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For the Banner of Light. A NARRATIVE 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. 634 Ruce street, Philadelphia, Pa. CHAPTER V.

HUMAN LIFE .-- A VISION.

BEOTION I. Some time since the author of Pilgrim's Progress visited the writer and presented several pictures: they were not very clear and distinct; there was some difficulty in his attempts to explain them. I have noticed frequently, that when any spirit was giving a series of communications, it was difficult for another, especially one not accustomed to communicating, to give anything. My rule is always to leave these matters to

be settled by the intelligences on the other side. A few days after my friend Faller came, and said, "I met John Bunyan in the spheres, and, among other things, I related to him the happy meetings I had had with you. He desired to visit you, and he was pleased with the interview he had with you, and now he and I have come to give you in this chapter a picture illustrating human life in some of its phases."

Soon there was presented a wide spread vision. I saw before me a great multitude of people near the shore of a vast ocean, which extended far out beyond the reach of my vision. These people appeared to be moving in all directions, though, as 1, watched them closely, I perceived there was a tendency in all of them to move in one direction along the shore.

There were to be seen in that vast multitude persons out of all nations, kindreds, tongues and peoples; and as I have ever loved to study human characters. I feasted on the vision, and saw that not only had every nation its peculiarities of character, as expressed in its forms and customs, and modes of life and action, but each individual was peculiar, and in some points stood alone in that vast multitude; and as I was thus deeply absorbed, my attention was drawn to a venerable looking old man with strongly-marked points of character. He was walking along the shore, carrying a large basket nearly filled with shells, which he had picked up on the strand-pebbles, dirt and gems, all mingled together without any order or arrangement. The load was quite heavy for him to carry, yet I saw him still picking up here a shell and there a pebble, mostly selecting them with care and from some real or supposed value, though I perceived that at times, in the past, he had gathered up handsfull of dirt, sand and shells, and thrown them into his basket promiscuously, thus rapidly increasing his load without adding much to its value. Sometimes he would walk out into the ocean, and dipping his basket into the water, would thus wash out some of the contents; but in doing this the basket became more or. less soiled. 1 followed this man as he walked along the shore, and I saw that at times he would still gather up handstuli of dirt and useless things, which not only added to his burden, but covered up many of the precious stones which he had gathered. His desire for accumulation would at times overcome his judgment. Thus slowly onward he moved, groaning under, his burden, though he knew why he had to bear it, and regretted the course which had given him such a load; yet he still pursued a similar one, and I saw many persons who were admiring bim, and saying, "Oh, what a great man !" He felt how much hypocrisy and delusion there was in all this fulsome praise, and he knew that great powers, when thus abased and misused, brought still greater condemnation. I followed him thus a long distance, and saw him at times filled with deep regret and a strong desire to empty his basket, wash it clean, and return to the starting-point and travel over his journey and gather only pure and precions' gems; but it was impossible for him to do Unward he went reluctantly, but still onward; the present was hard and toilsome, the future was gloomy and without a charm. He fourneyed on till he came to a narrow strip of land on which only one person could walk. He entered on this nathway just as the curtains of night were drawn over the scene, and the sky was overhung with dark clouds, an irresistible im--pulse forced him onward, and he rushed forward, not knowing whither he was going. Soon, however, the narrow strip of land disappeared, and into a dark and fearful river he plunged, its waves flowing over him; still onward he moved, clutching his basket with a deathless grasp. I saw two bright beings lead him thus through the waters, though he perceived them not." At length, after a fearful struggle, he landed on the other shore, dreary and alone; for though loved ones were there, he knew them not; he had no power by which to perceive them; and there on that shore he emptied his basket and sought to cast away all that was useless and impure, and gather out the good and the useful. There I left him, and soon the vision of the shore. the ocean, and the myriad hosts, was before me again. My attention was now drawu 10 a youth of fair and beautiful form; his countenance was radiant with hope and love. He, too, had his basket-a small onewhich was as clear as crystal, and so transparent that all its contents were visible; in it were many beautiful gems which sparkled and sent forth rays of light. I noticed that although his basket appeared very clean, he was frequently holding it out into the water, so as to remove any little dust or impurity that might settle upon it. I could see that by careful habit he had acquired a very clear and perfect power of vision. which frequently enabled him to discover beautiful gems which had been passed by unnoticed by others. He found so many that he was constantly giving them away to those who could appreciate them. He walked joyously along, the birds caroled their notes around him; and flowers bloomed on his pathway and slied their fragrance over all. No heavy burdens made him repine; onward through life's sunny paths he trod with hope and

allander alle

must "tread the wine-press alone." He arrived here ceive all the influences they could from them. In this just as the setting sun had gilded the western horizon: "And the hazy clouds, Pale relics of a recent storm. Had drawn their thin, grey shadows

in the sphere of his influence. It seemed but a little conscious of the invisible sources from whence the

while till he, too, came to the narrow passage where he lines came, and sought to prepare themselves to re-

Out upon the sky. And curtained it in beauty." The waters on each side of his path sent up their

white spray, and it was wafted over that path. and with a firm and unfaltering step he trod its narrow way while acgels cheered him on, and he recognized the voices of loved ones who had gone before him to that blissful shore. Soon the land sank away from beneath, and the mass turned to go over this hill, which I his feet, and he stepped forth upon the waters of what has been called the Dark River, and, supported by two beautiful forms, he walked on these waves, and the light of the angel band shimmered around him, and all was calm and beautiful. Soon he stood upon the bright strand amid hosts of loved ones who waited to welcome him ...home."

Thus have we given you two pictures of humanity: one in which goodness and virtue were negative, and one in which goodness and virtue were negative, and get others here; and I. saw many persons slip down second to false ambition and intellectual power, and the sides, and roll against bushes and rocky places, another in which the love of the beautiful, the pure and divine is positive to all other things. The shore would catch there, and at others they would roll on, on which you saw the multitude was Time. The ocean whose waves are ever beating and surging against that shore is Eternity. The basket represents that in which man accumulates his treasures in his passage through time. The gems are truths. The shells are the cover ings of truths that other men, in former times, have had, and which are often very beautiful, but have no life in them. The sand and dirt represent present realities not worthy of being carried with us; out of their places they become cumbrous and painful to carry. The narrow strip of land lying between the sea of Time and the ocean of Eternity, is Disease; the Land.

SECTION II.

When next the picture was presented, the person ho attracted me was a noble looking young man, who had a nice basket pretty well tilled, mostly with valua. ble gems. He always had a number of persons around him; and as I examined him closely, I perceived a great number of fine lines emanating from him, and persons were holding these lines and being drawn along hy him. Sometimes there were so many of these that he could not advance, and was liable to be drawn back. As I looked still more closely, I saw that there were many of these lines emanating from him that were held by invisible beings, who were thus drawing him forward. These cords were quite elastic, and ometimes the multitude around him overpowered the others; but as he exerted his power, he could generally move onward; and when he could not, on account of the large number that were drawing him back, I heard spring, and it threw him up into the air, and away a voice say to him, "Clip some of the cords," and out into the ocean, and he fell into the deep waters then, taking a small pair of scissors, he cut these, and just about where he had thrown his victim; and I saw thus moved on. He seemed very glad to have the them both struggling together, and began to perceive power to throw out these cords, and to help others, and when he did not attempt to help too many, it was an advantage to him. The power that drew him worked better when he had just enough to hold him firmly. and there was a balance between the two. When this man came to the narrow pathway, the cords attached to the earthly ones became very elastic; the others grew stronger, and he was drawn along rapidly and passed over the river without any difficulty; and those who remained felt that the cords were still there. and reached across the river to the other land, and thus was a class of cords made to reach from an invisible being to the dwellers of earth and draw them onward and noward. When I gazed upon the picture again, I beheld a man clothed in an armament of the strongest metal. impenetrable to almost everything. He was a flerce looking man, and repelled every one from him. He, had few associates, and marched mostly alone priding sphere around their victims, and exulted in the punhimself on the invulnerability of his armor and his ishment they thought they were heaping on others, isolation, which he falsely called independence. He when lo t they were only preparing suffering for themhad but little enjoyment, and seemed determined not seives; for the old maxim that I have referred to was to increase this by sharing it with others. He stepped along with firm strides, and every one seemed disposed to get out of his way. I felt but little interest thus, and these persons were making the very beds in in following him, and yet. I was to see him through his journey. When he arrived at the narrow pathway, he folded his arms in disdain, and, with a curse upon his lips, turned sullenly away from those around him. and closing his eyes, rushed blindly into what he sunposed and hoped was to be an eternal sleep of oblivon. I followed him to the other shore, and it was and to see how dark and lonely was his condition. When next the vision returned, I saw a number of ittle children, who were carried along in the arms of others, and these came to the narrow pathway while they were still very young; and as they came here they were taken from the arms of those who had brought them, and carried over the river, and they did not recognize the change. They could see their friends who had brought them up the pathway, and the new home over the river was very pleasant to them, and here they had their little baskets filled by kind and loving friends, who had brought over gems enough for themselves and to spare; for I noticed that all who were here found it necessary to have gems from the ther land before they could start on their journey; and when from any cause they had not brought them. they were obliged either to return and get them. or depend upon others who had brought them. And I saw some of these little children carried back and placed where they could gather gems out of the baskets of their parents and friends on earth, and where these realized this fact, and invited the little ones to ing was over, and by their condition of penitence the come and get all they could, it was much easier for injured one could be drawn to visit them in love and them to do this. I mentioned seeing cords passing off from one man. Now I saw them everywhere, between the persons who their condition. vere walking on the beach, and also coming to all these from the invisibles. Every one was led, more or derstand and appreciate the laws of life, and are enaless, by these, though few were fully conscious either bled by obedience to these to live out their full period of the source or extent of the influence. I noticed on earth, that they can cross directly into the Better that the most sensitive persons were surrounded by a Land. fine network of these lines, which made them very

class were to be found the two extremes of suffering and of happiness, for it is a law that, in proportion to the perfection of development and sensitiveness, will be the power to experience pain or pleasure. There were many other incidents of character that I noticed which I cannot stop to narrate here.

When I looked again to the shore, my attention was drawn to the multitude. I say a hill that I had not noticed before, a short distance from the sea. The shore was low, and there were quicksands, so that the people could not walk there without great difficulty. learned was called Temptation. Over the top of it there was a narrow pathway, quite rough, but one could walk safely by taking great care how and where they stepped. I noticed that those who did so grew stronger by the exercise it required. Just along each side of this path the hill was very steep and slippery. and many persons had a desire to walk on these parts. and there were many who were constantly trying to

and thus they were severely bruised. Sometimes they striking other objects, until some one-would lie directly in their path, and they would come up against them, and their career would be arrested. Stunned and bruised and sore, they would endeavor to climb up the hill again, and to do this they were forced to lay hold of the bushes and rocks that had bruised them as they descended. Clinging to these they were enabled to climb up, and when they came up in this manner, they were both stronger and wiser.

Many, as soon as they got up, would try to walk on the side of the hill, and would of en roll down without profiting by their experience and suffering. I nodark river is Death, and the other shore is the Better ticed a very singular scene at this time. A man who had rolled down the hill nearly to the bottom, in a fit of rage seized another and threw him out into the

ocean of eternity. As the world calls it, he committed murder. Those around him who were about as far

down the billside as he was, became very much excited, and determined to punish him. Instead of letting him climb up the hill as well as he could, they caught him and bound him, and having an old maxim after this wise, ... Whose plungeth a man into the ocean of eternity before he reaches the River of Death natually, shall himself be plunged into the same ocean." The meaning of this law was not understood by any of the people, and in their iguerance they built up a high framework, and after talking very kindly to the man, and persuading him that he could be saved if he would only believe certain things, which neither he nor they could understand, soon he became reconciled to his fate, which I perceived was to sit upon a kind of a spring trap, and a man sneaked up and touched the

away from the shore, and it began to be very rocky | sent forth their fragrance, and given up their forms to and rough, so much so that at times the wagons would mingle with the dust. And the animal kingdom, in all be turned over by the unevenness of the road. After its varied forms, had lived in, and roamed through the a time this became impassable, and every one was heart, and left their influences of strength there; and obliged to abandon their wagons and the animals having been bronght into subjection to the higher nawhich had drawn them thus far. ture of man, so that he had dominion over all the beasts

In many places along the road there were steep of the field, the fowls of the air, and over every living bluffs, so high that it was impossible for any one to thing. Here the gold and silver and other metals occlimb them without aid, and there were persons who cupied their appropriate places, and performed the constructed ladders and placed them up against these, mission to which they were appointed in the Divine and thus enabled the people to walk up. These lad- Economy.

ders were the churches and institutions of learning; and it seemed as if these barriers were placed in the way in order to make men help each other, and the peacefully upon the tranquil waters of the ocean of instruction and aid which great and good men could give were required here.

and carry them on their journey: but in neither case wisdom is to leave these for those who are to come given in this emergency to build a ladder adapted to he case, so will there be in all; and when this was the case, as I saw it in the vision, they could travel on rapidly, and were very happy.

SECTION III.

" Now." said my guides. " thou hast seen humani-

y in some of its conditions, we will conclude our present labors by giving thee a more interior and spiritual view of mankind, which will illustrate their conditions still further. Come with us now, and turn into the deep. interior realms of thy being, and there wait un til the vision opens."

Soon again I saw the multitude, the shore and the ocean, which had now become a familiar scene; it eemed more beautiful than it ever had before, it was an illuminated picture; a soft, mellow light shone out from every being and object—a light which was pecaliar to each. When I looked at mankind, I lost sight of the external and I saw in and through them. The vision was so grand, that for a time it overwhelmed me; it was deeper and more penetrating than anything I had ever seen before. The inner lives of all things, and the very thoughts of men were clear and plain to me. I saw gold men and silver men, copper and brass men, and pewter men, iron men, and men in whose souls granite rock was piled up until they were completely covered, and it seemed there was nothing but granite rock there. There were men in whom this rocky nature had been broken down so that it formed soil, in which flowers were growing, which shed a fragrance and aroma around them. First I saw the dews descended night after night, and the showers, these in classes, and then I was led to look at individ which had accumulated as the clouds gathered togethuals. I turned to the gold men and saw that there er their influences for a time, fell for countless ages were various kinds-some had very pure gold, and these drew pure gold from the things around them and they had the control of this and distributed it seemed as if there had been no inspiration. No one among those around them, not being desirous to hoard whould condemn the rock for its denial of inspiration; it up. There were other gold men who had very im. this ever was and ever will be measured, like the sunpure metal; it was mixed with baser metals. I noticed shine, by the condition of the recipient a singular difference among these; they all attracted gold toward themselves, but in some cases it dropped off at once; they could neither hold it themselves nor give it to others. There were others of this class who drew large quantities of gold to themselves, and entwined this around themselves in such a manner that it remained there in vast masses, which were not very useful either to themselves or to others. The silver men were also of various characters: some were very substantial mon, attracting gold and silver, and holding it so firmly as to use it wisely. There was considerable mixture, but not so much as amongst the of all classes that I saw, there were none who were gold men, partly, at least, because they had not the same opportunity. Some of these silver men were among the most useful men that I saw.

This man never soiled his garments, or turned aside from the path of rectitude; he walked calmly and eternity, as they laved the shores of Time, and thus

was he prepared to ford the River of Death confidently I noticed that many persons were so much pleased and trustingly. As I looked on him, I saw that in with these ladders that they would stay about them, each of the human faculties there were degrees of perand endeavor to satisfy themselves by going up and ception and refinement, and that each man had his down them. Others desired to pull the ladders up, standard, and it was impossible for another to attempt . to live by this. Thus, in the perception of truth, percould they succeed. And this is the condition of vast sons have very different ideas, for these were only parnumbers to-day in the churches. They know that tially revealed. Inspiration, like the subshine and these ladders have helped them up one hill, and as the dew, fails sliently but surely upon all-upon the they expect to meet with others in their journey, it rose and the fragrant flower, whose breath of eweetness seems wise to attempt to carry these. But the true perfumes the air and spreads life and health-giving influences around it; and upon the weeds and the baneafter you; and have faith that as there was power ful upas tree that pour out poison and death around them, as well as upon the bleak and barren rock that remains unchanged for ages.

The same divine inspiration falls upon the gross and sensual man whose faculties are only awakened upon a low and groveling plane, and upon the man whose faculties are all attuned to harmony and melody, and impels each in its peculiar course; and he who is so ignorant as to condemn the inspiration in the one case, would also blot out the sunshine and the dew in the other. Make then your conditions right, and these inspirations will ever bring peace and happiness; sow the seeds of discord, and it will fan the fiamo so that sorrow and suffering must follow. You see the great king of day in the outward, fixed in his position; his rays are ever poured forth in equal and unvarying streams-clouds may envelope the earth and intercept these-its position, which is ever changing, may be such as to produce winter, when comparatively little heat is received: so is divine inspiration ever flowing in continued and unvarying streams. But the soul makes its conditions by changing its relative position. An inspired writer has said: .. The winter is past, the rain is over, the flowers appear on the earth, and the time of the singing of birds is come, and the voice of the turtle is heard in our land." I saw that some were in this condition, and the in-

spiration came to them with power. There were others whose bright surfaces reflected much of the light away, and the rock men declared boldly that .. inspiration had ceased;" for what was it to them, that the san poured its rays upon the rock, day after day, and

San ang san kanalan kan san p

the meaning of the old maxim, ... Whose plungeth a man into the ocean of eternity, shall himself be cast in." They were struggling, and seeking to help each other; and it was a long and fearful struggle to reach the land, which was so easily approached by those who came up properly along the narrow pathway and over the River of Death.

As I contemplated this scene, I perceived, as I had often done before, that after anything was once discovered, we could see it occurring almost everywhere. Now I could see, as I looked along the shore, that in many places there were persons plunging others into the ocean of eternity prematurely, by various means -ill treatment, oppression, unkindness-leading them into paths of error. Many very sensitive persons were thrown in by becoming the victims of jealousy, falsehood and slander, which poisoned the atmosphere around them. Many a one threw this poisoned atmonot left for society to fulfill---indeed, could not be fultilled by any one outside of the individual who acted which they themselves must lie, and the more terrible they made it the deeper and more poignant would be their own sufferings, when they came, as they inevitably must, to realize it.

I saw that men were not only to be judged by their fruits, but that it is an inevitable law that as a man thinketh, so he is. I could see that it was merely the outworking and expression of their own conditions that led persons thus to charge innocent persons with acts which they themselves were guilty of; so low and enomous were some, that they sought out the most ensitive persons, as these would not be able to resist them, and on these they poured out the vials of their wrath, and even exulted over their sufferings. But fearful indeed was the torment these were Preparing for themselves for no sooner had their victims been thrown into the ocean of eternity, or even made to suffer while on earth, that these began to realize something of this torment. I saw them struggling to reach as far out into the ocean as they could, to endeavor to aid the injured ones; and in many cases their own lives were shortened, and they, too, were compelled to go into this ocean just where they had thrown their victims, and though the innocent victim had been aided on in their journey by the kind and loving ones around them, the slanderer found terrible retribution, and was compelled to struggle long and featfully in the tempestuous waves, until their measure of sufferforgiveness, which could only be done as they came into a state of true penitence, after a consciousness of

I learned now that it is only as mankind really un-

At another time I saw a great number of persons impressible, and under proper conditions easily con- riding in wagons and carriages. These got along quite trolled. Those who were sufficiently developed to comfortably for a time, having a smooth road and easy and joy, casting their beautiful rays upon all who were | perceive this fully, were very happy. They became time. After a while I perceived that this road led 111

Next I looked at the copper and brass men, and there vas a great variety among these; some very useful nen-men who were willing to pass for just what they were worth; there were others who were engaged in pol ishing up their brass, and trying to make it appear like pure gold; some of these gathered gold, but the brass seemed always to be mixed up with it.

Then I looked at the pewter men; they were exceed. ngly soft, and could be beat in any direction: these twisted and turned in many ways. They gethered gold and mixed it with their pewter: these men were exceedingly dependent upon their surroundings Some times, under good influences, they were very useful; at other times, and under other influences, they were not very reliable; they had no firmness or stability of principle in them.

Turning from these, I looked upon the iron men. and among them I found a great variety of charactersome not very desirable, for iron, which represent firmness and stability, may be so combined as not to form the most beautiful character. The tyrant and the oppressor have this element in them, in combina tion with the lower faculties; but when the iron en tered largely into the composition of the man who is grounded upon the eternal principles of right and truth, the character becomes strong and beautiful, and among the iron men were the ralers of the peoplethose who marked out the destinies of nations, and swayed empires for good or for evil. Let no man despise the iron element in his character-it gathers, and holds. and distributes.

The next that came before me were the granite men This differed from the iron element, and yet it was hard and enduring; it was the primitive condition of the race—the barbaric state, which still exists in all communities, and toward which there is a strong tenden cy. I found very few of these even among the most rude and barbarous nations, in whom the rock remain. | lapse into a grosser and more material state of being ed unchanged; I saw that in almost every heart the that can annihilate that interest. Often at that time, warmth of love and the fire of affection had splintered off I heard it said, "we can no longer think of shadows, some parts of this rocky nature, and formed some kind we have now too many realities to occupy us;" but at of a soil, rude and primitive though it might be, still the end of sixty-five years, all those from whose lips I such that some flower of love and affection could bloom | heard the sentiment have learned that it is the invisithere.

rocky nature had long since crumbled into dust, and as vivid realities, have proved to be the passing shad! the flowers of affection, one by one, for ages had ows .- M. A. Schimmelpenninck.

-still the rock was, apparantly, unmoved; there was no growth nor life nor beauty there, and it

I have said there were vague and indefinite ideas in the minds of all. It is the mission of spirits, whose inspiration is the most universal and important to man, to illuminate the soul so that these undefined truths shall be clearly before it.

Most truths come first to man in a vague and uncertain form, and remain so until some spirit, either directly or through the mediumship of another, picsents them in bold, clear, and unmistakable characters, so that they become living realities, and as such, give stability of character to those who receive them; and more firmly established in their views of truth and right, than those Spiritualists who had thus become fecipients of the divine influx from the spirits who were in the higher spheres.

These were the men in the gardens, of whose hearts the rock had crumbled into soil, and the flowers of affection were growing. They not only felt this beautiful inspiration producing warmth of love and affection, but they perceived the source from whence it came.

Writton for the Banner of Light FROM ELLEN, IN SPIRIT-LAND.

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BY S. B KRACH. O. how screne and brightly fair ! What fragrance fills the summer air 1 How bloom the trees and spangled flowers I And pass in peace the holy hours ! in di The tints of morning's clearest dawn. Are in the sky above us drawn: The most melodious lay of bird. Through all the listening air is heard; The silvery, radiant streamlets glide, Sec. Bucheset Like tears adown the cheek of bride; t of the outline The hills rise softly, gently fall In mossy banks-enameled all With flower-gems fit to grace a bower Where fairest forms meet for an hour. And O, like nothing here below. The songs of spirits as they go 1.11. 200 From joy to joy, in that bright home 2 0. would that thou might hither come. And not alone in dreams-but be In this fair world a spirit free.

The connection between the visible and invisible. worlds is one of the greatest of all questions. Man stands on the verge of ino workle, and must ever. therefore, be deeply interested in their bearing and connection with each other; and I believe it is only a ble world which constitutes the only reality, and that

My thoughts now centered upon a man in whom this those pressing interests which they once conceived of Margarana.

1. 1. 1. 1. BANNER OF LIGHT.

Written for the Banner of Light. BABY BIRDIE.

BY B. A. P.

Three years old, my Birdie, darling I in the spirit-world to-day; Very sad was mamma, darling I When her baby went away.

Very dark the empty cradie, With no little baby face: Mamma's heart went with her darling, And a grave was in its place.

Mamma tried to find her darling Somewhere up among the stars-Tried to see her Baby Birdle Looking through the golden bars.

Very dim was mamma's vision -.She could n't see the spirit-skies; And her tears rained on the daises, Where her little Birdie lies.

tear or soil.

But these visits, pleasant as they, were to Peggie,

made her more and more discontented with her own

things in the pretty cottage. Nothing seemed to please

pecially how she dressed, and wishing she could have

one slik dress. In vain her mother told her that it was

not her clothes that pleased Alice or her mother, but

her cheerfulness and pleasant heart; she was sure they

would all like her a great deal better if she had on a

She thought so much about this that she did not

care for much else, but neglected her books and her

little brother, and did not come to play with the

One day what was hor delight at seeing hanging in

her room a dress just like the one she had so much

dmired that belonged to Alice-a blue silk tissue

"Oh. mother." she said. " how beautiful this is

Now every one will love and admire me. How good

you were to get it; and may I wear it to-day up to

"Yes, Peggie, you are to wear it just when you

choose. It is yours alone; and to gain it for you, your

father and I have given up our journey to see Aunt

Mary. You thought that a dress could change you,

and we wanted you to try and see if it would; for if

dresses really make people happier, we think they

ought to have them. You see we have both tried it.

with white quilled ribbon around the neck and sleeves

silk dress; a blue one, with white quilled ribbon.

children in the cottages.

Alice's ?'

Mamma heard an angel whisper. ...Baby Birdie's here with me. In the little children's kingdom. Beautiful as when with thee.

All day long, among the flowers, Baby Birdie, with the blest, Twines a wreath for mamma's comfort-Tries to give her spirit rest."

Mamma heard the angels whisper, Telling of her baby's art, Till it grew to spirit knowledge-Faith's dear cross within her heart.

Mamma sees her Baby Birdie's Love lit eyes and golden hair, Happy in her spirit-Eden. Grown more beautiful and fair.

Bend thy spirit, baby, darling ! Sometimes downward to the earth; Twine a wreath for biows parental-Bless the love that gave thee birth.

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, ()r may be if they will, and we prepare Their souls and ours to meet in happy air." [LEIGH HUNT.

ENVY AND DISCONTENT;

OR

PART II.

Peggite's New Dress.

A gay and free life did little Peggie Dean live in the pretty cottage by the stream. Her merry heart found joy in the sunshine and in the gleaming waters, in the fresh grass and fair flowers, in the singing birds and whispering winds. She knew where the earliest arba tus blossomed, and where the latest gentian looked up with its blue eye to heaven. She could find the scarlet leaves of the seedling maples when the early frost came, and knew where the walnut trees bore the largest crops of nuts.

Peggie. too, had many sweet joys within her cottage home, for she had a darling brother, Tim, a fat, chubby fellow, just beginning to walk and talk, and a loving mother, and a good father. What more could a little girl desire, who had a cheerful, loving spirit? Peggie had felt herself to be just the happiest child that the sun shone on, for she was never idle, but always found some pleasant occupation for her busy hands. Bhe could tend Tim, and lead him gently, and bring him bright blossoms; and she could sweep and dust for her mother, and fill the vases with flowers;

"Well," said Mrs. Dean, "the best reason 1 can and would not tear so easily. I'll tell mother that give you, is this : we live in the lot that kind I'rovi | what she said is true, that . fine feathers do n't make dence designed for us, and Mrs. Brown lives in hers. | fine birds." "

What suits her lot would not suit ours. But both of Just then she heard voices shouting, and she us have one Father who does not care for what we answered with a loud call, and soon had her hand wear but only whother we do right; and if we, in our safely in her father's, who treated her very gently, and cottage, are good and faithful children, we shall be wrapped her in a warm shawl, and carried her to the just as dear to that Father as if we lived in a stately cottage.

She had been missed, and sent for, and at last found. mansion and were surrounded by fine things." Peggie felt that this must be true, and she forgot for Her mother did not repreach her, but merely said, a time her foolish wish, and began again her happy laughingly, "Where's your new dress, my child?" "I life of usefulness. There soon came other invitations left most of it in the woods for the birds to build their for her, for her happy heart brought gladness to the nests of. I did not like it, mamma, and no one else fine home of Alice, and she wished for the time to loved me for it; but Mrs. Brown said she loved me for come for Peggie's visits, more than she wished for her my happy and kind heart. I am content to wear my toys or her beautiful garments. Peggie could climb old dresses, that are as good as the other girls wear, for the trees in the garden and fasten the rope for the | I have had the saddest day I ever knew."

swing, and put a board through the sence for the game | Peggie never forgot this lesson, but understood ever of " see-saw," and could hunt hens' nests in the large afterwards the old proverb, "fine feathers cannot make barn, and find the beautiful moss on the rocks; in a fine bird," nor fine dresses a fine girl; but only a fact, Peggie could do very many things that Alice had heart that is happy and loving.

never seen a little girl do, for she was not afraid of When next she went to visit Alice Brown-it was a her dresses, which she always took good care not to long time afterwards-she went as Peggie Dean, the happy cottage girl, and carried with her the sunshine of her glad heart. She did not go until she had been sent for many times, for she could not forget her folly, and thought others must remember it. Alice was only her; she was always telling what Alice had, and es. too glad to see her old friend Peggie, whom she loved

CITY CRIES.

I hear loud cries ring through the street, The air is full of noisy sound; Here's one that asks you for "soap fat," This bell would tell of ... scissors ground."

for her own dear sake, and not for her garments.

And others cry; " new glass I 'll set;" " Buy oranges and lemons fine:" "Old rags, old rags; we'll give you cash;" "Ho! we will make your boots to shine."

"Come buy, come buy, here 's apples here;" " Your old umbrellas I can mend:"

"Pure milk from Orange County, ho!" "Old boots I'll buy; who 'll vend, who 'll vend ?"

And now the shricking fife is heard Of some poor traveler up and down; And grinding organ, shrill and clear,

And song of wanderers through the town I hear the noisy cart, 'midst all,

And tinkling bell of constant car; The children playing on the walk, And voices strange, the near and far.

Amid these bustling sounds and jars, Above the noise and din of all, One sweet, glad song I hear with joy, And catch its rise and liquid fall.

It is a tiny bird that sings, And makes the heart feel fresh and gay; It minds not rude sounds or strange, But sings its merry, happy lay.

Oh, pretty bird | thou tell 'st to me A lesson I have need to hear.

That a sweet word can touch the heart, And give it thought of love and cheer,

E'en 'midst the wildest, rudest rush Of busy, bustling, care-full life, A gentle word will reach above The roughest contest, wildest strife

And find some waiting car to catch The glad outpouring of its tone,

And bring a mem'ry, sweet and pure, in place of some dear joy that's gone.

Enigma.

I am composed of 16 letters: My 8, 9, 15 is a denomination of weight, My 16, 6, 2, 8 is a small insect. My 7. 11, 15 is a kind of liquor. My S, 5, 10 is what we all should avoid. My 13, 2, 8 is a large vessel. My 14, 12, 9, 6 is very useful. My 1, 11, 7 is worn by some people. My 4, 2, 8 is an article of apparel. My whole is the name of a noted author.

Hill, N. H. OTHELLO.

Original Essays.

ANCIENT AND MODERN SPIRITU-ALISM ---- NO. 16. BY C. B. P.

From the fifth to the fifteenth century of Christianity serpents held a prominent part in the popular reliastronomies was to be found the Kingdom on earth as it is in heaven, in a system of parallelisms or correspondences throughout all Nature, but most significantly is the Word to be traced through

.. The trunk and limbs of the man,

Shared, on the allegorical plan, By the passions that mark humanity."

The Sky-Word was but the counterpart of that which and greater glory. The physical, the moral and the spiritual domain were sought for the Word, which was not confined to the pasteboard barriers of a book, however well that may have recorded the researches and traditions of the elders. True, the priest would turn to his own use what the philosopher had discovered, and claim God's name against the people when the Lord had not spoken.

But passing a moment the Word, Sky-Word and on earth, through the "Trunk and Limbs of a Man," how shall we account for that Word, or manifestation of the spirit, by the Stone of Memnon, the colossal statue, which at the rising of the Sun hailed the new day by voice, attested by many devotees, and even skeptics, at the shrine. Might not this voice be equal to those Biblical voices, or airy utterances, which syllable men's names, or to Urim. Thummim and Teraphim ?: In Jewry, as among the Gentiles, there was much belief that certain Stones were media for the manifestation of the spirit. We have already given at large the references upon the electric conditions which may be receptive to the action of transmundane life. "The statue of Memnon was that of the Sun, who was recognized by the ancients as the king of the colestial world. • • • Strabo visits the statue, hears the miraculous voice, and quits the spot without further research, convinced that it is better to believe vocal statue; and Salverte is obliged to confess, after all his exhaustive critical skepticism as to any trans. mundane agency in occult phenomena, that was too researches, we are constrained to acknowledge our igno rance, being neither able to deny the assumed miracle, to fix its duration, nor to give such an explanation of it as would defy all objection. • • • The numerous examples of miracles produced by means of the science of acoustics, authorize us to ascribe this one to the skill of the priests, who never allowed a singular fact to escape them without seizing on it and turning varied in certain cases to render the miracle more imposing, but generally performed in one way, in the light of the sun, in the open air, and in the midst of witnesses who presented themselves in crowds to observe its effects, and which, nevertheless, was never discovered. This, the real question, remains yet to be solved."

This is an honest confession that there are more things in heaven and earth than are admitted into the world's philosophy-more things, even, than are admitted into the world's theology, which is utterly barren in the way of progressive truth. But had the Scriptures of modern Spiritualism been searched, who can say that there may not have been found the way of life through the Stone of Memnon as through the Stone of Israel ?- through Urim ?- through Thum-

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brew of Ram, thus resolving to let the conservative fossildom of old Taurue, the Apis worship of Egypt, slide, and thus the Calf he transmitted into the .. backsliding helfer of Israel." for not being up to time to seek its master's crib in the due season of the vernal eqinox. So .. now the Lord will feed them as a Lamb in a large place," as per Hosea,

Pieces or Fishes are now the Leaders-up out of Egypt at the spring equinox, and if a new children of Israel were to be led out of Egypt, they would clamor for the old Ram, as in the days of the Ram they clamored for gions of the West, but their first recorded significance the Bull in the symbol of the Golden Calves, as the is found in the constellated heavens of the old Chal- Leaders of the celestial hosts, or Gods, who brought deans. Thence one made a shy at the Garden of Eden. them out of Egypt. We see this in the church adheranother made his abode in the brazen Ophiucus of ence to the Lamb symbol as the children of Israel to Moses, while Drace fought against Michael in the Rev. the Calf, for long time ago the Lord passed from the elation of St. John. In connection with the ancient Sign of the paschal Ram into that of the Fishes; and yet the church has ever gone after the old Sign, and refuse to take on with the new. Had Moses anticipated the new Sign, and jumped to Aries before the Lord was fully out of old Taurus, there would have been some excuse for the murmuring of the children of Israel "against the Lord and against Moses," as somewhat crowding the mourners, and putting them in advance of the age. But such was not the case had its manifestation to the scope of vision measured Taurus had long been an old fogie with his full day of by humanity. The Word was in rocks, on mountains 2160 years as a Sign of the Lord; and the children of and in valleys, clothed with the many-tinted Flora. Israel, like all other theological children, thought the incarnated in flesh, and one with the stars in lesser old Sign from heaven better than the new, and that it was only under the old Sign that the Lord from heaven could rain upon them leeks, garlies and onions, instead of the manna, which dried away their soul under the later Sign of the Lamp.

Poor children ! we weep and laugh by turns, for we re all-have been, or yet will be, pilgrims through the terrible wilderness of the promised land, now with

the Lord in the laughing sun, and then in the cloudy day. Though Moses sang his delivering song, and Miriam joined in chorus of Mother-Goosian melodies to the sweet music of her timbrel, yet she could not charm the children, charmed she nover so wisely. They knew not how to incline their ear to a parable, nor to read its dark sayings from the harp, but boo oo oo. "We remember the fish we did cat in Egypt freely," the clam chowder, or alla provida, with .. the leeks, the onions, and the garlics," while "the cucumbers and the melons came into our mind. Now our soul is dried away, and we have nothing besides this manna. Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots and did eat bread to the full." In vain did Miriam thump her timbrel and sing

"Hush-a by children on the tree-top "----

the children's ears were set to quite other music, to the "Il-Bivacca" in the rattling of pots and kettles, anything than to admit that Stones so disposed were to the demands of the Word in the bowels yearning capable of producing sound." A modern English for savory dishes, and, like other children, not content traveler declares that he has heard the utterance of the | with the nursery bill-of-fare, they hung their harps upon the tree-top, and wept when they remembered Egypt.

So in later days the Lord scolded the earlier fleshoften happens at the end of the most conscientious pots of Jewry. "I hate, I despise your feast-days, and will not smell in your solemn assemblies. • • Have ye offered unto me sacrifices and offerings in the wilder_ ness forty years, O house of Israel? but ye have borne the tabernacle of your Moloch and Chiun, your ima, ges, the Star of your God, saith the Lord, whose name is the God of hosts."

Like the children of Israel are the children of our churches, who still sit by the flesh-pots of old Jewry, it to their advantage. But of what nature was their as if they contained the only "pottage" from heaven, intervention here? How shall we explain a fraud, as obtained by the "original Jacob." and that if the original "seething pot" were to be supplanted by ' progress from the primaries," it would be the ushering in of the crack of doom.

> Says Burritt, in his " Class Book of Astronomy," "The ancients usually communicated their moral maxims, and historical events, in fable or allegory "---yet our Sunday School petrifactions and pulpity teach the

fable and allegory as the open utterance of infallible Word. This Word, in multifold parallelisms, runs the gauntlet (1 all the ancient Freemasonries. So Job went monrning without the Sun while God was "garnishing the beavens with the crooked serpent," and, when he thus found himself "a brother to dragons and a companion to owls," both among the constellations and the parallel Word of the initiations, he was somewhat "enticed to kiss his hand at the moon walk-

and found out that happiness consists in being content with one's lot and doing right in it; but you haven't found out that, and now you can have a good opportunity of seeing what it is that makes people blest and Peggie thought this sounded very much like one of Parson Thomas's sermons, and yet she saw by the tear in her mother's eye, that she was very much in earnest. She, however, was in too great a burry to put on her blue dress, to stop even to kiss away the tear as she used to do. It was fitted very carefully, and really was a sweet

dress; and as Peggie shock out her soft, brown curls. she was a sweet child to look upon. "Oh," thought she. .. how much better Alice will love me now !" She could not go through the beautiful forest with her delicate dress on, for fear she would tear it, so she took the dusty road. The sun was bot and the way seemed very long; she was already tired when she saw Alice on the porch, waiting for her. Alice looked surprised at first, to see Peggie so differently clothed; but as it was Peggie she cared for, and not the dresses she had on-for she had enough of them herself-she did not give much attention to her garments.

" Come, Peggie, I've been waiting for you all the morning, and mamma expected you 'd bring her a bunch of flowers from the woods, and I wanted you to fix the swing-I do n't know what ails it; come."

"Ohl I am tired," sald Peggie; " let us sit here it is so warm down in the garden." "But I wanted you to help me find the nest of

Brownie. I know she has one." "I can't." said Peggie. "I'd rather not. I want

to sit down and play with your dolls." Alice agreed; but both soon grew tired. They went

to the garden, but Peggie seemed to care for nothing but her dress; she tucked it up, and brushed it down she fixed the sleeves, and smoothed the plaits, and when Alice wanted her to jump or run, she seemed unwilling. Finally Alice grew quite vexed, and said to her mother, " Peggie is a hateful girl. I do n't like her any better than any other girl, now. She wont do anything. I've a mind to go and leave her; she just sits down or stands up, and seems to be thinking of something else -1 am sure I do n't know what, unless it is her new dress. I do n't care for dresses; I want a good play, or a laugh, or a jump."

happy."

FINE FEATHERS CANNOT MAKE & FINE BIRD."

A STORY IN TWO PARTS.

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she could go over the fields to the village, and do erlands for her father; and stormy days she had a book to read or a little sewing to do.

Peggie know no real sorrow or care, for her heart had its sunshine, which made everything seem bright about her. Her mother made comfortable garments for her. and she always looked neat and clean in her calico and gingham dresses. She dressed quite as well as the other girls who lived in the cottages about her. and as her hair was soft and curly, every one thought her a pretty girl; some of the cottagers calling her Sunny-face, because of her glad smile and pleasant countenance.

Peggie was going to the village one day, to do an errand for her father. She had gathered a handful of azalias in the forest, and was thinking why some of them had such fair white blossoms, while others were of such a rosy beautiful hue, when she came upon the main road, and met a carriage passing. The ladies within called to the driver to stop, and asked Peggie about the beautiful blossoms she had gathered. She begged them to take them all, for she knew the place where they grew as nowhere else in the country, and she could easily gather more. They inquired her name and drove OD.

A few days after the same carriage stopped at the door of the cottage, and the ladles inquired for Peggie. and brought her an invitation to visit them at their house, and said if she could bring some more azalias, they should be most thankful. So it was arranged that Peggie should go the next morning, before the sun was up far enough to wilt the flowers. What a glad time she had gathering them; how beautiful they looked, standing in their fair garments, and sending their sweet perfume through the forests.

When she reached the fine mansion on the hill that she had often wondered about, as she saw it gleaming with lights in the evening, or standing so white and solemn in the sunlight, the wonders that met her eye filled her with pleasure; and more than all was she delighted with a little girl about her own age, who was dressed in garments so fine that Peggie could not help saying :

"Oh, you beautiful grown-up doll; may I kiss you?"

The little girl laughed, and they were ready for their frolic. Peggie taught her many fine plays, such as the children in the cottages played together, and Alice -for that was the little girl's name-showed her her play-house, and games, and books. It was a pleasant day for both of them, and when the sun was going down, both were very weary, and Peggie was thank. ful to go home and seek her little bed.

The next morning early, she awoke and began to dress herself; for the first time in her life, her gingham dress looked quite shabby to her.

"Oh, if I had a dress like Alice's how happy I should be. I wonder why I have not. I am tired to death of this stripe and plaid."

So saying, she took down a clean calico, but this satisfied her no better; they all looked dull and plain to her. On going down she met Tim, who crowed as usual when he saw Peggie; but Peggie was thinking of her frock, and of her wish, and pushed poor Tim away. She had no pleasant word for her father or mother. but said. sharply :

"Why don't we have as nice things as Alice's mother ? '

"Well," said Mrs. Brown, " perhaps Peggie thought you did, because you always have better clothes than ers. I will go and talk with ber."

"So you could n't find any flowers this morning. and I had to go to the garden to fill my vases."

" No, I thought I would n't walk through the woods it was so lonesome that way." This was Peggie's first deception, and it made her face very scarlet. She was ashamed to say that she had taken the road be, cause of her new dress.

"You do n't feel like playing to-day, and Alice is very much disappointed."

"No. I am tired: I like to sit down." This was deception the second. She was ashamed

o say that she was thinking too much of her looks to enjoy her play. "Well, perhaps you had better go home to-day, and come again when you feel better." This was the first time Peggie had ever been sent ome, and she felt quite angry. She snatched her bon-

poiled, like most of your playmates." Peggie ran down the hill as fast as her feet could

carry her, and was soon in the forest, for she had determined not to go by the road and have all the child. ren ask her why she came home so early. She was so

her movements, and soon caught her dress on the branch of a fallen tree and tore it. This made her cry. and then she felt ashamed to go home, for what could

bunch of dried leaves, and, being really wearied, fell asleep. When she awoke, a storm had arisen and it was already dark in the woods. She could not tell which

way to turn. She wandered about for a time, but every time she moved she felt the delicate tissue catch on the twigs and knew that it was half torn off her; finally, finding her efforts to keep the path were of no avail, she sat down and cried pitcously. She was not afraid of the darkness or the storm, for her mother had taught her that there was nothing to fear in either; but she felt really cold and hungry, and as the rain drops began to fall, she was wetted through, for her dress was a poor protection. Finally she began to think, instead of crying, and wondered what had

caused all her trouble. "I do believe," said she to herself, "it is my ner dress, for that made me disagreeable to Alice, and rude to Mrs. Brown, and ashamed to go home, I wish 1 had been satisfied with my pretty new calico; that I facted in this manner from eating pot pies that had no should not have been so afraid of, and that was strong hole in them - Longet should not have been so afraid of, and that was strong bole in them.-Lancet.

Answer to your " Word-Puzzle," Mr. Banne As Spring time advances. Warm weather will follow. Then all may have chances To see a live "SWALLOW." Feb. 29, 1864. AUNT B.

Here is " one more of the same sort " : 8 D G R N I O B B

Educational Opportunity Free. Some time ago, on introducing the educational branch of my movement for " Universal Unity and Brotherhood," (through the columns of the Herald of Progress.) the call resulted in many valuable offers of territory and much interesting correspondence with various parties. From among these, one party has remained vitally interested in the vital principles that were requisite to any degree of success, and has persevered in the right direction to good results.

The matron of this Institution writes me recently that they have engaged a teacher " who is deeply interested in the work, and will give his entire energies to the enterprise," and have now arranged to have a summer school. in addition to the course of winter in

struction which they have for sometime sustained. This family have three hundred and sixty-five acres of the best land in the State of New York, in the most beautiful section of that beautiful State. The women net from the chair, and went out without saying a are not ashamed of out door labor, and a large portion word of farewell. She felt ashamed of it afterwards, of their extensive domain has been of late appropri and thought to go back, but she heard these words: ated to flaz. They have now added a flax-brake, etc., · I do not wish yon to play with so ill-natured a child. to their establishment, and propose four hours' school really thought Peggie a nice girl, and one that I ing, added to other exercises and labor on the flax, so could always trust you with, but I fear she is quite as to make tuition, as far as practicable. fres-making,

as the worthy matron writes me, .. all our work out of doors, or in the house, as well as in the school-room, one continued school, where they shall work together, play and talk and study together," etc.

Not having, as yet, the appropriate and necessary angry at what had occurred that she took no care of arrangements warranting a more general call and advertisement, the matron desires me to say that they have room for ten or twelve more at their board, and any persons desirous of availing themselves (or their she tell her mother of her visit? She sat down on a scholars) of this opportunity, will receive a reply and directions and other information, by addressing "Home Educational Institute," Pekin, Niagara Co., N. Y. Athol Depot, Mass. D. J. MANDELL. [Herald of Progress and Rising Tide are requested to copy the above.]

> The position of an editor is not to be envied, the reader will say at once, on perusing the following extract from one of our exchanges:

> "An editor must possess the constitution of a horse, obstinacy of a mule, independence of a wood-sawyer, pertinacity of a dun, endurance of a beggar, and tire resignation to the most confounded of all earthly tread mills."

> THE POT PIE .- All learned texicologists and chemists appear to have forgotten the important fact that if a pot ple is made without a hole in the crust to let out certain emanations from the meat, collo, vomiting.

aim?—through Teraphim?—greeting the Sun or the Lord in his glory?

Spiritualiam furnishes a key to the ancient mysteries, as well as the symbolo esoteric physiologies and that he was ready to burst like new bottles, or as astronomies. ... Edrisi relates that a caravan travers. wine having no vent." It would appear that the Prince ing Northern Africa was near perishing from thirst of the Power of the Air was transformed into the Lord upon a barren and sandy soil, when one of the travel when he "answered Job out of the whirlwind;" and ers, a black Berheri man, taking a little of the earth Job is questioned by the Master Mason, Hierophant, up and scielling it, pointed out a spot where they or Redeemer, who stands at the latter day at the end of might dig and find water. His prediction was instantly verified." Had this been avoribed to Moses as done with his rod, it would have been a miracle of the Lord, whose outstretched arm was a mystery of godliness, as when Moses found the spring in the rock by the presence of the Lord in the tamarisk or witch-hazel rod. In all the ancient religions, the sun, when not put forth as Chief, King of Kings, or, Lord of Lords, was a symbol of the same, and his phallic correspondence on earth was the same as the angel standing in the sun, and in the more extended compound of cherubim,

and other personated allegories which generated the heavens and the earth. The firmamental expanse sym bolized the outstretched wings of Deity in spirit, male and female, and "dove-like satest brooding on the vast abyss and madest it pregnant "-thence gathering all the hosts of heaven "as a hen gathereth her chick- nox." Thus he was the "angel before thee to keep ens," uniting in the Godhead the Virgin of Israel, the immaculate producing mother, for which see Dr. Oli- which I have prepared, for my name is in him," saith ver's " Landmarks," Dr. Mackey's " Lexicon of Freemasonry," and Dunlap's "Vestiges" and "Mysteries." So, too, in the cherubimic emblems of Layard. Rawlinson, and others by whom the Word is disen. passover Aries, or Ram, who was to be at the equinox tombed after a burial of twenty-five centuries, bring- to take away the sins of the world—the Easter symbol, ing to light the winged circle with head of Man and instead of the sacrificial Bull. So difficult is it to get tail of Dove, significant of the male and female prin- rid of the hard shell of an old religion, and take on siple in the Godhead, or HE-SHE of the Lord, as when with a new, that the children scouled the fresh lamb, the psalmist inclined his ear to a parable, discoursing of the virgin spring and declared for the tough beef of to the music of the harp, that the Lord had "no pleasure in the light of a man." while "the law of the he could be transmuted into a Galf without being born Lord is perfect. His going forth is from the end of again, like some modern fossils who still cling to the heaven, and his circuit unto the ends of it, and there resurrection of the old body. Thus the children of is nothing hid from the heat thereof."

The Key of David opened into the chambers of heaven and of earth, and whether the psalmist sang of the this Moses in the Sign of the Ram, or bell wether of trunk and limbs of humanity in esoteric allegory, the flock, we wot not what has become of him. Let where his "reins instructed him in the night," or the Aaron hurry up with the Aldebaram, angel of the Lord's riding in his excellency on the sky, his " cir | Hyades, and not to be caught tripping by the precession cuit" was equally on wheel within wheel. In any of the equinoxes, so as to become the " back sliding condition, the Lord and his sign were one. Sometimes heifer of Israel," and the Lord " feed them as a Lamb he sitteth in the heavens," and sometimes " he rode in a large place." Let him take the Bull by the horns upon a cherub, and did fly upon the wings of the wind," as when the Sun entered the house or mansion down of a wall, and proclaim the old order of Zodifical of the constellated cherub, Taurus, or Bull, in the signs as "thy Gods, O Israel, which have brought thee March wind of the vernal equinox, some two thousand up out of the land of Egypt." These be the true years before Aries, or the Ram, by the precession of conservative signs, wonders, and outstretched arms of the equinoxes, came to the Passover as the Lamb of the cherubim. Old Tuurus being the cherub on whom God which taketh away the sins of the world. Hence the Lord did fly, with the wings of the wind, befor the symbol of the Golden Calf as the representative of Simeon and Levi "hamstrung the ox," as per Vulgate. the Lord in the Taurus of the older religion where or who "digged down a wall," as per common version. this symbol was at the equinox and Leader-up of the heavenly host; and hence in the mythological drama of the children of Israel, not yet initiated to the higher Moses himself became rather fogyish and conservative degrees in the mysteries, still supposed to be the sign by declaring against other Gods "newly up" as of the Lord, who led out of Egypt, while Moses, or | .. devils after whom they have gone a whoring," reformer, in that mystic name, .. learned in all the wisdom of the Egyptians." knew that the Lord was in the Morning. His own rapping, or spirit tables, were Aries, and took the Ram as the angel of the Lord and claimed to be "written with the finger of God," or the

ng in brightness."

Then was "kindled the wrath of Elihu, the Buzzite, of the kindred of Ram," who so buzzed around Job the "six troubles," to see if Job can give the Word for laying the foundations of the earth and the heavens by square, rule, plumb and level, so that the morning stars may sing together, and all the sons of God shout for joy in the whack row-de dow; thus showing Job how to be a proficient in the Harmonial Philosophyhow to bind the sweet influences of the Pleiades-to loose the bonds of Orion-bring forth Mazzarott or Zodiac in his season-guide Archturus with his sons, and to make the Unicorn keep step to the music of the spheres.

The angel-stone Aldebaran, says Burritt, "is of Arabic origin, and takes its name from two words which signify, He went before, or led the way-alluding to that period in the history of astronomy when this Star led up the starry hosts from the vernal equithee in the way, and to bring thee into the place the Lord; which may have related to an earlier Word of God, from which the Mosaic is a compilation, before the coming in of the Lord through the constellated old Taurus. Though old and grizzly, they supposed Israel clamored for the old Gods who had had their day-" Up, make us Gods to go before us," for, as to before he is hamstrung by the concision, or the digging

When the Ram had supplanted the Bull, or Apis of Egypt, and the Lamb was in the ascendant, then whether they appeared as ghosts, or as Lucifer, son of Leader up out of Egypt in the month Adar, the He- Word made infallible by the "Ram of Consecration."

But "regard not them that have familiar spirits, neither seek after wizards, to be defiled by them; I. the Lord your God." Well, the familiar Lord of Moses taught some very good things, and some not Reman's Life of Clarist. quite so good, and not quite infatiible, but sufficient unto their day was the status thereof, while their secret things, hidden from the foundation of the world. belonged to God, or the priest in his name.

Moses, or the personated official in that name, had said, "Thou shalt not revile the Gods," but when the children of Israel would go "a whoring" after the old Sign from heaven in Taurus, by seeking a visible church emblem of the same, " his anger waxed hot " to the breaking of the " tables, the work of God," and pid or declining condition of Christianity. The esto the grinding to powder of the symbolic Bull, mixing it with water, and making the children drink it in its remarkable exhibition of the individuality of its as a peristaltic persuader to more casy digestion of the Lamb-God "newly up." True, the Lord had just tive and highly nervous people, it exhibits all the pol-** repented of an evil which he had thought to do un. to this people." But this catching at the tail of old Taurus to hold him as the God who led out of Egypt, after the Ram had been duly ordained as the pastor of be led off, in imagination, to that climacteric point, the flock. was a hearsay of most enormous dimensions. and so kindled the wrath of the Lord as to make it burn to lowest hell; therefore, ... Thus saith the Lord God of Israel, Put every man his sword by his side, and slay every man his brother." • • • ... And the Lord plagued the people, because they made the calf which Aaron made."

Our hirelings in religion, who continue to build the Jewry tombs with whited walls, who garnish the Hebrow repulchres as if they alone contained the ancient Word, are fond of instructing their flocks that ... with. out the morals of the Bible, as distinguished from other morals, society would tumble to pieces," But Mr. Burritt is liberal enough to admit that ...we everywhere find the ancients, with all their barbarism and idolatry, entertained the helief that unblemished virbending from the sky to address the youth Ialus-"Go on, spotless boy, in the paths of virtue; it is the way to the stars,' "

The Bible and its priests did not enlighten and raise the American mind above the plane of Slavery, or ** the sum of all villanies," so there is not much room for boasting of its moral begettings; and Mr. Buckle indicates another way for the coming in of a higher civilization. The Bible has been worshiped as an idol, or fetich, but now as "charm by charm unwinds which robed our idol," we shall find the Hebrew Jeho no better than the Gentile Io.

"And it is further worthy of remark," says Rawlinson, in note to Herodotus, " that the name of Io, thus first brought before us in the Asiatic form, may perhaps farnish an astronomical solution for the entire fabric; for as the wanderings of the Greek Io have been often compared with the erratic course of the moon in the heavens, passing in succession through all the signs of the Zodiac, so do we find in the ante-Semitic period there was also an identity of name, the Egyptian title of the Moon being Yah." As the name of the Lord was he or she, according to function, the Yah of Egypt was the same as he in Jewry "that rideth upon the heavens by his name I or JAH. For a fall significance of the he-she of the Lord, see Dunlap's " Vestiges" and "Zodiac Mysteries." Even in modern churchdom there is awful fright at the Jehovistic name, which Bunsen calls Jarveh, and another author, Yarveh-Sawyer, Jeva, and Colenso and others, now this, now that, or of equal importance to "Jack Sprat, who could eat no fat." But will the rose small as sweet when it is found that the ineffable

name is only equivalent to Fe, Faw, Fum ?- the ineffable name to conjure by in Mother Goose, when the blood of an Englishman was to be offered in the sacri fices. There may be talismanic virtue in a name. We are cognizant of something to that effect. It was supposed by some that there was no name given under heaven whereby a man could be saved but that of Jesus; while Cassim found that there was no name whereby he could be saved from the robbers' den but

Secame. Solomon made use of a name of learned length and

BANNER OF LIGHT.

Correspondence.

This notable work has just passed under our notice. The work in itself contains nothing new nor marvelous

upon the life and character of Jesus Christ. The whole ground run over by Renan, has already been traversed by Strauss, Paine, Hume, and a multitude of others; consequently the interested reader is already familiar with the arguments of the author. The great excitement produced by the publication of such a book at this time, comes from its fluxious attack upon the torsential distinctiveness of the book can only be found author. Written by a man coming from an imaginaish that the best language can give to written composition; fascinating in its style, honest in its efforts, and courteous in its contentions, the reader is apt to where the divine in man is united to the angel.

The subject of dispute between Renan and his friends. and the ecclesiastical world, is upon the truth or falsity of miracles as the seeming test of the divinity of Jeans. Upon this subject it would appear that on both sides the disputants have been in error. It is not is-

tal to any system of philosophy to admit the working of miracles, nor is it fatal to any system of religion to deny the working of miracles; the truth or falsity of these phenomenal transactions depend upon the definition given to them.

A miraclo, in itself. legitimately defined, is a phenomenal exhibition, which is not understood by the multitude, and no miracle can be wrought without a means by which to work it. Jesus presented no arbltary phenomenon to the gazing multitude which had tue and a meritorious life would meet their reward in not an inherent causation. If to work miracles was a the akies. Thus Virgil represents Magnus Apollo as part of his labor, to convince the Jews that he was the Messiah, it was only necessary for him to perform acts that they could not comprehend, in order to enforce

conviction. The doing of any act above the plane of human understanding, is, in itself, as much a miracle to the undeveloped intellect, as any other act that can be performed by man or God; nor would it have exhibited wisdom in Jesus to have performed deeds which angels could not understand, in order to simply convince the illiterate Jews of his divine mission. No: such acts would be throwing pearls before swine. Nor would it be practising delusion upon the populace for him to manifest his superior power by working miracles to bring conviction, and not explain the philosophy of

their production. No system of Christianity would blame Columbus for manifesting his superior wisdom to the Aborigines of this country, by pointing them to the eclipse, as a irown of the Great Spirit which would fall upon them if they did not furnish food for his starving crew. This was a phenomenon that was far above this plane of intellectual development, and was to them a miracle, and would remain so until their philosophy could unravel its mystery. Such is the nature of all miraculous appearances; yet nothing can be performed without a circumstantial and inherent causation. All is miraculous until the unfolding mind withdraws the mystery. Consequently it is wasting time to dispute about miracles; they have been wrought, and they have not been wrought; divinity exists as absolutely without them as it does with them; and the ceaseless flow of causes and consequences will still continue to work changes in the mental and moral phases of the race, as long as time rolls on.

We conceive that Renan has appeared in the world in a different aspect, but under the same banner, of Paine, Shelley, Strauss, and others. The Nile must reflood the valleys in its flow toward the great ocean. in order that they may yield their rich harvest for the dwellers upon the plains; so it is that this book will rekindle new thought, and give to the world a new impulse to religious light. L. U. REAVIS.

Physical Manifestations.

In your last issue, Mr. Editor, was published a comthundering sound, whereby a man might be saved. munication over the signature of E. A. Maynard, of but when the "seven sons of one Sceva, a Jew," tried Buffalo, N. Y., relating to some extraordinary spirituthe potency of the Jesusian name, they found to their al manifestations given in that city through the mecost that virtue had gone out of it, for the "evil diumship of Mr. Charles H. Reed, which I have pespirit." saving, "Jesus I know, and Paul I know, but rused with much pleasure and interest. Manifestawho in hell are you ?''-leaped upon them and soundly tions similar to the greater number of those described threshed them, even as Satan desired to have Peter, to by your correspondent, such as musical instruments thresh him like wheat-and got him, too; while the being performed on, persons being touched by perfect seven sons fied, naked and wounded from one .. evil hands, heavy bodies being moved, and so forth, 1 myspirit," thus showing how one chased seven, and two self have witnessed at the sittings of Mrs. A. L. Chamwould have put seven times seven to flight. berlain, so of course have no hesitation in accepting When the man after God's own heart gave the seven his statements as truth.

somesix years ago, but was wholly unprepared to find to us, giving entire satisfaction: Mrs. N. J. Willis, so great an improvement. The hall does not need to Dr. A. P. Pierce, Mrs. B. A. Byrnes, U. Clark, and N. bo dark, but slightly darkened. A committee fied them 8. Greenleaf. A deep interest prevails, and the meeton the first night of their appearance, taking some- ings are crowded.

thing like from one fourth to one-half an hour; and as | Revs. Moses Hull and Grant have accepted an invisoon as the doors were closed, at least six spirit hands tation to discuss the merits of Spiritualism versus were shown through the operation. The committee Adventism, at Lyceum Hall on the evenings of March immediately examined the Boys, and reported that 22d to the 25th, inclusive: An interesting time is they were in precisely the position they had left them. expected. J. A., бти. Lynn, Feb. 28, 1804.

"Astronomical." who were present, pronounced the arm to be that of a

The belief that it will give you pleasure to commu female. Let it be borne in mind that these hands and nicate new information to the multitude of your readers, is my apology for intruding on your attention. Nature has no use for the philosopher's "First Law of Motion."

was given in their tour through New England six years In my "System of the World," I have demonstratago. On the occasion I am now speaking of, which is ed that a heavenly body (say the earth.) did, from a their only appearance thus far, some of the most exsingle impulse, originally impressed upon it, acquire quisite music was performed on the violin, guitar, tama circular and curvilinear motion. The circular mobourine and bells, in unison. The exhibition conclui tion caused the earth to rotate on its axis, and the ed with the favorite air, "Scots wha hae." I undercurvilinear motion caused the earth to have an orbitustand the Davenports-who are accompanied by Mr. al revolution, larger than its present orbit. At the Wm. Fay-contemplate an Eastern tour; and our friends may confidently expect a treat. The Boys have instant of the earth's motion, the all grasping hand grown to manbood, and are very gentlemanly appear. of the sun's centripetal force laid hold on the moving ing persons. They will remain for a few weeks in this orb, and compelled it to describe its present orbit around city, and will do a great deal toward awakening an in- the sun. From the demonstration the conclusion is inevitable, that the orbitual motion of the planet did arise from the curvilinear motion of the primitive impulse, conjoined with the sun's attraction.

Your most obedient, \ WM. ISAACS LOOMIS. Pastor of Baptist Church, Martindale, Col. Co., N. Y., Feb. 23, 1864.

AN ANGEL POEM.

DEAR BANNER-The following lines were written through my instrumentality a short time since by the spirit whose name is appended at the bottom, and which I forward to you for publication. The youthful manifested to me for my work's sake, and especially Joseph enlisted in the 15th N. H. Regiment, was taken sick a few weeks before his discharge, and passed away shortly after his arrival home. By the kindness of his disposition, and the urbanity of his manners, stood, sister Daniels, the faithful editor of the Rising he won the love and respect of a large circle of friends, Tide. With a loving heart for all humanity, she lawho, separately and collectively, testify to his high moral worth, and the excellence of his character. He not only editing, but by the assistance of a little was a firm and consistent believer in the Philosophy adopted daughter, and another young female relative, of Spiritualism, and would read the BANNERS frequently sent to him by his friends, while in his counwork, in which she is kindly aided by our good brothtry's service, to many who were in the same regiment er, Esquire Chandler. I find that she has a goodly with him, and who heard, for the first time, the beauarray of correspondents, among whom our dear sister tiful and soul comforting truths and principles under-Cora Wilburn is prominent. Mrs. Moulthrop conlying our glorious faith. tributes largely to her columns; and 1 am glad to find

This belief in the superintending guardianship of angels, sustained and strengthened him through the perils and changes of his battle life, and illumined his soul in its passage through the Shadow of the Valley of Death. vriters in the East sometimes think of the "Rising

A few hours anterior to his departure, his venerable and venerated mother asked him if he did not regret having enlisted? "Regret, mother I no, not for one moment I" were the words which trembled on the lips of the dying patriot-hero. With the proud consciousness of having served in the cause of his country, and a blessed hope in an immortality beyond the fading scenes of time, united with the belief that he should be privileged to commune with the mourning ones of earth, the spirit of the youthful and beloved soldier mounted the skies. He was the youngest son of Mr. Joseph and Mrs Relief Brown, of West Campton, N. the day? Though we may have some privations to H. His age was twenty-one. The lines which follow are addressed to a brother in the 40th Massachusetts life, when on the glorious hills of the Summer Land Regiment. J. D. S.

> POETICAL GREETING FROM JOSEPH TO STEPHEN. Though far away, my brother dear, 'mid wrecks of human strife.

Though absent from the forms of those who love thes as their life.

Yet sweet affection travels through the intervening space.

And finds within thy loving heart a glad, responsive place.

LECTURERS' APPOINTMENTS.

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[We desire to keep this List perfectly reliable, and in order to do this it is necessary that Breakers notify us promotly of heir appointments to locture. Locture Committees will please inform us of any change in the regular appointments, as published. As we publish the appointments of Lecturers gratuitously, we hope they will reciprocate by calling the attention of their heavers to the BANNER OF LIGHT.]

Mas. AMANDA M. Spance will speak in Boston March 13; In Charlestown duing May; In Chicopes during June. Mns. Sanan A. Bynwre will speak in Cholsea March 20. Address No 57 Spring street, East Cambridge, Mass.

Hoses Hort will speak in Lynn March 18; in Frovidence March 20 and 27; in Beston April 8 and 10; in Portland, Mo. May 1; in Worcester, May 8. Address Bunner of Lighs office uni May 1st; after that time, Battle Orcek, Mich.

MIGS LIXELE DOTEN will speak in Cheleca, Mass., March 15; in Portland April 8 and 10; in Foxioro' April 17 and 24; in Quingy May I and 8; in Milford May 89; in Philadel-phia during Uctouor. Address, Pavilion, 67 Tromont street, loston. Mass.

Dn. L. K. Coontar will speak in Charlestown April 17 and 24. Address, Newburyport, Mass., or Banner of Light

MRS. M. S. TOWNSEND will speak in Quincy March 13; in Boston March 20 und 27.

Mas. Sophia L. OHAFFELL, of New York, speaks in Provi-lence March 13; in Portlaud March 20 and 27; in Woroge-er May 1. Address at the Sanner of Light office.

Mas. BARAH A. HORTON Speaks in Lowell during March ; n Plymouth April 3 and 10; in Portland, Mo., April 17 and 4. Address Brandon, Vt.

J. M. PERSLES Will speak in Rockford, Ill., the first two Sundays of each month. Address as above. MISS EMMA HOUSTON will locture in Banger, Me., till July St. Address as above, or East Stoughton, Mass.

MRS. MARY M. WOOD will speak in Stafford, Conn., during April. Aduress, West Killingly, Conn.

April: Address, West Alingry, John. Miss MARTHA L. BEGEWITH, tranco speaker, will lec-ture in Taunton, Mass. during March: in Chicopee during April; in Epringfield May 1.8 and 15; in Lowell during June. Address at Now Haycon, care of George Beckwith. Reference, H. B. Storer, Buston.

Mas. H. F. M. Baown will speak in Philadelphia during March. Those wishing her services as a lecturor may ad-dress her till March ist at Gleveland, O.; after then, care of H. T. Unild, M. D., Philadelphia, Pa.

Mns. A. P. BROWN will speak in Plymouth March 13; in Randolph March 20; in Quincy March 27; in Obelses April 3 and lo; in Tauuton April 17 and 24; in May sho returns to hor home in Vermont. Persons wishing her services are requested to apply soon. Address St Johnsbury Centre, V4.

MRS. KLIZA O. OLARK will speak in Old Town, Mo., Marob 3. Address till March 15th, cars H. B. Emery, Bradley, Me. AUSTRN E. SIMMONS will spent in East Bathel, Vt., on the burch Sunday of every month during the coming year. Ad-iress, Woodstock, Vt.

dress, Woodstock, Vt. Mr. A. B. Whitzing will make a tour through the Eastern States n.zt spring and summer, spouking at Providence, R. I., the Sundays of April. These desiring his services should address him at once at Albion, Mich.

MRS. HRATH. of Lockport, N. Y., will speak in Lowell, dich., the first Sunday in each month; in Oilsco, the second lo.; in Lapharavillo, third do.; in Alpine, fourth do.

Miss Susis M. Jourson will speak in Fortland, Me, March 18; in Old Town, Me., March 20 and 27, and April 3; in Quincy, Mass., April 10 and 17; in Boston May 1 and 8, Au i a the Aum, net, shire i to and 2, and April 5; i Quincy, Mass., April 10 and 17; in Boston May 1 and a and desires to make engagements for the spring and sur mer. Address, Ohicopue, Mass.

H. B. STORER will speak in Foxboro', Mass., March 13 and

WARREN CHASE's address will be Ohlcage, IlL, till further notice. Ills business suggements in the West will prevent his return to New England till into in the summer or fall. He will receive subscriptions for the Banner of Light.

W. K. RIFLEY will speak in Stockport, N. Y., and violaty, during Apri: in Willimmutic May 16, 22 and 20; in Little River Village, Me., June 5 and July 10. Address as above, or Snow's Falls, Me.

MRS. LAURA M. HOLLIS will speak in Stockton, Me., the ā•st Sunday in each month; in llud₄on March 20; in Ken-luskeag March 27.

MBS. AUGUSTA A. CURRIER speaks in Baltim ing March. Will receive proposals to speak in the East during the summer months. Address as above, or box 616. Lowell, Mass.

Mas. E. A. BLISS, of Springfold, Mass., will speak in Troy, N. Y. during March: in Charlestown. Mass., April 3 and 10; in Cheises April 17 and 24 and May 15; in Plymouth May 1 and 8; in Quincy May 23 and 20.

J G. FISH speaks one half the Sundays at Batile Grock; one-fourth at Kalamizzio; one-fourth ri Plainwell, Allegan Go. Address Battle Greek, Mich. Will spend the three summer months in New York and New England.

I have P. GEREBLEAR will speak in Bucksport March 13 and 20; in Exeter March 27; in Bucksport April 10 and 17; in Exeter April 24; in Dover May 1, 8, 15 and 32; in Exeter May 20 Will answer calls to locture in any part of New England where his sorv.cos may be required. Address, Exeor Mills. Me.

PROF. JANES M. and MRS. O. PANNIE ALLEN will speak in laston, Mass., March 6. Address East Bridgewater, Mass. MRs. E. M. Wolcorr will speak in Stowe, Vt., March 13; n Leicester April 3.

in Leicester April 3. CHARLES A. HATDEN will speak in Worcester, March 6 and 13; in Foxboro' March 20; in Milford March 27; in Lowell during April; in Dover during June; in Old Town and Lincoln, Mo. during July; will make no congagements for August; in Providence, R. I, during Bentember.

very likely you may," replied the farmer, " for I am.

sowing hemp."

After this a number of hands were shown, and one

hand with the arm far above the elbow, Burgeons

arm are seen by every one in the audience, as plainly

The music is also a great improvement on that which

ALFRED HORTON.

as they can see their own.

terest in the cause.

Washington, D. C., Feb. 24.

while laboring with them.

Tide for a year.

carry on the work.

Letter from Dr. Mayhew, in Iowa.

I have just left. Independence, where 1 delivered

course of lectures. I was much disappointed in find-

ing that our good brother, Judge Tabor, had gone

to reside in Washington. I found, however, a goodly

number of live Spiritualists, among whom I will name

Bros. Patrick, Sherwood, Wilcox, Fonda, and their

ladies, and Bro. Chandler. I beg to express my high

appreciation of the various marked acts of kindness

to Bros. Chandler and Fonda, who entertained me

Here, also, resides our good, but much misunder,

bors on against all difficulties and misapprehensions.

doing all the work of her paper, except the press-

that our very highly esteemed, though personally un.

known Bro. A. B. Child, is also a contributor. In fu-

ture, while traveling in this State, I shall report pro-

gress through its columns. Will not our lecturers and

Tide," and forward to sister Daniels a few thought

gems for insertion? All my friends in the East, who

lesire, as of old, to keep track of my labors, will do

well to forward one dollar and flity cents, and get the

I have labored this season entirely in this State.

Here is a large field, and it is ripe for the harvest, but

the laborers are few. Come, fellow laborers, and feed

the hungry. You may not reap so much pecuniarily.

as you would in the East, but can you not bear with

me and two or three others, the heat and burden of

endure, yet how rich will be the reward in the future

we receive blessings from those who may have been

elevated and purified through our sacrifices on earth

In many places I receive full compensation, but in

many but very little, and in some none. I would jour.

ney eastward to replenish, but I cannot leave this wide

field till I have fellow laborers to take my place and

I would desire to direct attention to McGregor, Hardin, Monona, Frankville, West Union, Elkador,

in their behalf. Truly, our works will follow us.

sons of Saul to be hung up before the Lord as a sacrificial atonement, the Sun was the Lord of hosts to be appeased. The Psalms are full of enigmatical refer ences to the angel in the Sun as the Lord most high Here is a touch of song along the scale of the ancient heavens, where the Sun, as king, marches through the zodiacal gates with the heavenly hosts: "Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in. Who is this King of glory? The Lord mighty and strong in battle; the Lord of hosts, he is the King of glory." He was the same as the Tyrian Hercules, the Sun, and King of glory who passes through these same "everlasting doors " in his twelve labors of the heavenly circuit. So, too. Mother Goose, constellated in the beavens, looks as if she was "singing a psalm through the nose, or was about to open her mouth in a parable. and to utter dark sayings of old, when upon the "Harpa Georgii," like the sweet psalmist of Israel, she sings in mystic numbers to:

"Open the gates as high as the sky. "It' And let King George and his army go by." Our own Weign " is Gemus. As we rose in that to search for the young cygnus, who took the wings of the Morning and flew to the uttermost parts of the Charles. H. Foster, the Medium, in sea, we entered the Zodical Jerusalem on the wing. and hence are rather partial to a large expanse of the heavens.

The Cause in Illinois.

routine of theological thought quite effectually, this me to Mr. Foster's rooms a few days ago, with his winter, through the agency of Miss Jenny Lord, Mrs. names prepared beforehand, all written in phono-Julia Brown, of Prophetstown, Ill , and Miss Belle graphic characters, and received most satisfactory re-Scongall. Miss Jenny Lord was with us nearly one suits. Mr. Foster does not know even the first prinmonth, giving three to four of her musical scances a ciples of phonographic writing, consequently the week, attracting many of the best minds to investigate | theory of clairvoyant explanation falls to the ground. the manifestations through her mediumship, who, if It is needless to say that this person was fully connot convinced of spirit agency, had the candor to ad- vinced. mit that the performances were beyond her power. and that it must be what it claimed to be-spiritual- pared his pellets beforehand, written in the Swedish or the working of some unknown laws of electricity or magnetism.

she has been controlled by the invisibles, speaks well.) pencil were held under the table by the investigator. and was much liked by all who heard her. She also at her seances, gave many good tests of the presence of our spirit friends, often giving names and descriptions hands being above the table, in full sight. A handkerof them, making her scances very attractive to inquir. ing minds.

Before Mrs. B. left, Miss Belle Scougall arrived, and upon short notice, good audiences collected together; saying, "Oh, I am a Spiritualist from this time and and judging from the quiet and respectful attention paid to her plain, deeply philosophical reasonings, I have no doubt the seeds of truth then uttered were sown upon good mental soil.

I hope other good speakers will give Quincy a call. They will find a few progressive minds ready to extend the hand, with a heart in it, to give them a wel-Yours for Progression, come. Quincy, Ill., Feb. 1864.

And yet the question has arisen in my mind, as to whether spirits can give to material bodies a property peculiar to themselves-that of passing through solid matter, such as walls, or doors, without one or the other of the material bodies being destroyed or injured. For I have never witnessed this phase of manifestations, and even if I had, it would appear to me that when spirits deal with the material world, they must act in accordance with material law. Now as Mr. M. vouches for the truth of his statements, we are bound in courtesy to believe them true, and doing so, our object now is to find an explanation of the phenomenon of one material body passing through another without detriment to either, at the same time keeping before us the laws which hold the universe in harmony. This I cannot do for myself, so if you are willing, Mr. Editor. I would ask some of those deep minds who help to irradiate the BANNER. to give us their impressions on the subject, and I doubt not by so doing they will. confer a favor on many beside.

Yours for Progression, FRED. W. WEBBER. Charlestown, Mass., Feb. 17, 1864.

Washington.

At the risk of being troublesome, I must give you a little account of our recent progress. Bro. Charles H. Foster is creating great interest here; many persons of the most skeptical minds have been to see him and The citizens of Quincy have been aroused from their became convinced. A friend of mine accompanied

Another friend called a few days ago, having pretongue. As soon as he was seated, Mr. Foster began to converse in the Swedish language, giving tests to Mrs. Julia Brown lectured twice, (and for the time that the inquirer (who is a native Swede). A paper and and without passing out of his hand, in a very short space of time received a communication, Mr. Foster's chief was thrown under the table, and instantly two

knots were tied in it. The visitor, who had been an infidel for years, held up his hands in astonishment. forever! Oh, I thank Mr. H. for sending me here." These are but samples of similar ones daily occur. ring. In one day, Mr. Foster had ten United States Senators at his rooms to investigate, and with good satisfaction.

The famous Davenport Boys arrived here on Monday, the 22d inst., and are being visited by large audiences. They hold forth at Willard's Hall, one of the E. THORN, M. D. | best in the city. I had witnessed their manifestations

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Spiritualism in Lynn.

This committee hired Armory Hall, where the meetings To meet thy brother in a land where life blooms everare now held. The following speakers have lectured

more.

Strawberry Point, independence, Waterloo and Cedar	Not many months have rolled away since God's best	for August; in Providence, R. I, during September.
Falls-in which places I have labored.	angels bore	DR. JAMES COOPER, of Bellefontaine, O., will leave for
In Waterloo I have just organized a Spiritual Asso-	My spirit from the mortal clay to Eden's sunny shore.	Garnet, Kantas, to fill an engagement to lecture, on the 14th of March, by way of St. Louis, Hannibal, St. Joseph, Leav-
ciation, which has taken the name of the "Religio-		enworth and Lawrence. Letters addressed to him at Belle-
Philosophic Society of Waterloo." It is organized ac-	There still to guard the dear of earth, to lift their	fontaine, O., unt I March 10th. or Garnet, Anderson County,
cording to the form, and on the principles of the like	spirits up.	Kansas, until April 12th. will be attended to. Subscriptions taken for the Banner of Light.
association in St. Charles, Ill.; and, under the State	And sweeten, with love's nectar pure, life's ever bit-	
Law of Iowa, duly entered in the County and State	ter cap.	ADDRESSES OF LECTURERS AND MEDIUMS.
records, and has the same standing as any other reli-	I 'm glad, my brother, I engaged in my dear country's	[Under this heading we insert the names, and places
gions society. The clerk of this Association for the	Causo, :	of residence of Lecturers and Mediums, at the low price of
coming year is Bro. Andrew Rickel, to whom letters	That for her Constitution's life, and for her sacred	twenty-five cents per line for three months. As it takes eight
may be addressed.	Laws,	words on an average to complete a line, the advortiser can
The BANNER is ever welcome wherever received.	I buckled on my armor bright, marched to the battle-	see in advance how much it will cost to advertise in this de-
May the needful breezes always blow upon it,	field,	partment, and remit accordingly. When a speaker has an
that it may ever wave over the fallen, down trodden	With holy Freedom for my guide, and Justice for my	appointment to lecture, the notice and address will be pub-
and oppressed, bringing to them purity, peace and	shield.	lished gratuitously under head of "Lecturors' Appoint- mente."]
joy. Yours for Truth and Humanity,	I've joined the army of the Lord, the well-filled	DE. H. F. GARDNER, Pavilion, 57 Tremont street, Boston
Waterloo, Iowa. JOHN MAYHEW.	ranks above.	will answer calls to lecture.
	And we are marching on to win a victory for love-	MISS EMMA HARDINGE, San Francisco, Cal. 819-1y
Antalian in Type	To crush out slavery everywhere, and raise our ban-	CORA L. V. HATCH. Present address, New York. jans
Spiritualism in Lynn.	ners high,	MISS SUSIE M. JOHNSON will answer calls to lecture. Ad]
Allow me through the medium of the BANNER, to	That their respiradent stars may rest against the holy	dress, Uhicopee, Mass. marl2-3mo
give to its readers a short account of the movements	sky.	DE. REYNOLDSON, Cooper Institute, New York. jan23-3m ^o IRA H. CURTIS Speaks upon questions of government.
in spiritual circles in this city.		Address, Hartford, Conn. nov21-jyo
The recent movement in spiritual circles sprang	The foes of Progress, Truth and Right may seek to	MIBS B. ANNA RYDER, trance speaker. Address, Banner
from a small developing circle, formed by Dr. A. P.	make us sleves.	of Light, Monton
Pierce, of Boston. Since the memorable discussion of	May tear from Freedom's height the flag which now so	MRB JENNIE S. RUDD. tranco speaker, Taunton, Mass., will answer calls to lecture and attend funerals. mrl2-3n.
Mrs. Hatch at Lyceum Hall, Spiritualism had-until	proudly waves,	FANNIE BURBANK FELTON, South Malden, Mass.
recently-been at a low ebb. Many brave hearts	Yet do not let us e'er despair, for God is on our side,	nov28-6m•
quailed not at the seeming triumph of our opponents,	And He will safely lead us o'er Disunion's whelming	DR. A. P. Prance Spiritual and Medical Electrician, will
upon that occasion, but with strong faith that all was	tide.	answer culls to lecture, or attend funerals. Office, No. 7 Myrtle street, Buston. feb20-989
well, and that the invisibles would, in due time, vin-	And, coming from this awful fire, our ever-gladdened	MRS. SARAH A. BYRNES, formerly Miss Sarah A. Magoon,
dicate themselves, they labored on, continuing to hold	eyes	trance speaker, will answer calls to lecture. Address, No. 87
circles; thus keeping the fires upon the altar of truth	Shall see a more effulgent land, a grander country	Spring street, E. Cambridge, Mass. marl2-7m° Miss Lizzie M. A. CABLEY, inspirational speaker, care of
burning. These generous souls have freely offered	.rise,	James Lawrence, Cleveland, U. Will speak week ovenings
their houses, lighted and warmed, free of expense, for	Whose flag of red and white and blue more splendidly	and attend funerals.
the purpose of keeping alive the interest in spiritual	shall wave	MRS. CLARRIE H. DEARBORN will answer calls to lecture. Address Worcester, Mass. mar12-6m ^o
matters, and to give to those who were honestly seek-	Above an Union, broad and free, that does not own a	ANNIE LORD CHAMBERLAIN, Musical medium, So. Malden,
ing after light upon the subject, a chance for free investi-	slave.	Mass., care T. D. Lane. jan0-7wº
gation. There are two friends in particular, who de-	And to this work, my brother dear, my efforts I have	MBS. C. M. Brows, lecturer and medical clairvoyant, will
serve our grateful thanks in this respect: Bros. Moses		answer calls to lecture, +r visit the sick. Examinations by letter, on receipt of autograph, \$1. Address Janesville,
Sweetser and Mr. Andrews, whole souled men, ready at	B	Wisconsin. deci9-3m0
all times to do all in their power to help the cause	Nor will I cease till every chain from human limbs is	E. WHIPPLE, Mattawan, Van Buren Co., Mich. decl9-3m*
along. There are others deserving of praise, but I	riven. Till Liberty's bright star shall mount its ever-shining	MISS L T. WHITTIBE will answer calls to lecture on Health
will mention but one or two: First, we are greatly		and Dress Reform, in Wisconsin and Illinois. Address,
indebted to Mrs. John Hardy, trance medium, for the	throne, And every heart shall truly say, "Thank God, I 'm all	Whilewater, Walworth Co., Wis. jan16-7 JOHN T. AMOS, magnetic physician and progressive leo-
faithful manner in which she has met all demands up.	my own."	turer, will answer cal.s. Address 6 Pearl street, Rochester.
on her powers and time, both in tending upon the sick,		P. O. Box 2001. feb27-9w°
and attending circles. I believe we are rendering but	And, brother, while you 're far away from those you	MRS. F. O. HYZER, box 106, Buffalo, N. Y. maro-1
strict justice, when we say that through her instru-	hold most dear,	JACOB G. REED, Magnetic Physician, North Stockholm. N. Y. mar5-3m ^o
mentality, the interest in Spiritualism has been kept	Oh, feel that spirits, pure and good, are ever, EVEB	M. L. SHEBMAN, trance spesker, Lowell, Ms. mar5-Smo
alive.	near,	H. P. FAIRFIELD, tranco speaking medium, Greenville, Ms.
Secondly, Dr. A. P. Plerce, of Boston, came to	And that they come to give you strength-to warble	mai5-13°
Lynn in Soptember, 1869, and formed a developing	in your cars	MISS LIZIN DICKSON WILL Answer calls to lecture. Ad- dress Portsmouth, N. H. jan2-6m ⁹
circle at the house of Bro. Sweetser, as stated above.	Those peaceful strains which come alone from heaven's	MB and MRS. H. M. MILLER, Elmira, N. Y., care of Wm.
He took a deep interest in the cause, and labored hard	enchanted spheres.	B. Hatch, jan23-1
for its advancement. He made many sacrifices in time and money, and to him must be given the praise of	Though many friends thou hast who live amid the	BENJAMIN TODD, JANESVILLE, WIS., CARE OF A. C. BLOWG. oot313mf
first starting the recent movement which has culmin-	scenes of strife.	J. R. LOWERAWD, will answer calls to locture. Address.
ated in the afternoon and evening meetings at Armory	There's none more firm or true than he who's gone	for the present, Willimantic, Conn. apl1-† Moans Holl, Batle Creek, Mich. jan9-†
Hall. From his developing circle sprang house meet	to angel-life,	F. L. H. WILLIS. Address, New York, caro Herald of Pro-
ings, and such was the interest manifested-the house	And who now moves this stranger hand these humble	isb ³
being filled to overflowing-it was found necessary to	lines to write.	MRS. AMANDA M. SPENCE, New York City. jan2-1 MRS LAURA CUPPY, Dayton Ohio. msrl2-1
engage a larger room. Mesers. Alfred Richardson and	And which around the blackest cloud will throw a ray	LEO MILLER, WORCOSTOF, Mass. nov28-7
Nash, thinking the time had folly arrived for public	af Ifula	REV. ADIW BALLOU, lecturer, Hopedale, Mass. apl1-f
meetings, hired a small hall in Exchange Building.	And when Time's fitfal day is o'er, when dust returns	L. JUDD PARDER, Cincinnati, Ohio, care Dr. N. B. Wolfe.
and made an appointment with Mrs. N. J. Willis, of		W. F. JAMIESON, trance speaker, Paw Paw, Mich. apl-
Boston, to speak at that place on Sunday evening,	And scenes material fade away, as all things mortal	
Jan. 10. This meeting was crowded, and it was appar	must,	"Well, honest fellow," said a village upstart to a
	Then from the arms of sure decay thy soul shall up-	farmer at work in his field, "'t is your business to
was chosen to make arrangements for future meetings.	Ward soar	sow, but we reap the fruits of your labor." "Tis

JOSIPH BROWN. JR.

LIGHT. BANNER OF

tion.

Correspondence in Brief.

4,

SPIRITUALISM IN NEWDURTPORT. - The slumborings of our quiet city have lately been awakened by a ray of spiritual fight that has penetrated the dark mist that has so doing obscured it. Our beautiful philoso-phylis trakening a deep interest here; and i hope your to see many dark places radiate with its glorious Hirtt.

We have lately been favored by several inspirational fectures from the talented fecturers. Miss Nellie J Templo and Miss Lizzio Doten. For sublimity of thought and curuest eloquence, these fectures are reldomequalled. A deep impression has been made on the minds of many, as already a growing interest is manifested here. They have not only aroused the spiritual sleepers, but created some little sensation among the sunctified, (church). Some have already yentared to thrust their heads from under their theo logical shells and take light draughts of the spiritual waters.

We have Spiritualists enough here to hold regular meetings, but many of us are like all new converts, apt to get "luke-warm" So the work of resuscitation falls on the active few.

tion falls on the active few. But I cannot close without a word for your "BAN-NER." It has been a weekly companion with us for five years, and I can truly say it contains more valu able reading matter than any other literary sheet 1 have ever seen. Long may it stand a beacon-light, directing wandering humanity over the ocean of eter-nicy. R. L. H. nity. Feb. 7th 1864. R L. H.

THE BANNER APPRECIATED .- We received the following free expression of approbation of the course and conduct of the BANNER, from a subscriber in Hudson, N. Y.:

son, N. 1.: I must say one word, Mr. Editor, by way of encour-agement and appreciation of the noble zeal in which you continue to perform the evidently laborious and selfsacrificing service in the cause of humanity's greatest needs, as editor of the truly named BANNER or Liour. The impartial manner in which you meet the world and individuals, and the genuine sympathy for human hearts and human heeds, that are breathed through all the editorials, and the whole spirit of the through all the editorials, and the whole spirit of the paper, underlably reveals that our (the people's) edi-tor. is the right man in the right place, and well illas-trates the wisdom of the invisible powers in placing the great work in such worthy hands; and I know this to be the feeling of very many I would love to give a full expression of my feelings about our precious BAN-NER, and those connected with it, but lest it might be thought flattery, I forbear. J. H. DEWEY.

STURGEON BAY, WIS.-E. B. Stevens, writing from that far-off region, says:

"We cannot do without the BANNER in this out-ofthe way place. It is not out of the reach of the suprita. There are quite a number of Spiritualists here, and there seems to be quite an awakening amongst those who never before gave it much attention. Several new mediums are being developed, and what is singular, it is being done without any effort, or ald from old professors. Spirits, it would seem, are doing up the work within themselves. I will try and get more subscribers to the BANNER, after mine arrives."

MR. EDITOR-I send for your BANNER, for it is food for my soul which i do not wish to do without. En-closed find \$2,50. MHS. H. V. Dixon, 14., Feb. 23, 1864.

Mrs. O, Fonda, of Independence, Iowa, in remitting another year's subscription for the BANNER, says:

••• I take as much pleasure in perusing the BANNER as the Orthodox do in reading their Bible. I hope they gain as much *true wiedom* from their precious guide as / do from reading the BANNER op LIGHT. May it wave over all nations, till it opens their eyes to see and their bearts to realize the truth of our beauti-til Phileenby." ful Philosophy."

A. S Martin writes:

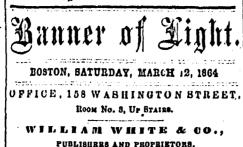
.. I hope that all good Spiritualists will make an effort to support the eternal principles of our Spiritual Phi losophy, and I do not know of any better way to spread the gappel of Trath as probalmed by the immutable laws of Father-God and Mother Nature throughout all Nature's kingdom, than by taking the BANNER. May your labors be richly rewarded here and hereafter."

Mrs. I. A. Kluney, writing from Paw Paw, Mich. under date of Feb. 23d, says:

• Please allow me to express my great delight and real satisfaction in reading in your last BANNER the • Experiences in the Spirit-World of Henry Whitte-more,' and also Rev. Mr. Fuller's Experiences. I have read many communications of late years, but these, to me, were indeed fare feasts of apiritual things. May they long continue to be contributors to your freedom-loving and lofty-floating BANNER."

I was much delighted, Mr. Editor, with the " Experiences in the Spirit World of Henry Whittemore," in your issue of the 20th inst., and with the "Narrative of some of the Experiences in the Juner-Life of Arthur Buckminster Fuller." Waterloo, N. Y., Feb. 20, 1864. JOHN A. GILLETT.

Week ending al date.



LUTHER COLBY, · · · · EDITOR.

The Issue.

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

'Wade through slaughter to a throne And shut the gates of mercy on mankind '; And and the gaves of more of manufative but have a far other and far brighter vision before my gaze. It may be but a vision, but I still chorish it. I see one vast Confederation stretching from the frozon 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 Contineet, the home of freedom of cover for the coversed of cover and refuge for the opprosed of every race and of every elime."-Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

The Want of the Age.

Men confess their condition and their longings at last, however stoutly they argue for their abundance and their satisfaction. We read an editorial article of

now to unsay all it has just said so properly-the purport of which article was to demonstrate the fact (if, ern world, and more particularly this portion of it, is or the operating instrument should be out of order, of out special recourse to either. And the writer made are unable to return and manifest because they themthe heart, which were wont to be exercised in times that they still adhere to their old theological notions, past.

thoughts of the public writers of the day, and that it is are not yet ready to give up all hope that there is not openly confessed that society requires to be taken hold a lake of real fire and brimstone for one part of the of and fully possessed by religious influences not now human race, and a beaven "paved with gold" for dominant, shows a change is really going on from the "the elect." Many other reasons could we give, had old forms of belief and subscription. It is a frank admission that the work of the past is ended; that creeds call no longer for defence, nor for the erection of sumptuous edifices and costly piles; that the work of partizanship is at last over, and will avail nothing nore for religious purposes; and that a better and profounder and more apparent system of religious development is demanded, and must, therefore, be close at hand. The creedists have argued for and advocated

their favorite theories, for some three hundred years, naming themselves Protestants and Reformers the while. Their labors are now over, for their creeds no onger serve the spiritual wants of man. and the advocates complain that they can get no one to listen

to their arguments. In their zeal and near-sighted ness, they believe that an end is come to all religion and religious influence, because the old machinery ceases to be effective; whereas the real truth is, that the human heart demands and desires what these teachers never had to give them, and which, once oh tained, it will never go back to seek in places where it was not to be found in the past.

Where is this great want of the age to be satisfied and how?. Does not every heart offer an answer, which has already felt the direct power of the immortals who have entered its realm? Can any person who has once been deeply impressed with the presence of angels, those divine messengers who are sent to do the will of Heaven upon our souls, hesitate for a reply, when asked whence these new and much needed infinen. ces are to come? Nor are they the evangels of any new truth: they do but bring

This Proper is issued every Mouday, for the [modifications of priests and parties, divorced from its meaningless mysteries, as free as the light and air, and as clear as running water-and man fluds himself placed at once in direct relations with the laws of the universe, and caunot help being religious and humble and full of faith, to the end of his days. We are come to the preaching of just this sort of spiritual dispensa-

Spirit Messages.

The public generally are gradually approximating to a knowledge of the fact that our departed friends can and do return to us through media, and manifest themselves sufficiently to prove their identity. Hence the Message Department of this paper is sought for more anxiously to-day than ever before since the great work, of which we are but humble instruments, was begun. If people only know how anxious many spirits are to return, when they see the absolute necessity for so doing, they would not oppose us as many do. By referring to the message of Charlotte Murphy, on our sixth page, who died at Halifax, the reader will form some idea of the intense feeling manifested by those who have passed on, leaving behind them their darling children. Language is inadequate to portray the feeling sometimes exhibited by mothers (while controlling the medium), in their anxiety for the welfare of the little ones they have been called to part from. The mothers being their guardian angels, is it strange that this is so?

We are frequently asked why the spirit-friends of our correspondents do not oftener manifest to them at our circle, and why some do not at all? The reasons are many. Spirits communicate to earth's people in precisely the same manner mortals do to distant points length in a recent issue of the Springfield Republican by means of the electric telegraph. The only differ -a journal of marked ability-which now seems to tell ence is, the wires are used as the media in the one case the whole truth about the great concerns of life, and to transmit intelligence, while, a susceptible human organism is the medium for the transmission of thought from the supermundane to the mundane sphere of life adeed, any demonstration be needed.) that the mod- in the other. Now supposing the wire, or the battery, apsing from the old and outward babits of virtue and course a message could not be sent or received. It is religion, and trying to see how it can get along with similar with the spirit telegraph. Sometimes spirits it his further duty to enjoin upon all the professors of selves do not possess positive will power enough by treeds and formulas, and upon those who had the which to come-i. e., they are unable to throw their machinery of the church systems in their control, the magnetism upon the medium with sufficient force to profound necessity which existed for their instant ac mesmerize her; hence they cannot gain possession of tion, in stirring up the popular mind to a sense of the the body through which to speak, and are obliged to present lamentable condition of things, and in bring- give way to another spirit of more will-powers. Othng about a revival of those religious influences over ers are not desirous of returning to day, for the reason were somewhat disappointed at not finding things as The very fact that such reflections arise in the they expected after putting off the body of flesh, and

we time and space. But the above must suffice for the present. In order to understand the Spiritual Philosophy

fully, one should investigate from the scientific standpoint. After the investigator fully understands the psychological law that governs the manifestations, and it does not require talents to do so, the field is open for direct spirit-communion.

Our circles are held on Monday, Tuesday and Thursday afternoons of each week, at 158 Washington street, room No. 3. The public are invited. Seats free.

Answering Scaled Letters.

One of our subscribers, writing from Akron, Ohio, propounds the following question, with the request that it be answered through the BANNER:

Question .- Are not the scaled letters that are answer ed, answered clairvoyantly ?--- if so, what proof have we that they are ever answered by spirits ?

On Thursday last, we submitted the above question to one of our spirit friends for answer, with the following result:

"We would say in reply to our good friend who propounds the question in relation to answering sealed etters, that they are answered clairvoyantly.

Now we know that in the absence of a positive mowledge of the existence of the spirit-world, as Spiritualists understand it to be, that the exercise of a certain amount of faith is necessary, and becomes inevitably a part of all their dealings in these matters.

We cannot prove to you, beyond the evidences you ay he shie to receive by virtue of you

The Life of the Affections. it is upon the ladder of Love that we mount beavenwards; it is affection that illumines with light di. rafiling at Fairs, has called forth a letter from Dr. Beivine the most rugged path of toll and discipline. It lows, who is at the head of the great Hanitary Com. is through the inspiration of gladdening household missions of the country. He accepts the practice as a love that so much has been achieved for the world's sin, if so the people consider it-otherwise not; but great benefit. By its influence stern hearts have melt- in giving it up, he confesses that the ingenuity of ed to a benign tenderness, and tyrannic force has been men and women will be forced to devise some other disarmed. Like unto the angels, has it molded the method of attracting people to invest their money in aspiring souls of human kind; and by its teachings objects for sale at the Fairs, or the treasury must cerbright foregleams of the heaven life have been ob- tainly suffer. We notice that the ladles of Hollis tained. There is the caim joy of fruition for every Street Ohurch (once Starr King's) of this city, have votary of pure and holy love; there is a fullness of satisfaction impossible of attainment, save through this one divinely-ordained channel; there is a peace of victory known only to the moral conqueror of self, who lives for others' weal; for a supreme consecration of the faculties to the life of the affections spiritual izes with holiness, and baptizes with Christ-like zeal even the minutest effort. The disciple of Love looks abroad upon conflicting factions, upon all the turmoils. discords, antagonisms of the world, with the hopeful eye of faith, and the steadfast eye of charity. envy or distrust cloud for him the glory of the ever lasting day. Firmly wedded to Eternal Principles, he bows in childlike submission to the discipline of earth. and views all sorrow as the probationary trial of the spirit. all tending to its purification and abiding ascension into Wisdom, which is perennial joy. From the full heart of gratitude, such true Spiritualists can say, Thy will, not mine, be done." From the understanding soul they can bend in meek acceptance be neath the storms of adverse fortune, breaking not be neath its wildest gales. Over their inner life is cast the refuigence of the blessed heavens, and the flowers of a Paradisean state there bloom and flourish. The clear rivers of Truth flow sun-bright there, and the musical joy of Love's nestling songsters never ceases for the finely attaned ear of harmony. Know ye that some of earth walk kingly-crowned in this supernal light, inhaling the aroma of the soul blossoms of Eter-

nity, clad in garments of the sun, with all the monster-passions of the nether-world close-chained beneath their conquering feet? Oh, cultivate the elements of love in all their purity ! Exalt your thoughts, your feelings, your every aim unto the divine standard, and reap the exceeding great reward that follows on the enthronement of the spiritual above the animal propensities. Become ye monarchs, seers and prophets of the millennial time through love. Be wor shipers of the beautiful, pupils of the commissioned angels of our Father, champions of uncompromising Truth and Freedom. Let affection, household, frater-

steps of Progress without lending the helping hand to others struggling on the toilsome way. in the lowliest places, as in the highest stations, let the Christlove be your actuating motive. Live ever, striving apward, the life of affectional development, that shall lead you unto the kingdom of the Heaven of Har-

In Parliament.

C, W.

mony.

The subject of the seizure of certain suspected British ships by Federal cruisers came up in Parlia. ment recently, and a very spirited debate sprang up duce the correspondence with our Government consels being still a matter of negotiation. Lord Cecil proceeded to characterize the conduct of the Govern nent as bullying to the weak and truckling to the strong. Other speakers endorsed the remark. One of them expressed a hope that the army and navy estiernment to give force to their threats when they used equity and justice.

[MARCH 12, 1864.

Rafffing.

The stir which has been made over the custom of been holding a Fair to help raise funds for building a chapel; and they went into the rafiling business without any hesitation at all. Raffling for a religious chapel 1 It must be either very right or very wrong.

Spiritualism and Adventism.

The discussion between Moses Hull, Spiritualist, and Joseph T. Curry, Adventist, on Spiritualism and Adventism, commences on Tuesday evening. March 8th. and will continue on the evenings of the 9th, 10th, and 11th. in Kast Hall, 104 Hanover street, in this No hatred can abide in his soul realm; no darkening city. The subject 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 ?!' From the wellknown ability of the disputants, an interesting dis cussion may be expected.

Another discussion on the same subject has been arranged to take place in Lyceum Hall, Lynn, commencing on Tuesday, March 22d, and continuing four evenings, between Moses Hull and Elder Miles Grant.

The Louisiana Plantations.

The New Orleans correspondent of the Tribune thinks the leasing of plantations in Louisiana is well managed. It is impossible at present to divide up the plantatiens, for lack of buildings and implements. As it is, ... the arrangements for securing the negroes fair wages, kind treatment, healthy and abundant food, medical attendance, and the advantages of schools; are apparently all that could be desired. None but thoroughly responsible parties are allowed to take the plantations, and the interests of the Government and laborers are thoroughly secured by liens on the crops. by bonds for the faithful performance of the contracts made, and by careful supervision of the whole business."

The National Convention.

After the passage of the resolution by the Boston Convention of Spiritualists, held in this city two weeks since, recommending a Spiritualist National nal, universal Love inspire your every deed; not in- Convention some time during the summer at a central terest, not unworthy policy. Live not for narrow, point in the West, the following named persons were selfish aims, but for world-wide purposes, far-reaching appointed a Committee on behalf of the Convention, as the thought of God 1 Walk in the compensating to carry out the design of the resolution; H. F. Gardpaths of self denial, even as ye would in the presence ner. M. D., (Chairman.) H. B. Storer, (Secretary.) J. of the revealed and beneficent spirit bosts. Let your S. Loveland, Miss Lizzie Doten, and Mrs. Amanda reproof of wrong be ever tempered with the suavity M. Spence. We understand it is the intention of the of Love; have no hope of happiness apart from that Committee to publish a preliminary statement in reof the universal Brotherhood. Seek not to ascend the gard to the matter, which we shall print in our next paper.

More Great Conventions.

We announced in our last issue that the late Convention in this city had unanimously voted in favor of calling a grand National Convention some time during the coming summer. In addition to this, there is to be another Three Days' Convention, in Clinton Hall, New York City, during the second week in May. Prof. Payton Spence transmitted to the late Boston Convention a letter from the New York Spiritual

Conference, seconding the suggestion for a Convention overit. The Attorney General being called up to pro- in that city. All the speakers at the Boston Convention cordially responded, and will attend the meeting cerning it, he declined to do so, the seizure of the ves. appointed for the second week in May. The formal call will appear in our next issue.

The National Bank Scheme.

The bill prepared by the comptroller of the treasury, McCullough, and which will be shortly introduced in mates would be kept up in order to enable the Gov. Congress, in regard to the national bank scheme, provides that the specie or legal tender reserve for banks them. Col. Sykes and Mr. Crawford praised the in large cities be fixed at twenty per cent. of liabilimoderation and the spirit of the Government, and ties-that for those in inland cities and towns at fif-Lord Palmerston gave the American Government teen per cent., instead of twenty-five per cent. in all credit for receiving their applications in a spirit of banks as now; that all national banks be permitted to issue bills of the denominations of one, two and three

THE BANNER .--- G. F. Kittredge, of Saginaw City, Mich., says:

.. I think the BANNER OF LIGHT is the only real genuine family newspaper published in the Union

I will just say that I consider it a privilege to add my mite of influence to the amount that I consider you are deservedly receiving from a somewhat appre clative public, for your commendable zeal and untir-ing efforts for the benefit of the great human family. Ida. Mich. E. CURTIS

THE TRUTH SPREADING .- Mrs. Nellie L. Wiltsie, in transmitting a list of subscribers from Coldwater. Mich., where she has been lecturing for several weeks uast with great success, savs:

·· Spiritualism is extending to a hungry world palatable truths, if I can judge from the nu for your paper."

A CALL FOR MOSES HULL .- I have taken the BAN NER for several years, have read its pages with much pleasure, and find it has much improved of late. I took the first number in this section of country, and I sent it abroad, and thereby have obtained many new subscribers. I noticed in the BANNER recently, the renunciation of the Advent doctrine by Elder Moses Hull, of Battlo Creek, Michigan, and his accentance nuil, of Battlo Creek, Michigan, and the acceptance and advocacy of the Harmonial Philosophy. Mr. Hull is a champion in the pulpit. Some two years ago he came to Bagle Harbor, erected a large tent, and held bis meetings for several weeks, making a number of converts to his doctrines, and did more to injure the spiritual cause here than everything else combined. Now we think Bro. Hull ought to come here again, and show to the people of Eagle Harbor the new light he has received. ALLEN PORTER. Eagle Harbor, N. Y., Feb. 16.

PUBLISHERS BANNER-Enclosed please find five dol lars. The BANNER for this week hast just come to hand, and I thought I would do something toward that "thousand" new names to commence the next volume. Some of your correspondents write that they " could n't keep house without the BANNER," but I could: nevertheless, i should very much regret the necessity of doing so. It keeps one well up with the great movement of the age, and the inspired workers there-in. As ever, yours fraternally, SEABURY D. HOUGH. Collineville, Ct., March 1, 1864.

New Publications.

UNION LEAGUE MELODIES. By Rev. J. W. Dadman. Boston: B. B. Russell, 515 Washington street.

This is a collection of twenty-six patriotic hymns and tunes, original and selected, prepared expressly by Mr. Dadman for the use of the numerous Union Leagues. They are also well adapted to the Army and Navy, and all patriotic meetings. Price only ten cents.

THE PACIFIC MONTHLY for February, has reached our sunctum. The fair editor, Miss Lisle Lester, appears to be in her right position. The ability and vigor with which she wields her pen, and the judicious selections which are made to fill up the magazine, shows competency for the task she has undertaken. It is published at San Francisco, at \$3 per year, and is well worth the money.

THE TIME SET .- Bishop Colenso has been condemned to be deposed by the Cape Town clerical clique, unless he retracts before the 16th of April.

directly to us the com munications from the realms of light, which all men

have caught mere glimpses of in past times, but whose freshness and power and universal operation they could not then understand. The churches used to be illed up with hearers and worshipers who believe, beause they know that the kingdom of heaven is close at and, and that men may enter in whenever they will comply with the simple but strict spiritual conditions. rect one. The cry against empty places of worship is raised be

cause the preaching of mere creeds, and the advocacy of more theological systems have ceased to arrest the attention of men and women, much more to inspire them with larger views of God and existence; and mence the preachers speak to empty seats, and pray to echoing places of public worship.

We admit that the world, just now, is very worldly; so it has been always. In a time of high public excitement like the present, it is to be expected that men should in a great degree forget themselves and the true meaning of life, and go blindly and hotly after what appear to be the prizes-which are, at best, mere you throw your magnetism into the paper, then it shining toys But does it appear as if the inculcation of bald and nameless tenets merely, were going to bring men back to a serious consideration of where they are, and what they are living for, and whither they are going? The old systems having failed, or having, at least, ceased to be any longer effective athey used to be effective, is it not the part of common sense to admit at once that the fault lies now with them, and not to insist that human nature and the human heart is altogether the delinquent? Where we

perceive an effect, we may be very sure of a cause. If an effect once produced by a certain process, ceases longer to be produced, it is pretty clear that that cause has lost its original power and efficiency. It is a very short and simple system of logic, and cannot be set due time he superseded by something of more positive and vital excellence.

The world around us is, to day, as open to high influences of the immortals and invisibles, as it ever was on any day in the past; we sincerely believe it to be even more so. The present rage for wealth and show is but a surface manifestation, and does not reach down to the real life and experience of men. In the money overturn of the year 1857, the churches were filled with praying people, who thronged them, because all other props than the spiritual ones were taken from beneath them; to day, those same churches are uttering melancholy complaints, because their hold on those same people is relaxed and gone. It all goes to show how by the full and unrestricted creed-power, and how much humanity needs a spiritual form of government, which prosperity cannot depress, nor adversity unduly exalt. Men require to be ruled by the steady processes and rules of a faith which is based upon reality, upon tried truth, and upon direct and unquestioned revelation. Mere mummery, repetition. or imitation, conains nothing vital, and it will not last and live. Once bring the word of God right home to the heart of man. and let him have the full benefit of believing it in all ists breadth and depth, without the qualifications and forcing into trade.

tions, anything in relation to spiritual matters. In all your dealings with spirits you are expected by

them to deal with all facts they present you, just as you would were they presented by mortals. You are to oriticise them. you are to examine them, you are to test them by all the powers of your being, and if you do this in a candid and unprejudiced manner, whatever the conclusion at which you arrive, it will be a cor-

We have only to say in regard to this matter, further, that the eye of our medium never behalde the contents of letters given into her hand."

ANOTHER STATEMENT.

In answer to questions asked in a sealed letter on the same subject, the following was given:

" There are two ways of answering sealed letters. One is-we use the medium's clairvoyant mesmeric powers, and thus read through their minds the other's, (which is the way I answer this.) When you write comes into the mediam's sphere, or in rapport with her, and we draw from her the power to spiritualize the letter so that it becomes clear to us. The more magnetism the writer throws into the letter the better we can understand it. Sometimes whole, lines are dark. Doubts and fears in the mind of the writer makes a letter dark; and often the spirit-friends are unable to answer it. You have seen enough to convince you of these things."

Japan Slaughter.

Great Britain sends vessels of war out to Japan, and the latter open their guns upon an unoffending and unprepared city, built of light bamboo, and containing one hundred and seventy thousand souls. The object aside by appeals of any sort to the sacredness of old of this barbarous assault by the vessels representing a prejudices, whether in favor of religious systems or of civilized power was to pay off the Japanese for an afanything else. When the vigor of a creed terminates front offered to the English Government, by killing, with its own defence, we may expect that it will in in some other town, a person under nominal English protection. The bombardment of course set fire to the town, which, on account of its construction of such slight material, was suddenly reduced to ashes. The writer for the London News in Japan describes this conflagration, with its awful loss of life, on this wise. We have never read anything more horrible in the way of slaughter: It was a city of paper and bam. boo, covering many square miles, filled with its women and children, the sick and the infirm, the blind, the balt and the maimed. It burned like straw on many sides at once, reddening the ocean for leagues with its flames. It was fired without warning by bomb-shells, and red bot shot rained incessantly during two days into its midst. In that vast conflagrafeeble is the influence exerted over the human heart ition it is morally certain that not two thousand only. but at least five times, perhaps ten or twenty times two thousand helpless creatures must have perished. No brilliant pen has painted for us the hideons incidents of their last agonles, and the horrors of an infernal fire, before which that of Chill burns but pale and feebly. That death was dealt out to those innocent beings in Japan by English sailors-purposely, unsparingly and boastfully-not in war, not in necessity, not in self preservation, but in order to strike terror into a harmless people whom we are bent upon

The Cabinet.

The late political circular of the friends of Secretary an infraction of the customs even of political life as to call forth the comment of all parties and sides. But we do not intend expressing any opinion upon it here. It is worth referring to only as betraying the fact that the Cabinet is no longer "an unit" by any means, but that it is a house which is very bitterly divided against itself; and being in this fix, it is naturally not expected to stand. The Secretary, through his friends, works against the President. The circular alluded to charges that the future of the country is not exactly safe in the hands and under the guidance of Chase. We don't believe it of Mr. Lincoln, even if we believe all that is claimed for the Secretary.

The Sanitary Fairs.

These modern inventions have had their run, during the past Autumn and Winter, and yielded a munificent harvest of money. In all, it is expected that nearly three millions of dollars will be realized to the soldiers in the hospitals. It has been suggested that this immense fund ought not, any portion of it, to be squandered upon shows, and committees, and senseless expenses, while there are still so many brave fel lows in actual want of the comforts it would secure to them. It is wicked to take one dollar of this sacred fund to spend for the pleasures or pride of committees and self-constituted agents. Such persons ought to be perfectly willing to give their services, as others give their money-or they should stand aside for those who

The Colored Schools.

will.

They are going forward with great rapidity with the ew experiment of colored schools in Washington and vicinity. From twenty to fifty slaves, or persons who were but recently slaves, apply for admission to these chools daily. The pupils are making commendable progress, and afford great encouragement to those who have taken this task of instructing the negroes into their Lands. Voluntary teachers from the different departments of Government-clerks and others-come n and teach in reading, regularly. The main school s so full, that branch schools are recommended. The highest division, or grade, is composed of about fifteen young men and women who can read, and who know something of figures. The first and second grade schol ars are learning to spell words of one syllable.

Homesteads.

It is now seriously proposed to throw open the thouand million of public lands to the actual settlers, givon lt. The whole revenue from the sale of the public lands, the richest of which have been disposed of alhas been produced to the country by the settlement by the " benighted heathen " 1 and improvement of those lands. There is where the

country is benefited, and the only way in which it is yet to be adopted by the Government in this matter, which will profit us all alike.

dollars; and that a uniform rate of seven per cent. interest be established. These provisions would, it is thought, gain the national banking law many friends. Chase, in his distinct interest and behalf, was so bold and greatly hasten the changes of old banks to the new.

Three Days' Spiritualist Meeting in Taunton, Mass.

Moses Hull, Uriah Clark, Mrs. B. L. Chappell and Miss Martha L. Beckwith held a three days' meeting in the Town Hall of Taunton, last week, and their labors were attended with the most favorable results. Sessions were held in the morning, afternoon and evening, and a deep interest was elicited, exhibiting new life and hope. It may be hoped that meetings like these will multiply all over the country. The the President, but would certainly be under Secretary Boston Convention seems to have been the precursor of a Pentecostal awakening everywhere.

Mrs. Chamberlain's Scances.

We are pleased to state that Mrs. Annie Lord Chamberlain has consented to hold her scances at Malden for two weeks longer, to gratify those who have as yet been unable to, but are desirous of witnessing the extraordinary phenomena through her instrumentality. It is necessary, in order to gain admittance to the seances, that tickets be secured, as none will be admitted without them. These can be obtained on early application at this office. For further particulars the reader is referred to Mrs. U.'s advertisement in another column.

Warren Chase in Chicago.

This able pioneer locturer is meeting with great success in lecturing on Spiritualism in Chicago. He has been speaking there for several weeks in Bryan Hallone of the best and largest in the city-to very large andiences. He has been urged to continue his leotures there beyond his first engaged time, and has consented to do so. There is a rapidly increasing desire among the people to learn something more of the spiritual philosophy.

J. M. Peebles.

This gentleman, who has been engaged in an official capacity in the commissary department of General Grant's army for the past six months, has returned to his home in Rockford, Ill., on account of impaired health. As soon as he has recuperated his health, he intends to again enter the lecturing field. We are glad he has resolved upon this course, for he is one of the ablest and most eloquent lecturers in the spiritual ranks.

A Hindoo Spirit.

Some of our readers will undoubtedly be surprised when we inform them that a Hindoo Spirit made a ing every man a home who will go and take it and live prayer at our Public Circle. Feb. 22d. and that he prayed for Christians! Well, we are of the opinion' that the prayers of the Hindoo are needed in their beready, would not begin to amount to the wealth which half quite as much as the Christian's prayer is needed

Mrs. Fanny Davis Smith

permanently benefited. An entirely new policy is Delivered two excellent lectures in Lyceum Hall, in this city, on Sunday, Feb. 28th, to good audiences, which were, as usual, very acceptably received.

MARCH 12, 1864 7

Spiritual Phenomena.

MR. EDITOR-Enclosed I send you an article published this day in the Cincinnati Independent, in rela-

curred, as related by .. A Seeker after Truth." I can speak positively of the matter. The whole narrative given by .. A Seeker after Truth " is true to the let. ter, and I hope you will think it interesting enough to give it a place in the columns of the BANNER. It was written by a gentleman who has a very large, active and powerful brain, which has been highly cultivated by the study of Law, Philosophy and Literature.

There are many believers here in the wonderful pheal, out them. There are many other interesting and remarkable tests that I could give you, but will not at this time.

There seems to be quite a "revival." as the oldfashioned religious sects would say, among those who call themselves Spiritualists, in this city. I have always been skeptical on the subject, and have never, till within a few weeks, seen any manifestations that convinced me that intelligence was conveyed from the "spirit-world." through mediums, to persons here. But I must confess that my skepticism on that point has been somewhat disturbed within the last few weeks. Yours truly, A. C. BAGLEY.

Cincinnati, Feb. 28, 1864.

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From the Cincinnati Independent,

AN ASTONISHING FACT IN SPIRITUALISM.

"Ma. EDITOR--I wish to "deliver a plain, unvar-niabed tale"--nor "set aught down" in prejudice, imagination or fancy. Whether the philosophy, reli-glons or otherwise, now formed and forming of so-called "Spiritualism" is true, I do not here under take to say, but of the facts of communication of spirits, or of those who have gone before us to another world, to us who are left here in this mundane sphere. after the many demonstrations I have seen, I have no doubt, and I now will relate one of recent occurrence. doubt, and I now will relate one of recent occurrence, which I think your readers, with me, will deem almost conclusive.

conclusive. About ten nights ago, a friend and myself were in. vited by a gentieman and his estimable lady, to attend what they call a sence with the spirits. In this city. Out of ouriosity to see what was going to be done, we accompanied the gentleman and his wife to a retired room in a building on Fourth street, in this city, where we were introduced to a number of persons, al-ready assembled to witness what might be presented through two seclied mediums one through whom through two so-called mediums, one through whom by sical we social to as the social of the social whole as the social of tables, furniture, &c., were had, and the other was what is called a speaking, writing and personating me-

Many physical manifestations were given through the one medium, the most remarkable of which was that the medium was tightly tied, hands behind him, with a rope, a strong one furnished for the occasion, and applied and tied with many knots by gentlemen present. In the space of two minutes by the watch, without the assistance of two minutes by the watch, medium was wholly untied, and the rope completely cast from his body. This was surprising indeed, and the experiment was twice again tried, with the same successful results. Buccessful results. Immediately after this, we noticed that the other

The medium began to assume different characters, as if of individuals who had once been upon earth, and to converse with us all, answering all sorts of questions touching human and spiritual information, and gave us a good deal of solid information, too. Each spirit, as she or he seemed to take possession of the medium, would salute us by a "good-day." or "good-night, friends," and on being asked, would give the name he want he when mone carth and would give the name he went by when upon earth; and many we recognized by name, and the manner of the medium, as having lived upon earth, and taken his or her departure.

Finally, the medium assumed in body, arms and legs, a still and rigid form. But not so in neck and head, but on the contrary the head moved about on the neck or shoulders, from one side to another, and the countenance of the medium took a peculiar form and feature, which none of us present could recognize, and gave us the usual salutation of "good-night, my friends; I am happy to be permitted to be among you." We all answered the salutation, but thought the

spirit who had control of the medium must be a curi ous fellow, and wondered at the strange and peculiar expressive countenance he assumed. The body, legs and arms of the medium did not move at all, but were held perfectly rigid and stiff.

I ventured to ask the spirit, through the medium,

medium, "I have executed in earth-life, by being decapt tated-my head was cut off." I asked again. "And can you not exercise any power now over the body, legs or arms of the medium?" The answer was "No; I wish to represent myself in this way. "What were you executed, or your head cut off for ?" "For freason," promptly replied the spirit through the medium. "What, treason ? "

of a Cornish merchant; was educated at Trinity College. Cambridget and after having been on the stage, in the Church, and a resident in America-took a very tion to some spiritual manifestations made in this executed in 1600. He wrote discourses and a last leg-elty. As I was present at the time the incidents oc.

What, Mr. Editor, do you think of all this? A BEEKER APTER TTUTE.

BAN NER

Awakening.

When our cause seemed dead in Chicago, and the enemies were exulting over its seemingly expiring embers, five persons meet and talk, write and engage me to lecture four Sundays, hire the best hall in the city. and ask all to come and hear "without money and nomena, and many are secking to learn something without price," and thousands answered with their presence, and scores bring offerings in greenbacks, or shorter currency, and while nobody is dunned at the door or in the hall, the five friends are relieved from the heavy expense, and funds raised to keep our meetings in the same expensive ball a second month. The attendance and interest is better than ever before in this city, and the cause more prosperous than I have ever seen it. About twelve years ago I visited this city to lecture on Spiritualism for the first time, here, and with some difficulty procured a poor, dirty hall, by paying for it myself, and getting out my notices; and with much effort I secured an audience of perhaps twenty or thirty persons, gave a full course of lectures, paid the expenses myself, and with an empty pocket, and countenance, and heavy heart, left the city, assuring the friends that the time must come when the light of the spirit-world would penetrate the crust of ignorance and superstition which at that time froze out the spirit-life, as the winter frosts did the vegetation.

> The war has done much in the West to awaken an interest in spirit-life and intercourse; and the blows of the clergy fall powerless and harmless on thousands who, a few years ago, were obedient and humble servants of the ministry. For fifteen years I have travel. ed up and down the country, from Maine to Missouri, and from Louisiana to Minnesota, and have seen in many places changes similar to these in Chicago, but never so much and so general an awakening of interest and inquiry, as since the war. Able speakers are much needed in the West. I have never been so pressed with calls and engagements since I entered the WARREN CHARM. fielð.

Chicago, Ill., March 1, 1864.

A New Novelette.

It gives us pleasure to announce to our numerous readers that we have had written expressly for the BANNER OF LIGHT & story of thrilling interest, en. titled.

> DESERTED; OR.

THE HEIRESS OF MOSS-SIDE.

It is from the gifted pen of MIES SARAH A. SOUTH-WORTH, whose writings our readers are already famil. medium, a young and delicate person, was under very peculiar inluence. They called it spiritual influence. The medium began to assume different characters, as if our forthcoming volume (15th), which will be issued for the week ending on the 26th of the present month. Those of our patrons whose subscriptions expire with the close of the present volume, are earnestly requested to renew immediately, as by so doing it will 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 subscrib. ers, to become so, as it is universally conceded that the BANNER OF LIGHT is the very best Family Paper in the world 1

"Blossoms of our Spring."

We have received from the publishers, William White & Co., 168 Washington St., Boston, a volume of Poems by Hudson and Emma Tuttle, with the above of Poens by Hudson and Emma futtle, which the above title. It is given to the public without any prefatory remarks, probably with the expectation that it could stand upon its own merits, which are by no means few. Many of the articles are not only poetic, but lof-ty and sublime. The first article, entitled "America: a National Poem," we consider a spiendid production. I ventured to ask the spirit, through the medium, "Why is this peculiar and singular motion of the head?" "Oh," said the medium, or the spirit through the medium, "I was excuted in earth-life, by being decrait

ALL SORTS OF PARAGRAPHS.

OF

DP The contents of the BANNER this week are excellent. Read by all means, dear children, the beauti. ful story commenced in our last, and concluded on the second page of this issue, entitled, "ENVY AND DIS CONTENT; or, Fine Feathers cannot make a Fine Bird." The Spirit Messages are interesting; and the commu. nications on various topics should not be overlooked. The interesting Narrative of Chaplain Fuller in Spir. it-life is concluded on our first page. Dr. H. T. Child, of Philadelphia, who prepared the MSS. for the BAN-NER, is thanked. We are promised other spirit-mes. sages from him for future issues of this paper.

IF For the second day's proceedings of the Boston Spiritual Convention, see eighth page.

THE SUPPERERS IN EAST TENNESSEE .- Mr. Everctt acknowledges the receipte of \$4829 for the sufferers in East Tennessee. The sums were from \$1 to \$300. Geo. Gardner gave the latter sum.

When the Captain of the Bohemian got his ship on the ledge off Cape Elizabeth; Digby thinks he must have had in his mind.

"I'm rock ing in the cradle of the deep."

Many a true heart that would have come back like a dove to the ark, after its first transgression, has been rightened beyond recall, by the savage charity of an inforgiving spirit.

Adelaide Ann Proctor, daughter of "Barry Corn wall," and herself a poet of fervor and power, is dead.

The Adventist papers seem to be fond of circulating scandal. " Let him that is without sin cast the first stone."

ECONOMY IS WEALTH .- Those of our friends who desire to procure good family groceries at moderate prices, should not fail to visit the grocery store of J. W. Moore, corner of Pleasant St. and Osborne Place. Being a good judge of the articles he deals in, he al. ways keeps for sale the best quality-consequently customers are always satisfied.

Men in power, if they are wise, will bear in mind that purity in those who rule must ever keep a propor tionate pace with the progress of knowledge in those who obey.

Perhaps the infant, when he sighs and weeps hears, as in a sea shell, the moan and roar of the ocean of ---Ex.

Yes, but it is a good deal more probable that he has the stomach-ache; - Quincy Union.

A lady describing an ill tempered man, says, "He never smiles but he feels ashamed of it."

Some sales of gold in the South show that the Confederale currency is worth about three-and-a-balf cents on the dollar.

Why are the stars like rowdies who keep late hours? Because they soln-til-late in the night.

The sharp young man who imagined himself wise because he detected some typographical errors in a news paper, has been trying to get a perpendicular view of the rainbow.

Bad times for newspaper publishers are these; paper double what it was before the war; type material 50 per cent. higher; wages advanced 25 per cent. this year; and all other expenses about as much higher than formerly, as gold is higher than paper money,.... Newburyport Herald.

THE FRATERNITY LECTURE:...The closing lecture of the supplementary course, given by the Parker Fra-ternity, was delivered by Wendell Phillips on Tuesday evening, March 1st, at Music Hall. It was justly se-vere upon Gen. Banks for his oppressive regulations in regard to the negro laborers within his jurisdiction -- and givers to the rediccion of Abraham Lincoln, on the round the a more radical man is needed in on the ground that a more radical man is needed in the Presidential chair at such a crisis, and with such dangers of a fatal compromise looming up in the dis-We cannot find room even for a brief synop tance sis of the sentiments Mr. P. advanced. An immense audience was present, at times somewhat divided in its manner of receiving his views. The entire course

mortal blow to the success of the Southern cause."

our men. The battle lasted several hours, when our forces withdraw as well as they could, but were obliged to leave the killed and badly wounded on the field The surgeons estimate 310 wounded to have been left on the field. The proportion of 200 killed to 1000 wounded is that usually allowed. This would make the aggregate of killed, wounded, and missing about 1200. The fact that the enemy sent so large a force 1200. The fact that the energy sent to large a lote into Florida to oppose us, is proof conclusive of the high value he places on the State as a source of supply. Our forces are now in position near Jacksonville. All accounts agree in saying that the colored troops be-haved well, and fought heroically.

LIGHT.

Gen. Kilpatrick has started on a cavalry expedition round Gen. Leo's army. He crossed the Rapidan on Saturday night, Feb. 27th, and at once penetrated to Spotsylvania Court House, from which point he was Sporsylvana Court House, from which point he way operating in Lee's rear, even to the very gates of Richmond. Another report is current that he had en-countered and whipped Hampton's Legion badly, and taken several hundred prisoners, including Hampton himself. The cavalry operations are the leading feature in this movement. Another dispatch says Gen. Kilpatrick started three days ago for Richmond with Aspatrick started three days ago for Richmond with a large force of cavalry and mounted infantry. In the hope of capturing the city, or compel Lee to leave his intenchments at Mine Run. The rapid retreat of Longstreet is explained by this movement. It is re-ported that Kilpatrick will have the cooperation of a large force advancing up the Pennsula.

Provost Marshal General Fry's order of Mar. 2d. says Boards of Enrolment will commence on the 10th inst, to make the draft in all sub-districts which had not filled their quotas before the lat inst. All volum teers who may enlist before the draft is actually made will be deducted from the quotas of the Board of En-rolment, in accordance with orders to be given in each case by the A. A. Provost Marshal Generals of States. if the quota shall not be illed by the first draft, the Board shall make further drafts until the entire quota is obtained "

Advices received at New York from Cape Town, Jan. 5th, confirm the report of the seizure of the pirate Tuscaloosa.

The rebel privateer Florida, left the French port of Brest, on the 9th ult. and anchored in Cherbourg Roads, from which she slipped away at midnight. on the 15th, and stood out to sea.

The war in Denmark is progressing. The Danes are gradually falling back. The latest accounts say the German troops have entered Jutland in considerable force. The Germans attacked the Danish outpost along the whole line on the 18th, but after several hours' engagement were repulsed, but occupied all their former positions. An official dispatch, dated Copenhagen, 19th Feb., says, that at eleven o'colock on that morning, in consequence of a circuitous move-ment of the enemy, the Danes were compelled to evacuate Kolding in Juliand. A cavalry engagement subsequently took place without decisive results.

The Frankfort Diet has resolved that an embargo shall be placed on Danish shipping in all German ports in consequence of the Danes having laid an em-bargo on all German shipping.

The Paris correspondent of the Times asserts that Napoleon will not fail by any opportunity given him to march on the Rhine.

Obituary.

Passed to Spirit-Life, from Brighton. Mass., Feb. 27th. George P., son of Isaac B. and Elizabeth M. Rich. aged 5 years 6 months 27 days

Rich, aged 5 years 6 months 27 days Noiseleasiy and unbidden the Death-Angel has en-tered another happy home. A gentle, loving boy-whose fair face most clearly mirrored forth the purity and goodness of his little soul-has been silently horne and goodness of his little soil—has been silently borne to the Summer Land. Lent for a brief period by God to grace an earthly home, he has been returned—re-luctantly, it would seem, by the mortal hearts that had so tenderly cherished him—to the Father's arms again. So closely did the darling entwine himself about his parents bearts, that when the golden chord of affection was suddenly severed, and the freed spirit winged its flight

heavenward, they thought their hearts were broken. Oh, blissful thought of soul reunion ! 'T is this hope of immortality that checks our falling tears, and

include of immortanty that checks our failing tears, and gives us strength to say, even in stern affliction's hour, "Father, thy will be done " Angel boy, they will miss the gentle pressure of thy little hand, the patter of thy tiny feet across the floor, and the merry laugh that echoed through thing earthly bome. Nor yet unfelt will the loss be by the youthful trio-of which thou wort the pride and pet, sweet child-and whom God in his mercy, hath spared to comfort the hearts of his servants dwelling in the

its manner of receiving his views. The entire course has been very successful-Liberator. The Charleston Mercury coolly says: "Secretary Chase is making every exertion to flood the Southern this "greenbacks," which, unless immediately checked, will subvert our currency, and thus inflict a mortal blow to the success of the Southern center" But while we mourn thy loss, fair boy, we are deep-

Oh, loving mother, and thou, too, foud, devoted father, droop not beneath this heavy stroke, but rather lift thy hearts in thankfulness to the Father of Life,

Baroos, Ms.—The Spiritualists hold regular meetings every Souday after neon and evening, and a Conference every Thursday evening, in Pioneer Chapol, a house owned ex-clusively by them, and capable of seating six hundred otsome. Speaker engaged :- Miss Emma Houston from Pebruary to last of July.

Naw Yoak.-Dodworth's Hall. Moetings every Sunday nording and evening, at 10 1-2 and 7 1-2 o'clock. The May Iona-Double, at 10 1-2 and 7 1-2 o'clock. The meetings are free. WASHINGTON, D. O -Spiritualist Meetings are hold every

Bunday, in Sinced's Hall, 48; 04: h store. Speaker engaged : --Mrs Susie A. Hutchinson during March, CINCINATI, OHIO.-The Spiritualists have secured the

Church, (formerly Swedenborgian.) on Longworth street, where they hold regular meetings on Sunday, and also on Wednesdwy ovenings. Dr. J. B. Campbell, I. Atkins and J. Burge, are the Trustees.

TO STARTLING, BUT TAURI-The Volunteers are braving the dangers of Bover, Scurvy, Wornels and Cholors. Many a gellant fellow will leave bie bones to bleach, who, by the aid of HOLLOWAY'S FILLS AND OINTMENT, would have returned to his family strong and healthy. Soldiers, try themi Prices, 80 couts, 70 cents, and \$1.10 per box or pot. Mar. 12.

"brow's Pass."-All persons who want the ster rans in market, can get a package containing 144 good pens, with fine, medium, or round points for rapid writing, for ONE DOLLAR! Sent by mail. J. P. SNOW,

	•	LOO GTANU BLICCL, NEW LOFK,	
Feb. 27.	8m		(ucar Broadway.)
		the second se	

ADVERTISEMENTS.

Our terms are ten cents per line for the first and eight cents per line for each subsequent Insertion. Payment invariably in Advance.

The Great Indian Catarrh Remedy WAS obtained from the celebrated Indian Manistran MAS of the SENECA TRIBE, who was reuowned for his remarkable cures of Chronic Discases, and particularly

Thousands are afflicted with this most annoying and dis-

Thousands are afflicted with this most annoying and dis-gusting disease, which first comes with a coid in the head, and js taken little or no notice of until it assumes a chronic form, and is then denominated Catarrh The most experienced an i progressive physicians have failed as yot to discover a permanent cure for the Catarrh, or coid in the heat, and this disease which has so long baffied the skill of those so well versed in science, has at last been overcome by a romedy (at once pleasant and agreeable to take, affording instant r. lio, and if perseveringly used, a permanent curce, discover the y a condition Nature, who is ever two to her childred, when they seek properly to inter-rogate her. Thousands of these afflued will flut this the medicine for which they have as long sought. It will relieve severe BRUNCHITIS, NEURALGIA, HEAD-ACHE, WEAK EXES, and by its use many will be saved : from Consumption.

It will relieve severe back. ACHW, WEAK EYES, and by its use many will be save. from Consumption. Many will be cured by the use of one box, while the worst cases have been cured with three, costing the affloted pe -son less than one dollar. Put up in convenient form for carrying in the pocket. Philox-35 cents for Box. B. nt by mail, postage 1 and, on the receipt of 85 cents. Orcers must be addressed to DR. A. J. HIGGINS, Rox 1908, Chicago Ill. Save March 12

ANNIE LORD CHAMBERLAIN

HAS decided to hold CIRCLES two weeks more, at T. D. LANE'S, South Maldeu. Persons desiring seats at these Circles must apply EARLY for lickets at the Banner affice. Cars leave Scollay's building on Tremout strict at 6 1 2 and 6 3-4 o'clock. March 12.

A REMARKABLE BOOK, ENTIFIED, "SOENES BEFOND THE GRAVE": grving as depicted by Murzetta Davis, after coming out of a trance, in which she laid muno days. Ble says that each person, as he emerges from the physical form, is attracted to and mingles with kindred spirits, kindred associates, beings to whose character they assimilate. She then de-soribus thew, from the unboly and wretched, to the bright and sancified angels. It occurred at a protracted meeting, and sanctified angels. It occurred at a protracted meeting, in the town of Berlin, kensellaer Co., N. Y. Just the book for the age, It contains two hundred and twenty-sight puges, well bound. Published by STEPHEN DEVEL, Daylon, Onto, Retail price al, sent free of postage. A liberal dis-Unio. Retail price \$1, sent free of postage. A liberal di couut made to the Trade. 8w Reb. 27.

A STORY OF AMERICAN LIFE! ELIZA WOODSON :

OR THE

CARLY DAYS OF ONE OF THE WORLD'S WORKERS. THIS is a volume of four hubdred and twenty four pages, or The is a volume of four hubdred and twenty four pages, or the pages, or the the issue of the the second state of the second state state of the second state of the second state of the second state state state of the second state state

MUSIC.

THE beautiful song, "LENA DE L'ORME," with Plano Accompaniment, Words and Music, composed by A. D. Whiting, will be sent by mail, postpaid, on receipt of 80 octas. Usual discount to the Trade. All orders should be addre sed to A. B. WHITING, A. B. WHITING, Feb. 27. ALBION, MICH. REDEEMER AND REDEEMED. BY REV. OHARLES BEECHER. THIS highly interesting volume may be had at the BAR-HER OF LIGHT OFFICE. Price, \$1:50; postage, free. Feb. 13. PANTOLOGIC MEDICAL & SURGICAL INSTITUTE. No. 331 Canal Street-Two Blocks West of Broadway. See Standing Lucat ENTRANCE NO 2 GREEN STREET. Stationa BHIW. TORK. C. M. S. S. S. S. S. S. CONDUCTED BY M. H. ANDREWS, M. D., M. H. ANDERHWS, M. D., Formerly Professor of Mental Philosophy, Medical Juris-prudence, Taxicology, Public Hygiene, etc., in Peon Medi-cal University, Philadelphia; and recent Professor of Eloctro-Paysiology and Eloctro-Therapeutics, General Medicine and Eurgery, in the Hygienic and Healing Insti-tute, Baratoga Springs, N. Y.; Founder of the Pantologia System of Medication; Author of "The Ourability of Con-sumption;" "Pantology, or the Science of All Things;", "Kalygnomia, or, the Laws of Female Health and Beau-ty," etc. ty,

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Treason to Charles of England, and it was the brightest act of my life. Had it not been for my act of treason, I should not be so high in the spirit-world as I am.

"Indeed," says I; " surely then God's justice is not man's justice.'

* You are right," says he:
* Did you belong to the nobility ?" says I.
* No, not exactly. I was called sometimes, * Bar-

on. .. What is your name ?'' I asked, emphatically.

" My name is HUGH PETERS, of England. I was ex-ecuted for treason in the times of Charles," and then, edited for treason in the times of Charles," and then, added he, "I must now go, so good night; I will come to you again." And immediately, the medium entire. ly changed in form and appearance, and some other spirit took possession of him. Who is, or was HUGH, PERENS? that was now the

of such a person, no one ever heard or read of such a person. The persons of the assembly appealed to me, as being more conversant with English history. I an swered that if it was true what the spirit spoke; he awered that if it was true what the spirit spoke; he must have belonged to the Cromwell party, for the great difficulties of both Charles the First and Charles the Second were with Cromwell, who become Lord Protector of England, after having Charles the First excouted. But i have never beard of, or come across in my readings, with the name of Hugh Peters. And so the subject of Hugh Peters disappeared; but not so with me. I thought again and ngain of Hugh Peters, that night and next day, but could not remember such with me. I thought again and again of Hugh Peters, that night and next day, but could not remember such a man or such a name, and so the subject dropped with me after a time. Several days after this night's occurrence. I happen.

ed one evening (it was last Thursday evening) to go into the bookstore of Mr. Clark, on Fourth street, to consult dictionaries of the Greek and Latin languages, about the true meaning of a particular word. I accom about the true meaning of a particular word. I accomplished my purpose, and was about going out of the book store, when curiously and singularly enough to me, my attention was arrested to the back of a large volume upon the shelves, on which read "Cyclopædia of Universal Biography." Immediately—why, Iknow not—I thought of Hugh Peters, so I took down the volume, and found it to be Elihu Park's Cyclopædia of Universal Biography, printed and published at London and Glasgow, A. D., 1854. I looked for the name, Hugh Peters, and to my verlasting surnise. I found Hugh Peters, and to my everlasting surprise, I found among the P's, the following:

"HVOH PETERS-A disreputable character, who con. nected himself with the English Republican Party as a pamphieteer and pulpit demagogue. He was born in Cornwall, 1599, educated at Cambridge, and fig-ured successively as an actor, a minister in the Church of England, and a preacher among the independents. Executed, 1660."

I left the bookstore, and coming across my friend, who was with me at the scance of the spirits, I told him about what I had seen and read in the Cyclopsedia of Universal Biography. He was more than astoniab-ed; be was amazed, and said he would forthwith go with me to Clark's bookstore, to see with his own eyes. He did go with me—saw what I have above written in reference to Hugh Peters—said it was won-dependent and to about his following the same drous strange, and, to show his friends, he purchased the book

Was not this demonstration of spiritual intelligence

•

Was not this demonstration of spiritual intelligence communicating with us here below ? I will just add, that next day after what occurred in the book store. I looked over my own library—found a Universal Biographical Dictionary, by R. A. Daven-port, publiched in New York, in 1840, and looked into it for Hugh Peters, and this was what I found there: and as will be seen, it is in more detail than the other:

1.

"PETERS, HUGH-A celebrated fanatio-was the son our next.

H. P. Fairfield. We are requested by Mr. Fairfield to insert the fol-

lowing card: lowing card: I shall be in Sturgis. Mich.. on the 17th and 18th of March. 1864. and all persons having accounts against me are requested to meet me at that time at J. G. Wait's, office, and present their claims and receive their pay. Also, all persons indebted to me are re-quested to pay the same, and oblige. H. P. FAIRFIELD.

Westfield, Mass., March 2, 1864.

Announcements.

Mrs. Amanda M. Spence speaks again in Lyceum Hall, in this city, on Sunday next, afternoon and evening.

Miss Lizzie Doten speaks to our neighbors in Chelsea, on Sunday next; Moses Hull in Lynn; Mrs. Townsend in Quincy; and Miss Susie M. Johnson in Portland. Uriah Clark will address the Spiritualists of Charlestown, in the City Hall, next Sunday afternoon and evening.

Warren Chase lectures during this month, in Bryan Hall, Chicago, Ili.

To Correspondents.

[We cannot engage to return rejected manuscripts.] THE WIDOWS' MITE .- Received from S. Helen Matthews, of East Westmoreland, N. H., \$1.00.

S. R., WOODSTOCK, Vr.-Our information was derived from one of the sisters, by letter. We subsequently saw one of the elders at our office, who corroborated the statement.

S. B. K., PROVIDENCE, R. I .- Will submit your question for answer to the intelligences who control our circles. 1.00

I. H. D., HUDSON, N. Y .- We are unable to post you fully in reference to the "Spiritscope," or "Dial." We advise you to write to A. Harlow, M. D., Detroit. Mich., who, we feel confident, will give you the desired information.

C. D. B., OBA OAK, WIS -- Will look into the master you refer to. If the BANNER fails again to reach yon, let us know at once. We have had many complaints of late that our subscribers do not promply receive their papers. Where the fault lies we are unable to state. We carefully mail our paper each week. Hope there are no "light-tingered" P. O. clerks about; but---.

MRS. C. H., GREENSBURG .- \$3.75 received. The reason why your request was not responded to any sooner, was because you mailed your letter to New York, instead of Boston. Many letters are misdirected in a similar manner. We desire our correspondents to be careful in these matters, as thereby they will not only save themselves much trouble, but us also.

Who first introduced sult pork into the navy ? Why. Noah, when he took Ham into the ark. ON A LADY STUNG BY A BEE.

To heal the woond a bee had made Upon my Delta's face. Its honey to the part she laid, And bade me kiss the place. Pleased. I obeyed, and from the wound Sucked both the sweet and smart; The honey on my lips I found— The sting went through my heart.

CREDULITY .--- The credulity of people's minds construe very natural phenomena into omens.

Mr. Home, the medium, states that before his expulsion from Rome he was required to sign the following declaration in the presence of the Chief of the Inquisition :----- I, Daniel Douglas Home, do hereby solemply declare and avow that I have not sold my soul to the devil, nor have I on any occasion been cogni zant of holding communication with the Evil One."

The editor of the Continental Monthly requests us to contradict the statement that Messrs. Stephen Pearl Andrews and Edward B. Freeland are to assume the editorship of that magazine. These gentlemen are, and are to be, simply contributors, and the question of their using the Continental as a medium for advocating their pantarchial theory is to be decided by the present editor. It is but just to add that the state ment reforred to originated with Mr. Edward B. Free. land, secretary of the so called Pantarchy .- Round

The nomination of Major Gen. Grant as Lient, Gen eral, which has been sent to the Senate was referred to the Military Committee, according to usage in affairs relating to the army.

DUTIES ON IMPORTS .--- The Customs duties at New ork, on Monday week, amounted to \$321,000, making nearly seven and a half millions in gold from this source. at the port of New York alone, for the month of Feb. ruary.

It is said that there are now one thousand women employed in the various departments of the Government, at salaries of six hundred dollars a year."

Mr. Charles W. March, a gentleman favorably known n literary circles in New York, died at Alexandria, Egypt, on the 24th of January, aged 47 years.

Current Events.

At the recent election for State officers in Louisiana, the Free State ticket was elected by an overwhelming majority. Michael Hahn received a majority of the votes. There were three tickets in the field. A corre-spondent remarks, that Gen. Banks is, if possible, ore popular than ever with the Free State men s opponents admit the justice of the statesman. ship which has marked his course. Preparations have already commenced for the election of delegates to the Constitutional Convention.

The expedition under command of Gen. Seymour, which left Jacksonville, Florida for the interior of the State for the purpose of capturing an important depot for rubel supplies, and cutting off their line of communication, after marching about sixty miles met the enemy posted in battle array in far superior num-bers, in a place they had selected for its advantageous osition, on the line of the Florida Central Railroad. orty-five miles from Jacksonville, and within fitteen miles of Lake City. The nearest station to the ground is called Olustee, which is about three miles further up toward Lake City. A severe battle took place, and an advance were repulsed with great slaughter. The enemy were not discovered till within musket up toward Lake City. A severe battle took place. and our advance were repulsed with great slaughter. The enemy were not discovered till within musket abot range, when they opened a murderous fire upon free Conference in the forenoon. Lectures afternoon

who-noting the frailty of the fair bud that blossomed in Earth's garden-has kindly transplanted it to a warmer and more genial clime.

- " In some rude spot where vulgar herbage grows, If chance a violet rear its purple head. The careful gard'ner moves it ere it blows, To thrive and flourish in a nobler bed."
- "Such was thy fate, dear child, Thy opening such Preëminence in early bloom was shown, For earth too good, perhaps,

And loved too much Heaven saw, and early marked thee for its own !" 0. M. O.

NOTIORS OF MEETINGS.

Bostow. – Meetings are held at Lyceum Hall, Tremont street, (opposite head of School street,) every Sunday, at 2 1-2 and 7 1-4 r. M. Admission ten cente. Lecturers en-gaged. – March 20 ann 27 ; Moses Hull, April 8 and 10; Rusie sond, March 20 ann 27 ; Moses Hull, April 8 and 10; Rusie M. Johnson, May 1 and 8.

FAIRNDS OF THE GOSPEL OF CHARITY will meet every Monday evening, at Fraternity H-II, Bromfield, corner of Province street, Boston. Spiritualists are invited. Admis-

CHARLESTOWN.-The Spiritualists of Charlestown will hold ORARLETOW, --- The Spiritualities (Unaries town will hold meetings at Oity Hall, every Sonday afternoon and evening, during the season. Every arrangement has been made to have these meetings interesting and instructive. The nubile arc invited. Speakers engaged :-- Uriah Clark, March 18; Lizzie Doton, March 20 and 27; Mrz. E. A. Bilts, April 3 and lu; L. K. Coonley, April 17 and 24; Mrs Amanda M, Spence during May; Mrs. A. A. Currier, June 5, 12 and 19. Spence during May; Mrs. A. A. Currier, June 5, 12 and 19. CHELSEA.—The Spiritualists of Chelsea have hired Fro-mont Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. The following spockers have been engaged:—Miss Lizzie Doten, March 18; Mrs. Barah A. Byrnes, March 20; Dr. A. P. Pierce, March 27; Mrs. A. P. Brown, April S and 10; Mrs. R. A. Bliss, April 17 and 24; Charles A. Hayden, May 1 and 8; Mrs. E. A Bliss, May 15; H. B. Storer, June 5 and 19.

and 12.

May I thid 5; Mis. E. A. Dies, May 12; M. D. Bord, J. and 12.
QUINOX.-Meetings every Bunday, at the new Hall, on the bornor of Sen and Canal streets. Bervices in the forenous at 10 12, and in the afternoon at 2 1-4 o'clock. Byeakers engaged; -- Mrs. M. B. Townsend, March 13; N. B. Greenleaf, Murch 20; Mis. A. P. Brown, March 27; Mrs. Frances Lord Bond, April 3; Susio M. Johnson, April 10 and 17; Esra H. Heywood, April 24; Lizzio Doten, May 1 and 8; Mrs. & A. Blies, May 22 and 29; Kev. Adin Ballou, Juno 5. Lowell.-Spiritualists hold meetings in Lee Street Church. "The Children's Progreesive Lyccoum" meets at 10 1-9 A. M. Bayden 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 December.

PLYNOUTH, MAIS.-Spiritualists hold meetings in Loyden Hall, Sunday afternoon and evening, one half the time Ichabod Carver, Gur. Sec., to whom all lettys sh uld be ad-dressed. Bpeakers engaged :-Mrs. A P. Brown, March 13; Mrs. Rarah A. Horton, April 3 and 10; Mrs. E. A. Blusa, May 1 and 8; W K. Ripley, June 19 and 20.

WORDESTER.-Free meetings are held at Horticultural Hall every Sabbath, afternoon and evening. Lecturers engaged:-Oharics A. Hayden, March 6 and 13; S. L. Chap-pell, May 1; Moses Hull, May 8.

FORBINO'.--- Meetings held in the Town Hall. Speakers en-gaged :---H. B. Storer. March 6 and 20 and April 3; Lizzie March 6 and 20 and April 3; Lizzie Doten, April 17 and 24.

Milionb.-Meetings are hold every Sunday alernoon, in Irving Hall. Speakers engaged :- virs Fanny Davis Smith. second Sunday of every month; Rev. Adin Ballon, third Sunday; Charles A. Hayden, March \$7.

Sunday evining. Lecturers engaged :- Henry C. Wright, March 13; Mrs E. C. Clark, March 29; H. B. Swirer, March

DB ANDREWS having spent more than a quarter of a --contury to the investigation of the Laws of Organic and Inorganic things, in connection with Mind and Matter, with a riew to prevent and cure disease, has succetden to a degree unparalleled in the flistory of the fleating Art, al-d is there-

unparalleled in the flistory of the Healing Ari, and is there, fore now prepared to guarantee cures in all cases, however virulent or long standing, where the patient has sufficient virality for recuperation or renewal of strength. All diseases detected without asking any questions, and treated on Astro-Phreno Psycho-Physico Principles, or agreesably to Natural Laws, either by herbs gathered under Planetary Influorces, or by remedies *electrically or spiritu-ally* potentialized. B, colal attention is given to all diseases of the Head, Throat, Lungs, and Chest-such as Consumption, Bronchi-, ths Laryngitis, Catarrh, Asthma, Heart Affections, etc., Rhoumatism. Neuralize Eolleevy or Fus. Paision, etc.

Rhoumatism, Neuralgis Epilepsy of Fits, Palsios, etc., spoedily relieved by Electricity, Mesmerism, and other nev-

specify relieved by Electricity, Mesmerism, and other nev-erfailing remedica. Oancers, Wens, Tumors, Fistulas, Strictures, Piles, etc., cured without the use of the knise. All discasses of lemalov, as Polapsus. Leucorrhoms, Men-strual D.corders, Sterility, etc., succ.ssfully treated by a Female Physician and Clairvoyant, who is a regular gradu-ate of the Female Medical School of Philadelphia. Medicines specifically prepared for any disease, at from \$1 to \$5 as tackase.

o \$5 per package. Patients in the country must in all cases remit one dollar, Patients in the country must in an task train term and yes, age. 7 and send a description of the color of the ha'r and eyes, age. 7 nature of affliction and length of time diseased.

Address, MA. AN. DREWS, M. D., No. S31 Canal STRER, UR 2 GRENN STREFT, Naw York,

AT Send a TEN CENT STAFF, and receive a valuable f either sex. Feb. 20.

"T STILL LIVE."

"I STILL LIVE." A FOEM FOR THE TIMES, BY MISS A. W. SPRACUE. THIM above is the litle of a beautiful POEM, by Miss BERACUE, 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 ismonted author, just before her departure for the better land. The Poem is deducated to the brave and loyal hearts offering their lives at the shifts of Liberty.

Liberty. For sale at this office. Price, 10 cents; postage free. For sale s July ;1.

The Apocryphal New Testament, BEING all the Gospele. Episeles, and other pieces now ex-taut, attributed, in the first four centures, to Jesus : Christ, his Apostles and their companions, and not included in the New Testamunt by its compilers. Bent by mail on receipt of price and postage. Price, 75 cents; postage, 16 cents. Address, Banner of Light, Boston, Mass. Uct. 24.

DR. J. T. GILMAN PIKE, Hancock House, Court Square, mil 1 BOSTON. April 1

27: Mrs. Jennie 8. Rudd. April 3

TAUNTON, MASS.-Free public lectures are held in the Town Hull, every Sunday, at 2 and 7 r. m. Speakers en-gaged:-Miss Martha L. Bockwith during March.

NORTH EASTON .- Meetings are held in Ripley's Hall overy

Message Department.

Each Message in this Department of the BANNER we claim was spoken by the Bpirit whose name it bears, through the instrumentality of Mrs. J. H. Counut,

while in an abnormal condition called the trance. The Mossages with no names attached, were given, as per dates, by the Spirit-guides of the circle-ull teported verbatim. These Mestages indicate that spirits carry with them

the characteristics of their earth-life to that beyond-whether for good or evil. But those who leave the earth sphere in an undeveloped state, eventually progress into a higher condition, . We ask the reader to receive no 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.

ITT THESE CIRCLES ARE FUEE TO THE PUBLIC. The Banner Establishment is subjected to extra ex-ponse 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 please 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 APTER-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. Thursday, Feb. 23.—Invocation; Questions and Answers; David Graton, to Philip Grathon, at New Orleans, La: Ado-line Elliot, of Golumbus, O., to her orother, James, in the Army of the Potomac; Pat Danny, to John Donnelly, of Hartford, Gt.; James Augusts Alden, to Miss Virginia Willis, of New York. Monday, Feb. 29.—Invocation; Questions and Answers; Laura French, of Malden, Mass, to her parents, Justin and Riten French; Amos Watsrhouse, of Manchester, Eng., to his sons, Amos and Thomas; Charlie Lawrence, to his rela-tives, in St. Paul, Minn; Mary Dean, to her father, John Dean, of the lith Maine Regimest.

Invocation.

Holy Spirit | God of many forms and many names ! the Hindoo worships thee through the weak lips of the Ohristian woman; and he prays that thy blessings may fall upon these Christians, as he would pray that dews might fail upon the deserts of his native land. When these Christians shall have ended their pilgrimage, when there is darkness between them and their home, when they no longer see the faces of their kindred in mortal, then, Mighty Allah, send thy favorite angels to guide them where the waters are smooth, where the grass is green, where the flowers are bright, where the Hindoo and the Christian worship thee to-Feb. 22. gether.

Questions and Answers.

SFIRIT .- Not withstanding the extreme weakness of our medium, we shall endeavor to conform, as near as we are able, to your former mode of procedure. We therefore wait to receive questions, if the audience have any to propound.

QUES .- Under how many and what phases does the controlling intelligence perceive human beings in this room?

ANS .- You are perceived by the disembodied intelligence controlling here to-day, under as many differ ent phases as there are different characters in this room. ... Each individual presents its own peculiar phase and degree of spiritual light. Count the faces, and you have the different number of phases.

Q .--- You speak of light. In what sense do you use the term? Do you mean that brightness that is perceptible to our physical vision?

A .- No, we do not intend you should understand that we mean the light that proceeds from the sun, but from the intelligent spirit: or, in other words, the different degree or degrees of wisdom. You, by experience, are possessed of a certain amount of spiritual wisdom. That we term light, inasmuch as it is light, and corresponds to the positive element in the external, or physical universe.

Q .- How do you determine the condition of spiritintelligence ?-by luminosity, or darkness ?

A .- By both conditions.

Q.-Then the most intelligent spirits are the bright. est ones, are they?

being, as fully as it over will horeafter, Q .- Is it easier to read the mind of a positive or know. I have much to say about affairs belonging to negative individual in the human form?

BANNER

A .- That depends entirely, or almost, upon the conlition of the individual who desires to read the mind. If you were possessed of a positive condition of mind. and desired to read my mind, then it would be necessary for mo to possess an exactly opposito condition of mind, which is the negative, and vice versa. Do you understand ? Qu.-1 do.

Q .- What is the cause of the state of sleep? A .- The demand of the physical form. The cause lies there.

Q .- That is a name. What is the cause which inluces that state which we call sleep?

A .- Every cause must have a name in order that it may be understood by humanity. The cause of the day to get what I can show her how to get in five minstate of sleep rests in the impondorables, or magnetic utes' talk. Better go to some place, and let me come currents in the form.

Q .- Will you please explain that?

A .- The physical form, under certain circumstances, or at certain seasons, demands a condition of sleep. Now, therefore, the spirit at such times immediately retires into its inner sanctum, yields up for a period the most part of its control, or the spirit exercises just enough control over the external, or physical, to keep it in health, to keep it in mortal life; in other words, just enough to keep up its connection with the physical form. Do you understand? QR .-- I do. It is the best explanation I ever heard

of this subject. Feb. 22.

Charlotte Murphy.

Oh, sir, I thank God that I am able to come here: have been trying for sixteen months to come here. I was a native of Massachusetts, but I died in Halifax; on Lind street, in Halifax. [Nova Scotia ?] Yes, between seventeen and eighteen months ago. I have left two children there, and if heaven was ever so attractive a place, I do n't think I could be happy, knowing that my children are left as they are on earth. Shall I tell you my story, that I may be known? [Certainly.]

My husband's name is Thomas Murphy. My name was Charlotte Woodward before marriage. My husband was a wheelwright by trade, but everything in his line of business becoming very dull after your war broke out, he said to me one day, "Charlotte, I think I'll go to the States and enlist." I saw no other way open to him, for we had no other means of support. The Government could not call upon him, but he vol unteered his services, and enlisted in one of your BANNEE is mother's. Good-by. Western regiments.

I had so much care after he went away to war, that fell sick of consumption, I suppose. Between seventeen and eighteen months ago I died. I left my two children-a little girl four years old, and a boy between six and seven.

He-my husband-was reported to have been killed at the second Bull Run battle, and I supposed he was killed; but since coming to the spirit world, I have them, but they see them not. Let them hear from learned that he was taken prisoner.

know I am; and they not being well off in the ing that, though many, yet they are one. Feb 23. world, have disposed of the children in a way they probably thought was best. But oh, I don't think so; and I am here to-day to beg of my friends to take them away from the place they are now in, for their father will soon be home, and he 's able to take care of them. He always did take care of them when he was home, and I'm sure he will again. He's not dead, they may rest assured of that, and will probably be home soon-it may be near two months, but | don't think it will be so long a time, and I beg they wont let him find the children in the place they are now, for if he should he never would forgive them.

I've no means of sending any word to him, none as all, but I do hope my friends in Halifax will receive my letter. I am told by the gentleman superintend ent here that my friends will be sure to receive it. The person of all others that I wish to get my letter is my husband's aunt Eliza, who has had the chief to do with the children since my death. I know she's not -l expect, at least, she 's a stranger to these things, but I think I've made my wishes with regard to my children plain. She can take care of them, I know for so short a time, and I'm sure Thomas will pay her. She need n't fear. [Do you wish us to direct a mer to her?] I would a the to but I wan told I no make no special request here to have my letter sent to her, for I was told that she has acquaintances who believe in the return of the spirit, and they will take my letter to her. Were you to send a paper to her, if she saw it, she 'd hardly read it, Idsuppose. I thought it would be the most direct way, but they told me in the spirit-world that I need not ask you to direct a raper to any one, for my friends would surely receive my letter. And if you could have known how anxions I was when I beard this lady was not expected to livesome friends said so. I thought I must go to hell then, certain; for 1 could n't-it seemed to me that 1 could n't live in such terrible suspense much longer. But they told me I should have the first chance to speak here, if the medium recovered. And I made my way to some they said knew better about the lady than they did, and they said that she would live; and I think I never thanked God before. [Have you given your husband's name ?] Yes, have. I should be glad to go home and manifest there -hope I shall be able to some day. I'm not where they suppose I am. Heaven is not the place they think it is, either. This land the spirit enters after death, they will be terribly disappointed in. Some of them will be happily disappointed, those who have not placed too much faith upon the ministers of the Chuich. I was ready to receive anything that would give me any peace of mind after I got to the spiritland. I've nothing to offer, sir, but my thanks. Feb. 22.

in the pains and pleasures of spirit-life for the time but I don't know. I seemed to think I ought to learn my letters here, or something of the sort; I don't my own family, that I do n't care to make public here, Colonel, is that agin your rules? (Oh no. You can give your wile an invitation to meet you at some place like this in Jersey City, or New York.] Well, I can ask. A little afraid of these things, I suppose sho'll bo. [If sho's a Catholic, the Church may interfero with her meeting you.] Well, I must ask, I suppose, if I want to get anything. [Yes.] Well, then, you may say that I'd like my wife Ellen to go to some place where spirits talk, and I'll be pretty sure to come and make myself known to ber; and I'll tell her what to do about getting the money that 's coming to her. Maybe that will fetch her round. Faith, there's nobody else can tell her how to get it so quick as myself. If she asks others, she may wait a long and tell her how to get the money.

OF

Faith, I do n't think the priest, or any of those who would interfere with her meeting me, would tell her if they could. Seeing she's got to live in this world. and got children to take care of, I think my wife had better come and let me tell her where to get the money. Feb. 22. Good-by.

Eddie Mason.

My mother asked me to come here and send word to my father that she was sick. My father is in New Orleans. His name is Edward L. Mason, and I'm Eddie Mason. I was most nine years old, and died of diptheria last winter, in New York. My mother believes in these things, and she asked me to come here and send word to my father that she was sick. And sheshe wanted him to come home, if he could. He was home when I died, when-when-after I died, when I -when I was burled he was home; has n't been home since.

Mother wanted me to tell him what I could to make him believe. Tell him that I 'll tell him where he was this morning. He was in the hotel-St. Charles Hotel-drinking; and when he went out, he' threw away his cigar, because it was bad. I was there: I was trying to get things fixed from him. (the requisite magnetism.) so I could come here as soon as they 'd let me come.

Will you-will you print my letter pretty soon? Yes, in about two weeks.] My father will pay you. Will your father get your letter ? My mother 'll send it to him. She gets it, she reads it, and my father reads the Police Gazette. That's his paper. The Feb. 22.

the Hindoo prays for this Christian people. They are thirsty; give them water. They hunger; give them fruit. They are in night; give them day. They are in war; give them peace. Their kindred are around

You talk of space. That implies a condition of existence in which life does not perform an active part. This is a mistake. In reality there can be no space, for there is no place where mind cannot travel, where these imponderable elements do not exist.

Now that principle or power you call God, must ever

Q .- What is the meaning of the word individuality 7 | and talk, perhaps they might find somebody that I A,-individuality may be defined as a compound of could come through in lifebmond, or they come this

You are all possessed of two distinct individualities. My father was a trader-dealt in fancy goods. He's land, and shall have no longer any earthly attractions, then die with the rest. then you will begin to live exclusively under the law | 1 wish you would try to send my letter to him. 1 find a devoted Hindoo bowing before his gods of wood about it.

LIGHT.

and stone. Now it was human circumstances that worshiping his patron saint. Human circumstances | now ?] Yes, sir, he is there now. have made him the Catholic, instead of the Christian or Hindoo. Here we find the Christian with his Bible than those through which your human individuality things. Good-day. was outwrought, or developed, will be given you. You ceive law as it is, not as you have supposed it to be. Q.---If man's will is controlled by his animal pro-

pensities, then the second power will also be controlled by him?

A .- Or, in other words, sometimes the divine has after all. [So it seems.] the ascendancy, and sometimes the human. By virtue I belonged to the 3d Illinois, and was killed-no, of human circumstances, a certain individual is largely that sint the word. Help me ont of it, cap'n. [Were leveloped in the animal. The spiritual is very small. you shot?] Yes. [You lost your body.] That 's it. animal propensities very strongly. We have no right Now I haint got any idea how long ago that was. "I steps in, and the individual perceives that there is in- time. [Dreamy.] Yes, yes; that 's it. harmony in his system, that the animal hath complete I'm from Peoria; and I've got folks out there, that mastery over the spiritual of his being, he will do n't know any more about these things, than a hen speedily make use of the means that are in the univer knows about swimming. Now, capt'n, I'm in a bad sal world to shut down his animal propensities and lift fix. you see. [We have subscribers out in Peoria.] up his spiritual propensities. You are free agents, so You have? Well, ask them to help Hiram Brandon to far as you have wisdom, and no further.

Q .- Then one individuality loses its identity by conrol of the other?

as fleeting and unlasting as the human form; but your about coming back; said I, ... What do you mean ?' lividuality, may it not?

your human propensities belong to your human individuality.

Q -Supposing one predominates?

A .- And what of that? Your human individuality ets through your intellect, if it acts at all. QR -The animals have propensities, but they do not

manifest intellect, because they have none.

being, or comes under the law of wisdom, intellect is I'm here just the same. quite another thing. It forms a part and parcel of Well, cap'n, if I had half a million, I'd give it to your human individuality. Feb. 23.

Albert Poole.

am I to expect? That you send my telegram as you do others? [Yes, we serve all alike.] Have you any neans of sending across the lines? [No: but we unlerstand our papers cross the lines occasionally.]

Have you heard of Stuart's Cavalry? [Yes.] I was member of that cavalry. I was Albert Poole, and elonged in Huntsville, Alabama.

I have a brother in the Federal army, under Banks believe. I have left a wife and one child at the South. that I'd be very glad to get some intelligence to if I could. Do you suppose there's any way I can? You'll not be likely to reach them at present, I think.]. Can't I hope that my brother bere on this side will get my letter? [No doubt he'll get it.] He thought, I suppose, that it was his duty to take up arms on the Federal side. I did n't think so.

Although I was born in Vermont, Burlington, yet

[MARCH 12, 1864.

deas, the result of human and spiritual circumstances. | way. They 've lost most everything now.

One may be said to be the legitimate child of human lost most overything, and is n't doing anything now. circumstances; the other, the legitimate child of divine [Does he keep a store ?] No, sir, no; he could n't do circumstances. When you shall have outlived human business, he said, with things so upside down; and so circumstances, and shall go to dwell in yonder spirit. he thought he'd better live along on what he had, and

of your divine individuality. You cannot, or will do n't know how you can, though. [Did you give your not, doubt the truth of our position, then, if you but father's namo?] Yes, sir. He don't know that I study life as it is presented all around you. Here we can come back. My mother don't know anything

I can't tell you what sickness I had, sir. It was-it made him the Hindoo. There we find the Catholic, was a fever of some sort. [Is your father in Richmond

They say your letters go across the lines. [We've no doubt of that.] Perhaps he may get my letter. and his Saviour. Human circumstances have made him the Christian-nothing elso. But when you shall have to dle. And I want to go to him, so I can tell him done with earthly things, then higher instruments where I live-so I can get him interested in other Feb. 23. [Will some of the friends please send this communiwill then rise into that divine individuality, and per. cation to George L. Merriam, of Richmond, Virginia, if possible?]

> Hiram Brandon. Well, sir, it seems that folks that die, do n't die,

We are to suppose that such an one will exercise his [Where did you lose your body ?] Pittsburg Landing. to expect anything different. And yet, when wisdom been in sort of a kind of half-way state ever since that

meet his folks, will you? [Yes.]

My God, this is new business ! There 's something new a turning up all the time. I tell you what it is, A .- It is simply suppressed. The spiritual is bound | capt'n, when I come to my senses, when I kinder got so o ou live the material. Your human individuality is that I knew what was going on, I heard something piritual individuality is enduring and everlasting. It "Why, you can come back and talk with folks." s impossible to entirely obliterate your human indi- "What I not to home?" "Yes, to home." "You viduality while in the flesh. You have need of it just don't mean to say that I can go back and talk with as much as you have need of your physical form here. the folks?" "Yes." "The devil I can !" I tell Q .- Then every propensity may be considered an in. you what it is, you 're learning something new here, all the time. You die, and you do n't die. Well-A .- Each propensity is not an individuality, but all [You merely put off your old clothes.] Yes, and sometimes put on a gal's.

Well, I tell you what, capt 'n, I shant be surprised at anything that turns up after this. I said "I wont believe you; you don't humbug me until I know whether I can come and talk; myself. If I can, anybody can."

I'm here, cap'n, as sure as I ever was. [You feel A .- But the crowning arch of wisdom is wanting [sure, do you?] Feel sure? Why, I know. cap'n. You with them. Their instincts are sufficient for animal know you're there, and I suppose you own your body. life. But when the animal is projected into the human I'm here in a borrowed oue. That 's all the difference.

your human individuality. You have human love and you, if you'd just transport me to hum in about five hate. All human propensities are but members of minutes. [We couldn't, if you were to give us five times as much.] They told me that whatever was said, I'd got to say here. [Your friends may give you an opportunity to speak at home, through some other On Yankee ground, it seems. [Yes.] Well, what person.] Like this? [Yes.] Well, that's what I like. [Unly let them feel certain it's you.] Feel certain? Well, I feel certain. [But your friends must have the same desire as yourself.] That's it: they do n't know anything about these things, you see, no more than I did. I did n't know anything about this

thing. I had an idea it was a sort of fixed thing, this life after death. But you 're no more stationary than ever you was. I think it's easier to get round than when here; for I had a kind of a body that they asked something to transport from one place to another; but now you can go free, cap'n; pass yourself, if you just happen to know the way, and not get tired either.

Oh, it's a good place to live in, this spirit-world I a mighty good place | But when you 've got folks here that don't know anything about these things, and think you 're dead, then it do n't look so pleasant to you, cap'n. Then you want to write a letter to them, nd let them know you can come back. Now, if you help me out of this fix, cap'n, I 'll do as much for you. [You'd better give your age.] Yes, sir, my age. I was-let me see-thirty-four. I was hard on to it. I want quite thirty-four, cap'n. [Give your father's ame.] The old gentleman is dead; no, aint seen him though; yes, dead; yes, dead, as you say. I suppose the old lady's living, and got ideas as rigid about the resurrection, cap'n, as a stone post. I got a brother and two sisters, and a good many other folks, and all of 'em do n't know so much as one round these ere parts. You didn't have enough of these things here. You didn't have enough to pass it all round.

SPIRIT .- The audience are now at liberty to propound whatever questions they may desire to.

SUBJECT .- .. It is said by some that mind is an universal element, governed by the laws of attraction and repulsion. Please give us your opinion upon this ouint."

Mind is, indeed, an universal element, acting not only through human life, but through all forms of life. Mind acts through the magnetic and electric currents. Those pervade all forms of life, are found in the lowest and the highest. Mind is not so subtle an'element as humanity supposes it to be. It is only such while humanity are in ignorance of the laws that control it. The human race are fast tending toward that condition of wisdom that shall unfold to them that which hitherto has been mysterious with regard to mind.

act through certain well-defined laws. Those laws, in turn, act upon conditions incident to human life. Now, Magnetism, and its twin sister, Electricity, are two of the most potent agents, by and through which mind acts.

Invocation. Mighty Allah, again through the Christian woman

them and their dwelling places, and they shall teach My friends in Haliax believe him dead, as they them to forget war and to learn peace, by remember-

Mind.

A .--- Yes; but by the term brightness, we would not have you understand that we mean light, fire-that which appeals to the physical sense of sight-by no means; but to wisdom, intelligence. If you have profited by your earthly experiences, we should say you are a very bright spirit. The diamond becomes luminous only by rough contact with some hard substance; or, in other words, by contact with some hard substance it is polished and rendered bright. So human light is rendered brighter, or more intense, by the profited gains of experience.

Q .- In the Gospel of John, it is said that the light of Jesus is the light of men. Now was the wisdom of Jesus the light of men in a similar sense ?

A:-Most certainly; for without the crowning arch of, wisdom, you would be non-immortal. Jesus taught of immortality, and demonstrated it to the people of his time; and not only to the people of his day, but to succeeding generations also. He gave them this knowledge of immortality through wisdom, which is sprite. al light.

Q .- Can you determine the condition of a spirit by means of phrenology?

A .-- Yes; phrenology furnishes a very fair index of the spirit. The science, at the present time, is in its infancy with you. In fact, you have, at present, only the rude outlines of the grand form that will be given you in after time. Phrenology is a science that all mankind should seek to grasp, and very many will, when they learn its worth to man. Yes: ofttimes. when in physical rapport with individuals, we are able to determine by their phrenological development their condition as spirits.

Q .- Where is the mediam's spirit now that you have control?

A .- Resting in the summer-land, which is the hereafter to you.

Q.-Will she retain any remembrances of spirit scenes when she again resumes control of her own body?

A .- No, nor would it be well, for if she did, she would probably be dissatisfied with her earthly condition, and therefore the connection between her spirit and her physical body would be so slight, that it would be impossible for her spirit to remain long in the body.

Q .- Does this absence of recollection upon the part of the medium arise from some law of her own being? or, is it the result of the interposition of spirits who seek to efface all remembrances of spirit life?

A .- It is a result of the law of her nature, and also the result of spirit interposition by virtue of that law. They know the law of her being, and make use of it. Do you understand?

QB.-1 do.

Q .- It is said, by some, that in the hours of rest, or sleep. the spirit wanders to the spirit land and mingles in spirit-scenes. Is this so?

A .- It is often the case, particularly with those persons who are strongly mediumistic. The spirit ofttimes finds itself so strongly attracted to its friends in the spirit-land, that during the hours of sleep it leaves the body, although it always has control, and is so connected with the body as to preserve harmony between spirit and the physical body. Nevertheless, it

. . 11

Charlie Dresser.

I'm not so anxious as that lady was, but I take it 'm a little on that order. I know very little about these things-seems rather new and strange to me to don such a uniform as this. But I suppose we must suit ourselves to circumstances.

Idea that spoke here first, got a little light from the surgeon of our regiment about these things. So that 's what helps me back here to day. I'm not going to do much here now. I was pretty weak, andwell, was hard pushed in a good many ways when I left my own body, and you see I do n't care to coax an appearance either to attract or repulse you. Then any of it back, for they tell me-the boys do-that you 're mighty apt to coax it back.

What I want is, that the surgeon will write to my folks that I'm right side up in the spirit-world. Charlie Dresser, Company K, Second Massachusetts. Direct to Surgeon Curtis, Hospital, Portsmonth, Virginia. Feb. 22.

Dennis Cain.

Colonel, I got my discharge from Murfreesboro'. I value to you, was Dennis Cain. C-a-in, was the way I spell it. I was thirty-iwo years old, and I've got a law to the contrary notwithstanding. wife and three children in Jersey City.

Well, sir, I like somehow to get there, and talk with gences? is an inhabitant of the spirit-world, and participates | my wife. I hear about folks of this sort being there, A .- Yes, certainly we do.

You all know, or should know, at least, that all mind is inseparably connected. You may dwell in different bodies, and obey the laws of different conditions, bot mind will ever hold converse with mind. There can be no such thing as debarring mind from the privilege of communicating with mind. not ex-

cepting the Deity you worebip, A few years in the past that new unfolding which you style Magnetism, or Mesmerism, was but little known. When it was ascertained that mind could read mind, that private correspondence between two minds could be established, over which the physical senses had no control, the world was startled, and many new speculations and theories were afloat concerning it.

Yet even at that time there were a few individuals who had strength of purpose enough to stand out from the masses, and to investigate the new manifestation that had been given them; who desired to know what produced that manifestation; who were anxious to probe beneath the surface, and ascertain what was the cause of an effect.

And so you of the present hour are blessed, in consequence of their search after truth. Mind is a something you may all fully analyze. It operates through the Physical in all its grandeur and godlike beauty. It operates also through all forms of life to a greater or less extent. If mind had not operated upon the rude panorama of the universe, the law of progress would have become extinct; but through the operation of mind, or the outflow of that magnetic element freighted with mind, the whole universe is making rapid strides toward perfection.

QUES.-Is that law universal? Is it governed by the laws of attraction and repulsion?

ANS .- It is governed to a certain extent by the laws strated beyond the possibility of a doubt to humanity. For instance, you are sometimes attracted to certain individuals; and again you are unaccountably repelled from others. Now there may be nothing in the exterthe force must lie in the internal. And again, mind must be more or less under control of this law. Do you understand?

QR.-Yes, I understand

S .- We hope the friends will propound questions as rapidly as possible.

Q .- It is believed by some that our offspring inherit physical and spiritual conditions. Is that your idea? A.-It is, most certainly.

Q .- Then there is a spiritual germ and sperm as well as a physical one?

got a family in Jersey City. I hear much talk in the A.-Most certainly; and when the human race shall spirit-world, ever since I came on the other side, about become more unfolded in regard to these things, instead being able to come back and meet our friends in some- of the puny intelligences that people your earth at the thing of a natural way. I belonged to the Third New present day. you may have Gods in the flesh." The Jersey, Company I: and my name, if that is of any progenitors of the trath-teller, Jesus the Nazarene, well understood this law, and they obeyed it, human Q .- Do you consider all men individualized intelli-

there were a good many things that so emed to conspir to make me a little slok of this old Federal Government. I thought you could n't have a much worse one if we split up; and that it might as well go in my day, as to wait fifty years hence. Well, if there's any way by which I can, I'd like to

send to my brother here. He do n't know, I suppose, that I'm dead, as they say. Well, if he should get my letter. I'd like to have him go to one of these sort of folks, and let me come and talk with him. I've got some little property in Alabama, and if he's a mind to go there and take care of my folks. I'd like to have him. [It will be hard work for him to get there at present.] But if all your stories are true, you 're coming out at the top pretty soon. [What's your opinion ?] My opinion is you 'll have to fight a little longer before you exhaust the South. You must remember we've had about thirty years preparation for this civil war, and rather caught you napping, you see. You were silly enough to let some of our folks come North and examine your forts, and dismount your guns. Well, your forts were good for nothing, you see, your ships of war were all off, and you had very little, anyway. [That is true.]

Well, I hope the honest man you have at the helm will be able to conduct your ship into a safe port, but doubt it. Don't suppose you do? [All will come out right, we think.] Oh, yes; no doubt things will come out right in the end; but then you'll have to wait for the right, because they say sometimes it takes devilish long while to get there.

Well, sir, if I can do anything to help you, I'd be glad to. I can't give you any information with regard to our folks, though. [Will you give your age?] My age; oh, in my forty-first year. [Have you any friends in Antwerp, Van Buten County, Mich., Chastins B. in Burlington now?] No; do n't know as I have. I Stone. in the 70th year of her age. Mrs. Stone was born at Piermont, N. H., August was born there, left when I was quite young, and af-terwards went into New York State. [You'd better give the names of your wife and child.] Lucy is my wife's, Annie my little one's name.

Well, if my brother is disposed to meet me at some place where I can talk, maybe we can reconcile matters, so he won't feel so terribly rabid towards me. I understood that he said ... he 'd blow my brains out as quick as any other rebel, if he should happen to get the Methodist Church continued for several years long. the chance." I do n't think I should have done so by him, even if I had met him in battle. I think I should have fired a couple of inches higher than his head. So of Spiritualism, as taught by him and ot ier more reyou see he 's a little worse than I am. I shall have to haul him over the coals for that.

Well, sir, good bye. If I can serve you any way-in a lawful way-I should be very glad to. Well, good-Feb. 23.

, Alice Merriam.

· · · ·

Yes. My father's name, George L. Merriam, my moth-er's name is Abbie, mine Alice, and I was twelve bave kept the faith." years old.

I took some slokness by visiting the soldiers. Well. my mother took it too. She got well, and I died. My father is a Union man. Before I was born he lived at the North. My mother belongs at the South, stated meetings of the denomination. She was earnand all her friends are Southern people, and her sympathles are with the South. I thought if I could come here and let my parents know that I could come back which is too common to all innovations upon the more

[You'll see your father when you go from here.] See my father? Should like to. [You 'll meet him when you leave here.] Why didn't I before ? [Yon was n't prepared to.] Am I going to be any more so. now? [Yes.] Well, that's pretty good.

Well, cap'n, I'll pay you, if you're a mind to take my kind of currency. The kind I got is, if I can serve you a good turn, I will, when I get the chance. [Just serve some other one, that's all we ask of you.] ['ll try to. Well, cap'n, good bye to you. I hope you 'll have as good a time getting back here as I did. . That's a pretty good wish. Feb 23.

Married,

In St. Charles, Ill., Feb. 21, by Hon. S. S. Jones, in accordance with the rites of the Religio Philosophi-cal Society, Mr. Edmund W. Lord and Mrs. Rozilia P.,

Departed.

February 2d, 1864, at the residence of her daughter.

·

ing to Canada, she, with her busband, united with the Episcopal Church; but after a short period they both joined the Methodists, and continued active and bonored members of that denomination until the death of her husband, which occurred about twenty years ago, at Allegan, Michigan. Her connection er, until some fourteen or lifteen years ago, when she became a reader of the works of Andrew J. Davis, and eventually became a firm believer in the dootrings cent writers on that subject, in which belief she con-tinued firm until her departure. During the last days and hours of her stay here, she

spoke frequently in regard to her views and feelings on that subject. She said that for fourteen years she had carefully investigated the subject, and had long been thoroughly investigated of the truths and beauties of Spiritualism. She desired that it should not be said of her that she had died, but that she had gone to I've a father and mother in Richmond. [Virginia ?]

While she was a member of the Methodist Church (which was nearly thirty years), she was constantly active and devoted: always among the leaders in the female prayer meetings; prompt and punctual in attendance at the class-m eetings, love-feasts, and other. est and ardent in all she did, and in all she believed. encounter much of the prejudice and popular odium

day.

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established systems of faith, as well as her carnest ad-herence to Spiritualism when she became convinced of its truth, shows that she was ever guided by hor own and ecclesiastical domination — a virtue to little known and apprecia ed in the present age. May her virtuous examples rem in fresh in the remembrance of her friends and relatives, and ever be imitated by

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I'VE BEEN THINKING.

THE SNOW.

BODINGS.

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From Baton Rouge, Ls., in Sopt., 1805, Mr. George Goss, aged 51 years and 11 months. He onlisted in the 14th Maine Regiment of Volun-

teers. Ho was a true lover of his country, and showed his willingness to fight in its defence, although his age exempted him from the necessity of entering into its

He was a firm believer in spirit manifestations, en joyed them highly, and lived a better life in conse-quence of the knowledge and influence thus obtained.

Little. Bertle Eells, youngest child of David and Philara 1. Eells, of Northampton, aged 5 years and 6 months.

From Franklin, N. H., Feb. 22d, 1864, Nancy Colby sged 76 years. Another of the early settlers has quietly passed over

on the other shore, "where the wicked cease from troubling, and the weary are forever at rest." Con,

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THE GREAT SPIRITUALIST CONVEN-TION IN BOSTON.

8

FIRST AND SECOND DAYS' PROCEEDINGS.

Reported for the Banner of Light.

WEDNESDAY EVENING, FEB. 21TH, CONTINUED.

Mrs. A. M. Spence, in continuing her speech, said there were times when the first, notifest inpulses una-voidably rose in resistance to what we deem wrong. These impulses, in a sense, are natural, and yet they are not always reliable. When Chauncy Barnes, the eccentric medium, came

on the platform with his fron rol, and insisted on speaking, regardless of the order of the Convention, many to the audience telt a powerful resistance against him. An excitable man in the audience, at the close of the afternoon meeting, told her (Mrs. Spence) that she ought to be handcuffed for her radical and inflammatury speech. She laughed at the man, but did not blaine bim; he was only ventilating an overplus of his The spiritual phenomena came without your seeking.

and came in a manner you little expected. Instead of coming in conformity with old codes, customs, creeds and forms, they came to revolutionize all these, and and forms, they came to revolutionize all these, and deliver the human split from their bondage, and pro-claim liberty. In order that mediums may be brought out from the old, and become prepared for their new life and work, they are first encouraged with great promises, and then pushed through the most terrible ordeals. This discipline of suffering, like that of Jesus, is necessary, till they are left for awhile alone and stripped of all former hopes, dependencies and rela-tions. In most cases, the first thing that is destroyed is their reputation. And why is this? In order that they may no longer depend on what the popular multi-tude say, and be made ready and willing to take up the tude say, and be made ready and willing to take up the unpopular cause of the angel world. Many hold back in fear of what the world will say and think. They In fear of what the world will say all time. They cling to their reputations, or some other idols. All persons have some cherished objects which they hardly know how to sacrifice. It was so with the young man who came to Jeaus. There was one thing he lacked; one thing stood in the way, and that must be sacrificed before he could become a devoted follower of truth. It is so with all.

The angel-world is inaugurating a new and celestial order of things, the kingdom of heaven - a new gov-ernment, if you please to call it-and one in which woman shall have her place as well as man. As yet it is hard to find even a quorum of the right kind of men and women with which to begin. [The reporter conjectures that the speaker found more than a quorum before that the speaker hand more than a quotien before the Convention closed) All the governments, sects and institutions of the past have had their use; some of them may still have their nees; they will exist as long as they are needed; and then comes the new order of things, in which men and women will have outgrown the need of external forms on which to lean. But this growth must be gradual; time is requisite for But this growth must be gradual; time is requisite for a full, barmonic development. The new spiritual birth is often terrible in its travails. Men and women are settled down in their old false relations in the church and in social life, with all the better elements of their being cramped and compromised. They know this and feel it, and yet they tremble at making an effort to become freed. Old interests and associations seem so hallowing and binding, it is almost impossible for them to move. But at last the powers of the angel-world gret hold of them, and they are almost compelled for them to move. But at last the powers of the angel-world get hold of them, and they are almost compelled by violence to let go of their hold on the past, and come out. Mediums are brought under influences which come on them with indescribable agony. Their souls and bodies are racked with unutienable woe. They groan and writhe and roll and toss all night long. presing for the dawn of day. If they accept these ex-perieuces aright, at last the morning begins to dawn with new life and light. Oh, then what peace, what joy, what glorious triumph ensue: and they are to warded a thousand-fold for all they have suffered ! Then they come into that Christ-state of unfoldment, in which they are enabled to stand ap and go forth to the great mission of life.

the great mission of life. Do you ask the use of all the scandals and slanders mediums and Spiritualists are made to suffer? It is because men and women need to be robbed of their false reputations, in order that they may be thrown back on themselves, and begin to build up a new and true life and character. Some are unfortunate in being rich, and they need to be robbed of their riches, or in fluenced to a purportiate them in behalf of humanity. in fluenced to appropriate them in behalf of humanity, in order that they may seek for higher treasures. Money is the great Goi of the age. spinitualism, like primi-tive Christianity, teaches unselfishness. The early Christians were required to give up all selfish interests, and become one. Annanias and Sapphira held back a part, and they fell under the curse of their falsebood. It is so with many now; they are cursed for bolding back that which belongs to humanity. There are none in our age who aim to live up to the early Christian rule except the Shakers. [The reporter soggests that the Bible Communists, and several other classes of associationists, are experimenting on the Christian-Community plan] We must have a radical revolution in every depart.

ment. before we can reduce to practice the principles of peace and love as taught by ancient and modern Christian Spiritualism. We cannot preach · peace on earth and good will to men'' in a time of war like this.

nounced fixed and immutable; it was difficult to state a supreme head, and to fall back on their own moral such principles. John Wetherbee Jr., said he was astonished to hear his

f mathamatics. The resolution under discussion wa the most pointed and practical he ever heard. We must insist on its application. There can be no flinch We ing from the duty to resist wrong and oppression. An opposite course would make us all spoonles. We must look all evils and errors straight in the face, and learn

Clark, though he may seem false to all others. Be thyself, and nobody else. We have no right to apolo-gies for any kind of slavery, nuless we are willing to be slaves ouncives. There is an eventating in tage while the state withing to be slaves ouncives. There is an eventasting antago-nism between slavery and liberty, as there is between gunpowder and fire, and love and hatred My voice shall be for liberty throughout all God's universe, earth, heaven, and hell, now and forever, for men and angels; and I would n't have one solitary being left in obtained to any event area. angels; and I would n't have one solitary being jett in chains; no, not even the devil himself. But our aim should be to "overcome evil with good." The man or woman who lives to do good, elicits the high-est homage, and becomes earth's king and queen.

THURSDAY MORNING SESSION.

At an carly hour on Thursday morning, Mercantile Hall began to fill rapidly, and belore the session opened a large concourse of eager souls presented an animating scene. Every eye second to flash the fires of a new life and love, and every face glow with celes tial radiance in expectancy of pentecostal blessings. Several volunteer speakers held the audience till 10 1-2

A. M. U. Clark made some opening congratulatory re-marks, and then, as Vice-President, took the chair and called for the minutes of the last session. Mrs. A. P. Brown briefly narrated her experience in and the session.

passing from Methodism to Second Adventism and from thence to Spiritualism. She thanked God for all the trials through which she bad gone in being brought out as a medium. She took her little child, and was out as a medium. She took her little child, and was compelled to leave home and all, and go forth as a missionary of angel-life to those who sat in doubt, in darkness and sorrow. She had dared to be true and free, though crushed and cursed and cast off for awhile. and now she rejoiced with joy unspeakable and full of

glory. G. F. Baker gave in his interesting experience other mediums who had gone through the or I the second birth. All such sufferers were only among types of struggling humanity, and were being pre-pared for Christ like missions.

Chauncy Barnes, with his iron rod surmounted with a cross, planted hinself on the platform, and lifted up bis voice, crying alond and sparing not. In the name of Almighty God, whose servant he was, he denounced the Convention for its godlessness, its lack of prayer and devotion, and its denial of Christ and the Bible. He lifted his rod toward the dome of Mercantile Hall. and intimated that the wrath of heaven was just ready to break over the platform in thunders like those of Sinai, but no such catastrophe ensued. Bro. Barnes went on to tell how he had been an express agent in the bands of the angol-world for years. He endeav-ored to walk in the footsteps of Jesus and the apos-tles, where we all ought to walk. He had suffered in every possible way, but believed he had been made a better man than he was when he sold and drank rum. In visions, he had been lifted to the third beaven. He had his work to do it the townention and he should had his work to do at the Convention, and he should do it. Spiritualists are the most highly favored people on earth, and they ought to be the best. I come here with my message, whether you want me or not. aud I shall be heard. God loves me, and I love

you all. Amen. Mrs. A. M. Spence arose to relate a test fact. She said. We are *Spiritualists*, though some shun the name, and some have a police in unbattimized and actions on the table, and the following were presented and acme have a policy in substituting some other name We know spirits communicate, and we are all daily seeking some new evidences of communion with ou departed friends. In conclusion, Mrs. Spence told how a poor little orphan girl in Charlestown was used as a medium for various physical manifestations and the revelation of facts entirely beyond her knowl-H. P. Fairfield spoke on the need of devotion to truth We are Spiritualists - we glory in the name. Why? Because God is a Spirit, we are spirits, and baye all mediums and all true Spirit, we all spirites all much? The burden of humanity and of the angel world has been rolled upon us, to test us, to try us develop our strength, and fit us for our work. Mr Fairfield then related a test fact in his early experi rathetic then related a test fact in his early experi-ence, showing how the angels came to his help in time of hunger and suffering, and how a family was con-verted by the visitation of a departed friend. Mrs. M. S. Townsend effectively cited a poetic selection, and then spoke of the need of self control and all the ordeals of life. We are in times of great and flery trial. The war of our country reaches every which is to come in all the relations of life. The work which is to come in all the relations of life. The work and make any other necessary arrangements for carry-ers in the tield of Spiritualism have responsibilities of ing out the spirit of the foregoing Resolutions. the most solemn and earnest nature, and so have all who are enlisted in this great cause, whether in public or private life. Woman, above all others, has her port. Her warm, susceptible and affectional nature is pored Convention when called. being tried in the furnace of affliction as she was never J. S. Loveland spoke earnestly tried before. As her heart becomes quickened under Some professed Spiritualists had grown discouraged in the influences of angel-life, she becomes more keenly regard to the prospects of our cause, They had no alive to all the discurds and falsities of the past and the present, and she is called on, by all the divine intui-present, and she is called on, by all the divine intui-tions of her being, to stand up free, and true, and kept their children in the old Sunday School. And at ong. and be a woman i Mr. Morrell. of Lawrence. Mass., on his own per-sonal responsibility, read some resolutions rather con-trate and consolidate their means. Everything has ervative in one direction, and rather out of the spirit been left at loose ends. Now and then a spasmodic of the Convention in another direction, protesting effort has been made under the pressure of against what nobody in the Convention had advocat excitement or under the influence of some visiting lecde, and manifesting an anxiety to cater to Mrs. turer or medium. But little, however, has been done Grandy slanders and suspicions. The reader of the toward forming anything like associated interests and resolutions, however, seemed very sincere, though his attractions. A few persons may have moved now and resolutions, nowever, scence very sincere, inourn his attractions. A few persons may have moved now and document was laid on the table in silence. He be-then to do something, but for the want of system and inved we ought to set up our standard and tell the world just where we stood on social questions; but the speaker failed to state who should assume the authori-but few halls or chapels are owned by Spiritualists to judge of the honest feelings and convictions of all en and women in the ranks of Spiritualism H. B. Storer took the floor in earnest and eloquent protest against our feeling so sensitive in regard to influences and conditions which sometimes cause an he sayings, the consures and suspicions of the world. We are not batiling for the reputation of "our cause" among the superficial multitude, but for principle and humanity. While we profess to eration for differ-ences of opinion and practice, we claim no right to who would gladly contribute liberally, could some rect standards of judgment and condemnation. We concert of action assure them of a wise appropriation. expect the world will sucer and scoff and slander us so there are those who are passing off the stage of marking as it slands off at a distance and seeks not to under principles for the sake of hushing scandal and winning ing about our great work, they are singularly deficient principles for the safe of husining scandar and winding ing about our great work, they are singularly dencient the applauge of those who are wedded to their old social and religious prejadices? No: we are to stand up manfully, in the purity and integrity of our own souls, and battle with all that is false in every relation of life. We are not left to battle alone. All heaven is in sympathy with our efforts in behalf of humanity, and just so far as our sims and motives are one with the code the tweet are for sime to not sould be the set. We are in a life with all that is false in every relation of in sympathy with our efforts and behalf of humanity. att peoch as dur aims and motives are one what we the pool who have gone on before, just so far shall we attract aids and influences to nerve our souls for the viduality, he admitted the absolute necessity of some rand conflicts of the age Mrs. E. C. Clark alluded to motives. Some men might swear with a spirit as good as others might have in praying. The new wine of this spiritual dispense. tion fills some souls to excess, and they become wild and intoxicated. There are dissipations in all things. The fames and the froth of intoxicated minds will had been of revice to him, and none of them had en-The fumes and the froth of intoxicated minds will had been of service to him, and none of them had en-soon pass, and leave them in's more self-poised condi- slaved him, for he had always in disted on being himself sensitive about what was alleged concerning some of Unknow, Feb. 23, 1864.

duce to practice the principles of absolute light. A. E. Glies questioned whether there were any as-certained or well known principles which could be pro-being in the audience concluded to dispense with such

John Wetherbee Jr., said he was astonished to hear his Baptist brother. Glies, take such a position. And yet he was prepared to make some allowance for Mr. G. Het Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist ite. Mr. Wetherbee had once belonged to the Baptist Charch as well as Mr. Glics, but he (Mr. W.) had been how of that love whose essence is God; and that love out of the water for twenty years, while Mr. G. had which angels breathe over our fearts hallowing all been out such a short time be had n't got dry yet i Mr. Wetherbee insisted that all things were governed by immutable laws and principles, as fixed as the rules

THURSDAY AFTERNOON SESSION.

Before the hour for opening this afternoon's session, every spot in the Hall large enough to hold a human being was filled, notwithstanding the small fee at the door

took all evils and errors straight in the face, and learn the cause and cure. Fear and trembling were fuile. In closing, he referred to the anecdote concerning Cavier, who, on becoming the victim of some wag dressed in attempted imitation of the fabled devil, in stead of becoming frightened, put up his quizzing glass, and coolly began to speculate as to the genus of Henry C. Wright took the ground that "Resistance to tyrants was obedience to God." He would com promise with no wrong, with no human being, where principle was involved. We must form our own idea the animal. Henry C. Wright took the ground that "Resistance to tyrants was obedience to God." He would come no other way in which they could a start promise with no wrong, with no human being, where principle was involved. We must form our own idea with and act up to that idea. I must be true to armor, and go forth to battle. How else could the in-the true to Uriah fernal rebellion down South be crushed, and be pre-uented from overthrowing all that was good under the true to Uriah form over the start of the true to Uriah fernal rebellion down South be crushed, and and the pre-true to Uriah fernal rebellion down South be crushed, and and the pre-true to Uriah fernal rebellion down South be crushed, and and the pre-true to Uriah fernal rebellion down South be crushed, and and the pre-true to Uriah fernal rebellion down South be crushed, and and the true to Uriah fernal rebellion down South be crushed, and and the true to Uriah fernal rebellion down South be crushed, and and the true to Uriah fernal rebellion down South be crushed, and the true to Uriah fernal rebellion down South be crushed, and and the true to Uriah fernal rebellion down South be crushed, and the true to Uriah fernal rebellion down South be crushed, and the true to Uriah fernal rebellion down South be crushed and the true to Uriah fernal rebellion down South be crushed and the true to Uriah fernal rebellion down South be true to Uriah fernal rebellion down South be true to Uriah the true to Uriah fernal rebellion down South be true to Uriah the vented from overthrowing all that was good under the protection of our government? In religious. moral and pocial affairs, we must act, to a certain extent, in the same manner, no matter how terrible the conrequences may be, for a time, with those who are involved. It is better that the guilty suffer for awhile, than that evil and error ride, roughshod, over all that is good and true. Jeaus said that he came not to make peace, but warleft war upon all that opposed his kingdom. We must our fight the church, and strip her of her falsities. Jews, The Christians, Catholics and Protestants have alike fallen into the same errors after doing their first work in behalf of the world. All have had their use, and they are of use still; and the speaker would not denounce

any in whole ale. He believed in organization. Noth-ing could be done without associated action. Unless Spiritualism became an absorbing power itself, it would become incorporated into the church. where it was already fast finding its way and working like leaven. Many clergymen. as well as laymen, were becoming subjects of its influence. The speaker knew of two Catholic ministers in one city who were medi-ums. All the churches are becoming more and more permeated. We can scarcely see all the grand results. For a time anarchy may prevail, and a transition period ensue. Old churches will be sundered, and period society shaken. All society, so called, is a compromise, to some extent, of the individual. And yet we need society. We must have some laws and restraints, and those laws may be adapted to all, for all are more or less alike. As long as human nature is imperfect, it will need governments and institutions. We need some blocks or brakes to check the radical railroad

some blocks or brakes to check the radical railroad progress of the erratic and fanatical Mrs. Townsend, the second selected speaker for the afternoon, said when she first commenced public life, she thought the world might soon become reformed. But she found the task one of long and alduous labor. It needs the most unwearied patience and hope to deal with the world. We must remember there are more or less imperfections in all and wat at the seme time or less imperfections in all, and yet at the same time there is something good in all. All have as much of the God within them as they can hold, and it requires wisdom and kindness to unfold the better elements of humanity. Love is the grand lever, the great redeem ing element. We have no right to deal severely, or to judge senso lously let the heart be reached, and the love nature be quickened, and you will achieve the greatest triumphs over the erring and unfortunate. It said she had sometimes found it the most difficult task to encounter bitter scanduls set alloat to blast the most sacred boons of existence; yet, after all, time and experience softened the hardest thoughts and feelings. and she felt free to forgive. It was nobler to forgive injuries than to seek for revenge. She wanted love enough to overlook all human faults. She wanted freeiom enough to dare do whatever she deemed best and whest. But we were all, in a measure, trammeled. Woman was so enslaved by fushion she was compelled Woman was so ensiaved by issilon she was compenent to dress in a manner to compromise health and liberty. When we are all governed by true principles, we shall then live true lives, regardless of form and fashion. Too many are living as though they had no souls of

now a host, while there are no Whitfieldites. we ley sight 1 Suppose we could see into the hearts and strung his fish, or organized, while Whitfield did not. Mores fluil was introduced as the late E/der Hull. happy and unconcerned? We hear a great deal of cour He preferred, be said, to be called a man, if he was en-titled to that name, and he never felt himself so much of a man as he now did since he came to know he was immortal. He understood Spiritualists not to throw away the Bible, but rather to interpret it in a new away the Bible, but rather to interpret it in a new Look at the condition of all those who are now beand light. Theodore Parker was quoted in confirmation of the spiritual ideas of the Scriptures. We were to re member that the various sayings and teachings of the Bible were elicited under various circumstances, and widuals. In reply to the question, "What shall we do to be saved?" we shall find various answers adapt-ed to various case. But very few of the teachings of the spiritual ideas. In regard to the agitation of these unoments involved in social relations, and we shall these unoments involved in social relations, and we shall these unoments involved in social relations. In the light of Pari-tices in the social relations of the social relations of the social relations of the spiritual ideas. ed to various cases. But very few of the teachings of the Bible were designed for the race in all ages. Spir-itualism sifts out these teachings, quickens them into life under the influences of the angel-world, and pro-poses to give us each all the special aid and inspira-tion we need adapted to our individual condition.

tion we need adapted to our individual condition. Chauncy Barnes re-appeared on the platform, still grasping in his hands the "rod of iron," s, mbolical of the sceptre he was bound to wield over the Conven-tion, if not over all the empires of the earth. He again smote the rock of all conventionalism, and told the audience how he had left all and gone forth on his great mission. The platform quaked beneath his huge footsteps, and the audience before his stentorian voice, but Bro. Barnes was duly appreciated. H. P. Fairfield referred to his huge to make the rock of all conventionalism. The platform the stentorian the audience how he had left all and gone for the on his stentorian the platform quaked beneath his huge footsteps, and the audience before his stentorian voice, but Bro. Barnes was duly appreciated. H. P. Fairfield referred to his huge to make the rock of the temperance reform until they were compelled to hy make the hold of the temperance to the temperance to the temperance to the temperance to hy appreciated.

H. P. Fairfield referred to his experience. We were living in the age of manhood. It is time we had out-

rown the old dispensation and come into the new. to wait until the conditions were all right, and we

THURSDAY EVENING SESSION.

This evening's session opened, with Mercantile Hall acked full of eager heaters. Hon. F. Robinson, the president elect, having arrived, he was introduced to the audience, but declined taking the chair, and re-quested U. Clark to continue in the duties of that of-

Miss Susie M. Johnson, as the first regular speaker of ans sume al. Jonnson, as the inst regular speaker of the evening, began by remarking that it was the sec-ond time she had ever attempted to address an audi-ence in the normal state. I stand before you as a spir-itualist and a medium. Spiritualism to me is a princiitualist and a medium. Spiritualism to me is a princi-ple. It does not depend on persons, whether they are good or bad. Like everything else it may be a'.ued, but it is not responsible for abuses. There have been those who have gone into all kinds of unwise excesses. Spiritualism found her with no faith in God or man. but now she rejoiced in new faith for both. She could say "God bless you !" to all sincere believers, and bid them go on in living and disseminating the glori-ous gonel. She now believed in field and spreade and ous go-pel. She now believed in God and angels, and human hearts, as she had never believed before; and down deep in every human soul, however far gone as-tray, she saw some impulses of good. I want Spiritu-alists to redeem themselves from all unjust slander. and let their lives show how falsely they have been ac-cused. Let them become respected through their own self-respect. Let them live as though they realized the presence of angels. There are hearts agonizing in darkness, and they need your light. Millions are waiting for the redemption of Spiritualism. The young are demanding the right kind of spiritual culture and influences. Evils and errors are to be met. I do not believe in any peace compromises. We must up in stern defence of right and principle, even though we are called to stand at the cannon's mouth. The work in which we are engaged is of such vast importance, we need to forget all petty strifes and jealousies, and press forward with heroic and united efforts.

Charles A. Hayden, the next selected speaker, be-gan, remarking that it was the first time he had ever attempted to speak in a Convention. The world is puzzled to find out what we are driving at, amid all this talking and enthusiasm. We are willing to adthis talking and enthusiasm. We are willing to ad-mit that there is much superficial excitement and ca-riosity. Many are carried away under the influence of feelings and passions of a morbid nature. But down deep below all the froth and scun floating on the sur face. is a deep under-current of thought and emotion setting with irresistible power in the direction of Spirtransitional hour, when the multitude are running to and fro in search of new hopes and foundations on which to begin better and happier lives. As new converts are rapidly multiplying and bringing with them old ideas, some are looking for another Messiah. and some are wanting a new sect. But we have had enough of these things The young speaker here com nented upon old Calvinism, and hit Paul on his silend ing the women. Spiritualism had made a new era for ing the women. Spiritualism had made a new era low women; she could now take her place on the platform by the side of man, and she had found her way even into the pulpit. Henry Ward Beecher had dared to invite Miss Dickinson into his sacred desk. The novice hiss Dickinson into his sacred desk. The revelations of all past ages are now beginning to well up anew in buman souls. We are in a living age, and we need a living power from the eternal world. The Bible of the past has its use, but it can no longer be held as our sole and infallibl Men had succeeded to their own satisfaction guide. iu proving from it all sorts of doutrines. Moses Hull first proved Second Adventism, and now he proves Spiritualism from it a great deal easier. The of aniritual existence is now solved in the nystery light of to-day; and so with all the alleged mirad past ages. Open our eyes in the descending light, and we shall be enabled to interpret the Bible and everything else aright. We are too apt to see things in accordance with the color of the spectacles we wear part of that book, this is no more than the sects do. We are not anxious to make proselytes. All are not yet prepared to believe. Suppose everybody in Bos-ton should embrace Spiritualism—what a mass of incongruous minds would be embraced? Many still nee their old hell and devil to keep them in fear and re straint. We have enough to bear now, without hur ving up raw recruits any faster. Religionists lay al nanner of accusations at our door, and especially the charge of free-love, forgetting how Brigham Young and company take example of Solomon and other emi nent characters in sacred history. Why have we so much of the rough scuff multitude thrown npon us? They are the fraits of old theology, and we have to bear the reproach of all their sins. Well, our shoulders are broad enough to lear the whole world. We are held responsible for all the evils in world. volved in false marriages. Though the speaker intimat ed that he had had no experience in the marital line, h might, nevertheless, be able to speak somewhat from inglet, hereithers, be able to sheak somewhar holder observation. There were awful crimes involved in marriage as it now existed; legal prostitutions the most appalling, and offspring forced into the world only to become a curso. In these times we want men and women, and need not be looking for more gods, more Christs. We need a gospel adapted to soul and body. In the past, religionists have devoted them selves exclusively to soul-saving, while they have left the body to take care of itself, and the result has bee The time for old leaderships has gone by, and also The time for old leaderships has gone by, and also creeds encramping the spirit; true life must be the test, Let all the divine powers of our being become unfolded and have free play in the light and liberty of Heaven. To this end the spirit-world is opened, in order that we may receive those influences we need to quicken all the energies of our nature. The creeds and conditions of the past have pampered the spirit, and many are still held in bondage. Mediums, above all others, feel these things, and they suffer the most be cause they are the most sensitive. We are all suffer-ing more or less, in the same way, and are guoaning ing more or less, in the same way, and are groaning for deliverance; and the time is at hand when every sbackle shall fall, and our souls become open and free. In proclaiming a freedom like this, some evils and exes are inevitable. Multitudes, in breaking loose from old restraints, may run into the opposite extreme Hence, we are made to bear all the respon-ibility of Hence, we are hand to braking loose. But our shoul the rabble who are just breaking loose. But our shoul ders are broad enough, and we may not complain It is rather complimentary to Spiritualism, that it has ing of the ... Northern Wisconsin Spiritualist Associapower to attract and save the multitudes over whom

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wrong and oppression, though it is on battle fields
tion. We may criticize the excesses of some, bat we and at the mouth of the cannon. We can neither fields and the mouth of the cannon. We can neither fields and the mouth of the cannon. We can neither fields and the mouth of the cannon. We can neither fields and the mouth of the cannon. We can neither fields and the mouth of the cannon. We can neither fields and the mouth of the cannon with faile the hold it. Spiritualism. It mattered not whether and at the mouth of the cannon. We can neither fields of blood. All things are wright?
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ise. Noble marty rouls will gird on their armors and had it. Spiritualist. For were some, bat we were some, bat we were some, bat we were some the soul. If the fields of blood. All things are wright?
is the conjections. There were some the soul. Using the some was the conjections when the conjections when the most unquestions beat of the soul. Using the some was the conjections were true and protecties of a Pope to erect an infailible standard, was their some some some when the tion and be conjections when the some functionary it was an importations whence true and principles. If we are true and principles is thought the time word, as though and principles. If we are true and principles is comparison when the true or failes of sports and standards which could not be ignored. Give the word area and principles. There we conner about our character we would as the conners and principles. If we are true and principles is comparison when the true of the sould. If the similar conditions is comparison when the true aneads of or principle the some time, and whifteld, and elements involved in social relations, and we shall no longer feel sensitive in regard to the agitation of these momentous questions. In the light of Spiritual-ism, we shall be enabled to distinguish between true and false relations, and not only unfold the elements of true life and love, but overcome all tendencies to

compelled to by popular sentiment; the people led, and the clergy were forced to fall in, or be left behind. Mrs. Spence, in response to what had been said about Christian civilization and woman, denied that

grown the old dispensation and come into the new. io wait until the conditions were all right, and we had all the means necessary for our work. would be to wait forever. We have all sorts of materials, and we need them. Every man and woman has a place and a mission, and we need them all Only give us the right perior with which to fire up our souls and we shall have diversities. THURBDAY EVENING SESSION. about Christian civilization and woman, denied that about Christian civilization and woman, denied that woman was indebted to the said civilization. She had been used only in a second or third rate capacity, as the agent of mar; had been regarded serviceable in the capacity of beggars for the Cburch, and good for sewing-circles and tea-parties 1 Alluding to organiza-tion, she said she had no objection to organizations for business purposes, but protesting against anything proposing to bind the conscience or limit individual freedom. As to preparing halls, rooms, conditions, organizations or preakers, it was impossible to

etc., for mediums or speakers, it was impossible to make these things equally adapted to all. Mediums cannot be dictated as to conditions: no two are alike. She did not know as to the propriety of Sunday Schools or teaching children: she believed it was brst to give them the right sort of influences and examples, and them the right sort of inductors and examples, and allow them to grow up as free as possible. She re-ferred to a little girl who was taught at Sunday School to sing about the "lamb that was slain," and who said she did n't like lamb as well as she did mutton, illustrating the folly of trying to teach children mere

theology. She likewise referred to children's lyceums singing about "Allodilia." etc., and said it was only singing about an old-fashioned Causan in new style. John wetherbee, Jr., began by objecting to run down the Bible and the Church. Much might be said for both, though both have been immensely abuved. Many took alarm at the least word said against what had been deemed sacred for ages. When iconoclasts went forth smithing down idolatrons images, the people, in their ignorance and superstition, feared the gods in their anger would destroy the whole globe. But no-body was hurt. So at the pre-ent time. The Church takes alarm, and threatens divine vengeance, but no takes alarm, and threatens divine vengeance, but no dreadful catastrophe ensues, and bold men and women go on lifting up their voices. But while we are criti-cizing popular interpretations of the Bible, we may not be blind to its beauties. Right in the true light, it is in entire corroboration with Spiritualism, and serves as the text book of the past. The speaker ques-tioned some of this talk about individuality. He liked to hear Henry C. Wright talk about being true to himself, and all that sort of thing, but there was to himself, and all that sort of thing, but there was only one Henry C. Wilght and one John Wetherbee, and he did n t know but that was enough. He should advise some men not to be themselves, or to act out their own individuality, until they had improved a little. He was in favor of the resolution which locked forward to something like concert of action. If we are interested in behalf of humanity, as the spirit-

world is. we shall wisely combine our energies and resources for some grand, practical alins. The Conven-tion had taken the right course and he was heartily glad of it, and should go in with all his night for doing something that would tell. We must allow "the children of this world to be wiser" than we are,

for they are combining in every direction. H. B. Storer said all we proposed, was to combine for the purpose of cooperating with the spirit world in the great work before us. For us to act in this direc-tion would not imply any want of confidence on our setting with irrevistible power in the direction of Spir-itualism, and nover so much so as at the present day. Bigotry and persecution avail nothing toward staying the tide. We are on the verge of a new ers. All the signs of earth and heaven indicate this We are in a transitional hour when the multitude are running to part in regard to splittual powers and cooperations. Spirits cannot manifest themselves, cannot work with us, unless we provide condition, and the most imporconcert of action.

J. S. Loveland made an effective speech in the same tion or a priesthood in view, and wanted to Let up standards of authority. This was the furthest from all minds. We seek for the establishment of a genu-ine Democractic Republican order. How is it now? In many places Spiritualists had their small commitput all the power into the hands of a few men, sometimes not more than two or three: and sometimes even one man or woman was allowed to rule, through the influence of money, position, or something else. These lew committee men and woman set up a sort of papacy, and get their favorile speakers, and nobody else. If a man or woman dots not have just the sort of reputation they like, you forward continually, and the majority of laborers entirely excluded; and for no other reason under heaven except that they do not happen to be the choice of these despotic leaders. We need a more democratic order of things. Libraries, Sunday schools, and other means, are needed, and these cannot be had without some general plan of cooperation. But let no one have any apprehension of anything like the sectarian organizations of the past. Mr. Marshall of Delaware, offered a closing word, boping and trusting that whatever was discussed or proposed should not interfere with the broadest liber. y of conscience.

The people are under Moses, instead of the Prince of Peace. Spiritualism proposes an entire change, a new state of things. It is folly to grow alarmed at these changes. We need a new church, a new state of society, a new constitution. Preserving all that is good and true in the past, we must now come to a recon-struction on the principles of the New Testament, and let the old beavens and old earth pass away."

J. S. Lovelaid, speaking on the first resolution offered by the Business Committee, [see resolutions reported in the last BANNER], said that the instinct of justice was universal and supreme. Justice reigned supreme, not only in behalf of the great whole, but in behalf of individuals, and without this the universe were a grand sham. The law of compensation is ever triumpt

You will get what you must, as sure as Heaven reigns. All things move along according to the law of eternal progress. The car of progress may anon for awbile crush you beneath its wheels and cause intense sufferinge, bat at last you will arise in triumph. The stigma of friends and foes may be cast upon you; the world may crush on you its heaviest thunders; underlings and hirelings may crowd you from your place on the stage of action; envy. Jealonsy, suspicion, price, a mbition and pampered popularity may seek to rob you of all that renders life sacred; but it matters not, if you only stand forth in the integrity of your own souls. You may not see how all things are going to end, nor how all these ordeals are to work out the grand nurposen of your being but the render is as in grand purposes of your being, but the result is as in-evitable as that eternal justice reigns and shall at list triumph. One day, all shall stand on that angelic plane where all things shall be seen reconciled. The falsities which have fettered the sonl and crushed the freedom of thought, shall di appear before the light the freedom of thought, shall di appear before the fight of truth. The fool and the false may cry, "Away with him: cracify him, crucify him !" but from out the midst of all this rabble of the world, he shall come forth glorious and victorious, and one day extort the admiration of those who were once his bitterest foes

J S. Dimond. taking the platform, said he regarded the resolution as adapted only to an angelic plane of being; it was merely theoretical. He cared but little about resolutions; we needed the practical. Rufus Elmer suggested that the Convention did not

seek to form any new government, but rather to elu-cidate natural and spiritual laws and principles. It is hard to reduce truth to practice Men put forth a great many plausible theories which they are unable to work out in life: they get their heads full of crotch ets, and grow addled. He did not know about the eres had all the sufferings to which some of the speak-ers had alluded. He referred to an Orthodox minister. who told a restorationist that he objected to "going to heaven around through bell!" Mrs. Spence, Swedenborg and others said a great deal about something like hell fires. He was suspicious of a heaven which required so much preliminary hell. It remind-ed him of an Orthodox Christian, who prayed that Sa tan's kingdom might be destroyed and the kingdom of God be built on its ruins, when a wag remarked that he should bardly dare trust himself in a house built on such a suspicious foundation. Let us be sure we are right in whatever we undertake, and not encroach on the rights of others. When we build, let us be satisfind that our house does not stand over on the corner of our neighbor's lot. We do not sim to build up creeds, but seek to live the practical life.

H. B. Storer took the stand, and made one of the most powerful speeches of the day. He said we were not working alone in all these efforts to unfold the greatness and grandeur of our mission. The angel world is working with us, and its counties throngs are imparting influxes to impell us to live aright, and difect us on in the highway of eternal progress. Our course must be onward. in spite of all the outcries of conservatism; and those who stand in the way of progress, must take timely warning to "fiee from the We believe in universal right and rath to come." liberty, and all earth and heaven call on us to resist

Whereas, The facts given to man through communication with the spirit world, conclusively prove that a portion of the inhabitants of that world feel a deep interest in the elevation and improvement of humani-ty, and are associated together for the perfecting of wise plans to accomplish so desirable an end; there-

Resolved. That it is largely by associated action on the part of Spiritualists that their beautiful teachings can be made practically useful to our race, and result in the establishment of individual and social liberty. quality and fraternity throughout our world. Resolved. That we believe that the exigences of our

times demand that measures should be taken by which this concert of action on the part of Spiritualists should be brought about. And for the accomplishment of this object, we recommend that a National Convention of Spiritualists should be convened at some central point in the great West during the coming sum-

Revolved. That this Convention appoint a committee of five to correspond with the friends of the move-ment throughout the country, and decide upon the time and place where the Convention shall be held,

Recoverd, That we most carneatly recommend all Spiritualist associations and neighborhoods to appoint one or more of their best minds to attend this pro-

J. S. Loveland spoke earnestly on these resolutions. regular meetings, no Sunday Schools, no associated ac Without unitary effort, ruin and inaction will ensue. But few halls or chapels are owned by Spiritualists Meetings are held in all sorts of places, where all sorts of magnetisms are left in the very walls, and lecturers and mediums are compelled to battle with obnoxious atter failure of their efforts, and sometimes send them home, sick and suffering. Uur means and energies are and us. But are we to compromise eternal the work of Spiritualism. But while many are talk-

associated action as help. True association aided in-

old theology had-no power. I. K. Coonley said : Many persons were exceedingly

Thus the second day of the Convention concluded. leaving the immense audience in the finest state of harmony and enthusiasm.

The last day's speeches and proceedings will be re ported in the next BANNER, and the reader may anticipate an unusually interesting account.

PROGRESSIVE MEETING.

Quarterly Meeting of the Friends of Progress, held at Greenaboro', Sudiana," On the 5th, 6th and 7th Reb.

Un Friday, at 3 o'clock P. M. the Friends of Progress met in Seth Hinshaw's Hall, and organized by electing Lr. Hill, of Knightstown, President, and Duisa M. Patterson, Secretary. Dr. Cooper was the principal speaker, and gave four

lectures; the last was listened to with as much interest as the first. Saturday morning, 10 o'clock Conference.

Dr. Hill read an essay on Dietetics, which was dis-cussed by Dra. Cooper, Hill and Hall, Mrs. Buckley, Messra, Miller, Hurris and K tes, and a growing interest in the cause of human progress was manifested. Afternoon, 2 o'clock;

Mr. Miller, of Washington. Iowa. read a poem entitled, " The Hackle," upon which he made some re-

marks. Mr. Kates then addressed the meeting on "False and True Religion, and the deleterious effects of Au-thoritative Teachings."

Evening. — Dr. Cooper read a poem, and spoke on the subject of Death, from a scienti c standpoint. Suuday morning —Conference, and lectures in the afternuon and evening by Dr. Cooper. on "Spiritnal.

The several sessions were enlivened with exquisite music by Mr Hatris. L. M. PATTERSON. Dayton, O., Feb. 12, 1864.

Quarterly Meeting.

tion " will be held at the village of Omro. on the 12th ... J. P. GALLUP, Scoretary. of att and 13th of March. ्रेस () उत्तराव हुए जनव

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