hap to meet; A fact at first provoking and suprising.

But now I in a different superture 't.

That's satisfactory and tranquilizing:
Disease of soul, like bunlone on the feet,

May work a radical demoralizing. So when my friend in kindliness would greet, My presence when he saw me, sympathlying, as when his soul with goodness was replace. That now with sordidness is compromising.

Tie he that 's changed, not no -reflection sweet! I sigh, although his faisity despising. —[Ben. Shillaber. A PRINTER'S TOAST-Our Brothren in the Field :-We hall them as co laborers in a holy cause. While they wield the shooting-stock to crush Rebellion in the Bouth, may we ply the composing stick to subvert Treaon in the North.

Fast horses win cups by the use of their legs. Fast men lose their legs by the use of oups.

About So .- By thinking too much of the other world, men become unfit to live in this .- Inecestigator. We thought the Investigator did n't believe in any

An editor out West gives vent to his indignation as to who steels my umbrilla...ous him.".

Butter is advertised for sale in Richmond, at \$1.25 per pound. Jeff. Davis has been presented with a pair of spure. Shinplasters deluge the city of Richmond. The prospect for a heavy crop of fruit, rye and wheat in Northeast Georgia was never so promising, and the most extensive crops of corn and potatoes are anticipated.

Late news from Vicksburg give an account of the confidence of a declaive victory within a few days. The rebels hope for the best, but acknowledge that some of their guns have been dismounted, while their officers and men are picked off by Pederal sharpshooters. A Federal expedition was proceeding up the river, probably to cooperate in some way with Gen. Grant.

What are the three best generals in the world?

CHARLET LOVE. Brutal and mean and dark enough, God knows some untures are. But He. companionate, comes near, And shall we stand afar? One cenies of all will not grow less If shared with hearty hand; Few words of peace and deeds of love Few natures can withstand. Love is the mighty conqueror; Love is the beauteous guide; Love with her beaming oyes can see We 've all our angel aide;

" Marry, or fight." says a cetemporary, warning middle-aged bachelors against the conscription. Per baps the surest way to fight would be to marry.

The French papers state that a lady and gentleman returning from a ball, given at Marsellies, found themselves overtaken by a thunder-storm: To the surprise of the gentleman, he suddenly found his fair compunion enveloped in flamos. It would appear that the electric fluid had communicated with the steel of the crineline, and ignited her dress.

An honest man 's the noblest work of God-but the edition is small, suggests the N. O. Plosyune.

The meanest bargain a man can make is to boy friendship. It is said that the rebel pirate vessels Florida and

Alabama are cruising to company, and have destroyed four ships, two barques, a brig and schooner, with their cargoes, a little south of the equator, previous to

During a late severe hall storm in Kansas, stones fell, according the White Cloud (Kansas) Oblef, five of which weighed three and a half, pounds ! Sheep. oalpes and poultry were killed."

The Exeter Granite Bisto News states that the oldes! of three brothers reelding in Moultonboro', N. H., married quite a young girl; his next younger brother married the girl's mother, and the youngest took for his wife the grandmother. Capid in our times seldom brings about such a enrious pulon of two familles.

Cheerfulness at meals is conducte to health. The world's experience preaches in vaid, every man

thinking himself an exception to all more in rules. -Digby says he hopes the "wimmin" will ourtail Washington atreat, entrance on Common atreet, their dresses just enough to keep them from being Boton Mass. troddel on by pedestrians, no matter if they do have

When a strong brain is weighed with a true beart, it seems like balancing a bubble against a wedge of gold; There is a joy In grief when peace dwells in the breast of the and.

re New Posters Grave Meetings. of

Grove Meetings will be holden at the town of Eaten tiaging Mich , in the visibility of Measure Whiteomb. Hammond and Onderdonk, on Saturday and Bunday.

ELIJAH WOODWORTH

Spiritual Grove Meeting. The Spiritualists of Michigan will hold a meeting in Uliver C. Atwater's grove, one-half mile cast of Ost-terno Station, and five miles west of Kalamasoo, on

betto Batton, and five miles west of Kilamasoc, on Battoday and Bonday, June 27th and 28th. Ample arrangements are belog made to make the Convention one of the best and largest ever held in the West. A large copps of speakers, as good as the field affords, will'be suggaged to attend. Their names will be duly announced as soon as heard from. Warran Chase will please consider blusself "called", to attend the meet-W. F. JANIESON. Secretary. RUSSEL MUNGER, Chairman.

Meeting of Progressive Friends. The Annual Meeting of Progressive Friends will be holden in Lock port, N. Y., on the County Fair Grounds. on Frid.y. Saturday and Sunday. June 12th. 13th and 14th. A general invitation is extended to all friends to meet there in the yearly greeting. Good speakers will be in attendance.

Ludlow, Vt.

The Spiritualists of Ludiow and vicinity will hold a two days' meeting in Ludiow. Town hall, on Saturday and Sunday, the 6th and 7th of June, A. D. 1865. Invitation respectfully extended to all, friend or foe. D. P. WILDER.

Quarterly Conference, Meeting. The Spiritualiats of the Northwestern Wisconsin Spiritual Association will hold their third Quarterly Conference in the city of Ripon, on the second Ssturday and Sunday (the 13th and 14th days) of June J. Woonsing, Secretary. J. WOODBUFF, Secretary.

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Philosophy of Spiritual Existence.

THE SPIRIT WOBLD.

BY RUDSON TUTTLE.

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ers; Varied Forms of Ownmunication; Object of; Our Evidence becomes positive.

Ohapter 3. Theotheries of Modern Spirituation. Position of Christianity; Josiah Religion; Of Obrist's Reformation; Revolution; Frogresser; Not Infamilie; Mutual Relations of Revelations and Science; State of the World; Impositiating of Bevelations and Science; State of the World; Impositiating of Bellevilles and the Relations of Relations. The Combat between the Conservative and the Relations of Primary Office of desirituation; Mistaken Idrae; Bylritual Beings sie true Philosopher's Stane; Warning Man of Danger, discovering Treasure, detacting Crime; The Truth Declared; The True Object,

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dium; 7. Influence of Conditions; 5. Position and Intelligence of the Componitating Spirit.

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Ilnaz - Analysis of Bolar; Ita Relations to Light; Refera-

ble to a common Corpe.

Chapter 9. Philosophy of the Impenderable Agents in their ilelations to spirit, concluded. General Consideration their itelations to Spiest, concluded. General Consoleration of the Solar Spiecesses; Elementers—the Source; Condition of an Electrified Body; Velocity of Electricity; its Aristican to the other Impostorable Agente. Magnatum—its telations and Postections; Op Foster, Namy Ayna; Reichenbach's Investigations; New Enamined; Crystain, Magness, and Microstophysics and Magnessia. and Minorale, in their Odio Rosativas; Cosrespondence of the Magazilem of the Borth and of Man; Difference from Light, Heat, Electricity, Magaettem; Propued (3)

Ohnpier 9. The Impenderable Agents as maniferted in Uning Beings. Sone; Polanting Hearie; Lighe; tirat; Electricity; Kagnetten: Z ather in the Relations to Life and Inorganic Hater; Riccitical Fishes; General Consider-

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Man can inducente Abiman; Antone can induced Man; Man can induced Man; A octomen Cane for these Pronomena: Empladed Object one; Referable to Zuether, (nerva
carra;) Antonal Magnetiam; Procle; Impressibility of the
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Zuetitism; Budy and Mind mould cach ether; Psy humetry; lie Relations to Asimal Magnotlem; Entimate of the Number of Buccopible Force tions; How hunws; Choice of Tests; Application to the Boloscea, Chapter 12. Asimal Magnotlem, its Philosophy, Laws, Application, and Relation to Spirituation. Chapter of the next Magnotlem.

Mind can become independent of the Body; Its Bis States; I. Activity and Reparc; B. Impressible Date; 6. Mage tic; 4. Clairy-pant; 8. Super-dative pant; 6. Dearly or Inde-dant-Spiritual; Description and Dimerration of these States; Explanation of Impressibility, the Mind can cauted another; Philosophy of such Control; Illustration; Spirit Intercourse through Impressibility; Ins Difficultion; Low Spirit for course through Impressibility; Ins Difficultion; East Spirit for course through Impressibility; Ins Difficultion; East Spirit for course through Impressibility; Ins Difficultion; East Spirit for the partition, how produced; By what Class of Spirits; They had Apparities, how produced; One Law holds good in the course Domains of Magnetium and Spiritualium; Proofs and Illustrations.

tions now produced; By what These of Spirits; Rest had portained, now produced; Oos Law holds good in the coaties bomeius of Magnetism and Spiritualism; Proofs are littue, trations.

Ohapter 13. Philosophy of Change and Death. Wanders of Change; An Arah an Fable; tyclo of Organic Norme; Cause of Change; the Universe.

Chapter 24. Philosophy of Change and Drath concluded. A Clairvoyant Reveluenes; A Drath-bed Scene; Parting at Spirit and Body; Spiritual Experience; What they are of the Niddle Passage; Reveluene of an Athelet; Of a Spiritualist; Rubert siven; The Arcain of Death disclosed.

Chapter 18. Spirit, the Origin, Faculties, and Power, What he Spirit! What le its Origin? Paculties, and Power, What he Spirit! What le its Origin? Value of Metaphysical and Abological Kowkiedge; True Method of Recrease; Microscopie and Olis; Tobr Union, Results of; Further Growth of the Germ; The Dual Burceture of Man; Intuition a Guide; An Ancodote from St. Augustine; Fluiter Growth of the Germ; The Dual Burceture of Man; Intuition a Guide; An Ancodote from St. Augustine; Pluster's Opinion; The Decirioses of Cange and Effect entroduced late the Realis, of; Squrit; Proof that the Spirit relabelity Form and Seners; Chapter 16. A Clairvoyant relations; How for word Restal Brings; Na Conar; Conditions of Immortality.

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May 11.

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Message Department.

The Beances at which the communications under this heading are given; are held at the Banner or Lucar Office, No. 188 WASHINGTON BREET, Room No. 3, (up stairs,) on Monday, lumsday and Thuns-DAY AFTERNOOMS, and are

Proc to the Public, J.

The doors are closed at precisely three o'clock, and no person admitted after that time.

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

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

These Mes-ages indicate that spirits carry with them the characteristics of their earth-life to that beyond—whother for good or evil. But those who teave the earth-sphere in an undeveloped state, eventually pro-

gress into a higher condition.

We ask the reader to receive no doctrine put forth
by Spirits in these columns that does not comport with his or ber reason. All express as much of truth as they perceive-no more.

Sustain the Free Circles.

We are fully aware that much good to the cause has sons who first attended them as skeptice, now believe in the Spiritual Philosophy, and are made happy is mind thereby; beane we hope to be sustained in our efforts to promulgate the great truths which are pouring in upon us from the spirit world for the benefit of bu-Donations gratefully received and promptly acknowledged.

MESSAGES TO BE PUBLISHED.

Monday, April 27 - Invocation; Questions and Answers; Honry B. Greggen, killed at Fort Sumter, to his parents; Charles G. Cha' dier, late of the 38th Mass. Reg. Co. B. to bis parents, in Duxbury, Massa, John Riley, late of the 1vth Mass. Reg., to his wife, in New Bedford, Mass.; Ellen Bolles. Mass. Reg., to his wife, in New Bedford, Mass.; Elien Bolles.

Monday, May 4.—Invocation; Questions and Answers;
Betsy Tuckerman, to Mrs. William Tuckerman, of Boston,
Mass.; Tom Aiken, to Dr. Smith, of Boston, Mass.; Carrie
Louise Taylor, of Memphis, Tenn., to ber father.

Tucciday, May 6.—Invocation; Questions and Answers
Albion Gliddon, to his brother, T. P. Gliddon; Patrick Noonan, to his wife, in fail River, Mass.; Percis Wayland, to he
father, Addison Wayland, of Cincinnati, C.

1Thursday, May 7.—Invocation; Questions and Answers
J. C. Brown, of Mansfield, Mass.; David Fonsaine, to Anthiony Fontaine, of New Orleans, La; Daniel Grover, to his
mother; Alice Rawlin, to her mother, in Chamber sireet,
New York.

Monday, May 11.—Invocation; Questions and Answers; Edward Price, of Montgomery, Ala.. to his family; Michael Kelly, to his wife, Mary, in New York City; Agnes Kepleten, of London, Eug. to her uncle, a minister in London.

Tuerday, May 19.—invocation: Questions and Answers;
Malinda Allen, of Utah; Alfred Rimball, of Brownville, .li.;
Olive Gaines. of Cincinnati, Ohio, to her parents.

Thursday, May 14.—invocation; Questions and Answers;
Charles flerber: Johnson, of Jackson, Misa.; Lieut. Colonel
Rimball; Geo. W. Atlen, to his father, in Bt. Louis, Mo.

Monday, May 18.—Invocation; Questions and Answers; Gen T. U Jackson, late of the Confederate Army, to his friends; Charlie Graves, to his mother, Deborah Graves, of Boonville, Wis.; Eda Mason, to her parents, in New York.

Tuesday. May 19.—Invocation: Questions and Answers; Charles Greel, to Phosbe Greely, of Fredericktown, Md.; Ellen Maria Forbea, to her parents, in New Orleans; Patrick Leary, to his wife, in Lawrence, Mass.

Thursday, May 21.—Invocation; Questions and Answers; David Wilberforce, of Philadelphia; Ann Maria Hall, to her husband, Captain Jerome Hall; Ben Collyer to his wife, in Environment Mass.

husband, Captain Jerome man; and Answers; Springfield, Mass. —Invocation; Questions and Answers; Monday, May 25.—Invocation; Questions and motier, living in Princeton, Ill.; Clara Frances Alden, of Cincinnati, O., to her mother; Jacob Ryder; Wm. Johnson, of Gartersville,

Georgia
Tuesday, May 26 — Invocation: Questions and Answers;
Samuel Wight; Bobby Burns; Matilda C. Wallace, of Hampton, L. C., to her mother and her brother Thos. Wallace,

Invocation.

Almighty God, our Heavenly Father, thou Mighty Spirit of the Past, the Present, and the Eternal Future, we again presume to adore thee through the tomb of Mortality; again come unto thee with our faded offerings of mortal life, knowing that they will be soceptable unto thee, and feeling sure, oh Divine Father and Mother, that thou art ever with us here to sustain us, here to whisper peace to the troubled soul, here to tell thy children of thy Power, and whisper of thy Love. Oh, our Father, we sometimes feel that we would fly to the uttermost mountain peaks of Wisdom, and look down upon the world of Ignorance. and smile in triumph upon those beneath us. But it bath pleased thee, oh Father, to set limits to the soul of man while confined in mortality. Thou hast said unto the soul of man. " So many steps shalt thou take and no more." Oh, our Father, we thank thee that we are children of law; that we live, move and have our being by law; for the mighty order that surrounds us everywhere we thank thee, oh Father. Oh our Father, accept our thanks, accept the desires and petitions of these thy children. We ask no blessing to rest upon us, but, oh thou hast and wilt ever remem-April 21.

The Philosophy of Dr. Newton's Healing Powers.

By request, we shall speak in brief this afternoon concerning the philosophy of the immediate removal of certain diseases by an through Dr. J. R. Newton, together with his total failure in other cases.

It will be remembered, by some at least, that we have affirmed that nearly all the diseases to which the human body is heir, are first received or taken on by the spirit or vital forces, and thence eliminated or projected into the physical. The character of the manifestation of the disease depends very much upon the condition of the individual at .the time of its inception. Taking this stand, it were very easy to elacidate the philosophy of the cure of disease concerning the case in question.

It is perceived that the Materia Medica is not at all consulted by the operator, Dr. Newton. He relies solely upon those self-healing energies that are generated within his own spiritual being. Now this should clearly prove to mortal minds, that disease does indeed come by and through the spiritual forces, else it could not be removed by a spiritual process, by any possibility. We do not affirm or say that the spirit is accountable for all those imperfect conditions that are taken on by the human form, but we do say that nearall the diseases incident to mortality originate in the spiritual forces of the individual.

. .. What is the philosophy of the cure of disease in one case, and of his total felture in another?" Why. to us it is as grand and simple, yet majestic, as youder sublight. We see it, feel its power, and are enabled to analyze Its properties. So it is with regard to the subject before us. We see the wheel that is within the wheel; we perceive also the power that is behind the external power, and thus we speak, although with simplicity; yet with knowledge of this important mat-

-To illustrate: Suppose two persons present themselves to the operator, Dr. J. R. Newton, affileted with the same disease. Each desires to be cored; but is it pidelble to cure both? Perhaps so, perhaps not, as we shall presently see. The operator presents himself before his two patients, but the moment be does so he feels instinctively the attractive power of the one. and the repulsive force of the other, and yet he falls to understand the whys and wherefores of there feelings at the time. But the philosophy of this feeling of attraction and repulsion will be one day clearly understood by him. When be comes into the spiritual atmosphere of the patients before him, he takes the hand of the person to whom he is attracted, and he says, at once, "I can oure you, You are diseased thus and so. You shall be healed. Believe there is payer to heal you, and I'm going to do it," Thus he sends out his will force directs it to the patient. and harfleularly to that porlion of the body that he be-

strong degree of faith in the healing power of the operator, then that will-force will' attract and faston Ithelf to the electrical body of the patient, and form a perfect battery of communication between the operator and his subject; and through this will power the patient is healed. The afflicted one is filled not with the Holy Chost, it may be, but with the boly fires of electric life; that were so long wanted there. The first point that is requisite to sttain, is to ggin the confidence of the patient. Inspire him with confidence in your power to heal him; attract all the possibilities of your patient toward you. bring his electric forces into union with those of your own body, and when you have connected yourself electrically with the patient, believe ns. a cure will be readily affected.

After coming into the spiritual atmosphere of the second individual, or other patient in question, the operator asks, "Do you believe I can heal you?" · Oh, you; you have heated my friend, why not me?" he says. "At all events, I shall try to believe in you. although I must confess that I have not that strong faith in your healing power that my friend possesses." Now here is an apparent show of faith and hope. The patient believes; he or she believes that there is a posability of being cured, yet is not sure of it, 'The operator sends out his will-force toward the individual know but that h was under the influence of a band of in question; but there is a deficiency in the attractive power. It is not sufficient to bring his own electric forces into union with those of the patient. In vain he endeavors to come in contact with the electric forces of the patient. He says again, I can cure you; for, by appealing to the individual's material senses, he hopes that he may gain access to the latent electric forces in the body of his patient, in order that perfect electical communication may be established between his own body and the subject before him.

So do not charge him with falsehood, when he telle you that he can cure you, and yet fails to do so; for we declare he tells you no nutrath. He does not desire to deceive you: he feels the necessity of making this assertion, to give birth, if we may so speak, to hope, to faith in the mind of the patient, that he may fasten his electric forces upon your electric body, and through those forces you may receive the healing beim.

We have said he may make an attempt to come into contact with the electric forces of the patient through his material senses, and yet no cave be effected. There is no light there-all is darkness: the electric forces remain still undisturbed in the body-of-the patient, still unharmonised, and there is a want of hope and falth you on others. Be give of your forces without atint or in the mind of the patient that completely baffles the power of the operator. Yet by repeated efforts, it is them. possible that he may, through the material or external senses of the patient, form the desired connection, and so effect a cure. But if this last means fail to pro duce the desired effect, he withdraws his will-power from the afhioted one, and thus is never able to cure the patient.

It is highly important that the man of science, narticularly the physician, understand these things; If not, he has no surety that he has grasped science at all. The medical man of the past and of the present age has overlooked the spiritual part of science. He has grappled with material effects, rather than with the causes of those effects. He has searched through the Materia Medica for knowledge wherewith to remove those diseases of the human form that to his mind have had their rise in material conditions. In many thousand cases he has succeeded in restoring health and vigor to frames apparently diseased. We do not ignore the old process of treating disease, for we are aware that there are many thousands who can be healed in no disease from the human system. other way, whose electrical forces can never be anproached, because of their non-suscentible natures. Thus they live in themselves, and feed upon their own powers; and if those electric forces lose their vitality, and disease settles upon the human frame, it can be removed-if indeed it is removed at all-only through the old and practical mode of treatment.

To illustrate our subject still further, we will speak with reference to the condition of our medium. For many months she lingered under the firm grasp of discase. A chronic affection of the bowels had seized upon her physical frame. It baffled our skill, and the skill of all whom she dealt with on the earth. Weeks rolled on, and the enemy, disease, still retained its strong hold upon the physical of our medium, and slowly and surely she began to fade and to fall, until at last I was here on the earth, and it seems to me to be the all hope began to die out of her heart, and she felt quite right way now, for I cannot believe in war. Oh, sure that her time of change had come. So sure was peace is so much more levely, that it seems to me that she that death was near, that she had yielded up most the last power to the enemy-Disease.

While in this condition she was visited by her physician in the form. She says, " Doctor, I think I shall die I am entirely discouraged. My spirit-friends have done all they can do, and I am sure that my with some who have fellen in battle, and have been kind friends here have. Now what do you think about me?" ".What do I think? That you are going to they have not foldiled their earthly mission, and so get well. You must not, shall not die: trust me; I will cure you." From that very moment she was cured. just as perfectly as she now is. True, it was weeks beyet the positive power was introduced, and she was effectually cured from that moment.

We might olte thousands of such cases. They are all living monuments to Science-not the science which makes direct appeals to the material world, but that which sits back modestly and appeals to the soulrealm. Oh, take away the vain crust of Materialism, and then you will see less cause to fear disease, for you will deal not with the passing effects of Time, but with the enduring causes of Eternity. April 21.

O Dr. J. T. Gilman Pike.

Questions and Answers.

Ougs. - Where a person's lung are all gone, and one says to him. You shall be cured in thirty days, and he dies the thirty-fifth day, how is it possible for him to be cured?

Ans .- Nature is ever true to her laws. She lives. moves and manifests by certain fixed laws. You are told in your Secred Bible, I believe, that one Jesus was resurrected from the dead after he had been dead three days; that the physical form was again restored Erin? [Whatever I can to aid you.] It's all very to life. Now Nature positively declares that this could not have been, luasmuch as the physical form of Jesus believe in it. I lost my life at Fair Caks. I do n't had already changed points of law. It was separated from the spiritual. So, then, it were an impossibility come back to get a new one, not just like this, to go for one to resurrect the human form after the change home with. I'm not one of the kind that repents all called death. And, again, it is quite as much of an the time. Faith, if I do wrong, I feels very sorry for impossibility for one to be reinstated in bealth, after it at the time, and then I'm as folly af ever. When I any organ or set of organs have become useless was here I liked my glass as well as any one. Well, I through decay; for when the destroying power has step into all the things when I was here. But I see it overstepped the boundary of natural law, it is im- brings you only suffering and unbappiness, and I'm possible for Nature to restore to health again such or, sorry I did so now. Faith, I 'm not going to monra

through the heart, put your hand over the wound, about me who are mourning because they lost their think of me, and it shall be bealed."

may have made such a remark, but we are not speak, dition all the time. natural and moral impossibility.

ture. You send out a large amount of your with pow. clutches of the Church, I il hang a new mount about a large amount of the church in large the church in large toward muther person, and in the particular pour mount of the church in large the large toward muther person, and in the large the lar

supplies the loss to you. The operator may feel enfecbled but it it temporary, for Nature will reciperate those forces of the human system that have been imparied or given out to others. Syres to Lane

Q .- Must not Dr. Newton have an organization pecultarly adapted to the recention of such forces? A .- Certainly. If he had not an organization to re-

ceive the force of the natural world, he would not have the powering impart those forces to others. But it is by nature if his own being that he is enabled to prepare those frees for the use of the afflicted ones of earth. Thus that peculiar force that is diminated to the patient. is generated within the operator's own being. Little i int.

Q.—Is it not necessary that the operator be posseased of great ampathy and love for the buman race generally?

A .- It is; for by and through the law of love a Jesus of Nazareth was enabled to perform great miracles while living among the children of earth.

Q .- Does Dr. Hewton perform his oures merely from his own power, it has be the aid of any one clas?

A.—He is assisted by all beaven, earth and hell, for be is inseparable connected to all these three conditions of life.

Qs .- He seem to be in a semi-trance; and I did not spirite.

A .- He is oft mes, yet the peculiar force that fa eliminated to the patient is generated within his own being; but that flom which it is formed may and must be attracted to the operator from the natural world. Q .- After exhaution, is the power that comes to the operator by way if restoration, a diffused force, or le

it cathered to some particular organ of the body? A .- It is attracted to the physical form by action of the spicen, and drused by that organ to the various other organs of the human system.

Q .- Is not the eigen, then, the stomach into which these natural forcisare first received?

A .- It is the grad magnetic stomach, if we may so term it. The may of solence well understands that if he takes one ouns'of blood from the physical form. Nature labors vers hard, is very active, until she has restored that much of lost blood to the physical body. So it is with the ipiritual forces of your nature. If you expend a large amount of your spiritual or healing forces for the benefit of others. Nature will certainly compensate pu for the loss, by giving back to you an amount of power equal to that expended by measure, for Nature will make good to you the loss of

Q .- Do you mest to say it is impossible for one to exhaust those healing forces?

A .- I do believe it is possible for you to exhaust those forces to a certain degree, but it is only for a time, for Nature will restore the deficiency.

Qn .- We shall be restrained from exercise by the want of power, I presume, but I have known cases where the loss of these healing forces occasioned such severe physical exhaustion as to produce disease upon the part of the operator.

Q.—Can a person having large faith heal himself? A .- Most certainly he can, in many cases. You may be enabled to electrify the diseased portion of your nature. We may safely say that in four cases out of ten this may be done, and if man would rely more upon his own healing energies, he would seldom need to consult a physician. It is because man does not know his power that he does not use it. Knowledge and faith are both necessary to the removal of April 21.

Ballie Johnston.

Do you know one Robert Bonner, of New York? [] know of him.] I desire to commune with him. He my brother. When we met last in mortal, he stood at my bedwide and witnessed my entrance to the spirit. world. Since that time I have made many endeavors to commune with him, and have sometimes been suc-

I come to-day that I may possibly some into al rapport with my husband, Reverend Malcolm Johnston, of Cartersville, Cass County, Georgia. I see that some of those friends who were very dear to me in Georgia have forgotten their faith, have turned from the way that seemed to me to be the right way when we have lost our humanity when we engage in war. Yet I know that out of this wild confusion, this terrible strife, peace will be born to the earth.

But I cannot endure to see those I love on the earth engaged in warfare. Oh, I have conversed recently suddenly sent to the spirit world, and 'they feel that are not content.

It seems to me that if all the world believed in the beautiful Philosophy of Love, there would be no fore her complete restoration to health was apparent. | war. Spiritualism comes to teach it, to teach us that we are all brothers and sisters, that we are all children of the same Great Father: it comes to teach the great rule of Confucius, "Do ye unto others as ye would have others do unto you." Oh, it seems to me that if we always sought to live according to that golden rule we should seldom do wrong.

I would talk, if possible, with my brother, Tell him that our dear father, Hamilton Bonner, would also be pleased to speak with him. He thanks God continually for the privileges he now enjoys, but as we are children of change, we are continually asking for that we have not.

Say that these few thoughts are from Sallie John ston. They are intended to reach her brother, Robert Bonner, in New York. April 21.

Michael Kelly.

Faith, I think sometimes it 's better to fight than to keep peace. When a fellow wont see the right, faith. I go in for chucking it into him some way.

Well, Capt'n, what are you going to do for a son of well to talk about peace; but in times of war I do n't' come back to growl over the loss of my body, but I gans as may have become diseased or unfit for action. | because I find myself in bell, nor wait for any pricat to Qn .- Dr. Newton has said. "If you are shot right pray me out. Faith, I'll take myself out." I see many bodies on the battle-field, and some of 'em 's mad be-A .- It is very possible that our friend, Dr. Newton, cause they didn't, and are growling about their con-

ing with reference to him as a man, but simply of his New about this fighting agin Jell Davis. I'm only spiritual or healing powers. If he tells you you may sorry that I didn't take his head myself. Somebody 'il cut your throat, and he will again reconite it to your take it. if I didn't, so I 'm satisfied. Well, I 'm from body, you are not bound to believe him; and if one Cincinnati, Ohio. I've got a wife, three brothers, inderstood the laws of Nature fully, they would be and two little children-amail little ones-that would lieve only in the possibilities of Nature, nothing more. n't understand what I said if I were to talk seventeen And though a Josus of Nazareth were to make such an years to them. out my wife and brothers will underassertion, you ought not to believe it, for it were a stand: Oh, faith, I've got a sister living in Ireland, but I suppose it is no use for me to send any word to Q .- How is Dr. Newton supplied with this spiritual one so far off, is it? [it might possibly reach her; or healing power?

A. Compensation he one of the great laws of Na. page: 1. Il tay to her, when you get out from the

Now about my wife. She'll feel sorry to learn of diptrimallet is a believer in field and his mantierts, my death, and she'll ory about it, and will perhap them, not be their distributions for expressed their

[You.] Michael Kelley. I got a brother Daniel, Peter and John. Want my sister's name? [Yes.] Mary Ann, and Mary Ann's my wife's name, too [Can you give the name of the street your wife lives in ?] Street, you want? That's nothing but Fay tell you there are many thousand souls existing with Lane; that is where I left her, but while I'm here you, who have but a very little, individuality, so lit. talking she may have packed up her traps and gone somewheres else.

[What regiment did you belong to?] The 10th Ohio. Yes, I lost my life fighting for old Abe, and I wish I had two or three more to lose in the same way." [What Company were you'in? Company D. I was transferred from C to D. [Do n't give the letter unless you are certain about it.] Well, I feel quite sure. I got a little mixed up as to whether I was tradsferred from C to D, or D to C.

Well, now, Captain, this is a mighty big Post office of yours, so big you can't see only a small portion of tendom thought the thoughts of the past, lived on the it. The general delivery is right here, [the medium] - past, and breathed in accordance with its stereotyped a small one. Falth, I do n't know, but it's large laws, while a Paine and a Kneeland stood out promi. enough, but I was thinking a few more like myself, as nent in their age; because they built platforms for coarse as I am. would soon wear it out. Maybe I 'm themselves upon which to stand and give forth their as good as the next one that comes grumbling and views to the external world without fear. They were finding fault with God and the devil, and himself too. Individualized in the bighest sense of the word, and

for sending letters when I come here. Faith, I don't as grand columns of individuality. know, but what I'll ask pay myself. Well, Captain. Oh ye fathers and mothers, do you know how vast a sure to fork over. But it 's not in gold or silver, or Dut can you hope to individualize your children' by arrent here.

to myself, I 'll not ory for spilt milk, anyhow.

the army blue, (alluding to the dress of the medium.) with which to shield freel from the errors of life. If we can't have it, we'll try and put up with this tight lacket. [Remember me.] Falth, I will. An Irishman never forgets his friends, nor his enemies individualize themselves? Oh, teach them, as you either.

April 21. value their happiness in the hereafter, to think for April 21.

Sallie Barnard. : 1 [Written :]

My dearly loved father and mother-Many times in the earth-life, but as many bave I fatled. Oh my love to his children... father and mother, why, will you not listen to the ... If you would possess individuality, we beseech you call of your child-your Sallie?

that would interest you. Do not let the unhappy condition of many who claim to possess the truth, prevent you from meeting me.

Dear little Emma Frost side me in sending this apeal to you to-day. Oh, let me not come in vain. BALLIE BARNARD.

Invocation.

Spirit of the Holy and True, thou who art our Father and Mother, while the wild spirit of unrest is darkening the sky and troubling the waters of Life, we will draw near to humanity and talk to thy children; not as the God of Battle, who hath created that be what to say; don't know anyone bere. Give your asy destroy, not as the God of Vengesno birth to Life that he may thunder of Death, but as the eleven. [Do you remember what kind of sickness you Eternal Spirit of Love, the Father and Mother of Hu- had?] Yes, I had fever and throat distemper. I took manity, the tender Spirit of Mercy and Justice, who it in Albany. [New York?] Yes, and died there; is continually whispering of Life. Of thee, oh our [von say your mother is in Memphis.] Tes. and my Father, as the Infinite Jehovah, we would teach thy father is in Charleston. : [South Carolina?] Yes, sir, children. Oh. endow us with strength and baptize us in thy wisdom. Oh give us the sword of Truth and the mantle of Mercy, for thy children need them both. May we, oh Soul of Truth, with the sword cut off all children that which the world hath not given them. God of the Past, the Present, and the Fature, we commend ourselves and these thy children unto thee, now and forever. April 23.

The Nature of Human Individuality. Homan Individuality."

The love of self makes man desire earnestly to indi vidualized. He desires to gather them into the realm of selfhood, to be a unit, a whole in himself.

We find this desire broadcast; it exists wherever which could not sustain and unfold it.

land, who dare to think for themselves, instead of relying upon the thoughts of others; who dare to question the say so of the past; who date to come face to face with Deity, that they may learn of him for themecives. The man or woman whose whole ideal life has been but a manifestation of some form or forms that have not demonstrated the light, the existence, and the power of the Almighty myself, but have been wil-

first fruits of the kingdom. There learn of your God, such as they will identify you by, and they ill specified being the holds from the property of the body of of the b

some one of more of his fellow creatures believes so, is no Sprippalist at all, for they are living in the dual letter, and the feel spirit is not there.

"The nature of ladividuality." European tle, that when they have cast off their moorings to earth they are nowhere. There is nothing you can recognize them by in spirit-life, ao they are obliged to return to earth through a, foreign organization bear. ing some alight resemblance to their own, body when in earth-life, and thus they speak with you and commane with mortality, but their individuality is none the less lost,

I tell you there is more individuality about a Tom Paine and an Abner Knecland, than there was, in all their opposers combined. Why? Because all Chris-Faith, I thought of asking how much you'd charge must ever stand out to view in the history of the races,

I'm on one side, and you are on the other, and I responsibility rests upon you? Do you know that the sha'n't agree to pay you now, but when you come to Great Ali Rather has entrusted to your keeping the this side, just present your bill, and I'll be pretty individuality of your little ones for a time at least? greenbacks, that you 'Il got your pay, for they 're not teaching them to rely upon your opinions, or those of the Church, State, or any political party? Certainly Now I'm going, not just the way! went out before, not. You must teach them to think and act for them. but in an easy, go to sleep kind of way. I went out selves, and unfold to them the book of Nature through so quick, I thought the whole world was turning. [Do Science. Do this, oh ye fathers and mothers, and you remember where you were hit?] Faith; I do n't | verily, verily, we tell you, they will individual. know. I didn't think I was killed at all. I thought fee themselves. But so long as you confine them the whole world came smash together, and when I to Church creeds and dogmas of the past, so long you come to consciousness, there was the old man, my fa- dwarf and cramp those powers of individuality that ther, and he said. Ah, Mike, how did you come are striving to overleap the powers of earth-life. When here?" "God! I do n't know," says I; "I got here the mind of youth attains a certain period in life; it somebow." Faith, I did n't know, and when I seen begins to form opinions all its own. It looks abroad my father. I thought 'I was in some kind of a vision. In Nature, and perceives that all is not fair, that there But pretty soon I found out where I was. Oh, says I are dark spots upon the surface of life, and he mate. rally desires then for something to lean upon, shark Well, Captain, next time I come, try and give us of refuge, s closk, not for its own imperfections, but Ye who are guardians of the young fnind, have you

nothing to do toward aiding them in their efforts to themselves: hold up no God of your creating to their vision, but rather show them God's Eternal Bible that is written in all Nature. Give them no form or creed by which to live or die, but teach them of the 'one have I sought to approach you since my untimely end true God, the Great; All-Father who ever speaks in

to think for yourselves. If a Jesus of Nazareth or an I am not dead, oh no, nor eleeping; but often in angel Gabriel come to you with that which does not the midst of the home-circle, new so broken in mortal, seem to be truth, oh, in the name of yourselves, reject but not in spirit. Why, oh why will you not let me it, trample it under your feet, or lay it one side; but try to demonstrate my presence to you, in the way do not accept it for truth. Give nothing, draw no-God in his wisdom has ordained?' Let me speak to thing to yourselves that is not founded on truth. For you, and I wil tell you of my home with the angels. must all build temples for yourselves, for you will all and what I do in that home, and many other things have need of them in the fature, and they come alone by individuality. Without it you are naked, homeless, Triendless: with it you have all things necessary to happiness. You have the keys to heaven-all things in life that are requisite to your happiness in the fulture. Individuality | seek for it, oh seek for it while here, that you may enjoy it in the hereafter. April 23. at hine I ch

Amanda Jones Bragg.

My mother lives in Memphis, Tennessee. Can I talk with her? [Say what you wish here, and we will try and send it to your mother.] I do n't know ge, can you not?]

My name was Amanda Bragg. [Did you have a middle name?] Yes, sir. Amanda J.—Amanda Jones Bragg. for my mother's family. I wanted to go to my mother, because I wanted to tell her my father is sick heads of Error, and with the mantle of Mercy give thy in Charleston, and she do n't know it. Ils your mother a Spiritualist?[: No. my mother goes to the Episcopal church. Yes, sir, and my father, too, when he goes anywhere! [Is your father an officer?] Yes, sir. | Do you remember what rank be holde? Yes, sir. He's in the commissary department. He was when I went away, How long have you been We speak on this occasion concerning the '. Nature away from earth? I 've been away since a year ago last March. I went to Albany with my mother. We went to live there awhile. I took sick and died, and vidualise himself. He wishes to gather to himself my mother would n't stay there, so she went to Memthose portions of life by which he may become indi | phis; and she 's now with my uncle most of the time. [Can you give his name!] Yes. Alexander Jones is ble pamo. I don't see how you're going to let me go to

numunity exists. "Give me individuality;" says the my mother. [We'll ask her to procure a medium for haman mind. "Let me be myeelf, both here and here- you to speak or write through.] I must go theref after." ... But how many are there that are in the [Yes.] Can't I have this one and go? [No: we can't strictest sense of the term individualized?" How many? spare this one.] My mother would be crazy if my We declare there are very few indeed who are strictly father should die, away. 'Can't I send her word some individualized. And why are there not more? Sim. way, so she can go there? [We will send this letter to ply because all the faculties of the mind have been your uncle if you wish.] Well, do, do ! Do nit we turned in the wrong direction, have been fed on that never see our folks if we come here? [Once in & while; but your friends do n't know you can come, do But the present age possesses more individuality, they?], No. they don't. Well, I want to come:more than all previous ages. And why? Because there than once. Can, I?, [Yes, come again if you like.] are men and women rising up throughout your entire Shall I go? [Whenever you are ready.] I am ready April 23.

Augustus Resd. Capt'n? [Sir.] Aint' that siding the rebels? Seems to me it is. [Do n't you want aid, too ?] Yes. but I aint a reb, not I. | We make it a point to help exist in earth-life, possesses very little individuality, all who come here-friend or enemy; 7! Oh, the means if for it does not consist in the outward or human struct all right; I suppose, but the end out in Charleston will ture, nor in the internal, or soul element; but it found what I was looking at. Capt'n, I'm not in the best in the outward creations of mind, in the outwrought of tune; do n't know much about this business.' It's manifestations of appritual life, and in them consists the first time I ever undertook to talk this way. New man and woman's individuality. And if all mant I'm about as bad off as the little girl, for I've got no. festations are in some degree either religious, politic body to talk to: Birt I felt so strongly inclined to cal, or social, where is the individuality in that case? some home again, that I thought I'd tryind come. Where is man sindividuality? He says, "God lives in 't was among birangers. You bave a scribe to copy the heavens because I have been told so by others. I what I say, I am told. Is it so? [Yes.] And you publish is? [We do.] Well, supposing all your folks were opposed to this thing, what would you do then? ling to accept as truth, the opinions of those who in that case you must identify yourself the best way you can.] and uppose you need them to do it, and could at . Oh souls in human, thou who art receiving only the get th. . [Then Labould say you were in a had way. 41 dry crumbs that fall from God's table, we beg of you their presence were absolutely necessary.] Well, it is to to come into the living temple of God, and eat of the me. il [four'd better relate some facts of your life.

of the Sixth Massachaestia, Company, Sil, who wild a A.—Compensation is one of the great laws of Nasage is 1.41 tay to her, when you get out from the
ture. You send out a large amount of your vital powclutches of the Church, I'll lang a new model about
or toward sandthank and faulty members, have deep probability probability members, have deep probability probabilit

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tanii wat d would read a book. Say this, further, to them, that would read a book. Say this, further, to them, that be don't like to trouble strangers, and don't feel exactly at home among them, and he wants to me a little nearly home. If me each has any objection, it if they want to find out how I died, they gan't do so any better than to talk with me. I can talk think all shock it. Can't, draw on Unce Sam for pay. I talk not kny. thing did n't get it when I was here: Good day. A friend of mine wants to come. Suppose he can? We've no objections to his coming. 13 April 23,

Francis P. Howard.

Got plenty of free passes. I take it. Have you? [Yes.] I suppose I got an honorable discharge, and I can go where I'm a mind to, but it seems a little tough that we get out so short in these earthly things. . It seems to me as though the most of us parted with our hedies very unceremoniously, a little out of cosson. If things had been all right, we should have all been satis. fied to have done without them; but the fact is. stranger or friend, we can't get along without some kind of a body, for the most of us left without squaring up our accounts here, and didn't have at much as a chance to say good by to those we thought most of heret and what 's worse than ail, we do n't hear any. thing from them. The only chho from your side is death, death. When our friende hear of our death they shed a few tears, draw a few eighs, and then we are seen forgotten. While we poor devils, who have lost our hodies, are obliged to tell our troubles, if we tell them at all, to those who do n't know us. The amount of it is, friend, we've only been acquainted with the bodies of our friends in earth-life, and knew nothing of their epirite at all Now you see there are thousands and tens of thousands waiting to cross the bridge that connects the spiritworld with yours, for they want to say good by, and tell how they are off in the spirit world; and thus they stand waiting for their friends to call them to earth again, that they may speak with them. But the most of 'em get disappointed, and wait in vain. It's co. Capt'n. You may think we ought to find

joys in the spirit-world, may think we ought to find work to occupy us, but I tell you what it is, if a fellow do n't settle up pretty square bere, he 'Il have to como back after death and make things atraight. You do n't know anything about it. I suppose, do you? But you will when you get there, and I hope you 'll have more light to come back with than I have. I'm going it blind; that 's the way most of us do."

Well, my friend Gus, here, he thought he'd try and come to day. We belonged to the same regiment and the same company, and died in the same camp, and we've come back here to let the folks know that we are alive and can go to them; Now, if we are: successful, we sha' n't probably want to come there again; if we aidt, we shall know the way back again, [The door is open.] Yes, that 's true; the door 's open if the folks will only let me speak with them. Now you Pos. see there are some folks that don't know enything about these things, and they do n't want you to mention their names publicly, and if we do, the fat is all in the fire. So we have to feel our way all eround Robin Hood's barn, you know. We throw a stone out,

Well, I'm about as bad off as Gus was. He told you he'd nothing to pay his scot here, and I have n't. If my folks will only call on Government, they.'ll find there 's something due me-that is, was due my body. The body 's the only thing that they care for here; the epirit's no account. Well, if, you 'll be kind enough to my for me what you did for my friend there, that is, that I come here to you, but do n't care to come again, but would like to speak, with some one that knows me, I'll be under lesting obligations to you. Francis P. Howard, Sixth Massachneetts, Company B.

Lieutenant Paul Derringer. I understand you forward communications or mes

sages to our friends. [We do, sir.] I presume you make no distinction between a Federal and a Confed erate? [No. sir.] I have a family.in Richmond, and if you can assist me to communicate a few thoughts to them, I should be very glad. Our spirit friends tell us that the paper often crosses the lines.]

You will please say that Lieutenant Paul Derringer, of the Second Virginia Cavalry, desires to Price, cloth, \$1.50; full gilt, \$2. Postage 85 cents. For commune with his wife, his father, and his broth. ringer, of the Second Virginia Cavalry, desires to era? I do not wish to enter into the particulars of my death. If I find an opportunity to speak with them I will then enter into all the particulars if they desire me to, but I object to it here.

You, I believe, require certain facts by which the in dividual may be identified. (Yes, in order that your friends may recognize you.] Well, my age may be first necessary. I was thirty-seven years and a little over eight months old. My complexion very dark-hair and eyes dark, skin dark. I was not a colored man, friend.

In my boyhood I lost the first joint of the little finger on the left hand. When I offered my services to the Confederate Government I found some trouble in Inducing them to receive my person on account of the loss of this portion of my finger.: I speak of these things that I may be identified by my friends. But my earnest desire to serve my country-my portion of it—that portion I called my home-made me very realous, and I overcame the prejudices of the examining officer, and gained the position I desired to. " "

In my infancy I received a scar on the left cheek. I believe it came in consequence of or, I was told soa fall upon the stove, by the carelessness of those who had me in charge. I'am aware, sir, that there is enother individual who bears the same name as myself. and my identity might possibly be confounded if I did not give them these facts by which to recognize me; therefore you will excuse me for being thus mi nate. [Has the person bearing your name passed on?] I do not know, sir. I know not whether he is in the spirit world, or whether he remains on the earth. My filende, you understand, might make a mistake, might ake him for me, or me for him.

I understood you to say that your paper crossed the nes, or at loust you believe so. [Yes.] Well, oppose I direct the message to Peter Derringer, of Richmond, Virginia. I suppose I can place condidecto in your kindness, can i not? [Gertainly.] Good day. April 23.

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Well, I'm about as bad off as Gus was. He told you norein follows.

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The above is the title, say heads of the contents, of a very
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Mearls.

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

OUR DUARDIAN SPIRITS. Linger, gentle angel spirit; Stay and fold thy thereb wings; To the world then didst inherit. What sweet nessage dost thou bring? Erst of halm for her who here thee, Wept thy sarly flight to beaven; Baw the cold clods leveled p'er thee. Canst bestow the healing leaven? As we tarry near the greensward Covering to thy mortal bed,
And gaze down upon the roses,
All in bloom above thy bred,
Sailly, mildly, memory whispers,
Ul a bod that never bloomed; Then we feel a presence near ow;
Pointing to our rose bud's tomb.
Guardian apirit, bovering o'er os,
Olithe presence seemeth near;
And when sorrow's fount o'erstoweth, Unseen plaions dry each tear.

Polly has often the same results as wisdom; but wisdom would not engage in her school-room so expensive

ALL FOR THE SEST. When sorrow and sadness, affliction and danger Come oft to our bonce, and distorb our fund rest; Or, when we have strayed from that home among

How sweet the assurance that all 's for the best. Though friends may forsaké us, our joye turn to sor-

And all that we love may be torn from our breast— Yet we cheerfully amile, and know that to-morrow Will bring the assurance that all 's for the best.

And happy are we, who can so cheerfully smile.

When affliction's cold band open us is pressed;

When our enemies sparm us, our good name revile,

For we have the assumance that all 's for the best.

Physical labor relieves us from mental pains; this constitutes the bappiness of the poor.

OUR COUNTRY. In spite of rock and tempest's roar, In splie of false lights on the abore, Bail on, nor fear to breast the sen! Our bearts, our hopes, are all with thoe;
Our hearts, our hopes, our prayers, our tears,
Our faith, triumphant o'er our fears,
Are all with thee—are all with thee!

Temper is the only angoverned thing in our nature. while it governs all the rest.

A VOICE TO AMERICA.

In the name of the All-Father: In the name of the Spirit-World; in the name of travalling Humsnity; in the name of Truth, Justice an! Freedom. Amen:

The Spiritual Congress, representing the several spheres, send words of good cheer to your Congress and people. The master-workers of the past and prosent are linked band in band for the regeneration and illumination of that people; and they will not fall of accomplishing their work: they will not take a retrograde step; they will not be deceived by an uncertain sound of the trumpet; they will not be allured by the secret advances of the enemy; they will not be betrayed by dastardly strategy. Their commission is a royal one, their resources luexhaustible, and their army no man can number. The All-Father is the Commander In Chief.

The traditions and libels and antegonisms of the past, sanctioned by Priestersft and Kingeraft, the false doctrines, and deceptive tenets and creeds of Osthodoxy -divided, and subdivided, and re-subdivided agein and again into more than six hundred diverging the formalities and conventionalisms of society-the fetters that bind the body and spirit of man and woman; all fetters that prevent the out-going aspirations of the Divine nature, and the inflowing and overflowing influx of inspiration presented to that nature-all fatters and obstacles that stand the weight of a fasther in the way of Man's faberent Rights and his Progression heavenward and homeward-must nder to the light of Resson and Troth. They must lay down their arms in obedience to the authority of Science and Facts. They cannot withstand such artillery. They cannot measure such calibre. The head of their power is shorn of its strength.

Do you wonder that the elements of Government and society throughout your fair earth are being shaken from base to apex? That thrones are not strong enough for rolers to sit upon when the masses catch the inspiring melody of Freedom and Truth? That these thrones are vacated by the majestic force of this potential power? That Kings and Queens, Popes and Potentales, Crare and Dictators-all become anddenly bhecked and lamblike, when there masses have comprehended the teachings of Beason and Nature and Bolence? Your answer is auticipated. You are lining men and women. You have penetrated beyond codes and creeds-beyond fossils and formulas.

Oh, it is when the loyal conddence of throbbing hearts finds a living type and embodiment of their aspirations-a leader, if you please -- Washington, or Garibaldi, if you please, that victory and a triumph of the Bights of Man become a necessity, and hence he has marched one step heavenward !

What a strong, impelling, progressive current lies undergeath the strate of society! How oleanly it sweeps the straws and cobwebs from the firm granite and pure dismond! How perfectly is separated the chaff from the wheat! Bow beautifully it irrigates the soil, and permester through and imparts life to the minutest tendrile of the tree of Truth, so firmly implented in that soil! How constantly it bentizes. with its pentecostal spray, the germs and blossoms, the bade and froit from that Eden-like tree! And how ruthlessly it undermines all the branches of Error! Bow surely it coatters the life-blood from those branches! How signally is felt its Delfic power in your land ! How it purges, probes, bisocts, dissects, compresses, capterizes! How adamentine-like ft brings out the royal knighted lover of Truth and Freedom ! How legibly it mirrors the stamina and handiwork of the traitorous lover of Error and Slavery !

How majestic is its course? Man je slow to learn that Institutions and Constitutions must surrender to eternal principles and realities-that laws and discipline must be weighed in this belance—that platforms and conventionalisms must be planted and nurtured by this standard—that they cannot, save with impunity, depart from this standard _that Hature plays no freaks, nor the part of the harlot, or hypocrite-that she is ever loyal, harmonious.

progressive. Society must be turned over, and overturned, mpeatedly, ere it can become parified. It requires all of this agitation - more than this-all of this parging, cleaning, renovating, re-constructing, perfecting procase. The musty traditions and lethean superstition of the past must yield to the aunlight of the Summer Home bearing upon man. The diverging scots and creeds, and tenete, must melt away under the penetrating rays of this light. The false antagonisms and noisy prayers, the coremonious formalities and abortive faith of Oburob and State, must be scattered-evaporated by the power of their radiant rays.

The Rights of Man, aye, and Woman, too, must be better mideratood and protected. Written parchments and stereotyped constitutions are not always in the right. Bight is right, independent of any legislative

Logislatures or laws do not always adoriah or pro- army, send, the colores home, and give the soldiers test the tree of Liberty. Indeed, both have generally farms in married. falled to nourish and protect this fragrant tree.

failed to nourish and protect this fragrant tree.

We repeat: Liberty, true Liberty, is not protected by human law. Law is a monopoly. Law is a mockery. Law is a monopoly. Law is a mockery. Law is a tyrant. It has acattered to the winds the rights of the poor man and woman. It has robbed man and woman of Father God and Mother Nature's freegifts. It has acreated these bounties into the isp of those who represent the most seres and most gold. It has sanctioned crime in all ages. It has committed nower, being not only a vertal phases of modification power, being not only a vertal phases of modification power, being not only a vertal phases of modification power, being not only a vertal phases of modification power, being not only a vertal phases of modification power, being not only a vertal phases of modification power, being not only a vertal phases of modification power, being not only a vertal phases of modification power, being not only a vertal phase of modification power, being not only a vertal phase of modification power, being not only a vertal phase of modification power, being not only a vertal phase of modification power, being not only a vertal phase of modification power, being not only a vertal phase of modification power, being not only a vertal phase of modification power, being not only a vertal phase of modification power, being not only a vertal phase of modification of the morning land, whose physical presence opud not assembly have been better apared from an ever widening lecture field.

Silver discussive the beautiful springition, for a particular phase of modification of the morning land whose physical personal power and beautiful springition. It is the time to be a pure and the protection of the morning land whose physical personace opud not assembly have been better age. Beldeum are we called upon to chronicle the beautiful springition of the morning land whose physical presence opud not assembly have been better age. Beldeum are we called upon to chronicle the beautiful springition of t It prescribes the Samaritan, and rewards the Priest and Levite. Law does all this.

Law founded upon the Religion of the past does more than this. It imprisons man's conceptions if marked power. Many are the minds ahe has enlightthay penetrate beyond those of Priesters and Kingconformal, the hearts she has thouseholds she use gladdened.

The chakes his second to make the conformal that hearts she has thouseholds she use gladdened. craft. It chokes his growth in wisdom, if it soars beyoud that of Priestoraft and Kingoraft, . It clasps around man and woman the strong fetters of Authority, Superstition and Ignorance, and prohibits the expansion of his and her divine nature beyond the standpoint of Priestcraft and Kingoraft. Shall we mirror more? Human Laws and Human Institutions are behind this utilitarism, this implicational age. The world has moved.

The even balances of Justice are the base and corner stone and apex of the imperishable temple of all true Liberty. Men is slow to comprehend this inherent, self demonstrating principle. For centuries be has waded, knee-deep, through the mire of Material-iam and Animality. He has often waded deeper than this! His growth has been relarded by false teach. Migher and many exalted life among the coleatial ings. His expansion has been choked by the strong cords of Enperatition. Els development has been stifled by the minamatic exhibitions of a rotten Theology. His rights have been wested from him, and the philanthropy world bind his remplied ander foot by those helding the mina of a rotten. The light have been wested from him, and the free spiriti. He light the lift of a true man, and died trampled under foot by those holding the reins of the death of a moral hero. I have just now received power derived from this four-stranded haiter of ignorance. Superstition. Theology and Legislation, And to-day, as in the past, we behold the victims and

stratagems. Oh, there is a power behind and surbring me back? I was so easy, so happy. I saw my
rounding pulpits and restrums, institutions and constitutions, thrones and compacts, that is about to reacue the bark of Humanity from its troubled waters, and
as whim going. At the time of find eartings, when I cone the bark of Humanity from its troubled waters, and lodge it upon the rock of the spiritual Ararat. The measures are nearly in solid battellons. Their leaders and emerging from forests and marks, from ravines and deserts. The world moves. Reason reigns. Ignorant priests and dilapidated theology and tyrannical legis. priests and dispidated theology and tyrannical legis away. ation cannot longer frighten grown up men and By the request of the deceased, your humble scribe women. They cannot longer smalgamate wisdom with officiated on the occasion of the funeral, the exercises lation cannot longer frighten grown up men and folly, and convince man that the alloy is the genuine article. They cannot longer administer an allowance a solution of the great principles of the Spiritual Phi-from the cap of Knowledge by compounding with it losophy.

WARREN CLARE. the polson of Ignorance.

The intelligences from the higher spheres project their life-imparting currents to your travailing nation. They link your earth with the Divine. Oh, be guided by their ministrations. Let your sepirations to the Great Pather, on the day designated, and on all days, go forth for light, and wisdom, and strongth.

Pray from the inmost recesses of your divine nature. that all pocleanliness and selfishness may be personally anhed away by the healing waters of Charity.

Pray that the money changers may be cast out of the

Pray that the magicians may burn their idols.

the balances of Justice, and not longer defraud Man of his God-given rights.

Pray that they may cherish the pure pearl of Truth. and not longer connive with the slimy tinselry of Error. Pray that they may expand their divine nature, and not longer minister to animal proposities.

Pray that they come to drink of the compoundpolson beverage of corruption, and fraud, and crime. Pray that the Augean stable of your Government may be cleansed.

Pray that its council chambers may be purified. Pray that Rulers and ruled may benceforth be governed by Principle, and not longer follow the in-

dex-finger of party creeds and party platforms. Pray that all creeds may perish save the eternal reed of Freedom. Troth and Justice.

Pray that all platforms may be thrown to the winds. ave the broad platform of Fraternal Brotherhood.

Pray that a pentacostal shower of living inspiration may bathe ye all-the red and black, as well as the white man and woman-with its influx. Pray that the fire of celestial magnetism may descend

noon ve and devoor all stubble.

Pray that your army may be imbued with power rom above.

Pray that that army may be made willing to lan rater, if need be. Pray for an Union founded upon the rock of Truth.

Pray for a Constitution that shall welcome all to its

Pray that your Executive may stand firm to his post. Pray that the stone may be rolled away from your ation's sepuichre.

Pray for one another... Pray ferrently.

When ye pray in this manner, ye will become finked with the angel world. Ye will command success, besause ye will deserve it. Ye will find the sword of the Lord and of Gideon will prevail. Ye will find the windows of heaven opened. Ye will catch a glimpse of the Summer Home. Ye will hear the impiring song of " Peace on earth and good will toward man " vibrating through the spheres, from cordon to corden, and from heart to heart. Ye will have found the pillar of fire and the star of light that shall pilot ye through the shoals of danger. Ye will have found the Bethlemite star that will point ye to the haven of D. W. S. BDCC088. ..

Providence, R. I., April, 1863.

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LATER FROM MEXICO.-The latest news from Mexioo is, that the Freshh have been compelled to raise the slege of Posbia, and retreat. In sor event, the siego is so far a diegracoful failure. In six weeks. siego is so far a disgreecful failure. In six weeks,
ording April 30, the French seem to have made cight
sessuits, of which only two ancoesded stall, gaining
at 51-9 o'clock. Speakers appaged.—Mes Martha L. Book
with, Jone Trand 16; Mrs. M. Al Diss, Jone 81 and 32. en abandoned fort, pr. two, and an outer line of deon abandoned fort, or two, and an other line of der Millyono. Meetings are bild every Sunday attended, fence. It is supposed that the Mexicans are about Lycian Ball at 115 court. Les Mills speaks less later

sanation, seal, or signature. Wrong & serong, inde- to commence active operations against their invaders. pendent of any legal provise or compromise, or veto. It would be a carious thing if they should capture the

Heret mot ber and her reasons numbered, pro. someous Birester, some four years since, at the dedication of the Spiritualistic temple, in Surgis. Her immortal guides approunded this for their subject: "There's nothing loss in Nature." and it was bondled with the minds and he applicate. Their unlied voices, go forth, "peace and progress be

unto you, sister; your works follow you."
In common with other loctators, I serrow that such a faithful and spliesoriding co-laborer should thus early be called from the wiseyerd—from the "labor" of earth, to the "refreshment" of heaven. A discourse was delivered by the writer to a very large audience, composed of all denominations. hisy the sweetest blessings of augola rest upon husband, children, and friends all.

J. M. Passage.

It has fallen to my lot to chronicle the demice of our brother, citizen, and the world's friend, Dr. A. G. Fellows, of Alvion, Orleans County, N. Y., who left this earthly sphere, on the going down of the sun, on Bunday evening, May 17th, aged 45 years—with all the

The doctor's character as a man was unreproachful.

which I here transcribe:

"He was one of the drat laborers in the Spiritual And today, as in the past, we behold the victims and froits of this halter. Today, as in the past, an army of pharisaical executioners are ready, axe in hand, to apply this halter, if man fail to render allegiance to tyrants, find balwarks and citadets and fortresses too strong for their amountaion, too high for their escalading ladders; too circuitous for their destardly alteriases. Oh, there is a power behind and ear-

Gosport, N. Y., May 24th, 1863.

From Pitchburg, Mass., May 1, Mrs. Mary Davis. 23 days.

From East Dorest, Vt., May 9th, Martin Wilder, 2d. From East Dorset, Vt. May Sh. Martin Wilder, 2d. formerly of Bouth Mingham, Mass., aged 42 years. He was a consistent Spiritualist, a strong advocate of this beautiful philosophy, which he saw clearly would be the final paleased for inearly years, and ofttimes relieved by the harmonizing inducate of spirit friends, he was decirous of spreading that gospet in his own native town, consequently it was his request that the writer should attend his basis service, which she did. The intelligence choosing for a test this favorite massers of Pray that your Rulers may embrace the reward of Mr. Wilder's: "Let not your hearts be troubled, ye wisdom, and not longer chase the aliaring sinecure of believe in God, believe also in me." Mr. Wilder, with Pray that they may choose the pilot-rays of Light, with this devoted wife, spent the last year in Middle Gran, and flee from the fool deeds of intoxicating Darkuess.

Pray that they may loyelly administer and defend the balances of Justice, and not longer defend Man, of the many warm friends they have made, as being the many warm friends they have made, as being the many warm friends they have made, as being the many warm friends they have made, as being the many warm friends they have made, as being the many warm friends they have made. memantes of his earnest desire to elevate humanity. His beloved companion still remains in the form, ede-tained and comforted with the knowledge that he has commissioned her to assist others in coming to the adding to his happiness, and be the means of uniting them more effectually with angel life. He has already received the welcome plaudit off . Well done," while his voice is still cohoing in the

buman soul, .. Come up higher." S. A. Honzon. From North Collins, N. Y., May 7th, Hamphrey

White, in the 60th year of his age.

Ripe in years, and free in faith, he journeyed home a child of Nature. Never having been applied to re-ligious bondage, his soul was unnarrowed with fear, and death was a welcome deliverer. He counted the faithful hours, anxious to go. till the welcome memen. ger came and spoke the word of deliverance. The fa. ger came and spoke the worm of deliverance. And in-neral services were conducted by the inspiration of the moment. No speaker being especially chosen, several persons of different faiths spontaneously breathed words of comfort and blent in harmonial sympathy

above the selfahness of creeds. He lived a man. Death called the angel home: Dear Memory halds the feded form enebrined, While falth looks up, and is I beyond the tomb

From Marlboro'. N. H., March 4th, of diptheria, Frances D., aged Il years 8 months; Kerch 17th, Idella C., 13 years 8 months; March 21at, Edwin L. R., 8 years 4 months, children of Dexter and Celluda March 29th. Descon Andrew Spooner, of Usk-

Field. March 29th. Descon Andrew Spooner, of Oak-ham, Mass., aged 82 years 10 months.

Four times have the angel hand visited that dwel-ling, each time bearing back with them to their bright home a new fledged spirit. Three lovely bads have been taken from their parents dear, a happy trio in the spirit-world ever to watch over and oheer them on their lonely way. And that they might still have watchful care, the aged grandsire was transplanted there. The comfort and consolation of our beneficial religion was presented to the bereaved family by Bev. I. Knowiton, likewise through Mrs. L. L. Bardet. of

NOTICES OF MEETINGS.

Soursty or Spiritualisms, Lyonous Hall, Taumous Br., (opposite bend of School atreet.) — Meetinguare held every Bunday by the Scolety of Spiritualists, at 2.8-4 and 7.1-4 p. st. Admission Free Lecturers engaged:-Fred L. H. Willia, June 7; Mr. A. E. Newton, June 14; Miss Lixxie Doten, June 21; Mrs. M. B. Townsend, Sept. 5 and 18.

Convergence Hall, No. 14Bnowpinlbstant, Boaron --The Spiritual Conference meets every Tuesday ave-ning, at 71-8 o'clock.

o ning, at 71-9 o'clock.

CHARLESTONS.—The Spiritualitie of Charlestown hold meetings at City Hell, every Sunday afternoon and evening. Every arrangement has been made to have these meeting interesting and instructive. The public are invited. Seate from Speakers organed:—Miss Famma Houston, June 2 and 16; Mrs. Sarah A. Byrnes, June 21 and 28. floxanno'.—Meclings in the Town Hall. Speaker for June I, L. Judd Pardee.

TAURTON .- Meetings are held in the Town Hell, every flab-bath afternoon and evening. Speaker engaged:-Dr. L. E. Coonley, June 7.

October, Mars.—Music Hall has been hired by the spirit-ualists. Mostings will be used Sondays, electroon and evening. Speakers ougaged;—Miss Emms. Souston, June 31 and 25; Miss Martin C. Soekwith. Aug. 2, 4, 3, 2, 3 and 20; Mis. Leura DeForce Gordon, Sept. 6, 18, 20 and 27.

ed AW & CLABAR, to the state of the state of the state of the

FORTLAND, Mx.—The Spiritualists of this city hold team-lar meetings every Sunday to Mochanich Hall, cor-zer of Googrees and Casce streets. Seminar school and free conference th his foremoon if Leethers afternoon and ovening at 8 and 7 1 2 o'clock. Speaker engaged:— Emma Sardings, mouth of June.

Emma Hardings, mouth of June.

Discore, Ma, "The Spiritualists hold, regulary meetings every Burdon and evening, and a Q ferminal process of the Control of

PROVIDEROS. - Speaker ongoged: -- Mrs. Rlize O. Clark

New Yors. -- Dof worths Hall. Meetings every Sunday morning and evening, at 10 1-2 and 7 1-2 o'clock. Andrew lackton Davis will occupy the deat for the present.

LECTUBERS' APPOINTMENTS.

(We dealer to keep this List perfectly reltable, and in order o do so it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their heavers to the Bangan or Leany. We charge only for the places at which they may be addressed, ander another heading, when they have no appointmental P. L. H. Wellte will lecture in Lyceum Hall Boston, Me.

Miss Lizziz Dorne will speck in Randolph, (Harmony, Hail.) June 1; in South Reading, June 14; in Portland, Ma., Sept. 6 and 13; in Philadelphia, Fa., Oct. 4, II, 18 and 20. Address Pavilius, 57 Tremont atreet, Boston, Mass.

Mgs. M.S. Towesen will speak in Boaton, Sept. 6 and 8; in Quincy, Sept. 80 and 37; in Troy, N. Y., December; blisselphis, in Jan. Her address until Sept. will be Bridge. vator, Vermont.

Miss. Anguera A. Currier will speak in Groveland, Jone : 10 Tanaton, Jone 14 and SI; in Bouth Reading, June 28; o Oldown. Me. Sundays of July. Address, box 815, Low-

Mess Enna Randruca's will lecture in Portland, Me., in Jane; is Banger, is July; in, Quincy, Mass., the first of Ang, and the West is the fall and winter. Address, Reso-dress, Delauce P. O., Burlington Co., New Jersey.

Mas. Awards M. Syanos will lecture in Milford, June 28 and July 6; In Quincy, Sept. 5 and 13. Address, New York

Miss Emma Houseon, will lecture in Charlestown, June ? and let in Objecce, June 21 and 22; in Willimentic, Ct., July 5 and 12; during the mouth of Oct. in Fortland, Me. She may be addressed at either place as above, or East

MINE MARTRA L. BECKWITE, trance speaker, will lec-

Miss Marta L. Beckwitz, trance epeaker, will loc-ture in Quinoy, Mass., June 7 and 16; in Byringfield, Mass., June 21 and 18. Address at New Haven, care of George Beckwith. Reference H. B. Storer, Buston, Warness Omars speaks in Buffalo, N. Y., June 7; will be at the Convention in Lockport, N. Y., June 16; gods from there to Chardon O. Will speak in Lockport, June 18, 13 and 14; in George County, Onlo, June 18 and 28. Address, Chardon, Ohle. He will receive subscriptions for the Ban-ner of Light.

ter of Light.

Dr. James Goorge, Bellefontaine, Ohio, will sprek in Inderson, Ind., June 1: in George Jame 6 and 5; in Gracus-tory, June 6 and 7. Subscriptions taken for the Banter of the Angles of Sand Sand Sand Sand Sand

leand P. Gunnyany will sprak to Camden, Me. Ja: 47 in Haverbill, Mass, June 14; in South Reading, June 11; h Kenduskeng, Me., July 12; h Bradford, July 19 in Exeter, July 26. Address, Exeter Mills or Baugor; Me.

LEO MILLER will speak in Millord, Mass. June 14; in Milford, N. d., June 21 and 25; in Worcester, July 5 and 12 Address Springueld, Mass.

Da. A. P. Piezou, traces speaker, of Newburyport, Mass., will lecture in Plymouth, June 21 and 28. Not engaged for two first Sunceys in June or the month of July. Address, care Bela Marsh, 14 Bromfield street, Boston.

W. E. Diplar will speak to Snow's Falls, Me., and vicinity through July and Aug.; in Worcester, Mass., October 4 and 11: in Stafferd, Coun. Nev. 1 and S. Address, as above, or now's Palla

A. S. Nawron will sheak in Boston, June 14. H. B. Svozas, inspirational speaker. He may be secured for Sundays in this vicinity, by addressing him at 30 Pies.

Mas. Sarah A. Horror will speak in South Reading, Vt., May 31; once in four weeks in Ludiow, Bridgewater, and South Beading, until further notice. Address, Brandon, Vt., Mas. B. A. Elimenror will speak in Romers, Ocen., May 81; in Pulnam, Conn. June 7. Address accordingly, Mas. Assa M. Middlessaco, Box 423, Bridgeport, Conp., will leature in Troy, N. Y., every Eunday in June. The remainder of Mrs. M.'s engagements are completed for this year.

Mas. M. A. C. Baums in programments.

Mas M. A. C. Baows, trance speaker, will speak in Danville, Vt. May 29 and BL.

wills, Vt. May 39 and 51.

Mas. Lausa Dafoson Gondon will speak in Onoida, N.
Y., during Juna, address care of G. A. Hollantack, E.q.;
Providence, B. L. le July: Basser, Me., In August Ontopos, Miss., in Equipments; Boringfield, Mass., in Ciciber. Her
address for the present is box 640, La Grosse, Wil.

Miss Nature J. Thuren, Inspirational speaker, factson-vitte, V., is sugged to speak on Sundays, one half the time the preson year, at Ashfield, Mass: at Shelburns falls, one quarter ditto, and at Jackson vitte, V., the remaining quarter. Bue will speek to those vimilities on week . If regulred.

Mes. B. A. Stree, Springfeld, Mess, will speak in Ply-mouth, Mess., June 7 and 14: In Quinoy, June 21 and 28. Da. L. E. and Mas. S. A. Cookear will speak in Taunton, one 7; in South Berlin, Mass., at 10 1-X A. N., and 9 o'clock, ., m., and at Yeltonville, at 71 2 o'clock, r. M., June 14. Adr. m. and at Yeltonville, at 71 a

GRARLES A. HATDER will speak in Dover, Me., through June; in Quincy, Aug. 21 and 30; iln Bangor, the first four Sundays in Nov. Not engaged for Sopt. and October. Will spork in Mess. and New Hampshire those two months if the intude desire. Address, Livermore Valls, Me.

Mas. Many M. Wood will speak in Baugor, Me., June ? 14, 31 and 28; in Quincy, Mass., July 5, 12; in Biafford, Conn. Sept. Sand 18. Address, West Killingly, Conn. Man. Lapsa M. Hours will speak in Bradford, Me., June in Stockton, Jane 14 and 21 : in Glenbern, June 28. Mass Mass A. Tsowas, Cincinnati, Ohie, will speak in

Bural, Onio, from Saturday, May 25, to June 8; in Green-bere', June 8; in Auderson, Ind., June 11 and 12; iu Pen-dieton, June 18; in Suntaville, June 15 and 16. L. Jupp Parner will lecture in Fexbore', Mass., June 7:

n Springfield, the just two Sundays of June. Address, care Bela Mareb, Borton, Mess. Mas. Baran Halles Matthews will speak in Westmore-land, N. B. Succes, June 7, at 5 o'clock, s, is; in Windsor, V; June 14. Address, East Westmereland, N. H.

Mas. Sanan A. Branus will speak in Willimantic, Conn. tone 7 and 141 in Charlestown, June 91 and 25 A. H. Davie will speak at Hridgeport, Vt., Sunday, June 7; in South Reading, June 14; in Mochanicaville, June 21; in Ruthed, June 28; to Londonderry, July 6; in Rockingham, July 12: la Putasy, July, 10; in Dummetston, July 90; in Chesterfield, B. B., Aug. S; in Weetingreland, Aug. 9.

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Mas. Parris Busnavk Futron may be addressed at Northampton, Mass., care of W. H. Felton. atl.—5mº Miss Leggis M. A. CARLEY, inspirational speaker, oars o Dr. A. B. Child, 15 Tromont street, Boston. 225-5m° AMBIR LORD GRAMEERLAIN, Musical medium, may be addressed for the present at Boston, Mass, care of Philo Cham.

* a16---8m* BOTHTA L. CHAPPELL, trance speaker, Hastings, N. Y. H. T. LEONARD, tranco speaker, North Sandwich, (Ocdar-

ille, Mass, m9-5m* Mas, H. F. M. Smown may be addressed, Middlebury J. B. LOVELAND, will answer calls to locture. Address L. Juno Panone, Boston, juspirational speaker, care e. Beta March.

Mas; N. J. Wettre, distroyant physician and trance speaker, Boom No. ?, at \$4 l-F Winter street, Boston. B. J. Berre, locturer on Reform and Spiritualism, Hope-

dale Mess.

Rev. Dg. 8, M. Lawder: scientific inspirational apaster,
will receive sulfs to lecture. Address, Weter Ouro, No. 2207
Calloublit street, Philadelphia, Pa.

109—3md Mrde S. Aven Brown, traced sponter, address care of Bennett of Light, Boston. m10-3m* Min. Laura Guppy will attend funorals and answer call lo lecture. Address, Dayton, Oblo.

Mas. C. A. Erron, transe speaker. Address 808 4th Mes. Paarchs T. Towne, trance speaker, Address. Bala-farsh, 14 Browneld street, Borion.

Mas. C. M. Sgowa, lecturer and clairverant, will say we lis to lectors, or visit the sick. Address Janes its. We but a grant in the sick. Egy, Anis, Satzov, lecturer, Hopedale, Hand & land Delf let W. P. Januaron, trance speaker, Pair Pag, Mich. april.

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