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BOSTON, SATURDAY, MAY 23, 1863.

(SINGLE COPIES,)

A TALE OF REAL LIFE.

BY MARGIERT WOOD. to the later of surface below of section of the contract of th

One evening Dr. Carter entered Mrs. Barton's house very quietly, for he heard the melody of the guitar. accompanied by a sweet, low voice. The twilight fell in deep shadows in the parlor, which was unoccupled, and the music came from an adjoining apartment. It was Mrs. Barton's volce; so deep; so thelliing with emotion, that the heart of the listener responded to its tones, as did the intriment to the touch of her finger, as she sang the following balled:

... The twilight dews are falling, love, ... (27)... The earth is velled in shade, The winner are . 11 And weary tasks are over now And 'wildering cares are laid. Calmly I walt in this deep rest, To feel thy presence near, Brought by thine own deep tenderness. To bless the wasting here. 2 milest part

That smile which watened love's young dream Is beaming on me still.
But varied with the added power Of pity's trembling thrill: And those sweet eyes still seek mine own, As in the olden days; But unshed tears are in their depths.

I almost feel thy breath's worm flow On cheek and brow once more; I almost hear those music tones Which thrilled my beart of yore. The vell which severs sphere from sphere, Grows thinner day by day, And rays of inner glory stream

For the gloom of earthly ways.

Yet all this love which makes my life. Is poor compared to thine, ... Por nobler, truer is thy soul ... In every aim than mine. More earthly woe hath been my meed, And darker still may be.

E'er I shall wear my angel-robes In God's white light with thee."

The sounds died away, but their spell was upon the heart of the listener, so sweet, so solemn-a revelation of that love for which his own spirit was longing. yet holler, intenser; for he had never before dreamed of a tie which death could not sever; of a presence which, though invisible, had still power to soothe and bless. With his hand upon his heart, he passed ellently out into the darkness, away from the gleaming lights of the town, to the companionship of the stars and waters.

o o content on There were several excursions got up during Rachel's visit, one of which was a drive of some ten miles into the country, to visit our old friend, Katle, who is now the wife of a thriving farmer,

A few days after, a ride upon the water was planned, to a beautiful pine grove on the shore, several miles above the town. The boys engaged a small sailboat, which they were quite competent to manage, and at ten in the morning, supplied with dinner backets, a fow books, and the guitar, they set sail. The breeze was light, but the tide in their favor, and they guided along with but an occasional resort to the oars. The freshness of the air, the heauty of the abores, and the novelty of their position so exhibitrated them, that mosic and books were not thought of until they arrived at their destination. When they landed, the young boatmen pulled their craft into a little cove. and secured her to a tree. The party then wended their way over the rocks, and through the woods, enjuying their stillness, and wild beauty. At length they settled upon what they considered the finest spot for their location for the day.

Now the boys made themselves, generally useful. Willie collected dead branches for a fire, and Bobby hastened back to the boat for her cargo of backets. Boon the flames rose crackling in the air, forming a brilliant relief to the background of sembra foliage, and the smoke ascended, winding and rolling away amid the white clouds, giving a sweet, home aspect to this wild apot.

"Hurrah, Bob!". What 's the use of an empty kettie?" shouted Willie, as he seized the aforesaid article from Bobby, who was lumbering, along with his heavy load.

He hastened back to the water, and brought the kettie well filled, and placed it with infinite astlefaction upon the fire. But the old saying, that "a watched pot never boils," held true for a long time of this kettlefor the flames wound away from ite black sides, and rose in every other direction. Willie changed its position at the cost of a scorobed hand, heaped the brush higher, and blew with the greatest vigor. Perseverand will surmount the greatest difficulties, and he at length conquered. The kettle succumbed; the collecwas prepared, and sent put its delicious aroma, so welcome to our hungry party. Naphins were spread Gon the grass, and the various adibles, in most inviting disorder, heaped upon them. How delicious they were ! They positively seemed to have assumed new qualities under the influence of this fragrant air

and unaccustomed exercise. When the repeat was over thoroughly refreshed. the party began to make plans for the hasiness of enjoy-The few dishes were masked, and provisions repeated by the next meel. Then the boys pinners in the woods, for explanations upon their own scoons. In Mrs. Barton and Barbal, do that await solitable. and Mrs. Barlon and Rachel, in thes awest sollings, opeled for hours, amid the sweet rhymes of Tonny-

is the if we are started the grant and gatest A rhold distance from this to - any another of large

At length the boys came back, laden with their | The sentiment which this little song awakened was At length the boys came back, laden with their woodland spoils; fragrant leaves, delicate flowers, interrupted by Bobby, who exclaimed!

Last year's hirds' nests, and reports of the most beautiful places, to which their mother and Rachel must of loving which I do'n's at all approve of. "It glimstrand by Alex, roaming about until sufficiently their before you like a Will-othe Wisp, and will leave be leaved to pake yet, exclaiment, and releasing the grain topy its confinement, and its leaves and prove the coholing alr., Hong after song was sense, and musto, was so, in keeping with the areas, where the coholing alr., Hong after song was so, in keeping with the areas, with freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane, that trilight was fally upwith freedom of the scane. om e'er they thought of their homeward voyage. You myself, rather than you shall be one." Realizing that they had been somewhat improdent, they hastened to their boat, When fairly sected, they found that the tide was adverse, and that there was

was hard work, and their progress slow, and they had sing of Elysian joys and the wonders of Parhasens." not gone far before they were compelled to rest. Mrs. not keep stroke. Alternately plying and resting, the favor to repeat it?" night was fully upon them; before they had made half the distance. . Its down had already penetrated their thin garments, and, the prospect; was dismal indeed. Mrs. Barton proposed that they should take to the shore and make their way home on foot; but this was not expedient, as Willip said the boat was a yawl which he had promised to return that night, as the vessel to which she belonged would sail in the morning. The night was falling every moment, darker and chillier, and the spirits of the little party had sunk to a low ebb, when a clear voice from the shore hailed: Boat, aboy | Boat, shoy !"

"Ob, Dr. Carter | Dr. Carter !! shouted Bobby. springing from his seat, and almost dropping his our with exoltement. Then putting his hand to his month. he called back in true skipper style:

"Friend, shoy, shoy, [" Pull in, boye, if you want s, new hand !" and captain Will and mate Bob obeyed with electity. As the best touched the shore, the Dector sprang in. He shook hands with the ladles and feeling their damp germents, exclaimed; a .

"Ogh! I thought it would be so! Then he directed the boys to go up the bank to a certain point in the road, where they would find his buggy. .. It contained sondry cloaks and shawls, which his man would give them, and with which they must make all speed

"How hind of you, thus to anticipate our wants."

"How could we do without you," said Mrs. Bar-

"You make me exceedingly happy," replied he in a low, quiet tone. Nothing more was said for some moments, when suddenly he recollected that the boys were not spirits, and that it would take many mortal minutes for their mortal feet to clamber over the rocks and down the bank to and from the buggy. He suggested, therefore, that they should leave the boat, and walk about upon the shore so that there should arrive.

They came, at length, and the Doctor invested each of the ladies in a heavy shawl. To Willie, he apportioned the buggy blanket, and to Bobby a heavy coat of his own, which hung down to that young gentleman's heels, but which extravagant length he rather enjoyed for its novelty, and only wished that the moon was out that he might see the effect of it.

When the little party reëmbarked, their great acces sion of physical comfort, and the sense of protection which their friend's presence imparted, opened their eyes to the mystic beauty which night had spread until Willie arrived at the age of fifteen, when his art around them—the floating clouds, the stars reflected hadows which lined the shores,

The Doctor retained the care for some time, when the boys insisted upon relieving him.

"Not so," said he: "I've another plan. The moon will rise in half an hour, and then perhaps we shall have a breeze, when we can make our sail available. Until then, shall we not waken the echoes with songs, an opportunity of studying sculpture, which was his old or new? Music," he added, in an undertone, is always a revelator, and no two may touch the paradise of artists and the home of Michael Angelo, chords or sound the strains slike."

This proposal was acceeded to, and while Mrs. rang out upon the darkness.

Meantime the moon arose, not cold and blue, but with a soft, mellow light, as if attracted by the hermony to which she now added that of her own pres-

Dr. Carter drew his flute from his pocket, and, after short prelude, commenced on the medium notes a their being realized, they did not enter into her own cold, measured cadence, which would now and then plans for the future. break into a burst of impatient sounds. Then came a murmur of sweet, liquid tones, guabing, trembling. flowing into each other, thrilling with an intense joy; but suddenly, with a harsh discord; this was broken up, and followed by a turbulent and uneven measure, now full of aspiration, now sinking in darkness. This therefore it was quite time that his artistic educagradually settled into a strong, calm, march-like movement, with now and then an interiode of low, prolonged sounds, full of pathos, of longing and unrest. which spirits might have wept over. In one of these of immense advantage to him, Mrs. Barton had ilsbe stopped. His eyes sought these of Mrs. Barton, and he saw that he had been interpreted.

She dld not speak for some moments. At length, turning to Rachel, she said:

" Please sing for Charles that little song which you rang for me last evening?" Bachel hesitated.

"Do, I entreat," said Mrs. Barton; and she com-

Spirits than we are far more brightly gifted. ". And many an one, unmated, waits above. Who sees his image in a heart that is lifted. And breather his presage on an cartaly love...

And in deep stillness, 'mid the midnight watches, Or when the twilight sheds its soft repose The lone heart rises from its desolateness To the rich awaithers which around it flows.

then and lacket in that avest solitude;

Lee Tree as promise of the monthly start? "I have been a decided, be himself, and the sweet rhymse of Tenny.

"And to the spirit acti of month being of the action of the action of the month being of the start of the spirit action of the spir Every longing is a bard and prophetics 1 to 3 pe

others? It is truth and guardines is humanity is in

" Not so fast, Bob, " naid Wille." " Cousin Rachel is very schilble. Her loved may be a hero of immortal beauty an Apolio with the golden lyre; driving

"Well defended, Wille," said the docter. "Apol-Barton requested them to permit Rachel and herself lo must himself approve, if he be listening; but, Rato take the care; but Wille objected that they could obel, your little song was so anique, would you do me

She domplied. A few moments of deep stillness succeeded, when Mrs. Barton, touching upon her gultar's light accompaniment, sing the following I have a guest which comes unbid,

Like the tempest of the sea; And he telleth weigd and fateful things, In his dark speech to me.

With scalpel in my beart he lays Each secret evil bare: No fold within its shiuking cell His bold touch may not dare.

On, I would shout, if ald might be To goard me from his might; But none but me historm may see, Though in the broad moonlight.

Not dieader is the tempest's path The raging waterso'er-Not flercer is the lion's rage, When earth reels to his roar.

He comes he goes and ! am blest, And call him not my foe; For as the morn from night is born, So cometh joy from woe.

As flowers but forth their sweetest breath When the storm-sloud bath swept o'er. Bo love and gladnest in my heart, Give fragrance more and more."

The song was over, and the voice, which had been emulous at the commencement, fell sweet and clear at its close. She glanced at Dr. Carter, whose gaze was upon ber, but with an expression of doubt and unrest, then turned with a placid smile to Rachel.

"My song was but a dull one," said she; " but as the night is waning, we ought, perhaps, to be thinking of home." So the sall was trimmed, and as the breeze which

had sprung up was in their favor, they sped rapidly would be less danger of chilliness, until the boys over the water, and their little voyage was soon terminated.

CHAPTER VI.

The time came for Bachel's departure, for the breaking up of that visit from which all had given and received so much; but its results were not unimportant, as nothing earnestly done ever is. New thoughts had been awakened, affections strengthened, faith in each other made stronger, and, when she left, it was with a promise of returning soon.

Time wore on, with its varying lights and shadows, ist tastos were so confirmed as to raise in his mother's in the placid water, and the dense, impenetrable mind serious thoughts of his future vocation. But this was determined, as is usually the case, by other influences than her own.

He bad studied drawing for some time, under the instruction of Mr. Keller, the resident artist of Jones. ville, a gentleman to whose influence Mrs. Barton was most happy to intrust him; but he had never enjoyed great desire. Mr. Keller was now going to Italy, the How Willie's heart throbbed at the thought! If he could but go with bim! To gather inspiration in that Barton played the accompaniments, many a sweet song land of beauty—to work—to achieve—to return to his mother and gladden her with new revelations of the beautiful-to stand by her side a successful artist Oh, If he could !

All these wild dreams were poured into his mother's ear and into her heart, for she had great faith in his boyish enthusiasm; but as she saw no possibility of

But a few evenings before Mr. Keller was to sail. Dr. Carter called, with a request to see Mrs. Barton slone. He told her that Wille had made him a confident of his wishes, and that he entirely approved of them; that it was evident the boy must be an artist, and tion should commence; that a three years' residence in Europe, under the kind and faithful supervision of a man of Mr. Keller's well known character, would be tened attentively, but now attempted to speak. Dr. Carter laid his hand upon here.

"Perhaps," said he, "I know what your objection would be; but I beg, as a favor, to be allowed to bear his expenses while abroad."

" Dear Charles," said Mrs. Batton, her eyes filling with team. He lifted the hand that rested beneath his own to

his lips. " You are so kind | so noble | But could I part with my boy to

"Burely, Jane, for his sake." " It shall be as you decide, after you know all; but I have much much to tell you."

There was a thrilling earnestness in her voice, and her glance, which met his own, was full of a meaning he could not fathom,' Their courseence was long, and when he left, Dr. Carter walked like one in a dream, and their were traces of tears in his eyes,

promote his interest and comfort.

so carefully from the changes of the weather, that peo. lady; quite impatient with such dilatory proceedings, expressed her desire that " their transcendental symnathies would at length become aufficiently adjusted to permit them to marry."

Hrs. Dalton's opinion was also very much to that

"Jane is certainly fading," said she to ber husband, and I wonder that she has not policy enough to has ten her marriage on that account."

Dr! Carter's experiment of working for others was so thoroughly carried out, that self often really suffered, and at length made claims which could not be the other I have but little sunisty. He isithful to the resisted. . He was attacked with a slow, nervous fever, which, though not dangerous, was likely to become so without the most careful treatment. He had an ex. as nearly as I can recollect: perienced nurse, and Mrs. Barton and Miss Williams visited him often, bestowing upon him every attention in their power; but Bobby, with all the arder of his temperament, installed himself as oblef attendant. and so devoted was he, that the doctor was positively obliged to drive him out, to take necessary air and

Dr. Carter's recovery was somewhat retarded by anxiety with regard to his patients, although Dr Kalb endeavored to supply his place to them. Constant inquiries were made for him, and the warmen wishes expressed for his recovery. This touched him deeply, and he could but contrast his present position with what it had been three years before, when his living or dying was of no importance but to those who should succeed to his property. His fine constitution. aided by his excellent attendants, at length triumphed. and be was able to drive out. Bobby assumed the guardianehip on these occasions, and it was quite amasing to observe his protective airs.

a few friends were invited to meet her, among whom was Prof. Winn, a celebrated Geologist, but recently returned from Europe, and whose conversation, spiced with many adventures of his travels, was most intersting.

He was an enthusiast in his profession, and has penetrated Nature's most secret haunts, and braved her wildest terrors in its pursuit. He was giving a description of his descent into the crater of Vesavius, to which a group around him was listening with intense interest, and among whom was Rachel, when Bobby came up with an entreaty for her to assist him in a rame which he was getting up.

"They are all waiting. Cousin Rachel, and we need on so much."

With a look that blended regret with what she was leaving, with ready sympathy for Bobby, she followed him. Mrs. Barton had observed her, and turning quietly to Dr. Carter, directed his attention to her

"I should be positively angry with her," said she if she did not look so sweet while perpetrating such an egregious folly; but it is impossible to look in her face and feel such an emotion for a moment. What unshine she would make in a husband's home! But Bobby must be taught better."

"Bhall I send him to you?" "Thank you."

Bobby was both repentant and disappointed, but catching some words of Prof. Winn's conversation, he became himself an interested listener, and hastening back to his friends, he brought them up also, with a promise of something better than the game. All the small pircle were now gathered round, listening and questioning the animated narrator, when suddenly and sliently Mrs. Barton arose and advanced to the door. As she passed the mantel, the light struck full upon her face. It was deathly pale. The lips quivered. and there was a look of anxiety, almost of terror, in her eves. Her movement was so quick, and the attention of the company so much absorbed, that she escaped the observation which she evidently dreaded. Yet one glance was upon her, and Dr. Carter instantly attempted to follow. She waved him back with a forced smile, whispered huskily, "My Guest," and vanished through the doorway. He clenched his hands with fierce impatience, but the door was an entrance to her private apartment, and he refrained.

Boon Miss Williams arose and glided out also. In the course of half an hour she returned, and when the time came for the company to disperse, made excuse for Mrs. Barton's non-appearance.

The next morning Mrs. B. did not onter the store but passed the day in her own room with Rachel, who was to leave on the morrow. The hours were rapidly away. Their friends were discussed. Mrs. Barton spoke of Dr. Carter with deep feeling-with enthusiasm, even. There was a tenderness in Rachel's eye. and a blush upon her cheek, which was not unobserved by her friend, who added :

"Dear Ruthel, Charles is so noble, that one grows nobler through loving him."

The next day as Rachel's term of absence had ex pired, the Doctor took her home.

Wille's letters were frequent and characteristic, at fectionate and chearful. He said much of Mr. Keller's kindness and excellence, much of the glories of Italian skies, of the picturesque scenery, of the graceful forms of the peasants, and the beauty of the children; but most, of his own birth into the glorious world of art. He was overshelmed by it. He could only wonder and love, almost worship! How should he dare to compete! Of what use to attempt to study His mother replied to him thus:

"Your capacity to appreciate, my boy, proves your capacity to achiever for what you love is a part of yourself. The external which delights you, is but the to you, I will baston back." reflection of that which lives within, Study the forme

and an exercise of the plant of the court

home; but Dr. Carter was firm with him, and so around you, and you will be convinced of it. Beaut, prompt is arranging, and untiring in assisting, that in of feature is but the manifestation of beautiful affective the very short time allotted everything was done to tions. Lips represented by curving lines. express sweet emotions. Those delinested by angles, the op-When he was fairly gone, his mother shighly wrought posite. Lot me imagine-for I have never seen the feelings rescied, and she was positively ill. Dr. Car. statue of a here of antiquity-a physical here: The ter attended ber, and as she became convalescent, fre. Ilps are compressed with determination; the noetrils quently took, her out in his carriage. He evidently distended with passion; the eyes protruded with exregarded her with so much interest, and guarded her citement, and every muscle swollen and intense with vigorous action. But there is a different bereism to ple said, "An engagement, certainly." One bustling which I would have you sapire. Let the figure be that of early manhood, with the heel of the right foot pressed firmly down upon the head of a writhing serpent. The line, with their full, corving lines, express Intense love and joy; the wide, open eyes the clearest intelligence; the head thrown back so that the gaze is unward, as if directed to the glorious source of his power, and not downward, in contemplation of his

> loathsome foe. There is a double labor before you, my son-a work within and without. The first is for Eternity, and God and the angels are watching its progress. About first, and Heaven will watch over the last. Did you ever hear the story of Robin Grey? I will give it you

> The Angel Gabriel came to him one night in a dream. He was so enchanted with his beauty, that he desired to represent it in marble. In order to gratify him. he came every succeeding night for many weeks. Each day was spent by the young artist in chicoling at his marble, and each night in gazing upon the beauty of the Angel Gabriel; and so absorbed was be in his work. that his physical existence was well nigh forgotten.

> One morning he failed to appear, as usual, and men forced the door of his studio. There they beheld the unfinished statue; and lying cold and still beside it. the lifeless form of the young artist.

> They looked upon the marble and exclaimed: 'It is a failure !' but when they turned to the form beside it, in low and solemn voices, they said: 'It is a trimaph! Por Robin Grey hath wrought into his own being the beauty of the Angel Gabriel !"

In one sense, dear Wille, we are all artiste; and may we be so faithful to our work, as to reflect gladness and beauty upon each other when we shall meet in When sufficiently recovered for a long drive, he and the intense light of Eternity. That may be soon, Bobby went to I'- and brought back Rachel, to even before you return to us here. If so, it is but a pass a few days with Mrs. Barton. Her society, after birth into a higher life—one of more artistic glory the few painful excitements of the few past weeks, was than the realm of art which now surrounds you; of a delightful relaxation. The evening after her arrival sweeter affections than we have ever known below."

CHAPTER VII.

The Indian summer lingered late, but the peculiar beauty of the season which had been heretofore to Mrs. Barton, the "saddest of the year." had produced in her that exquisite melancholy which music awakens in some temperaments—which it seems to me is a passing glimpse of heaven, that the longing soul is fearing every moment to lose. This beauty seemed to ber no longer like a boon which might be snatched away o'er the morrow, but a perpetual gift. The golden sunshine was all her own. The soft breezes were whispering eternal secrets in her ear. The splendid foliage would never be exchanged for leafless boughs; the blue waters would ever flow dreamily as now, giving back the glories of shore and sky. Even the voices _always dear to her_had become attuned to the mellowed sounds of the sesson, and were more liquid, more loving than ever.

On one of these delicions days, Dr. Carter drove up to her door.

"It is too lovely to stay in. Jane."

.It is, indeed!" said she, and soon appeared equipped for a drive. Bhe was dressed in a blue silk, one of those glorious

blues, which reflect a purity upon the complexions with which they harmonize; and a white bat, so sheer that its tint was rather a soft gray, trimmed with feathers, like hits of a fleecy cloud, which only seemed resting there because the still. soft air would not lift and wast them away. She had never looked prettier, She seemed to have absorbed the beauty of the season in her face and form. There was a flush upon her cheek-a dreamy light in her eye, and upon her lips not a smile, but a breathing bliesfulness, an intense resting in the now-a perfect barmony with the deep heart of the day.

"How thoroughly blue becomes you," said her companion. .. I think its correspondence must be the strongest element in your nature." "Perhaps so," was the reply; "but I would aspire

to something higher. Red signifies affection, while blue is but truth. Yet my thought is foolish, for I should only desire to attain to God's ideal of me. There alone can I be glad and useful." "Where would you place me ?"

"I cannot tell, but my sight will be clearer soon. It is wonderful I but this day seems to, link me with immortality. I cannot grow old. Youth, love and beauty can never again vanish—they are mine for-

"Hush! you almost frighten me ! Be content with our common mortality, for many years, and accept its portion of change and decay."

She amiled. "Ab, yes, you promised me three years, but I cannot low look beyond the day."

They met Mrs. Dalton, who nedded expressively, as if to say, "A bridal soon !" Wasit a prophesy?

The next morning there was an impatient ring at Mrs. Dalton's door, and Miss Williams was announced. She was evidently agitated.

"Well, Miss Williams," said Mrs. Dalton, "I presume I know the object of your visit. I have been expeoling to be sent for." for she had a certain pride in showing that she was not taken by surprise, that she had observed the progress of affairs all along.

"I am so relieved," eald Miss Williams. "Then I need say nothing more. But Jane wishes to see you immediately. She regrets now that she did not tell you before. 'Bbs fears that this sudden-"

"Oh, it 's not at all andden to me. I have known it all along. She need n't think that she has kept so secret." Miss Williams starfed, the voice was so cold:

" How could it be?" she exclaimed. " I am sin. cerely glad, however, and as I am no longer necessary

When she had gone, Mrs. Dalton smolalmed:

This was made in accordance with her ideas of the occasion—brocade, blonds and jewels. In the thin an hour she entered the home of her daughter. I There was no bustle of preparation. She ascended to the parlor. It was empty. But hearing a sound in the adjoining room, she attempted to enter. She was met by Miss Williams, who whispered;
... Side is sleeping now, but you may enter softly,"

and led her, bewildered, into the darkened room.

Upon the bed, white as the sheet she was pressing. lay the form of the bride to be. Ays, to be. Death's impress was upon that brow, though the chest still heaved with expiring life.

So shocked, so terrified was Mrs. Dalton with this unexpected sight, that she lost all self-control. Shrick after shrick did she utter, so loud and fearful that the sleeper was roused from her fitful repose, and rose half upright in the sudden strength of her excitement.

Dr. Carter bad sprung toward Mrs. Dalton with her first optbreek, and lifting her heavy figure, unconscious of its weight, bore her from the apartment. He placed her by an open window, and, whispering buskily, "Be quiet if you would not kill her." hastened back to the bedside of the invalid. Boon he returned, pale and trembling.

" Is this the bridal I was to see ?"

. . It is a bridal, indeed, and Death has already come to give the bride away." " Is there up hope?"

"Hope? Yes, she is joyful with hope-the hope of going to her God, the hope of rest in heaven, the hope of a re-union with her husband. I had hoped differently, and confidently expected that she would remain with us several years longer, and this was Dr. Kalb's opinion also."

"Dr. Kalb's opinion also! Then there is a previous cause for this?. And it did not happen unexpectedly this morning ?"

"Oh, Mrs. Dalton, did you not know? Miss Williams said that you had known all along."

"Know! I knew that she was preparing for a marriage !"

The marriage was to be no earthly one. She would probably have told you all, but she preferred to suffer alone. She knew from the first that her disease was fatal, and lived with Death for a companion long before she confided that knowledge to another. When it was proposed for Willie to go abroad, she consulted me as to the probability of living until his return. I was deceived, oh, so fatally ! But ahe is resigned, and I have promised that the dear boy shall learn of his bereavement from no lips but my own. I shall take Robert and go to Italy, when-when she leaves us. Her disease is a cancer, which lies in such a position that it cannot be removed. I had supposed that its notion would be slow, and that it would not exhibit Itself externally; but early this morning hemorrhage commenced, and now its work is nearly done."

Mrs. Dalton's distress was very great, and it was some time before she was sufficiently composed to enter the room. When she at length did so, Mrs. Barton greeted her with a sweet and happy smile.

" My darkness is nearly passed away, mother, and the morn is breaking."

"Oh. Jane, how our you be so resigned? Why did you not let us know in the beginning, and receive belp Y'

"I knew the hand which struck the first blow, and, dear mother, it is all for the best. My dear boys no longer need mo. Charles and Rachel will be parents to them, and they will care for you and father also in your old age. Dear father ! give my dying love to him. But death is not a separation-I shall still be near to those I love." She spoke faintly, for her

strength was nearly gone. Robert was sitting by the bedside, with his face buried in the clothes, and his mother's hand pressed between his own. But Death was not to him the "King of Terrors." He had been accustomed to the idea of his father's presence; he had always been one of the family group, remembered in their prayers, associated with their progress, and looked forward to as one who would by and by meet them joyfully, and welcome them to his immortal home. And now he would so soon receive his mother, and they would be so happy in each others' companionship. 'He must be a hero for her sake, and bear the change bravely. He knew they would both be near him with their watchful love-him and dear Will-and they must make brave and true men for their sakes. Poor child! though tears would come, he did not sob, but looked

The doctor now administered a sleeping potion, and desired that she should be left alone with Miss Willlams. He went out with Mrs. Dalton, and explained to her more fully the nature of her daughter's disease.

up, every now and then, with sweet, bright eyes smil-

ing into his mother's.

The fearful attacks of pain to which she was subject made her unwilling that her friends should suffer. through sympathy. Miss Williams had been her confident from the time they became severe, and with her ready kindness and mental strength had been of infinite support to her. Ruchel had been sent for, but could not possibly arrive until the next evening, when it was feared it would be too late.

When Mrs. Barton roused from the fitful slumber which the oplate had produced, Dr. Carter was standing beside ber. She met his gaze with a look of inoffable sweetness.

" Dear Charles," said she, " Paul bas been with me, and he is so beautiful and so glad)" She attempted to raise her hand to her head, but could not. " Sec," she continued, "my wreath which he placed for me-the pearl white blossoms with their golden hearts."

She perceived by his look that he did not see, and her face assumed an expression of perplexity; but it soon passed away, and with a smile she said:

" I forgot that I am come back. But do you not perceive their odor? Oh, no, no! How bewildering it is to live thus between two worlds. He said to me, · God bless Charles, and tell him that there will be place for him and Racbel with us. ' Oh, it must be so, my dear, true friend. What I have desired so earnestly I now see clearly in the dawning light of, eternity. You and Rachel are destined to find that rest in each other, that home which perfect sympathy slone can give. And when it happens-this bridal which I have so often imagined-be sure that I shall be presentthat toe shall be there." After a pause she said, look. ing toward Robert, " How like him you are, darlinghis eyes, his smile ! He will so rejoice at all I shall have to tell bim of you of you and dear Willia Tell Willie not to be gad, for death is so glorious. God, has efveli me so much. He made me a happy bride, a joyful mother. "But this is __ more __ bless __ " and the voice was hushed forever.

A fortnight after this scene Dr. Carter started for rially with Robert. The news of his mother's death was a terrible blow to the towns artist they found dreaming among the galleries of Rome. But when he rallied, he took his art closer to his heart than ever be-They left his Raphael face a little thinner, but glorided by his pare soul and perfect falls in a re union with the mother he had almost worshiped, And Willie Ballol lived to raise his name to a height which would have swelled with price that mother a beart, if she had lived. It was the young actistic sacred belief that she did whow it, that she slded bim in his sforts day by, my No philosophy could destroy big belief in her continued presents as he want good through the streets of Rome, or heat over his ease in the studio.

Dy. Carter Mked Buckel, in the name of the friend that both loved, so become ma wife. They understood each other perfectly, respected and loved each other firmly, and nover was a truer marriage than theirs. . Though Time had gathered the fresh youth of

both, their hearts were sound fruit. They were happy: · Robert-too tall and gentlemanly to be called Bobby any more became to them all a son could be. Their love for his mother would have been reason enough for father's profession, and was eminently successful.

> Written for the Banner of Light "LINES."

> > BY WILFRID WYLLKYS.

The spring was clothed with loveliness, the earth was

bright and fair.

Our hearts were gay and full of light, we knew no For our dear love, our darling one, smid the blooming bowers.

Was like a thing of perfect joy through all the glad some hours. As by our side she wandered out, with laughter and

sweet song," Beguiling all the happy days, which sweetly sped

So sweetly sped along.

more; +

The past had not a vain regret—the future claimed no thoughts

Our life's calm stream flowed sweetly on, with not one ovil fraught.

She was the angel of our life-our link of earthly love; bloom above-

. In warmer climes above.

life's bright springs;

out the strings; The voice that filled our hearts with song was weak and trembled so,

The rose died out on her fair check-dimmed was her or God is that of his own character, in a higher degree. bright eyes' glow;

атау-

Was all refined away.

She drooped smid the summer's flowers; yet through the autumn days.

When frost and sunlight set the woods with glory all ablaze. She cheerful smiled, and spoke of life, of hours of future

. bliss... We knew not that she spoke of life in fairer lands than this:

We recked not that the angels called, from out the unseen shore. Across the narrow stream of Death, our darling to

· All trustful to come o'er. We watched above our fading one through weary day

come o'er-

and night; We marked her wasting cheek grow pale, and dim her dear eyes' light.

Ah I boy we shuddered at the thought-our human bearts are weak -

That Death had blown his polson breath upon her fad-That he was waiting, now, to bear across the river lone

Our best belovéd one.

The winter spows lay on the bills, the mosning to were bare:

No more the blooms sent fragrance up into the throb bing air;

The birds had ceased their sweet, wild strains, the

lovely flowers were dead, When to the angel Asrael, our darling bowed her

bead-Closed her sweet eyes and passed away from our cold earthly shore,

And left our hearts to wall her loss, and sorrow evermore-

To sorrow evermore.

We here her out into the dark, with many sobs and tears:

We laid her in the sepulchre, our love of happy years We fastened down the coffin's lid above ber silent breast ...

And round her in her narrow bed the cold earth sadiy pressed. . .

With many a broken sigh, and many a fearful moan, And left her there at length alone-our dear, dead one

In the gold tomb, alone!

one died! Our hearts call out that Asrael will lay us by her side That he will blot our souls from earth, and bear them on his wings.

Dear Lord ! our lives are desolate, for that our loved

To where our love smid the realms of glorious Aiden sings.

With sweetest voice, the boly strains learned from the stigel throng. Amid the ever blooming bowers in that bright clime of

That blessed realm of song.

Curious Remarks by "Little Folks." Nellie (about four years of age) had taken cold, and as it was stormy weather, her mother restrained her from going out-she sat, by the window looking very wishfully at the falling snow, and in childish dialect. with her under lip dropped, and a complaining expression on her countenance, she says:

. Dod is real mean to trow down so much snow, but may be he do n't know I 's dot such a bad told."

.Willie (about six years of age) on hearing his mother talking about a dialogue, interrogated her as fol-A dialogue, mother I What is a dialogua!

The mother explains: a

"It is when two persons are speaking alternately first one and then the other; one taking one side of the subject, and the other the other sidege went all what

·· O yes. I see how." Willie exclaimed.: (as if the idea had suddenly going plearly to his mind.) little when one boy gets on one side of the log, and the oth-

Willie had lived in a wooden country, where he had been accountement to seeing logs. Decatur, Mich. pettl alf at beli pet vollt auf ei.

To discover the longest distance between two places. jump into a week and pay the differ in all rance. To ascertain the shortest distance bet ween two places, reverse matters, and pay him when you get there.

OUR RELIGION.

Much has been said, and doubtless much more re mains to be said; of the great diversity of belief aggardtheir cherishing him, if he had been otherwise than ing spiritual matters. If is every day deplored, in the affectionate, manly fellow that mother had trained every cheroli of the globs, by those prompers, who him to be. At an early age he adopted his foster take the training his think anything about is, that the other nine bundred and rinety-nine one thousandths Two noble men became the sons of Jane Barton. She of the world cannot have the happiness of Believing did not fight the battle of life so trply without her in their peonlifer tenets. There is a want of unity in the Church, say they. If our enting brother would but allow us to remove the beam from his eye, and would join with us in our good works, then might we hope to purify undignlighten the earth. We are very apt to think that because the heavens speak to our neighbor in a tongue which we do not understand. that to him they are dumb. We require that what is good to us shall be good to every one else, and inelat' that our neighbor shall accept our favorite doctrine without comment or anendment, no matter how repugnant to his peopliar mental taste, very much as a: Chinaman might wish to least his English friend with his favorite dish of stewed dog, and, in case of his making wry faces, gondenn him to starvation.

Our religion depends in our temperament and character. The great Spirit of Life has made no one of his creatures like another. We are not synonymous terms; in the problem of life. and it is in vain that the math. ematicians of religion would have the world lost or saved by a formula. They shall find that the world of living souls and throbbing hearts will not accept their We did not dream of grief or pain-we cast no glance calculations, but each one work out his destiny... If each person differs from all others in external appear-The present gave unstinted bliss-we did not seek for ance, how much more so, in those subtleties of the mind and heart which ourselves can scarcely comprehend, much less control. A doctrine is right or wrong according to our appreciation of it. It has no intrinsic value, except as sur sense of right and wrong

gives it one. The doctrine which will take me to heaven, may The bud that chilled by earthly winds, unfolds its carry my neighbor to the opposite place. The revengeful material man, who has no idea of justice but eternal torture, and no appreciation of punishment but that of the body, necessarily believes in the hell of Qr. Disease at length assailed our flower, and poisoned thodoxy. But, what is to him pure justice, is crueity to his more benevolent neighbor. The man of large The angel Death on life's young harp was searching self-esteem is one of the elect. To the man of large heart, there is no elect. To the man with a keen sense of right, the punishment of conscience to greater even than that of the infernal regions.; Each person's idea God speaks to each one through his own sensibilities. Frailer became her gentle form, and faded day by day: and each person's belief is suited to himself. If an-Her soul grew lovelier as the dross was all refined other rejects our belief, it is no proof that he is an inddel. His faith may be broader and nobler than

Were our religion vitalized, we should naturally love it, and strive to be bettermen and women. Truly, religious feelings are classel among the emotions, and plety is made to consist in enrolling one's self in a society and observing certain set rules. Therefore it Is that we have so little enthusiasm as regards religious matters, and that our feelings of interest all find vent in our world life. We have, as it were, subscribed to a creed which we have scarcely read, never considered, and cannot be supposed to cherish a devoted love for it. We declare our belef once a week, and then return to everyday life. We want a living religion, not a lifeless signature to Onhodoxy. The world will never truly worship what it does not love, for love is the first cause of all things. Love and friendship are synonymous. It is the one subtle essence underlying our selfish natures—the slender cord that binds society together. Through it we are gifted with an intuitive attraction and repulsion, for love presupposes also indifference, as the presence of any one quality always proves the existence of its opposite. Love is for our equals; for those minds superior to our own, it is mingled with admiration, and our friend becomes a demi-The spirit of our sweetest love, our dearly cherished god, and our love, worship. Our love for God, which is the sentiment we feel for the true and beautiful, is not more pure than our love for each other, but is the involuntary affinity of the diviner part of our nature for its like. Nothing can be beautiful which is not true and pure, for it is not with our physical eyes that we detect the presence of beauty, but by our soul, which le its essence.

Religion is unsatisfactory, because its professors worship something which they do not understand; a shadowy fear, and therein their religion is a tradition, and degenerates into a superatition, and expands itself in forms and ceremonies. It has not the vitality of the Indian's faith, for he worships a tangible object. of whose existence he is assured, and whose goodness he experiences. The sun, to which he prays, is more powerful than he -not to be affected by human causes. It is beautiful, and its beneficent beams fall on his dwelling place and beautify all nature. It is the brinciple of power, goodness and beauty which he worships, whitever it is found, although his outward homage is paid to the objects which exemplify it!

Civilized society professes to believe, "Thou shalt have no other gods before me;" yet, who does not know that the vague, mystical idea, bidden away in an obscure corner of the heart or brain, holds the least space there of all our hopes and fears? It is the real. tangible struggle with the world that interests us, and it should be so, for this is the training that matures the soul. But not more surely does the needle turn to the pole, than the soul is attracted to truth and beauty. The world is under the dominion of good and evil. but the good is the stronger. The most depraved often do battle unconsciously for the right, so strong and self asserting is that divinity within as which will never be stilled, not even in that which we call death. Vice may clothe itself in alluring colors, out we know their transparency, and are not deceived as to the feality of the pleasure it affords. There is no getting Away from the universal system of compensation which pervades all Nature.

If we commit a wrong, it is a sin against our neture, and we suffer in the moment of its commission. If I nut my hand in the fire, I shall suffer the penalty. and shall I commit a sin against my moral nature and go unpunished? Right makes might and governs the world. , God is neither a vague idea nor a visible substance to mortal or immortal eyes. In every noble set, every triumph of right, we see God, and the God within us acknowledges his presence and glorifies Bim. The sentiments which beauty, nobility and intellect aronses, is worship, no matter whother we call it loye, admiration, or reverence. We could not worship a weak, or a deformed God, so bur souls acknowledge the sway of intellect and beauty ... There is more religion and less corruption in the world then is generally supposed. What we call religion, stands still , while the arts and sciences advance. People join the phurch as they might take an oath of slieglance, because it is a custom, and they have, nothing against it. The principles of science are inxestigated, and we discover something new every tar but religion we treat as we would say helf-loom, valued only for its antiquityhandle it carefully, lest it, fall to pieces, ... On every other subject we think for queselves, but in this we religious wants with views, which, on any other sub-icat, would be considered about the interest of the than our more abstrate studies. We are not church because subject does so, and, to relieve its insignifier, mingle with it more or within and the outside world than we would like to own.

of the in religion is always considered a had control the generation to which it is opered, and it when time familiarized our minds within, the we give it that consideration which it merits. We are should if the freeverent band would remove the dust from what has taln my long undisturbed. A great deal is said about religious toleration. We are no longer limited to one religion. Boolety offers you four choice of several isms, all sminently genteel, warranted to injure nobody, or do them any good, either; but think anything which has not been received for fifty years, and you shall be exiled into the outer world of infidels and heratics.

Most people think religion is like wine—the older

follow, but the deal formula of creed and doctrine. Solf improvement, iphysically, morally and mentally. bluding ourselves to the ideas of other men, then shall come the final religious reformation. Then shall we Christ has said. eco, not the religious of nations or sects, But that of O Now; Mr. Editor, if you wish me to comply with individuals. When we shall refuse to be governed by mainly composed, and shall throw off allegiance to there be a race of noble men. Ifving according to natural faws, not relying on the opinions of other men, or of past generations, but taking as a model, all that is beautiful and perfect in Nature, not circumscribing their power of thought to a certain area, or weakening them by inaction, but every day approaching hearer to perfection, and thus to the Creator, who is its soul. Men shall follow no more the skeleton of religion, but a Living Principle, and spiritual advancement shall be no more a word, but a reality, When we shall obey our own natures, and peform our duty to ourselves, nothing else remains." .. To thine own self be true, and it will follow as the night the day, thou canst not then be false to any."

NATURAL OR SPIRITUAL MARRIAGE

Prominent persons among various religious denominations have from time to time given expression to various crade ideas, in which the predominant or leading feature relates to the second coming of Christ.

The Christian world, having long been accustomed to regard Christ as a being whose birth may be aftributed to mysterious causes unlike those operating to produce other men, codocive with difficulty how naturdi causes may have been instrumental in bringing into the world a person whose organization, physical and mental, transcended all the world had ever before beheld ...

To the modern investigator, especially one who does not refuse to accept and use in his investigations any useful aids that may be derived from Spirituation, has no difficulty in explaining how, by the operation of natural laws, such a being as Obrist may have been brought into existence; and the same truths and prinotples relating thereto are at once understood to be waiting conditions for other and similar manifesta-

Such manifestations of Nature's laws require peculiar circumstances, a few of which may be mentioned. First, that the parents be well developed types of the advanced families of any race of human beings, with rigorous yet impressible organizations, minds pure and unsophisticated, and united in a true, natural; spiritual marriage, undisturbed by the vexations and annoyances arising from the termoil of life, and espet cially the operation of those passions which are engaged in self-aggrandizement and a struggle for power.

This may in common terms, be called a marriage of the affections, in contradiction to the more worldly or selfish unions called marriages of convenience; and the natural reasoner has no difficulty in satisfying himself that to such a natural marriage the origin of Ohrist may be attributed, without feeling becessitated to inquire whether such a marriage, to be perfect, required the sauction of human institutions and coremonies. No doubt instances of perfect, nutural marriage between individuals of some of the most advanced and cultivated races of the human family have often occurred, but among all these there may have been few so situated that the offspring resulting therefrom would derive all the advantages that might attend such marrisges under perfecily favorable conditions for the highest physical and spiritual development. But. looking abroad over the world scanning the conditions by which marriage has been restricted, especially in European countries, down to the present day, It is easy to see that natural, perfect marriage has seldom transpired. To America seems to have been reserved an illustration of the results of natural marriage, or marriage of the affections. Scattered over various parts of the United States, are thousands of persons who are now, at this day, manifesting many of the phenomena which are said to have transpired in the person of Christ, besides many other, phenomens of the same class, which, it is not " written," were exhiblied through Christ, but which we may infer he had the power to manifest. And now it may be asked. are not these modern instances properly the second coming of Christ? Taking these facts, in connection with another not less significant fact. (when the whole are conjoined,) viz., the fact that in no other country in the world inhabited by the most advanced races of men are there so few marriages of convenience, and ad many marriages of affection-we have the key to the

It is unflecessary to dilate on this subject; for the auggestions herein embodied need only to be placed be fore reflecting minds, in order that the whole subject may be readily understood.

Many important suggestions in relation to marriage of philosophers botter qualified than Spiritualists to of ". WELLINGTONIA GIGANTEA." examine it, especially that class who regard, marriage as a sacred institution, whether solemnized by buman rites or not, an institution which should not be tri fingly considered, nor made the subject of licentions Eros N.

CHRIST AND CHRISTIANS.

le debutel servelue Mr. S. Y. Bradstreet, in the BANKER of May 16th; wo der the head of " Pure Christianity," makes some suggestions about the character of Christ's teathings, and also some expositions of what is oldimed to be the record of his teachings. Ho also asks for A. B. Child, or some other Child, to say something upon this intereating subject, And since Christ hes lovingly said, Soffer little children to come unto me, and forbid them not," I cannot feel myself excluded from th's garden, of love and charity, I have not one word to say in criticism of Mr. Brad-

street's handsome utterances. In the most cordial kindness I can only express different views, thinking with him that two or three short articles on this subject would be interesting to the readers of this paper. All the records about Christ and doubtless true to th magnetism that ran through the pen points that wrote them, but all of them may not be true to the beloved spirit of Christ, But as to this, I care has little. There is enough man lines in the character of Phrist accept the ideas of past generations, and satisfy onn to feed my admiration till I full into the grave of decrepit old age, His precepts hold my perves: to the tensest efforts, and bis practiced example commands my deepest, hollest love. If the hell dulits, bakow them not; and have no care to know the mean of what is the use in knowing and condemning the faults of others? It is truth and goodness that humanity is in

thorse of life. If select for iruth the goodness, we gather the gather than the first the gather than the gath What care we if there be thorns beneath the

What care we if there be thorns beneath the line and fruit we pick?

The taught that which what is called Christen.

The taught that which what is called Christen.

The taught that which what is called Christen.

The taught that which what is practice. It is the property of the world was as subservient to the precepts of Christ, which will some day make a splendid-code of laws for all human government, at the life the laws that man makes as a substitute for these precents that Christ land only substitute for these precepts that Christ not only the better. It is not the Living Principle which we taught but practiced, there would be no more human warfare, no gallows, no prisons, no bondage, no legisla. tion, no executive, no court houses, and no judges, no is revealed religion, revealed by our faculties, which profession of religion, no saxious seats, no singers were given to us for that purpose. When we follow condemned nor sinners to condemn, no oppression dor the prompting of our own higher nature, instead of oppressors, no rich nor poor, no enemies nor devils reflected, no sin, no svil-but all would be blessed as

Mr. Bradstreet's request, I will send you two or three the mass of superficial minds, of which society is short articles for future numbers of your paper, on the character and fruition of true Christianity, presuming those ideas which are not suited to the spiritual wants in the ones; has Spiritualism comes the nearest to true of our nature, and rise in our personality—then shall Christianity of anything that has ever shown itself on earth since the days of Christ. What say you! Mitte to wan Goit ve A. B. C.

Writion for the Bander of Light

A TALE METALLIL

But show me, on thy flowery breast, Earth, where thy numeless martyre rest." Here, here upon my bosom broad and free. In tangled briar, and copse, and wildwood deli, No lack of answer when you question me; Words there are not enough the tale to tell and an et. to d When red war rules. " " man you's

By river a brink, by many a winding stream, in 12.7 Neath the dark waters of the surging sea. in many a field where ploughthares erat didigleam. In white where savage fuotateps boundeth free My heroes rest.

Brave hearts and true, but all anknown to fame, These countless thousands, each a mother's trust. Each by that mother dreamed might win a mime. The dream is o'er;

Ye mothers, fathers, sisters, all who mourn, Your blighted hopes, your priceless tressures gone, Bafe to the bosom of your God are borne ! They 'ro the doomed victims of the age's wrong. Bweet sacridon.

Such are not lost; no one of all this throng. Howe'er unsouded be ble earthly name, ... But has a whispered story to belong To all which may in earth an interest claim While earth endures. Not these, not these alone are all I claim:

In folly's garb, woarce worthy of a name; But Fushion We will call ber in our song-She stays at will, Great armies rise and join her on her way; By syren song from wholesome counsels led,

Bue gloats in laughter o'er her willy prey;"

A steatthy foe creeps noteclessly along

But where they lie it matters not, It is said-And so my I Wearled and way-worn thousands to me ble. from toll and sufferings thrust upon them long; Each age and nation sends them thus to lie-Ration and ago must suffer for the wrong.

While wrong endnros. Dearly I guard the trust of hosts untold. Who fall exhausted on my welcome breast; Bafe, and in secret, I their ashes hold: What care they for a name?—In peace, they rest, And grieve no more.

THE BIG TREES OF CALIFORNIA,

EDITOR OF BANNER-The following chapter from w work about to be published. " On Life, its Origin and Objects." may be thteresting to your readen; if bor it is at your disposal. Yours truly.

HERRY, T. CHILD., M. D. 634 Race street, Philadelphia, Pa. 1 April 1918

THE SEQUOLA GIGARTEL-(THE BIG TREES OF CAL-PORNIALY There are two species known by the name of Redwood." The smaller one is a splendid tree, some of them meabaring cloven feet in diameter, and over two hundred feet in height: The wood resembles the cedar in lightness and susceptibility to pollab, but is rather darker, and is valuable, not only for rails, and but for various building purposes, and cabinet work. These trees are found around San Francisco, and in various parts of California, over the const mountains. The giant trees are found in two localities on the Foot bills of Sierra Nevada, one group at Calavers.

and the other at Mariposas. The tree is popularly, known; where it grows, as the " Маммоти Washing.

east. There II. Dr. Randall, of California, believing this tree to be different from the Sequoia, sent specimens of it to Drs. Torry and Gray; of New York, but they were lost on the Isthmas. He proposed calling it WASE-INGTONES, if it should be a distinct genus. About the same time, a Mr. Lobb sent specimens and description may be deduced from the above, and there is no class to Dr. Lindley, of England, and be gave it the name

botanists are inclined to think it belongs to the Bequois and neither of the great men can look down from their spirit- homes and see their names insoribed on this monster king of the vegetable world. The grove near the headwaters of the Calarana and

以及我们是是一种,我们也是一种,我们是我们的一种的,我们也是一种的,我们也是我们的,我们也是我们的,我们也是我们的,我们是我们的,我们也是我们的,我们就是我们的,我们

Mokelumne rivers, contains eighty or hinety of these trees of gigantic size. They are situated in a dense forobt of sugar and yellow pines; balsam fir. white cedal, and yew trees. Their back is of a dull brown room. tarying in thickness, sometimes being fifteen in the or more. The whole number of trees ners, young and old, is not over five hundred, and they are comprised within fifty acree. The leaves are triangular, and, like the cedar leaf, the conta are not as large as there of the sugar-plas. There has been considerable of cossions to the age of the largest trees. Botalise differ. Professor Lindley estimated it in the three thousand years and supposes that it has germinted when Moses (was a liftle boy. It is to be regretted that not but has actually counted the rings. denominator as a Vandals, who will down with pump-denominator as a Vandals, who bottle down with pump-angular, the largest of the Oalavetha trees, ployed twenty two days in performing the operation and as ibr. Bigiow (from whose described to the land to the lan IV. we have obtained most of the information in the part to the information (see all section) seeds: "After the fair societies." idoevering to with more with webuilders well of freed and the tree we defreed; the troised, the test of the days in deviced, which were the days in deviced, which were the days in deviced in the west of the test of the tes tering rem on one side of the out to throw it per al

its equilibrium sufficiently to make it fall. " A short distance from this tree was another of jarg-

of tree are found projected to a ligs with see main body, one hundred and fifty feet from the top, proving, to a degree of moral certainty, that the tree, when standing alive, must have attained the height of four hundred and fifty or five hundred feet. At the buth shout thirty-six feet in dismeter. On the hark gulte a soil had accumulated, on which considerable sized shrubs were growing. Of these I collected specimens Silent and gently fell the dews of night, of corrents and gooseberries on its body, from bushes elerated awanty-two feet from the ground," (Blge-

The Maripossa trees number from two bundred and fifty to three hundred. Horace Greeley says, "It le in a slight depression or valley nearly on the top of this particular mountain, where the hig trees have been quietly neetled, for I dare not say how many thousand years. That they were of very antictantial size when David danced before the ark, when Solomon laid the foundations of the temple. I have no manner of doubt. Unquestionably, they are past their prime, though to none more than to them is apnlloable the complimentary characterization of a green old age." "

After describing the size of these trees as about the same we have already given, he continues:

.. But these rolles of a more bounteens and magnifi cent world seem destined to speedy extinction. The hig trees are scarred and gouged and hollowed out at the root and upwards, as the effect of successive fires. If the village of Mariposas, the county or the State of California, does not immediately provide for the safety of these trees, I shall deeply deplore the infatuation, and believe that these giants might have been more happily located."

Dr. Bushnell, who visited these trees, writes as follows:

.. It is forest, yet nothing that we mean by forest There is no undergrowth, scarcely snywhere a rock, the surfaces are as beautifully turned as if shaped by a landscape gardener, and dotted all over by myriads of flowers, more delicate, if not more various than any garden ever grown. Close by a home lay the first cut of a big tree, which we have already alluded to as having been bored down with pump angura." Near the this first out stood the stump, about six feet high, with an arbor around 'It and a floor laid in it, making a room twenty five feet by twenty three and a half feet. The ground occupied is a rich wet bottom; but why are they here, and just here and nowhere else?

Nowhere in the whole earth is there another known example of these Anakims of the forest. Is there, was there no other piece of ground but just this in the whole world that would fitly take the seeds of such a growth? Why have they nover spread? And what a starting it is when such a seed of life begins to grow ! Little did that they form of matter imagine what it was going to do, what feelings to excite, when it started the first sproutings of the big tree !"

Mr. Greeley comforts himself in the knowledge that the men who . bored down the largest tree " for exhibition, .. have been heavy losers by their Villanous speculation." And Dr. Bushnell expresses himself

"That a man, instigated by the infernal love of money, should have cut down the biggest of them and skinned the next, one hundred and twenty feet upwards from the ground. (vis., the mother.) that he might show or sell the back of her body, both sound still less desire to read of them. has rook at the heart, and good for a thousand years to come! Oh, it'surpasses all contempt! And yet to see this giant mother still growing up as before, bearing her fresh follage, ripening her seeds and refusing to die, is a sight so grand as almost to compensate for the loss we suffer by the baseness of the human scamp."

As we were contemplating these gigantle monaters. a vision was presented to ds. There seemed to rise up before us one of these grand and glorious montments of the almighty principle of life. It stood forth in its magnificence and beauty as a living reality. · As we gazed on its noble form, we saw its beautiful green be for the great truths of the spirit-life beyond the follage, towering up till it seemed almost lost in the grave. Even now inquirers seek for instruction on distant heavens; its regular and symmetrical cones scarcely visible in the distance; on its ontatretched arms, and even upon the topmost boughs; its massive trunk, whose vest dimensions seemed; as, we approached, to shut out all the world from our view. Thus gazing in rapture on this wonderful speciacle, the strange, old story of Moses and the burning bush came to us, and soon this monster king of trees was wrapt in a magnificent blaze of soft, mellow light. No word of command was needed to bid us " put off the shoes from our feet, for the ground whereon we stood was holy." but enwrapt in the living glory of the scene, we sat and gazed with solemn aws: 'And out of that living flame, that; was; not a consuming fire, there came a voice, and the old, tree spake, and as we gathered the echoes of its tones, it said: . . .

.. Brother, many, many ages ego, even he, of whom thon hast just spoken, and whose labors mark an era in the world's blatory, was but; a child, there stood a form like unto mine-my carthly parent-and from its far-spreading branches, out of a cone such as are now suspended from my arms, I dropped as a seed into the bosom of our common mother ourth. Lost awid the darkness of the scene, for a time I feared that the life I had so gioriously begun in the mid-heavens was about to pass away and leave, no record, .. But you glorious orb, the king of day, whose living fires gladden so many hearts, sont down his worm; and genial rays ppon the earth, and inspired new life and hope in me. I sent out my little leaves in gratitude to him, to my after year, ago after ago, century after century, have I been sending forth leaf and branch to drink in the day versality is found the strong or idence of the continued of heaven and the divine leve of sunlight. One by spread of our faith, and among the more intelligent one my compours and friends have passed away; untold millions of Inspots, and birds without humber, bave been born, lived, and died within my embrace. The they get glimpses here and there of the higher truthe wild beast has come forth from his lair and pursued to which the intercourse?! In but the ministering the timid deer, who had sought shelter beneath my account, J. W. Edmonds, ... shade,') But all these have passed away. The rade and swarthy Indian has often stood enwards, beneath my shade, or held his war-dance theret, but he too, bas passed away. And I stand alone, b(usl) things around me, sage a few of my own race—not a living thing is tion of the Spirit Photographs in these words: "The the companion of my early days. The carth, and even the everlasting rooks. have slowly chinged beneath Solvits themselves cannot impress their own image on the modifieling decay of ages. I slone am modified by a sensitive pigts, but they can mold into form some of the darki past the record of ages whose soroll the those higher principles of matter, and this matter beavons contains."

We, thus sat in elicut rapture, gazing still upon the beautiful form all enwrapt in a blaze of glory, the question rep through our mind. How is such a miracle of light produced? The tree caught our thought, and

"My brother, it is no miracle. We are always thus he always open to see us as we really are; but when as if we all agreed in the explanation. thou that fries to renime of blue in younger skies; and thy soulshall to fed and explanation displays great ignorance of the thy soulshall to fed and explanded by the light and become on of apirit seeing, and to those who are including to the appropriate the state of other appropriate, then all forms of life will be seen fall to the state of glowing in radidat beauty before thy unfolded vision: This halolof lights which thou now seeks is the bame that followed me when a dropped from the large of my decidulity than do the photographs and H . 3 . H . 3 M. leine must fall to remudy,"

er dimensions, which appeared to be been executed as more really imports, in this, than, in the eternal and or companions, which appearance were remarkable as more really imagely), in this, than, in the eternal and indestructible elements that are continually revolving low for some distance; and where the there are the standard of the sum of the su more and more fully realize that this knowledge is "Life Sternal."

> Written for the Banner of Light, " in 1 - France OUR COUNTRY. BY RUNICE M. WOLCOTY.

"As dut from 'neath the cottage roof i strayed." The sky begenined with stars of living light, Told their lone tales by poet-thought portrayed: The whippoorwill with mournful cadence sang. The love dote cheerful to its mate's return, While oft within the denser thicket rang. Wild notes that made my inmost bosom burn:

Hail Inspiration | Goodness of the night. When Lune's rays in silvery flood sweeps o'er Fair Nature's brow; and to encaptured sight, The pearl-winged angels ope the shadowy door Of the celestial, where the warrior hand Of other days, clad in effulgent light, A sacred halo-gift of beavenly land, Hold council they for struggling freedom's right.

Ah! from the group a noble form moves forth. And with uplifted arm toward heaven's throne, Swore by the land that eret had gave him birth. That land to save, or for its woes atone: For thou, oh Earth ! the bitter oup shall drain Of thine iniquity, 'mid shripks and groans Of thy fair sons, unless ye burst the chains of the doomed Afric, bound by thee so long.

Hear, Earth, and tremble, for the voice of God, Stiffed and smothered, gathereth strength once more I In tones of thunder and in waves of blood.

That soon shall dreach thy soil from shore to shore. For know, oh man I archangels hurl the brand From the fire-altar of the eternal God. To parify each heart throughout thy land, And teach thee truth and justice by his word."

Thus spake the warrior with harmonious voice, And torning, bared his broad, white spirit brow To my adoring gaze. Oh heart and soul rejoice ! . With hope of freedom, for that hely vow Burst from the lips of him America

Has orowned her idol, and whose sovereign will. First to his country's love and weat gave be ! Oh glorious Washington ! thy spirit Goeth still. Elm Cottage, Rochester, Fe

THE PHYSICAL MANIFESTATIONS-SPIRIT PHOTOGRAPHS.

LETTERS FROM JUDOR EDMONDS TO THE LONDON SPIRITUAL MAGAZINE.

NEW York, March 8th, 1869. The time has somewhat gone by with us for accounts of more physical phenomena; ten or twelve years ago we had very many. They did their work. Since then we have had so many mediums, and hundreds of thousands of our people have had the opportubity of witnessing such menifestations, that they become an old story. Hence there is not now one hundredth part of the dealer to witness the phenomena, that there was ten or twelve years ago, and there is

We are in a singular state of mind in this country, just now. 'It will not be until we have further passed through the ordeal than we have yet, and endured far more than we have yet of the auffering which it is to entall upon us, that the bulk of our people will be prepared to turn their attention to spiritual matters, and then it will be not to the mere fact of apiritual intercourse, and the evidence to prove it; but to the great truths which that intercourse will teach.

We have bad in this country an overflowing abundance of proof, and the demand when it comes, will those truthe, far more than they do for the proof of the reality of the interconrec, and this desire is all the more on the increase. I pray you understand me. I do not mean to convey the idea that there is less intorest in the subject among us than there was ten or twelve years ago. It is quite otherwise. The interest is abiding and increasing among our people, and particularly among the better educated and more intelligent classes. Now mediams are all the time being developed, and through their means whole fami-He are brought into the faith, and we see its influence all around us-in art, science, literature, theology. politics, &o., &o., and growing in strength daily. But that interest is not so much in the physical manifestations as it was the great body of our people have got part that they are ready to receive the intercourse as a fact, and are asking-What then ?

When in 1853, I avowed myself a believer and noblished my experience, the effect even then was not so much to cause people to believe because of my testimony, as to send them by scores to see for themselves, and nothing that 'I could write now could produce even that effect, because that which it was then denirable to prove, is now received as an established

Ten years ago when it was announced that Judge Edmonds was a Spiritualist, men beld up their bands in autorishment, and his impeachment because of his insanity, was seriously considered. Now it is annonneed that President, Lincoln is a Spiritualist, and mother, and to our common Father, and thus year it sourcely excites a remark. The thing is so common that it no longer awakens surprise. But in that polclasses, and mainly by the humble and unobtrusive instromentality of our countless private circles, at which

> New -Youx. March 15, 1863, ... I have received the Magazine for March, and in reading it, I was notry to see the attempted explanabelievers in Selritualism exploin the matter thus; though invisible to our naked eyes, can reflect the chemical rays of light, and thus impress the plate." Now, in these remarks, there are, in my view, several objectionable features."

1. The believers in Spiritualism' do not explain the matter thus. Some of them may, but there is nothing in my knowledge that warrants the imputaclothed in living light, but thy earthly vision cannot the upon in an. Yet the language is, "The believers,"

> 3. It is in a great degree untittelligible, and to far as it is understandable, it makes a greater draft on our

> good will be accomplished through his instrumentality.

to encounter from the beginning. We blance such men sitting in my room here, I can movive information of sa Fernday, and Brownier of the phenomena, and for afterwards the quant channel of naws confirmed to have the amount of gradulity which their solutions demand. been correct.

Yet me an all the time doing the same thing. We These things have concrete and that within my complain that they jump to conclusions without tak- knowledge, and they show that it is possible to have ing relate become acquainted with all the facts. Like such a mode of intercommunication. It is not more Earaday's explanation of the table distribution as pro- extraordinary than the magnetic telegraph.:and.all duced by the action of the super imposed hand, and that is wanting is what that mode of intercourse obwhich was attoriy refuted by the fact that the table tained, namely, a wise and considerate examination of tipped without mortal contact. And yet the advo- the facts and of their consequences. This cannot be cates of our belief are all the time dolpg the same accomplished by any one mind. It requires the aid of thing, and burting the cause by explanations, which many, and to have very many observations recorded. only a little more knowledge would at once show to How many interesting discoveries have been made in he abserd. Zealous converts seem to think that they astronomy within the last hundred years by this very must explain the phenomena to have their account of mode of directing many minds to the subject ! In the them credited. Early in my investigations I was often meantime, let those of ne who have knowledge enough disgusted, and sometimes aimest driven away by exupon this subject to believe that these things are posplanations, which even my limited knowledge of sible, be content with and faithful to our part of the solence at once disproved. I saked myself then, and work, that is, to observe cautiously what occurs, and I still sak, why, cannot you be content to state the to record fearlessly what we behold, and leave the refact, of which from knowledge you can apeak, and and to time, without retarding that result by speculaconfess what is true as to the cause of the fact, that tions, which at most but display our ignorance, and you do not know anything about it? Now, we know deter others from joining in the pursuit of knowledge. that the rappings are a reality, and not either collu- I say these things to you, because your columns imsion or defusion; but we do not know how they are sale to "the believers in Spiritualism" a notion on produced. Bo we know as to the table-tippings, the this subject, which I for one do not entertain, and strange fact that inanimate matter moves without which seems to my knowledge of the subject to be mortal contact, and displays intelligence; but we do very abourd, and cannot but be injurious. We have not know the cause causant, or even the cause sine jui thus far got along very well with the assaults of unbenon. So as to the Spirit Photographs, we have terson lievers. Let us now beware lest we get wounded in to believe that pictures have been and can be taken of the house of our friends. persons who are dead, and of whom there is polike ness on earth, but we do not know how this is done, and it is not wise to assert that "the believers in Spirtuallem " sesume that they do know. It is far more discreet and certainly more honest, to confess our ignorance frankly, and not to fetter truth in her pro- the true question was, and asked a solution of that. gress with unnecessary absurdities.

Spirit Photographs, but they are taught and, believe in the same business, two questions, which, in my that they are in accordance with laws that may yet be view, are very pertinent. First, the spirit image in discovered by us, and that they will be thus discovered these pictures always appears to be transparent. We as soon as facts enough are gathered, to enable a sound see material objects through the image. Material obopinion to be formed by instructed and scientific jects which are behind what professes to be the spirit, minds. But facts enough are not yet gathered for that are impressed upon the picture as well as the apirit is.

announces as the explanation of "the believers." is has been. "Have you ever done that?" "No," is as easily refuted as Faraday's solution of the table, the answer. "Can you do it?", They have answered tipping was, and he would know that, if he had any me that they thought they could. I have learned from they can be as well seen in the dark or with eyes shut thing has been done, except in the genuine article, as in the broad daylight and with the eyes open. I My second question has been, " Can you produce have tried this often; but this is not always so. They the nicture of a person who is dead, and of whom there are sometimes seen by the issual organs of vision, as is no picture on earth?" That is what this Spirit we see a horse, or a house. Just as tables are moved Photography professes to do. That is the real marvel without mortal contact as well as with it. Now, I de. of this whole matter, And I have never yet met an sire to know why, under such circumstances, any one artist, of whom I have saked the question, " Can you will venture to say that "apirits cannot impress their do that?" that has not answered, ' No. nor can any own image on a sensitive plate;" and what authority we one cise." Thus the whole thing is resolved into a quea. have for saying that that which can be made visible to tion of fact, in respect to which every one will form as in either of the modes of seeing that I have men his own opinion upon the cridence before him. If,

yet to learn, and until more is learned, we cannot dence, he is to be pitied, for he is verging on insanity vaniore on these explanations without real danger. - and the strongest evidence of the presence of that See how many questious are yet to be answered before, mental malady is always the inability to receive and we can thus venture. For instance: By what light is to weigh evidence. If the evidence comes too imper-It that the spirits see when they revisit the earth? It feetly to be able to work conviction, we have but to is not by the light of our gan, our gas, our fires or our walt till more chall arrive, and it will most assuredly lamps. We know that that light embarrasses rather arrive in due time, if it be a truth. And it becomes us than aids them. I'have tried many experiments on all to beware how we jump too hastily to a concluthat subject. I once ascertained that of two plotures slou, and how we indulge in explanations which canhanging side by side on my wall, the spirit new one and not the other. Of course I asked why this wan so. when my gas was throwing its light equally upon both. So I have excertained, that at times, the spirit, communing with me, has seen nothing at all, though my room was at the time well lighted..., So I have known them not to see the spirit standing at their side at the time of talking with me, and who was yet visible to me. So when, as we are told, they at times go to an immeasurable distance from us, far heyond the reach of our sun, or our fabricated light. By what light do they see? And are our san and our fires the ource of light in the vastitude of creation And, if such is the only source, do we yet know what the power of that light is? These are questions of most profound interest, and it is tiecessary that we should have an answer to thim, before we can pretend to explain the facts we witness. They have occupied my attention a good while, and I have collected many facts bearing upon their solution. I have never given these facts to the world, because I had not enough to warrant' a conclusion, and because my knowledge of solence was so scanty. But I have carneatly desired to enlist men of science in the investigation. I have therefore, often in my publications urged—but in valu -upon selectific men that they should investigate. And it has been to me one of the strangest features of this whole matter, that men, who claim to lead in matters of science, like your Faraday and Brewster. and our professors of the Buffalo College and the Har vard University, should refuse to investigate, and yet venture to condemn without investigation. It seems to be as true how as it was of old, that it is out of the mouthe of children that we are to receive wisdom, and not from the great or the learned of the earth.

.This aubject of spirit likenesses is not a novelty with us, though now for the first time attracting public at tention. 'Three or four years ago I'received from the vicinity of the Mississippi soveral daquerrectypes pur porting to be spirit likenesses. They were very crude. and anything but attractive; but they were interesting as a beginning. The parties who took them were di rected to send them to me, and I was told by the sairlt that they were the first efforts of the spirits at a resalt which they were confident they would be able to attain. I have waited with patience for that result. and it seems now to have come. If it has in reality come-and I see no cause for our being in a harry to eay that it has then It is of Fast importance. For if we can thus take the likeness of him who has passed through death, it is stronger evidence that we do indeed live beyond the grave, than all the reasoning that has ever yet been presented to man. You may ask Why under such circumstances I have been so ellent of the subject? I wanted first to be sure of my facts. saw so much credulity and fanaticism among believer that I was warned to be cautious. I found that epirits often in their zeal promised what they could not per form, And I was confident in the result, if I would but wait; for from the beginning I have seen that this whole mbrement was guided by an intelligence and wiedom for beyond what this carth, could produce; for what earthly intellect could ever have deviced a scheme whereby, in one short decade, militons of people could have been brought into the reception of a pew faith?

What we want most now, and have all along craved, e an investigation by instructed and scientific men. and it seems to me that such a course would be far pers worthy of them that to which they are so weeked, of weakly industry in speculations, at which even the children among we to their superior knowledge of the facts, amile in dertaken.

There is another topic connected with Spiritualism on which, also are require the ald, of soleratio investigation. I allude to what may be immed a spiritual Telegraph, whereby I can sit in my room in New York and sourcementile people to Borton ton schemity, Loan principalities; in Paith. Seld Part of Lind a british opening memorable and interest of many memorable with principal selections. But against his will, be also de-

hoths to the mulifradu.

And here arises a seem distributy, that we have had of the ordinary quiene of communication; or whereby

When the subject of spirit photographs was first

spoken of here, an article appeared in one of our most influential journals professing to solve the mystery. In an answer, within a few words, I showed that the solution did not touch the mystery; and I stated what I never received a word of answer. I then went to the The believers in "Spiritualism" do not know the artist who professed to have hit upon that solution. sauses of the rape, or of the table tippings, or the and asked him, as I have asked several others engaged purpose, and it is far more becoming for us to pause it is thus that spirits always appear when seen by us. before we hazard what at best most be more conjecture. They are transparent, and we see material objects The conjecture of your correspondent, and which he through them: Now my first question to the artists intimate knowledge of sprit seeing. Ordinarily, some of them that they have tried to do it, but I have spirits are not seen by the external visual organs, for never yet been able to hear of an instance in which the

tloned, cannot be thus implessed on the camera? . golded by prepossession of any kind, a man will not In modern times, we know a good deal more of light | look at the evidence, his opinion is not worth much to than they did in days of yore; but there is a vast deal himself or any one clee. If he cannot receive the evinot bear the test of the closest scrutiny. There is one thing that is as true of Spiritualism now se it has been from the time of its first advent among us, and that is, that it demands and deserves the utmost scrutiny to which the human intellect can subject it.

J. W. EDMONDS.

SUNLIGHT.

BY ELIZA A. PITTSINGER.

"Let us live in the smallght of Summer," And unfold all our hopes to the light: Let our pleasures our sorrows outnumber As the moonbeams the shadows of night !

The heart that is ever the lightest, is the heart with contentment adorned-Though the joy that is ever the brightest May lie in the Bilssful Beyond. The friend that is firmest and dearest.

is the one by adversity tried

When the storm hovers darkest and nearest, We'll make him our pilot and guide. The wines that flow purest and sweetest, In rivers of sympathy blend, And the hour that is brightest and feetest,

in its journey bears onward a friend. The love that is deepest and purest,
is the love by enchantment entwined
Round the souls that are strongest and purest,

From the depths of affliction refined. Would you think, because we are groping Hometimes where the shadows descend, That our souls ere too dull for the hoping Of courage and might, to ascend?

Would you think, because we are weary Sometimes in the search for the pearl. That we covet the treasure less des Then the one near the heart of an Earl?

Would you think, because we are twining The purple sometimes with the gold. That our spirits are ever repining Where the chadows lie drooping and cold?

The seduess that round us oft hovers, Is haloed with beauty and light, Like the souls of two dreamy lovers That float o'er the Regions of Night.

Look eloft! the stars are all golden— Let their gleaming reach down to the soul! By material light unbeholden, They tend ue to Mystery's goal.

By the halo that circles their gleaming, . They will guide us sale on ward, I ween By the crystalline light of their beaming We behold the pale face of the Queen.

We will rend the dark vell that so finely Buraps her importal form,
Mad bur souls shall be tuned so divinely;
Mid her scorets we'll capture and charm. All our thoughts shall be strong so intensely.

That the treasures we loved so immensely. In our spirits shall sparkle and glow. Our hopes overmore in their blending Sublime to embrosial delight. And the Graces our pathway attending.

Their wings shall unfold to the light.

Evermore may the sunbeams outnumber The shades that lie dropping and cold.
And away in the Regions of Summer
Our spirits may never grow old:

1 1 . 21 If the works are so perfect, how glorious most be the Maker of them! If the benuty of that which He has breated to inexpressibly great; foliatioly great

or must be that Being who sorveys all creation at a aingle glabbe, in States. Norman can de angihing against his will it said a

act the part of double traftora,

The Childrens Corner ... WHAT, CAME OF QUARRELING

BY MRG. M. D. STRONG, "Ob. Mamma, guesal" said little Buele, ranning into the room with both hands grapping a beshet, which she held behind her.

" Gooss what ?" said mamma. ". Why, guess what I've got fas my banket; something real pretty." Auntie gave it to me."

Mamma could n't green, so Suele lifted the lid of the banhot, and out jumped'a little kittan as white as snow all over, and with such pretty bright eyes that mamma aald:

"Ob, what a beauty !"

" la n't she ?" said Besie; " and now that 's just what I'm going to oall her .- Boanty. Went it be a pretty name? And I'm going to fix her a nice hox to sleep in out in the tarriage-house: You do n't think Rover'll hite her, do you ?" And Busie took the hit. ten carefully up in her arms.

"Oh, no; Rover knows too much to touch a hitten; but Jip may spart at her; he is n't very good natored. you know."

"I will get brother Goorge to teach Jip to let her alone," said Susie, and she ran out into the yard with bor tressure.

"Bover, old fellow," said abo, "just see what I've got !"

Roter was lying in the shade with his pose between his fere paws. When he heard Susie's voice, he just opened his eyes and moved his shaggy tail a little each way, but he felt too sleepy and lazy to wan it

" la n't she canning, Rover?" sold Savie, sitting down beside him and holding out her kitten."

Rover wagged his tall a little faster; but Miss Boanty put up her white back very angelly, and began to spit at bim. Rover was a well bred dog, so he only lifted up his great black face, with a look of asionishment in his clear, knowing over; and then, taking no further notice of the little kitten's impudence, be stromhed himself out for another nap.

"Why, Beauty !" said Susie, spatching up the kitten: "I am ashamed of you. Rover in a gentleman, and you are a very rude, naughty kitty ! I'm afraid you've never been taught to behave yourself. If you split at Jip in that way, I don't know what be'll do to yeu,"

Jip was a small dog, that belonged to Suele's broth er George.

Surle carried the kitten back into the house, and then, as Beauty seemed to feel very much at home, Sunte left her and went up stairs, for it was time to get her lescous.

When Beauty was alone, she ran first upon the table. and then on the sofe, and after a time, corled herself up on a corner of the hearth rug to take a nap. Bhe had not alepi long, however, when Jip came trotting into the room. Up aprang Deauty and stood looking at him, and he wagged his tall and looked at ber. "Bow, wow, wow [" said Jip.

" Mow I" said Beauty, and she put up ber back and

bristled up her init, and began to spit. Jip could n't stand that. He showed his teeth and lew at her; but she was too quick for him. In a twinkling she was upon the sideboard out of his reach. "Bow, wow, wow !" barked Jip, with all his might, and Beauty, on the top of the eldeboard,

growled and spit in return, till the bubbut brought iusie down stairs to see what was the matter. She drove Jip away, and took Beauty down and socided them both; but I don't think they profiled much by it. Beauty was rather sollen, and Jip went out into the yard, and, when Hover looked up at him and wagged bis tall soborly, as much as to say: "What foolish dog you are, to fly into a passion because a little kitten happened to spit at you!" Jip growled in a surly tone, that said very plainly, "Do you sup-

get hold of her?" "Ob, Ocarge," anid Busio, a few days offerwarde, What shall I do? Jip and Beauty quarrel all the time, and I'm afraid he 'll kill her. Con't you teach

pose I was going to be insulted by bor, when I know t

could shake her until she could n't spit, if I could only

him to let her alone ?" .. Why do set you teach Beauty to let him alone?" she sees bim, I do n't think he'd touch her."

"Yes, I know it's very naughty of her, but Jip's a great deal bigger than she is, and I should think be might know abe can't bort him,"

"Ob," sold George, laughing, "I suppose Jip's just as angry as if she would. It's bad business, this quarrelling, is n't it, Bis ? I hope you 'll think so the next Itimo little Jennie Marshall comes here to play with you."

Suele hung her head and did n't say any more just

Hip grew no better natured as the weeks went by. and Deanty was as provoking as ever. She nover saw bim but she showed ber batred as pisinly as a kitten could, and he always barked at her and chased her till she escaped up a tree, or to some other place which was out of his reach. She was a famous climber, and once, when Jip had hunted bor through the garden. she ran up the great oak close by the house. Jip could not see her, but he supposed she must be somewhere in the tree; so he sat on his hind feet, with his pose pointing straight up, how-wow-wowing till be was tired and hearse, and all the time the saucy kitten was not in the tree at all, but had silly crept out on the other aldo of the house, and presently she ran across the yard close behind Jip, as he sat looking, which made Susia laugh beartily, while Jip sacaked off, looking very much asbamed.

But the time came when poor Beauty could not escape so easily... One morning, when Jip had gone out with George, Busic gave her pet a sancer of milk in the hischen porch, without waiting, so neunl, to guard her while she ate it. Beenty was so beer ever ber breakfast that she did not see or hear Jip till he was close beside ber; then she trien to get away, but the was felrly sornered, and it was of no use to grow! and spit, for in a moment. Jip had her by the neck. If George had not come up. Very soon and beaten him off, poor Beauty would never have moved again. As It was, she was yeary badly bitten, and her snow-white for was all torn and bloody. Little Buele orled so bitterly when she saw her, that George promised to send Jip away that very day, and then he carried Beauty and laid her tenderly in her hox in the carriage house. and tried to comfort Soule by telling her that he did not think the kitten would die.

So Jip was eaht to live with a farmer near by, but he was not sured of his had habits. He made himself so troublesome in the farm-yard by hunting the cats, worrying the tame peaceck, and banking at the mother heirs, with their broads of little ones, that the farmer declared be could not have him there. And one day a cord was fastened around Jip's neck, and a men with. a gun on ble shoulder ted him off, and that was the last that was ever seen of Jip.

At far Beauty, abo recovered ofter a time, but abo was Beauty no longer. She had lest both her barn. and looked so badly that even Buile did not care to pot her as the med to do. Indeed, if she had not been an excellent momer, I do not think her mader would have kept here or the additional to

And that 's what tems of quarreling ... Benerige ! the let be with the party Norses and nurse-maide soribble over the while sheet to Parettie.

moch fere with the creates of the mind wedness bet

This Paper is lasted every Monday, for the reck sading at date.

Banner of Light!

BOSTON, SATURDAY, MAY 23, 1863.

OPPICE, 158 WASHINGTON STREET. ROOM No. 5, UP STAIRS.

WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

FOR TERMS OF SUBSCRIPTION SEE EIGHTH PAGE.

LUTHER COLEY, EDITOR.

- I cannot believe that civilization in its journey with the aun will sink into endless night to gratify the ambition of the leaders of this revolt, who seek to

Wade through slaughter to a throne And shut the gates of mercy on mankind "

but I have a far other and far brighter vision before my gaze. It may be but a vision, but I still chorish it. I see one vast Confederation at retching from the frusen north in one on-broken line to the glowing south, and from the wild billows of the Allantic westward to the column waters of the Paolic: of the Atlantic westward to the councr water of the policy and one law, and one language, and one faith, and, over all that want Continent, the home of freedom and relugo for the oppressed of every muc and of very clime "Extract from John Brighf's Speech on American Affairs, delicered at Birmangham. England.

The State of the Rebellion.

Though we certainly have no reason to say that the rebels are in extremity, or that their cause is at its last gasp, there is no sort of doubt that the Government of the Union has a clear advantage of the whole position, which it will not fail to improve as fast as it may. One thing is certain—the territorial limits of the rebel dynasty has been very essentially circumscribed, and the prespect is that it will fast become more and more so. The revolters are being rapidly pressed in upon themselves; their means of communication are being interrupted, and in most cases permanently so; their substatence stores are diminishing as fast as their consumption and forcible destruction at our hands can; their railroads, tracks and rolling stock are becoming used up, not to be replaced again as long as the war lasts; their active population is all engaged now in the war, and it is perfectly safe to say that Davis and his compeers can get no more fighting men than he has in the field already; and, added to these significant facts, there are many more of a most momentous character to rebel interests, which, combined together, make out as hard a case for the leaders in this nefarious business as it is possible to conceive.

We have other data, too, of a more deeply significant character; such as the fact that the more prominent and far-seeing of the rebel managers have some time since taken the precaution to put their estates into money and invest in foreign securities. Davis and bis brother have done this; Blideli has done it, in an indirect way, by mortgaging his Louislans property to a Frenchman for even more than it is worth; Benjamin has nowise been behindhand; and there are wealthy army contractors who have shipped their gold abroad, even at the late high rates of exchange, rather than trust to such stability and protection as nothing but Confederate authority could supply them with. Then again, the Confederate debt is itself a subject of distrust even among the Confederates themselves. The moment faith in their own self-styled national bonds became impaired, that moment their cause had its entire bottom knocked out. Money has ever been the " sinews of war." and is no less so now then in times past and gone. If the rebels themselves have lost confidence in their united pledges, we'do not see who is to take them up on their behalf. The legislature of Georgia has recently refused, in the most positive manner, to endorse the Confederate Bonds, and make the State responsible for its proportion of the public indebtedness. Not only that-it has also rejected a bill to compet the people of the State to plant corn in. stead of cotton, leaving them to follow their own option in the matter; it has killed a measure, likewiss; proposing to lay burdensome taxes and heavy disabilities on those persons who may refuse to take the oath to apport the Confederacy.

All these symptoms are but open confessions of the rapidly failing fortunes of the sham politico-military structure which has been erected by these impulsive theorists, and unpractised aristocrats. They tell on the fate of the whole plan. When those who ought to know most about the strength and resources of the rebel power, practically confess their disbelief in its permanency, or even in its much longer continuance. the masses who have been wheedled or forced into the new movement, may as well make up their minds that the whole concern is in a way of rapidly falling in pieces.

The vigorous blows that are just now being dealt out upon the rebellion, will not fail of most effective couperation with all these internal causes for its speedy dissolution. As the thing grows weak within, let the strokes be redoubled without, until they are rained down upon it with irresistible force and power. When at length the day shall dawn again over the disturbed waters of our present national woe, we shall find that the country has taken on a wonderful strength in consequence of its sore trials, and that these terrible tests have been but true blessings offered in disguise. We shall have lost the presence of many good and gallant men, but who shall say that their work, their sacrifice, their example, and their continued influence from other spheres will not prove the richest benefit to which any nation in existence might wish to lay a claim?

A Peace Party.

Mr. Kinglake, who wrote that fascinating and never-to-be-forgotten book of Eastern Travels-"Eothen" -- some twenty years ago, though be was a barrister in London, and had been no traveler himself, has suddenly appeared before the world in the character of a historian; having just put forth the first volume of the History of the Crimean War, after all the critics and acribblers had long ago thought the thems treated to death, and its merite and demerite adjusted and established for all time. In the course of his History, he deals with the Peace Party which once had a footing in Great Britain, and discusses its principles. A singie illustration which he makes of pure Peace Principles, as adapted to the English character and structure of society, is of peculiar interest to every Americas reader at the plesent time. He goes on to say:

cas reader at the plesent time. He goes on to say:

"The doctrine had struck no root. It was ill suited
to the race to whom it was addressed. The male
cheered it, and forgot it until there came a time for
testing it, and then discarded it; and the woman, from
the very first, with her true and simple instinct, was
quick to understand its value. Bhe would subscribe
if her husband required it, to have it taught to this,
ity children, but she would not suffer it to be taught
to her own boy. So it proved barren. In truth, the to her own boy. So it proved barren. In tmith, the English knew that they were a great and a free people, because their fathers, and their fathers' fathers, and all the great accentry of whom they dame, had been men of warlike quality, and deeming it time to gain, any the teaching of the Peace Party, but not being aktilled in dislects and the use of words, they unconselously came to think that it would be well to exant honest and fair opportunity of engaging in war. come, the consense of the nation was sound, and man were as well convinced as ever of the wickedness of liver wrongly by wantonly incurred. They were inable mind; they would not go to war without be liering that they nad a good and institution, but it was certain that lithings importing the ascentity of going to warrior duty seaks, would be received with welcome to Moreland.

Too much sensibility greater subappiness and too;

Thought for Others.

How few, even with the best intentions and purest most; we lacerate the finest feelings, and place a ban tor. upon the best manifestations of life, by untimely, unrebuke. It is far easier to wound than to heal.

Some persons are chary of their praise for the most true praise, that comes from the lips of a vied and sees the power to heat all within the hearing of his toiling spirit; it is balm and freshness, vigor and joy. Why should it be withheld? It is in the minute concerris of life that consideration for others becomes so necessary a virtue; for the daily routine of businessor household labor is sometimes fatiguing to the spirit things should not be denied. The child is amply rewarded by the mother's fond, approving look; the siser is gladdened by a dear brother's appreciative words; the fond wife is atrengthened by her hosband's praise; and he, the teller, comes home with a brow of care, a heart oppressed with the world's trials, and is soothed into happy forgetfulness of outside troubles by the tender ministrations of his household angels. We bould make life beautiful indeed if we were more considerate of others; more benevolent and less basty in our impulses; more just and discriminating; more will ing to give joy, and to bear in charity .. the faults we

. Winter Davis.

This gentleman, a Member of Congress from Baltinore, mays of the emancipation scheme, of which many of the politician are so much afraid, that, in his State, the people were amused with Yankee anxiety, about emancipation. He said we do not know the negro. There is but one thing which will make him run. and that is his master behind him. Do away with slavery, and the negro will keep on the sunny side of the Union; abolish it at the South, and you abolish the probability of the negro's coming North. If slavery continues; you can no more keep negroes out of the Free States than Pharach could keep frogs out of the kneading trongbs of Europe: they will lie on every after that I walked one hundred miles in five days, street. But protect them in the Bouth by a law of without cruich breame, and have been well ever since; Congress—make a legal fact of what the President has I have since walked from Philadelphia to Washington, proclaimed, that the government has used them and will use them, and, having proclaimed pardon throughout the land, will not allow it to be violated, and the terrors of your sensitive fellow citizens will melt away. We shall have reoriminations so long as the institution of slavery exists. It might be asked why this had not been said at the Bouth. It had been, forty years ago. Mr. Clay was borne down, as it were, by the current of the Mississippi. Northern men were sworn on the negro as on the Bible. There was a coalition between the slaveholders of the South and the politicians of the North; but the principles of Mr. Clay had not died | Sworn and subscribed before me, this 4th day of March, out. It is a question of methods, and not whether emancipation had died out. It was a question whether slavery had not so discussed the body politic as to en-

Bishop Colenso.

Speaking of the profound impression which the recent book of this Bisbop of the English Church in
Africa is making among readers and hearers of all
classes, a caudid writer remarks that, only a few
months ago, the Bisbop was unknown to fame. His
diocese, on the south-eastern ocast of Africa is about
the few months ago. The state of New York and destroyers and bas been perfectly
free from cough ever since.

ELEMATIAN S. Tallman, S. Tal half as large as the State of New York, and inhabited by native Africans, with a small mumber of Europeans, mostly adventuers of the hardiest class, in a few prinipal places. He is compared, in fact, to Napoleon at St. Helens, without the Emperor's guards. But, from his humble position, he has outstripped his more favored peers the Bishops of London and Westminster in the race both of distinction and usefulness. If those eminent prelates accept the truth, they may assume still higher position than that to which Colenso has erisis, (the crists in the English Church is only out any difficulty.
meant.) and if Colenso holds on his way, rising to Sworn before me. January 7th, 1863. neant,) and if Colenso holds on his way, rising to higher and still bigher light, the star of his glory will be of the first magnitude, with few to rival it in the canks of Dreiscy.

More New Things.

They said long ago, that King Cotton had received a heavy, if not a mortal blow, and now we bear of another stab that has been given him. A new fibre has lately been sent to Mr. S. M. Allen, the inventor of a modern fibrilizing machine, whose abundence and utility promises to surpass all else that has been brought forward to supersede cotton. It is a kind of grass found growing in Minnesota, and is to be gathered there in great abundance. It seems to be more firm and flossy than flax, but fibrilizes better, is more glossy, and bears considerable resemblance to silk. The stalk is wanting in all objectionable woody matter, like that of flax and hemp, and can therefore be raised with much more case than those; it is like. wise perennial in its growth, thus pledging abondant crops without the labor of annual sowing. It is the opinion of Mr. Allen, that if enough of this fibre can be secured to supply the market, it can be fibrilized suitably for cotton machinery, and still be fornished for eight cents per pound.

About the Brain,

A thoughtful writer, who does not believe so much In the quantity and in the quality of the human brain, devils." declares that the doctrine that mental power, so far as it depends at all upon physical conditions, depends on quality of brain, is on fairer terms with morality than als, spirit-communion to be the work of demons, we Gall's doctrine. Quality of brain is very much under quote from the writings of the Rev. Dr. Channing the our own control, immediate or remote. Sensuality following: thickens it; sordidness fills it with dead earth; cold skepticism clogs its channels with theum; cowardice enfeebles it; and, in fine, spirit, which composed it at that if we obtain admission into heaven, we shall still first, is recomposing it in every moment of time, so have opportunity not only to return to earth, but to that record of our spiritual life, or spiritual death, is view the operation of God in distant spheres, and he has ministers in other worlds." perpetually made in the intimate structure of the brain. Thus, noble deads are forever wharpening, white ignoble are dulling the edge of those instraments with which all future mental action must be performed. Alem Mr.

THE Go-BETWEEN,-There is, perhaps, notis more dions character in the world than that of a go-between; by which we mean that meature who carries to the cars of our neighbor every injustors observation, will find a healing balin which will enable her to rethat happens to drop from another, slock a person is the slanderer's herald, shd to altogether imore odious than the slanderer himself. By his vile officionances he makes that poleon effective which else were inert; for three fewiths of the alsiders in the seeid would never injure their objects except by the incline of the betweens: who; ander the many of divisits areadenly act the part of double traitors.

The Tewtonia and bala

We briefly somenaced in our last that Dr. Newton motives, practice that delicate consideration that a due had taken the Bouse 75' Boylston Arrest in this city. regard for our neighbors' feelings demands. Advice for the purpose of healing all carable diseases. That and reproof form a part of that benevolent justice he is gifted with wonderful healing powers we have not that it is our duty to impart; but how seldom is it the slightest doubt. The adidavite he has received given with that tenderness that subdues, that mildness from the thousands of patients in the various cities of that wins the heart. With ruffled feelings, and in dis- the United States where he has visited, attest to the cordant moods, we too often give the advice us need truth of our statement as to the reliability of the Doc-

His mode of cure is by the laying on of hands, and just and bareb reprovais. No human being can fully is attended without pain, without medicine, and read another's motives; no one can thoroughly judge with no surgical operations. It is a gift from the of another's state of thought, condition of feeling, or good Father, which, if properly used, will increase in consolentions views. Let us, therefore, not with pru- power, and more wonders than have already been sodence in giving the counsel, in speaking the words of complished through him, in the care of various diseases. Will be done in the immediate foture.

The Doctor informs us that he shall, at no distant laudable efforts, fearing to encourage the spirit of self. day, visit Europe for the purpose of healthig the sick of approval and vanity. In this they are mistaken; the, the Old World grainfordly, and thinks he shall yet postrusty friend; is as a draught of reviving 1110 to the voice in the same time it takes to heal a single person

The Traveller, in noticing Dr. Newton's arrival in this city, says he claims the largest experience of any living physician, and that his practice has been for years over twenty thousand patients annually, many and the frame, and both need the cheering smile, the of whom had been given over as incurable by other hopeful word of encouragement. All labor is light practitioners. His charges are proportionate to the ened by love: its pure and sincere approval in all [means of his patients. He does not profess to cure all diseases, but only certain forms of disease at any stage. His treatment, however, is stated to alleviate and lighten the sufferings even of those who cannot be cured_Among the diseases successfully treated are those of the liver, the heart, the longs, the stomach, various aliments incident to women, rheumatism. nervous debility, dyspepsis, broughitis, weakness of the limbs, weak eyes, diabetes, and other affections.

We this week append only a few of the numerous testimonials received by the Doctor from his patients. owing to the clowded state of our columns; but in our next we shall copy more, together with a letter from H. T. Child. M. D., of Philadelphia, which appears in the May number of the London Spiritual Magazine, in reference to Dr. Newton's healing powers.

TESTIMONIALS. FROM JAMES H. HIBBARD.—I am eighteen years of age: live in the city of New York, at the Buil's Head, I wenty-fourth exceet, Third Avenue; I had spinal dis ease from a fall eight years ago. Some doctors said my back was broke; bed been in six hospitals, dis-charged by all and pronounced incurable; laid in bed three years; could not move or stir; lost the use of my limbs entirely; when I came to Dr. Newton it would take me an hour to wak one hundred feet with my crutch; could barely more my feet; sometimes had to be carried across the street; after an operation of six minutes by Dr. Newton, I walked two miles, without my crutch or cane; the second operation I walked five miles, and the third operation I walked nine miles;

Affirmed and subscribed before me, this 4th day of March, 1869. Wx. P. HIBBERD, Philadelphia. Alderma

FROM PETER MANNING. - Peter Manning being sworn, deposes and mays: I live in Bordentown, New Jersoy; on the 30th of Uciober, 1802, I called on Dr. J. R. Newton; I was blind two years and three months; when I came to Dr. Newton I was so bad that I could not see a gas light in front of me; after ten minutes' treatment, without pain, I was enabled to see to read and write, and have kept my own books ever since.

and at : Ww. P. Hissend, Alderman.

FROM MRS. HANNAU MILES, 1182 Pine street, Phile-delphis.—This certifies that I was very sick for two alayery had not so discassed the body politic as to endenger the Government in its removal, "But the rebell delephis.—This certifies that I was very sick for two years, and had many doctors without relief; my discasse was liver, heartland tyspephis. I suffered great pain all the time, and was a weak that I could scarcely walk. I heard that Dr. J. R. Newton cured all such diseases. I splied to and was treated by him with destablishing the institutions of the land on a basis of permanent freedom.

Bishop Colonso.

Bishop Colonso.

FROM ELNATUAN S. TALLMAN, Burlington, N. J .-

Sworn and subscribed before me, this 13th day of WM. P. HIBBERD.

FROM MRS. ELIZABETH J. HALL, Newark, N. J .-STATE OF NEW JERSEY, ESSEX COURTY.—Elizabeth J. Hall, being duly sworn, saith that her daughter, Agnes M. Hall, aged about thirteen years was suffering for about five years with a stiffness of the law, caused by the over-use of calomel. She was instantly cured about a year since by Dr. J. B. Newton, without giva still higher position than that to which Colenso has ing her any medicine whatever. She is now well, and risen; but if they fail to perceive their duty in this has the use of her jaw, and can open her mouth with, origin, (the crists in the English Church is only out any difficulty.

E. J. HALL:

GERRIT SANDFORD, Justice of the Peace. Newark, N. J.

FROM SETE S. BOMPESON, City of Baltimore .hereby certify, that on the 6th day of April, A. D. 1888, before me, the subscriber, a Justice of the Peace for the State of Maryland, personally appeared Seth B. Somerson, and made onth that he was afflicted with anine disease twelve years, and was so drawn or bent over that he could walk only with two very short canes; he had given up all hope of ever being any better; he was advised to call on Dr. J. R. Newton, at Barnom's Hotel, and was treated by bim but a few minutes and perfectly cored. He stands eix foo as any other man; his health and vicor of body in all respects restored. He is well known in this community, and so great was the change, that his most intimate friends, even the members of his own family, scarcely knew him.

Jons B. WHEAT, Justice of the Peace. Baltimore, Md.

Heavenly Visitants.

The editor of the World's Crisis, (Adventist) seems to be growing rabid dally in his tirades against Spir-Itualism: warning the people to beware of the : doctrine of demons, etc.!! He is not willing to have intercourse with the spirit world, because none but ex2 apirits return-and be admits that this class do return. In consequence of his preconceived erronous notions in regard to the invisible world, he warms "Christians not to give heed to seducing apirits, and doctrines of

To show the reader that one of our most eminent divines did not believe, as does our brother of the Cri-

.We need not doubt the fact, that angels whose home is heaven, visit our earth, and bear a part in our transactions; and we have good reason to believe

Illness of Mrs. Townsend.

Mrs. M. B. Townsend, we regret to learn, is auffering from a severe attack of diptheria; in consequence of which she has been obliged to relinguish her engagements in Chicopee. Stafford, &c., and will not probably be able to speak again until September. She is at her mountain home in Vermont, where we trust sho sume her place in the lebturing field with renewed Vigor." Bo valuable a teacher of the Spiritual Philosophy would be greatly missed." Her address hereafter will be Bridgewater, Ft. feil's

Weignruthst Mrs. E. A. Blisp of Springfield, Mass., in an present in Washington, Di-U.; dispensing angel truthe to the multitude.

New Publications of dias or as Introduction by Judge Edmonds: New York: With an Introduction by Judge Edmonds: New York: Gardeton; Pablisher. ii For sale in Boston, at the Banger.

The favorite New York publisher has put forth the rejebrated Mr., Home's long expected revelations of pp.pwp,personal life, from advance sheets fornished by, the author. Everybody, not a Spiritualist, knows who Mr. Daniel D. Home is-and every, believer in spirit-communion certainly does. It is not, therefore, secessary to linger over an introduction of such a narked and famous personage to the general reader.

OF LIGHT OFFICE. Price \$1.25.

This elegant volume of Mr. Home's contains just what all dre most eager to see and know about-a record of his personal experiences as a medium since the days when he was but a child seer, and carries us forward to the time when he is called to stand in the presence of Courts and Emperors. He describes the scenes that have occurred in the presence of great men and small-the Lord Broughams, Sir David Brews. ters, Louis Napoleons of the age, as well as the hambler personages whose happiness in their own private walk is no doubt a good deal better assured, . He introduces us very freely to Counts and Countess, to Ministers of State, politicians, carping critics, unbelleving "divines," persons of the highest culture, and those of no culture at all-and, in fine, to all sorts and classes who go to make up this strangely assorted world in which we live and move, and have our being. The narrative, too, is made many times more in-

teresting from its very simplicity. That is a sure oken of its truthfulness, and that furnishes its chief impressiveness. It is nowhere claimed, even by those who have been brought most powerfully within the magnetic sphere of Mr. Home's peculiar organism, that he is a man of more than ordinary talents; on the other hand, it is conceded that he is rather a passive than's positive being, so constituted, both physically you the grateful feelings of my soul that I am perand spiritually, that the mysterious and profoundly impressive messages of angels are transmitted through bim with as little obstruction or blemish as possible. His various manifestations are both purious and start. ling. Where he narrates the fact, as he does in more than one instance, of his being bodily taken up by in. visible power, and held suspended for four and five minutes at a time-farmishing the authentic fact, as he does, without offering any special theory for its method-no reader can peruse his page and not be moved as he was never moved with human narrative before.

The first literary men and women of England held seances with Mr. Home, and he has supplied the candid and brave testimony of many of them on the pages of the present volume. The Bulwers, and Howitts, and Halls, and Trollopes, are not afraid there to say what they believe and think-in no case, certainly, what they have seen with their own eyes—as too many of the prominent writers and, speakers of our own nation, unfortunately, are. They care not for what is, or is not, in the fashion; each is in his own fashion, and for each one does the whole world turn round; this is a species of most desirable egolem, or individuality, which we might cultivate on this side the Atlantic. with very decided profit. Not the least interesting portion of the volume is that which is given up to the reproduction of the views and opinions of some of the first writers and thinkers of Great Britain.

No one can peruse Mr. Home's book-record of bisouter and inner life, as it is-without being impressed with the fact of its deeply religious character. Who. ever reads it attentively, reflecting upon what is told with such a startling simplicity, must see that he has not yet touched the profoundest deep of spiritual life for himself, and that life stretches away and away into an immensity whose vast void he will only rejoice that he causet fathom. The thoughtful introductory chapter by Judge Edmonds, which we gave to the readers of the BANNER in the last number, serves well for a sort about to enter. Judge Edmonds has done this part as follows: out of the fuliness of his understanding, and the generous warmth of his heart; it will add weight both spiritually and intellectually, to the rest of the perormance.

such cander, and for nothing but the benefit of others in do no more than call the reader's closer attention likely to mark an spoch in his or her life. It is printed neatly, and the unique binding gives it an elegance that entitles it to a place on any lady's table in the

MARKED FOR LIFE. Edited by Marlay. New York: Carleton. For sale in Boston by A. Williams & Co. Here is a volume of verses, whose interest turns on fatal BIRTH-MARK. It is the practical token of the wearer's shame, and begets insanity. We do not relish such recitals, the experience depicted in them being 'chiefly of a melo-dramatic, or external turn, and having in truth but little to do with the soul's patient experience. Beside the main poem, there is a liberal collection of Miscellaneous Poems in the book. However striking some of the author's rhymed atterauces may appear to many readers, there is to: us a lack of lyrical aweetness and atrength-implying simplicity and absence of all affectation, of course-which chiefly seizes and holds sympathy and attention. The author seems rather to be watching to see how badly he can make his reader feel about his case, than carnestly be true. My investigations have led me to the coneager to show him how horribly he feels himself. That is our criticism. The paper, typography and binding to the gases of the system as does the liver to the are exquisite. The theme of the poem is English in Ita spirit.

THE ARCANA OF NATURE; or, The Philosophy of Spiritand Existence and of the Spirit World. Vol. II. By Hudson Tuttle. Boston: William White & Co. For sale at the BANNER OF LIGHT OFFICE.

This volume, so long talked and thought about an romising to make its appearance, is now published. We shall speak at length of it next week. Meanwhile, we can inform the thousands who have been so anxlously expecting it that they can have it of us in ain. gle numbers or by the quantity. We need not commend it to anybody who perused the first volume, as a book to be secured and read of necessity. That volume would in no sense be complete without the present one as its complement.

CHAPLAIR FULLER: Being & Life Sketch of a New England Clergyman and Army Chaplain. By Richard S. Foller. Boston: Walker, Wise & Co.

Those who recall the brief career of the subject of his tenderly written biography, as a Chaplain of the Fiftcenth Massachusetta Regiment, will seek for the record of his private life, set down with all faithfulness by the hand of a brother. This biography consists of three parts: his Childhood and Youth, his career so a Clergyman, and his service as an Army Chaplain. He lost his life in Buruside's attack on Fredericksburg, last December. There is no end to the interesting points of domestic history, of religious expos addressed for a law days, in care of Rais March; Posrience, of youthful education and manly growth, which abound on these handsomely printed pages, Even those who knew him not, or knew of him mer ly as the brother of the celebrated Margaret Fuller Desoli, will feed on the narratives and sketches and opinions and sentiments found on these pages with a peculiar zeak. It is a most readable book.

Mr. W. F. Whitman requests, us to annuause; that he is about visiting different towns in Massachusetts and Couplettent. He is a trance should be the man down with fine healing; powers, it was more than the coupletter to the property of the property of the coupletter to the cou good will be accomplished through his instrumentality. icine must fall to remedy."

Mrs. Com L. V. Hufch's Lestures. On Sunday, May 10th, Mrs. Hatch was greeted with drowded suddences afternoon and eveag. in Lyceum Hall, in this city. After slegting by the choir, is the afternoon, she arose, amid almost breathless allence, and offered an invocation to offered and Mother Und. and then proceeded to at. dress the audience upon the .. The Foure of America. The controlling laduence commenced by saying:

Friends for sing you, my hearers, I recognize many who at my friends the sound of my voice may not be familiar to you, nor may you recognize in this form one who has stood among you, and whose hours have passed. I will not sak pardon for my emotions; they are but the natural impulses of the spirit; and his early childhood. He begins at the beginning, in even in my new existence my heart is filled with he. man sympathy. (As this sentence was nitered the tears rolled down the cheeks of the medium.) Many of you are as dear to me as my own children, and many have seen me in my carkest and my brightest days; and now I appear in a strange garb, but the light of my soul is not dimmed, and I come to add but one more testimony to the glad truth of immortal being. Would to heaven it were in my power so to appear. that every doubting mind might believe, and that every spirit might understand the truths which I feebly understood when among you. The soul has burnt its barriers; the prison no longer binds me, and now, called from the atmosphere of its existence, I am no longer confined to the chains of material form. I have chosen for my theme, to day, one which was nearer and dearer to me than all others, save the great general theme of humanity. And I wish to be known, that no one clee may be held responsible for my ideas; or what I may express; therefore I wish you expressly to understand who I am and what is my name, that you may attribute to me all the blame. My name was THEODORE PARKER; and I can but feebly express to mitted by the immortal soul of God to appear among yon, even in this form.

At the announcement of the name a spontaneous thrill like an electric shock ran through the audience. The speaker then proceeded to deliver one of the most scarching, offical and sarcastic discourses ever given from that platform.

We had a phonographic reporter present, (Mr. J. R. Pember;) who took down the speech, but failed to keep his engagement to write it out in season for this week's paper. 'We hope to be able to lay it before our readers in our next issue.

In the evenlog, the discourse was upon the . Holy Name," in which the speaker proceeded to give the different ideas entertained of God by the anglenta; also, the various signs, symbols, devices, images, &c., used by them to personly Jehovah; then passed to the period when the priesthood gained such power over the people by keeping them in ignorance of all natural laws, thereby megnifying their own importance, In reviewing the progress of the Christian Era, she aladed with much terseness to the repudiation of Christ by the priesthood, as soon as he began to exhibit his spiritual powers; alluding to the unchrist-like progress of the Church at the present day -for nowhere within its pale do we find the exercise of the spiritual gifts of Jesus. We enter the Church to find the living God, but instead hear denunciations. The lecturer closed by a beautiful allusion to the Holy Name as being the Life Principle which pervades every created thingthe Eternal Jehovah. We should see God in the prismatic rays of the sun, and in the innermost temple of the human heart, and ever live with a consciousness of his power fully impressed upon our minds.

Mrs. Hatch will speak again in this Hall on Sunday next, afternoon and evening.

Correspondence in Brick.

Morgan Phillips, of Company B, 112th Regimens of guide or key to the topics upon which the reader is New York State Volunteers, writes from Saffolk, Ya.,

"DEAR BANNEE—Inclosed you will find six dollars and twenty-five cents, as a free will, offering from the only individuals in the 112th New York State Volunteers who dare be known as believers in Spiritualism. for the benefit of your free circles, and the spread We should like to make extracts from the "Incidents of my Life." which Mr. Home has written out with such cander, and for nothing but the benefit of others but our space, for the present at least, forbids. We worst of all fates is to be known as a Spiritualist. This now was lately bosel to a book whose thoughtful perusal will be very of the enemy, and it had a salutary effect on those who call themselves Christians. Those who could not deign to speak to me before, became suddenly very anxious for the welfare of my soul, and turned missionary, and when I told them that I believed in better things, they, in holy horror and plous contempt, left me to my hardness of heart. Those here who dare vindicate the truth, are in many a battle which is not fought with rifles and bayonets, and we have strong sympathy for our fellow soldiers everywhere, who are engaged in the glorious conflict. We feel that truth will prevail, and narmony and universal love yot bind up the wounds

Amount paid by Sergeant Bridges, \$2.00; John G. Guiles, \$2.00; Byron A. Straight, \$1.00; Willis Kilborn, 25 cents."

OFFICE OF THE SPLEEN.-I read the spirit communication in the BANKER of May 9th with much interest. I have made many clairvoyant investigations of that organ, and can say that the article referred to corresponds almost entirely with what I have perceived. The communication, I find, has more reference to the spleen's connection with the apirit than to the physical. That its office is powerfully electrical I know to clusion that the spleen holds about the same relation blood. I have never found a diseased spleen with a good digestion; and I also find distinct marks of an unhealthy spleen in nearly every case of intermittents of epilepsy. I could say much on this subject; but must be careful of your space. L. K. COONLEY, M. D.

A correspondent, writing from Marietta, Ohio, says. of all kinds, there are none that I look to with so much interest as your weekly visitor. There is more originality of thought and apirituality developed in its columns, than in any other publication I wotof. This is the opinion of many others in our section of try. God bless the BANNER OF LIGHT. Long may it

Mr. Home's Book. - Me. -

Sent by well to any part of the country and Canada on receipt of the price. We have a full copply! All orders promptly attended to. See our advertisement in another column.

CHABLESTOWN. Mrs. Amende M. Spence, of New York City, will lecture for the benefit of the Bunker Hill Total Abstinence Society, in City Hall, on Thurs day evening. May 21, at 7 1.2 o'clook. The public are invited. Admission, 10 cents.

lecturers; may be pleased to learn that ire. I. Clark, who speaks in Randoph next Souds, may be ton, Mass

Earling roo Mode. The celebrated Abernathy on remarked to a friend; " Intell you bonessly wind. think is the whole cause of the complicated malacies of the haman, frame: it is their gormandising, studing, and stimulating the diguelles organs to excoss, thereby oracling indiation. The state of en minds is another cause—the fldgetiog and discount tog themselves shout what cannot possibly he selped permits of all kinder making out permits and desired out the mind, disturb the desired out the mind. tion and do auch injury to the constitution

respect to the trut Pornsition at the door - 1.5% The Boston Peat (Dent.) days Gen. Banks has proved himself one of the best Generals in the Seld.

Maj. Gen. Hiram G. Berry, who was killed at Chas. celloraville, Va. May M. was a native of Rockland, Ma. He commanded Gen. Hauter and corps, which new forms part of Gen. Sickle's corps. Gen. Berry me massing in front of his mon proparatory to a bayonet shargs on the enemy, when a builet plerced his body, passing through his longs.

Brig. Gen. Whipple, a native of Massachusette and graduate, of, West Point, was shot on Monday, May ith, at . Chancellomyille, while examining the lines of defence. He was shot through the body by a mini sharpshooter. One of our sharpshooters who saw the act, instantly shot the rebel in turn. He was taken to Washington, and died on Thursday, : An boar befor he died he received a Major General's commission. He leaves a widow and family of three or four childivisit different though

President Lincoln, promises to give Gen. Frement the command of a black army of ted thousand men, if such a force should be raised; and the General expresses himself willing to take the post.

A number of liberal Bostonians have given \$11,000 to Mrs. Reno, reliet of the gallant Virginian who fell on the field of battle, last autumn, fighting in bis country's cause.

service, se rumor says.

Gen. Burnside has selzed the person of ex-Congress man Clem. Vailandigham, and he has been placed in prisen. According to a New York disputch posted upon the Merchants', Exchange Bulletin, the Court absence, have gone to Poland, to sid the insurgents. Martial which tried Mr. Vallandigham have found him and the Russian Government is therefore reported to guilty, and have recommended that he be confined for be indiguant with that of France for what is called ever, that this sentence has been approved of by the power." President.

Rosbuck, a member of Parliament, who speaks of the Americans as a nation of ,," specarte, 'f was born in my liver." "Ah, yes, it 's white." Madras, is 62 years old and a radical politician of the English type. Much of his boybood was spent in the wilds of Canada.

The Richmond papers announce the death of Stonewall Jackson on Bunday atternoon; May 10th, from the effects of his recent amputation and pneumonia. The military band in Frederickburg performed dirges a greater portion of the afternoon.

Gen. Meagher, communding what was known as the Irish Brigade, has resigned his commission: : His reason is that the Brigade no longer exists, having been stamp-by gum!" said the young incorrigible. decimated in many as hard-looght battle, and the Secretary of War refusing to have what was left withdrawn from the field to recruit their numbers.

A handsome carriage and a fine span of homes have been presented to Gen. Rosberans by a number of bla friends and admirers.

Mrs. Anna Mowatt Ritobie ta in London.

ALL SORTS OF PARAGRAPHS.

THE ROWARD ATHENAUM .- This establishment, pany, Mr. Willard, lessee. Will be ensoted on this. occupion the new play; entitled the ramerican Coucin at Home." Mr. F. Chanfrau, has been engaged for a ilmited season, and will appear in this piece. Other, neveltles will follow-is the bearing tone , engit the f

WANTED-A situation by a young, steady man, to mall papers in a newspaper establishment, he baving a knowledge of the business. Address N., at this

A WARNING TO THE WMARRIED .- The Portland Advertiser, in noticing, the case of an idlotic boy often, the elements that move and mold society are the area of a child in the Alme named Archibald, who murdered a, child in the Alma House in that city, says; it It is a fact that should be known, that the parents of this boy have had twentyone children, all of whom, were imbaciles, and this, from \$3,000 to \$5,000 for substitutes. again, owing to the fact that they were own cousins. What a warning should, this prove to those who would marry blood relatives, and thereby entail on their off. spring all the lils that flesh is helr to."

MAY OF CHARLESTON HARROR .- We have received from G. W. Tomlinson, 221 Washington street, a map of Charleston Harbor, showing the scene of the late combat, batteries, forts, obstructions, inlets, plantations, &c. It is just what is wanted at this time.

. It is stated that the Massachusetts 54th (colored) regiment is more than full, and that the surplus will, go into the ranks of a second regiment.

Perham's Seven Mile Mirror is on exhibition in this city, to raise a fund for the purpose of, founding a Na: tional Institution for the relief of invalid and Disabled Discharged Boldiers, 1.

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Our friend and co-laborer, Mr. H. Weeks, formerly attached to the army (in the Quarter Master's Department) has associated himself in business with Mr. G. Choney, at Rutland, Vt. They deal in crockery, china, glass, britannia, japanned and stone ware, paper hangings, curtains and fixtures, table outlery. kerosene oil, lamps and shades, faraiture, and car-pels, wooden ware, brooms, broshes, do. We recom-mond our friends in that seption to patronize their establishment, as Mr. W. is deserving of their good will.

When editors of the country papers copy our original stories-which they often do -we wish they would credit us in this wise: " From the Boston Bander of

BRIEF DIALOGUE ... Sav. Bill, what makes your note look so red lately ?"

Bill .- " Do n't know, 'zacily,' Charley, 'cept you've been puttin' dyestalls in your liquors."

Digoy, who was a lletoubit quietly remarked. All

What a lovely world this would be, if all its inhab-Itante could say, with Shakepeare's shepherd-",Sir, I am a true laborer; I cam that I wear; I owe no man bate; envy no man's happiness; gled of other men's good; content with my farm.

Why are the Marye the most amilable of their sex? [awyel said to his conscience. Because they can diways be Mollyfied: Why are the Fainys the most sought for in the summer? Because We can keep ourselves comfortable by them.

He'e Block of the sector

establishmentt buttear-loads of peas are deposited; awake, the soundest sleeper. there periodically, although for what purpose deponent saith not.: It's wall Hght!" we suppose. Per than to be unable to laugh because you are. bapa they are sold for "first quality old Java" - We are deneidrinking coffee, ... is to flot struct and the state of the

"Blx of the Indians Butternut leaders have been arrected, and held over for that! They became fright effed; and divinged all the secretal of the clans, who assume the title of Knights of the Golden Circle, to that the authorities nam proboed with their eyes 117 onto had a very awkward hotes to shob," said a

DIRCOVERY OF A COMEY .- The Albany Argus publishes the following: 1.5 stuff 5

"At hair past eight o'clock on Salurday night, 9th inst., Mr. Thuman timons discovered a nebulous object in the constellation Draco, which, on being examined with the large equatorial: proyed to be a comet. The light was countderably condensed at the centre, being readily seen under illumination. As it is approaching the north pole of the hearens, and being in a favorable position for observations, it will probably soon be-

At a late meeting the following " dry toeat " was given, (the author of which was buttered when he reached home): The Press, The Pulpit, and Petticouts -the three ruling powers of the day. The first apreads knowledge, the second spreads morals, and the last spreads all over the sidewalk; and sometimes gets trad on by the pedestrian who do n't like to see a lady's dress used to clean the public thoroughfares with, adds. Digby.

alberta for sub-water and La The Spring's scented bude all around me are swelling. There are congs in the stream, there is health in the

A sense of delight in each bosom is dwelling As float the pure day beams o'er mountain and vale;
The desolate reign of old Winter is broken—
The verdure is fresh upon every tree;
Of Nature's revival the charm—and a token
Of love, oh, then Spirit of Beauty 1 to thee.

The Hong Kong correspondent of the London Times Gen. McClellan is not again to be called into military shows that the overland American telegraph to San Francisco is the means of conveying news to the East far in advance of the European mails.

It is ascertained that a number of Frenchmen, including military officers, who have obtained leave of two years at the Dry Tortugas. It is not stated, how- encouraging rebellion in the dominions of a friendly

> ... Why are n't you with your regiment?" " Me? Oh | I'm sick-I have got something the matter with

> Montalgue, the celebrated French essayist, whose clear style, as well as vigor of thought, has been the praise of good critics the world over, made his boast that he never used a word that could not be readily understood by anybody in the Paris markets. A fact full of instruction for all who desire success in address ing the people. Plain words are ever the best.

> "What is it that sticks closer than a brother?" said a teacher to one of his class. - A post-office

> Walt Whitman, author of " Leaves of Grass," is now living in Washington City, and having left off making poetry, now makes gruel for the sick and wounded soldiers in the ermy hospitals.

> As our army was entering one of the towns of Kentucky just after routing the rebel force, a splendid rainbow arched: the western sky. A little child observing it, called out, " Mother! mother! God is a Union man I't.

Speaking of the recent arrest of Governor Tod, of Ohlo, a cotemporary expresses its surprise at the fors which has been closed for a time for repairs, will re- made about it, and do n't see why a sheriff should not open on Monday evening, 18th just: with a new come be permitted to "take a Tod" as well as any other

Why is a washerwoman the most cruel person in the world? Because she daily wrings men's bosoms. Taxes on books and newspapers are so many govern-

ment dragons chained about the tree of knowledge. The ships of all France in 1800 measured 674,205 tuns, Those of Massachusotts, the same year, meas-

ared 703,850 tune. ; . . . The despest life of nature is silent and obscure: so

The rebel papers contain advertisements offering

An infant was killed in its cradle in New York on Wednesday, by having its breath sucked by a large cat, When will mothers learn caution?

SOMETHING GOOD IN EVERY ONE, In every breast there is a well of feeling,
Whose depths are moved at an appoint
Disclosing precious lewels; and revealing inted time.

Love, Hope, and Falth, or Energy sublime. The heart of every sinful man containeth ...
A hallowed spot, as pure as childhood's dream,
Which, 'mid the pelson 'round it, still retaineth
' Some crystal drop from Truth's eternal stream. The tear of pentlence, the sigh of sorrow,

The agony of soul for life mis-spent.

The promise of improvement for the morrow. Are all to Heaven on Mercy's pinion sent.

The heart beneath a smiling mask may emother Its angulab, though by fiercer trials torn;
Then judge not harehly of thy erring brother—
God only knows the sorrows he has borne

What is the difference between the Prince of Wales and the water of a fountain? One is helr to the throne; and the other is thrown to the air.

When a woman trails her dress on the sidewalk, she ought to get it, stepped on and torn, says Digby. And do n't he know? . Why should n't be? He says he has stepped on nearly a dozen lately.

Competent phonographic reporters are a scarce article in this market.

TIT POR TAT. Who 's afraid of a Federal raid? Not we of Richmond born .- Red. Who a straid of a Robel raid? Not we of Washington .- Fed.

The weather is represented as being delightful in Washington at the present time."

Motives are better than actions i men drift into orime: of evil they do more than they contemplate, and of good they contemplate more than they do.

HEARTS-Little red things that men and women play with for money. "it do n't remember having seen you before," as the

. Several foreign journals speak of an invention just

produced in Germany-namely, a musical bed,:so constructed that by means of a concealed piece of mech-Digoy says the papers are all the time talking about the congrant year;" but he do not believe there il be barmony." which lasts long enough to full one to more currents this year than formerly. Retfootly sleep. At the head of the bed is a dial with a hand. which can be placed at whatever hour the person wish-On a line with the Boston and Maine Baltroad; not les to awake; and at the time fixed, " the bed plays a far from Boston, there is a coffee-burning and grinding march, with drums and cymbais, loud enough to

It is better to be laughed at for not being married,

Gen. Banks is making preparations for a draft in Louisians under, the conscription act. in, order to fill: up the regiments and batteries to the proper complement ... A muster of all the troops in the Department was to have been made on the 80th of April, at

that the authorities and how probable with their eyes open, and mental the state of the state of

A HARD STORY TO BELIEVE .- A Valparateo corre spondent of the New York Commercial Advertises says that a Spanish war steamer named the Cavadouga has arrived there, bringing two men said to have been picked up from an island near Cape Horn, where they had been living, after hilpwreck, twenty-three years.

much longer, and many more men are killed in battle, that their daughters will nover get husbands. To allay their feare on this point, we inform them that there is, PHILOSOPHY OF SPIRITUAL EXISTENCE according to the census, an excess of \$85,258 males over females in the United States. This fact le note. worthy, and ought to quiet their apprehensions at

" Briair Pacrognarny " has had considerable " of a run " in the Spiritual papers. We have not given the matter that attention in this paper, perhaps, which it deserves, but should it run through," (we think it will not.) It may be as well as though we, too, had joined in chasing a phantom.—Progressive Age.

Beautiful to us is an amiable woman-no matter how homely her face or form may be,

OR PSYCHOMETRICAL DELINEATION OF CHARACTER.

M. 88. A. B. SEVERANOB would respectfully announce
to be public, that those who wish, and will visit her
to person, or send their autograph or lock of hair, she will
give an accurate description of shelr leading traits of character and peculiarities of disposition; marked changes in
uset and future life; physical disease with prescription
therefor; what business they are best adapted to pursue in
order to be successful; the physical and mental adaptation
of those intending marriage, and hints to the inharmosfourly married, whereby they can restore or perpetuate their
former love. Bno will give instructions for self improvement, by telling

what faculties should be restrained, and what cultivated.

Beven years' experience 'warrants Mrs. 8. in saying that
the can do what she advertises without fail, as hundreds are

resulgate.

Everything of a private character KEPT STRICTLY AS SUCE. For written Delineation of Character, \$1.00; Verbal, 50 cents. Address, MRS, A. B. MEYLBANCE, May 25. Whitewater, Walworth Co., Wisconein.

DR. J. R. NEWTON. No. 75 Bayleten Street,

CURES ALL CURABLE DISEASES

TN a few minutes, without giving pain, using no medicines, and performing no surgical operations. He will relieve pain almost instantly and permanently from whatever cause. Dn. Nawros invites certainly all he are not well able to pay to come and be healed "Without money and without price."

May 25.

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CLAIRFOFART EXAMINATIONS OVERY day in the week from

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20 Britis satisfaction guaranteed in every instance, or no charge.

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Ma, 23. 4 Sole Agent for Mrs. M. S Pike's Medicines. MEB. HOYT, INDEPENDENT CLAYBYOYANT,

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No. 54 Brach Branks, —— Bostow.

If ER skill is truly wenderful in sopking out and trenting it all diseases of the Blood. Her mode of dectoring is with Boots and Herba culled from the garden of Nature, excluding all mineral Poisons. Her medicine was discovered white she was in a clairvoyant state. Patients can feel perfect confidence they are not taking a medicine that will weaken and reduce the blood, but on the contrary it will strengthen and renew the whole system. All who sak advice of Mrs. Heyt will go away fully satisfied. Hours for receiving eathers from 9 mill 1; 2 to 5, and 7 to 9 r. M.

May 23

JOHN S. ROCK ATTORNEY AND COUNSELLOB AT LAW, No. 6 Tremont atreet, Boston, Mass,

Debte collected. All legal business promity attended to on reasonable terms. 1wº May 23.

W.M. L. JOHNSON, DENTIST, Naszat Hall, Washington street, cutrance on Common street, Boston, Mass. 4. May 23.

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THE PERSONAL MEMOIRS minutalizaryon in . Or

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ENTITUED, INCIDENTS IN MY LIFE.

With an Introduction by JUDGE RUMONDS, OF NEW YORK.

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The extraordinary Life and History of Daniel Rome. (or Hume, as he is sometimes called.) the Spirit Medium from his humble birth through a series of assoclations with personages distinguished in scientific and literary circles throughout Europe, to even a familfarlty with crowned heads, has surrounded bim with an Interest of the most powerful character. As a spirit-medium his superiority is supreme, and the publication of these memoirs will probably excite as much comment in this country as they have in Europe. and will be eagetly balled by every one interested in Spiritindicio, poter y m. the years of the state of the second

NOW READY!

THE SECOND VOLUME -

A great many, old ladice think if the war lasts ARCANA OF NATURE :

AND OF THE SPIRIT-WORLD.

BY HUDSON TUTTLE.

MRAYRY, THE HOME OF THE IMMORTAL BRIGHT, IS ORIGINAL ATED AND SUSTAINED BY NATURAL LAWS.

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HEAT .- Analysis of Bolar; Its Relations to Light; Refera-

HEAT.—Analysis of Solar; Its Relations to Light; Referable to a common Cause.
Chaptér 6. Philosophy of the Impenderable Agents in their Relations to Spirit, concluded. General Consideration of the Bolar Spectrum; Rezornicity.—Its Bource; Condition of an Electrified Body; Velooity of Electricity; Its Relations to the other Impenderable Agents. Maunerism—Its Relations and Functione; Op Force; Namya Aura; Reichenbach's Investigations; How Examined; Crystals, Magnets, and Minerals, in their Odio Re-ations; Correspondence of the Magnetism of the Earth and of Man; Difference from Light, Heat, Electricity, Magnetism; Proposed Classification.

on. Ohapter 9. The Impenderable Agents as manifested in Living Beings. Bons; Pulsating Hearts; light; Heat; Electricity; Magnetism; Ziether in the Relations to Life and Inerganio Nature; Electrical Eishos; General Consider-

and Inorganio Nature; Electrical glabos; General Considerations.

Chapter 10. Spiritual Elements. Infinito Progress of the Elements; Boll of Granite Mountains, Poussh as applied to; Phosphorus applied to; Infinite variety of Matter; Line of Domarcation between the impunderable Agents and Spiritual Elements; Philosophy of Vrganic Attractions; Spiritual Elements, their Oharacter and Functions.

Chapter 11. Animal Magnetiem, (Zoethiem.) its Philosophy, Laws, Application and Refaulon to Spiritualem; Bympathy; Iliustrations of; Animale can Influence Animale; Man can influence Amale; Animale can influence Animale; Man can influence Man; A commoe Cause for these Phenomens: Exploded Objections; Referable to Zoether, (nerve caura;) Animal Magnetism; Proofs; Impressibility of the Brain; Psychometry; Its Laws; Doctring of Sphores; Zoethism; Body and Miod mould each other; Psychometry; Its Relations to Animal Magnetism; Estimate of the Number of Succeptible Perceptions; How known; Choice of ber of Succeptible Perceptions; How known; Choice of Tests; Application to the Sciences.

tis Relations to Animal Magnetism; Estimate of the Number of Succeptible Perceptions; How known; Choice of Tosta; Application to the Belonces.

Ohapter 13. Animal Magnetism, its Philosophy, Laws, Application, and Relation to Spiritualism. Olairroyance the marbinger of the next Biate; Incomprehensibility of Mind; Mind can become Independent of the Body; Its Six States; A. Activity and Repose; 2. Impressible State; B. Magn tic; d. Clairwoyant; b. Super-clairwoyant; b. Beath, or Indeded: Great Interestibility; One Mind can cantrol another; Philosophy of such Control; Huntration; Spirit Intercornation of Impressibility; Its Difficulties; Low Spirits, (Evill) Their Holitation; Influence; Physical Manifestations, how produced; By what Class of Spirits; Spectral Apparitions, how produced; One Law holds good in the entire Domains of Magnetism and Spiritualism; Proofs and Hustation; Chapter 13. Philosophy of Ohange and Death. Wonders of Change; An Arabian Fable; Cycle of Organic Forms; Chapter 14. Philosophy of Ohange and Death concluded. Chapter 15. Spirit, its Origin, Facultica, and Power. What is Spirit, and Origin, Facultica, and Power. What is Spirit, its Origin, Facultica, and Power. The Arcana of Death disclosed.

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(Evil t) Relation of Spirit to Physical Matter; How Spirits travel through Space; Application of Spirits; Description of the Second Sphere; Dwellings, Animats, Manners, &c.;

travel through unser; Aumentative Article through upser; Aumentative of the Second Sphere; Dwellings, Animals, Manners, &c.; The Secolety.

Ohapter 18. Spirits retain all their Faculties; Affinity; Oendition of Good and Bad; No Line of Distinction drawn between them; Condition of Spirits; Rewards and Punishments; The Miser; The Animal Man; The new-born Spirit an exact Copy of the Man; A more cheering Picture; Unchangeable Mat of Organization; Capabilities of Spirit; No Forgiveness; Earth a Primary School; Better Conditions in the Spheres then on Earth; Spirit Miseleoparie; Their Labors; Earth of the Astronomers; of the Philosopher; of the Poet; of the Ristorian, An; Conjugal Love and the Marriage Relation; Relention of the Asimal Faculties; Difficulties of Elevated Spirits communicating with Earth; Lower Spirite can more readily do so; Way? The doom of the Sphere; edde: Heaven and Hell; Conditions of Mind, and on Karth as much as in in the Spheres; Life of a True Philosopher,

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The doors are closed at precisely three o'clock, and no person admitted after that time. Each Heange in this Department of the Banner we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. M. Conunt, while in an abnormal condition called the trance. The Measages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-

These Mes ages indicate that spirite carry with them the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth-phere in an undereloped state, eventually pro-

gress into a higher condition. We ask the reader to receive no docteine put forth by Spirits in these columns that does not comport with his or her reason. All express as much of truth as they permits no more as they perceive-no more.

Sustain the Free Circles.

We are fully aware that much good to the cause has been accomplished by our Free Circles, as many persons who first attended them as skeptics, now believe in the Spiritual Philosophy, and are made happy in mind thereby; hence we hope to be sustained in our efforts to promulgate the great truths which are pouring in upon ne from the spirit world for the benefit of his Donations gratefully received and promptly

MOSSAGES TO BE PUBLISHED.

Thereday, April 16.—Invocation; Questions and Anawers;
Heavy Rosby, to William Horby, London, Edg.; Rebecta
Thompson, to her husband, in Halt Lake City, Utch; Peter
Connety, to his wife, in Columbia Court, New York City,
Monday, April 20.—Invocation; Questions and Answers;
Timothy Westoo, to his brothers, Alexander and Philip; Anthony Lathacite, a native of Finlow, Portugal, who died at
the House of industry, Deer Island, Mass.; John McGinnis,
tate of the New Orleans Delta; Alice Wallen, of New York
City.

the House of Industry. Deer Island, Mass.; John McGhnels, Island of the New Orleans Delta; Alice Wallen, of New York City.

Tuesday, April El.—Invocation; Questions and Answers; Salite Johoaton, wife of Rev. Malcom Johnston, to her britter, Robert Bonnor, of New York City; Michael Kelly, killed at Fair Oaks; Ballie Barnard, of Buston.

Tauvaday, April El.—Invocation; Questions and Answers; Amanda Junes Bragg, to her mother, in Memphis, Tenn; Augustus Read, late of the 6th Mass. Reg., Co. B; Francis P. Howard, late of the 6th Mass. Reg., Co. B; Francis P. Howard, is post of the 6th Mass. Reg., Co. B; Llout, Paul Derringer, to Peler Derringer, of Richmond, Ya.

Manday, April 27.—Invocation; Questions and Answers; Honry R. Creygen, killed at Fort Sumter, to his parents; Charles O. Chas dier, Isteof the 28th Mass. Reg., Co. B, to his parents, in Duxbury, Mass.; John Riley, Into of the loth Mass. Beg., to bis wife, in New Bodford, Mass.

Monday, Jfyy 4.—Devocation; Questions and Answers; Belsy Tuckernan, to Mr. William Tuckerman, of Reston.

Mass: Tum Athon, to Dr. Breits, of Boston. Mass,; Carrie Looise Taylor, of Memphis, Tenn., to her father.

Tuckdoy, May 5.—Invocation; Questions and Answers; Albon Blidion, to his brother, T. P. Oleddon: Pavick Noonsu, to his wifs, in Ball River, Mass.; Percie Weyland, to her father.

Thurdday, May 1.—Invocation; Questions and Answers; J. C. Brown, of Massabid, Mass. David Fontaine, to Anthony Fontaine, of New Orleans, Lo; David Grover, to his mother; Alice Bawlis, to her mother, in Chember street.

Mondey, May 1.—Invocation; Questions and Answers; Roward Price, of Montgordory, Ais., to bis family; Michael

May 11 .- Invocation: Questions and Answers;

Mondey, May II.—Invocation; Questions and Answers; Michael Price, of Monigonory, Aia., to bis family: Michael Kelly, to bis wife, Mary, in New York Olty; Agnes Kenlston of London, Eng., to bet uncle, a minister in London. Tuesday, May 18.—Invocation; Quoestious and Answers; Maltoda Allen, of Utah; Alfred Kimball, Brownville, sh.: Olive Gaines, of Cincinnati, Ohio, to ber parents.

Invocation.

Oh then to whom we are indebted for all the manifestations of life, thou Infinite Principle by which we are surrounded, we would adore thee supremely and thank thee forever. And since we have a something more of faith for our support, we would walk steadily over the mountains of Error, nutil we dud ourselves in the Kingdom of Perfection. Oh Spirit of the Past. the Present, and of the mighty Puture, thou best no need of a blessing from us, but since then hast implacted within our souls a feeling of thankfolness, we cannot but bless thee for all the manifestations of life, whatever those manifestations may be-whether they come to us in the form of darkness or of light. Oh Spirit of Etornal Truth, we will not sak thee to give us power, for thou art daily, hourly showering it upon us, that by it we may ascend unto thee.

April 13.

The Forms of Life, and Life Itself.

We speak in brief this afternoon, concerning " The Forms of Life and Life itself." The subject was auggested in consequence of our receiving a question running nearly like this:

"I have an earngst desire to retain the human form throughout eternity. Will that desire be gratified? Shall I forever retain the homan form ?"

It is quite impossible for the spirit that is bounded about by human conditions to understand perfectly the conditions of the disembodied spirit. You may have many pictores presented you from the world of thought; but it is impossible for an inhabitant of that world to present you a perfect picture of the realities of spirit-life. You could not comprehend it, were such a thing possible. It would be like water split upon the soll.

Our friend tells us be desires to retain the human form throughout storpity; but be is not to suppose that the desire is incapable of change. He is not to suppose because he loves a thing to-day, that be will love it to morrow, and throughout eternity, for the order of Nature le change, not only in the things that pertain to mundane life, but spiritual life also. Suppose we were to tell you that there would come a change in your own being, that you would be devoid of hands, of feet and head-yes, of the human form, what would you say? Why, you would be horrorstruck, and would cling still stronger to the things of

Nature, or God, makes use of all the forms of life. There are no forms of life in existence that are not used, that are necessary to the development of Life. When any one form is no longer necessary to the Principle of Life-it matters not what that form be, whother It be the rose, the wielst, the piece of granite, or the human body-then Nature dispenses with it.

The human form is the highest, the grandest of all forms that mortality is able to conceive of, for it holds within itself all of the past, present and the foture. The past you may analyze, the prosent you may analyze, and the future you may hope for, speculate upon, but it is the future to you forever. Those portions of life that exist in the human form under the realm of the future you cannot comprehend. although within the compass of the human form. You sak continually to know of God. Who is he? Where is be?. Let me grup him-let me know him, says the human soul. But will the human soul ever fully comprehend God ! No; though the human soul beilds for Delty a temple, and cradles it within its own being, yet it cannot understand all of Deity. Bhough of Delty to subserve the uses of the present, it may understand-no more. Alt the forms of Life are transitory: they live to-day, and to-morrow they are not: but Life, or the Principle of Life, is sternal.

One says: Shall I lose my individuality when I cross the river Jordan, when I part with my physical body ? Ob, no; for your individuality does not comist in the human organism, but in the properties of the soul, that which must ever be subject to change, or it progresses, that which may take upon itself the form of the rose one moment, and at the next the form of the arthundel. Life, individual Life, is one of your Godgiven gifts; and thebranch as God has bestowed it upod/you, it is yours forever. ? You are not to suppose you are to be identified by your spiritual body. . Tree, there are consultation set for material recognition; but when we have said till, we tieve said all. ROBTON.

in the human form. They cannot behold your spirite. stan in spirit-life to lean upon. Now I know it; please al body, because they are bounded about by the malm | tell her so, ... of the flesh, or the material world. They judge us I feel thankful, more than thankful, to those kind all its deformity, imperfectness and oradeness, and freedom; When one is really free they have power: gives you scarcely a shadow of itself in spirit-life.

you ascend to the epirit-world, you will find that one to love all. The te after another of the points or forms of Life that have | Tell my dear friends that human language can never And all the forms of Life, we repeat, are transitory. Will give them all they require. You should not suppose that this beautiful structure. the human form, could exist forever. But you are

Questions and Answers.

Ques.-I understand that we are subject to no given aw. If that be so, then God calls us away whenever be chooses.

AND .- God is law. The law of your own being is Delty, controls you, no further.

that God has control of?

Q.—I do. How shall we recognize our departed I went are willing to speak the truth. manifestation of tife. Do you understand us?

friends? they shall bear, that is certain; but you will know know J was leaving the earth. The next I knew I was them by the populiar and undeviating attraction. If all away from my body, and I was with a little slater you are attracted to a friend here in the body, you will who died when she was an infant, and my grandmothbe attracted to such an one in the spirit world. The er and other friends, and I was frightened at first. attraction comes not from the physical, or form, but | Very soon they told me bow I came to the spirit-world. from the Spiritual, or Principle. You will know them by the divine law of spiritual attraction. That never makes any mistake. You desire to come into rapport everything was all confusion. I met others coming to with a person; that desire is from the internal Princi- the apirit world, and some of 'em was all wild, they ple of life, and not from the forms of life. It comes was so unbappy because they did n't know which way to you by the internal power of spiritual attraction, not by the form. Have you never instinctively felt [America], when they have no friends to meet them on the presence of some loved one in the form, when you were communing with you in thought? If you have, then you may know you are in rapport with them-not with the form, but with the spirit. This is a grade outline of the beautiful picture of spirit identity in fantastic names bere, but that which is most unreal to you in the mundane aphere, is the most real to us in the celestial world. When your friends in Spirit-Life in the spirit-world, if we are very anxious to do so. desire to hold communion with you, they do so through the physical forms of your mediums, because you are when you shall have cast off the form and enter the themselves to you in their true light, or apiritual con

Q .- How do spirits progress in the spirit-world? A .- There are as many modes of progression as there are spirits to be unfolded. One progresses through the material structure of some medium of earth, because it can progress in no other way. Some on will retain the form human. When you have parted with them, you will lose the semblance of the I think are false ones. human form, for such it is. When you have no longer need of this semblance of the human form, then you will cast it off, or dispense with it forever. What are ers in the spirit-world say I may when I wish. the physical, material, or mundant tendencies that cling to the disembedied spirit, we would sek? They are as numerous and diverse as the minds who seek to be unfolded. One is attracted to a thousand points in the material world. We love this, that, and the other. while on the earth, and we enter the spirit-world with these strong tendencies unbroken. While they are anbroken, the semblance of the human form remains, and we are constantly attracted to the things we loved while on the earth. But when you have parted with the last of your human tendencies, then you have passed through the second death-then you will have no longer need of the form that is like the homen form. You may ask if the disembodied part with the semblence of the human form soon or immediately after death. We answer, no. All pass to the spiritworld with their morial tendencies and imperfections. Some divest themselves of their human tendencies in year's time,, while others are unable to do so for bousands of years. Nature is slow in her movements, for she could not be perfect unless she moved slowly and with decision. You do not part with the semblance of the human form immediately after the change called death-do not understand us so to affirm; but when you have outlived your tendencies human, then you have outlived the semblance of the human form, and a something higher will be given April 18.

William M. Lanning.

t were possible.

Your beautiful Philosophy is nothing new to me. I It's there you can shoulder a musket and fight for entered the spirit-world with light, glorious light; for their side, or you can die. 'So I entered the robel serhad something more than faith. I had knowledge of vice, thinking all the while I'd olear out as soon as I

my view, and I felt its full glory. My dear one, we've never met bodily, but I have met you often spiritually, often thought of you, and during my last sickness I looked forward for the time to stay there. I want bor to get away from it. Them to come, when I should be enabled to visit you, get ere two piggers that stuck to us do n't own them. acquainted with you, and join hands with you in car- wouldn't own them, snyhow, she can bring them rying out this great reform.

to my spiritual view, I exclaimed, .. Oh, the half his they want to stay behind, let 'em do it; but don't pever been told ma ?" Oh, what crude pictures of pretend to hold cm. for that is agin my principles, epirit-life our deperted friends have presented us with you understand, . point-life our deperted friends have presented us with from time to time. Oh, it seemed to me as though my by a most siways called soul could mount on the wings of glory and inverted to me as though my left on the totime. Oh, it seemed to me as though my left of the wings of glory and inverted to the hidrar his most of the normal six of the sound investigation. They tell me Lean come when I want to. And I 've got a word to say, to some fall most ing my my compressed, applied and obth, and I 've got a wife one obth. I felt their nerver. I assemed to be betted in their woo, and I then realized that I was still in many respects that I want to the first of the fall of the sound in the still in many respects that it is not to the first of the stilling for I went to the my my the stilling for I went to the first of the stilling for I went to the stilli

Our friends in earth life recognize as by those pecu-pathy. Yes, I told my beloved wife before I died, to direct the letter?] To Poolesville, Maryland, r. Blastill Ans — That portion of the approximation of the possessor when look, to me for all or I believed I should be like a be looking out for a letter from me, because when look to me for all the letter?]

through material senses, for we can appeal to them friends who ministered to my wants until, after I had alone. Thus the disembodied returns hearing the pre- passed beyond the body mortal. Oh, I thank them for clas form it wore when on the earth. It comes with their kind attentions: I am free, and I rejoice in my and I shall use all the power I have for the good of You have need of all the organs of Physical Life my friends, and I hope for my coemies, also. We are when here, and perhaps you have need of them longer taught, in this beautiful kingdom, that we should love than that which is yours in the material form. But as all-and what is more, we are endowed with the power

been yours, shall be yours no longer, for Nature will express the foll-reality of the spirit-world; but they have at sometime no need of them. Remember, that must be content with the drops from the great ocean Nature, or God, makes use of all the forms of Life. of light, for God knows how much they need, and he

I had well-nigh forgotten my name. William M. Lanning, of Baltimore, Maryland. '[Please give your bounded about by conceptions that are born of mate- age, also.] Near fifty-one. Yes. I passed a balf cenrial conditions. When you rise in the scale of Life, tury here, and I expect to pars many thousand contuthen you, like us, will perceive that forms are but ries in this besutiful kingdom. [How long have you transitory, while the Principle of Life must andure been in the spirit-world?] Short of one mouth. forever.

April 18. What is the day of the mouth? [April 18th.] In six days more the month will be complete. Parewell; brother, till we meet again. April 18.

Bridget Riley.

I have been trying to make myself known to my mother and eleter.in Lawrence, Massachusetts, but J the law also of all creation. All the forms of Life fad it hard, because they know nothing of how we are subject to law, unmistakable and fixed law. You live after we go away, and the priest tells 'em we can't change in accordance with law. Thus far God, or some back any more; that it's all the work of the devil, this talk about coming back. I will say to the Q .- Are God and Nature one ?- or is Nature the law priest who said tomy mother and sister, ". Pay no more heed to what is told about spirits coming back. A .- In order that you may comprehend us, we will for it 's all false,'! If he will give me the chance to say-and we speak the truth-that Nature is God's come and commune with him privately, I will show body, or the material process by which Life is un- him that there is grath in it, for his father has given folded. In this sense God and Nature are one, be- me things to say to him that will prove to him that we cause without the body there could be no power or can come, that all can come who try to come, and who

I went away very andden. I was told the Mill fell, (Pemberton Mill.dibut I don't know. Something A .- You will not recognize them by the special form struck me; after that I thought I was falling. I did n't Then after a white I been back. I see I was n't found at all. I believe my body was n't found. I see to go. It's like the emigrants coming to this country their arrival: they do n't know which way to turn or have not seen the form? Have you not felt that they how to go. and maybe they 'll ask somebody what 'll direct them wrong. But when they come here that have friends to meet them, they get along well enough.

My name was Bridget Biley. I was eighteen years old, in my nineteenth year. I did n't know much Spirit-Life. You call it superstition, by a thousand about book education when here, but it 's all the same now. I find, although I'd like very well to be able to write to my friends; but they say we can learn to write

What I come for, Mister, is to tell my mother and sleter that I did come and can go to them. My stater ambject for the time being to the law of the form; are is a medium, and she likes to hear about these things. enrrounded by material conditions, and they feel that Since the priest said to her. " Have no more to do they can identify themselves in no other way. But with these things, for if you do I'll bless you no long. er"-since then, ebe 's been afraid to listen to it. God realm of spirit, then the disembodied ones will present is above the priest, and he 'll always bless 'em, and it matters nothing at ail whether the priest gives them his blessing at all. I fiked it when I was here myself as much as any one, because I did n't know any better, but since I come away I learn it's good for noth. ing at all, and it's only for the money that you gives the priest that he blesses you.

I'll tell bim of a better way, very much better way. progress in Spirit-Life, because they can progress in of blessing poor people, if he'll let me talk with him. no other way. Each have their peculiar modes of 'qu and when he comes into the spirit world, he'll see foldment or progression; each one has a ladder of their That I've not told an untrath. And if he practices by own, by which to overcome all things imperfect, and what I learn him-poor and ignorant as I am-he'll obtain all things perfect. So long as your peculiar or he much better off in the spirit world. There's true mundane tendencies cling to you as a spirit, so long blessings, they say, in the spirit world, and there's

> Lgot a way prepared for my mother and sister to receive this letter, sir. I shall come again. Your teach-April 13.

Theodore Guild.

You send letters from here? [Yes.] I'm from Pooleaville, Maryland. I-I-I'm Union-understand that: but I-I was chucked into the rebel service. and descried, but was retaken and shot.

I belong to Poolesville; got folks, a wife, living there, but I was n't able to said not a line home. Good God 1 I'm glad to get bere, I am. I fought agin you. I know. I did it once, and I said, I be cursed if I'd do it again; so the first chance I got I descried; but they retook me and shot me. That 's the upshot of it. I don't like your Northern abolitioners, but I'm Union. I'm for the old flag, and when I see that riddled with our shots, I said, No you do n't; no you don't. They said they'd kill.me, and they thought they did. Give 'em my respects, and tell 'em I'm alive. Tes, I am, and no fool either. I'm glad enough to get to this place. [Where were you shot?] My God, I was shot all over. [I meant at what place.] Protty near Yorktown; in the outskirts of Yorkjown. Good God ! they leveled their muskets at me, and I catched it all over.

I was no nigger, bedn't a drop of nigger blood in me. I was originally from the West. I went Bouth because I thought I could do better. It's hard to live anyway, you know, for some folks, but I could do better there than North or West, so I went there.

You send letters, you say? [Yee.] Will you send I cannot find words to fully express the joy I feel at anything to Scean Guild? [Certainly.] Well. I want being even permitted to come here, for the purpose of her to know how I died. I've told you all about it. sending a few thoughts to the dear friends I have in This is for my wife. She do'n't know that I'm dead. earth-life. I do not come because I cannot meet and I don't want her to stay there in that infernal them nearer home, but I come for the purpose of giv. hole, hoping that I shall turn up some day; but I ing and receiving, and because I promised so to do if shan't in that way. I understand she's been thinking that I desired to enter the rebel service.

Well, I want her to leave that infernal place, Sup. pose she can't sell anything that belongs to her now. want her to get out of that place. I don't want her slong with her, or she can inave them erter her. If When the beautiful Summer Land was first opened they went to travel on arter her, let 'em do it; and if

I could n't before this. When I got bere and found II it did, it would not be a fit dwelling place for the what I'd got to do. I thought I could n't do it; but progressive spirit. We can present you no picture then I thought I'd try, and so I have.

all the word they 'Il understand, aint' it? '[Yeb.] tallty car have any fose of it. "April 18.

Agnes L. Rheanworth.

I went to commune with my friends in Liverpool. Eugland. I left the body at: Sydney, Australia. My name was Agues Li. Rhennworth. 1 was twenty foor not certain. I have employed this means to return, because I could employ no other means.

I have a mother, a step-father, two own brothers one half-brother and one slater in Liverpool, England. I went to Bydney with my hunband phortly after our marriage, and I think the journey did not agree with in the spiritual form of the communicant. Were one mer anyway, I never felt well after leaving England. I died on the 16th of February. My last thoughts they would be able to see your speaker enfolding the were of home, and my first on waking in the New World was home. .

Ob. I see, now, that my dear friends on the earth have all strange, sucouth and unnatural ideas of this for truth: The mode of control depends very much spirit-world. If they will permit me, I will give them truths, beautiful truths. I know I shall be obliged to take away their old theories, but then the new ones I shall give them will be much better.

You are all strangers to me. I come to this place, I give my name, age, place of birth, time of death, manper of death, and these things must identify me to those I have at home. In return for my earnest labors to meet them, I ask that they furnish me with a subect through whom I can speak or write to them. I have given enough here to prove myself to them, and they tell me here that is all that is necessary. Thanks,

[Have you a way prepared for your letter to reach them ?] .I was told that you published what was given here in a spiritual journal, and that it aroused the water. [That is true, but we can direct a paper to any friend whose address you may choose to give us.] My step-father is pecultar in many things, else I would have it directed to him. My brothers no, no, my mother—my father says. ".Agues, cast your losf upon the waters, and God will take care of it." April 18.

Invocation.

Our Father, the glorious God of Day, is showering his beams of love and power upon the earth, and demanding that she give up of the treasures of her store. house, and Mother Nature is responding to the call. She hears the Divine call, and answers it. ; Our Father, thy children, the great human family, hear thy still small voice, and acknowledge thy power and love as Mother Nature does. Oh our Father, may humanity feel the divine influence of truth, and acknowledge that thou art God. Our Father, the earth is decked with beauty. Thou hast clothed all things in beauty. yet humanity fails to know thee, fails to understand thee, though thou art forever calling through thy.stlent power. Ob our Father, humanity hears thee. must know thee and feel thy presence, and in the hereafter must adore thee. April 14.

The Philosophy of the Supernatural, or Supernaturalism;

" The Philosophy of the Supernatual, or Supernaturallem, what is it? from whence did it originate?" By request, this is the subject we propose to briefly consider this afternoon.

All life, together with the manifestations of life, are the direct consequences of 'natural law.' We can con' ceive of no life, no manifestation outside; of natural law, therefore to us Supernaturalism is an ignis fatous, existing only in the darkness of ignorance; and yet plication of it, failed to perceive that it is of the any sympathy to our mother. I want her to try and do earth, that it will pass away when they shall have passed away to a sphere of mental light; and when that mental light chall fluming their nature, then truth will be ready to dawn upon them.

manifestations of life to something supernatural. Now if we would nause to consider what we are, from whonce we have sprung, and whither we are tending. less divine, whether seen in the mineral, vegetable, we know that we live only by natural law. All be. Goodday. April 14:3 in God's universe proclaims this to be true. The mighty worlds whirling in space, fulfilling their mission and obeying the dictates of the divine Anthor of Author than dose the smallest atom floating in air. you? [Yes.] Each and all. according to their capacities for unfoldment, or necessities, obey natural law.

originate?" Again we declare that although it origi- to keep a Post-Office for all the world.] I suppose !! noted by and through ignorance or darkness, yet it all right only I did n't feel just right to see that chiap whatever is, is right—that is to say, to the producing seemed to think a good, deal of his old mother but

the hereafter, for the beautiful kingdom was open to got a chance to; and I did, but I was retaken again. I rious, that the manifestations are comething supernatural. Why are they so? Because finite human. ity hath not yet learned wisdom. Nature gives her productions enough for the hour, "Buildent outo bed to grant her wind to get rid of her. "I used to read all the demands of the manifestations of life hee Nature's gifts.

Understand us to declare positively that there is no thing supernatural in God's daiverse; for nothing can exist outside of natural law; all, all come within the so he thought he must tell of it. [Anybody would do limits of fiatural law, all is born of law, and there can that, you have, for the sale, of (dentification) , i do be nothing outside of it. Bemember, oh mortality, manage any, tout, but then, folks, must speak their that you are living, moving and are being soled upon mind. Tou know, he did, and I slaim the same prix-

direct the letter?] To Pooleville, Marphand. Bha ill Ans—That portlon of the appril land that is peopled be looking out for a letter from me, because where a letter who, are attempt, a time to earth, or who know I'm dead. [I'w chall print it in dam happer.] have by so means antilled their earth and earth and their getting the paper containing year letter acress the semblance, that many mistake their condition. I'm getting the paper containing year letter acress the semblance, that many mistake their condition. I'm lines.] Good, good. [It will reach Richmand, any you nuderistand in Y' ['i'e'.] But as the shrift ascentice way.] Better atill.

Well, I'm right glad to get here. I've wanted to get somewheres where I could send a line to them, but life. Then your spirit and notice for the get somewheres where I could send a line to them, but life. Then your spirit and not resemble defets. of the condition of spirit life, for you have nothing I was a brille risin' forty-five; a little more, little on the wirth that in any way compares with it; and is better than forty five, when I died; yes, died that 's is only by compatizon that you in the boudnes of meil

Q .- is the splitt, when communicating, near by de distant? 24 Handling Jedar ert A .- Sometimes the domminutesting spirit is difect.

ty in your midet, sometimes he for she is after on that then they are obliged to obminentate through the various spirit media down to the mortal media; name was Agues L. Rhonaworth. I was twenty four in most cases, however, the physical iforza used pears of age. I suppose I died of fevery however, I'm in most cases, however, the physical iforza used the manne to sature. intelligence. You are mistaken when you suppose that the spirit; takes possession or enters within the structure human to make its manifestation, On the contrary, the physical form stands or site with present who was passessed of great clairvoyant pawer, entire form of your physical medium. But as there are none audiciently developed present, you must receive, if you receive a all, the words of your speaker upon the condition of mediamietto degree of unfoldment of the physical media; and again upon the controlling power of the communicant, upon the condition of the atmosphere, and upon the psychological and physical condition of parties present. There are many, very many conditions by and through which the disembodied return to commune with you in the flesh; Q .- How is ft that the spirit of a Plato or a Socrates

do not come to teach us windom? A .-- Are you must they do not come?

Q.-I believe they have never given their names, if they have come at all. A .- Names are of little consequence. A Socrates and a Plate are often found in your midst-often com-

municate their thoughts, although imperfectly, to more 1 - 12/44 April 14.11

Lieutenant Alexander Jones, Jr.

I would not trouble you were I not somewhat said ions with regard to the friends I've been separated from: I am from Titusville, Miestraippi. I suppose I was politically your enemy. Will it make any differ: encef [None.] Perhaps I am wrong to calling my self your snemy, for I do n't know as I was, in reality. At;all, events, I suppose I took a different view.of many things from what you did. Your raligion doubtless teaches you charity, and I suppose will teach you to give unto others as much certainly as you would olaim for yourselves, does it not? [It certainly does.] I, lost my life at Goldsboro'. I must say I went against my will. I would much rather have stayed in the body; but we can't always have our choice in such matters. So I am here with a borrowed body, and

that a female, that I may send a few words to dear · I bate an aged mother who is this moment mount ing the loss of a husband and two sons-her allowith the exception; of one daughter. That daughter is the New York State, consequently she can have no com-

mnaication with her. My mother has said, in thought. Alexander, if there is any possibility of your returning after death, won't you come back and bein your pour mother !!

I am here, Mr. Chairman. May I hope to extend my

thoughts further than this place? "We shall publish your thoughts in our paper, and in that way your message may teach year mother.] "Row so? [By some one's getting it across the lines: I am told that your paper frequently travels scross the lines. [It does.]" -My sister's name is Charlotte Louisa, and she is liv? ing in New York State. [Do you know her permanent place of residence?] I do not, at the present time. She left our bome about the time of the breaking out this same Supernaturalism is the result of natural law. of the civil war, and accompanied her husband to New And inasmuch as ignorance and imperfection are the York State, as he belongs in that section of the children of natural law, so this same Supernaturalism country. I believe. We had no tidings from them after is also the child of natural law. But mankind do not leaving home, but I presume they are in that section understand it. They have failed to make a right ap. of the country now. If it is possible for her to send

If alle receives my letter; I want her to send it to my mother, and se soon as an opportunity offers I would have ber go home and take care of our mother, and Humanity, through all the various ages of the past give her that care no one also can now give her for and present, have ever been prone to attribute certain she is all alone. I believe my eleter does not know of the death of her father and two brothers.

I am Alexander Jones, Junior., I held the rank of Lieutenant in the Confederate service. I 've nothing we shall come to the conclusion that we are all the to say to my comrades in arms, or if i had I should not subjects of divine law; and when we speak of corselves any R at this place." I dealer dur good mother to know ever as divine, we do not mean to imply that divinity that I am in every way satisfied with my condition. dwells slone with us, for all forms of life are more or if she can meet my blater, her daughter, I want her to do so that she may become reconciled to our departure. sulmal or spiritual kingdom. Every manifestation of I would like to see her happy, for her continued calls life that ever has been was the direct result of natural upon as renders it impossible for us to enjoy condilaw. Should we for a moment believe that aught in the tions either in one place or the other. You cannot vast universe of God's creations could exist outside understand this thing now, but will when you enter of natural law, we should at once feel that we were no these Spirituel lines of Life. I am under deep oblilonger children of God and Eterpity, but merely cree, getions to you for your kindness. [We only saktin tures of time. But thanks to the infinite within us, return that you be as kind to others.] I hope I shall

> David C. Potter. Seceshism in gloves i that 's what I call that, Capt'ng

their being, hear no less the divine commands of that I'm here, and you want to know who I am, do n't vieltor to this grand Post-Office that takes letters from " Supernaturalism—what is it? from whence did it Seceshdom and from tother side to. [We are willing

should have no weight with you as divine and immor- handle things at hitely with his gloves on. He'd tal beings. It is fleeting, transitory, and comes in plich into you without em 'if he got's chance. But consequence of your imperfections, and yet when wise he can't get the chance." He knew that before he ly considered, these very imperfections are manifests' came berg. It's all right, did n't flod ony fault with tions of one side of life, and in this sense, then, him. There's some good spots in him, any may. He cause; for surely it is right to the great natural law of after all it may be selfishness in him, because he did which it is born. The skeptical world that your beauting in the want to be annoyed. There is something in that you are told by the skeptical world that your beauting which was the said be couldn't enjoy anything be call only in a something supernatural and myste case she was all the time dailing open him. But it is manifestations are something super-take it that it all includes upon his part, and natural. Why are then any there are something super-He 'e like the old chap I and to read of in the Biste.

The women came said plogued him so its fernally that he it when I was a little master -aint much sined. 1-males I'm private, by the way. [Kou. am public, now.] Yes, that is no But then I was private in the ranket That Becesh shap was a little higher than I was app

he may know that I am either the one I may I am or spinebody that knew about the affeir I speak of ,.

I'd been North about shout six years ago. I come this way and was taken slett, and sent for him or he THE WILDFIRE CLUB. was sent for, and he sent word that he was coming. But he did n's come as soon as I expected, and I started for home without him. We peased each other so near, that we found afterwards that if we had only turned our eyes a little, we should have seep each other. But we did n't, so he posted on about thirteen hundred miles out of the way, and I went home sione. Now it may be that, we have passed each other a

second time. Old Death, you know, perhaps he 's got him. He was to a tight piece, when I left, and I do n't know but that be 's just croming the bridge. I aint seen him in the spirit-world, anyhow, ...

Well, I did n't suffer much in going out; I siways had an idea I should go out pretty quick when I went. and I did go out pretty quick, for I got a shot through the cheek and one through the head, I guess, about the same time. [That was rather severe treatment.] [take It it 's some. [What battle were you killed in ?] Well, we were at Pittsburg Leading, I suppose you id call it the battle of Pittaburg Landing. I don't know much about things that see going on in the spirit, world, for I ve been resting, These long marches make a fellow so three, that I believe I should have rested if they'd sent me to hell. I believe I could have rested there, I was so t[red., [This is April 14th.] Yes, so I expected. (C. C. 1861). (C).

old there's any possible chance of your getting a body for me to speak through, I want you to do it. You can leave the rest:tome after that, if you get me a good one; if you do n't. why then I she n't answer for the consequences." And shout that money, it's s goner, because I owed it and paid it where I owed it. and of course I aint got it, and she can't get it. She will know. You do n't know anything about it.

Age you want, is it? [Yes.] Well, I suppose I was thirty-nine, to be honget about it, although I al.

came too near him, and threw my magnetic power upon him too strong. "He felt the superior infihence of the power; that is to say, my magnetic influence was stronger than his. I did n't intend to do it, and after I lound I had done it, of course I was willing to make the schoolledgment be requires.

I parted from my own body, as near as I can tell. about four months ago. Lam not certain, Mr. President, you understand. [Yes.] I have a very earnest desire to open communication with my family and friends. I lived to San Jose; Banta Clara county. California, on Becond street. If my wife Josnas will! seek out some medium through which I can commu-nicate, I will make plain to her those tangled portions of my business that's rather suboyed ber. I do bot care to make myself prominent with material affairs. any forther then is necessary for the good of those I've left bebind. Whatever I can do for thosa I have left. I think I ought to do.

Perhaps while I speak of material things, I will also take comsion to speak of spiritual things, . I am aware that I roturn unexpectedly, but I feared if I tarried sway, that I should tarry too long. I understand there are believers in your Bpiritual Philosophy in the place where I, lived. [Yes, there are.] will you be kind enough to ask any one of them—you know them and I do not—to state the, residence of Mark Hardy, and do what they can for him and his family. [We will do so through our paper.] I will thank you for them, and you will thank them for me. 'I can do no more.

[Will you give your age] . That 's not becessary. I propose to give all that is requisite when I meet,my family face to face. The Spiritualists there, I think, will have no difficulty in finding out thy former local tion. Tell them to go to my former residence; Ban Jose, Santa Clara Codnty, on Becond elrest, and inquire for the widow of Mark Hardy. And if they have got mediumistic bodies, I will try and help them.

last I lived in New Orleans, Louisians. I was nine years old .. My father is there, and my mother is just The same of the Burn Bear the a little ways out,

I died of fover just thirty-seven days ago. My father wished I'd come, but he did n't send me here, but I could n't come anywhere else; did n't know where to go. What shall I say? [What you think.] Think! I am all attered up. I'd rather go home than be here. I do n't know what to say. [Does your father understand this matter?] . I do n't. know. He wished I'd come, not here, but back to him. [Did be wish so before you passed away ?] i No. since. [Is your father doing business in New Orleans ?] He's a lawyer. I should rather go hame to my mother, if I could, [We'll ask her to provide you with a medium to speak through at home.] I wish you

I was very sick. I suffered about four or five days before I was free. I never was sick before. If did not think I was going to dis. I have not any brother or any slater. [Were you an only oblid?] Yes. [Do you remember when you went to New Orleans?] We had only been there a few weeks. We had lived there before. We went from there to Altany. Then my father's business called him' to New Orleans, and be went, and after he was there, he sent for mother of the add me, and weekly and monthly periodiculs are issued. The friends of spritualism with not win to see that indicance diminished to such a result than the faccination of music and poetry, and have made our book incoming to our nemember when you went to New Orleans?] We make a welcome visitant to many an aspiring soul and circle.

If a weekly and monthly periodiculs are issued. The friends of spritualism with not win to see that indicance diminished to such a result than the faccination of music and engage of such than the faccination of music and engage of spritualism with not win to see that indicance diminished to such a result than the faccination of music and song. We conceive the true idea of a book for popular use to include to both music and poetry, and have made our book incoming by. We had not be pout than the faccination of music and song. We conceive the true idea of a book for popular use to include the use of spritualities which the faccination of music and song. We conceive the true idea of a book for popular use to include the use of spritualities which with the faccination of music and song. We conceive the true idea of a book for popular use to include the use of spritualities which what is original. We make the book of the popular use to include the use of spritualities which what is original. We make the book of the popular use to include the use of spritualities which what is original. We make the book of the popular use to include the use of spritualities with the the the the the was the true idea of a book for popular use to include the us

Gerr Cuttion, of all Riads and Siers, Jron alos feet in dispeter, down to the amaticat.

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Age you want, is if I Wall, I suppose I bible.

Wall, I suppose I bible.

The author rests his statements and conclusions wholly ways said I was thirty-seven. They say you must tell in trath hers, if you do he tanywhere else. If I tell a lie, it is because I do not mean to.

April 14.

The person who has just left, wishes me to say be did, not leave thus abruptly, because he was not result in the numbers and unworthness of too many marriage, and charges them with note until and he demonstrated very conclusively that, if society would redeem it sells and become fresh and new, it must apply lisely to this most important of all topics drest of all, distringe, in his control, but because it belongs anxious to come.

The author rests his statements and conclusions wholly on Amount provided that marriage makes more received by augustions and unworthness of too many marriage, and become fresh and new, it must apply lisely to this most important of all topics drest of all, distringe, in his without quarreling, it must be wholly of Love, or it is a fallow.

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BY P. B. RANDOLPIL

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"I have found it! This night have I read the Mystic Scrolls. The Grand Sacner of the Ads stands revealed. It is mine! Alone I delved for it, alone I have found it! Now let jibe world laugh! I am immortal!" -P. B. Ran-botten.

Botten.

Bome men are daily dying; some die ere they have learned bow to live; and some fled their truest account in revealing the mysteries of both life and desin—seen while they themselves parish in the act of revealing, as is most wooderfully does in the remarkship volume now before the reader—as, sleat aimost seems to be the case with the penman of what hardin follows.

The orderion of the value of a man or woman is the kind and amount of good they do or have done. The standard whereby to judge a thinker, consists in the mental treasures which during life they heap up for the use and benefit of the ago that is, and those which are to be, when the fifth lever of their own servowful lives shall be sended, and they have passed away to legin in stern reality their dealings with the dead.—Parrace.

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TWELVE MESSAGES ". FROM THE SPIRIT OF JOHN QUINCY ADAMS. THROUGH JOSEPH D. STILER, MEDIUM,

JOSIAH BRIGHAN, OF QUINCY. Jose. Sants Clara Codnty. on Second elrest, and inquire for the widow of Mark Hardy. And if they have
got mediumistic bodies, I will try and help them,
April 14.

Jennis Lewis.

Jenis Jennis Lewis.

Jenis Lewis.

Jennis Lewis.

J

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went, and after be was there, he sent for mether and me, and we went, and there, he sent for mether and me, and we went, and there, he sent for mether and me, and we went, and the fever and died, it don't know why I took alok; there was no reason why I should, but I did.

[it was you friends' in Albany, New York?] Yes, yes, plenty of them. [Perhaps some obe of them may be able to send your letter home if you will give their names.] Miss Bellows, maybe she will. She's a function, [Was she your teacher.] No, she was n't my teacher, but she was a teacher that my father and mother were acquainted with! She wes going to write to my mother. She promised to write to my mother. Bhe promised to write to my mother aloned to maybe she will send it. Od dear, I do n't know what to say. I wish i was at bome, so I could talk. I will my father that mother were here; then I should know what to say. [Can't sat to the my mother than in the my mother were here?] No. Can I got them just an if they were here?] No. Can I got them just an if they were here?] No. Can I got them just an if they were here?] No. Can I got the word and the strength and a same shall it know. Of it to their bears for her be the still night. The hord's white the more is many the more strong that the still night. The hord's white the more is many the more in the still night. The work of Aegus The more of truth the work and the still night. The work of Aegus The more of truth is beautiful; this word's act all a feeling land. The more of truth is beautiful; this word is act the sentent men in the still night. The work of Aegus The Lord's Preser; The layer of Aegus The more of truth is beautiful; this word is act in feeling the more in a continue to the more of truth is beautiful. The more of acting the more in a co

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Still in thy love I trust. Supreme o'er death, since deathless in its easence: · For putting of the dust Thou hast blest me with a nearer presence.

And so for this, for all, I breathe no selfish plaint, no faithless murmur: On me yet snow-flakes fall: But thou hast gained a more abiding summer,

Striking a plaintive string. Like some poor harper at a palace portal. I wait without and sing, While those I love glide in, and dwell immortal.

I bless God that the dawn Of heaven's peace bath closed earth's night of sorrow;

My feet are journeying on.

I shall o'ertake thee on some sweet to-morrow.

CHRIST IN THE SPIRIT-WORLD.

Mr. Epiron-Ishould not wish to occupy the valnable space in your columns by any communication from the spirit land written through my band, did I not feel that now and then, something is given me, that I should be deemed selfish, did I hoard it miserlike in my own portfolio. Such I think the accompanying, given me by a beloved sister, in the loveland of the angels.

The circumstances are briefly these: I had been reading with much profit and delight, Gen. Hitchcock's "Christ, the Spirit," and on reading several passages to my sister, she said, "ask Matilda if she has seen Josus" in the spirit-world. Upon that hint I spake, and the next morning, when sione, I put the question to my spirit-sister, yielding up my hand to her reply.

One thing I would premire; my sister was a woman of great natural powers of mind, improved by the bighest attainments, with a true and loving heart. She has been twenty years in the spirit-world. On earth her word to me was all sufficient, and I cannot doubt it now-but this is a matter not of interest to the general reader-to them I give the communication for its intrinsic value. To me, the ideas conveyed are novel, though they may not be to others, yet still there is beauty, and I think truth enough in the communication to recommend it to all who love and cherish the true, the beautiful and the good.

A. W. FENNO. Yours truly, New York, May 10, 1863.

DEAR BROTHER-Before I entered the spirit-world, my mind had long been impressed with the beauty and loveliness of the life of Jesus, the son of Mary and Joseph. This impression was vivid on my entrance into the higher world; that is to say, as soon as my spirit recovered its full health-for the spirit is more or less affected by the last sickness, by which it is released from its prison house in the body; as I said, when my spirit had recovered its health, and I was in a condition to understand my surroundings, my mind and thinking faculties-(for the intellectual powers are not supersaded, but intensified in the spirit-world)-I immediately referred to the subject of my contemplations during the bours of my illness, prior to the great universal change of all humanity called death; but more correctly a new and higher birth. I asked the first intelligence or spirit who approached me. "Where was, and when would it be given me to behald Jesus of Mazareth ?" The answer was: "As soon as your spiritual condition permits, you will see and converse with him." Some years passed, according to your com putation of time. In the meanwhile my soul, fed from the Immortal Fountain of Truth, the Eternal and Belf. sustaining Principle of all things, became entarged from day to day, till at last the desire to see the individual catted Jesus, was lost in the greater desire to receive into the recesses of my spiritual nature the Divine Love and Wisdom which constitutes the Christ. principle-which Divine Principle I was told, and intuitively felt to be, a spiritual emanation from God himself. I no longer asked to see Jesus, but I saked for that higher purity, love and wisdom, which should make me Christ, that is, develope in my own mind and heart that spiritual love and wisdom of which Jesus was the earthly representative, and which, call it what you will-Holy Spirit, Grace of God. Purity of Soul, Light from Heaven-is the Saving Principle of all mankind, and is yet to fill every human heart, realizing the written word, "No man is saved but through me; I will draw all men unto me;" and thus will be the working and operation of this Divine element-dimly embodied in the teachings of the New Testament, but brighter, fuller and clearer in the hearts of all advanced spirits, and by them it will be transmitted to all receptive hearts in your earthsphere, and received just in proportion as their lives are pure, and their hearts humble and teachable, which you learn from the Divine Teacher-"Suffer little children to come unto me, and forbid them not, for of such is the Kingdom of Heaven." The loving docility of the infant mind, is the best receptive condition of all knowledge. The pride of education and intellectual power, and especially the barrier of self-righteousness. Is fatal to development of that childlike condition which is recentive of truth.

At last, reaching this condition of mind, when I sought the emence of goodness rather than the outward temple, the gem rather than the casket, when my whole nature freed, purified from all stain of earth's sorrow and suffering, was in divine harmony with immortal truths, then my spiritual instructor was again by my side, and addressed me: "Wilt thou now ask to see Jesus of Nazareth? or hast thou his soul in thy own bosom ?" " Kind and loving spirit," I answered, .. I now feel that principles are higher than persons. spiritual essences higher than spiritual forms. I feel that I hold all that was really Jesus in my own heart. Yet the lingering teachings of earth remain with me, enough to make me wish to behold the spiritual form of him who once honored and dignified humanity by a pure and self-secrificing human existence.". " Be it so. Wouldst thou behold him in the form, as impressed on your mortal eyes, from the legendary outlines you were accoustomed to associate with his name?" · I would behold him as my earthly eyes pictured him, and then as he is now, a pure spirit."

A golden cloud for a moment hid my teacher from me. When it passed away, there stood before me, not my spiritual instructor, but an earth-form, as plotured by the old masters, representing the Nazarene. Though sweet and loving was the smile that greeted me, my soul yearned for the Diviner Christ, and as I knelt and kissed the band extended to me. I said, " Oh, dear brother Jesus, I love and reverence thes as the highest type of man; yet give to my yearning heart the Christ of God and Humsnity."

Again the golden clouds passed before my eyes, and then I beheld Jesus transfigured into Christ. Oh i my dear brother, here human language falls me. I cannot transfuse into cold words the thrilling and boundiese love and joy that penetrated my inmost soul. I: knelt not at his feet, but sprang into his arms, and found shelter in his bosom. With inemble sweetness be addressed me: " Dear slater, like many who have loved and respected my name, your soul has dwelt too much on the outward algorification of my word and life. I remained your spiritual guide until you had fully received the diviner quality of my nature—the

the True Redoemer of the world."

thoughts are mine, the language is your own; for I at Binghamton. find in your brain all I need to give them outward form and shape. The lesson they convey is this: Principles are eternal emanations from God, the source and fountain of all love, wisdom and truth. They are given to man in proportion to his receptivity, and their use and application constitute, in a great measure, his happiness on earth and eternal progression in the love-land of the angels.

Thus you will understand the words of Jesus: " Seek first the kingdom of heaven, and all other things will be added unto you." The kingdom of heaven is eternal truth, which is above and beyond all names, authorities and persons. So, dear brother and sister, remember this, while you reverence the name of Jeans. Cultivate in your inmost nature the Christ-Spirit. which is the real Redeemer of mankind-the " Light of the World"-the " Morning Star," and all other expressions in which language strives to hide its poverty, and which but faintly shadow forth the essential

elements of Almighty God. One word, and adieu: While you love and respect the beautiful life of the lowly Nazarene, seek on earth

Christ of the Eternal Father. Your living sister,

Rev. Robert Hassali, of Haverbill, at the Melodeon.

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"All around us fairer flowers."
Fluids of alcoping beauty ite."

We make a few selections from Mr. Hassall's discourse. His subject was " Life, and its Joys." A great and good man once said, ... Life is opinion."

It is easy to throat away and blot out that which disturbs the tranquility of life. The fountain of a man's happiness is within him.

Men live more in their thoughts than in their houses.

Things to us are what we conceive them to be. One thinks nature is full of contradictions; another comprehends her silent harmony. The man who sees nothing but uncertainty and

gloom in the future, is limited in faith and sight. There is enough in the world to fill every heart with loy and gratitude.

It is truly said that mind makes all things. From this truth we infer that the mind bes power to dwell upon the beauties of the universe without limits.

We may look upon sorrow and death, and this desolating war, and upon Nature's various deformities. and recognize them all as means to bring us everlast ing love and joy.

We may dwell upon the deformities and evils of life so long and constantly that there may seem to be no God in the world. Our sorrows and our woes are chiefly made by dwelling upon the evils of the world.

There is merit and beauty enough in every picture of life to command our admiration, to enhance our joy. Let us accept the breaks and deformities of the universe as being necessary in the wise purpose of crestion, and dwell on its beauties, and thus avoid turn ing our lives into bitterness and gail by dwelling upon

And yet it is better to criticise everything than to be caten up with a miserable selfishness.

Great ideas are always united with great charity. Bome men borrow trouble so much and so long, that

the debt becomes a virgient poison. It is folly for men to destroy their present happiness

by the paintal foreboding of future evils.

faith in the everiasting principles of justice, have faith that everything that is and may be shall work out the highest good.

All are surrounded by a love that is as high as heaven and as deep as hell. God reigns, and every, skies, will tell what she was when I saw her earthly thing shall work ultimately for the good of the human if form: thing shall work ultimately for the good of the human

Physicians find that ideas are often more powerful remedies for disease than powders.

The vital energy is not to be measured by bone and muscle. The physician often administers bread pills and cheerful words to doctor the imagination.

Great thoughts are full of vitality, and are sources of strength and longevity.

. One physiological truth administered to the people will save more health and life than all the nostrums. The physical draws more from the spirit of man than the people are willing to admit.

Sour stomachs and sunny faces are not companions. Aching heads and sweet songs are incompatible.

God did not make the world for the discontent of man. The green fields seem to say to long faces. What right have you here?

But are we to be always joyful and glad, and never shed a tear? There are occasions when we are made to say, .. Father, if it be possible, let this cup pass from us."

There is something in store for us that is greater and grander than happiness.

He who forgets himself will reap the greatest joy.

Selfishness is ever a source of misery. The fingers of angels sweep the chords of all human

hearts, yet find music in but few. One thing only can light up our faces with celestial sunshine, that can right every wrong, and that is the spirit of Jesus of Nazareth, the spirit of self. sacrifice. Nothing else shall fully save the world from A. H. O.

Over the Boad.

It was a crooked route with the stops in by which I reached Colosse, N. Y., and the cosy little home of E. and R. On the 17th of April, we said the goodbys on the north slope of the mountains of Vermont, where the snows were yet deep in the forests, and by where the is speaking this month). Her remarks were the miles of sleigh-ride, and ten of mud ride, with the footings added, I reached Montpeller, where the night and love to the earthly remains of the departed. She train, with its sleepy passengers, received one more with the punched fragment of a long ticket from Boston to Ogdensburg. When the day and the sua came up we were winding along and crossing the lower end of that "little pond half full of water," which is said to lie just back of Albany. I was soon out of a member of an Critodox Church. About eight years sight of snow, and in the region of plowed fields and ago she was obliged to give up her Orthodox bellef, musical birds, even the crows were full of music, and adopt the Spiritual Philosophy, although she atrove hard against it for a long time, but finally, findtrying to pitch tones and keep time.

old friends, Mr. and Mrs. J. G. Reed, who, with a few other good, earnest and faithful workers, have done the beauties of the spirit world. She has left many much to open the eyes of the blind in that section. friends, who have been made happy by her medium. We Read is a good healing medium, and one daughter powers in holding communion with dear, departed Mr. Beed is a good healing medium, and one daughter is being prepared by the spirits for a speaker and clear seer; but he feels that he cannot support his family by through her. ouring disease without pay, so he goes very little from

The people about Potsdam, Norfolk and Stockholm are thoroughly impregnated with Spiritualism. and many of the best minds defend it openly,

From Potedam I took a southward turn to Jefferson county, and had the jorks all the Way! If you, resder, never had them, take a fide in a panesh ger car attached as soon as she could, and we analously await to hear to a way-freight train; and, you will know what the from her. jerks are. Resphed Watertown on the 23d, and found The second of the second of the second

gift of year Father and mine-which divise quality is the doors open and preparations made for four lectures, which I gave to good andiences, both intelligent You see the purport of what it have written to Isa and apprequitye: Also, spoke in Henderson, Ellisand yourself, and to all who may permse these pages, burgh and Plerpont Manor to good audiences-four for I place no restriction upon their nose. If you think times in Elliaburgh, where are a few carnest friends they will awaken thought in one carnest mind, or a ever ready, as they are in many other places in Jeffer. tender, happy emotion in a gentle heart, give them to son country. Prom thence came to the south part of the world, for though mine, still are they yours-the Oswego county, where I remain till my engagements WARREN CHASE. May 7. 1868.

To Correspondents.

[We cannot engage to return rejected manuscripts.] "JULIA," OLEVELAND, O .- You had better write to the party you:designate. He will tell you all about ble "impressions," probably.

H. F., TROY, N. Y .- The essay is of course acceptable. We should be pleased to receive more of a like tenor.

H. T. C., PHILADELPHIA .- You will find the particle, referred to in your note to us, in this issue of the Ban NER. Thanks for your favors. .

D. G., WEST GREENVILLE, Pa.-If the opportunity offers, we shall comply with your request. We have been unable as yet, owing to various circumstances, to move in the matter. When we do, you shall know the result. . ?

D. F., MARLEGEO, N. H .- We have no knowledge whatever of receiving the obituary notice you speak and in the spirit-land, not Jesus of Nazareth, but the of. Had it come to hand we should have printed it ere this. We make no charge for such notices. All we request is, that people who send us obliuaries for publication, omit the poetry.

> B. C. H., HARRISBURG, PA .- Money received for the new work, A Plain Guide to Spiritualism." Will forward the book by mail as soon as lasted, which will be in the course of ten days. Other parties who have ordered this highly interesting book must wait patiently. Their letters are on file, and will be duly attended to.

J. C., ROCKLAND, MR .- We do n't want the communications you speak of. The party alluded to should send his matter directly to us, if he wishes it published. Our joys and our sorrows are what we think them to This "going round Robin Hood's barn" to effect a selfish object, is fully understood by us. We have gained wisdom by experience in regard to these matters. Your message is on file for examination.

> E. W., FARRINGTON, OHIO .- Your well-written article on S. P. Leland, is inadmissible. You say he was -before becoming a Spiritualist-"anti-God, antibible, anti-Government, anti-marriage, and anti-everything which simed at cooperative efforts for the growth and progress of mankind." According to his letter in the investigator, some time since, he has gone back on the same track again; and this being the case, what is the use of noticing a man who says he "does not think he has properly acquitted himsel?" before the public?

Progessivo Friends.

The Religious Boolety of Progressive Friends will hold its Eleventh Yearly Meeting at Longwood, Chester Co. Pa., commencing on Fifth-day (Thursday.) the 4th of Sixth month (June.) 1803, at 10 o'clock,

A.w., and continuing two or three days.

Among the friends from a distance who are expected to attend the meeting, we are authorized to mention the name of Theodore D. Weld. Letters of sympathy from friends of the cause who

may be unable to attend, will be gratefully welcomed, and may be addressed (before the lat of June) to Oli. ver Johnson, Clerk of the meeting, 48 Beekman street, New York; later than that to Hammouton, Chester

Passed to Spirit Life.

A wail of earthly sorrow has reached me from friends in the West, the parents of one of earth's loveliest human gens, Minnle, youngest child of Mr. and Mrs. J. B. Young, of Lane, Ill., whose gentle spirit was waited to a brighter home March 18th. She was about two years old, and the pride and bloom of their prairie Calmly confide in eternal right.

He who would have joy and strength, must have godsmust love;" and angels have borne her hence where no death can come. The bereaved parents have my

heartfelt sympathy.

The following lines, penned by the writer during her sojourn in the West last January, and at the very home of the star which has been set in heavenly

Precious darling, little fairy,
Blue eyes smiling wondrous sweet;
Rosy cheeks begirs with lilies,
Tiny, twinkling, pattering feet,
Like a sprite from wildwood sprung
Is this witching Minnie Young.

Half in loy, and half in child-grief. Smiling, weeping all the day— Silvery laughter, pearly tear-drops, Like the exies of early May, As dew-beads on roses strung, Are the sears of Minnie Young.

Sweetest caprice, teasing ever-Loving when you do not woo -Wisdom in her thousand questions. Which she asks and answers, too. Like apple-blossoms, wanton flung. Are the thought of Minnie Young.

"Papa's darling, "mamma's treasure,"
Lisping with ber rogaleh lips
Words that fill the house with pleasure, As the bee its boney sips.

Like the chimes from flower-bells rang, Is thy heart song, Minnie Young.

Just enough of earth to hold ber-As her earthly beauty proves, So much of Heaven we hear the rustling Of angels' pinions where she moves. Like thy praise by scraphs sung. Be thy life, sweet Minnie Young.

What she is, no pen or tongue can describe, and only those can know who see through the golden portals of the "better and." But this we know—that " of such C. L. V. H. ie the Kingdom of Heaven." Boston, May 12th, 1803.

From Bouth Dedbam, Mass., 5th instant, Mrs. Tabitha N. Mason, widow of the late Bamuel Mason, of Providence, B. I., in the 52d year of her age. Her remains were brought to Providence on Thurs-

day, the 7th, and through the kindness of Bro. Josiah Simmon they were taken to his house, where the func-ral services were held by our sister, Miss M. L. Buck-with (who kindly consented to come from Taunton. gave a most beautiful description of the repnion of our sister with her beloved companion, who had preceded her about two years to the spirit-world, and spoke words of comfort and cheer to the relatives and friends assembled.

Our sister Mason was for twenty-five years or more rying to pitch tones and keep time.

ing that there was an unseen power operating upon At Stockholm I met and spent several days with my her which she could not throw off, she yielded, and was soon brought into a state in which could converse riends, and who will ever hold her in dear remembrance for the many kind words spoken to them

She was a great sufferer for a number of years with that fell destroyer, consumption, and we now feel as-sured that she has escaped from her suffering, and therefore cannot mourn, but rather rejoice, for we know that our loss is her gain. I saw her a few days before she passed away, and she was anxious to go. She said all looked bright beyond, and that she was comforted by beautiful visious which massed before her. She promised to communicate with her friends

a Trial find the William

Providence, R. I., May 18, 1868.

MOTIOES OF MEETINGS.

SOCIETY OF SPIRITE ALIENE LYCEUM HAAL, TRUMCHY ST., (opposite head of Stands piret.)—Headings are held every Sunday by the Society of Spiritualists, ht ? 3-4 and ? 1.4 x. m. Lecturers engaged:—Mrs. Cors L. V. Hatch. May be: Mr. Strift. E. White. Jose ? tr. A. E. Hawles, Sunday Brown of the Mrs. Mr. Trumping Supplies and Mr. Trum

The Spiritual Conference meets every Tuesday even ning, at 71-9.0 clopks in 52 2 1 2 5 4 4 3

ning, at 71-8 O'clook; 45-22

ORALLESTOWE.—The Spiritualists of Charlestown hold meetings at City Hall, every Schday's Alernoon and evening. Every attangement has been made to have these meeting interesting and instructive. The public are invited. Seats free. Sprakers engaged;—Mrs. Fannie Davis Smith, May St. Miss Lemma Houston, June 7 and 14; Mrs. Earah A. Byrnes, June 31 and 28. Mrs. Amnada: M. Spence, of New York City, will lecture for the benefit of the Bopker Hill Total Abstinence Society, in City Hall, on Thursday evening, May 31, at 71-8 o'clook. The public are invited. Admiration, 10 cents

TAUNTON.—Meetings are held in the Town Hall, every Sabbath afternoon and evening. Speaker engaged:—Miss Martha L. Beckwith, during May.

the L. Beckwith, during May.

Lowell.—Spiritualists hold meetings in Church corner of Central and Merrimeck streets The following speakers are engaged to speak forences and afternoon:—W. K. Bipley, May 34; Wm. L. Garrisco, May 31; S. J. Finney, June 7; F. L. B. Wills, June 14; B. J. Finney, June 21 and 28, and four Sabbaths of July.

Ontcores, Mass.—Music Hall has been hired by the Spiritualists. Meetings will be held Sundays, afternoon and evening. Speakers engaged:— Miss Emma Houston, June 21 and 28; Miss Martha L. Beckwith, Aug. 2, 2, 16, 23 and 30; Mrs. Laura Deforce Gordon, Sept. 6, 13, 20 and 37; Parker.—Meetings, Avery Sunday, at Johnson's Mail.

Services in afternoon at 215 o'clock, and in the evening at 612 o'clock. Speakers engaged: Miss Emms Houston, May 24 and 31; Miss Marths L. Bookwith, June 7 and 14; Mrs P. Allice June 31 and 31; Miss Marths L. Bookwith, June 7 and 14; Mrs. E. A. Bliss, June 21 and 28,

Milloum -- Meetings are held every Sunday afternoon, in Lyonum Hall, at 119 o'dlock.

FOSTLAND, Mr.—The Spiritualists of this city hold regular meetings every Bunday in Mechanics' Hall, corner of Congress and Cased streets. Sunday school and free conference in the forenoon. Loctures afternoon and evening, at 6 and 7 1.20 clock. Speakers engaged:—Mrs. M. M. Wood, May 24; G. B. Stebbins, May 31; Emma Hardings, month of June. Hardings, month of June.

Bancon, Mr.—The Spiritualists hold regular meetings

Baroca, Mr.—The Spirifualists hold regular meetings every Sunday afternoon and evening, and a Conference every Thursday evening. In Pioneer Chapei, a house owned excitatively by them, and capable of scatting six hundred persons. Speakers engaged:—Mr. N. B. Greenleaf, May 24; Mrs. M. M. Wood. May 31, June 7, 14, 21 and 25; Miss Emma Hardings, July 5, 19, 19 and 25; Mrs. Laura Deforce Gordon, Aug 2, 9, 16, 28 and 30; Mrs. A. M. Middlebrock, Sept. 6, 15, 39 and 27, and Oct. 4, 11, 18 and 25; Charles A. Hayden, Nov. 1, 8, 15 and 22.

PROVIDENCE.—Speaker engaged;—Miss Emma Hardings

New Your.—Dolworths Hall. Meetings every Sunday morning and evening, at 10 1-2 and 7 1-2 o'clock. Andrew Jackson Davis will occupy the deak for the present.

LECTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in order to do so it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please laform us of any change in the regular appointments as published. As we publish the appointments of Lecturers gratultously, we hope they will reciprocate by calling the attention of their bearers to the BARRER OF LIGHT.)

Mas. Cora.L. V. Harcs will speak in Lyceum Hall, Boston, May 24.
Miss Lizzin Dorne will speak in Charlestown, (Oity

Hall.) May 81; in Raudolph, (Harmony Hall.) June 7; in South Reading, June 14; in Portland, Me., dept. 6 and 18; in Philadelphia, Pa., Oct. 4, 11, 18 and 26. Address Pavillon, 57 Tremont atreet, Boston, Mass.

Mus. M. S. Towssand will speck in Boston, Sept. 6 and 15; in Quincy, Espt. 30 and 37; in Troy, N. T. December; Philadelphia, in Jan. Hor address until Sept. will be Bridgewater, Vermont Mas. AUGUSTA A. CUBBIER will speak in Troy, N. Y., May

24, Sl. Applications for week evening lectures in Weet-ern New York, should be made immediately. Address, box 815, Lowell, Mass. Miss Emma Hardinon's address is Lexington Avenue, 2d toor above 52d street, New York City. Will feeture in Provi-lence, B. L., in May, and in Portland, Me., in June.

Mas. E. C. CLARK is sugaged to lecture in Randolph, Mass. Sunday, May 25. Address accordingly. MRS. AMANDA M. SPRECE Will lecture in Bucksport, Me. May 24 and 31, and June 7. Address, New York Oley. MISS EMMA HOUSTON, will lecture in Quincy, Mass., May 24 and 31; In Charlestown, June 7 and 14; in Chicores, June 31 and 38; in Williamsto, Coun., July 5 and 12; during the month of Oct. in Portland, Ms. She may be addressed at either place as above, or East Stoughton, Mass.

Miss Manual L. Beckwirz, trance speaker, will tec-tore in Taunton, Mass., during May; in Quinoy, Mass., June 7 and 14; in Springfield, Mass., June 31 and 28. Address at New Hayen, care of George Beckwith. Beforence H. B. Storer, Boston.

Warran Unasa speaks to Binghampton, N. Y., May 24 and 31; in Lockport, June 19, 18 and 14; in Gauge County, Ohio, June 21 and 28. Address, Chardon, Ohio, He will re-

ceive subscriptions for the Bauner of Light. Dr. James Coorne, Bollefontaine. Obio, will speak in Muncle, Ind., on Friday, May 39; in Chesterfield, Saurday and Sunday, May 30 and 81; in Anderson, June 1; in Cades, June 4 and 5; in Greensbore, June 6 and 7. Bubecriptions taken for the Banner of Light, and books for sale.

ISAAC P. GREENLEAF will speek in Exeter. Me. May 26; in Oldtown, May 31; in Camden, June 7. Address, Exeter Mills or Bangor, Me.

DR. A. P. Pikkon, trance speaking, healing and developing medium, of Newburyport, Mass. will lecture in Cambridge-port, May 34; in Plymonth, May 31, and June 31 and 28.—Not engaged for two first Bundays in June or the month of July. Address care Bels Marsh, 14 Brombeld street, Soston. W. K. Brezzy will speak in Lowell, Mass., May 94: Roow's Falls, Me., and vicinity through July and Aug.; in Worcester, Mass., October 4 and 11; in Stafford, Conn. Nov. 1 and 8 Address, as above, or Bnow's Falls. A. H. Nawrox will speak in Boston, June 14:

Mas. N. J. Willie will locture in South Reading, Mass.

H. B. Brozze, inspirational speaker, lectures in in You-boro', May 17. He may be secured for Sundays in this vi-cinity, by addressing him at 80 Pleasant street, Boston. Mrs. Saras A. Horros will speak in Ludlow, Vt., once in four weeks, until further notice. Address, Brandon, Vt. Mas. E. A. Kingsbyny will speak in Somers, Conn., May 24 and 51; in Putnam, Conn. June. Address accordingly.

MRS. ANNA M. MIDDLERROOK, Box 432, Bridgeport, Cono., will lecture in Bridgeport, Conn., May 24 and 31; in Troy, N. Y., every Bunday in June. The remainder of Mrs. M.'s engagements are completed for this year. Mas M. A. C. Bnows, trance speaker, will speak in Dan-ville, Vt., May 22 and 51.

MRS. LAURA DEFORCE GORDON WIll speak in Opelds, N. Y., during June, address care of O. A. Hollenback, Esq.; Providence, R. I., in July; Bangor, Me., in August; Chico: pec, Mass., in September; Springdeld, Mass., in October.

Miss Nuttie J. Tunrin, Inspirational speaker, Jacksonville, Vt., is engaged to speak, on Bundays, one hair the time the present year, at Ashdeld, Mass: at Shelburns Falls, one quarter ditto, and at Jacksonville, Vt., the remaining quarter. She will speak in those vicinities on week days, if required.

Mas. E. A. Bires, Springfield, Mass, will speak in Phila-delphis, Pa., during May; in Plymouth, Mass., June 7 and 14; in Quincy, June 21 and 28.

Dr. L. H. and Mas. B. A. Coonerw will speak in Putnam, G. May 84; in Taunton, June 7; in South Borlin, Ma. at 10 1-3 A. M., and So'clock, r. M., and at Feltonville, at 71 2 o'clock, r. M., June 14. Address, Banner of Light, Boston. ORABLES A. HAYDER will speak introy. Me., May 24; in Dexter, May 31; in Dover, Me., through June; in Quinoy, Aug. 23 and 30; in Banger, the first four Sandays in Nov. Not engaged for Sept. and October. Will speak in Mass. and New Hampshire these two mon the fittends dealers. Address, Livermore Falls, Me

Mas, Many M. Wood will speak in Portland, Me., May ; in Bangor, Me. May 31 and June 7, 14, 21 and 33; Quincy, Mass. July 5, 12; in Stafford, Conn. Sept. 6 and Address, West Killingly, Conn.

Man Launa M. Horzes will speak in Dover, Me. during May: in Bradford, June 7: in Stockton, June 14 and 21; in Gleabern, June 88.

ADDRESSES OF MEDIUMS AND LECTUREES. [Under this heading we shall insert the names and places of residence of Mediums and Lecturers, at the low price of twenty-five cents per line for three months. As it takes ten words on an average to complete a line, the advertiser can toil in advance how much it will cost to advertise in this department, and remit accordingly.] ' ,

Da. H. F. GARDER, Pavillon, 57 Tremont street, Boston MES. SARAE A. BYENES, formerly Miss Sarah A. Magoon trance speaker, will answer calls to lecture. Address, No. 87 Spring street, E. Cambridge, Mass. all—Sm²;

Mis. Fakuin Bunnaya Falton may be addressed at Morthampton, Mass., care of W. H. Felton. all. 6m2
Miss Lizzin M. A. Carler, inspirational speaker, care of Dr. A. B. Ohlid, 15 Tremont atreet, Boston: ANNUE LORD CHARRELLIN, Musical medium, may he addressed for the present at Boston, Mass., care of Philo Chamberlain.

Sormia L. Charpell, trabos speaker, Hantings 2. L. H. T. LEONARD, brence speaker, North Sandylon, Coder

Mas. H. F. M. Brown may be addressed said way 10th. cars of James R. Budson, Terro Haute, Ind. Byan. J. S. LOTELAND, will answer calle to laters. for the present, Williamsta, Donners, N. A.

No. is turnout Quert, metion 2114

L. Jose Pannas, Boston, inspirational speaker, card of

Lattratent about in year any. I come Brita lociurer on Beform and Spiritualian, House Mann M. Liawyra, actentific inspirational specific will receive calls is lecture, "Address, Water Cure, M. March St. Berrat St.

Hims S. As M. Rypen, trance speaker, address care of light Boston.

The State Court will attend tuperals and answer care to locure, "Address, Hayson, Ohio." Andress, Tayson, Ohio." Andress, Tayson, Ohio."

Man. G. A. Fred, france speaker. Address 398 4th Man. Tork Chr.

Du A. F. Tranca trance speaking medium. No. 7 Myrtis street. Heater, will analysi calls to lacture. Mr. B. Kinnist, trance speaker, Lawrence Man. Ray. April Balliot, lecturer, Hopedale, Mans.

N. S. GREENLEAN, trance speaker, Lowell, Mass. MES. F. C. HTERS, trance speaker, Buffalo, N. Y. W. F. JAMISSON, trange speaker, Paw Paw, Mich. A. B. WHITIPS, trance speaker, Albiqu, Mich.

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