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I first became interested in it from hearing the Rev. , may have addressed to your own senses just such evi-

The Lecture Room.

The Material and Spiritual Worlds.

A Discourse delivered by Hon J. B. Hall, in Lyceum Hall, Boston, Sunday Byening, Oct. 11, 1863.

[Reported for the Banner of Light.]

BUBJEOT. - The intimate relations existing between the material and epiriual worlds, and the necessity of further revelations from the eternal world.

since the morning stars sang for joy over the creation of a new world-in all ages, and at all times-in the past and in the present, has he found himself reaching forward to the Invisible. There is something in his nature that teaches him, unconsciously to himself, that his life does not, cannot end in the grave. And yet he has placed -or rather Theology has placed for him-the other world so far off in infinite space, that, after all, he has failed to perceive the intimate con nection between the two states of existence, and stambles along the rough pathway of this life with but littie else than the orude speculations of past ages with which to satisfy the yearnings of his immortal, undying nature.

The subject I have chosen as the foundation of my remarks this evening-The connection between the two worlds that man inhabits-the material world and the world of spirits-the Here and the Hereafter, and the necessity for new developments or revelations from the Eternal World-opens to our view an illimitable field for thought and research. I feel that I am utterly incapable of presenting my thoughts so clearly as I could wish, and I cannot hope to do more than to make some auggestions, which, if followed out in your own minds, may lead to pleasant results in giving you clearer views of man's nature, and his intimate relations to that " bright morning land " whither all our footsteps tend.

The subject naturally leads us to self-examination, and I see that the soul of man seems to be the grand central point-the pivot, so to speak-upon which both worlds revolve. To me this is an interesting subject, the more so, perhaps, because, as a general rule, man does not allow himself to think much upon what seems to be the unfathomable mysteries of his own nature. It is true there are many theories touching this sublect, which are accepted as truths without thought. simply from the force of early education, but which might possibly be stripped of their sanctity, and divested of all claim upon our belief, if they should be thoroughly investigated. . While man is perfectly free to investigate all other subjects, and boldly question the theories of scientific men of all ages-while he may exhaust his mental powers upon the science of human government, and every department of human knowledge may be invaded and crowded with doubtin this direction we must not think. Our feet may ot stray into the unired ented paths that lead into the hidden recesses of the human soul, and as a recent writer has well expressed it, ... Those who do wander in this direction only follow the old, beaten track worn by the feet of the thinkers of Olden Time, whose names, even, have long since passed into oblivion." There seems to be a yague fear of outraging some of those deeply-seated prejudices with which humanity is thoroughly imbued by early education, whose principal. and I may say only claim to our consideration, lies in the fact that they originated far back in the dim and misty Past, and come to us invested with all the sanctity of antiquity. It is a melancholy fact that today man is controlled almost entirely by the opinions of men who lived and breathed centuries ago. We do our own thinking upon every other subject but this; and this, above all others, is one which ought to receive our most earnest thought. Here is an illimitable field, grand and beautiful beyond description, yet unexplored even by those whom the world calls our religious teachers, whose duty it is to know more of the mysteries of the soul than they have yet had any conception. It may not look very inviting to the casual observer, but to him who shall venture to enter, immortal beauties shall bloom on every side, and the lovely flowers of Eternal Truth shall border his pathway, gladdening his soul with their lustrous beauty and exquisite fragrance. The man who thinks most upon this and kindred subjects, is, to use the words of another, " not only the happiest, but the purest man. He has the highest and noblest conceptions of life and its duties. He is the most ready to respond to the appeals of sorrow and suffering-most ready to sacrifice self for the good of his fellows, and to labor untiringly for the benefit of his fellowman in the sphere in which God has placed him." So far as faculties for improvement are concerned, I think it may be safely assumed that the human soul is created perfect, and not even its passage from this, its temporary, to its eternal home, can change its elementary nature. Created thus perfect, however, it is constantly surrounded by circumstances over which it has no control; and I hold that while man must inevitably be responsible for his own motives of action according to his own development, for that is the only standard by which he can be ju 'ged, yet he cannot be made responsible for his development. Born into the world without his own consent, and without the power of choosing the conditions necessary for his full develop ment, thus constantly surrounded by circumstances over which he has absolutely no control, his character is molded for him, and he cannot be responsible for that character thus made for him without his consent; and when I look out into the wilderness of humanity that surrounds me, and see so many crooked, stunted, cross-grained specimens growing just as surrounding conditions have compelled them to grow, without any volition of their own. I am constrained to wish that the race could be better educated in the fundamental principles that govern and control it. If you will go ont into a forest, now, perchance you may see a tree bent far out from the position Nature designed it to occupy, growing gnarled and crooked, and marring by its deformity the beauty of the scene. The neighboring trees are all tall, straight and handsome, and to the casual observer there appears no reason for all this ugliness. The soil is the same, the roots are

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the insignificant cause that has resulted in all this de-

formity. Thrown by the hand of a careless, thoughtless school boy, when that rugged tree was a little shoot just breaking through the ground, it lay partly upon it, and the little blade could not grow straight, al- springs of truth comes welling up from the eternal though grow it must, even though compelled by circumstances to grow out of its natural direction. As immortal loveliness around its clear, white margin. years rolled around, the little sapling increased in size. Here, on this mossy bank, sprinkled with violets, and and by its growth threw off the burden that bent its beneath the cooling, grateful shade of this broad leaved young life, but it still obeys the direction given it by hat little stone. From such an apparently insignifi. cant cause has resulted this great effect, and the take counsel together concerning this new development gnarled, deformed tree can never stand erect like its of God's truth. And as we sit, behold I in the clear ellows. You will find the counterpart of that tree in | waters of this little spring before us we see pictured a the great wilderness of humanity all about you, but chestnut burr. Look again, and lo I the outer husk you cannot tell what little stone laid its heavy weight has burst, and discloses the smooth shell of the nut ipon that spirit when it was first ushered into being. within; and as we look, this bursts in turn, and shows You know not what circumstances, over which it had us the kernel yet still within the other. And as we to control, have compelled it to be what you see. sit here marveling, behold the little kernel is swelling. Shall man, then, be punished for what he cannot help, and had no voice in making? I cannot think so. But descending toward the earth beneath, while a single am wandering from my subject, and must return. although I should like to follow this idea a little way further. If I have said enough to furnish to your own minds a clue, you can explore it at your leisure,

and mayhap you may be astounded at the discoveries vou may make. We are continually hearing about the existence of two worlds-one inhabited by man as we see him before the Angel of Death opens to him the door of im

mortality, and the other, or the unseen world, where he lives on forever, unseen by mortal eyes. People talk learnedly of this world and the next. We all use these terms, and to a certain extent, they are correct. but a new revelation is needed to show us plainly how nearly and how inseparably the two worlds are allied to each other-nay, more, how perfectly and how harmoniously both blend in one. Ay, it is true that man lives in both worlds even while he yet dwells in the flesh. It may seem to some of you a novel and somewhat startling proposition, and perhaps many who nonestly believe in the sublime truths of Spiritualism, may find it difficult to believe that this is a truth But, dear friends, is there any limit to this field we are all exploring together? Go as far as we may, and shall we not still see our pathway leading onward and upward, and will not new developments of Truth meet as at every step? Verily the two worlds are but one, and we are in eternity as much to day as we shall be when we are born again-when the spirit is separated from its mortal surroundings, and we step forth into real life. What are we but spirits, clothed for awhile in mortality, and compelled to live in this rudimental

watered by the same little murmuring brook, and the | the spirit-world after its liberation from its prisonpure air of heaven surrounds it the same as the others. house of mortality, lives also in the same world before What can be the reason? Is there any reason? There its prison doors are unlocked?-perhaps not with the must be; for there never yet was an effect without a same joyous freedom, but still living and breathing cause, and there it is. Lying near its base is a little the same celestial aroma that sustains all spiritual naflat stone, scarcely larger than your hand. There is tures, and even mingling with the spirits of the loved ones who have gone a little before us ? We have now just entered the gate, and let us pur-

sue this quiet path & little way further, until we come to a shady nook where one of the innumerable fountain-beautiful and fragrant flowers blooming in oak, which, striking its roots deep into the bowels of the earth, lifts its giant arms to heaven, let us sit and Some little thread-like filaments are seen gradually blade, tinged with bright green, is finding its way up to the clear sunlight above. Gradually the beautiful little thing grows, striking its roots deeper, and lifting its branches higher, until we see a giant tree mirrored there, in whose branches the birds of heaven find a dwelling-place. As we sit wondering what all this means, suddenly a voice speaks to us from above in tones as musical as the liquid notes of an Æolian Harp, saying: "Mortals, in this beautiful allegory you see typified human nature. Man is dual in his nature, having, as Paul truthfully says, a natural body and a spiritual body.' The outer hurr or husk of the chestnut, symbolizes man's mortal or natural body, which encloses within it his spiritual body, represented by the nut, the kernel of which may represent the spirit or soul. The growth of that magnificent tree from the little kernel is a fitting type of the eternal progression of man, and indicates that his spirit is never confined entirely to either a material or spiritual body, but may soar into infinity, and that there is no end to its growth." The voice ceased, and the lesson we have learned is this: That body with which we shall come forth when we each taste Death and has the Resurrection, is encased within this one we call the natural. Both exist together, and the final separation, which we have called death and dreaded as some sudden and awful visitation of God's providence, is simply the Second Birth. We are born into, the natural world with a natural body; we are born into the spirit world with a spirit body. The latter, dreaded by us, ought rather to be welcomed as being the entrance into a higher and betsphere for a season, that we may attain to the knowl- ter life. The spirit of man is the man himself, and is edge necessary for a proper entrance into the next, not confined to the body he inhabits, even in this life. but living in the spirit-world now as really and as but is in almost constant communion with the unseen

they may be, you can read some evidences of your dual

existence-some proofs that the spirit of man is not

A few years ago, a little boy fell from a loft in a

stable, in the town of Lincoln, in our goodly State of

Maine, and was taken up for dead. His father and

Allen Putnam, of Roxbury, Mass., relate some of his dence as I have received. experiences in that direction, a few years since. Said A few years since, when I devoted considerable time he, ... When this subject of man's spiritual nature and and attention to the investigation of this subject in the possibility of receiving through mediums communi- connection with the phenomena of Spiritualism, I had cations from spirits who yet dwelt in the flesh, first every opportunity afforded me that I could reasonably attracted my attention. I made an arrangement with desire. I was a member of a little circle of earness, wo of my intimate friends to visit a medium who had sincere inquirers, which met several times a week. Our before been in the habit of receiving such communical medium was one of the best I have ever seen, and. tions, on a certain evening, while I should remain at combined with her rare powers, perfect truthfulness home to watch myself. They did so; and I lay on the and reliability-qualities that all mediums should possofa all the evening, my mind intensely occupied in sess, but unfortunately do not. Satisfactory concluanalyzing my mental condition; but I was entirely un- sions cannot be reached unless you can have, as I had conscious of any unusual experience. When my in this instance, perfect confidence in the honesty and friends returned, they reported that the spirit of Allen | truthfulness of the medium. Without that any inves-Putnam had identified himself to them, so that they tigation amounts to nothing. knew it was he, and had given them characteristic communications." This was astounding.

"I thought," said he, "that if this be so-if an ntelligence, purporting to be myself, can thus mani- ling the medium one evening, this question of the inlest fiself without my knowledge now, it may be so timate relations existing between the two states of exhereafter; and after all., I may, after death, sleep a fatence occurred to me, and I asked the controlling indreamless sleep for all eternity. For a time I felt telligence if the medium was conscious of, or would that everything substantial was disappearing from beneath my feet. All I had considered as sublime and peautiful in Spiritualism was vanishing into thin air. neither will she remember our conversation, for she is when, one evening, in the course of my anxious invesligations, I received a communication purporting to be from a friend whom I knew to be in New Hampshire, and who was herself an independent clairvoy ant. In due time a letter was received from that person, stating that at such a time, while in the superior state, or, in other words, while the outer was in communication with the inner, she came to Boston, and gave a communication through a medium." The whole difficulty was solved, and Spiritualism, instead of being shaken to its lowest foundation. stood higher and more firmly than ever. While Mr. Putnam's inner self, unconsciously to himself, manifested his own intelligence to his friends several squares distant, the other, gifted with a peculiar organization, was conscious of and remembered the action of her spirit, exerted at a much greater distance. If this grand truth be proved in the experien w of could not occur in a single instance but for the existence of a law permitting or requiring it, and such a law must be universal. Induced by the interesting statements of Mr. Put-

nam, I began to investigate in this direction myself, and soon found, that without consciousness of the fact on my part. what purported to be my own spirit, could control the hand of a medium in another part of the city to write my own handwriting, giving my thoughts in general terms. More than this, I have given convincing and indisputable proofs of my identity when I have been in the body, hundreds of miles away. I have also witnessed similar manifestations from others, and once had the pleasure of hearing a clairvoyant describe the mode by which she influenced another one, many miles distant. It is my sincere belief, therefore, that every human being lives two lives world.

NO. 24

An instance occurs to me now that went far toward convincing me of the truth of the dual existence of man. While the spirit of a dear friend was control. remember our conversation. The reply was, .. No. she is not conscious of ought that'is transpiring here. tot here. 1 am here, using this organism to commune with you, as I was wont to use my own bedy before you laid it in the grave. It is true, I cannot use it quite as well as I used to my own, but it answers my parpose very well." But where is the spirit of the medium whose place

you have for the time usurped? "She has gone to the spirit-world with Laura, a

spirit friend of bers." Will she remember what she sees and hears there

when she returns? " She can be made to remember all."

How?

"I can make her remember, or you can." How can 1?

... By mean orizing her after I have left; thus making her conscious of this inner experience."

I then asked that I might be permitted to try the single individual, it must belong to the race; for it experiment, and my request was granted. After conversing with us for nearly half an hour longer, the spirit bade us good-night, and the medium returned

to her normal condition. I then asked her if she had been asleep? " Yes."

Do you temember of dreaming?

** No, I dreamed nothing." Now. said I, I wish to mesmerize you a moment, if you have no objection, and immediately threw her into the clairvoyant state, and then a ked: Do you remember what you have been doing for the

last hour? " Ob. yes; I have been home with Laura, and oh i such a beautiful home ! I did n't want to come back." And she went on to give a vivid and thrilling description of what she saw and heard in that beautiful

truly as then-living as near the throne of the Great intelligences around him. Of this dual, or twofold Eternal here as there, and seeing God here as there life, we are, in most cases, unconscious, although in his works. We are told when man dies his spirit nearly every human being is conscious of some expereturns to God who gave it, and the teachers tell us riences which point unerringly in that direction. Hon that he flies to a far-off place called Heaven. Now, estly question yourselves, and see if this be not so. with all due respect to established opinion, may he Who among you who has not at some time seen a face, not remain here and be with God ? Where is the spot or a place, that haunts you like the memory of a half where God is not? Ask your own conclioueness if vanished dream? . You have a dim, vague, shadowy you are not as much in the presence of Jehovah to-day con-ciousness of having seen that face before; it seems as you will be when those material forms you inhabit, as if you must remember when and where, and yet and which are now so dear to you, shall have crumbled you know that in "this life you never before saw the into dust and entered into other forms of life? And individual. You have, perchance, visited a place may not your spirits remain near the scenes you now where you never stepped before, and yet all the streets love so well, invisible to mortal eyes, still coguizant and houses are strangely familiar, and you can almost of all the thoughts and actions of the loved ones left find your way without assistance. You know you behind, and yet be in the presence of God? Perhaps never was there, and yet it seems as if you must have I shall make myself more clearly understood if I draw been. You can almost grasp it, and yet it cludes you. from material nature a simile, for everything in the In these experiences, shadowy and intangible though material fluds its counterpart in the spiritual. The caterpillar crawls upon the face of the earth-

it sees not beyond its limited sphere of existence-it confined entirely to its body during the earth-life; for hears not the singing of birds, the murmuring of the at some period, perhaps while your mortal form lay running brooks, the sweet music of the winds in the wrapped in slumber, you have seen that face. You green trees-it heeds not the beautiful forms that flit have been in that place, and it is the dim, shadowy oyously just above its head, but it wends its way remembrance of it which has entered your outer life slowly and wearily along in its own sphere, until at that haunts you like a dream. last it colls itself up in a delicate shroud of its own weaving, and apparently dies. In due time, however, it bursts its confinings, and emerges from its tempora

ry death a beautiful creature, with wings gorgeously mother were at Houlton, seventy miles distant, and a tinted by the pencil of the Great Master, and it fits messenger was at once dispatched for them. When joyously from flower to flower, and soars far above the that messenger reached Houlton, and had hardly bespot where it left the cast off remains of its former life, gan to tell the little boy's parents, the mother inter-Yet the caterpillar and the butterfly both live in the rupted him, exclaiming, ... I know all about it. You same world-the same bright sun shines on both-the need n't tell me: I saw him when he fell." How did same warm zephyr bears up the one that rudely shakes | she see him? Certainly not with the natural eye; and

the blade of grass upon which the other clings. The I ask what more rational solution to such a phenome only difference is in the state or condition of existence, non than that the spirit of that mother was at Linand not in the place, and the crawling worm has hid. coln at the moment the boy fell, and the impression den beneath its loathsome exterior the germ of that was so strong that it made itself known to the outer. beautiful creature so soon to fly above it. This simile, or material life? Possibly I may here be met with the although perhaps hot a very good one, will serve to objection, that it was only clairvoyance. But what is illustrate my idea of the beautiful and ennobling truth, clairvoyance but spirit seeing? I have had some exthat man lives in both worlds at the samo time. He perience in the investigation of this subject, and I is not conscious, generally, that all around and above have come to the conclusion that clairvoyance is simhim are the spirits of those who lived on earth before bly the experience of the clairvoyant, or clear seer, him. Like the poor worm, he plods on wearily which the favorable conditions and peculiar organizathrough this life, blind to the forms of beauty and tion of the seer enable the spirit to transmit to the loveliness that hover just above his head, and because outer life. I could cite numerous instances similar to he cannot see, he will not believe. Like the worm; the one I have mentioned, but one is sufficient for my too, he carries within the unwieldy mass of flesh he is present purpose; and I confess that, to me, that class doomed to inhabit, that bright spirit body which is of phenomena are unexplainable, except upon the bysoon to float like those around them. Like the worm, pothesis of the dual existence of man.

too, he wraps himself in his shroud and dies, and his | If we shall undertake to explore the hidden mystespirit, like the butterfly, rises from the wreck of mat- ries of man's nature by a different path, in which a ter, and rejoices in its immortality. And like both different class of phenomena shall meet our view and the worm and the butterfly, he lives in the same world challenge our observation, we shall arrive at the same before as after he has burst the fleshly bonds that bind conclusions." The grand truth that man is a spirit as much before death as after, living a life in connection

him to earth. And, after all, there is nothing so unreasonable in with the world of spirits, of which he is unconscious this proposition as would seem at first sight. Every in the outer life, except under favorable conditions, one believes that man has within him an immortal when the inner and the outer seem to marge together. principle, familiarly termed his spirit, which lives meets us at every step. I must confess that when this after death, and becomes an inhabitant of the eternal subject was first brought to my attention, it was so world. Now if this principle, or spirit, lives ofier death | entirely different from all my preconceived ideas, that why does it not live before that event?-and what it struck me as being a 'magnificent' absurdity; but is there unreasonable or improbable in the proposition making it a subject of carefal study and investigation, that that immortal principle, or spirit, which lives in I have become thoroughly convince of its truth.

at the same time. Every human being lives a life in spirit which may be said to be entirely distinct from and restored her to her natural state. I then asked: the outer, or material life, and yet is intimately con nected with it. In a large majority of cases we are unconscious of this suirit-life; but the fact that every now and then instances occur in which the two blend. there are and can be no exceptions.

The operation of certain laws of man's inner nature, discovered by a celebrated French physician, and the distance between heaven and earth, instead of which, as applied to a certain class of mental and being immeasurable space, was reduced to a thin veil. spiritual phenomena, is termed Mesmerism, in honor of the discoverer, has unfolded to us much of man's inner nature that hitherto has been either mysterious or unknown. It is the golden key which unlocks the doors of chambers in the inner temple of his being. the very existence of which had been unknown, and thus opens to our view a better and clearer insight inus. It shows us how intimately connected are the reveled in the gorgeous beauties of the other, or two worlds, or states of existence of which I have spirit world. been speaking, and forms the foundation of, or rather the stepping stone to the phenomena you call by the general name of Spiritualism. The discovery of Mesmer was but the dawn of Spiritualism, and the race will yet recognize in it the first faint indications of the coming of a new dispensation to man.

I am aware that with many it is a favorite objection us. to Spiritualism, that it is nothing but Mesmerism. I Third. It is noticeable, in this instance, that the for one accept the objection as true. Spiritualism is medium, in her nomal state, was entirely unconscious but a new development of the laws that govern and of her spirit's experience. That was a usealed book". control man's spiritual nature, represented by the to 'her until Meamerism unlocked the clasps and term Mesmerism, and those who think they have anni brought that inner life to the cognizance and conhilated Spiritualism by denouncing it as only Mesmer. sciousness of the outer. ism, show lamentable ignorance of either. Mesmer ism is now generally recognized by the world as a science, and Spiritualism in due time will be so re- for all laws of Nature are universal in their applica unfoldment of the same laws.

I have said that Mesmerism affords the key to many of the mysterious workings of the human soul. It is bring to the consciousness of this life some of the rich true. As man is said to be the noblest work of God, experiences of the other. If she lives a life in spirit, so the science which shall teach us of the hidden laws of which she is unconscious, except when she may obthat govern his interior, or spiritual nature, is the tain faint glimpses of it by the aid of Mesmerism, or most sublime and important study for man. From Clairvoyance, she is no exception. Every human this standpoint. Mesmerism assumes a grandeur and being lives the same life, but there are comparatively importance not hitherto accorded to it; for not only few so organized as to be able to have any definite. does it teach us of the mysteries of our natures, but it distinct consciousness of it here. The large majority also unlocks for us the veiled beauties of the unseen of the race will have but vague and shadowy conworld, and shows us how intimately that world sciousness of this double life until Death, the great is connected with this. Now I hold, that evidence mesmerizer, opens our eyes. Then we shall know and addressed directly to our own senses is far more recognize it-then we shall realize that we always satisfactory to the human mind than the written accounts of similar classes of evidence addressed it all.

feels it himself, will convince another by being reforce. Therefore, in giving you some of my own experiences upon which my opinions are based. I do it only with the hope of interesting some of you sufficiently to place yourselves in such conditions that you inner life often comes to his cognizance in dreams and

I then hade her remember it all when see awoke Did you dream anything while asleep?

" Oh," said she, " I had such a beautiful dream of Laura !" 'And again repeated the description.

I was astonished and delighted beyond measure. I is sufficient proof that the law is universal, and that had had the grand and beautiful truth, that man lives in both worlds at the same time, demonstrated to me

by incontrovertible evidence. I knew it must be so. on both sides of which man lives.

There are several points in this experience to which I desire to call your attention for a moment, and ask you to follow out the trains of thought they may suggest at your leisure.

First. The faot that man's spirit is not confined to the, body in this life. In this instance, the spirit of to that inner life than had before been vouchsafed to the medium was not only absent from her body, but

Second. "The power of disembodied spirits to occupy and control human organisms during the absence, so to speak, of their natural owners. This will open to you a broad field for study and thought, and, to my mind, affords a satisfactory solution to very many cases of insanity that are constantly occurring around

A single clear example of the operation of any natural law is sufficient to prove its universal existence. cognized, for it is simply a broader development or tion. In this individual I saw the operation of both states of existence in which we live. Circumstances and her peculiar physical organization enable me to lived in the spirit world, and then we shall remember

to the senses of man in this or any other age of the The mesmeric operator talks about magnetizing his world. The testimony of an eye witness is better subjects, and sending them whithersoever he wills. than hearsay evidence; but nothing is so satisfac. My own experience, however, has led me to no such tory to man as personal experience. Every man conclusion. That the spirit of the subject, made selfought to investigate and think for himself; for as long conscious by the mysterious power of the operator. as the mind of man is so prone to doubt, it is not to goes, I admit; but the spirit of the operator, unconbe expected that the experience which compels one sciously to himself, goes also. But I have no time to to believe certain facts because he sees, hears and dwell here, although I should like to follow still further, this interesting path. winding so mysteriously peated to him. It does not reach him with the same and so beautifully through the inmost recesses of the human soul.

> Magnetiam is, however, not the only mode by which these glimpses of his other life may come to man. His

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visions of the night. I would not be understood to say that all dreams are of this nature, for they are not, strictly speaking; but there is a class of dreams, 1 believe, that are clearly and unmistakably the outcrop. ping-so to speak-of the spirit-life into the material. We often sea the realities of the unseen world, when our mortal bodies are wrapped in slumber. Our friends on the other side take us then, and we go into that bright world with them; and I apprehend that when death separates us entirely from this mortality, we shall go to no strange place where we have never been before. We shall then know that when on earth we lived in both worlds. I recollect one evening, in our little circle, we had been conversing with the controlling spirit upon this subject, and had been very impressively told that it was one of the grand mistakes of humanity, to imagine heaven or the spirite world, such a great way off, when the spirit said :

"As a test to you. I will, as soon as conditions permit, take all of you"-and there were four in the circle, beside the medium ---- to my home in the spirit-world; and I will try to make some of you conscious of the fact; but let the medium be kept in utter ignorance of this promise."

A few days clapsed, when one morning the medium said she had had a remarkable dream, and so vivid that it seemed to her like reality. She said, .. Mrs. H came for me to visit her home. I thought all the members of our circle"-calling each by name-...were with her; and I thought we all went with her to her spirit home." And she proceeded to give a vivid and graphic description of the visit. We then told her of the promise previously made, of which she had no knowledge.

Here, to me, was another proof-another test of the immortal nature of man. That visit to the brighthome of our spirit-guide was brought to the knowledge of the outer life-not by mesmerism, not by clairvoy. ance, but through a vision or dream of one of our number, as was promised us beforehand. I might spend hours in citing to you instances and tests of this great trath; but one is as good as more, because the opera. tion of natural laws are involved, and one proof that is satisfactory, substantiates their existance as fully as many. Not even one such an instance could occur save by the operation of an universal law which includes every member of the human race. Verily, my friends, it is a truth which is yet to be recognized by the world as such, that the Present and the Futurethe Here and the Hereafter-are blended in one perfect whole. Neither is perfect without the other, and man lives in both worlds while yet he tarries here in the flesh. The spirit-life is the real, and earth-life the traneitory and fleeting; hence the fact that, in most instances, the Transitory is unconscious of the existence of the Real, while the Real may be, and is, cognizant fally or in part, of the Transitory. Much of human action is, undoubtedly, the result of infinences from the world of spirits. Men and women often have im pressions of the most remarkable character. They say they do n't know where they come from, or how they get them; or they say, perhaps, some spirit has impressed them, if they happen to have any belief in Spiritualism. Would you know how these impressions come? Would you know how the spirit impresses you? Eimply by talking with you, face to face, and the thoughts and feelings of the spirit are more or less distinctly transmitted, or more properly infused into the outer or material life of every human being. These are " impressions." Still further: there is a large class of mental phenomena, which are not distinct enough to be called "impressions." The individual acts upon the impulse of the moment-upon what he thinks is his own thought, but which really has its origin out. side of himself, in the way I have indicated. The medium who sees and converses with those who have laid aside their mortality, and fully and entirely entered the real life; does it only in accordance with this law. His or her organization, mental and physical, is such that the inner or the spirit-life blends tangibly with the material, and the spirit senses are opened to a certain extent. Spirit converses with spirit, whether in or out of the mortal habiliments of rudimental life. Now I submit whether this is not reasonable, and therefore, liable to be true? The advanced Spiritualist believes that the other, or the spirit-world is a world of spheres, in which every individual inevitably sinks or rises to his own place or plane. Did it never occur to you who thus believe, that that grand law ap plies as truthfully to man here as there? If my theory be correct-if nian possesses a dual existence. and hence inhabits both the seen and the unseen now, this must inevitably be true. If after death, like attracts ike, must it not be so before that event? If man. after laving off mortality, finds himself occupying different planes or spheres, is it not fair to presume that the same immutable law applies to him here? The man whose aspirations are high, and pure, and noble, attracts to him a similar class of spirits, with which his own associates, precisely as he will after death, and in turn he must have permeating his outer life such exalted impressions as must come from such beings. On the contrary, that man whose instincts are evil-whose nature is perverted from its natural, upward tendency by its early surroundings, associates in spirit, with similar debased natures; and of course his outer life must naturally correspond and bear its legitimate fruits. And I have often thought the many instances of sudden reform among men that occur so unaccountably, and, so far as we can see, without adequate cause, may be traced directly to this inner life, and are. in many instances, undoubtedly the result of direct influences brought to bear in this way by spirits from a higher plane of spiritual existence. If good impulses come thus, so may evil ones, and the man who, carefully preserving the outward forms of honesty and decency, cherishes within a spirit dark and repulsivethe man who treads upon the very outer verge of law and order, or who wears the livery of heaven in order the more securely to carry out his own selfish purposes, however much be may deceive and wrong his fellowmortals, stands forth in spirit shorn of all hypocrisy, in all of his real deformity, and is surrounded by those as hideous and repulsive as himself, who aid him, as they aid each other, in schemes of evil import, that would make honorable men shudder and recoil with disgust if they could but see the real nature of the vile hypecrite who boldly holds up his shameless head in mortal life that he cannot reach in spirit. If this be true-if man is a spirit, and stands as much in the presence of his Creator here as he will when he lave aside his garments of mortality; if he is constantly in connection with, because living in the unseen world; if it be a truth that man carves his own destiny, and that, by his life here, he makes his station there-is it not of the gravest importance to him that he should have clearer conceptions of his own nature? and does it not become an urgent necessity that there should be new developments of truth from that inner world to meet his progressive nature and increasing needs in this? And this brings me to the second part of my subject: The perpetual necessity to man, of new revelations or unfoldments, and especially the need now of a new development or dispensation from the eternal world. In a recent number of the North British Review a strongly written article occurs upon modern preach ing, in which the writer discusses earnestly the alleged decline of the nineteenth century. It is said that the present generation of preachers are inferior to their predecessors-that the pulpit has passed the zenith of its fame, and fairly entered upon its period of decline. It is behind the age, and it is everywhere said that ministers of the gospel do not now preach with the fervor of olden time, and are generally a feeble, spiritless race. Now all this may be, for the race is constantly progressing, and merde, aye, expects and de.

BANNER OF LIGHT.

mande more of its religious teachers to day then over I Two of these dispensations have already been recorded. before. But did it never occur to you that humanity had The first of which any knowledge has been transmitoutgrown its revelations, and that the preaching now ited to us, is what is termed the Mosale Dispensation. Is dull and spiritiess to you, because Theology is un and is contained-all that we know of it-in the Old progressive and does not keep up with the race? The Testament, which is filled from begining to end with words of fire that burned on the lips of earnest and the crude and ofttimes erroncous views of Divinity zealous advocates of the Christian faith, and which cherished by men in that ago of the world. The teachstirred the heart of humanity to its very depths two ings of that book may be summed up in the single hundred years ago, would probably fall dead upon the sentence, " There is a God " and a foreshadowing of heart of that humanity to day. It is not that preach another dispensation to future ages. There were seers ing is poorer, but that mankind has progressed be. yond it

The religious world itself, although far in the rear of the advanced thought of the age, begins to feel its development too small for it. It is sluggish; but even it begins to feel the moving of the waters-it begins to feel the need of a new revelation, for the Church is already moving for a new version of the Bible. But the dear, good souls don't realize that a new version would not help them. They feel that something is needed, and they do n't know what. They do n't consciously realize that the Race needs a new Revelation or unfoldment to meet its needs, and a new version of an old one would not result in meeting that need. The practical effect of such a new version of the Bible would be, simply, to shake still more the faith of man in the Holy Scriptures, for one translation may be as nearly correct as another. If the present version is wrong, how are we to know that another version will not be equally far from the truth? No, no; it will not do; but in the movement I can read that even the Church feel the need of something more than they have got, and are groping blindly in search of it. I see in it the fact that some theologians, at least, have a sort of vague consciousness that the Book they have worshiped for so many centuries, does not quite meet the demands of humanity now.

But one of the most convincing proofs, as it seems o me, of the absolute and constantly recurring neces sity of new unfoldments of Truth to fill the measure of man's constantly increasing necessities, is the fact that there are so many and so widely different interpretations of the written law-so many schisms and sects in what is denominated the Church of Christ. Just as soon after the commencement of the Christian Era as the race had progressed to the need of something more than had been given them, new and strange interpretations of the Scriptures began to abound, and various creeds began to be erected upon the simple doctrines of Ghrist, until now; the number of different Churches, each in antagonism with all the rest, each claiming to be the true Church, and to have the only true interpretation of the Bible, is almost endless. This alone is sufficient to establish the truth of my proposition, that there is need of a new revelation from Heaven. Man has groveled in the dry husks of the dead Past already too long. I tell you, fellow-mortals, man needs the lightning from heaven to light the fires on the cold altar of his heart! He needs a new revelation from the eternal world to awaken him from his lethargy. He needs to be taught what life is beyond the grave. He has heard so much about that unseen. unknown world, that it has ceased to interest him. For centuries it has been continually thundered in his ears, that he must prepare for Death and the Future; but nobody has told him what that Future is. He has been persistently taught the terribly false doctrine. that the only revelation of Truth God ever has, or ever will make to him, is contained in the Bible. He looks into that, and finds so many manifest contradictions. so many fabulous stories which his reason teaches him cannot be true, that he has at last become heedless. He fails to prepare for the future, about which nothing is known, except the crude speculations of Churchmen; and it is entirely natural that it should be so. If i once, "Where, and how far must I go? What am I sent?" It would be absolutely necessary, you would think, that these questions should be answered intelli gently, that you might know how to prepare for the onrney. If, in answer to all these natural questions, I should only condescend to give you a dim description yet, this is all that is vouchsafed you when you ask so In the world of spirits he saw that the time must earnestly, what and where is this awful future, you come when man would arrive to that point where he are required to prepare for. You have vivid portray- could comprehend the grand truth of spirit existence, als of the grave, through which you must pass to enter and then the heavens would be opened, and he would it, but never a word more. Will you declare that a see the tabernacle of God resting with him, he should new revelation is not needed to bring the sublime and realize that he lives in both worlds at the same time, beautiful realities of that future home to your souls? and the knowledge came to him in the vision of the Let us suppose a case.

in those days, who seemed to have, aye, did have,

clairvoyant power-who looked forward through a long vista of years to the time when man, having progressed and outgrown his condition then, should be yearning for something more-something higher. With prophetic ken they saw tho end of the old and the beginning of a new and more full dispensation of Divine Truth to the race; and they clothed their beautiful visions in the figurative and poetical style of the Urientals, which, too literally interpreted by the Jews, were misunderstood by them. The prophetic vision of Christ coming as a king to future ages, was construed to mean that he was coming in all the pomp and splendor of a temporal prince; and when he did come. he came so humbly---so entirely different from all their ideas of him, that they failed to recognize the spiritual nature of his mission. Time flow. Generation after generation lived and died, until the birth of Christ ushered in the dawn of that New Dispensation, and the world now recognizes the fulfillment of the ancient prophecies. The record of that new, and to us, second dispensation, comes down to us in the New Testament, and it gives us clearer and higher views of God and man and their relations to each other. It teaches, in addition to the fact that there is a God, the sublime truth that man lives after death in a world unseen by mortal eyes. The teachings of modern theologians,

that the age of revelation closed with the coming of Christ, is, however, expressly contradicted in this book. Christ told his disciples that he had many things to tell them, which they could not bear to receive then. The race had received all it was then capable of comprehending. As the Old Testament contains the prophetic announcement that there should be a second revelation of truth from Heaven to man, so in the New Testament, still another, or third unfoldment is expressly foretold. John the revelator, or seer. in the XXI chapter of the Book of Revelations, says:

"And I, John, saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying . Behold the tabernacle of God with men; and He will dwell with them, and they shall be His people, and God Himself shall be with them and be their God." And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things have passed away.' "

Can there be anything plainer or more beautiful than this vision of the seer of Patmos? And the time for the fulfillment of this grand prophecy is. I believe, near at hand, and we who now live on earth are witnessing its dawn. As the Jews mistook the figurative language of the old prophets, and denied their Saviour because he did not come as they had been taught he would come, in all the pomp and splendor of an earthly king, so the world, in these days, mistake the simple meaning of John's beautiful vision, in which the third dispensation, which-for its distinctive feature is to teach us what that other state of existence is-rending the veil between the material and spiritual-is expressed in the figurative language of a city coming down out of heaven, and deny that the dawn of that dispensation is upon us. Christ's kingdom was not should come to one of you and tell you to prepare to of this world, neither is the ... holy city. New Jerusago a long journey, from which it was doubtful if you lem " a literal city, in a material space, as the Christian should ever return, would you not naturally ask, at world have been taught to believe, As a few individuals in the humbler walks of life, recognized their expected to do there, and how long must I be ab king eighteen hundred years ago, even though he was born in a manger, so a few individuals now, despised and scorned by the Churches, recognize the shining gates of the New Jerusalum, as it is descending from heaven, and hear the great united voice of myriads of the bright beings .. across the river," saying, .. Behold the of the low, dark, gloomy, old fashioned depot, from tabernacie of God with men." John was a clairvoywhich I expected you to start, would you not laugh in ant; he was in communion with the spirit-world, and my face, and tell me that yon must know more than he had the power of remembering in the outer life that, or you could not know how to get ready? And what he saw and heard while in the superior state.

Yet more. Almost every week brings to our ears the painful tidings of the fall of some "watchman on the walls of .Zion "-the going out into outer darkness of some bright and shining light of the church; and the moral sense of the people is shocked and outraged when such men, to whom they have been accustomed to look as public teachers, as models of purity and goodness, drop their mantle of hypocrisy, and prove to be like whited sepulchres-fair to look upon, but within filled with dead men's bones, noisome and repulsive.

But the truth is, too much was expected of them. They are not so much worse than other men as they seem. They wear the cloak of plety on their backs. but no fire burns upon the altars of their hearts. The fault is not so much in them, as it is in the system of religion they teach. It has been outstripped by the race, and no longer possesses living power. If there were anything more than empty form-if there were power and vitality in the gospel they pretended to teach, think you such hypocrites would have dared to assume the sacred office ?--or, assuming it, could they have fallen? Would to God some bright-winged angel would descend from heaven, and kindle a flame in the cold heart of humanity, with the Promethean fire from the Eternal Throne, for our Father alone knows how much it is needed. You go to church, because your early education has taught you that it is right; but how many of you feel the power of the forms of gospel you hear? With how many of you does an abiding remembrance of what you hear, continue when the voice of the preacher ceases to vibrate in your ears? As with you, so with the world. The race has outgrown its old religious clothes. Something more is needed, when we ask our Father to "give us this day our daily bread," than the dry remains of a loaf two thousand years old. Some new developement is needed; for, however painful the admission, it must be acknowledged that a large majority of the race have come to base their conduct upon the belief, that if they can successfully conceal their sins and short comngs from their fellows, it is all that is necessary. The other world they place at such an infinite distance, that the necessity of preserving their spirits pure and good, never seems to occur to them. They would feel lisgraced and degraded if they should be detected by their neighbor in some mean or sinful act, but they never seem to think that dear and valued friends may know all they do, and are infinitely nearer than their nearest neighbor. So they cloak their sins from each other, and seem to expect to cheat Heaven in the same way. But no such hypocritical cloaks can be worn over on the other side. They drop off with mortality. So long has the form of godliness' existed without the internal power, that, say what you will, men have lost faith in it, and it has miserably failed, because would answer the aspirations of man in all coming but it has done all it can do until it has a new unfold. demanded and yearned for by man? Truly it is, and it is coming. The doors of heaven are opened, and the tabernacle of God is with men. Old things are passing away, and all things are becoming new. The two worlds are mingling into one, and verily there will be a new heaven and a new earth, when all the sons of earth shall realize that there is no death, and shall ecognize the truth that they live in both worlds.

What greater incentives can a man have to live a pure, elevated life here, than to know for a certainty that he is never alone-to know that departed loved ones are watching his every step with anxious, loving solicitude-to know what that future is beyond the grave, and that he can be taught how to prepare for it by those who have entered it and know its realities -to know that every act of his life, whether good or bad, impresses fiself indelibly upon his spiritual nature-to know that he is himself a spirit, living now in the spirit-world as really as he ever will-to know that, however well he may succeed in hiding his real nature here. there he must and does stand out just as he really is, and that he can only pass for what he is really worth.

To me there is something indescribably and transcendently beautiful in this new dispensation, and every

(MARCH 5, 1864.

Written for the Bannor of Light.

THE MIND.

BY WALTER WILFORD. As the rose, whose leaves expanding In the balmy, summer air. Sheds a magic charm around it, Hiding thorns with flowers fair-

Bo the mind of man, unfolding In an atmosphere of love. Throws a charm around the spirit, Pointing it to realms above-

Hides whatever seems unlovely, 'Neath the magic folds of thought; While each rough, unseemly feature, Into beauty's form is wrought; Till the mansion is forgotten Wherein dwells its lord-the Mind I And we learn to look for beauty To the mirit thus refined. York Centre, Ill.

Children's Department. EDITED BY MRS. LOVE M. WILLIS.

ADDRESS 146 WEST 21ST STREET, NEW YORK CITY,

"We think not that we daily see About our hearths, angels that are to be, Or may be if they will, and we prepare Their souls and ours to meet in happy sir." [LEIGE HUNT.

ENVY AND DISCONTENT;

"FINE FEATHERS CANNOT MAKE A FINE BIRD."

A STORY IN TWO PARTS.

Co Conta

PART I.

Discontented Robie. いやれたがう There once lived in a flourishing orchard a fine robin. She had been reared with tender care, and her plumage was smooth and glossy; her voice was sweet and musical, and she found a plenty of plump worms to eat when the farmer turned his fresh furrows, and of cherries as they ripened on the beautiful trees in the garden; and then, later in the season, there were berries and insects, so that Robie wanted no good thing. One would have supposed her to have been the happiest bird in the world.

One day, as she went to drink in the spring at the too much was expected of it. It was expected that it foot of Elderberry bill, where the beautiful vines interlaced themselves into an arbor of green, she saw time: but if it be admitted that man is a progressive her own reflection in the clear water. Her feathers being, then I hold that no one revelation can fill the were a beautiful brown, with a reddish tint on her neasure of his needs in all time. It was a living pow- breast; whether she had ever noticed their color beer for the people for whom it was intended, and to fore, I cannot tell; but that morning she had chanced whom it was given, and served its purpose admirably; to see a beautiful oriole, with his golden feathers, and she now thought her own plumage very dull. "Why ment engrafted upon it. And is it not needed, aye, did I not have as fine a coat as any bird ?" said she. "I am sure, I look very old-maidish with my dull dress, and 1 do not feel as if I cared to be seen."

Thoughts of discontent, when once cherished, take root and grow very rapidly. Robie flew to the tall oak not far from the spring, and instead of singing her happy song as usual, so that the little children in the cottage could hear, she began to mope and look very unbappy.

" Dear me !" she said, " what can I do? I am so tired of this faded dress ! If I wash it, it does not grow bright; nobody will care for me unless J canmanage to get a more showy one. I am quite ashamed to have the little girls see me: I am sure they will love the bluebird far better than me, or the woodpeaker, that has such bright spots on his neck. If 1 could manage to get something red, or yellow, or blue to cover up at least a part of my faded brown, I be lieve I could take my place among other birds with pride. But there come the children from the cottage. I will fly away into the deep forest until I can make a better appearance."

Little did Roble think that the children, missing her sweet song, had left the bluebird on the hill, and the woodpecker on the old maple, to find her for the sake of her sweet, cheerful voice. Not finding her by ne must acknowledge that there is pressing necessity the spring, or by the great oak, they climbed the fence and wandered by the brook, and over a beautiful moss grown log into the forest. They sat down on a pile of dried chestnut leaves, and talked about the Jod in heaven, so sure it will come-go sure it is com fairies. Now Robie had become so absorbed in her selfish wish, that she had not beeded their approach. and it was only when she heard a merry laugh ring through the forest that she began to listen to them. They were telling stories of the wonderful things that fairies could do.

Suppose that you had from your earliest childhood been taught that away many days journey in the for- that he has progressed to a higher' plane since the adest there existed a beautiful lake, marvelous in its vent of Christ. He is constantly yearning for someloveliness, upon whose shores were thickly strewn the thing more than satisfied him eighteen hundred years golden sand so dear to man, and upon whose sloping ago, and in answer to the yearnings of his sonl, the banks strange and beautiful flowers bloom in lavish new dispensation is dawning upon him, teaching him profusion, filling the air with their exquisite fragrance the sublime beauties of his inner life. It comes to and perfume? Tall trees, laden with delicious fruits him, rolling up the veil that has so long separated the of every description, bend lovingly over the sweet was two worlds, the material and the spiritual, blending ters, and kiss the waves in gentle dalliance. Nay, both into one perfect whole. It comes, compelling man more: an old book contains a vague idea that he who to recognize the fact that he is here only for a short time. reaches this beautiful lake, and drinks of its crystal to prepare to enter ppon his real life while that real waters, shall never grow old, but shall live eternally. But the old geographies only give us a description of what he has to prepare for. Is such a revelation rethe rough gate that opens into the trackless wilderness quired? Is there any need that the New Jerusalem through which we must go to reach it. We have seen should "come down from God, out of heaven ?" Does many go through that gate, and enter the dark forest man need to be brought into more intimate relations beyond, until they are lost to our sight; but they nev- with the eternal world to awaken him to his duties er return to tell us that they have, with their own eyes, and his destiny? Look out upon humanity and judge seen this wonderful lake-that they have, with their for yourselves. The evangelical world is divided into own lips, quaffed its life-giving tide. True, in the old innumerable churches and creeds. No two of these book we read that far back in the dim past persons did understand their Sacred Book alike, and wrangling come back and testify to the truth of the record, but no and bitterness arise between them. Each one claims such cases have occurred for many generations; and that a knowledge of the truths contained in the Bible when we ask why, our teachers inform us that in those is absolutely essential and necessary for the salvation days men doubted, and it was necessary that some one of the racs-each one has a different interpretation of should return to convince his fellows. But when we those truths, while six hundred millions of earth's inay "we doubt." and ask why it is not as necessary to habitants never heard of the Bible, and never will. convince us as it was to convince men then, they grave. Preachers and laymen are lamenting over the world's ly shake their heads, and tell us it is not for us to know increasing wickedness. Crime is multiplying on every -that it is wicked to doubt, and we must believe hand, because the forms of Godliness exist without the what is written about it, for that is all we shall ever power. Gambling hells and gin palaces spring up bebe permitted to know. Do you imagine that such side the school houses, and brothels flourish in rank a state of things could long exist, without having our luxuriance under the very shadow of the churches. faith in the existence of that lake grow dim and in- And what else can we expect, when we see that the distinct? We should be glad to believe it, and should fires have gone out on the religious altars, and the ike to visit it ourselves; but doubts arise in our minds, and we fear that all who have started have been lost in the gloomy forest, where their bones lie mouldering

exists. Should we not yearn intensely for some knowlwitnesses? Should we not long for the retarn of some

World, yet it has been the experience of the race to truth of what I have said, even though I be condemned receive more at cortain periods or epochs than at others. For giving it utterance.

New Jerusalem or New Dispensation.

Man is constantly progressing, and none will deny life is opened to his full view, so that he may know just

worship of Almighty God degenerated into empty forms and hollow ceremonials? when we see men and women go to church on the Sabbath because it is fash. back to kindred earth; and we fear that no such lake ionable to go and unpopular to remain at home, doze through the tedious and ofttimes meaningless serviedge of the fate of those who have been thus lost to ces, and go home to forget, until the return of another our sight? Should we not feel a strong desire to bave Sabbath, that there are any churches, any religion, anythe ancient accounts verified by the testimony of eye- thing else worth living for except gold? What else can we expect when we see the ministers, who assume to pligrim, in all the freshness of immortal youth, to tell stand between God and the people, to teach their felus that that wonderful lake did exist, and its life giv. low men the way to heaven, preaching for money, and ing properties were no fable? Aye I yes ! and in just having no deep, abiding faith in the doctrines they such a position humanity finds itself to-day in relation preach? when we see them pandering to popular sento the Fature. The world is crowded full of doubt of timent, carefully glozing over the crying evils of the the existence of such a state. We yearn anxiously for present, never speaking of the sins that stare them in ome tidings from those who are lost to our sight; we the face every day, lest some rich parishioner should long for their return to tell us that they still live, and be offended and withdraw from the church, causing a to tell us of that life beyond; and a new revelation is reduction of their salaries, while they burl flores needed, nay, demanded, to save the race from being anathemas against the sins of the Jews, and boldly wrecked on the rocky and sterile shores of unbellef. and fearlessly denounce the evils of past ages? There Although it is man's privilege to receive new are, it is true, some noble exceptions to this sad dedevelopments of truth, constantly from the Eternal generacy of the pulpit, but there is no gainsaying the

for it. The time has come when man needs something more than the spiritual knowledge of past ages to satisfy the yearnings of his soul; and as sure as there is a

We of this generation are witnessing its dawn. May we learn how to profit by it."

Written for the Banner of Light. LIGHT IN DARKNESS.

BY LOIS WAISBBOOKER.

From off the couch of Darkness, Where Morning bade them rest. Arose Night's frowning shadows And bastened to the West To quench the sunset glories That lingered on their way, As if they would assure us Of a returning day.

I stood and watched their progress-Stood 'neath the falling dew And saw Night draw her curtains-Curtains of sable hue, Before the scenes of Nature, That were my heart's delight, And thought it was an emblem Of my own spirit's blight.

Then as the past came looming Before my tear-dimmed eye. Still darker grew the shadows Across my mental sky-Grew darker, till in anguish I turned to seek relief, By weaving into song wall A record of my grief.

But as I wrote, a something Seemed saying in my ear. ** Why should you thus be helping To make life's pathway drear? Hath not each heart of sorrow Enough that is its own? The south of the human That you should add the burden Of griefs that you have known?"

And then I turned me sadly Again upon the night, To gaze as on an emblem Uf my own spirit's blight When lo I where I had fancied A brow of ebon hue. Ten thousand lights were gleaming

In yonder concave blue;

Were gleaming, softly gleaming, And with their steady light They pierced the thickest darkness That veiled my spirit's sight; And through the breaking shadows Bernenbered blessings shone. For night was still an emblem,

Though now a glorious one. Oh. cease to ponder only Upon each cloudy day. And think how much of suushine Has lighted up your way. When God his love discloses, In thousand varied forms, Will you receive the roses To scatter only thorns.

Bat what to me is subshine. My wayward heart replied. That into night has faded, Or roses that have died? What cares the weary traveler That there has been a day. When through the thickening abadows He gropes to find his way?

One said that if you went by moonlight down into the meadow, and turned around three times with eyes closed, and were facing the same thing as when you began to turn around, that a fairy would appear and give you a new silk dress.

"Well," said another, " it is very safe to say that, for it cannot be done. I've tried it over and over again in our parlor, and when I opened my eyes I was facing just the opposite thing."

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"There's another way," said a little girl, "to call the help of the fairies. If you have a sweet voice, you must go to some beautiful spring, and say, in the sweetest manner. . Oh, take my voice, and give me what I want;" or, if you have a loving temper, you can get it changed for something else; or, if you have a sweet smile that others love, you can perhaps get'a white skin for it."

... Oh, nonsense !" said the oldest, ... we all know better than that; but let us go, for our pet robin is not here. 1 am sorry, for I had begun to love it dearly as it sung to us its sweet morning hymn."

"How much better," said Robie, "will you love me when you see the beautiful dress I will get by going to the fairies."

The children all returned to the cottage on the hill. and Robie sat very still thinking what it was best to do. Seeing just then a crow, who by his contented look he knew had had a good breakfast, and so was likely to be quite good natured, she ventured near enough to him to speak:

"You are the wisest of birds," said the robin; and I wish to ask your advice. I am tired to death of my dull brown dress, and I want another that is bright and beautiful. I presume you know that I can get one by going to the fairles, but I want your advice as to which is the best way for me to consult them." "My advice," said the crow, in a rough voice, " is to be thankful for what you have. Everybody loves the robin for its cheerful voice, and nobody cares a fig for its plumage. Do what you can well, and let wellenough alone. That 's my advice. If people love you for the looks of you, you 'll find their love is n't worth much. Just be yourself, and hobody else."

Upon this he cocked his head, gave a knowing wink, and flew away.

"How very foolish some wise people can be. It's just because the crow has no dress to be proud of himself, that he thinks it of no sort of consequence if others look as gloomy as he. I'll ask nobody's advice, but go my own way."

Upon consideration she thought she would not try whiching around in the meadow, because one of the girls said it could n't be done, but would think of what she would rather give up that was really useful for the sake of a better dress. She thought her voice was the best offering she could make; so she tried her awoetest song once, and then flew to the beautiful

MARCH 5, 1864.]

BANNER LIGHT. OF

spring at the foot of Eiderberry bill. She sang, in her |she saw the heads of the children peeping among the vines in search of the wonderful bird; and not far off aweetest tones:

" Oh, fairy, fairy come to me. I 've something kind to ask of thee;

- Come, give me dress of red or blue,
- Or wings of soft, bright, purple hue; Or neck that 's like the Tarnagan,
- Or tail that spreads like peacock's fan;
- And you shall from me take your choice,

My kindly heart, or loving volce."

When she had ended, there appeared before her a beautiful, tiny bird, about as large as a humming. bird.

•• I gladly come to answer such a call, for many ask a harder task; they wish me to give just what you have-s loving heart and gentle voice; so choose, my bird, what you will have. I cannot wholly change you, but your neck, or your wings, or your tail I can make most attractive."

"""Well." said Robie. "I have concluded that a fine tail, one long and bright, and that I can spread, will most surprise my friends. For I can sit and spread it in the sunshine, before the gaze of others; whereas, if I had ever so beautiful wings, they would only show when I was flying, and I always felt a little ashamed of a broken feather in my tail."

" Very well," said the fairy-bird, " plunge three times in the spring, and you shall have your wish."

The fairy-bird disappeared, and the robin and as commanded. When she came out the third time, sure enough, she felt the long feathers touching the ground behind, and very brilliant they were; red, blue, golden green, all gleamed with a beautiful iridiscence, and as the sunlight fell through the willow-boughs that hung over the spring, it seemed as if the rainbow had been transfixed upon the delicate feathers.

Roble managed to get a sight of herself in the spring, and felt entirely satisfied with her appearance. To be sure, her reddish-brown back and wings looked duller than ever, but she comforted herself by thinking that no one would notice anything but her fine tail. When she began to fly it proved to be very hard work; but what of a little back-ache, she thought, if I only look finer than all other robins.

With difficulty and much pain she reached the neighboring forest, for she desired first of all to show herself to the wise crow. He was seated with a dozen companions on a tall cedar:

"Ha, ha, ha !" they all shouted. "What's here? What 's here ? Let 's give her chase. Ha, ha, ha!"

At these words Robie, much frightened, tried to fly away, but not understanding just how to manage her long tail which she had began to spread for the crows to behold, she failed to take wing, and lodged on a hard branch of the chestnut tree. Just then some. thing attracted the attention of the crows, and they flew away, or there is no knowing what would have become of her; but they shouted until out of hearing: ... Ha, ha, ha! robin with a peacock's tail i Ha;

ba, ha l" "Who ever heard of such a disagreeable bird ?" said

poor Roble; but I'll fly to the oak and show myself to the robins."

After much planning and arranging, she managed to reach the large oak by the brook. But no sooner did the robins behold her than they all fied away, as if terribly frightened. She then tried to call to them as usual, but to her surprise her voice was so harsh. that it only frightened them the more, and the little robins in the nests began a most pitcous cry at the unwelcome sound.

"What fools robins are," said she; "they don't the orchard, and the oriole and bluebird will no long er flaunt their bright feathers there, and the ring dove in the hedge will sigh that it is not as beautiful as I."

were so wearied that they drooped by her side, and she had not even strength to spread her brilliant tail. She was obliged to rest quite a time; at length she summoned all her energy, and with much fuss and flutter expanded its brilliant feathers. What was her surprise at beholding every bird in sight with a frightened air, fly away and hide itself in the dark shadow of some tree.

"Oh," said Robie, "if I could only speak to them and

was their father, with his gun ready sprung. " It is n't here." said one, " but here's our beautiful robin that we missed. I always know it by its tail; that has one feather broken. Oh, how glad I am it is nöt killed, I love it so, for it sings so sweetly every morning. Come, Roble, ' cherries are ripe; cherries are ripe.' "

And away Robie flew, to the cherry tree in the gar den; and she was met with a welcoming chirp by all the birds assembled there.

" Oh girls," said the father. " I believe we have all been seeing through witches' eyes, for no bird ever had such a tail on such a body. I'll look in Audubon: but I think we 've all led a wild-goose chase."

You may depend that the robin learned a lesson for life. She was content to win the love she desired by her sweet gifts of song, and by her cheerful, loving heart; and as she picked up the crumbs which the children scattered by the doorway, she repeated the wise saying of the crow, " Be thankful for what you have," and the beautiful words of the fairy-bird, · Covet not what cannot bless thyself or others."

FLOWERS IN HEAVEN.

I know there are flowers In the beautiful bowers Where angels dwell above; I wish that I knew How the flowers grew In that beautiful land of love.

"The flowers grow there, Divinely fair, When you do a loving deed: When you feel a thought, With kindness fraught.

You plant a golden seed." Word Puzzles,

These letters, when arranged properly, will spell what we all shall be glad to see: WLABOWL

Correspondence.

Who can tell what it is?

The Davenport Boys in Philadelphia. Our city has been thrown into considerable excite. neat by the appearance among us of the Davenport Boys, as they are called, though they are now young men. The press has been extremely exercised, as the friends say, and has labored zealously to defend the Church and the people from these terrible innovators and .. impostors.'

You know the reporters for the press are not always Solomons, almost any young man who has conceit enough to make up a good story out of nothing, who holds a facile pen, and who is willing to do the drudgery of a reporter, may become an oracle and speak, and

in proportion as they pander to public prejudices, will be their success, and almost always are such men found arrayed against any new truth or any new explanation of an old one, and unless those who present these offer a golden key to these, there is but little chance of a fair representation.

Great were the groans of these little men when the Davenport Boys made their appearance, sarnest their efforts to be wise and witty and make sport of Spirituknow me, or else do n't care for me. I believe they it on to Lacey, their agent. Still the meetings conalism. Especially did they belabor the Boys, and lay tinued, and night after night the audiences came to witness the wonderful phenomena, which occurred with great regularity, though somewhat interrupted By the time she had 'reached the orchard her wings falling which mever entirely prevented by the rowdy Perhaps your readers would like to have a description of these young men and the manifestations which accompany them. The two Davenport brothers are about twenty-three and twenty-five years of age, are gentlemanly in their appearance, of fine, nervous tem. peraments, very much alike, with dark hair and eyes, rather slender, and not very tall. They have been public mediums for eight or ten years, and have passed

rough many phases. The manifestations wh positively that the mediums did not move at all while Norris, Treasurer. he was in the cabinet with them.

I might extend this account much further, and tell you how one committee used iron wire around the ropes, without interfering with the manifestations or the untying of the mediums. But I must leave this.

In company with these mediums is William Fay, of with one of the Davenports, after the close of their public sittings. These sittings are in a dark room. The character of the manifestations are that the medium is tied to a chair, and musical instruments pass around the room, a distance of fifteen or twenty feet. I witnessed only one of these sittings, and in that case there were about seventy-five persons in a small room. sitting as closely as we could. The instruments were passed very rapidly from one end of the room to the other, over our heads, sometimes touching the head,

I have given a plain description of these manifestations. There are those who believe the whole thing is a trick. It must be admitted that public meetings of a promiscuous character are by no means the most favorable opportunities for the investigation of such phenomena. In my intercourse with these young men. I saw nothing like deception, and there is but little in

634 Race street, Philadelphia, Feb., 1864.

Illinois.

The intense cold and deep snow shut us up over the sands of English men and English women, is undergofirst Sunday of January, at Clinton.

promise a harvest.

persevering efforts of Bro. P. B. Jones, and a few oth- the various political circles.

January 21st, 23d, and 25th, I gave four lectures in Springfield, the capital of this great sucker State. Had very large audiences at the two lectures on the War, and the two on Spiritualism drew together the most intelligent audiences ever collected there by this subject, as I was informed-among them several prominent officials. By this date the snow was gone, and the mud, black and thick, stuck to and scattered over u8.

January 28th, returned to Decatur, and gave one more lecture, making in all eleven lectures in that city by me this winter.

January 30th, reached Bloomington, where a severe rain-storm prevented our having meetings the last Sunday of the month, as the snow did the first; but Feb. lat and 2d, we collected our forces and had two good meetings in Bloomington, notwithstanding the mud.

Snow was gone, cold was gone, and spring had come, and I fied from the muddy regions of rich soil, where the corn grows so high it is easiest gathered from a horseback position, to meet my engagements in Chica go, where I have ministered the last two Sundays, in the largest and best hall in the city (Bryan Hall), to the largest and best audiences I ever addressed in this the largest and best audiences I ever addressed in this city, or any other except two in the nation, on Spirit-fair to spend many happy years upon the earth. How nalism. Each audience has exceeded the one before it, true it is, that in the midst of life we are in death

but could not distinguish the band. He felt a band erously entered upon the duties of their respective ofor hands moving gently over his face. The instru- fices for the coming year : D. U. Pratt, D. A. Eddy, ments were moved, and he was struck upon the head Geo. Rose, Mrs. D. A. Eddy, Mrs. E. A. Sherman, and other parts of the body with them. He asserts Trustees; Miss Sarah Griswold, Secretary; Mrs. Susan

> Yours, for truth and humanity. D. A. EDDY. Cleveland, Ohio, Jan. 28, 1864.

Our Contributors Appreciated.

Mrs. C. Fowler, of Rockville, Conn., in renewing her Chicago, who gives separate sittings, either alone or subscription, pays the following compliment to two of our contributors :

> "Enclosed, please find the amount sufficient to renew our yearly subscription for the BANKEB. It has long been a constant and welcome visitor to our home circle, till we have learned to regard it as an indispen-sable family necessity. It brings so much of light and truth to dissipate the dark clouds of ignorance, supersition and prejudice, with which the teachings of carlier years have enshrouded us.

We love the beautiful inspirations that flow from the pen of our gifted sister. Cora Wilburn. They lift us above the discords and inharmonies of life, into a us above the discords and inharmonies of life, into a bigher and purer atmosphere, where the petty trials, difficulties and perplexities of every-day experience dwindle into insignificance. They revive our flagging energies and despairing hopes; they impart a fresh courage, a moral strength, and fit us anew for life's labors and duties. And those "Letters from Thatchwood Cottage." how we prize them, fraught as they are with many an instructure lesson gleaned from close companion him

I saw nothing like deception, and there is but little in instructive lesson, gleaned from close companion hip these manifestations that is not readily explained with nature, and breathing such a spirit of love and when you admit a power of moving physical bodies independent of human contact and will, and there are few earnest investigators to day who have not had op not not the of will be a power of a subshine, a gush of melody, to cheer and gladden the hearts of earth's portunities of witnessing such phenomena as these in broad daylight, and under circumstances that preclud. ed all doubt. HENRY T. CHILD, M. D. 634 Race street. Philadelphia. Feb. 1864

"The Queen's English."

It is high time something was done to improve upon Since the great snow-storm which closed the old the average English which is used now-a-days, and we year and shut up for a time the ways and means, till we hail any movement in that direction with satisfaction. were all glad to see land again, although it was mud | Dean Alford has recently published an article, on the with " no bottom," I have been so busy that my subject, in the London News, in the course of which he friends, and even the BANNER have been neglected. says that our language, as known and read by thou-

ing a sad and rapid process of deterioration. Its fine, January 10th. I lectured at Decatur, where I had manly Saxon is getting diluted into long Latin words given quite a number before, and Mrs. Stowe and Mr. not conveying half the meaning. He throws the chief Whiting had each given a course, and since that a per- blame of this on the newspapers which are written in manent and advanced condition has been secured, and a ... vitlated and pretentious style," and says: .. The Bro. Benjamin Todd hired to speak every Sunday for writers in our journals seem to think that a fact must one year; and he has already begun his labors, which never be related in print in the same terms in which it would be told by word of mouth. The greatest of-January 16th and 17th. I spoke in Clinton to better fenders in this point are the country journals, and, as audiences than I ever had there, for Mrs. Stowe had might be expected, just in proportion to their want of been there and given a new impetus to our cause, and real ability. Next to them comes the London penny Dr. Von Vleck had also been there trying to expose press; indeed, it is hardly a whit better; and highest what he called cheats and deceivers, and I think he in the scale, but still by no means free from this fault, increased our audiences some in each place where he the regular London Press-its articles being for the tried to lecture. Clinton is nearly converted by the most part written by men of education and talent in

> Written for the Banner of Light. **BEST IN HEAVEN.**

BY SUSIE RIVERS

In Heaven there 's rest! oh, blessed thought To those who mourn in grief and tears t It gilds anew Hope's fading light,

And robs Despair of haif its fears.

In Heaven there 's rest! oh. precious words ! For Heaven is near-e'en at the door. Our life below is gliding fast.

And soon we 'll reach that blissful shore.

In Heaven there's rest I then, oh, faint not, Though with a weary load opprest; Though dark and thorny be thy path, It leads to realms of endless rest.

Departed.

Went home to the radiant bowers of the Summer Land, on the 15th instant, Dr. John E. F. Clarke, of New York City, after an illness of one week only. His disease was pneumonis; it came like a whirlwind,

tive audience assembled at the Presbyterian church of that place, the truths and consolations of our Harmo-nial Religion. This being the first public spiritual lecture ever dolivered in the place many were aston-lahed, and reasoned among themselves (as of old), asy-ing. " Can this be Spiritualism? If so, it is good enough for me." Uood seed, we truth, was sown, the fruits of which the harvest alone can tell. Lucia H. COWLES,

3

LEGTURERS' APPOINTMENTS.

[We desire to keep this List perfectly reliable, and in orde o do this it is necessary that Speakers notify us promptly of their appointments to lecture. Lecture Committees will please inform us of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their hearers to the BANNER OF LIGHT.]

MRs. AWANDA M. SPENCE will speak in Boston March 6 nd 13; in Charlestown during May; in Chicopee during une,

Mns, SABAR A. BYRNES will speak in East Boston March ; in Ohelsen March 20. Address No 37 Spring street, Rast Cambridge, Mass.

Moss Horr will speak in Charlestown March 6; in Lynn March 13; in Providence March 20 and 27; in Boston April 3 and 10; in Portland, Me., May 1. Address Banpor of Light Mee thil May 1st; sfter that time, Battle Creek, Mich.

MISS LISZIE DOTER will speak in Chelses March de Bis in Portiand April 8 and 10; in Foxboro April 17 and 24; in Quincy May 1 and 8; in Milford May 29; in Philadel-phia during October. Address, Favilion, 57 Tremont street, Boaton Masa Soston, Mass.

DE. L. K. COONLEY will speak in Charlestown April 17. nd 24. Address, Nuwburyport, Mass., or Banner of Light

Mas. M. S. TOWNSEND will speak in Quincy March 6 and 13; in Boston March 20 and 27.

Mns. SOFHIA L. CHAPPELL Of New York, speaks in Provi-dence March 5 and 13; in Portland March 20 and 27. Is ilsongaged after March. Address at the Banner of Light

MRS. SARAH A. HORTON speaks in Lowell during March : in Plymouth April 3 and 10; in Portland, Me., April 17 and 84. Address Brandon, Vt.

Address Brandon, vt.
 J. M. PREBLES will speak in Rockford, Ill., the first two Sundays of each month. Address as above.
 Mias Exama Houston will lecture in Bangor, Me., July 31. Address as above, or East Stoughton, Mass.

Mus. Many M. Woon will speak in Stafford, Conn., during April, Address, West Killingly, Conn.

Miss Mantha L. BECRWITH, trance speaker, will lec-ture in Taunton, Mass., during March; in Chicopee during April; in Bpringheld May 1.8 and 15; in Lowell during June. Address at New Haven, care of George Beckwith. leference, H. B. Storer, Boston.

Mas. II F. M. Brows will speak in Philadelphia during March. Those wishing her services as a locurer may ad-dress her till March lat at Olevelaud, O.; after then, care of H. T. Unlid, M. D., Philadelphia, Pa.

Mns. A. P. BROWN will speak in Plymouth March 6 and 13; in Quinoy March 37; in Chelses April 3 and 10. Is un engaged Wob 38, March 20, and the three last Bundays in April; in May she returns to her home in Vermont. Per-sons wishing her services are requested to apply soon. Ad-dress 81 Johnsbury Centre, Vt.

MRS. FLIZA C. CLARK will Speak in Old Town, Mc., March and 13. Address till March 15th, care of H. S. Emery, Bradley, Me.

MRS. LAURA CUPPY will lecture in "Harmonial Hall," Dayton, this, every Sunday evening, at 7 1-3 o'clock, till fuither notice Children's Progressive Lyceuta meets every sunday morning at 10 o'clock, Conference at the above hall every Wednesday evening at 7 1-8 o'clock.

AUSTEN E. SIENONS will speak in East Bethel, Vt., on the fourth Bunday of every month during the coming year. Ad-dress, Woodstock, Vt.

Ma. A. B. WHITING will make a tour through the Esstern States next spring and summer, speaking at Providence, R. I., the Sundays of April. Those desiring his services should address him at once at Albion, Mich.

Mus. HEATH, of Lockport, N. X., will speak in Lowell. Mion., the first Sunday in each moath ; in Otisco, the second do.; in Laphamvillo, third do.; in Alvine, fourth do.

Mins Susin M. Jourson will speak in Portland, Me, March 3 and 13; in Quincy, Mass., April 10 and 17, and desires to make engagements for the spring and summer. Address,

Ohicopee, Mass. H.B. STORER will speak in Foxboro', Mass., March 6 and 20 and April 8.

WARRAW ORASE's address will be Chicago, Ill., till further notice. His business sugagements in the West will prevent his return to NewEngland till late in the summer or tall. He will receive subscriptions for the Banner of Light.

H will receive an ecriptions for the bander of Light. W. K. RIPLEY will speak in Block port, N. Y. and vicinity, during Apri: in Willimatic May 15, 92 and 99; in Little River Village, Me., June 5 and July 10. Address as above, or Show's Falls, Me.

MRS. LAURA M. HOLLIS will speak in Stockton, Me., the first Sunday in each mon.b.

MES. AUGUSTA A. CURRIER speaks in Baltimore, Md., dor-ing March. Will receive proposals to speak in the Rest during the summer monthe. Address as above, or box 815. Lowell Mass. Lowell, Suss. Mas. K. A. Birse, of Springfield, Mass., will speak in Troy, N. Y. during March: in Charlestown, Mass., April 3 and U: in Chelses April 17 and 24 and May 15; in Flymouth May 1 and 8; in Quincy May 23 and 29.

tell them who I am; but alas I my voice is so changed that if I attempt it I only make the matter worse. . I made a great mistake in giving up my voice; but I 'll go over to the cherry tree yonder, and see if I cannot, by keeping my borrowed finery out of sight, make them know who I am-only innocent Robin-redbreast, who will do no harm, but who has become very fine by possessing a few fine feathers. Somehow I keep thinking of what the crow said; perhaps he was n't such a foolish fellow as I thought. Be thankful for what you have ' was his advice. I wish I had tried it; but never mind, I'll not be sorry yet for what I 've done."

Away she flew with a fluttering heart, for her long. nendant tail had to beat against the wind; but at length she reached the tall cherry tree which stood in the garden back of the cottage. But as she approached. every bird fied screaming away. Even the ripe red cher ries could not tempt them to remain. The blue-jays screached, the robins uttered a frightened call, the cherry-birds raised their tufted crowns, the wrens found their nests in the shed, the swallows circled around the barn, and even the old rooster orowed with an unusually loud voice; the hens cackled, and all this confasion set the dogs barking; the bossy in the corner of the yard began to blaat, and the cow to low. Just then the flock of crows flew over the garden, screaming. "Hal hal hal"

The children heard the sound, and ran to the door to ascertain the cause. By this time, Robie, in one desperate effort, hoping to win kindness from some one, was lifting her long tail and spreading its showy feathers.

"Oh see 1 oh see !" said the children all at once. "What a funny bird I What an ugly head it has, and how it looks with the peacock's tail I And it has frightened the other birds-all the robins and bluebirds. Let's stone it; let's drive it away. The wicked bird-frightening all the others i i suppose it means to eat all the cherries up itself-selfish thing !"

Just then their father came along.

"Sure enough," said he: " what a marvel ! Wait: I'll get my gun. I must have that bird to stuff for my cabinet."

Roble heard these words with dismay.

... Not one to love me for my beautiful feathers; but I must hasten, or I am lost. Oh, how can I fly with this terrible backache, and my wings are so tired I'' She barely escaped in time, for the farmer had his gun already cocked as she took refuge by the epring at the foot of Elderberry Hill.

... Oh, if I can only be a robin. simply a robin, with a sweet voice and a smooth, brown coat, I will give side, and the mediams are sitting there very firmly up all the fine feathers I so foolishly desired. It is not my unnatural dress that makes people love me; that I see; and I am sure it gives me only trouble and pain. I will call for the fairy-bird:

Fairy-bird, fairy-bird, come to me; I want my voice of melody. Oh. take these plames forever hence-I'll be myself, and no one else."

The fairy bird appeared, and said:

"Thou hast come in time, for no one has yet called die door was open, several persons saw a hand touch for thy beautiful power of song. Thou dost well to him on the shoulder, and the doctor felt it. He encall it back. Be ever content with what thou hast, if tered the cabinet, having one arm tied to the left y it thou canst make others happler, and covet not shoulder of one of the mediams, and the other to the what cannot bless thyself or others. Dive once into thigh of the other. Almost immediately after the door he spring, and come out a beautiful robin." Boble waited not an instant, and as she came out hole in the door. The doctor saw the curtain raised, Boble waited not an instant, and as she came out hole in the door. by it thou canst make others happier, and covet not shoulder of one of the mediams, and the other to the what cannot bless thyself or others. Dive once into thigh of the other. Almost immediately after the door the spring, and come out a beautiful robin."

cur in their presence have been witnessed by thousands of persons. Most of the phenomena require the absence of light, and as it is not desirable to have the audience, as well as the mediums, in the dark, they have contrived a box, or cabinet, which, notwithstanding the declarations of the aforesaid reporters to the contrary, is made of American black walnut. This cabinet, which is very similar to a wardrobe, is, made of seven eighth inch boards, is about seven feet high, six feet wide and three feet deep, and may be thrown entirely open in front by three doors. It is placed upon three trussels, at an elevation of two feet from

the stage. It has a seat in each end, firmly secured. and having openings in each, so that the ropes may be passed through them in securing the mediums. Near the top of the centre door is a square opening about nine inches in size, behind which a black velvet curtain is placed, to exclude the light.

The usual course of proceeding is to call for a committee of two from the audience, and the desire is expressed that they may be honest skeptics. These com mittees, after examining the cabinet and the mediums. proceed to the them up in the most secure manner they can. The doors are then closed, and the lights around the stage placed quite low. Noises are heard in the cabinet almost instantly. Sometimes the ropes are heard flying around, and usually in about half the time that the committee occupied in securing the me-

dinms, the doors are opened, and they step forth entirely free.

At other times musical instruments are moved and played upon. They have a violin and bow, a guitar, a tambourine, a small bell and a horn. Sometimes the smaller instruments will be thrust through the hole in the middle door, which is about five feet from the mediums' hands, and either thrown out or drawn back." Several of these instruments are played upon; hands may be seen at the opening, which bear a most striking resemblance to human hands. These move very rapidly, and appear to be of different sizes. Sometimes a hand and arm is thrust out almost the entire length, While these manifestations are going on, almost instantly the doors are thrown open and the lights turned on, and the mediums are seen sitting

securely bound as before. Sometimes after being tied by the committees and untied, they go into the cabinet. The ropes are placed in. it. and the doors closed. Instantly, almost, you may hear the ends of the ropes flying round. These ropes are about the size of an ordinary bed-cord, and from three feet to thirty in length. In

a few minutes the doors are thrown open from the insecured.

One of the most interesting features of the exhibition, is that of admitting a member of the committee into the cabinet with the medlums. The manifestations, vary considerably. On one occasion a medical gentleman belonging to the United States Navy, in. whose integrity I have the fullest confidence, entered with the mediums. Previous, however, to his going in, when the mediums were well secured and the mid.

nalism. Each audience has exceeded the one before it. and we hope the next two weeks will be better still. I have never seen our cause so popular here, nor me. diums and apeakers in as great demand. Bro. Tall. madge sells at his news room one hundred conjes. weekly, of the Banner, and forty of the Herald, and our book literature is beginning to have a run in the market, accelerated. no doubt, by the sale of "Pecu-illness. Dr. Clarke was one of those whom the world cullar." There are many workers in the city, and a few friends who took hold of this work for the present than that of king or emperor. He did not die in the few friends who took hold of this work for the present lectures, evidently, understand their business, as no fee

most prominent and successful, is Mrs. C. A. Gould,

whose house, in West Madison street, is usually filled with sorry-looking comers and convalescent goers. Mrs. Gould has been here several years, and succeeded well. Mrs. Green, also, who always scolds me for mentioning her, is, and has long been, very successful and very useful in her efforts at removing disease. Bro. Lewis Bascom has a fine location, and the best of accommodations and conditions for sick patients and treatment, and deserves a good patronage from the sick. Other healers and test mediums are here, and I would notice them, but my sheet is full already. With WARREN CHASE. hest wishes,

Chicago, Ill., Feb. 19, 1864.

A Voice from Cleveland, Ohio.

It is not only a duty, but a pleasure, to announce through the medium of your invaluable columns; that the Altar Fires, which have shone dimly for some time past, once more burn brightly in our city. The main difficulty which for more than two years past baffled our efforts, has at length been met and overcome, mainly through the energy and indomitable persever. ance of Bro. James Lawrence, by securing a hall of moderate dimensions, and farnishing it neat and com fortably. We have now been holding regular meet ings over two months, and everything moves on har moniously.

We have not yet been favored with as large audi ences as on former occasions. Some of our old pioneers, for whose presence we looked with much confidence. have not yet appeared in our councils; but what we lack in numbers, is abundantly made up in faith and firmness of the truth and sanctifying influence of our glorious philosophy. By it the world must sooner or later be redeemed. We are not seeking to proselyte or convert the world. That is a work which will be duly cared for by our friends in the other sphere, who first projected, and have so far carried it on triumphantly, lespite all opposition.

As our locality forms a connecting link between the two great fields of labor-the East and West-it is hoped that speakers will find it convenient to give us a call when passing, as they can usually do so

without incurring additional expense, which circumstance, we trust, may prove available to lecturers, as well as to ourselves, now that we have a place of our well as to ourselves, now that we have a place of our and unfolding to higher perfection in spirit-life. And own without being subjected to the exorbitant rates that he has the power to return and commune with beretofore exacted for the use of a hall in which to them, he has, since his departure from the form, given

The writer of this was attacked with a complaint of The writer of this was attacked with a complaint of the lungs. and was forced thereby to suspend his lec-tures. On the very day that his illness confined him. Dr. Clarke was the first to offer his kindly ministra-tions—for he was a Spiritualist, in beart as well as be-lief—and passed his life in doing good. One week after his friendly visit, the sick man was recovering, and the healthful visit, ricken down with a fatal aud the healthful visitor stricken down with a fatal faith of Spiritualism, merely—but in possession of ab-solute knowledge—for he saw the living proofs of imlectures, evidently understand their outliness, as no ice solute knowledge—for ne saw the iving proois of im-is taken at the door, and no collections taken from the audiences, and none will be during my stay, although in the fiesh, who was a stranger to its phenomena, in the fiesh, who was a stranger to its phenomena. Healing the sick is a prominent feature of our cause here, and many are engaged in lt. Among them, as the angels will throw their protecting arms. P. B BANDOLPH, M. D. P. B RANDOLPH. M. D.

> Passed to the summer land, from Malden. Jan. 26th, 864, Laura D., daughter of Justus D., and Ellen C.

French, aged six years and seven months. Although but a child, her spiritual faculties were predominant. In her school she was a favorite both with her teacher and schoolmates. In her last hours, with ner teacher and schoolmates. In ner last nours, she seemed to have a clear view of what was before her. She said, "Papa, do n't cry-do n't mourn for me, for 1 shall come to you-I shall be with you." She also said, "A unt Sarah has come for me."- and thus she exchanged conditions in life. The parents may rejoice that they have so beautiful an angel to bid them welcome when they shall exchange conditions. And the brother and sister who remain to bless their And the brokher and asker who remain to oless their parents, may yet realize how glorious it is to commune with their darling angel sister. Thus, day by day are we being linked more closely to the summer land, and life rendered really more beautiful. N. S. GREENLEAP.

Lowell, Feb. 19th, 1864.

Departed to the spirit land, on the 6th day of May, 1863, the spirit of Carrie A. Hambleton, only daugh-ter of N. B., and C. L. Hambleton, of Freehold, Warren Co., Pa ; aged 1 year, 6 months 5 days.

Little bud of fairest promise.

Broken from the parent stem, Leaving here the beauteous casket Which contained the priceless gem;

With her dimpled hands so tender,

Lying on her pulseless breast, a her life's young, happy morning, ...Little Carrie '' went to rest. In h

Though her merry voice is slienced— Though you see her here no more, You will think of her as waiting

E. P. W. For you on the other shore.

To his home among the angels, from his earthly home in Hambden, Geauga Co., Ohio, Sept. 18th, 1863, John P. Bosley, in the 71st year of his age. His disease, dropsy and consumption, which he had to en-dure for many months, was very distressing indeed; and he often wished to depart and be released from his soft-ings; yet the hope of our glorious religion shed a bright halo of light along his pathway. voices from the other shore cheered him, and the soft hands of angels beckoned him to the Summer-Land which was soon to be his inheritance. For him no dark and gloomy vale awaited; to him Death was no monster, but a kind angel of mercy to unclose the bright portals leading to the higher life.

He leaves a wife, son and daughter, not to mourn as those without hope, for they, too, have the assurance that he is not dead, neither is he steeping, but living

J G. Fish speaks one hal' the Swndays at Battle Oreek; one-fourth at Kalamszw; one-fourth rt Plainwell, Allegan Oo. Address Battle Creek, Mich. Will spend the three summer months in New York and New England.

summer months in New York and Now England. ISAAO P. GEERNLEAF will sprak in Bradford, Mc., March 6; in Bucksport March 13 and 23; in Exeter March 27; in Bucksport April 10 and 17; in Exeter April 24; in Dovor May 1.8, 18 and 29; in Exeter May 20 Will answer calls to lecture in any part of New England where his services may be required. Address, Exctor Mills, Mo. PROF. JAMES M. AND MRS. O. FANNIM ALLEN WIL spoak in Easton, Mass., March 6. Address East Bidgewater, Mass.

ORARLES A. HAYDEN will speak in Worcester, Mass. on 18; in Randolyh March 20; in Millord March 27; in Los ell during April; in Dever during June; in Old Town and Lincoln, Me, during July; will make no engagements for August; in Providence, R. I., during Beptoneber.

for August; in Frovidence, K. I., during Beplonder. Dn. JANES COOPER, of Bellefontaine, O., will leave for Garnet, Kansas, to fill an engagement to lecture, on the 14th of March, by way of St. Louis, Hantibal, St. Jeseph, Leav-enworth and Lawrence Letters addressed to him at Belle-fontaine, O., unt 1 March 10th, or Garnet, Anderson County, Kausse, until April 12th, will be attended to. Subscriptions taken for the Banner of Light.

ADDRESSES OF LECTURERS AND MEDIUMS.

[Under this heading we insert the names, and places of residence of Lecturers and Mediums, at the low price of twenty-five cents per line for three months. As it takes eight words on an average to complete a line, the advertiser can see in advance how much it will cost to advertise in this department, and romit accordingly. When a speaker has an appointment to lecture, the notice and address will be published gratuitously under head of "Lecturers' Appointments."]

DE. H. F. GARDERE. Pavilion, 57 Tremont street, Boston will answer calls to lecture. MISS EMMA HARDINGS, San Francisco, Cal. 819-1y* CORA L. V. HATCH. Present address, New York. jang. Dr. REYNOLDSON, Cooper Institute, New York. jan23-3mo IRA H. CURTIS speaks upon questions of government. Address, Hartford, Conn. nov21-199 MISS B. ANNIE RYDER, trance spoaker. Address, 22 Chap-

dec19-3mq man street, Moston. FARMIE BURBANE FELTOR, Bouth Malden, Mass.

DE. A. P. PrESE Spiritual and Modical Electrician, will answer colls to lecture, or attend funerals. Office, No 7 Myrtle street, Boston.

ARNIE LOED CHAMBERLAIN, Musical medium, So. Maiden, Mass., care T. D. Lane. Miss Lizzin M. A. CARLEY, inspirational speaker, care of James Lawrence, Cleviand, U. Will speak week ovenings and attend funerals. 16b8-1 MRs. H. F. STEARNS lectures at Jonesville, Mich., alternate

Sabbaths for the winter. P. O. address, Jonesville, Mich decl2-9me

decl2-Sm[•] Mss.O. M. Brows, lecturer and medical clairyopant, will answer calls to lecture, -r visit the sick. Examinations by letter, on receipt of autograph, \$1. Address Janesville, Wisconsin, decl0-Sm[•]

declo-Sm⁶ B. WHIPLE, Mattawan, Van Buron Co., Mich. declo-Sm⁶ MISS L. T. WHITTIER will answercalls to lecture on Health and Dress Roform, in Wisconsin and Illinois. Address, Whitewater, Walworth Co., Wis. janl6-f

JOHN I Auos, magnetic physician and progressive leo-orer, will answer calls. Address 6 Pearl street, Rochester. O. Box 2001.

mar5-t JACON G. REED, Magnetic Physician, North Stockholm. N. mar5-3

M. L. SHERMAN, trance speaker, Lowell, Ms. mar5-3mo H. P. FAIRFIELD, tranco speaking medium, Greenville, Me. mart

Miss Lizzin Dickson will answer calls to lecture. Ad-ircss Portemouth, N. H. jan2-6mo Mx and Mas, H. M. MILLER, Elmira, N. Y, core of Wm.

IADZ3-1 B. Hatch. BENJANIN TODD, Janesville, Wis., care of A. C. Stowe

J. B. LOVELAND. Willanswer calls to lociure. Address

J. B. LOVELARD, With all were can be love in a shill-f more a present, will imantic, Conn. abil-f Moszs Huzz, Battle Creek, Mich. jan9-f F. L. H. WILLIS. Address, Now York, care Herald of Pro-

grees. jang Mrs. Amanda M. Spanon, New York City. jang-† LEO MILLER, Worcostor, Mass. nor28-7 REV. ADIN BALLOU, locturer, Hopedale, Mass. spl1-7 L. JUDD PARDER, Cincinnati, Ohio, care Dr. N. B. Wolfe. W.F. JAMIEBON, STAnce speaker, Paw Paw, Mich. apl -

BANNER OF LIGHT.

For the Banner of Light. ANARRATIVE OF SOME OF THE EXPERIENCES IN THE INNER LIFE OF

ARTHUR BUCKMINSTER FULLER. Late Chaplain of the 16th Regiment

> Massachusetts Volunteers. BY HENRY T. CHILD, M D.

684 Race street, Philadelphia, Pa.

CHAPTER IV. THE TRUE CHURCH.

•• And I saw another angel fly in the midst of heaven, having the everiasting (sospel to preach unto them that dwell on the earth, and to every nation, kindred, tongue, and people: saying, with a loud voice. Fear God and give glory to him, for the hour of his judgment is come: and worship him that made heav-en, and carth, and the sea, and the fountains of wa-

"Ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the General As-membly and Church of the first born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made more perfect."

From my earliest recollection I have had profound aspirations to be a member of the True Church, and during all my experience have I looked earnestly, houefully and praverfully for this Church. I have long felt that there was, in all the different churches; much that was good and true, and noble and elevating, but mingled more or less with error and human frailty; and I have felt that in all these, as the human soul songht sincerely for power to select the wheat from the chaff. God was ever near them aiding them in all their aspirations and efforts alter a higher and better condition.

And I have ever sought in my intercourse with the various churches to see that which is good and true, and to throw the mantle of charity as far as I could over the errors and faisities which exist to a greater or less extent in a'l. And now, standing in the position of the one whom John saw "fly in the midst of the heavens," although I am filled with fear and tremhling, yet the command seems to be, "Go forth " and "preach unto them that dwell on the earth," and I dare not shrink back. I shall speak to you plainly, and to all who will hear me, the words that are given me by the spirits; for behold ! I stand but as an instrament and mouthpiece for those, and for the truth that burns within my soul.

Oft had I dwelt on that profound declaration of the Master. "Ye are the temples of the living God;" but it was not until I had been lifted above the clouds of Materiality, that I could appreciate as I now do the sublime meaning involved in that declaration. But as the light pours into my soul brighter and clearer, the more inadequate becomes the power of language to express the thoughts that shimmer and burn like living coals upon its altar. There was a time when I thought religion and science had but little relation to each other: now I perceive that they are one. True religion is science, and true science is religion. Nor is religion confined to any single department of science, any narrow and petty domain into which man would thrust it. God, the Author of all religion, is the Architect of the universe, and science is but an interpretation of the relation which the different parts bear to each other-and all is religion when properly understood and appreciated.

Architecture is the grandest of all sciences-the sum total of science. Man, the type and image of the Infinite Architect himself. linking the finite and infinite in one, is ever building. All the sciences. even those which seem to be destructive rather than constructive, ultimately tend to this grand end-are, in reality, preparing the way for more perfect buildings. Everything on the physical plane is building, from the tiniest flower that opens its petals to catch the golden rays of the morning sun, and drink in the dews of heaven, to the most huge monsters that roam the earth or swim in the deep. Physical life is everywhere building and rebuilding, constantly presenting new forms of architectural beauty. So. also, is the mind seeking in every way to combine and arrange structure after structure, and the soul is building, ever buildding, not mere castles in the air, that shall fade away and be lost, but grand and glorious temples that shall endure forever.

protect blin from the winds and storms of Materiality which surround him, it may require all his energies to keep soul and body together, and leave little or no room for the enjoyment of life. The physical may be o weak as to require constant aid and support from hose around it; a hopeless, helpless life of poverty is this, and yet it is far too common. Man presents many degrees of power, ranging from this state up to the most perfect rectitude and harmony of the physical organism, in which he stands forth in the noble dignity of his manhood, the most beautiful and perfect structure on the physical globe —a structure which furnishes ample protection and comfort to him amid all the vicissitudes of earth-life; and every human being aspires after this, so that they may realize a noble independence and true religion, such as will give power to live on the physical plane with a freedom to act ont all that the spontaneous and true im pulses of his nature prompt him to.

As an intellectual being, man builds for himself temples of varied beauty and grandeur. ... Knowledge is power" everywhere and at all times; and the man who, through the unfolding of his intellectual nature has accumulated vast powers on this plane, stands forth shielded and protected by a temple which no earthly power can shatter or destroy-a temple in which many of the elements and principles around bim are brought into subjection and control by his and rouge for the oppressed of every race and of every will—a temple which is not like the external physical, dime."-Extract from John Bright's Speech on American Afairs, delivered at Birmingham, England. so imperfect that it must belong to time alone; but as the divine ideas which constitute this temple are inwrought into man's immortal nature, they go with him into the inner life, and serve as the basis of the temple which he is to build there adapted to the tran-

cendent beauty and glory of the celestial spheres. Spiritual things can only be described by figures and symbols, because language is material and out ward, while they are interior and real; hence the language of earth fails to describe the temple which the soul builds when it is permitted by the physical and on fire, while the Polish bonfire has been blazing all intellectual natures to play its part in the great drama of life, in the attempt to describe these, parable and metaphor alone can be used, the significance of these will be comprehended just in proportion as the facul ties of the soul are left free to act.

When I look back to earth now from the seren heights of my dwelling place in the inner life. I see among mankind very many who are living in misera able houses, unfit to be tenanted by divine and immortal beings. God means that every man shall be the proprietor of his own house, and not live in old. weather beaten, dilapidated tenements that are almost ready to fall upon them; not in rented houses that others may have built, but that each one should build his own house. Alas, how general is the practice of mankind to seek to have other men to build houses for them, mentally and spiritually, and, as far as possible, physically. Many men there are who have no house of their own; they are satisfied to stand under the eaves of other men's houses.

Popular theology has failed here most signally; in stead of teaching men how to build houses for them. selves, it has directed them to old structures, which though good and useful within themselves when they were built, are no longer fit habitations for men. Instead of inpsiring them with living desires to build beautiful temples for themselves adapted to their present needs, they have been calling them to the old crumbling fabrics-the tents and tabernacles which the ancient Israelites borrowed from the Syrians and Egyptians, who lived long before them—asking men to be satisfied in finding shelter amid the erumbling ruins and relics of by-gone ages.

These buildings, when men occupy them, are seen by apon the outward, so in the inward and spiritual; this France is not contented, by any means, with what is the measure and indication of man s condition and position.

True religion passing over these ancient ruins will gather up here and there a stone of living truth, and laying a broad foundation in the culture and development of man's physical, intellectual and moral nature, will enable him to build for himself divine and immor tal temples, in which the pure air of Truth, the divine ever be found-grand and beautiful temples, which, like stars, shall shine on brighter and brighter forever.

aspirations of the soul for power to build and occupy that temple, which shall spring spontaneously and beautifully out of its divine and immortal nature. TO BE CONTINUED.]

This Paper is issued overy Monday, for the week ending al date.

Banner of Light BOSTON, SATURDAY, MARCH 5, 1864 OFFICE, 158 WASHINGTON STREET, ROOM NO. 8, UP STAIRS. WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY. - - -· EDITOR. The Issue.

"I caunct believe that civilization in its journey with the sun will sink into endless night to gratify the ambition of the loaders of this revolt, who seek to "Wade through slaughter to a throne And shut the gates of mercy un mankind ";

out Thave a far other and far brighter vision before my gaze, it may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frozen north in one un-broken line to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific; and I see one people, and one law, and one language, and one faith, and, over all that vast Continent, the home of freedon

The World in Motion.

War has broken out in Europe at last. It is all about little matter-the occupation of two small tracts of land lying between Denmark and Germany, whose proprietorship has been in dispute for some time. Lord Palmerston, of England, spoke of this particular trouble, and of its likelihood of involving all Europe in war, as the little torch that threatened to set the house this while to no effect. England is curiously mixed ap with the whole difficulty, the royal family being closely allied by marriage to Denmark, to Germany, and to Prussia. She has, unquestionably, urged Denmark to resist the claims of Germany in reference to the Duchles, not thinking that Austria and Prossia were disposed to take any active part in the troubles: but since the latter powers have boldly thrust themselves in before the smaller States of Germany, and from sheer jealousy have taken the adjustment of the quarrel upon themselves, England is forced to proceed with nore caution in offering support to Denmark, and she is even taunted with being too ready to turn her back upon her earlier professions. Napoleon means to keep perfectly quiet, for a time-at least. He is as astute and profound a politician as there is on the Continent, and will conceive and combine with all possible skill and prudence.

If this newly opened war is not brought to a sudden close at its very beginning by some unexpected circumstance, there is hardly one chance in a hundred that the leading powers of Europe can avoid being drawn into its raging vortex. They are all so closely allied by interests of various kinds. It would be impossible to disentangle the relationship, in a state of war, What affects one affects all. The first Napoleon sowed the seeds of democratic, or self governing ideas, over the length and breadth of the Continent by the warlike operations of his career, and in this generation we are able to see the fruit maturing and ready to pluck. Europe has been, and is still passing through a long career of discipline, and the result can be no other than the eventual liberation and exaltation of the peoples. Russia has nobly began the work of emancipattheir fellow men, and each one may know what is a ing ber millions of serfs, and qualifying them for enman's condition by the house which he occupies. As joying their increased liberties, and a larger manhood. now is, but compels her ruler to study her growing

wants and to punctually minister to them. This move-

ment is one of the grandest of the age. We are answering to it on this side of the Atlantic; but the act costs us the nameless agonies of War. While Russia peacefully frees her serfs, compelled to the measure by the pressure of no other power, we in America are emancipating our slaves only after the light of Wisdom, and the genial warmth of Love shall compulsion of strife, and at the cost of a becatomb of precious human lives. Still it was a measure which has been ripening for just this day in the world's his-Would any one' have this true religion, let them lay tory. It was in strict obedience to the law that these pand their mental energies in preparing the beams stead of upon our children, or some generations even and timbers for its construction, and send forth the further off. We have fallen upon just such times as we have, and we ought to be thankful for the great tasks which are allotted us, instead of seeking to shirk and avoid them. According to the thoroughness and high resolutions with which we play our parts, will be the greatness and nobleness of our character. Every one has something to do in this business of reform and regeneration, and it cannot be turned off upon the shoulders of somebody else. We can all of us perceive, now that the whole world is in motion at the present time, ideas have been operating upon the minds of men, remote from one another and divided by oceans and seas, and been operating with such activity, that the day for putting them in practice has come. Thought ever seeks to project itself in action. People cannot have their thoughts engaged so intensely as for years past, upon some of the profoundest and grandest questions which pertain to the welfare of humanity, without at length organiz. ing their efforts for the purpose of carrying out their convictions in action. After the fever of first action shall have passed, superior minds and superior natures will be summoned to reorganize and reconstruct; and then the most worthy, not the most noisy, will take their proper places in the work. We should all of us rejoice at what we see going forward in the world, turn our eyes which way we will. It is a movement from whose surging tides there is, and can bo, no retreat. The East and the West are in apparent as well as real cooperation. Even where, as in our own land, the different sections are engaged in deadly conflict, even the collision of men is ordered so as to strike out sparks which are to light fires for human happiness. All is overruled for the highest good, and we are the instruments through which the upper intelligences work. There is the same conflict raging to-Alsen The English papers generally sympathize with the Danes, but give no indication of the course the gov-ernment will pursue. The prospect now appears to be that both Austria and Prassia will repudiate the treaty if the day among the '' powers of the air '' which is going on which side will come off victorious there, nor here either. But it should be remembered that they fight either. But it should be remembered that they fight mer power, indeed, being quite distinctly announced. with us, and we with them. This belief, founded on the Before the announcement was made, Lord Palmerston jaws of the universe. at once exaits the character and with us, and we with them. This belief, founded on the declared to Parliament, with reference to intimations expands the proportions of the work in which we are engaged, and inspires us with strength boyond any spect for itself, or any regard for the principles of good faith, would seriously upboid. It would be utterly disgraceful for any civilized country to stand on such consistent of the world is witnessing to day on the struginspraceful for any civilized country to stand on such gles which the world is witnessing to-day, are but the struggles of the opposing principles of nature going on mother to have monitoring to the struggles of the opposing principles of nature going on another to her unenviable retrograde steps on the in all their intensity in the upper worlds, and project. ed upon the earth-sphere, for mortals to continue until No inference can be drawn from the French press, the final victory of Good is secured everywhere.

Redcemer and Redcomed.

A remarkable production, worthy of the careful attention of every sincers inquirer after trath. Mr. Beecher is not a medium, at least, not consciously, and epecial communications with the spirit world through some ew mediuma."

This which the critic intended for a taunt, the sainted mother, will easily conceive may be the truth. * Almost the earliest feeling I can recollect, is a constant longing for something indefinite-a feeling mys terious and sad beyond description-the very tempera ment of the poet, the seer, the true medium." "In fact," says the critic already quoted, " he seems to know as much about the aboriginal condition of the race, as the Swedish seer did of its future localities and employments."

Spiritualists who have read the Report on Spiritualism, published by Mr. Beecher a few years ago, may late "Lieut. M. F.," but now of the wretched rebei perhaps feel a prejudice against him as having referred service. He once professed to know how the winds the movement to Satanio agency. Nevertheless, it is blew and the currents set, in the fields of ocean; but not to be forgotten that the reality of the manifesta he could hardly have known how the winds would tion was triumphantly established by that work, and blow and the currents set for him. He is now out in some of the heaviest blows dealt against the popular the London papers, impudently telling the English incredulity which it has ever received-blows all the people that the northern stories about the smallness more valuable as coming from one not identified with and fewness of Southern papers are all base fabricathe spiritualistic movement.

The present work does not indeed bear directly upon the question at issue between Spiritualists and their opponents. Indirectly, however, it has a powerful bearing from the reality with which it invests the spirit-world, and the dependence upon it of all earthly history. For example, the author avows his belief in the literal marriage of angels with the daughters of men. (Gen. vi: 2.) and the issue therefrom of the lory was published in the Richmond papers, as a part giants" of Scripture and the "Titans" of classic mythology. A more stupendous development of spiritual intercourse, it is scarce possible to conceive Indeed, next to Howitt's "History of the Supernatu ral." there is no work better calculated to make the spiritual world, its history, laws, and relations to the material, distinct and real to the mind than this. It is sometimes imagined that Spiritualism is but another name for wholesale infidelity. But one needs only to read such a work as Howitt's, to see that this is a mis take. That there is a dark side, as well as a bright side to Spiritualism, he distinctly teaches. The existence of the Devil and a kingdom of darkness is nowhere more solemnly recognized and confirmed by the history of the world. "This history." he says, "is from first to last a spiritualistic bistory. And when I speak of Spiritualism, I mean by it the manifestations and operations of spiritual natures, from the highest spirit, God, to the lowest spirit, angel, disembodied man, or devil. All these are, and clearly have been from the hour of man's creation, operating around upon, and through him." This is precisely Mr. Beecher's doctrine. His book might be denominated a new department in the history of Spiritualism. It is noth ing more nor less than an attempt to write a bistory of the moral universe, in its relations to this world.

Whatever be the merits of the work, in its results it is worthy of the study of every genuine believer in the existence of an unseen realm.

The Great Convention.

It will be indeed gratifying to the six millions of Spiritualists in this country to learn that the Three grand success. Spiritualists flocked here from all quarafternoon and evening. The Hall was crowded to excess at each session. The utmost harmony prevailed, and

"All went merry as a marriage bell."

We noticed among the audience each day many of our prominent citizens, who are not believers in the drink in the inspirations which flowed from the elo- the end of it. quent speakers upon the platform, as the Spiritualists themselves.

[MARCH 5, 1864.

The Coming of Maximilian.

We hear that the Archduke of Austria has really made up his mind to come over and take the reins in Mexico. We wish him joy of his determination, yet there are certain remarkable characteristics about though he may not get all that we wish for him. It this book that made the critic of the Round Table say. has been officially announced in Paris that he is really "One is tempted to believe that the author has strayed coming. It appears that he wrote a letter, some time off into some Gnostic fields, or has been inspired by ago, to Gen. Almonto, in which he said that when the some theosophic visionary, or at the very best, has had French arms had reacced a point which would enable something like seven-tenths of the country to pronounce itself freely in his favor, he should most willingly accept the throne. The official announcement has Spiritualist, who reads the author's dedication to his appeared in a Paris journal that a deputation is now on its way from Mexico to the residence of the Prince however ungraciously attered. The author himself says, in Europe, to bring him the proofs that these conditions have been fulfilled, and that he can now undertake the journey in all security. The Emperor Napolcon appears to be extremely well pleased about it, for now he will be able to withdraw his troops and renounce that singular project of erecting a barrier to the usurpations of the Yankee race.

Maury-Go to I

We can indeed say "Marry, go to !" to Mr. Maury. tions, those miserable apologies for newspapers being

got up at the North for no other than malicious purposes, and especially to operate on foreign opinion; denies the real Secretary of the Navy, Mallory, ever wrote his late Report, in which he owned up to the intentions of the rebel authorities in reference to equipping pirates in English and French ports. Now Maury knows that that same report of Secretary Malof the proceedings of the rebel Congress. The northern papers took it from these sheets.

Gone to Mexico.

The rebel General Price, we observe, has received a perpetual furlough " at the hands of Jeff Davis, and it is rumored that he has gone to Mexico. Our rascals used to go "to Texas," but Mexico will do well enough now. We take this symptom of disgust with rebel fortunes as one of the most promising character. It is well known that rats always desert a sinking ship; we expect, therefore, to see a general scramble to get away from the foundering hulk of Secession. A man like General Price, with his boldness, bravery, and the experience he has already gained in a military point of view, by resisting the authority of his own Government, will not fail to be of the first service to the Mexicans, in their efforts to defend their own soil; and it may be that his sense of wrong, as well as the feeling that he had disgraced himself as a leading traitor to his native country, will nerve him to noble deeds in the neighboring country to which he has betaken himself. He has plenty of room to distinguish himself.

Rebel Descritons.

If any single fact is a particularly significant one in connection with the war, and with the rebels, it is the fact that such large quantities of deserters are continually coming into our lines. We have no series of statements in exact figures before us to give, but it is notorious that thousands have deserted from Bragg and Johnston in large companies, in squads, and sin-Days' Convention, held in this city last week, was a gly, and come over to the army of General Grant. We are also apprised of the fact that nearly two thousand ters-among them were many of the best speakers in deserters have come into General Kelley's lines, alone, the field. The Convention was held in Mercantile in Virginia, since the 16th day of January. Before Hall. Summer street-three sessions a day-morning, Meade, the very pickets of Lee have to be selected with unusual care, lest they assist others to desert to us, and take particular pains to do it themselves also. This one matter is the surest test of the character of the resistance made to our arms, and a symptom of the entire falling through on their part, which may surely be looked for, if we continue to press their armies Spiritual Phenomena, and they seemed as anxious to with all our power. This present year should see

A Stop to Junketings.

Art and science are religion, religion is building, and the true Church is composed of living tomples. each one constructed on the principles of divine harmony and beauty, principles of eternal perfection, which shall continue to unfold more magnificent and beautiful temples as the soul enters and explores the realms of diviner and more exalted power.

"In the true Church God and man work harmoniously in order to build temples in which they may thus dwell, together. Every faculty of man has a science adapted to its peculiar needs and capacities, which are ever expanding and progressing, and hence the proper action of each of these is essential to true religion.

Man, though divine and immortal, begins as a conscions being on the physical plane; here he builds his sirst temple, and as each faculty labors appropriately, they bring forth the most perfect physical structure which exists on the plane of external matter, the constructive element that thus works in man, organizes all the elements and principles that exist in the universe into a conscious being, who perceives their existence both within and around him. As Bro, Finney has said. " The eye is light gone up into organization and consciousness." So of every other organ in the human body.

The beginning of true religion is, and ever must be, in building harmonious and beautiful physical structures. You may train the moral nature in the most strict and careful manner, expand and unfold the intellect till it grasps and comprehends the grandest and most sublime questions upon the mental plane with ease, but if, you have failed to build a harmonious physical organism, your religion will be defective and imperfect-it will lack that purity and true dignity that shall command the respect both of its possessor and the world around him.

The popular religion has lost sight of this important fact, or almost entirely ignored it, both by precept and example. Next in importance to the development of the physical is the unfolding of the mer tal nature in such a barmonious and uniform manner, that it shall grasp and comprehend the laws and principles that belong to its sphere and condition, and that without any laborious and painful effort; for both here and on the physical plane such efforts result. alone from the imperfection of the organ. Next in importance to the development of the physical, is the unfolding of the mental nature in such a manner that it shall grasp and comprehend the laws and principles which belong to its domain, shall build on a temple of knowledge and wisdom calculated to support and protect man in his career through time and eternity.

In the sphere of the soul the same constructive element is at work building, building, ever building temples and altars, in and before which humanity in its grandest unfoldings shall worship the divine and eternal in all the beauty of holiness.

Let us examine this constructive element a little further. Man's physical body is the house in which he lives; it may be, and mostly is, exceedingly imperfect, scarcely sufficient to afford him shelter and I the present month.

The Danish and German War.

The Austrian and Prussian armies marched or Schleswig on the 2d of February, and encountered th Janish army, when an engagement took place which lasted five hours, the Danes maintaining their position. After the first serious engagements, however, the Danes evacuated their great line of defence, the Dannewerk, on the 5th. leaving behind sixty heavy pieces of srtillery. The alites took possession of Schieswig on the 6th. and immediately pushed on after the Danes. A collision occurred at Oversoe, about twenty miles north of Schleswig, in which, according to the Aus-trian account. two hundred prisoners and six cannon of heavy calibre, with a portion of the ammunition and baggage trains, were taken by the Austrians. A subsequent account carries the number of prisoners up to six hundred and fourteen, embracing the stragglers aken in the next three days.

On the 6th the Germans were also victorious near Idstadt, but their losses were severe. The Danes con-tinued to retreat to Flensburg, thirty-nine miles from Schleswig, the Germans following close, attacking the works on the 7th. The Austrians are reported to bave lost eleven hundred men and the Prossians five hun-

dred, but the course of the fights seems to have been in their favor, as the last dispatches report the "Dane retreating; losses great, booty and many prisoners; fighting in the streets north of Flensburg, and a dea-perate struggle going on near Ban and Coppermill." The latest accounts (11th inxt.) state that the Danes

have evacuated the works at Duppel, and embarked their stores and war material to Aleen Island.

The London Post states that England has made a proposition for an armistice on the basis of evacuation of Schleswig by the Danes, except the Island of Alsen

of London, this determination on the part of the fur of such a course in the German press: "That is a doc-trine which I am sure no government that has any re-Danish question.

which is divided in its tone and speculations, as to the course the French government will take on this sublect.

Mrs. S. L. Chappell going West.

will answer calls to lecture in various places in Michi- and 190 steerage passengers, all but thirteen of whom gan, but prefers calls on the route of the Michigan were saved. Her cargo was valued at \$1,000,000. Central Bailroad. Those desiring her labors, will address BANNES OF LIGHT, Boston, Mass., until further notice.

Mrs. Chappell is announced to lecture before the Spiritualists of Portland on the two last Sundays of minds are eager to know. It will be found in this

Loss of Steamship Bohemian.

The steamship Bohemian, from Liverpool for Portland, Maine, struck on Alden's Rock, at the mouth of We are informed that this excellent inspirational Portland harbor, at half-past nine o'clock, Monday peaker has decided to visit the State of Michigan in night, Feb. 22d, and sunk in about one hour and a May, where she will remain for several months. She half, two miles from Cape Elizabeth. She had 19 cabin

Hon. J. B. Hall's Second Lecture.

This is one of the best, if not the best lecture we have ever published. It explains much that inquiring week's BANNER.

Reporters for the daily press were present, who gave fair and impartial reports of the proceedings in their respective journals. A year ago this would not have been the case. The secular press is coming to believe that ... there 's something in Spiritualism, after all." They will learn before another year passes, that there is much in Spiritualism—that it is a mighty truth, and as such, ere many years elapse. God, in his wise the truth of this statement. The New Dispensation is awakening the dormant energies of the human race upon the world.

For a full Report of the first day's proceedings, see in our next; and Friday's in the following number of the BANNER.

England in Europe.

It is pretty clearly established that England has act ed an unworthy part in this Danish-Germanic quarrel she did openly encourage Denmark to resist the claims ies. But for her encouragement, Denmark would probeven had her cause been better than it is. But the cowardice and treachery of the English Government is proverbial. She did what she could to break up our own Union, in the name of anti-slavery; then, when the issue of Slavery and Anti Slavery was fairly made with arms, she turned and sided with the Slavery side, hastening to acknowledge the rebels as .. belligerents" within two or three weeks from the breaking out of the war; and finally, as the contest progresses and the authority of the Union promises to be fully restored. she confesses (see last arrival of foreign intelligence but one) that it will not be for the interest of Europe and more especially of England, for this Union to be preserved, and that England, therefore, can consist ently offer no aid or sympathy which is calculated to work in that direction.

Napoleon kept quiet, in the trouble which has for some time past been brewing in the North of Europe. He had proposed a Congress of the Powers for the adjustment of all possible matters at issue, but England poohed at it; and now that England has gone and put her own foot in it, and would like nothing so well as a Congress, Napoleon keeps perfectly still, and watches to see how the cat is going to jump. In her late speech from the throne, the Queen of England had no word of encouragement to offer Denmark, and that power was deeply mortified and chagrined at it. England probably thought that only the smaller German States in combination would assail the Danish power, and there fore was not afraid; but as soon as Austria and Prus sia set those States aside, and take up the quarrel themselves, England stands back and begins to wash her hands. It is a foul stain upon those bands, and she cannot so easily wash it out.

Mr. Hull's Closing Lectures At Lyceum Hall in this city, on Sunday, Feb. 21st. LApril.

Mayor Gunther, of New York, refused to lend his presence and countenance to the Aldermanic feastings and junketing of the 22d of February, in professed honor of Washington. It is a good symptom. It is welcome to the hearts of all men who believe in something beside corruption of these political powows. If ever a city needed purifying from these corrupting inthat it will be fully recognized by the world at large, figences, it is New York; and this refusal of the Mayor will be a good lesson for some of them. The money providence, meets the needs of his children, always. of the people is squandered at a wicked rate, merely just at the proper time. All past history testifies to to line the pockets and stomachs of a class of men who know nothing of the principles of municipal government, but manage to foist themselves into everywhere, and a bright future is already dawning places where they may plok and steal to their hearts' content. The present expense of administering what is called government in New York City. is about equal our eighth page. We shall publish Thursday's doings to what it was to carry on the Government of the United States in the time of John Quincy Adams.

Spiritualism and Adventism.

We understand that arrangements have been made for a public discussion between MOSES HULL, a recent over the Duchies of Schleswig and Holstein. First, convert from Adventism to Spiritualism, and ELDER JOSEPH T. CURRY, of Boston, who is considered an of Germany to a right to govern and possess the Duch- able advocate of the Advent doctrine. The above discussion will take place in this city, on the 9th, 10th ably not have taken so defiant an attitude as she did, and 11th of March, in hall 104 Hanover street; (Kast Building.) The question to be discussed is, "Has man in his nature an immortal principle; which, after the death of the body, is capable of returning and communicating with the inhabitants of earth ?"

We also learn that ELDER MILES GRANT, the most prominent Advent preacher in New England, bas challenged MR. HULL to a public discussion, which he has accepted. It will take place in Lynn, but no time has yet been set when it is to come off.

H. P. Fairfield.

This able and zealous co-worker paid a flying visit to our sanctum last week, and we were pleased to take him by the hand and look upon his bright, fresh countenance once more. He has just returned from the West, where he has been successfully laboring for the good of humanity the past two years. It will be gratifying to the numerous Spiritual Societies in the Middle and Eastern States to learn that he intends to remain in this section for awhile, and will answer calls to lecture any time except during May, that month. being already engaged. Mr. Fairfield is one of the first trance speakers from this State; and, we may add, one of the very best. His address for the present is Greenwich Village, Mass. We trust our friends will avail themselves of this opportunity to hear so able an exponent of our Philosophy. He speaks in Milford next Sunday.

Dedication in Quincy.

Our friends in Quincy, Mass., have procured a new hall, situate on the corner of Sea and Canal streets. in which to hold their regular Sunday meetings, and are to dedicate it on Thursday forenoon next, March 3d. Prominent speakers have been engaged to participate in the exercises, among whom are Mrs. M. S. were fally attended, and highly appreciated. Our Townsend, Miss Lizzie Doten, and Mr. N. S. Greenfriends will be glad to learn that he is engaged to leaf. There will also be speaking in the same hall speak in the same hall again, the two first Sundays in during the evening. The exercises on the occasion will, without doubt, be very interesting.

FMARCH 5, 1864.

A New Novellette.

It gives us pleasure to announce to our numerous readers that we have had written expressly for the at the hands of the President and the War Depart-BANNES OF LIGHT B story of thrilling interest, en. This is strong language for a Major General to use totitled.



It is from the gifted pen of MISS SARAH A. SOUTH-WORTH, whose writings our readers are already famillar with. It will be commenced in the first number of insult." He likewise charges that only during the our forthcoming volume (15th), which will be issued last session of Congress, an important command was for the week ending on the 26th of the present month. expressly arranged for him by the Secretary of War, Those of our patrons whose subscriptions expire and approved by the President, was at last given to another officer. There is likely to be a political quarwith the close of the present volume, are carnestly re- rel, as a result of this wedge which Gen. Fremont has quested to renew immediately, as by so doing it will driven into the Administration. obviate the necessity of the withdrawal of their names from our mailing machine, thus saving us much time and trouble.

Now is just the time for those who are not subscribers, to become so, as it is universally conceded that the BANNER OF LIGHT is the very best Family Paper in the world !

New Publications.

CUDJO'S CAVE. By J. T. Trowbridge. Boston: J. E. Tilton & Co.

The popularity of the author's previous tales-Father Brighthopes, Neighbor Jackwood, and the Drummer Boy-combined with the announced locality of the present story, swept off a large edition (so the pub. lishers say) at once. The present is a story of suffering, fortitude, bravery, and self-denial. Its location is East Tennessee, and of course it works up many well authenticated facts in connection with rebellion OF LIGHT, or at Newburyport, Mass. in that quarter. There are stirring incidents, humor. ous passages, - picturesque situations, and striking characterization in the story; and these, certainly, ought to win a way for any book that is really fresh and unbackneyed. The war field has been pretty well done already, in brief tales, but we think Mr. Trowbridge has chosen a comparatively new path here. varied culture. Life is not all pictures queness, nor all and troubles, than in poking their fingers into ours. sensational; the most of it is monotonous and common. and it is the true poet, or creator, who alone can lift it to the plane of beauty. The anti-slavery portion of the present story is made as much of as it well could

TWENTY EIGHTH ANNUAL REPORT of the Boston So ciety for the Prevention of i auperism.

The Directors of this Society consider that the most efficient way to help the poor is, as far as practicable. of our lecturing brothers: to furnish them with employment. This is the special humanity. Their office has been removed to the lower floor in Bowdoin Square Church.

THE PERFECT GENTLEMAN; or, Eliquette and Elo-quence. By a Gentleman. New York: Dick & Fitzgerald. Boston: A. Williams & Co.

There is no patent method of learning how to be a zentleman in twelve easy lessons. The pre

Gen. Fremont. This officer has finally made complaint of his wrongs

ment, styling his treatment " an numerited insult." ward the President, in a time of war. It smacks a

BAN NER

good deal of insubordination. There is little doubt that the " Pathtinder" was shabbily used, and it is very natural to conclude that it was all done through political influence, to a greater or less degree. He complains that he was ordered to serve under his in. ferior. John Pope, in that campaign in Virginia which resulted so unfortunately for our arms; and it is this which he especially characterizes as "an unmerited

Dr. L. K. Coonley.

We were pleased to receive a call from our good friend, Bro. Coonley, on Thursday last. He last halls from Washington, D. C., having recently lectured before the Spiritualists there.

The Doctor informs us that the proposed discussion between himself and the Rev. Isaac K. Gates, (Adventist), at Harrisburg, Pa., (noticed in the BANNEE of Jan. 30.) didn't come off. The reverend gentleman backed down, is the reason given. Whether he thought Bro. Coonley too many guns for him or not, we are unable to say.

As Dr. C. intends remaining with us during the months of March and April, he would be pleased to answer calls to lecture in New England, at whatever price the friends feel able to pay. He will also make clairvoyant examinations of the sick, and prescribe. when desired. Address him, in care of the BANNER

English Intervention.

It is not to be supposed that England will be guilty of the folly of attempting to interfere in the affairs of this country at the present, at any rate. The London Herald-which speaks from an inside view of Govern ment operations-repeats the rumor that Sir John Were we to throw out a critical remark about the Lawrence goes out to India with instructions to do all author's style and the treatment of his subjects, we he can to avoid war, as it is probable there will be should say that there is too much self-consciousness in much trouble in supplying him with needed troops. his delineations, that he strains too much after his And the same paper adds, that ... if England is to be effects, which would prove still more effective if he left alone to fight Germany, she can hardly afford to would leave them to themselves-that if he really had encounter the Northern Americans at the same time. wider human sympathies, and did not think them so The civil war in America will be left to take its ample already, he would strike the right chord oftener | course." That is about as sound a conclusion, on the than he does- and that, on the whole, he would be whole, as they could well arrive at. The English much improved by larger studies and richer and more would be better engaged in caring for their own wants

Moses Hull at Home.

Though we are not in the way of publishing personal certificates or recommendations, yet Bro. Hall has been so severely handled by his sectarian opponents, we feel justified in presenting the subjoined letter, handed us, without the knowledge of Mr. Hull, by one

FRIENDS OF SPIRITUAL PROGRESS-We the underprovince of the Society: to this they mostly devote signed, trustees of the First Free Church of Battle themselves. Where aid is needed, they open for the Oreek, Mich., take great pleasure in introducing to you applicant the proper source of relief; but, in too many the bearer of this, Bro. Moses Hull. He has resided cases, the aims of to-day are scattered to-morrow, and among us for years, while preaching the doctrine of the ory is still, "Give, give !" Not so with labor; for Adventism. We regard him as a man of good habits, that gives the man or woman, boy or girl, the means strict integrity, pure-minded, and more than ordinary of earning their own bread and of preserving their ability. We cheerfully recommend him to your entire self-respect and independence. Two thousand four confidence, and feel that you will not regret any care hundred and seventy-three applications for employment or courtesy you may extend him. He has preached have been made, and one thousand five hundred and for us for a few Sundays past, to our entire satisfacfifty seven have been furnished with permanent situal tion, and we trust you will join with us in aiding him tions. This Society is doing much to relieve suffering in battling against the false and in favor of the true. Yours very respectfully,

J. P. AVBRILL H. SNOW, ALBERT A. WHITNEY. Battle Creek, Mich., Feb. 7, 1864.

Mrs. Chamberlain's Scances.

ALL SORTS OF PARAGRAPHS.

 \mathbf{OF}

02 About the first of September, 1863, we received letter from a gentleman in Washington, containing a lock of hair and a photograph. His letter was answered, and returned. His name was so illegibly written that we were unable to decipher it, and we therefore cut it from his letter and pasted it upon the envelope containing the answer. Some time afterward we received another letter from him desiring an answer to his letter, he not receiving the one we sent. To this we also replied. Our first letter, containing the photograph, has been returned to us from the dead letter" office, Washington. We are thus pargentleman should receive the answer to his first letter. and the photograph. If this paragraph meets his eye, we hope he will forward us his address, plainly writien, so that we may communicate with him.

IF As only two more numbers close our present volume, we hope the friends will see to it that the BANNER has at least a thousand new names placed on our subscription books forthwith. Recollect that we are to clothe our paper with an entire new dress, as we wish it to be typical of the New Dispensation, viz., as beautiful and perfect as possible. As we shall incur a large outlay in consequence, we desire Spiritualists everywhere to render us all the material aid in their power.

TT The Message Department of the BANNER OF LIGHT is very full and uncommonly interesting this week.

IF The interesting essay, " Ancient and Modern

as a Medical Clairvoyant. He was very successful, as a clairvoyant, while in this city several years ago, in locating disease and prescribing the proper treatment.

Chinese port by several United States war steamers, is probably correct. If she is locked up in dock, Uncle Sam will of course keep her there.

subject to headache should never sleep on pillows made of feathers. Hair pillows are the most conducive to health.

FISHING **CBAFT**.--- The Gloucester Telegraph says ·considerable anxiety was felt last week for the safety of our George's fleet." They have since nearly all ar rived in safety, bringing good fares.

Labor, or at least vigorous exercise, is as indispensable to moral purity as breath is to life.

"Being buried every night in feathers," says Mr. Lock, "melts and dissolves the body, and is often the cause of weakness, and the forerunner of an early grave." We have read .. Locke on the Understand ing," and appreciate it; but " Lock on Feathers " we can't understand, exactly. What does he mean by say. ing that sleeping in feathers .. melts and dissolves the body"? Digby is in a " peck of trouble" to find out.

The weak have more need of pure air than others; t is, therefore, a remedy that should not be neglected. On the dome through which Earth 's swinging, spun

of paipiating air. A ngel artists fresco vapors into pictures passing fair; On and in the lucent background float the ever-change

Sometimes glowing into glory, sometimes glooming into storms.—[Mrs. M. W. Cook. Biocks West of Broadway.

A recent petition asks that Congress shall establish.

Guerrillas do n't make much headway against our daring braves; with Spencer rifles in the hands of the latter, one man is good for half a dozen of these free-

CATTENTION BOLDIERS! PROTECT YOUR IRALTH!-No scheidle man will leave the city without a uppiy of HOL-LOWAY'S FILLS AND OIN FMENT. For Wounds, Stuises. Soros, Novers and Descritery, those medicines are the best in the world Every English and French Buldler uses them. Prices, 30 conts, 70 cents, and \$1.10 per box or pot Mar. 5. AD "Brow's Faxs."-All persons who want the DEST PERS in market, can get a package containing 144 good pons, with fine, medium, or round points for rapid writing, for ONE DOLLAR! Sent by mell. J P. BNOW.

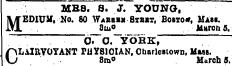
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ADVERTISEMENTS. Our terms are ten couts per line for the first and eight cents per line for each subsequent ticular in giving details, as we are desirous that the insertion. Payment invariably in Advance.

MUSICAL CIRCLES.

A NNIE LORD CHAMBERLAIN will hold Musical Cin-cles for a few weeks, at the residence of T. D. Lane, South Maidon, Mass., commencing on Tureday evening, Ftb. 8th. Ourde of admission, admitting a gentleman and lady, one duilar each. For rele at the Banner of Light office Circles to commence at 7 1.2 c'olock. Cars leave Scollay's building on Tremont street at 6 1 2 and 6 54 o'clock. March 5. March 5.





that Dr. P. B. Raudolph has opened an office at No. 11 West 41st street, New York City, and will practice 19 Grand Street, Jersey City, N. J. 2w⁹ Feb. 27

A BEMARKABLE BOOK, a clairvoyant, while in this city several years ago, in locating disease and prescribing the proper treatment. The statement that the Alabama was blockaded in a Chinese port by several United States war steamers, is probably correct. If she is locked up in dock, a medical writer of experience says that persons subject to headache should never sleep on pillows made of feathers. Hair pillows are the most conducive to health. A BEMARKABLE BOOK, TITLED, "SCENES BEYOND THE GRAVE"; giving Control of the departed from this life, a graphic description of the departed from this life, a graphic description of the departed from this life, a deploted by Manzotu Davis, after coming out of a trance, in which she laid nine days. She says that each person, as he emergos from the physical form, is attracted to and mingles with kindred spirits, kindred associates. beings to whuse character they assimilate. She then de and sanctified angels. It occurred at a protracted meeting, in the town of Borlin, Kensellser Oc., N. Y. Just the book of feathers. Hair pillows are the most conducive to health. A BTORY OF AMEBIOAN LIFEst i

OR THE CARLY DAYS OF ONE OF THE WORLD'S WORKERS. [] HIB is a volume of four lundred and twenty four pages, portraying an interesting and singular life history, with a faithfulness and skill betakening more of tuth than fie-tion in the narration-and which cannot but be heartily welcomed by the public. Price \$1,26, possage free. For sale at this office. Feb. 27

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THE beautiful song, "LENA DE L'ORME," with Piano Accompaniment, Words and Music, composed by A. B. Whiting, will be sent by mail, postpaid, on receipt of 30 cents. Usual discount to the Trade, All orders should be addre sed to A. B. WHITING, Feb 27. ALBION, MICH.

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MEDICAL CLAINVUYANT, No. 11 West 41st street, near 6th Avenue, New York. Consultation Circulars, (for prescription) \$2. Circles Monday and Thursday evo-nings. Leiters to insure attention and reply must contain four red stamps. 8 Brok 27.

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ful forms.

after the close of the present war, a regular army of 200,000 men, composed entirely of negrues, to be officered by white men entirely.

offers hints and instruction on the subject, some of which are sensible and stand in reason, and some of which are very foolish, raw, and worthless. Still, the sense is so far predominant over the nonsense, that, on the whole, it will hurt nobody of good sense to read it. As a specimen of what the compiler styles an instance of the "graceful saily and happy retort," we submit so. Twelve years' experience has shown me nothing the following, which is anything but "graceful," hows in this particular phase of manifestations that has ever " happy" it made the man feel who got the favor:

•• A celebrated scholar and wit was selecting some of ticularize where all was so astonishing, and I write be choicest delicacies on the table, when a rich friend this at the request of no one, but simply for the benesaid to him, • What, do you philosophers love dain ties?' • Why not?' replied the scholar; • do you think all the good things of this world were made only for JOHN S. ADAMS. blockheads?' ''

. . . **. .** DAIRY OF A DETECTIVE POLICE OFFICER. For sale in Boston by O. Thacher, (formerly Federhen & Co.) Price 50 cents.

All who have read ... Strange Stories by a Detective Officer" will eagerly devour the contents of this volume. It is very interesting to those who find pleasure in that kind of literature.

A COMPLETE PRACTICAL GUIDE TO THE ABT OF DANC ING. By Thomas Hillgrove. Illustrated, Boston: For sale by O. Thacher, Court street. Price 50 cents.

This is a very useful guide to all who desire to indulge in the elegant accomplishment of dancing. It is prepared with great care by an accomplished teacher of the art, and gives a full description of all fashionable "and approved dances, directions for calling the figures, the amount of music required; hints on eti a desirable work for those who need its instructions.

THE PARLOR MAGICIAN. Boston: For sale by C. Thacher, Court street. Price 25 cents.

This is a very entertaining and amusing little work, giving as it does one hundred tricks for the drawing. ter. The audiences we large and evidently interested. room, consisting of an extensive and miscellancous collection of conjuring and legerdemain; sleights with dice, dominoes, cards, ribbons, rings, fruit, coin, balls, handkerchiefs, and the like, suitable for the parlor or drawing-room, without the aid of any apparatus, and also a variety of other interesting performances, all of which are illustrated and clearly explained with one hundred and twenty-one engravings. The young need not be at a loss how to entertain themselves of an evening with this little monitor before them.

HARPER'S MONTHLY for March is out, full as rich as any of its predecessors. The illustrations of the Norwich Armories are very fine, and the Editor's Easy Chair and Drawer are full of spice and rich humor, Altogether it is an excellent number. A. Williams & Co., 100 Washington street, have it for sale.

A SERMON: preached at Modern Times, Long Island, on the Sixth Anniversary of the Transformation (of death) of Augusta Conte founder of the Religion of learn of the complete success attending the spiritual Humanity. By Henry Edger.

The above is a part of the title of a pamphlet, which Street Church. emanated from the " Positive Community," giving a "glimpse of the regenerated future of the human race."

Mrs. A. M. Spence in Boston. the first two Sundays of the present month.

Having attended one of the exhibitions of spiritpower given in the presence of Mrs. A. L. Chamberlain, I can testify to their genuineness and remarkable character. Certainly, if any person wishes to become cognizant of what are called "physical manlfestations," they have there an opportunity of doing equalled what I there witnessed. It is needless to particularize where all was so astonishing, and I write

JOHN S. ADAMS.

West Roxbury, Mass., Feb. 26, 1864.

Moses Hull.

We would inform those desirous of securing the services of this lecturer, that he is already engaged for all the Sunday afternoons and evenings during his present visit East, and that the only time he has unengaged is week evenings, or Sunday forenoone, in the vicinity of places where he speaks in the afternoon. He returns home the first of May. He would like to make engagements to speak on the route on his way home. He may be addressed until that time at this office; afterwards, Battle Creek, Michigan.

Stockport, N. Y.

Our cause is on the increase in that place. Wm. K. Ripley has been lecturing there for several weeks past, quette, the toilet, and other needed information. It is and his labors have been so well appreciated that he is to return and speak during April. Smith Brothers send us an account of Mr. Ripley's services in Lockport, in which they speak in the highest terms of his lectures on Spiritualism, the Philosophy of temperat

ments, and of his psychometrical readings of charac-

A National Convention.

A resolution was offered at and adopted by the Ros. ton Convention, on Thursday last, to hold a Spiritualist National Convention some time during the coming summer at a central point in the West-the time and place to be determined hereafter. .1.

Four Days' Meeting in Bangor. An account of the Spiritualistic gathering at Bangor, which commenced on the 18th ult., and continued four days, was not received in season for this issue. It will appear in our next.

Lowell.

Mrs. C. P. Works, of Proctorsville, Vermont, has been lecturing in that city for the last two weeks, to crowded houses. She spoke in the trance state, and meetings in Lowell. They are now held in the Lee

Levee.

The Spiritualists of Chelsea will hold another Levee, at City Hall, Chelsea, on Friday evening, March 4th. Dancing to commence at 7 1-2 o'clock. Tickets. ad-Mrs. Spence is to occupy the desk in Lyceum Hall mitting a gentleman and lady, 50 cents; lady or child, 25 cents.

booters.

Charming city New York-a gentleman walking Broadway was recently robbed of \$900 and his watch and thrown into a cellar.

MRS. TOM THUMB is a mother-so say the papers.

MISS BRADDON, the popular authoress, has married her publisher.

WELL ANSWERED .- A Spiritualist was asked the other day what relation free-loveim has to Spiritual-ism. ... Just the same relation which the conduct of David with Uriah's wife has to Christ's sermon on the was the quaint reply .- Daily News, Davenport, Iowa.

AN ACKNOWLEDGMENT.

Two partridges-a splendid brace Two partridges...a spiendid brace As e'er received a Bishop's grace... Came lakely to a poet's board, And made him happy as a lord ! Thanks to the donor ! May his aim Be ever true to all his " game." (Whatever that may chance to mean In feathers, fur, or-crinoline!) And when-as he may often do-He bags another score or two Of birds as fat and fine as those That smoked beneath a poet's nose, Oh, may be never fail to send As plump a brace to some good friend— As sound as h_c in heart and liver To prize the gift, and bless the giver I

A very fat and good printer died in New York recently-Austin B. Williams-who weighed 420 pounds, and required seventeen yards of broadcloth for an outfit. Digby thinks he must always have set "leaded matter.'

The Cape Cod Republican is very severe on slanderers. They are indeed a pest to society.

It is pretty well understood at Washington that all spirituous liquors in the hands of dealers, are to be taxed twenty per cent. a gallon. A good idea. It will probably leasen the number of inebriates which now warm our large cities, as the retailers will be obliged to advance their prices.

A serious riot occurred at Elmira, N. Y., Feb. 25th. Rum was the cause.

Announcements.

Moses Hull speaks in Charlestown next Sunday, Miss Lizzie Doten in Chelsea, and Mrs. Townsend in Quincy.

Mrs. A. P. Brown speaks in Randolph March SOth. She is disengaged for the two two last Sabbaths in April. Mrs. E. A. Bliss, of Springfield, Mass., will lecture

in Troy during March.

Mrs. Frances Lord Bond (sister of Rev. Dr. Lord, of Buffalo, N. Y.) is engaged to speak in Springfield, Mass., the first Sunday in March, and the second, third and fourth Sundays of the same month in Chico. pee. Mass. After March her time is not engaged. She may be addressed at Chicopee during this month.

may be addressed at Chicopee during this month. Mrs. Currier is announced to speak before the Spir-itualists of Washington, D. C., week evenings during Boston, Mass. Boston, Mass. the month of March.

Fred. L. H. Willis is expected to lecture in Washngton, D. C., the Sundays in April.

Ϋ.

m. H. ANDREWS, M. D., Formerly Professor of Mental Philosophy, Medical Juris-prudence, Toxicology, Public Hygiene, etc., in Penn Medi-cal University, Philadelphis; and recent Professor of Electro Paysiology and Electro-Therapeutics, General Medicine and Burgery, in the Hygienic and Healing Insti-tute, Saratoga Springs, N. Y.; Founder of the Paniologic Bystem of Medication; Author of "the Curability of Con-sumption;" "Pankology, or the Science of All Things;" "Kalygynomia, or, the Laws of Female Health anu Beau-ty," etc.

D. ANDREWS having spent more than a quarter of a century to the investigation of the Laws of Organic and Inorganic things, in connection with Mind and Matter, with a view to prevent and ours disease, has succeded to a degree unparalleled in the litestory of the Healing Art, and is therefore now prepared to guarantee cares in all cases, however virulent or long standing, where the patient has sufficient vitality for recuperation or renewal of strength. All diseases detected without asking any questions, and treated on Astro-Phreno-Physico Principles, or agreeably to Natural Laws, either by herbs gathered under Planetary Influences, or by principles.

Planetary Influences, or by remedies electrically or spirite Biecial attention is given to all diseases of the Head.

bjecial attention is given to all diseases of the Head, Throat, Lungs, and Chest—such as Consumption. Brouchi-tis, Laryngitis, Catarrh, Asthma, Heart Affections, etc., Bheumatism, Neuralgia. Epilopsy or Fita, Paisles, etc., speedily relieved by Electricity, Mesmerism, and other nev-urfailing remedies. Cancers, Wens, Tumors, Pistulas, Strictures, Piles, etc., oured without the use of the Anise. All diseases of females, as Prolapsus, Lewcorrhœa, Men-strual Disorders, Sterlity, etc., successfully treated by a Female Physician and Olairvoyant, who is a rogular gradu-ate of the Female Medical Behool of Philadelphia. Medicines specifically preused for any disease, at from St.

te of the Female Medical School of Philadelphia. Mediclues *specifically* prepared for any disease, at from \$1 to \$5 ver package. Patients in the country must in all cases remit one dollar, and send a description of the color of the hair and eyes, age nature of affliction and length of time diseased. Office consultation fee, \$1. Address, Ins. EL. AND REE WS, M. D.. No. 331 OARAL BIREET, UE 2 GREATE BREET, NEW YORK.

NEW YORK. TAT Bend a THN-CENT STAVE, and receive a valuable reatise of the highest importance to all-married or single, f either sex. Feb. 20.

REDEEMER AND REDEEMED. BY REV. CHARLES BEECHER. THIS highly interesting volume may be had at the BAN-NER OF LIGHT UPPICE. Price, \$1.50; postage, free. Feb. 13.

UNION SOCIABLES! THE third course of the Unron Bootaarss at Lyceum Hall, will commence on Tuceday evening, Oct. 20th, 1863, and ontinne every Tuesday evening through the season. Music by Holloway and Edmand's Quadrillo Band. 5m° Oct. 10

ABC OF LIFE.

BY A. B. CHILD, M. D.

This book, of three hundred Aphorisms, on thirty-six print ed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading mat tor. The work is a rich treat to all thinking minds. Price 25 cents. For sale at this office. tf Dec. 21.

"I STILL LIVE." A POEM FOR THE TIMES, BY MISS A. W. SPRAGUE. JUNK above is the title of a beautiful POEM, by Miss SPRACUE, and is the last written by her which has been published in pamphlet form. It makes a volume of 29 pages, and was published by the lamented author, just before her departure for the botter land. The Poem is dedicated to the brave and loyal hearts offering their lives at the shrine of Liberty.

Western Depot for Spiritual Books!

A GENCY FOR THE BANNESS OF CONTINUES OF A Spiritual Publications. DEP NEWSPAPERS, MAGAZINES, STATIONERY, &C., Supplied to Western News Dealers at the lowest prices. Address, TALLMADGE & OU., Box 2929, Dag & Chicago, ILLINGIS.

IDR. J. T. GILMAN PIKE,

Hancock House, Court Square, April BOSTON.

Chapter 11 — A Diary and Letter. Chapter 12.—In Memoram.

The extraordinary Life and History of Daniel Home, for Hume, as he is sometimes called.) the Spirit-Me-lium, from his humble birth through a series of assoclations with personages distinguished in scientific and literary circles throughout Europe, to even a famil-iarity with crowned heads, has surrounded him with an interest of the most powerful character. As a : spirit-medium his superiority is supreme, and the pub-lication of these memoirs will probably excite as much comment in this country as they have in Europe, and will be eagerly hailed by every one interested in Spiritualism.

THE BANNER OF LIGHT, In order to meet the large demand for this remarkable Work, has made arrangements to supply it to its sub-cribers and readers, and will send it by mail, postage free, on receipt of price, \$1.25.

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Address,	BANNER	OF LIGHT.	
Aug. 15.	tf	BOSTON, MASS.	

The Apocryphal New Testament, BEING all the Gospela, Epistics, and other pieces now exit. D tant, attributed, in the first four centures, to Jeans, Christ, his Apostles and their companions, and not included In the New Testament by its compilers. Bent by mall on receipt of price and postage. Price, 15 cents; postage, 16 conta. Address, Banner of Light, Boston, Mass. Oct. 24,

"I STILL LIVE."

For sale at this office. Price, 10 conts; postage free. July 21.

[TIRST DOOR NORTH OF THE POST OFFICE.] A GENCY FOR THE BANNER OF LIGHT, and all other Spiritual Publications.

April 1

BANNER \mathbf{OF} LIGHT.

when I died. [You'll soon overcome that.]

That's it. Well, I 'm much obliged to you for rectify'

ing my mistake. [You 're welcome, only lend a helping

hand to some one else.] Yes, I will, sir. Is this the

kind of uniform we always have here ? [Yes.] Well.

I won't find any fault. [How did you become ac-

know bow to get their nourishment ! You 've got

nothing to learn on that score in the spirit world, for

Well, colonel, geod-day to you. May you have a

Jan. 19.

fair wind when you come across, and a good boat to

Lieutenant Edward M. Middleton.

Mr. President, I am very anxious to transmit some

news to my family, my friends. [You have the priv.

ferings during the last hours of my life, that I can

I was wounded, and lay on the battle-field, I think,

something like thirty-six hours, before death came to

my relief; and on taking upon myself another human

organization I seem to live over again my last hours;

I am aware that I am asking favors of those whom

considered enemies before death. But I have been

Just before the commencement of this civil war, I

was about entering one of your institutions of learning.

I believe not far from here, and known as Harvard;

but was deterred from so doing, by being needed to

lend assistance to my father, on account of political

I was in my nineteenth year, would have been nine

teen had I lived until this present September-your

last September. My father did reside, at the time of

my death, upon a plantation about twenty-one and a

half miles from Montgomery. His name, William

D. Middleton. My name was Edward M. Middleton.

I have brothers, two older than myself, one sister, a

all the inconveniences I might experience in coming

here to-day. My parents are of the Unitarian faith.

and although my father knows nothing of Spiritual-

ism, I can but believe he will receive me with open

arms. I can but believe he will recognise my coming

I was a lieutenant in the 2nd Alabama Infantry.

hope I am not encroaching upon your good will, by

asking that you do for me as you would for your Union

friends? [Not in the least.] We cannot always un-

derstand the circumstances that propel us to certain

acts of our lives. I do not know why I entered the reb-

el army. I thought I did so from a sense of duty, but

I am not prepared to say now, whether I was forced

to it by surrounding circumstances, or whether it real-

ly was because I felt it to be my duty. At all events,

as one of God's best gifts.

and I find it makes a very great impression here.

thought perhaps I might be as successful.

hardly regard myself as a spirit free from my body.

it comes to you naturally.

come in.

disturbances.

back business.

Message Department.

6

Each Message in this Department of the BANNER we claim was spoken by the Spirit whose name it bears, through the instrumentality of

Mrs. J. H. Counut,

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

These Messages indicate that spirits carry with them the characteristics of their earth-life to that beyond— whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually pro-gress into a higher condition. We ask the reader to receive no doctrine put forth

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

The Banner Establishment is subjected to extra ex-pense in consequence. Therefore those who feel dis-posed to aid us from time to time by donations -no matter how small the amount-to dispense the bread of life thus freely to the hungering multitude, will pleave address "BANNER OF LIGHT." Boston, Mass. Funds so received will be promptly acknowledged.

Special Notice.

The Circles at which the following Messages are given are held at the BANNER OF LIGHT OFFICE, No. 158 WASHINGTON STREET, Room No. 3, (up stairs.) on MONDAY, TUESDAY and THURSDAY AFTER-NOONS. The circle room is open to visitors at two o'clock; services commence at precisely three o'clock.

MESSAGES TO BE PUBLISHED.

MESSAGES TO BE PUBLISHED. Monday, Feb. 22 — Invocation by a Hindoo Spirit; Ques-tions and Answers; Charlotte Murphy, to her husband, Thomas Murphy, in Hallaz, N. 8; Charlie Dresser, to sur-geon Curtis, at the Hospital, in Portemouth, Ya.: Dennis Cain, to his wife, Ellen, residing in Jersey City; Eddy Ma-son, to his fither, in New Orleans, La. Tuesday, Feb 23.—Invocation; Question and Answers; Albert Poolo, late of Stuart's Cavalry, to his brother, in the father, Goorge L. Merriam, and her mother, Abble, living in Richmond, Va: Hiram Arandon, of the 31 Hilhois, killedi at Pittsburg Landing, to his relatives and friends, in Peoria, Hillinois.

Invocation.

Our Father, through the darkness that has settled upon the face of the earth, the soul looks up to thee in confidence, in childlike love, and worships thee in apirit and in truth. There can be no darkness so dense that the smile of thy love is obscured, no shadow so thick that the soul of man may not dispel it and soar triumphant oven nnto the courts of thee in heaven. Oh, our Father, there are many shadows floating over the home that was once ours, and we can but feel a sadness for the moment when we look abroad upon the face of this American Continent, and behold so many homes darkened, so many lives overshadowed. Yet when we look at the great spiritual lesson this human desolation teaches, with all its power, all its glory, all its grand revealments in the midst of this darkness, we know that thou, oh Father, wilt never formake them; that thy right hand is leading these thy children through the red sea of affliction, and that soon their feet will test upon dry land, and their souls. at last delivered from their present sorrow, will, is a new song of thanksgiving, proclaim that thou art God. Oh, our Father, we thank thee for the gift of inspiration, that comes like the holy spirit of olden time, and, settling upon humanity, causes it to soar unto thy heavenly courts. Oh God, our Father, our Mother, our Sister, our Brother, our Friend, we return thee thanks for all the blessings we have received in the past. It matters not whether they have come to us through sorrow, or have come crowned with joys, we thank thee all the same. We bless thee as our Father, our Mother, our Friend. Ob, may our songs of thanksgiving be heard even amid the desolation of the present hour, as they ascend to thee, our Father; for surely there can be no darkness t at can hide thy face from thy children. Then we will always praise thee, ever point thine earthly children above the darkness beyond the tomb, and whisper to them of a better land. Jan. 19.

Defining a Scriptural Passage.

se words of Je

SPIRIT .--- We are informed that it is your custom to allow the audience to propound subjects or questions. We are ready to hear them.

shadows forth as much of truth as you could expect to the mother had brought forth that new life-that new in. receive from your author, under the oircumstances dividuality under more harmonious conditions-there governing him at the time of its compilation. It is our opinion that the work will be of great benefit to mankind. Then read it, analyzo it, compare it with things existing at the present time, or with those conditions under which you now live, and draw inferences from both conditions of life, and you will be able to time? judge for yourself what is right and what is wrong.

Q -Will you give a description of my spirit, as you see it?

A .- My dear sir, human senses are totally incapable of realizing the conditions of the soul. Were I to give you a description of yourself as a spirit, you would not comprehend me. You would not recognize your spirit by my description, and your senses would not come to the rescue, because they are adapted only to the perception and knowledge of material things. Therefore, my friend, wait until you can see yoursolf mirrored in eternity: that is best.

0 .-. Can you see whether I am progressing, or no -whether I am in the right path for unfoldment?

A .--- The soul never stands still. It is making progress continually, in one direction or another. You are ever progressing: some seek to be more spiritually unfolded; others seek to advance their worldly position. You seek for truth. You lay aside the old, and inharmonies must grow less and less. We cannot be take up the new. That you admit. Then of necessity lieve in the law of rotrogression. To us there is no you must progress. We can come, certainly, to no such law. There may seem to be such to mortals here. other conclusion.

Q .- Will not my spirit be recognized, on its entrance to the spirit-world, by its form ?

A .- By the aggregate of your thoughts, which make up that spirit-form, you will be known by your spiritfriends. You will be recognized by the quality of those thoughts, not by the form. It would be impossible to give you an idea of your spirit-form. We know that it has been stated by some that the spirit-form is an exact counterpart of the earth-form. But that is a mistake; for it takes on that form only that your subjects may be able to present them in a familiar garb to their friends in earth-life. They could recognize them by no other form. But when the spirit is free from the fleshy temple, it will be recognized by the aggregate of its thoughts, which constitute its spirit form. It is by the quality of the thought of your friend that you are to know him in the spirit-world; surely not by the

color of the hair, the eyes, the stature. Uh, no. Q. - Is it not important for us to be acquainted with the spirit forms of our lost ones, so as to know them In spirit-life?

A .- The law of soul-affinity will bring you together. There can be no such thing as separating two souls upon whom the law of affinity is acting. Your mother will be attracted to you, and you in turn will be attracted to her. Your child will as surely be attracted to you in spirit-life as the sunlight will fall upon your earth when no shadows intervene. There is a perfect law governing all things in life, the workings of which you can never entirely comprehend.

Q .- How is it that spirits disembodied are enabled to gather to themselves enough of the material, so as to present a hand so distinctly as to be seen, even by those who are not clairvoyant? Such a hand was latety seen by an individual, resting, as it were, upon the

breast of a person who was dying. A .- This class of phenomena are produced by the use of certain magnetic emanations that are thrown off from the bodies of your earthly mediums. This phenomenon cannot be produced aside from the presence of one or more such magnetic bodies. Should you see them clairvoyantly, they would be enveloped by a thick halo of magnetic life; for they have a superabundance of it, and from these emanations of magnetic life, the disembodied gathers that which is necessary in this class of phenomena. Do you understand us? [We think so.] In other words, the hand, or the spirithand, must be material. Well, then, this spirit-hand has been made up from the element that is thrown off from the bodies of your earth mediums. It is no miracle; for a miracle must be a something taking place within the boundaries of natural law, there can be no cerning the spirit-world, on earth.

miracles, for we cannot conceive of anything existing outside the laws of nature. So, then, as oreatures of natural law; we are to believe that everything that is. | there are no churches, as there are on the earth. They was, or ever shall be, belongs to nature.

glance. We do not feel hardly competent to pass an circumstances. Now that human passion will unfold opinion upon this work, but so far as we have pene- itself in the shape of crime, perhaps, as the child grows trated into it, we are willing to say, at least, that it toward manhood or womanhood. If the father and would have been no marks of evil engraven upon the child's heart, but peace, love, and good will would have been written there. All these things which take hold of your human individuality, must have their origin in human circumstances. Q .- Do they not pass into the spirit-world for a

A .- Most certainly they do; for the spirit cannot immediately throw them off. You carry to the spiritworld with you all your deformed tendencies. There can be no such thing as leaving them behind on the earth, when you go to the spirit-world. Q - Does physical soffering cease here?

A .- Yes; most of that you call the physical does, although you have the reflex of the physical, which exists in the mental, in the spirit-world.

Q .- That is a condition of suffering, is it not? A .- Yes, most certainly.

Q-Does that gradually pass away in the spiritworld?

A .- It does, most assuredly; for the soul is ever striving to throw off its crosses, its deformities, that it took on when in earth-life. It is ever striving to elevate itself boyond human inharmonics; therefore, those but in reality, there is none; for progression is ever active. There never was a time when human law ceased to act. Therefore all souls must progress-must continually be rising out of inharmony, and entering conditions more harmonious. Jan. 19.

General "Stonewall" Jackson

Mr. Chairman-Induty to myself, to you, and to your most holy cause, I am your guest to-day. I could not be happy feeling that you had extended me your sympathy and rendered me so much aid, without coming to inform you that I am stronger and better-better able to lay hold on life, and fulfill that which I neglected to do on the earth, than I was when here before.

I am glad to be able to inform you that my letter to friends South, has reached its destination. I am glad also to be able to inform you, sir, that there is a reply to my letter on its way to you. I earnestly hope you will receive it. You may not, but I hope you will.

As I have anticipated its coming, I will send a word to my friends in answer to its contents. They question concerning what they shall do, or what course they shall pursue in order to come into direct communion with their friends? They ask for advice, and at the same time are careful to inform you that they have no faith in spirit-communion, but are ready to be convinced. But I know by reading their souls, if they had not faith in spirit-communion, they would not have questioned you concerning it.

Now I would say to them, gather yourselves together, and form what is termed a spiritual circle. Sit quiet and wait for what are called manifestations, and I am quite sure they can be given. Good-day.

Jan, 19.

Clara A. Sargent.

T. J. JACKBON.

I have a dear father and mother in Warner. New Hampshire. I told them when I was going home, that I saw Jesus. But I made a mistake, for I 've learned since it was my guardian spirit. I have been very unhappy ever since I died, because I knew they thought I had seen Jesus, and that it would be a falsehood unless I tried to give them what is truth. It was my ghardlau spirit I saw.

I died of diptheria, on the 10th day of October last. I was twelve years old, at the time of my death, and my name was Clara A. Sargent. My father's name is Daniel, and my mother's, Cordelia. My parents are members of the Christian Church, and so was I.

There is so much greater light in this new country than there is here, that I am afraid my friends will outside of nature. Therefore, to us, who live always think as I have, that there is very little known con-

I have seen a great many of our friends who have been in the spirit-world a long time, and they say tell me there are no Methodists, no Baptists, no Episcopalians, no Universalists-nothing of the kind in the spirit-world; but the soul worships God in puilty, according to the dictates of each individual mind. i am so anxious to speak to my mother and father.

Q .- What is imagination? the next thing I want them to know, is, that I'm

A .- It is but the faint shadowing forth of things alalive, and if they 'll come and talk with me, I will tell them how to get the pension that's due them. You together real and spiritual. Therefore you see it is not see they don't know everything about this coming impossible for things to be seen with the imagination and with the spirit. One is a faint realization; the Well, you want to know whether I was a Catholic ? other, the perfect.

[No.] Well, I was n't nothing of the sort. I was Q .- Take, for instance, the case of a person who brought up under Catholic rule when I was young, but recently had delirium tremens. The individual I speak I lived too long in this country. was under Protestant of must have seen with the imagination, when he said bringing up; so you see I had no religion. [Are you he saw snakes, and that the house was coming down pretty happy, now ?] Oh. yes I oh, yes I only a little over his head. They could not have been real.

A.-Are you sure that they have no tangible existence? out of sorts when I think of what was said about me

QR .- It could not be really the case that the house Well, I should like to have my wife, Ellen, come where I can talk with her; will that do? [Yes.] I was coming down over his head.

A,-No; but the confusion that was reigning in his beg your pardon, but I'd rather fight anytime than work. That's why I enlisted. And I was a little on brain at that time cansed him to perceive this condithat order when I come here. I kind of got mad at tion in the outward world. And that condition was being questioned so close, and felt very much like just as real to him as it is real that you see the sungiving you a sound thrashing. It's all right; you | light or breathe the atmosphere. meant right, and I did n't; that's the difference.] [We

Q .- What is the standard of reality?

A .- Spirituality. only wanted your friends to be able to recognize you.]

Q.- Whose? A.-God's.

Q.-How can one know when he has attained it ? A .- When you are satisfied with yourself, or when yon feel a profound peace within your soul. Then you quainted with this law to avail yourself of it? | How? may know that you are right, or, in other words, when Good God ! it comes as natural as it does for you to you are at peace with yourself. You cannot be at breathe. You might as well ask your babies how they peace with yourself unless you are with the world and God.

Q .-- If all that exists in imagination is real, how can you reconcile your theory with that of the falling house just alluded to?

A .- Are you sure it is not a reality to the producing cause? Certainly you are not. Now every cause must have its effect; and if the cause is real, the effect is real. It may not be so to you or to me, but it certainly is so to the producing cause, as in the case of the individual afflicted with delirium tremens. His ilege, sir.] I am so sensibly impressed with my sur. spiritual life is not yours or mine, his kingdom of heaven is not yours or mine, his God that he worships' is not yours or mine. Strange theory, we know; but you will see it is all true when you cast off the veil that now obscures your vision.

Q.-Are there, then, more Gods than one?

A .--- Yes, there are as many Gods as there are conditions of being demanding Gods. And yet the principle, the power, is a unit. You cannot separate the two in principle.

QR .- As I conceive of him, no two humans look informed through friends who have visited this place. that they have been able to send intelligence to their upon God in the same light. friends at the South, through this method, and I

A .- In that you are correct. and this should prove to humanity that there are more heavens than one: that you cannot go to heaven precisely in the same way that your neighbor does. Nature, or God, if you please, has wisely instituted a way for all, and in his loving kindness will exclude none from the kingdom of heaven.

Q.-ls the controlling intelligence acquainted with Swedenborg's idea of the grand man?

A .--- Somewhat.

Q.---Is his opinion a true one? A .--- Yes, when spiritually defined, it is true.

Q .-- Please tell'us what you think it means.

A .- The grand man, to us, means the grand Spirit of the Past, Present and the Future, identified through human life. That is the only definition we can give to mother who is in feeble health, and who mourns my death continually. I thought if there were any way by which I could reach her, I should be more than paid by the question, .. What is a grand man ?"

Q .- Is there any past or future only to the conceptions of man?

A .- No: and yet, as man has those conceptions, as he is organized precisely as he is. it is necessary that we divide time into past, present and future. And yet it is but an eternal present; certainly to the living soul it is ever Now. You live in the present, cannot live in the past, cannot live in the future. But according to human conceptions, or as the human is organized as he is, it is absolutely necessary that we make these three divisions of time in order to meet your human comprehension.

Q .- From what standpoint did Jesus, as an individual, ontwork his mission?

A .- From the standpoint of Divine Truth. Every human soul is outworking the mission peculiar to its own human individuality. If its mission is true to that human individuality, it matters not where it is, bear you no ill will, and if I have any power that is to influence either the Northern or Southern army,] or under whatsoever conditions it is outwrought. It hope I shall exert it for good. I certainly wish to do no harm to any one. I regretted, in dying, that I had

(MARCH 5, 1864.

- 'it is expedient that I go and prepare a place for you ?' "

SUBJECT .- .. What is meant by the

The record says that at one time Jesus said to his disciples, " If I go away, I will come again." And again, ... It is expedient that I go and prepare a place for you, that where I am there ye may also be." And again, " Lo! I am with you always, even unto the end of the world."

Now many minds have been unable to reconcile these passages in Holy Writ that seem so contradictory. There seems to us to be but one way of reconciling these contradictory passages, and that is this: Jeans must have been like the individuals he spoke to, posacceed of a dual individuality. One individuality was an outgrowth of human conditions, of human surroundings, or human circumstances; and, as such, that human individuality was obliged to render a certain amount of obedience to human circumstances; while the other was an outgrowth of the Divine, the God in human. We believe it was this Divine Spirit, this Spirit of Truth, that offtimes uttered itself through Jesus to the disciples. We believe it was this spirit that told the disciples he would be with them always, that he would never leave them.

And we also believe that it was that spirit of Jesus. that may be said to belong to humanity, that gave utterance to that which seems contradictory. Overshadowed with fear, doubt and misgiving, we believe it was the human individuality of Jesus that cried out in his last hours, "Oh Father, if it be possible, let this out pass from me: nevertheless, not my will, but thing, be done." Here you perceive not the Divinity you might have expected in Jesus the Nazarene, but that fear, foreboding that must have been a child of human circumstances. The flesh was not strong enough to bear the great amount of physical suffering heaped upon it in its last earthly hours, hence in its weakness it cried out, " Father, remove that bitter dup."

It would be very natural that Jesus, the Master, the Leader, the Comforter, the Support, the Staff upon which his disciples had so long leaned, should point them to the home he was fast hastening to, or that he should tell them it was expedient for him to go there, that his time had come. his fate was scaled, and that, his mission on earth being fulfilled, it was expedient for him to go hence and prepare a place for them. He knew what their souls demanded. He, by the power of clairvoyance, was enabled to read the minds of his disciples. He know what their souls demanded. He felt that he must go away from his disciples. He knew that they would sorrow for him, that they would feel that God had dealt unjustly with them in removing their Leader from their midst; and therefore he told them, as your guardian spirits tell you. It is better that you stand upon one side of life, or that I were called twenty years ago, while you are left to tarry awhile longer in earth-life. .. The Father doeth all things well," Jeaus might have said, though we doubt if they would have comprehended the meaning of those words at that time, had he given utterance to them. Jan. 19,

Questions and Answers.

QUES -- Is the controlling intelligence able to give any opinion concerning Renan's recent Life of Jeaus? Ans .- We have given this effusion of mind a brief | later, when the child takes its stand among human | folks thinking my death was caused by drink. Now.

2014 E. A.

3. 2.4

Qs.-Many have seen these things in olden times? 8.-Surely; why should they not? Q .- Do spirits see spirits in the same manner that

we see material things? A .- No; certainly not. You see these natural objects through senses that belong to the physical body. to let them know that I am happy in my new home.

through the senses that belong to the spirit. Q.-The other day my little daughter was seen by her mother. The question in my mind is this : wheth er the child will not be seen in the same way by her mother, when she goes to the spirit world?

A .- No; certainly not. Should she see her, recog. nize her as a spirit, it would be devoid of the physical form she wore when here. By that she knows the child now, because she is confined within sensuous nature.

Q .- How would that child's spirit be seen by her mother in the spirit-world?

A .- It would be recognized; not seen, but feit, per ceived; not seen with the physical sense of sight, as you see.

QR -Many think, upon going to the spirit-world. they will see their spirit-friends as distinctly as indi-Viduals see one another here on the earth.

A .- You will find that your spiritual senses will meet all your demands in the spirit-world. There will be no chance for you to find fault when you get to the I said Pittsburg: that's what I meant exactly. [What apirit-world.

Q .- Does the spirit body displace the atmosphere in its coming to earth?

A .- No more than your thoughts occupy space You could send forth thought after thought upon the air, and yet space would remain the same. You have been told that the walls of your rooms offer no obstacle to the coming spirit. This is true; for they live out- ken. Who knows about that matter, colonel, if it's not side of the things pertaining to human sense. They are no longer under the laws of the objective world. ou may close the windows of your dwellings, and se-

It comes at will. Why, you might as well try to bar out thought as the disembodied spirit.

Q -Are they objective? A .- No, they are not; that term belongs to form

to sensuous life, to the things of human nature. Q .- A spirit is not composed of material, is it?

A .-- There has been much contention, and some con- an Irishman's mistake I suppose. I should write if I fasion in the minds of mortals upon this point, owing to the contrary opinions expressed by spirits. Many contend that the spirit is entirely immaterial, Your speaker contends that it is material, or composed of matter; but it is sublimated and etherialized, so much so that you cannot think of it as matter.

Q .- Why then is it not objective?

A .- Because, that term belongs to human life parlicularly. It belongs to form, and the spirit, strictly speaking, is without form.

Q -Are human passions of spiritual origin?

A .- We cannot think they are. They go to prove that there is a certain kind of individuality that is born of human circumstances. For instance, one may have been conceived into physical life under very in harmonious conditions. The propagators of that phy sical life may have lived under imperfect conditions, and may project into the life of the new being inhar-

I want to tell them of the mistake I made when dying; When you have done with that body, you will see and what I've seen, where I've been, and who I've talked with.

> Jesus is not what my father and mother think him to be. I have seen him; but you'd never suppose he was the Obristian's idol. You'd never think that he was the entire Saviour of humanity. You'd be astonished. I tell no untruths. My parents believed me when I was here; I hope they'll believe me now, when I tell them they are mistaken; that they know nothing of the spirit-world. Good day, sir. Jan. 19.

John Daly.

Holloa, sir I what did-what's your way of sending messages? [Say what you wish to, and we will print it in our paper and send it to your friends. You must give some incidents or facts of your life, that your friends may recognize you by.] I remember the last, colonel, about as plain as any. Give me a list of 'em, colonel, and I'll try. [You should state where you resided.] Pittsburg. [Massachusetts?] Yes; go on, I'll answer. [Is n't it Fitchburg you lived in ?] . No, sir, company did you belong to ?] Co. G. Goon. [What regiment?] 4th. Go on. You aint come to my name yet, which was John Daly; age, thirty-six. Where I died, ha? [Yes.] New Orleans. [What's the next town to the one you resided in ?] What 's that to you? [We are inclined to think you are mistaken about the name of your town.] Well, I think I aint mistameself? [Are you sure you are representing the State of Massachusetts ?] Well I expect I am. [There's a Pittsfield in this state, but no Pittsburg.] Who the curely bolt your doors, bus you cannot exclude spirit. devil said anything about Pittsfield ? aint this Boston? [Yes.] Well, aint you got a depot down hero,

a stone concern, that's got the same name? [That is called the Fitchburg depot, not Pittsburg.] Who the devil said anything about Pittsburg? I didn 't. [We all understood you to say Pittsburg.] Oh ! Lord God !

I aint from there, I did not live there. Well, that's could write well enough, but as I can 't I must talk. Well, what I want to drive at most, colonel, is this: I suppose I've got a wife and two boys, somewhere's round, that would be glad to hear from me. Now they don't know anything about how they shall square

up matters; what I mean, colonel, is, they don 't understand how to get the pension. [Yes, we under stand.] Well now, look here, if my folks can 't get the pension, just let 'em come and talk with me, and I'll how them how to get it. I can talk now just as well as I ever could, and I can tell them how to get the money.

It was said of me that I got wounded, because I was intoxicated. Now to begin with, I was n't wounded at all, and to end with, I was n't drunk at the time of my death. I want my folks to understand right on the equare, colonel, that rum bad nothing to do with my death. I took some kind of a fever in New Orleans. mony, which will certainly develop itself, sooner or Now you see, I've been feeling pretty, hard, about my

ever taken a single human life. I knew I had, and I regretted it, how keenly, none but God and myself can ever know.

Tell my mother and my eister that I tried to send them a message from my death-bed, on the battle-field. but could not do so. I tried, also, to send back the little mementos, in the shape of likenesses, which they gave me at parting, but I was unable to do that [What battle were you in when you were wounded ?] At South Mountain. sir.

I have since learned that those likenesses fell into Union hands, and are held as rebel trophies. Well, it matters not; perhaps the holder will be kind enough to send them to my mother to whom they justly belong. If this, my letter, should chance to fall into their hands, they will find, by taking out the plates, that there is a slip of paper on the back of each, on which is written the name, age, and place of residence of the original. So they will know just where to send If I am ever able to repay you, sir, for your kindness, shall certainly do so. Good day. Jan. 19.

Invocation.

Let us learn of thee, oh Spirit of Truth. Let us our armor is mighty and our parent is able to sustain us. Spirit of Truth I may thy power be so impressed upon the minds of thy children, that it shall fill every avenue of their beings and light up every secret chamber of their souls. Let them feel that thou art here, that thy presence, like sacred melody, is floating into > : : oubles? their inner lives. Let them feel that they are indeed better and happier. Jan. 21.

Questions and Answers.

SPIRIT .- According to your custom we are ready to eccive questions, or a subject, from the audience. QUES .- Will you draw a line of distinction between things which the imagination perceives and those which are truly spiritual?

etween the two. for they are identical.

f God ?

A .- Most certainly. If the human spirit is of God-There can never be a separation between the human and the divine, for you and I are both children of natural law, and if we live at all, we must live inside the boundaries of that law. When we stand outside of natural law-which is our father and our mother-then re shall cease to exist.

Q --- Was it not Christ's mission to unite the two?

A .- We deny that the union was ever broken. The a benighted people, who were under the rule of priestchains of religious error, and institute a new philoso phy founded upon love-that we believe was his mis sion.

Q .- Then the spirit of the man who commenced life by committing murder, was only outworking its peculiar mission, was it not?

A .- Yes, the murder we may call a child of human conditions. The murder was born of that man's human individuality, and that individuality in turn was born of human circumstances. Do you understand us? Do you realize that the human is possessed of a dual individuality? one that belongs to the human, and another that belongs entirely to the Divine ? When you shall have outlived the individuality that belongs to the human, you will stand forth then an entire and perfect individual in the spirit-world; and methinks there are very few living on your earth who, when they take their standard under divine individuality. will be recognized in their garb by friends. When you have cast off the old body, with all its deformity, hose who know you now will do so with difficulty in spirit-life.

Q-Is not this present convulsion, when divinely construed, murder? A .- Yes, it is murder on a very large scale.

Q .- But inevitable, is it not?

A .- Yes, it is inevitable to the producing cause,

and could not have been avoided. Now the effect is fold about our being thy mantle. Let us be baptized always true to the producing cause, and if that cause in thy own divine atmosphere. Let us feel that thou is adequate to project the effect into existence, it must art our parents, and we are thy children. Let all our manifest itself in some form or other to human utterances be of thee. Then, when our enemies assail senses. Now the cause was internal inharmony; and us, though their number be legion, we shall feel that the effect you may call murder. Call it whatsoever you will; we call it mnrder on a very grand, a very large scale.

Q .- In adjudicating State matters, we are generally verned by the laws of soul-perfection. Why do we sort to war, in order to settle national difficulties,

.- The long pentup evil, if we may so call it, baptized by thee. Then shall they grow wiser and the mighty aggregate of inharmony, is unable to manifest itself in any other direction, any other form. With regard to adjusting State wrongs, or matters, you use common sense and human reason. But with regard to civil war, there is very little common sense about it, very little human reason employed. As a people you resort to war, because you feel you cannot live in the midst of so much dire inharmony, and yet all this inharmony will work out far better conditions A .- It is not possible to draw a line of distinction of political being. It must be so. it will bring you greater blessings in the future than you have ever Q .- Is there union of the human spirit and the spirit known. Though many hearts bleed, and many homes are desolated, yet by the loss of friends, by the desolation of your homes, you will learn, we and we claim it is, else it could not be an heir to im: trust, a better law, a better rule; learn to bring your mortality-then it is eternally allied to the God-spirit. human reason to bear upon all national and political questions; learn, we hope, each one of you, to put your shoulders to the wheel of Government. Do your duty as individuals, and the great ship of State will bear you on-not to destruction, but to peace.

Q .- Is it not also equally true that it is the Divine manifesting itself?

A .- Yes; for we recognize the hand of the Divine in all things. To shut out, or exclude God from any misson of Christ was to unfold the Spirit of Truth to time, any place, would be to rob him of his infinity. We believe in the existence of supreme good. No craft and creed. To assist that people to throw off the matter what obstacles and trials may rise in your path, you will find that they are all tending to heaven, or harmony.

This condition of civil war, so far as human life is

MARCH 5, 1864]

concerned, is a result of an aggregate of human pas- en them as to the cause of my death. My name is all sions, made up, or composed of individual evils, or I scefit to give here, air. wrongs. Each one of you are striving to assume positions that God, or the Divino, did not assign you, as

individuals; and owing to the force of human surroundings, you are prompted to do that you would ig.

for it is contrary to God's law." Now which is right? and more, if you choose to give it.] Who shall decide? There may be an equal amount of Well, to begin with, I am from Raleigh, North Caras slavery of mind or body exists in your midst.

Q .- Do individuals throw off their human individu. Yes, yes; it 's a pity we had n't thought so before the ality when they enter the spirit world?

A .- No, not immediately, certainly not. Many what were your human tendencies when on the earth, they will probably tell you that they must enter that human life again; must take upon themselves human individuality, for they now would come with only the divine.

Q .- When a communication is made through a huthe mind of the medlum?

take, to a certain extent, of the physical and mental man individuality of the subject, to give that, which this, we certainly would not attempt to speak through a foreign organism.

Q .-- Is the medium, when in a trance state, conscious of what she says?

A .- No; she is conscious in a spiritual existence. She hears, in a spiritual state, the questions that are propounded. But in the transition state, or the awakening to human consciousness, there is a washing out-there is no remembrance. You, in your dreams, realize life as it is at the moment; but in your waking hours the picture vanishes. Try to realize yourself as in dream-land, and you will understand the exact condition of our subject when entranced. Sometimes your dreams are faintly, foreshadowed on the external plane of life; and when you awake you have a faint remembrance of them. But generally you dream, and they are effaced from your mind upon awakening from your sleep. Bo it is with our subject.

Q .- Why does one medium say that the doctrine of endless punishment is true, and another one that it is not true 7.

A .- We beg that you would not confound the intelall those conditions of inharmony that make up hell. Now they must outlive that condition. That is one of the realizations of their physical, buman individuality. It was theirs in earth-life, and was carried with them to the spirit-world; and they must live by and through it for a time. When stronger light is given them, they will no longer believe in endless punishment: or, in other words, when their day shall come, then their night will fice away. Do not expect to receive the same kind of experience from the various spirits who commune here. Remember you are not required to accept only what seems to be truth to you from each individual intelligence, and nothing more. Weigh in the balances of your own common sense and reason all that comes to you from the spirit-world, and if there is no truth in it, then by all means reject it. If there is any, receive it; for what there is of it

- will nourish your soul somewhat. Jan. 21.

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What is the rule for one, is, I suppose, the role for nore in the Divine. Therefore, if one says, " Let me all who come here. [Yes] I heard you tell that gen-hold my slaves, for God gives me the right," another theman that you required name, age, and cortain facts, Whatever Is, Is Right. \$1,00, postage 16c. The Spiritual Sunday School Class Book. No. 1. 25 cents, postage 40. says, "You must not hold in bondage human souls, to be known to the friends here. Is that right? [Yes;

Theodore Rogers.

Jan. 21.

MICHARL COBCOBAN.

right in the statements of both, but inharmony arises olina. My name was Theodore Rogers. I was an ofbecause of the difference of opinion. Now we believe ficer on board the Gunboat Teazer, that was captured. that liberty, unlimited liberty, belongs to harmony. by your forces on the 4th of July, 1802, in James Riv-There can be no real freedom, or true liberty, so long er; was killed at the time. I see we stand on even ground here-Rebels and Unions. [That 's true life.]

war. Well, my friend-oh, my age you wish for; thirty-one. live in the individuality that belongs to the human | Do your papers or pamphlets cross the lines? [We for a long time. Some throw off a great portion of think they do; Stonewall Jackson said so. We can't say their human individuality at death; others retain it. that they do, ourselves, but we presume they do, how that they may identify themselves, or return as human ever.] It's a religious sheet, is n't it? [A spiritual individualists. Many in the spirit-world enter at once paper.] I take it it's not given to general news, is it? upon their divine individuality; and if you ask them [Oh, yes; it contain news of all kinds.] I should doubt its passing the lines then. [We think it will.] Weil, I'll hope it will. I should be very glad to talk with my friends, as your Union general said, this way, not in New York, however, but little nearer home.

Now if there are any of these kind of bodies South, I should be very glad to talk with my family; my faman organism, is not that thought molded by the in- ther, for instance; he'd be very glad to bear from me dividuality of the medium, so as to be a reflection of if he thought he could. And I've got a sister: she'd be very glad to come and talk with me. It's possible A .-- No, certainly not. Although the thoughts that I may give some information that will enable flowing through the organisms of media must par them to live easier than they do now. It's rather a hard struggle for the people of the South. You seem condition of the subject employed, yet they are not to be riding in very pleasant paths, sailing on very molded to suit the caprices, or by the individuality of smooth waters. Your places of amusement seem to be the medium, by no means. We should hold ourselves well filled; and all your trading houses seem to be in deeply at fault, did we not try to shut down the hu a flourishing condition. Oh, you're on good terms with Mother England, that accounts for your prosperis truth to us, to mortals. Did we not hope to do ity. Now we throwed our all into the scale, and you. throwed your pleayane. . Very well; if the scale turns on your side, I shan't find fault.

How shall I identify myself?---by any marks on the physical person, or what? [That would be one good thing.] What shall they be, the times I was sick or hurt? [Yes.] Well, then, I had a scar on my left temple, which I got in some sort of a fracas-I do n't remember now, what it was.

Let me see-nine years ago I was very sick, in the city of St. Louis; and while I was the sickest, my servant took it into his head to decamp, and I had a pretty hard time of it, until I could get word to my father, at home. That, I suppose, will identify me? [His name ?] Joe. Of course he took our name, the family name.

Well. Mr. Chairman, am I to understand that you nublish what you receive here?

The Rights of Man, by George Fox, given through a lady. Well, I really wish that my communication might be received by Mrs. Elizabeth Rogers, of Raleigh. 6 cents, postage 20 Legalized Prostitution: or, Mauriage as it Is, and Mar-riage as it should be, philosophically considered. By Chas. B. Woodruff, M. D. 75 cents, postage 16c.

North Carolina. I think some of your Yankees must have been very kind to me, for I went across very easy. I shan't find any fault with them. Well, sir, what's ligence of mediums with the intelligences communi. your fee? I'm not able to pay you now, but there's cating through them. Many spirits who have passed no harm in asking, you know. [Simply that you do a through the change of Death, still look forward to a good act to some one else.] I certainfy will, even if hell of endless punishment, to a resurrection day, to it be to your Union General, that's just left here. [Aid him and he will aid you.] Yes, I suppose so. Well, you have my name, time of death, &c. I told you that I lost my life as an officer on board the gunboat Teazer, and that your forces captured it. I suppose they did; things were looking that way when I Jan. 21.

stepped out. Good day.

Eliza Cooper. My-my father is a prisoner. and my mother 's sick in Jersey City. My father has been away since-been away in all since June. [Last June?] Yes, sir. I-l have been away since September, the 18th of September. I took a cold and a sore throat and died. I was most ten years old. My father's name is Edmund Cooper; my name, Eliza, and my mother's name

Eliza, too. I've a brother in the army. He's in the Army of the Potomac, my brother is. He's a corporal. But I want, most of all, to send to my mother who is sick in

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General Michael Corcoran.

Mr. Chairman-I am wholly unacquainted with your method of dispatching ideas, or thoughts, from the invisible world to friends in the visible world. I must confess, sir, I feel very much like a little child in coming here to-day. I fear I shall make some mistakes, and fall very far short of the mark I sim at. [You have only to give certain facts of your life, that your friends may recognize you thereby.]

I propose to identify myself personally; that is to say, when I can speak with my friends face to face through a medium like this. I have been requested by one of my friends-who, I believe, is rather favora bly disposed toward Spiritualism-when I should find myself able, to return here and inform him what method should be used to obtain a communication from me, or how to open communion with me.

I propose to meet my friends in New York, where conditions are more favorable to my speaking, or writing. I prefer speaking, I think, to writing. I think. if a suitable subject is given me. I can make myself known to them, and also give the requisite advice with regard to my particular domestic affairs.

As I have been but a short time in the spirit-world, I have but very little to say concerning things there, only that it's not what I expected it would be, by no means. I find everything so entirely changed, that I know not what step to take in order to take the right path to return to earth again. So, like many civilians who follow the army, I followed the crowd com ing here, and I now find myself among strangers, controlling a subject, knowing very little about it, and doing the best I can to answer the request of my friends.

I am not acquainted with any of the names of yout mediums in earth-life, but I feel that the magnetic influence of New York will be better adapted to my communing with friends-that I can give what I wish to better there. . Perhaps you understand me.

[How long after death was it before you awoke to consciousness in the spirit-world ?] Before two hours had elapsed. At all events, I was told so. Oh, I knew nothing of this, nothing at all before my death. To be sure, I had read many newspaper paragraphs with regard to Spiritualism, but then I knew nothing about it. There were many reasons why I should not know. I was closely hemmed in by the Church on one side, by position, family and friends on the other side. Then I had no natural desire to seek for it, so of course learned nothing of this mode of return. [Were you not assisted to come here by some other spirits?] Oh certainly. We all have aids. I followed the crowd of spirits coming here, and so had no difficulty in reaching this place.

Oh, its a mystery, this Spiritual Philosophy; and yet I feel that I can do certain things, if my friends will provide me with a good subject in New York. At all events, I shan't attempt to do it anywhere else but there; and I think I can come with profit to them and myself, for whatever is of benefit to my friends, must also be so to myself.

There is much anxiety felt among my friends and sequaintances with regard to the manner of my death. I will here say that my death was not a result of acci-I will here say that my death was not a result of acci-dent, as was supposed by many of my friends. Some go so far as to say that it was a result of strong drink. 'Certainly I shall deny that charge. If my friends have the curiosity to consult me, I can enlight-friends have the curiosity to consult me, I can enlight-banner of Light" tf Oct. 17.

Jersey City. I want to tell my mother that my father is in hopes he 'll be sent home, and that he wont go to war any more, because he 's disabled for service. So she may look for him at home. He is not so sick but what he can come as soon as he gets free.

I-I hope my mother will try some way to let me come and speak to her. 1'll pay the folks-I'll pay the folks; I can, I know how to; and she must find out how to go, and let me come, and then by that time I shall be able to tell my mother certainly whether father is going to get exchanged, or not. They say he is now, but I can tell them whether he is coming, or not, if she'll go where I can come and speak to her, as I do here.

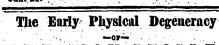
My aunt Jane, that was crazy, is in the spirit-land. She is n't crazy now, though she used to be here, and she died crazy. She 's in the spirit-land; and she will do much for my mother, if she will let her; if she can only know that she is with her, can only communicate with her.

[Do you remember where you resided in Jersey City ?] Yes, sir; I lived, sir, on Walnut street. I did n't live-did n't live as rich foiks do when I was here. I was n't Irish; I was n't colored; but my father and mother did n't have much money.

I know my father 'll come home; I 'm sure he will. You tell my mother so. Good by. My throat's so sore, else I'd stay longer. Jan. 21.

George Sheldon.-(Colored.)

Humph ! Massa, please tell Massa Sheldon George is dead 1. Please tell Massa Sheldon, George is dead I That's what I come for. I's dead, done gone dead. Massa, he--he 's a believer, Massa. I was shot, Massa, at Hanover Court House. Massa, I was shot dere. Jan. 21.



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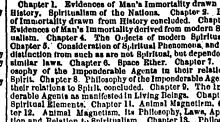
all books loaned. It is intended to keep all the works on Modern Spiritual-

at is intended to keep all the works on Modern Spiritual-ism. These and the BANNER of LIGHT and HERALD OF PROGRESS will also be for sale. If a sufficient number of Subscribers can be obtained, these papers will be served as soon as issued. If f Jan.

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ADELPHIAN INSTITUTE.

ADELPHIAN INSTITUTE. DOARDING AND DAY SCHOOL FOR YOUNG LADIES Diocated in Norristown, Moutgomery Go., Pa., will com-mence its Winter Term on TURSDAY, October 27th, continu-ing five months. The terms are resconable, the location beautiful and healthy; the mode of instruction therough, comprising all the studies usually laught in our first class schools. MISSES BUSH, Parsurals. Norristown, Pa., Eqt. 23, Smt



THE GREAT SPIRITUALIST CONVEN-TION IN BOSTON.

8

Reported for the Banner of Light.

FIRST DAY'S PROCEEDINGS-WEDNESDAY MORNING BESSION.

Pursuant to the call published in the BANNER OF LIGHT for a Spiritualist Convention in Mercantile Hall, Boston, on Wednesday, Thursday and Friday. February 24th, 25th and 26th, quite a large representation of speakers and others assembled at 101-2 A M., the 24th. J. S. Loveland, of willimantic, Conn., one of the earliest advocates of Spiritualism, was appointed Chairman, pro tem., and A. H. Richardson, of Charlestown, Becretary. The following were then appointed a committee to nominate officers for the Convention: Dr. A. B. Child and Jacob Edson, of Boston; Moses Hall, of Battle Creek, Mich.; J. S. Dimond, of Roxbury; O. O. Coolidge, of Medford; Mrs. M. E. Atherton, and Mrs. S. L. Chappell.

During the absence of the committee, several speak. ers were called, and animating remarks were elicted, inducing harmonic influences. H. P. Fairfield, of Biurgis, Mich., gave an encouraging account in behalf of the cause in Sturgis and throughout the West, and his cheering words kindled new fire in the hearts of heavers.

J. S. Loveland spoke with deep and searching interest on the subject of organization. He proposed nothing like sects or political parties, or standards of authority to enslave the free-born spirit of man. If would have harmony and progress, we must come into some order, and avail ourseives of all the agencies and clements involved in true and spontaneous association. Our aims must be broad and unselfish, and take in the Our aims must be broad and unsellish, and take in the whole race, with all its rights and privileges. Why do persons fall so often in seeking the highest commu-nications from the spirit world? Because their aims are narrow and selitah, and they are governed too much by mere curlosity or sordid interest. Our souls must be opened for the broadest charities, in order that we may be prepared for the highest influxes of angel in-suitation. We must prepare are and grand more spiration. We must recognize great and grand move-ments in behalf of humanity, worthy of the beavenly messengers. The remarks of Mr. Loveland were well calculated to give the Convention a high and an earn-

Uriah Clark was called out as one of the movers of the Convention. He said the part he had taken was only in response to a call that seemed to come from angel hosts, and he sought nothing more than to act for others, and anticipate the general demand for some

for others, and anticipate the general demand for some such gathering. The nominating committee baving returned, report-ed the following board of officers, and the report was unanimously accepted and adopted: President, Hon. F. Robinson, of Marbichead; Vice Presidents, Urlah With the second state of t

of the President elect, was called to the chair. The Business Committee retiring to report the order of the Convention, Henry O. Wright, the veteran re-former, was called to the floor, and in his usual happy former, was called to the floor, and in his usual happy veln, suggested how the meeting might be made just what was needed. It depended on what a state of mind each hearer and speaker brought to the Conven-tion. spiritualism was calculated to make all hearts bigger and better and wiser. It must be put to the practical test. We must unfold the God within us; God is wisdom; God is truth; God is love; and so far as we cultivate these divine attributes, we are in har-mony with God. with ourselves, with each other, and As we cultivate these divine attributes, we are in bar-mony with God, with ourselves, with each other, and with heaven. You will find whatever you carry with you, wherever you go. If you bring with you the right kind of elements, you will have a right kind of Convention. When we go into the spirit world, we shall there have just what we are and just what we need. We make our own heaven and hell. The speak-er said he came expecting to have a good meeting, and he meant to have it. He felt in the very best pussible good-will toward everybody there, and he wished it distinctly understood that if anybody should say or do anything which he might not like, he would freely for-give them beforehand, and should cherish nothing but a loving and forbearing spirit 1

a loving and forbearing spirit i Moses Hull was called out, and referred to his ex-perience. Said he loved experimental religion—not an experience that somebody had forty years ago, but a living experience, such as the soldier obtains on the battle-field, or the mariner on the sea. New converts loved to tell the history of their conversion, but older ones should have something as good to tell of every outs should have something as good to ten of every day. The spiritual cause is a great one. The conflict is hard, and the victory precious. We who are engaged should have something to say about what our present prospects are. We should have something fresh from glory He remembered of once having been invited to attend a Baptist meeting. Said his friend, "We are having a glorious time there. Elder G. is a great preacher: but the best of all is, we have some young converts there, and they have testimoury tight fresh converts there, and they have testimony right fresh ' from glory." Said he, " Has your minister nothing fresh from glory? " "Oh no," said he; " his experience is more than forty years old, and has been told so often that it has in part lost its effect." The query arose in Mr. H.'s mind, How can a man preach forty years. and have nothing fresh from glory during that time? Is all heaven shut against every one but new converts? It is our privilego to have a living experience, to know each day that there is commusion with the angel world. Well, friends, my experience is a bappy one. How could it be otherwise? Think of being translat-ed from the cold Atheism of the sleep of the soul, to the bright sunlight of Spiritualism 1 The transition is a happy one. If you wish to see a happy man, look L. K. Coonley's name was called. He arose, he said, simply to report a good word from Washington, the Capital of our country. Spiritualism was work-ing into the very heart of our Government. Even the White House was open to the scances of an eminent test medium now in that city, though he had no an thority to commit the President as a Spiritualist. Many of the most eminent men in Congress were in-terested. At Harrisburg, the Capital of Pennsylvania, the work had begun anew in earnest, and a deep under current was moving Mrs. Albertson related a beautiful vision, prefiguring

Mrs. M. S. Townsend recited a brief poem, which was received with due appreciation.
Moses Huit and Mrs. Eliza C. Clark were annonnced as the regular speakers to open the alternoon seasion.
Mr. Huit asid he was requested to allude again to his experience. A person asked him how it was that a person of his intelligence could ever have been an Adventist. He claimed no superior intelligence. Nor did he think that Adventists were intellectually behind the common hord of mankind; that it was perfectly reasonable that a person on his way from Orthodoxy to Spiritualism should go around via Adventism.
Beveral in this congregation have taken that route. He had been clear through infidelity, and found his religious system shaken all to pieces. He was led to doubt everything, even his own existence; but had now got through, and could see the Bible in a different and more beauteous light than ever before.
He was a kind of fatalist. A strange chain of circumstances led him on to the Advent doctrine, and off of itanilat. A strange chain of circumstances or surrounding influences.
Mrs. A. M. Stenen endia beaution to the advent doctrine, and off of itanilat. A strange chain of circumstances or surrounding influences.

ferent and more beauteous light than ever before. He was a kiud of fatulist. A stronge chain of circum-stauces led him on to the Advent doctrine, and off of it again. He now thought that he only embraced it as a substitute for the more horrible doctrines of Orthodoxy. until the time came for him to take hold of his present beautiful belief.

He was first led to dony, in a measure, the doctrine of human accountability, or that any penalty followed the violation of law, other than a consequence grow-ing out of that violation. Persons have but little control over their own actions. Our phrenological de-velopements were not made by ourselves, and they govern almost our overy action. Man is always led

govern almost our every action. Man is always led by the strongest motive. Hence no one religion is perfectly adapted to every age and race. If man could govern his own bellef, he would be re-sponsible for it. But this he can 't do. Who that thinks he can govern his own bellef, will undertake it? Here you see, said the speaker, my coat is black; wont you, to gratify me. please to believe for about five minutes, that it is while? Here Adventism and all other theories which make a man accountable for all other theories which make a man accountable for his beliefs and disbeliefs, and any penalty which fol-

his beliefs and discellets, and any penalty which fol-lows them other than a consequence growing out of them, is incorrect. Here the speaker alluded to his reasons for renouncing the mortality of the scul. Mrs. Clark introduced her speech with an appropri-ate recitation from Harris's " Lyric of the Golden Age." In Spiritualism we must go back to first les-cons and learn from the evuelonce of the nast the Age." In Spiritualism we must go back to insties-sons, and learn from the experience of the past, the mother of us all. This new gospel was a reiteration of all the inspirations of olden times, coming down to us in adaptation to our present needs. Some evils and errors might be incidental to Spiritualism, as they are to all things under heaven, but they are working out a divine use. There are excitements which run into excesses, but these are better than moral and spiritual stagnation. We need arousing, especially in the af-fectional departments of our being. But we are to discriminate, and not take superficial sympathy for inand criminate, and not take superioral sympathy for in-spiration. We may not all harmonize with each other, nor be able to work and walk with each other, but we can give each their place. We are to keep in view our relatedness and indebtodness to each other, and open our souls with the largest charities to toler. and open our souls with the largest charities to toler-ate ail, whether we can agree or not. We want to know the spirit of the man or woman. She wondered how Bro. Hull could ever have preached the dogma of non-immortality; she heard him, out in western New York, and liked the epirit of the man better than his doctrine. We are to work like Christs, laboring and uffering for each other. We just begin to see men as trees walking; we shall at last see men as they are. We do not care about Adam's ain area aroo: we seek to We do not care about Adam's sin ages age; we seek to know what man is, to-day, and to treat him accord-ing to his needs. We must expect Spiritualism to be abused; our mistakes give us experiences leading to the true life. When we become true, we shall take no more about what is popular and politic. Conventions more about what is popular and politic. Conventions like this make a pathway through public opinion. and prepare the highway for a nobler and broader work. They stimulate thought and feeling, and wake up the leaden soul. We need arousing and refreshing, as on Pentecost, and a coming of the Christ. Jesus has never yet fully come. We need him in our inmost hearts and in every day life. Angels come in Christ like missions. They see all our needs and sufferings, but see with "larger eyes than ours." and are not troubled for us, because they see how all these ordeals and agonies of ours are to end in blessings. Let us see each other as Heaven sees, and love all for their needs, and their needs may become their merits. We can tolerate all sorts of opinions in this Convention. and give each their dues. If we need light from be yond, the good angels come and reveal all they are able

to know and all we are prepared to receive. J. S. Loveland, chairman of the business committee, reported the following resolutions and they were ac-cepted by the Convention for discussion:

RESOLUTIONS.

1-Resolved. That the human race forms one grand 1—Resolved. That the human race forms one grand family, or brotherhood, constituting an essential unity in nature, interests and destiny; possessed of equal rights to exercise the inherent faculties of human na-ture in accordance with the promptings resulting from the incidental differences of temperament, age, race, and progress, with no limitation save trespass upon the rights and happiness of others. 2 - liceolved. That the highest right and the highest

good are identical, or so inseparably blended that eav-erance is impossible; and hence, the supreme duty of

BANNER OF LIGHT. Mrs. M. S. Townsend recited a brief poem, which Dr. H. P. Gardner spoke on the Resolution. He re-

sideration no circumstances or surrounding influences.

ideration no circumstances or surrounding influences. Mrs. A. M. Spence said she could not avoid enter-taining opinions different from Bro. Wright. She did not think that all persons had their ideas of God. For her part, she, as a finite being, could form no idea of an infinite God She believed that all things had their use, even authority and slavery; they bound and orn-hed the soul, till the soul was compelled to seek liberty. Might had been the right. Rosebuds are invarianted in thorns and hunds are essential to the increased in the second It was oabyish. We may enjoy the beautiful and bilas-ful of Spiritualism, but at first we must prepare for terrible experiences. Here the speaker gave a moving description of the ordenis through which all genuine mediums and Spiritualists were compelled to pass, in order that they might be brought out in full glory and strength and joy and triumph.

WEDNESDAY EVENING SESSION.

The Wednesday evening session opened with a very large attendance, the hall being filled, notwithstand-ing the fee at the door to meet expenses. The presi-dent, Hon. F. Robinson, not having arrived, Mr. U. Clark was called to resume his place as chairman. After the reading of the minutes, Dr. A. B Child and Mrs. A. M. Spence were announced as the opening speakers of the evening. Dr. A. B. Child, the first regular speaker of the eve-

ning, said: Millions of sermons and lectures have been preached and printed for the supple sion and abolition of evil. 'A vast amount of time, treasure and effort has been consumed to lessen and avert the dangers of evil by resisting it. An awful sum of punishment has been dealt out to poor human beings, by human hands, to crush and destroy this monster called evil. In the school-house, in the meeting-house, in the

court-house, in the state house. In the senate chamber, and on the social hearth, the precepts to resist evil have been taught and enforced. And after all these efforts. after all the peristent and unceasing wars that man has fought with evil, to day evil staks up and down the carth in a sort of supreme majesty, triumphant over all its opposing armies. What is called evil, is hateful in its consequences to

what is called svir, is indicating its consequences to every one, and all nen would like to have it lessoned and abolished, if it were possible. Man may preach and write, legislate and talk against evil, till the hairs of his head shall all be numbered, and the amount of evil in the world shall in nowise be lessened thereby. Man may inflict punishment for evil, administer the penal-tion of heart and in a press dat swift out of avities of his own have, and in every act resist evil, and still evil is not lessened or abolished. But all preaching, writing, legislative and executive acts, and all individual, and social, and political efforts for the ban-ishment of evil, by force, inflame and intensity its real existence; all that combats and resists evil, strengthens and supports it. Enough time, effort and money have been spent in

Enough time, effort and money have been spent in carrying on this war with evil, to warrant the affirma-tion that evil never can be lessened by its resistance. He who blows against the wind to stop its blowing, also blows himself; he only produces the thing he tries to stop. So he who wars with sin, makes more of what be tries to lessen. He who blows in eloquence against the evils of the world, only fans the fires of evil, and they here here for it.

they burn brighter for it. Every nation and individual is outwardly governed by force, and man everywhere swears opposition and vengeance upon what, to him. is hateful and evel. And man everywhere has been externally forced to the con viction, in his own mind, that what is evil to him could only be destroyed by its residence and this evel could only be destroyed by its resistance, and this su-perficial, childish couviction, is rife everywhere, with almost everybody. And the bell of conflict and suffer-ing that has been brought upon the world in conse-quence of this government of force, has been necessary to the earthly condition of the ages of its reign.

so the government of force, and the triumphant reign of sin, the Church, the State, and the whole world of sinners, have all been true to the inexorable but painful demands of the world's condition, which makes the resistance of evil, and also which creates and propagates evil. This general effort in all ages to lessen the evils of

good are identical, or so inseparably blended that sov-the world by resistance, is of man's invention, and it tas ever been, and ever shall be, rewarded by a signal man is to harmonize his nature and conduct with his iofticat conception of the absolute right and good. 3—*Resolved*. That, as the real interests of all men are the some the loss of one can payer be explicitly out, and built its superstructure, not on the foundation of Christ. but an's devi B. VIZ. on a deadly enmity to sin 1t will totter and fall. There is in the English language a sentence of three words that contains, in germ, a whole code of law for the perfect government of all men, and for the perfect abolition of all the inharmonies of the world. These three words were attered by Christ in a mountain near Jerusalem, nineteen hundred years ago, and con-tain more originality that may be turned to practical use, than all the originality that man has since propounded, viz, *Rest not evil* So original is thus utterance, that nobody has ever yet accepted and adopted it as a rule of action. When the time comes, this precept shall dissolve the present governments of the world, all of them, and set up spontaneously a new government in the earth that needs no human legislature or executive, no statehouses, no prison-houses, no churches to keep sinners from being sinners, and to keep those who are miraculously without sins out of its dangers.

standing army of one hundred the usand men, in the panoply of war, for the protection of our country, shall be less poworful to guard its safety, than ten manily men who would do as they would be done by, and use no weapons of death. And the latter shall cause no blood, no tears to flow - no sacrifice of treasure - no blood, no tears to flow - no sacrifice of treasure - no blood, no tears to flow - no sacrifice of treasure - no blood, no tears to flow - no sacrifice of treasure - no blood a stant with a cross, ho measured of the length of the hall with blo quiesence. Bro, Br, Baker, of Granville, N. Y., marking a grant word in a ymmathy for Bro. Barters - and sacrifice of physical life-no agony, no crime, no sorrow; while it is the work of the former to produce all

It is non-forgiveness and hatred that makes a nation It is non-orgiveness nu diatred that makes a nation trust its safety in the uncertain power of murderous men and murderous arms. All war springs from and continues in the element of hatred; and hatred is only stupid, unconscious self rightcousness. Prisons are virtually instruments used for the reënactment of deeds Recrimination is of earth and helt, and adds nothing

to fill the measure of goodness in the world. But treat the culprit with the liberality and kindness that we treat our nearest and dearest friends—treat him as we treat ourselves and ho will return such treatment with a heart overflowing with gratitude and thanks-

with a heart overflowing with gratitude and indus-giving. It is a severe course of self discipline that man has yet to pass, to learn to be kind and generous to an enemy; but the reward shall be magnificent. All en-mity is vanquished by it, and our enemies have become our most faithful and valiant friends. Such is human nature everywhere. And it is more so in the world of crime than in the world of justice. If the generous precepts of pence are substituted for the laws of force, resistance and hatred, there will be no incentive for enmity, no need for cruel prisons, no call for human bloodshed; so the sorrow, and the bond-

call for human bloodshed; so the sorrow, and the bond-age, and the suffering that now is, will be averted, and the wicked, as men call them, instead of being educated in the school of resistance, crucity and hatred, will be made proficient scholars in the school of manhood—will become worthy citizens in the school of manhood—will become worthy citizens in the em-pire of low, where Christ is yet the emperor. The inharmony and ill feeling that exist between all sects and societies, comes only for the want of gen erous charity, for the want of expansion and liberal manliness that perceives the lawful cause of all be-lifes, of all rules and of all acts. All was, at home and abroad, are caused and concall for human bloodshed; so the sorrow, and the bond

All wais, at home and abroad, are caused and con-tinued by a government of force—by the want of for-giveness in the rulers of nations and the desires of the ation's people. All crime and illegal acts are the inevitable conse-

mence of the laws of force that men make-laws that esist evil with the superficial, childish expectation of

abolishing it. Plant the seeds of Charity in the gardens of Human. Plant the seeds of Charity in the gardens of Human-ity-cultivate them, or let them grow spontaneously, and they will spring up and bear fruit that men love better than they love the bitter fruit of Human Law. Charity is void of the resistance of evil. The separation of husbands and wives, lamily discords and quar-rels come only for the want of kindness, forgiveness and charity. They come from a government of force, instead of a government of generosity and kindness. Quarrels between individuals are of the head, not of the Quarrels between individuals are of the head, not of the heart. They come of force, not of forgiveness; of con-demnation, not of charity. There is sea-room enough in human life to avoid all the rocks of contention on which men split. Charity is liberality—it is the wide world above collision. All the resistance of evil is bound up in the bundle of self rightcousness. And take all the self-rightcousness from the earth and send it to the flames of hell to be burnt up, and then look abroad in the earth for the resistance of evil, and you will find none. Men resist what they call evil in oth. will find none. Men resist what they call evil in others, not in themselves. Man holds himself superior to what he wars with as evil. That life has thorns as well as flowers, and that the thorns are as useful as the flowers man may not deny.

The flowers are ready to be picked, the thorns are not Then why not pick the flowers, and leave the thorns The warring hand of man strikes at heave the thorns' The warring hand of man strikes at the thorns and leaves the flowers. The forgiving hand picks the flow-ers and leaves the thorns. Strike the thorns, and man's blood runs out; pick the flowers, and the air is perfumed all around. Every thorn of earth, it may be, periumed all around. Every thorn of earth, it may be, has the gurm of a sweeter flower yet to bloom in heav-en; and if 't is so, why swear vengeance on the thorn ? Let it grow and bloom for heaven. To resist not evil is to gather the flowers of life --resist evil is to war with the thorns that grow on the same tree where the flowers grow. In the laws of force there are no flowers to make life lowers.

ovely—we are all wounded by the thorns. There is not a single flower of intuitive truth in the whole doinition of human resistance. From Christ we get the garden seed of non-resistance, of passiveness, of ania-bleness and kindness, which when planted, shall bear the beautitul flower of love. Nobody has planted it, or thinks it worthy to be planted in the garden of the soul.

The ideal Christ is to me a magnificent spiritual re-ality, a reality which all in the progress of the soul

It care not which at he the progress of the south I care not which at he material being of Christ be a flotion, or a reality, while the spirit of his precepts and the unsellah practices of his life stand belore me. living, spiritual realities of eternal beauty. I am a disciple of this ploture of Christ, in spirit. I kneed before it in worshipful admiration, and in the uncloud-ed atmosphere of real affection 1 love it. His flesh and blood are material emblems that I care not for. His blood are material emblems that I care not for. His Godship may be the Godship of all who come to his de-velopment. I do not see why the claims recorded of his spiritual conception may not be real. The Christian Church earthly, and the whole world [MARCII 5 1864.

Herculcan strides, and took his seat in points and hum-ble quiesence. Bro. B. F. Baker, of Granville, N. Y., spoke a good word in sympathy for Bro. Barnes, and the chairman chimed in, requesting the audience to accept all sorts of diversities as in accordance with the law of harmony.

Mrs. A. M. Spence began expressing high appreciation of the peace principles and loving sentiments of Dr. Child. But she believed, thus fur, the doctrine Dr. Child. But she believed, thus fur, the doctrine of non-resistance had been a failure. It was natural for us to feel emotions of resistance at certain times, and we cannot help the impulse that prompts us to speak and act in defence of ourselves and of whatever we doem right and inct we deem right and just.

[In consequence of the heavy duties devolving on the reporter and secretaries of the Convention, the remainder of Mrs. Spence's speech, and the other speech. es of the evening, must be deferred to the next issue of the BANNER. Subsequent numbers will give full reports of the doings and addresses of Thursday and Friday. The reader may anticipate the richest varieties of spiritual food. The BANNER spares no labor or expense to give the reading public the benefit of this most intensely interesting and harmonic Spiritualist Convention ever held in New England. An immense andience crowded the hall and listened to the speeches and debates with profound interest and attention. Among the speakers and others in attendance, were Hon, F. Robinson, Hon. Allen Putnam, Rufus Elmer, H. B. Storer, J. S. Loveland, H. C. Wright, U. Clark, C. A. Hayden, Parker Pillsbury, John Wetherbee, Jr., C. H. Crowell, Wm. W. H. McCurdy, Albert Brisbane; Drs. A. B. Child, H. F. Gardner, Johnson, D. H. Hamilton, H. P. Fairfield, L. K. Coonley; Moses Hull, G. F. Baker, A. E. Giles, A. P. Pierce; Miss Lizzie Doten, Susie Johnson; Mrs. A. M. Spence, S. L. Chappell, E. C. Clark, M. S. Townshend, M. A.

Atherton, A. P. Brown, C. P. Works, S. A. Bliss and S. A. Byrnes.]

Army and Navy Movements.

From the Richmond papers we gather some impor-tant news from the Southwest. Admiral Farragut's fact has commenced demonstrations against Mobile at Grant's Pass, and at latest accounts was on the Sound waiting for suitable weather to renew the attack. Gen. Sherman, on the 18th ult., reached Quitman, a point on the Mobile and Ohio Railroad, ninety two point on the Mobile and Onio Rahroad, hinely two-miles from Jackson, twenty-live miles south of Meri-dian, and one hundted and nine miles from Mobile. He is evidently moving upon that city. The aston-ished rebels pronounce his advance the boldest move-ment of the war, and it will undoubtedly be as bold as successful.

The last robel papers received state confidently that Sherman was matching upon Mobile, and say that he was at Quitman, which leaves him still a long march through an enemy's country of 100 miles before he reaches Mobile.

After so long a march it would require speedy suc-cess to open water communication with the Gulf, so as to be able to obtain supplies and cooperation with the naval forces. The possession of Mobile would be a great acquisition to our national arms. These are several columns in motion which may leadily co-operate with Gen. Sherman, including one from Gen. Banks's army, which seems to give confirmation to the rumor that Sherman is moving upon that point. Other movements are being made by our armies, but pathing decisive as not in known. nothing decisive as yet is known.

To Correspondents.

[We cannot engage to return rejected manuscripis.]

Owing to the room necessarily occupied by the long articles we have published, we have been obliged to delay many interesting communications on file for publication.

W. H., COTTAGE GROVE, IND .--- Yours received with the amount of subscription. Shall investigate the matter you refer to.

A. H., WASHINGTON, D. O.-Letter received, but too late for this issue.

"RODERIO."-"Spiritual manifestations of ye olden time" received. . .

G. A. B., WASHINGTON, D. C .- Letter received. Will answer soon. Send the report, if you think proper.

POTATO SCONES .- Mash boiled potatoes till quite smooth, and knead with four to the consistency of a light dough; roll it about half an inch thick; cut the sones in any form desired; prick them with a fand bake on a griddle. and bake on a griddle.

the present and future of our country.

The Business Committee returning, reported the following order of the Convention, which was adopted with unanimity:

I. Three sessions, of two hours each, shall be held each day, commencing at 10 1-2 A. M. and 2 1-2 and 7 P. M. The morning sessions shall be devoted to the narration of experiences and facts, and a free interchange of sentiments and suggestions as to the true spiritual life, and the labors devolving on Spiritualists, each apeaker requested to limit the time occupied to ten minutes. 3. No spenker shall speak the second time, till all others desiring to speak, shall have enjoyed an op-portanity, provided that not more than one minute shall apeaks nunased. 4. The afternoon and evening sessions portuality, provided that not more than one minutes nation and evening sessions and evening sessions **aball be opened by addresses from two selected speakers**. occupying, not exceeding, half an hour each, unless by a unanimous vote from the audience, and then not exceeding forty minutes. The balance of the after-noon and evening sessions to be devoted to the consid-distion of such business as may be brought before the Convention. and no person shall be allowed to speak will not hold itself responsible for the sentiments advanced, or the language used by any speaker. 6. No personal controversies, or personal animal versions, or criticisms calculated to mar the fraternal harmony of the Convention shall be regarded in order. 7. As this Convention was called as a Spiritualist Convention. and its objects stated in general terms, it will claim and its objects stated in general terms, it will claim the right to protest against any attempts to subvert the aims and principles of the harmonic gospel of Spiritu-alism. 8. These regulations shall be read once each day during the Convention, or may be called for when any point of order is questioned. 9. This Convenshall take no votes on any resolutions involving forests, forms, ceremonies, platforms, or standards of judgment and authority, concerning which conscientions differences of opinion may arise, whether relat ing to the civil, religions, or social rights of humani-10. No vote or call from the audience shall be acbe Convention. 11. It is especially urged that all attend this Convention, shall be prompt at the ball at the hours announced, and that none leave the ball till the sessions are adjourned. 12. No resolution shall be in order unless coming through the Business Committee.

WEDNESDAY AFTERNOON SESSION. U. Clark, in the chair, the Convention was called to order at 21-2 P M., and the minutes of the morning session read. and the strain

the same, the loss of one can never be gain to another; therefore, the promotion of the general good is alike the dictate of duty and an enlightened self love, 4---*lkeedved*. That duty grows out of, or is based upon relations between parties; and as the relation.

ship between human beings is the most intimate and with possible, therefore the duty of each person to labor for the good of all is the most sucred conceivable

5-Reoled. That crime, or wrong, is the manifesta tion of inharmonious passion, and indicates a disease and imperfect condition of the affections, as it is and inperfect condition of the adjections, as it is equally at war with the welfare of the one who committe it as it is with that of others; the wrong does should be treated as sick, and his cure attempted, in stead of adding to his sorrow in penal inflictions. 6-Resolved, That the legitimate function of Govern

ment is to institute and maintain order in accordance 7 — Resolved, That true freedom consists in the barmon

of all the functions of human nature in the individual man, and also with the great end of existence, good ness, truth and happiness-and all less than that is

icense, anarchy, wrong. 8-*Resolved*. That human existence is not limited to the mundane life of earth, but is destined to an eternal

their relative strength in different persons, rendering it impossible for all to see and think allko, respecting he various topics of human thought, therefo compulsory imposition of any creed or form of sectarian clief is a violation of fundamental right; and never llowable.

10-Recolved, That, although the human mind is limited in the sphere of its activity, as well as in the intrinsic power of its faculties, yet no subject is so sacred, or so profane, as to be beyond the legitimate

sacrea, or so prolate, as to be beyond the legitimate scope of its inquiry and investigation. 11 - Recovert. That as all the possibilities of knowl-edge, goodness and truth are inherent in every buman spirit, a true system of culture consists in making the possible actual, or drawing out the human facalities to be full measure of a curve prove of the large provide the

the full measure and consciousness of their capacity. 12—Resolved. That, although principles are immut-ble, yet as the perception and comprehension of them by individuals is as diverse as is the difference in men-tul, moral and spiritual endowments and culture, therefore any authoritative standard of faith and practice for universal application is not only foolish, but a srine against the sacred rights of man, and an insuperable obstacle in the way of human progress.

H. P. Fairfield, under a strong inspirational influ-ence, referred to the "great cloud of witnesses" un-der whose guardianabip the Convention was assembled.

Countiess hosts of beings out of the form looked on the scene with more interest than any in the form. This should inspire us with joy. The parable of the "talents" was introduced; the Jews had one talent. Orthodox Christians two, but the Spiritualists five. and it was their business to be the more earnest and

and the present was necessary for the future. If there vere chaotic elements in our midst at first, order would some out at last. Time and experience will correct all errors and mistakes, and our destiny is onward in

Resolution offered by the Basiness Committee. We upon, persecuted, dare do this, stood on the ground of fixed and eternal principles, as In the institution of this new government, immutable as God. God is truth. God is justice, God shall at first suffer terrible physical destruction. immutable as God. God is truth. God is justice. God shell at first softer terrible physical destruction. But is jove, and these attributes are almighty. No power on earth can change wrong finto right. We must unfold the elements of divinity from within, and each wor, ship our own God, condemning bone, finding fasht with none, though we may regret that many fail to live up to any standard of right. We can erect no standard of authority higher than that which God enthrones with-in. But

This precept the Church has cast aside as inexplica-ble, the State as unsafe, society as dangerous, and men have shrunk before its awill grandeur in the blindness of ignorance. Commentators have tried all ways to solve the enigma: infidelity has sworn that it was a

the minutants in a spiritual world; and no system of government, society, association, or education, can have a permanent basis—a legitimate stimulus to effort—without a distinct recognition of this truth of the standard of the construction distinct recognition of the standard of the standard of the construction distinct recognition of the standard of the standard of the construction distinct recognition of the standard of the standard of the construction distinct recognition of the standard of the standard of the construction distinct recognition of the standard of the standard of the construction distinct recognition of the standard of the standard of the construction distinct recognition of the standard of the standard of the construction distinct recognition of the standard of the standard of the construction distinct recognition of the standard of the degradation, which is the stancaest numitity, and this precept unfolds its awful grandeur first; and on the summit of earthly glory it thall be last recognized. This precept has within it a complete code of law for the new government of the whole world, which the present sad revolution may institute. But one on earth has yet tried and practically lived under this government, and that was Christ. He meekly bowed to the administration of this government, and, in conequence, behold I look and see the power by which he noves the world.

All other men, great and littlo-all governments, great and little-have astutely defied evil, whereby they have delifed it, and their power for future use and roodness has been thereby shortened, cut off and for gotten. He who wars with sin, leaves nothing lovely n his earthly tracks.

Who dares to say that this new government shall govern their own lives? Hardly anybody yet. But this present revolution shall yet continue so long that it shall grind to dust the glories of our civilized physi-cal world, so that man's vain glory and self-rightcous. ness, that now wars with what seems evil in others. shall be lost-so man in sorrow, suffering, blood and tears, will willingly fall into the arms of this new gov-

ernment of love for rest. No men shall venture this vast revolution in the government of the world, but the spiritual world shall roduce it

Who will venture to treat the sins of others as they

would have their own sins treated-to do to those they hate as they would be done by? None. But the spiritual world will destroy all human glory, if needs be, and make all men do this sometime.

faithfal. We should find no fault with the order of who dares to be the disciple of a new and original things; it has taken all the past to produce the present. government that shall supersede and sweep into oblive ion all the childish traps and tackle that now pretend to govern men by force? Who dare do this? Some poor, devilish Spiritualist, cast out from self-righteousll errors and mistakes, and our destiny is onward in ness and earthly glory, dare do this-somebody wan-ccordance with the law of progress. H. C. Wright spoke in commendation of the first into some stone-cemented hole for crime, reviled, spit

In the institution of this new government, man

of sinners are equally at war, and ever have been with the fundamental precepts of the Christian religion. And all reformers hitherto have paddled, and are paddling in the same muddy waters of Materialism, viz., resistance of evil. But the Christian Church, and

the whole world of Christ's sinners, all live in Christ and they live asleep to the real use and grandeur of bis spiritual teachings. All men in the Church, in the State, and in the prison, alike are actively alive to the gospel of force, which is not the gospel of Christ, but of evil; and this gospel of evil has been virtually promulgated in all the religions of civilizations and in all the legislations of men. Churches, legisla tions and conventions have never yet hurt evil, but

The Church bus ever thus far, unwittingly, acted in direct opposition to Christ, because it could not do The whole Christian world has done the est it could in its time.

It has done the best that the condition of the world allowed it to do. The Church has been sincere and true to its place, time, and condition. It has filled true to its place, time, and condition. It has inled and fulfilled its mission; it has done its fragmentary work in the grand purpose of divine ruling. The Church is of divine origin and divine ruling; so is the great body of reformers and thinkers that oppose and say angenerous things against it, as an offset for the same spirit which the Church has ever manifested to-mand these who below different form there of the se who believe different from itself. Church is spontaneous, natural, sincere and inno-cent; so are the body of reformers and thinkers, who oppose the Church. Both are right-but not best. But no thinker or reformer who wars with the Church. But no time or reformer who was with the Church, is really above or beyond what it wars with. Neither is the Church above or beyond the great body of sin ners, which it outwardly invites, but wars with and re-sistas evil doors. Two waring parties always stand upon the same level; and so long as the Church is at war with sinners, so long the Church is no nearer Unist or God than sinners are. Every sinner really loves the unreached ideal of the real Christ, and actually comes as near, if not nearor, recognizing the first great fundamental demand of Christianity; so Chrislans, reformers, thinkers, and sinners all stand on the of development, and abide together in the

slements of inharmony, which is war with evil. Every precept that Christ gave the world is an in-vitation of love—is significantly a law that resists not evil. Every law that man has made is a law for the resistance of evil. Some may be as much afraid to see and acknowl-

edge the loveliness of the spiritual Christ, as others are afraid to see and acknowledge the loveliness of the spirit of Spiritualism. The opposers of Christ and Spiritualism are in the same condition of fear and unpertainty. Each have restrained limits; each are in the bondage of natural bigotry. , The spirit of Christ and the spirit of Spiritualism.

The spirit of Christ and the spirit of Spiritualism, both are ineffably, unattenably lovely; both are rivers that flow from heaven to quench the thirst of thirsty souls. Both are spontaneous foundains of love, that flow from the spiritual world, without man's bidding. The spirit of Christ and the spirit of Spiritualism go over the boundaries of statute law, reckless of the bub-bles of material consequences. They transcend the gov-ernment of force, and look in the direction of a perfect evolution in the government of men to a government of love, to a government that resists not evil. And Spiritualism shall rear its superstructure on the yet spiritualism shall rear its superstructure on the jew clusively by them, and unused foundation of true Christianity. Christ en-gineered the foundation of this new temple, which the February to last of July. world shall come to worship in. And the superstruc-ture of the new religion shall stand the ordeals of time, by resting upon the foundation precept of Christ's religion-resist not cell.

Dr. Child's address was received with marked interest and approbation, at times eliciting the most pro-found sensation. At its close, Channeey Barnes walk. ed to the platform and asked for the privilege of speak. Wednesday conjugs. Dr.J. B. Campboil, I. Atkins and J. promised to hear another speaker, and assured that promised to hear another speaker, and assured that est and approbation, at times eliciting the most pro-found sensation. At its close, Channey Barnes walk-ed to the platform and asked for the privilege of speak.

NOTIOES OF MEETINGS.

Bosron.-Meetings are held at Lyceum Hall, Trement Street, (opposite head of School street,) every Bunday, at 3 1-3 aud 7.1-4 P. M. Admission ten cents Locturers en-gaged:-Mrs. A. M. Spence, March 6 and 15; Mrs. M. S Townsond; March 20 and 37.

FRIENDS OF THE GOSPEL OF CHARITY will meet every Monday evening. At Fraternity Hall, Bromfield, corner of Province Street, Boston. Spiritualiets are invited. Admis-sion free.

GRARLEBTOWN .- The Spiritualists of Charlestown will hold ORARLESTOWN.—The Bpiritualists of Oharlestown will hold moetings at dity Hail, every Sonday afternoon and evening, during the season. Every arrangement has been mude to have these moetings interesting and instructive. The public are invited. Speakers engaged:—Mosses Hull, March 6; Uriah Clark, Match 13; Lizzie Doton, March 20 and 27; Mrs. E. A. Blies, April 3 and 10; L. K. Coonley. April 17 and 24; Mrs. Amanda M. Spence during May; Mrs. A. A. Currier, Jone 6, 12 and 19.

May 1 and 8; Mrs. E. A Bilas, May 15. QUINOY.---MOSTING STORY SUNDAY, at the new Hall, on the corner of Sea and Canal streats. Hervices in the forenous at 10 1 2, and in the afternoon at 2 1-f o'clock. Speakers ongaged:---Mrs. M. 8. Townsend, Match 6 and 15; N. 8. Greenleaf, March 20; Mrs. A. P. Brown, March 87; Mrs. Frances Lord Bond, April 3; Busie M. Johnson, April 10 and 17; Pzra H. Hoywood, April 24; Lizzle Doten, May 1 and 8; Mrs. K. A. Bilss, May 22 and 29; Nev. Adln Ballou, June 6. The now hall will be dedicated on Thursda, forenoon, March 3d Prominent speakers are expected to participate. Also, speaking in the ovening. Also, speaking in the ovening.

LowELL.-Bpiritualists hold meetings in Loo Street Church. "The Children's Fregressive Lycoun." meets at 10 1-9 A. M. The following locturers are engaged to speak afternoon and And boltowing inclutions are engaged to speak internoon and ovening -- Mrs Barah A. Horton curing March; Charles A. Hayden during April; Miss Martha L. Beckwith during June; Mrs. A. A. Currier, July 3 and 10; Lizzio Doten, July 17, 24 and 31; Nellie J. Temple during October, November and Docember.

WORDEFER.—Free meetings are held at Horticultural Hall overy Sabbath, afterneon and evening. Lecturers ongagod:—Charles A. flayden, March 6 and 18. TAUNTOR, MASS.—Free public lectures are held in the

Town Hall, every Sunday, at 2 and 7 p. m Sucakers en gaged :-- Miss Martha L. Bockwith during March.

Fox no'.-Meetings held in the Town Hall. Speakers ca-gazed:--H. B. Shore, March 6 and 20 and April 3; Lizzie Doten, April 17 and 24.

Sunday; Charles A. Hayden, March 27. FORTLAND, MR.—The Spiritualists of this city hold rogu-far meetings every Sunday in Mechanus' Hall, cor-ner of Congress and Casco streets. Sunday school and free Conforence in the forencon. Lectures afternoon and evening, at S and 7 1.9 'clock. Speakers engaged:-Miss Susie M. Johnson, March 6 and 13; Mrs. S. L. Chrp-pell, March 20 and 27; Lizzle Doten, April S and 10; Mrs. 3. A. Houton, April 17 and 24; Wendel: Philips, May 15; Theo-dora D. Weld, May 22; Friderick Douglass, May 15; Baycon, My. The Schild regular meetings

aore D. Weld, May 22; Friderick Douglass, May 22, Bawoon, Mx.—The Spiritualists hold regular meetings every Sunday afternoon and evening and a Conference every Thursday ovening, in Fluencer Chalod, a house owned ex-clusively by them, and capable of scating six hundred persons. Speaker encayed: — Miss Emma Houston from

NEW YORK .- Dolworth's Hall. Meetings every Sunday moruing aud evening, at 10 1-2 aud 7 1-2 o'clock. The meetings are free.

WABHINGTOW, D. C -- Spiritualist Meetings are held every Bunday, in Smeed's Hall, 481 oth street. Bleaker engaged: -- Mrs. Susie A. Hutchinson during March.

and the active store of the first