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# Children's Department.

EDITED BY MRS. LOVE M. WILLIS. ADDRESS 146 WEST 21ST STREET, NEW YORE CITY.

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

# THE GOLDEN FOUNTAIN.

It was the beautiful spring-time, and everything seemed full of fresh, happy life. The clouds, even, as they floated across the blue sky, seemed to take the forms of living things, and to represent fleecy lambs, and horses, and mist-encompassed forests. The great hills around about Wildbrook seemed also to know that they had life and beauty to express, and began to clothe themselves in fresh green. The forests had covered up their naked branches with a delicate vell of silvery verdure, and every little twig seemed to be saying. " I have something to do this beautiful season; let me hasten to do it."

What a busy time there was, also, among the little plants and shrubs! The wild daisy unfringed its leaves, and prepared a place for its buds to spring up; the violet, more happy than many flowers in her sweet, pure life, had a whole tuft of leaves and some half open buds already peeping out from the withered leaves of the last autumn. The little spring beauty tenderly lifted her frail stem, on which she strung her buds like so many green beads. Oh, glad spring-time, when birds sing, flowers bloom, and soft airs breathe l

It was in such a time, when everything seemed glad and beautiful, that May Thompson came into the world, a wee little darling, just like a little spring blossom. Perhaps this was the reason they called her May, and why her little life was so sweet and beautiful. She was her mother's only little blossom, and very tenderly she cared for her, and clothed her in snowy white dresses, and kissed her over and over again, nntil her tiny face seemed full of love.

As May grew larger and more beautiful, and ber mother loved her more and more, and longed to take care of her and keep her from all sorrow and trouble, her mother grew ill; and, when the summer days came, they said she must die. She had no fear of dying, for she knew she should go to a beautiful life when she left this world, but she very much wanted to stay with May; for she thought, .. If I leave her now, she will not know that she has ever had a mother, and no one can take such good care of her as I can." But sickness will not stay away because we wish it to. And little May's mother closed her eyes gently, and did not open them again, one bright autumn day, when the darling baby was only six months old.

Little May knew no sorrow then, for she did not know that her mother would speak to her no more, and call her the "May-blossom," the "little birdie." the " net lamb." She only missed a tender face that

help to make you happy and good." She then kissed her again and again, and May awoke. She looked about her to see the beautiful lady that had called her such sweet names, but she only saw the disturb its beautiful waters. Mrs. Grimes has a founhills and the trees, and the flock of geeso by the stream. But she remembered a part of the song -

"Gentle angels, keep and bless me, Make me good and kind. I pray."

This she sang over and over again, until she was called in to her supper of bread and milk. It was a sweet sleep that she had that night, for she

felt as if some one rocked her gently, and folded their arms about ber. This was the first glimpse that little May had of a life that was nearer and more beautiful than the life that was about her, for it entered into her heart.

When morning came, little May heard again the harsh voices of the family; but there dwelt in her mind the sweet words she had heard, and she looked out on to the fresh fields, and up into the clear sky, and repeated:

" Make me good and kind, I pray."

May had no companions of her own age to play with, but a boy had lately come to work on the farm, by the name of Tim. He had a coarse, rough face, but his eye was kind and thoughtful. and May had noticed that she could tell if one was good and kind by the look of the eye; so she was not af aid to run after him, and follow him into the fields, and ask him questions. As she went down this morning from her little attic phamber. Tim was eating his breakfast, but he turned pleasantly to her and nodded. Mrs. Grimes ordered her out of doors to bring in some wood, and then to pick up a basket of chips, and then bring her a cup and then a spoon. Sometimes May would have been quite impatient; but this morning something seemed singing in her soul, that made her forget the harshness of others.

After a time she found an opportunity to follow Tim to the barn, for she much wished to talk with him about what she had seen. When she had told him all about her dream, or vision, he said to her:

"May, that was not a dream, but your own darling mother, that lives in heaven; for you see I was reading in the good book the other day, where it said little children had guardian angels. So you have one, May, and no harm will come to you if you are good. Come, let us hunt hens' eggs."

It was this thought of the angels that made little May grow up so good and loving among those that showed her so little gentleness and love, and taught her so little what was right. And now the glad, bright summer had come. Tim was very busy in the fields all day. and May was obliged to do more than her little hands knew well how to do. She got tired, and sometimes forgot that an angel mother cared for her. It was a hot day, and she was sent into the field with a pitcher of water; the sun poured down its hot beat, and little May felt a great pain shooting through her head; she stumbled and fell, and in the fall the pitcher was brok- and spat upon them. They were all very small boys,

your head that shall give its sweetness to you, and roses that she had twined, and the fair clematis that she had bound about her hat. "Now, May," said the angel to her. " do not for-

get the Golden Fountain, which is the angels' love, or tain, too, which you and Tim must make clear and bright by putting beautiful pictures upon it."

When Tim had finished his hay, he came to the shade of the tree, and thought May was asleep she was so still, but she soon turned to him, and told, as well as she could, about the picture she had seen.

"Now," said Tim. "I'll tell you something. There was once a good man who loved nothing so much as to make people better. They called him Jesus; and one day he came to a beautiful spot where there was a well of water, and a woman was there, and he wanted to make her better, so he looked at her and told her all that she had done. Now you see she must have had a fountain where all the nictures were made on the water, or else how could be have known; so it must be true what the angel said to you. But I never thought that I was keeping in myself all that I ever did; I shall never forget about the golden fountain. But why didn't you ask, May, what we should do about the pitcher?'

"I wish I had," said May.

"But did n't the angel say Mrs. Grimes had a fountain that we must put beautiful things about ?"

"Yes," said May; "and there's nothing looks so beautiful to her as eggs, and butter, and milk; so let's stop at the barn and hunt for eggs and carry them in. and then tell her about the pitcher."

## LETTER NO. 5.

DEAR CHILDREN-How glad we all are that we can say Spring has come, although we do not feel its presence in the air, or see it in the gardens; yet we are sure it will soon show itself all over the beautiful country, and it will not forget to visit the city. It will put beautiful tufts of green on the trees, and cover every untrodden spot with tender grass. I feel so sorry for the children of the poor in the city, that they cannot know the delight of hunting flowers in the meadows, and berries on the hillside, and of hearing the forest concerts given by the birds. I often wish I had a great farm, where I could send them all, and let them jump and skip in the fresh air and bright sunshine, instead of playing on the sidewalka, where they cannot see beautiful things, or hear pleasant words, or learn what is good and noble; but as I have not, I must do the best I can for them. Perhaps you would like to have me tell you something of these children that seem to be wandering the street without a home, or friends.

As I was waiting to take the stage at the corner of the street, I noticed three who were playing together. One was quietly at work trying to shovel, with a tiny shovel, some dingy snow from the walk. Another came up and pushed and scolded him, but he did not return any unkind words. The third doubled up his fist en. Now May knew well enough that she should be and at first 1 felt like laughing, to see them behaving how little care they had, and what sort of men they were likely to make. I felt more like crying. I watched them a few moments, and saw the one patient and gentle, never returning evil for evil, and the second seeming to think he was master of all the world, and the third impudent and unkind; and then I spoke to them. and said:

Written for the Banner of Light. ON BUNKER HILL. BY WILFRID WYLLEYS.

From Boston streets the busy hum Comes through the winter day, . And sigh the winds across the wave, Which ripples o'er the bay; And I. filled with a strange delight, From Bunker Hill look down, And ponder o'er the gallant days, So full of high renown. Here is the spot where stood the line, And there where Warren fell, And gave his life to aid the cause. Onr fathers loved so well. And many a patriot on yon mound His life-blood freely poured. When hands which late the sickle waved Were mighty with the sword. And from the harvest-fields of grain They joined the dance of death, And stood for Right, a living wall, Before the cannon's breath; And yon tall pile points out the spot Which every heart reveres-A lasting tribute to the dead, Through all the rolling years. The cannon's blast breathes out again; The flowers of battle bloom; Upon the might of freemen's arms, Depends the nation's doom. And how shall I, who stand to day On Bunker's honored height, Feel aught than thoughts of brightest hope At prospect of the fight? For Freedom never faltered then. But her stout falchion drew. And, though a thousand toils beset, Hewed her brave pathway through. And still the patroit spirit lives, On true New England's shore. And sons as brave her banner bear As were their sires before. I read of prophecy of hope, In each historic deed; As did our fathers, in those days, So shall we now succeed And to our sons, in coming years, Hand the saule Freedom Jown. Cleansed of its foul, degrading stain, And gilded with renown. And future men shall rear the pile, Of gallant deeds to tell. And hallow, with eternal love, . The spot where freemen fell. Original Essays.

the most erudite nations, if seen in the transcendent light of future generations, would appear miserably ignorant and boorish Human knowledge in its pre-ent degree is essentially imperfect. Since Truth is one, and all things in nature are inter-related, it is imposaible to know anything to perfection without a just conception of all things as constituting a universal whole. This nobody has as yet acquired. What is presumed to be known of Nature is immeasurably less than the utterly unknown. All the sciences are embryon'c and fragmentary. The profoundest mathematicians have an inkling of certain theorems yet to be evolved. The wisest astronomers have more to learn of the sidereal heavens than they even imagine. There are questions in geology, in chemistry, in botany, in geography, in physiology and psychology, and in every other branch of natural history, which nobody can at present answer. The name of every science, therefore, comprises something more than its record. Moreover, there are latent sciences without a name, because they are known to ns only as volumes of arcana In fact, we know so little of Nature, that all her operations are wrapped up in mystery. We are familiar with appearances, but we comprehend nothing. None is so sensible of this as the constant and most successful investigator. The most famous novelist of his time, whose numerous and varied writings indicate an unusual breadth of intelligence, declared that as an author he often felt an embarrassing want of information. • There is but one thing that I certainly know," said Des Cartes, " and that is, that I know nothing."

**NO.**26

But our purported encyclopede, incomplete and unequal to the Book of Nature as it is; has really no personal embodiment. Its ludgement is in the world's libraries: and no man has ever lived with a knowledge of every conception of truth which has been pub. lished. For nothing is properly known but what the mind demonstrates to itself; and no mind is at once sagacious and versatile enough to digest the written predicates of every department of Nature. In fact, nobody reads a tithe of the books which are within the reach of anybody; and, though in civilized communities the young are generally sent to school, hardly one in a thousand is educated to a comprehension of what is supposed to be popular science. Hence the majority of men and women imbibe a taste only for "light reading," and please their idle minds with news and nonsense. What do the masses know of the titled round of learning which college aspirants spur their wits to acquire? Just nothing. They only marvel at it. because they do not penetrate the technicali. ties of scientific expression. The supposed diffusion of knowledge is, therefore, something less than moon. shine. The common mind is not enlightened; it is furnished only with the commonest notions of common realities, and the most artless fictions of an untutored imagination. Bacon exposed the supposititious substance of what passed for science in his day; and comparatively few of the present generation have outgrown the mental status of their fathers, or learned so to classify their thoughts as to distinguish what they affirm of conviction from what they simply be-

lieve. But I am not aiming to expose the ignorance of the

she watched for when the door opened, and a gentle voice that sang sweet songs to her.

, Other hands now took little May-not gentle, loving ones like her mother's, but those that were cold, and that wearied with the care of her. When May had grown past her babyhood, she began to feel that she had no gentle mother to care for her; and sometimes, when alone, she wept bitterly for something that she had not. Those that had taken her were poor and unloving, and May had nothing beautiful about her, and not even comfortable clothes to wear. She was in a far away, lonely place in the country, so that she saw few people, and had little to bless her life, except that which no one could take from her, her own beautiful spirit, and that which she found in Nature, among the flowers and the birds and in the forest and by the stream.

It was now spring again, and May was seven years old. Mrs. Grimes, the woman with whom she lived. had frotted at her, and pushed her here and there, and May had at last gone out of doors, and was sitting on a log in the warm sunshine, looking at some geese that were swimming on the little pool of water by the old willow tree. May was not old enough to know why she was sad, but her face looked as if a great care were settling down upon it. There was great danger of her growing fretful and ill-natured, like those she lived with, and of losing her bappy, sweet spirit, because almost all children and grown people become like those they live with. A little wish was passing through May's heart, a wish that she could pick up a little stone she saw, and throw at Mrs. Grimes, or mammy, as she called her. It was the first really bad wish that May had ever had, and perhaps it could hardly be called a wish, for May hardly knew what she wanted, only that she was in some way unhappy.

But as the beautiful sunshine touched her fair hair. and the soft wind breathed upon her fresh cheek. something better crept into her heart : it was the wish to lay her head down and hear a gentle voice sing to her. So slie lay down on the brow of the, hill, and looked up at the clear blue sky, and fell asleep.

She had what people call a dream, but which was something more than a dream. A gentle hand smoothed her brow, and a sweet voice sang to her. until she saw beside her a lady clothed in a white dreas, and with a rosy-tinted scarf about her shoulders, and with roses in her hair.

"May-blossom," she said, " this is your, mother, who loves you so dearly, and who cares for you every day, and wants nothing so much as that you should be a good and gentle child. They tell you that your mother, has gone away; but she could not leave, her darling, and is with her to bless her. See. my pet, what beautiful flowers I bring to you; and I will show you a great many beautiful things, if you will be good and gentle. Now learn this little song :

Gentle angels, keep and bless me,

All the night and all the day;

b.t

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1 ...

Make me good, and kind, and loving-

Help me by your love, I pray."

.... Little May sang it over and over sgain after the gen tle voice of her mother, until she could sing it alone. "Then her mother said to her: . that the flowers are coming: when you gather had loved her and brought many beautiful flowers to ing that, even on such an each are the while in know the steer in a the while in know the steer in a the while in the steer in a ... May, the flowers are coming : when you gather and the second second second second read and the south end of the state of the added in the

unished, and she began to cry. Her friend, Tiu heard her, and ran to see what was the matter.

"Don't cry, May-never mind; come and sit un der the apple-tree, and we will think what to do." "Oh, dear, dear," said May, "I shall be whinped: don't mind that so much, but I don't want to be

shut up in the dark closet." "Well," said Tim, "if we could only say that J broke it !"

"Yes," said May; " can we ?"

"Why, you see." said Tim, "that I was the cause of your breaking it, because you were bringing it to me.

"Oh, yes," said May, "so 1 was, was n't I. If I had not been bringing it to you, I should not have broken it, of course."

"You sit still under the apple tree here, while I go and finish turning the hay. and then I 'ii go and tell Mrs. Grimes that I was the cause of breaking the pitcher. That won't be exactly a lie, and it will save you a punishment: and when I go to town I'll buy one to take the place of this."

May felt too glad to escape a punishment, to think whether this was doing exactly right; and she felt, too. that Tim knew better than she.

The sun poured down its golden light, but May sa under the shade, and listened to the insects' hum, and looked down to the shadows of the leaves as they quivered in the breeze. Soon she began to see something beside the dancing shadows and the sun gleams. It looked like a beautiful picture to her. The same love ly lady was before her, and she stood beside a fountain: the waters seemed golden, and, as they fell, made music like soft-tinkling bells.

"Come," said the angel to May, " look down into the clear waters.",

So May looked; and she began to see many wonder fol things. There were Tim and Mrs. Grimes, and there was the broken pitcher. Then May saw that the water about herself, and Tim, and the pitcher, did not look clear and beautiful, but dark and troubled. While she was wondering what this meant, her mother spoke

to her. "May, do you see that? and how all that you thought is pictured on the water? Now your little spirit is like that fountain, it is full of beautiful life. but if you do that which is not right, the picture is on your spirit, just as on the fountain. I have also my fountain, which is like this golden one. and the pictures that you make on the golden waters are bright and beautiful. or dark and unlovely, just as they come from good, true acts, or from false or wrong ones. If Tim should say he broke the pitcher when he did not. yet the true pidfure would be written on his spirit just as you saw it in the fountain. And if you should is joy. All nature rejoices fit its Creator, and would let him tell that which is not true, it would all be on the heart love Goul ? your spills and on mine, and the waters of my golden fountain would be troubled. Dues May, darling, on derstand?"

"Yes, I see that I make pictures by what I do; and "Yes; I see that I make pictures by what I do; and the love of God." So we read in the Meditations for the English College, at Lisbon, "Yes, darling; but she cannot disturb your foun in mind the sight of yout? It is that she has deeply the formula provide the sight of youth? It is that she has deeply do n't Mrs. Grimes, when she whips me and is cross?" tain, if you are good and truthful."

strand and there shall be a start

.. Now, little boys, I have been looking at you to see what sort of boys you are, and I can tell exactly. This little one is good; he does not speak cross." "No, he does n't," said one; "he 's good."

"And you? Why, you scold all the time; and this other one does naughty things. Now do you want people to think you are bad boys, and are going to make had men? We all love to see good boys."

They all looked at me with wondering delight, as if I had been telling them some pleasant story. Perhaps no one had ever spoken thus to them. They changed into quite pretty children, and looked as if Spring had come into their hearts. Will you try and think, when you see bad children, that perhaps they have never had any one to teach them kindness? and that in their places perhaps you would have been no bet-Your true friend, L. M. W. ter?

#### Letters Received.

H. A. W., JUNCTION CITY. KANSAS .- Thanks for your kind words concerning the Children's Department: Will give a word to you concerning your request when the spirit moves.

1.110

Answer to Charade in our last-WASHINGTON IRV-ING. A HEAD THE ALC WERE DEPARTED AND AS AT Answer to the Word-Puzzle-BIRD-Songs. an i 🗍 Enigma. 1.111 I am composed of 14 letters: -1 (h) My 3, 1, 13 is used for conveyance. My 6, 5, 10 is a female name.

My 11, 12, 9, 14 is what gives music its beauty. My 3, 6, 11 is a domesticated animal. . . . My 3, 10, 5 is a vessel. My 11, 4, 2 is a contraband article. My 13, 10, 11 is a loxury in China.

My 9, 7, 11 is in every tree. My 8, 12, 13 is a protection for both ladies and animals.

My whole you will find advertised in the columns of the BANNER.

CONTRIBUTED BY A FRIEND.

observed nature; for in youth, the most joyous season May looked again and saw many delightfol pictures of life, men are "sad as night; only from wantonness." hay looked again and saw many delightful pictures of the work were most capable of enjoying the rich in the basin of the fountain. She saw how her mother banquet of life found a pleasure all the while in knowin the treater to be

BY GROEGGE STEARNS. BITTEENTH PAPER

THE AGE OF VIRTUE.

TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND HOW TO REMOVE THEM,

THE MISSION OF REFORMERS.

There needs but thinking right and meaning well."-Pop Why is the age of wrong so very long? Why does ... the Good Time Coming" come so slow Why is it not as old as Hope's blithe song? Why have we prayed five thousand years or so. And yet must wait and pray a thousand more, . Ere Man can realize his best religious lore-

The Paradise of Innocence, The Eden land of Competence,

And Golden Age of Temperance, Which never were of yore?

So, since writing my thirteenth paper, in which treated of the time when we are to look for the Sun of Righteonaness to rise with healing in its beams. I have often seemed to almost hear some of my readers solilo quizing. Yet the answer is so readily conceivable that I think such querying cannot be long abortive. It is good enough to do right. Nothing prevents the Age of Virtue from evolving at once, but ignorance and depravity. These are its sole obstructions. To bring to light these lurking impediments to human progress, and to discover the readiest means and method for their removal, is what I propose in this, the last paper of my series. I may not fully succeed; but if what am about to write shall have only the effect to turn the attention of the world's practical reformers to the same humanitary object. I shall deem, even such a re sult an appropriate reward for my most earnest endeavor. I begin with pondering the statement that Man knows less of practical truth than he ignores, together with the larger subject of this

#### FIRST SECTION: THE FAILINGS OF HUMAN IGNOBANCE.

It is too obvious for disputation, that there is no such thing as rightcousness without intelligence-that no less deplorable for being fostered by his religion. character can never transcend the limitations of science. Without this double axiom I could not ac cept the saying of Jesus, that ... none is good but ONE. that is God;" which signifies that the wisest of mankind, and even the oldest of God's children, have not sufficient intelligence for absolute rectitude. So none of the ancient sages claimed to be morally perfect, though some of them were godlike in reputation. only as Socrates. I should seem to forecast the epoch of human morality. But mankind are wolully ignorant; and this is the prime cause of human delinquency. This is a truth which all deserve to know.

It is costomary to magnify man's intellectual attain. or no regard to universal principles. Thus in his inments in modern times, especially those of the Anglo. tellectual researches he was more scientific than wire, Saxon race, and to speak of the nineteenth century as and his philosophy, if he had had any, would have been the enlightened age of the world-as the age even of materialistic rather than spiritual. He was, for this paramount intelligence: whereas it is so only in com- reason, a man of special and partial intelligence; and parison with the narrower limits of human conception what is thus affirmed of one great man, is variously in past ages. By viriue of the same principle of pro-gress whereby the people of to day have come to be mark in more general terms: wiser than their predecessors, the savans and sages of 1. Man ignores his own character and destiny. He

lower classes, so much as to discover the less suspected superficialness of human learning as represented by the best scholars and ablest professors of science." It is a significant fact that a young man may graduate with honor at any college in Christendom without acquiring a rational conception of the origin and destiny of Man. Shallow, indeed, must be one's insight of the principles of Nature, who believes that the mother of mankind was made from the spare rib of a man that never had a mother. Yet such is the professed belief of all doctors of divinity, and probably of ninety-one hundredths of the teachers in our so-called secular schools and seminaries. In fact, the 'mythology of Genesis, with all the absurd and savage tales of Jewish conceit and selfishness, is indorsed in all the learners' books, and made preliminary to the rudiments of every science. No wonder that lew of those who are said to be liberally educated are really put in possession of their rational faculties. Even so large a mind as Daniel Webster famously possessed, was hardly divorced from the numery notion of a mirac'e. It is said that once when traveling in a stage-coach he was annoved by the presence of a fellow passenger who spoke of the theological trinity as an absurd dogma. and, feeling his inability to demonstrate this article of plainly because mankind have never been wise and his own creed, that he attempted to rebuke the offensive speaker by addressing him abruptly, and in a tone of contemptuous assumption, thus: "Young man! do you suppose that you and I can comprehend the arithmetic of Heaven?" Now, arithmetic is the primary part of mathematics, or science of number and magnitude, without the rudiments of which we could not know enough of anything to distinguish one thing from another. If there is any other arithmetic besides that of common sense and vulgar apprehension, it must relate to an unknown world to which Reason has no relation, and of which, therefore, Man can have no intelligence. Could Mr. Webster have made a plainer statement than his grave interrogation equals, that the extra rational Heaven of which he spoke was an unintelligible conceit? Yet by this term be must have meant the human world to come, of which he thus betrayed his almost utter ignorance—an ignorance

Webster was endowed with a powerful intellect, which qualified him for the deepest research, and whatever he studied he was likely to understand; but his creed, because of his social position and life-long success as a statesman, either for want of time, or a disposition for religious inquiry, he never examined. As an orator and politician his character was fully equal to his reputation; as a lawyer, too, he was both sagacious and ex-Yet, if I knew when every soul would become as wise pert; but as a legislator his intelligence was neither profound nor comprehensive. This was owing to the external bias of his mind, which, through his personal organization and temperament, turned upon mat-

ters of fact, from which he always reasoned, with little

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has not come to a practical and effective knowledge of himself, as a spiritual, immortal, progressive and responsible being. He does not know enough of his Heavenly Father to realize the consequence of his divine relationship. Therefore, with no adequate conception of the human world to come, he grossly misconceives his inmost wants preparatory to a happy birth therein. He has a nonsensical notion of being born again, though all unconscious of being an angel in embryro; and when he thinks of " death " it is with no inkling of "the Son of Man." He sometimes talks incoherently of being a child of God, but he does not mean what he says-he only repeats the catechism. He does not know-he does not even believe, that God loves him in the same rense that worthy human parents love their children. He has never dreamed of a Divine Love so superhuman as to constitute every living soul a distinctive heir apparent to all the wealth of the universe-a candidato for all the bliss which universal power, wisdom and goodness can afford. On the contrary, Man deems himself a sort of bastard in creation-a probable trespasser on the exclusive domain of an august deity-the Autocrat of the Universe, whose infinite displeasure one is ever in danger of exciting to the end of being pushed off the precipice of annihilation, or hurled wrathfully into the abyss of endless misery. This conceit is distinguishable from human ignorance only as one of its natural products. Its only legitimate effect is to make minkind "all their lifetime subject to bondage through fear of death "-no, not death, but this terrible conceit of ignorance as to what follows it.

2. Man ignores the principle of retribution. The people of Christendom generally believe, what has been dogmatically maintained by the priests and hierophants of all ages, that the moral delinquencies of mankind are punished arbitrarily according to the will and discretion of the popular deity, who may be induced, upon certain mystical terms, to pardon his offenders and deliver them from the one grand penalty of wickedness, which is the only issue of his unappeased wrath; that 18, perdition. The conditions of this alleged remission of sins are variou-ly expressed by the rituals of all religions, which demonstrates the almost universal acceptance of its principle, as the readiest subterfuge of guilty ignorance. For it is impossible to conceive a motive for resorting to this false method of salvation with a truthful conception of the character of God and the attributes of Human Nature; since to know our Heavenly Father is to be assured that He rules all His children with a wise reference to their immediate and overlasting happiness; and to know Man as a child of God through Nature, is to be convinced that no soul can possibly evade or avert the natural pains and corrective penalties of human error and wrong.

3. Man ignores the ways and means of happiness. Ho has but an imperfect and unsteady conception even of its temporal and earthly conditions. He seeks, indeed, but only partially finds. HBALTH, COMPETENCE and 'SOCIAL' HARMONY; because the means of procuring these constituents of human welfare are to be revealed by WISDOM, for lack of which mankind generally fail of the substance of their natural wants, and are correspondingly wrotched. Here the thought of human ignorance trebles again by expansion.

1. Man knows not how to avoid disease. He makes a science the senses are appealed to by means of models. costly effort to this end, but his constant failure proves cabinets and phenomenal experiments; and in impart that his endeavors are not guided by intelligence. The experiment of doctoring has been tried for ages, home to his own brain for the solution of problems with no real success as to the radical cure of disease. In spite of the vaunted healing art, maladies of the contrary, in teaching the laws of health, the sole ob. ficsh are constantly multiplying, with new phases of mortal virulence. And, strange to say, this fact only been supposed to be all-sufficient to give the learner a knowledge of the human constitution, by means of text enlarges the business of the medical profession, without seeming to diminish its popularity. The votaries books, a phrenological head, a skeleton, manikin, of medication are not more persistently foolish, howetc., with perhaps some written examples of goodever, than originally crazed by the presumption that living, without even inquiring as to what use is made polsonous drugs, such as would certainly morbidize of this meant-to-be-useful intelligence. the healthy, are fit to restore the sick. Nothing but gross ignorance of hygicnic cause and effect could have commended the conceit when first disclosed, or preserved it so long from contempt. This whimsey of Paracelaus is generally countenanced to-day; and after the brow-beating of experience for several thousand years, mankind are just beginning to consider the careless saying of a respected poet, that .. Health consists with Temperance alone;" though nobody as yet intelligence and virtue, as to effectuate a normal formacan specify all the unwritten laws of appetite which this, ideal part of Virtue embraces. 2. Man knows not how to escape the contingency and dread of poverty. There has never as yet been a day on Earth when all the human family have had enough to eat. Though the wants of mankind are now more generally supplied than ever before, many are home. less still. Some, albeit, are cloved with luxury, while others pray in vain for their daily bread. But few are blest with the measured gifts of Nature, because they ask for more. When more is found, still more is crayed, and never a pampered soul is satisfied. Besides, there is a world of care in superfluity. Earthly treasures never stay unkept; and there is no security for hoarded wealth in a community where many toil for others' affluence as well as their own support, which is too plainly wrongful for any to do willingly, and which all seek to avoid by every practicable means. In this consists the principal motive to crime, especially to theft, robbery, iniquitious speculation in traffic and cheating in every useful craft, as well as to gambling, jugglery and specious fabrications, and even to that "sum of all villanies," slavery. The rifeness of these various crimes all over the world, makes it hard for anybody to get a living, even when that means less than a competence. But the precariousness of wealth caused by this social predicament, naturally instigates every prudent mind to aim at a surplus, as the likeliest safeguard of sufficiency. This is, perhaps, the only rational excuse for covetousness, which is the soul of monopoly and all its reactionary forms of antagonism. For it is the general scramblo for abundance, together with the aristocratic desire and moneyed tact to live without labor, which makes poverty possible; and this will continue so long as money is the conventional medium of wealth. It is so for the present only as a temporary expedient of selfishness, being very uncertain in its application to the ends of self-love. Money, therefore, will be discarded so soon as mankind are wise enough to seek only a competence, which, indeed, is all that any can enjoy, and to seek it for all as the condition of security to each ; and the world will be rid of poverty when everybody goes to work, and works in the light of this trath. Does anybody know how to persuade the louts of society to take this poor man's way to wealth? 3. Man knows not how to avert the wrongs of society. because he ignores the spring of social discord. The evidence of this is threefold, and may be denominated with reference to its distinctive sources, political, ec. desigstical and educative. These are-

# BANNER OF LIGHT.

security. That neither of these ends has ever been | condition of the human brain, by which the immorial. fully reached, does not imply, however, that the ma spirit can rise above other minds, can see and feel this may be expected. I have already mentioned abover soul is advancing in its own development in its time chinery of political power is uscless. Probably the and live in other spheres. It is of course regulated in polity of every nation is the most practical for the its capacity as other imponderables, diminished or agtime it obtains, being effective of social order in the gregated; the principles of which will be laid before best sense that a hoterogeneous community can real. the readers of the BANNER in due time.

izo. But the history of politics demonstrates that In the city of Cincinnati resides a lady of very exgood morals are no certain effect of legislation; the traordinary psychometric development, whose name history of anarchy in the intervals of government the writer has not permission to make public; but he also furnishes convincing evidence that the judicial will endeavor to illustrate the uses and abuses of this power of the soul, and give some of the results of sittings by her, with the hope of calling attention to the to enforce the conclusion that morals follow motives subject, and the desire of especially benefiting humanwhich legislation does not deeply concern-that the ity. I. H. H.

Cincinnati, O., Feb. 27, 1864.

method of dealing with criminals is the only immedi

ately feasible one; and both these inductions conspire

ideal of compulsory justice is illusive; and therefore

that we have already seen the best state of society

that can consist with a perpetuation of immoral char-

acters. The question, how to avert the wrongs of so

ciety, is therefore resolved into the more intricate pro-

blem, how to be rid of wrong-doere. But before any-

body had reasoned so far as this, another method of

treating the unruly was projected, and actually put in

2. The Church has failed to convert the world ; that is,

to scare mankind into an unwilling constraint of law-

cherished an honest faith in the divine agency and

3. The School has failed to educate mankind ; that is,

by means of culture and science, to induce voluntarg

morality. I hesitate not to pronounce this the only

more than discipline, and more attention has been

consequent habitudes of pupils. Physiology, for ex-

ample, has been taught didactically rather than prac-

tically, and moral teachings have not been duly actu-

alized; that is, disciples have not been made to live

what they have learned. In communicating physical

tested, whereof I remark-

practice, concerning which it is no marvel that-

# THE GREAT STORM IN THE VALLEY OF THE MISSISSIPPI. BY O. H. CONGAR.

Scarcely had my papers entitled .. The Mutations of the Seasons," appeared in print, than one of the severest storms that was ever experienced by man, suddenly burst upon and spread its white pall over cerless appetites and passions, in view of a supernatural tain portions of the continent, cutting down man and judgment to come. The ecclesiastical system of reli- | beast, who, from necessity or intrepidity, were unhapgious suasion is essentially and expressly this; though pily exposed to its merciless and furious blasts. I deprobably no believer has ever accepted it in these sire, therefore, to offer a few remarks in explanation terms. Doubtless the majority of churchmen have of this seeming anomaly.

In the study of meteorological phenomena, and the ultimate success of their cause; and when they have application of their laws to limited portions of the globe, prayed God that His Kingdom might come and His it is always advisable to speak of their effects qualifiwill be done on Earth as it is in Heaven, it has been edly, and with especial reference to local causes of diswith the presumption that this is possible only as the turbance; as mountain-chains, valleys, bodies of water, fruit of a mystical change in the hearts of mankind, in properties of the soil, timber, and not least, impediconsequence of a voluntary acceptance of His "appoint- ments (if any) to a free circulation of the atmosphere ed means of grace"'—that is, the churchly ordinances. In those papers I did not attempt to localize or explain This mysterious method of making good citizens after the effect of forces specially inducing local meteorologirude model, was of course somewhat effective in al disturbances; but spoke of them in more general the old times of ignorance, when credulity and super-terms, as in certain alternating, recurring periods, a stition were its popular advocates; but since the dawn cosmical phenomenon in temperature would be apparof natural science and the comparative enlightenment ent. Not that certain localities might not be subject of the human mind, many are beginning to penetrate to all the violasitudes natural to it. Hence, that some the mystery of godliness instead of being overwhelmed who chanced to escape the great eliptical storm of the by it, old believers are astonished at the rarity of its 31st of Dec., may consider those papers as an index of novel subjects, and the world's miraculous conversion the weather for the present and future. I deem it prophas been indefinitely postponed. But a more rational er, at this time, to present a few indications of some method of bringing mankind into harmony with each of the causes that gave rise to it. Let, then, the great other, has latterly been devised and is now being storm above spoken of, ever be remembered as emi-

nently that of the Mississippi Valley, for a circumscription confines it to that locality. But simply to say that it was a phenomenon of the great Mississippi Valley, may be too indefinite for the general reader; true method of making good citizens. The reason of therefore I will carefully trace out, by latitude and its failure hitherto is twofold. In the first place, it longitude, the lines within which it oscillated and has not been universally and thoroughly applied to all spent its indomitable fury. By careful investigation, departments of human nature, in any stage of human its blighting effect has been found to have been most development. Educators have employed instruction keenly felt within the lines of an elipse, moving obliquely in an east of south and west of north direction paid to intellect than to the appetites, passions, and across the longitudes, from about eight to thirty west. and latitudes from about thirty-four to sixty north; its vortex first being defined near the intersection of longitude twenty-five west, and latitude forty three north. This is determined mainly by the direction of the wind during its inception and prevalence. It was of short duration, however, at that point, for soon its oscillating motion commenced longitudinally, and ing a knowledge of mathematics the learner is sent slowly passed up its then greater axis-the Missouri river, and beyond into the British possessions, to about and the elucidation of abstruse propositions. On the the fiftieth parallel of north latitude. After reaching this northern point, its retrograde movement was ject of which is to form a healthful character, it has more furious and destructive than its advance, scarcely receiving a check until far into the Gulf States. By saying, in addition to the above, that its circular motion, as usual with such storm clouds, was with the sun, I very briefly indicate its general course, without further repetition.

With but a limited knowledge of meteorological laws In the second place, the principle of culture has not -those governing atmospheric circulation in particu been applied carly enough in the life of individuals. lar-and scarcely more of chemical forces, the general it is only after birth that educators have plied their reader would have little difficulty in fully understand. ing the causes of certain meteorological phenomena, art; whereas, the order of organic development prior when treated of in general terms. But, as comparathereto is more consequential, and therefore more extively little attention has ever been given to meteoropressly demands the oversight of wisdom, than any logical or chemical science, it is expected that misaplater stage of life. That it is possible so to conduct the parentive agencies, if parents be duly qualified by plications and misunderstandings of a new theory. re-formation, is a truth which has been generally ig-nored, and which anthropologists have but recently permit in this paper; to the reader, the cause of the discovered. The hackneed could a submed could be the submed could b however substantially based upon natural law, will nored, and which anthropologists have but recently permit in this paper, to the reader, the cause of the ever-to-be-remembered storm of the West. I need not, dren of pure love, welcomed and designed maternity. however, occupy more space here in speaking of the would never curse humanity with the commission of circulation of the atmosphere, for it has already been crime. Not in the likeness of the loving God, but in sufficiently discussed in the two former papers, for my present purpose, and I think, also, for that of the render. Then, I lay the foundation of the great storm cloud of December 81st, in the tropical and intertropical current of air that was slowly wending its way polewards, at an unusual elevation, fully "saturated with moisture sucked up from the intertropical waters. This great atmospherical current, thus loaded down, meeting no counter condensing current of air until reaching high latitudes, suddenly becomes condensed. and parts with its moisture in the form of rain, hail and snow. This is common to all winter storms in these latitudes. But one peculiar feature of the storm cloud under consideration, is its mammoth size-the immense area that it spread over being scarcely less good society. Before anybody can escape all liability than two thousand miles in its greatest or longitudinal diameter, and from twelve to fliteen hundred in its lesser or latitudinal diameter. This it is that forms its striking feature. And with this knowledge of its size, location and courses, it becomes less difficult to account for the sudden and great transition of temper-Thus it appears that all the failings of ignorance are ature so remarkable during its prevalence. For had fathered by the lurking fact that parents know not how not this storm-cloud spread itself over so many consecto beget worthy children. When all the sciences pertain tive latitudes and longitudes, and a part of which so ing 10 human dovelopment are perfected, and the art high, the great change of temperature could not, so pro-natal culture is popularized, Heaven will be suddenly, have obtained. As without such an immense and dense envelope, penetrating too near the Arctic Circle, the conditions would not have been fatúre. vorable. As the main condition necessary, is the high latitude to which such saturated currents of air can reach before becoming condensed, and, also, the size The writer of this article has for many years made of the cloud formed. Having this knowledge, it is Lasalle, Ill. easily perceived how such a dense mass of vapor would act as a cleaver to the equatorial electro-return current. It becomes, as it were, split in two; the inferior portion skimming over the under surface of the cloudb78: is, by it, wedged in between it and the surface of the

car during the magnetic period. And one reason why in a new love to-day, and another to-morrow. Each the magnetic period, or series of mild seasons.

This rule will apply, in a measure, however, to all all are lovely. parts of the globe, but not so forcibly as to this particular region. During the electrical period, no such phenomena may be expected, on account of the cold currents of air becoming so elevated in temperature, by penetrating the temperate lutitudes before rising into the superior channels of circulation, that their condensing power is thereby very much lessened; hence less stormy weather in those latitudes during the winter months may be expected: but much clear. cold weather, particularly in the great valleys of the West. The extreme cold days of January, throughout the West, may then justly be attributed to that mammoth storm cloud which covered that portion of North America denominated the Mississippi Valley, causing a temporary disturbance of the atmospherical circulation of about twelve days, after which a normal condition gradually assumed, and to this date has suffered no change.

To speak of the chemical changes that are rapidly taking place in the elements of the atmosphere, dur ng such disturbances, would require too much space here, and would also be better understood in a sepa rate article. Hence I omit it entirely for the present. Hoping these brief outlines may awaken some little nterest in meteorological science, I remain, as ever, a student of the same.

Whitewater, Wis., Feb. 15, 1864.

# THE SUBJECT OF MATERNITY. BY CORA WILBURN.

In answer to friend Barry's letter to me on this momentous subject, I will say, in apology for not reply. ing to it before, that change of place, and many intervening cares have prevented me from so doing.' That my humble efforts in this direction are appreciated. brings to my soul the joy of gratitude. I would I had the eloquence of some persuasive angel, that I might induce men and women to turn forever from the gross ness that enslaves their souls, and give to the world offspring that are its bane and curse.

Our marriage laws, like many other crude ordinances of the present, are defective; for they do not award to woman the inalienable right of liberty of person. The spirit of tyranny and oppression yet rules in our semi-Republican land; for even Northern hearts are filled with the love of slavery, else would our armies have been victorious before this. Not until a nation is fully possessed with the spirit of righteous liberty, that would bestow equal rights upon all, irrespective of sex or color, is that nation worthy of success-of the admiration and emulation of the world.

But not in the abolition of the form or institution of marriage is the great evil of legalized licentiousness and enforced maternity to be swept away. As men and women are filled with inherited evils, they would rush into still wilder excesses, and add still more to the miserable, scrofulous, animal-in-human-shape population. What this age needs is MORAL restraint; appeals to the reason, the higher faculties: plain statements of the deplorable results to soul and body of unrestrained passions; a vivid, truthful portrayal of the sufferings, physical and mental distortions, unloving paternity and enforced motherhood brings upon the children. Instruct the people in the love of purity, and tell them of the serene Heaven-of its unending joys. Tell them of the terrible self-evoked hell that is the portion of those who disobey the Divine injunction. given, not alone to Moses on the Mount, but to all hu-halt not commit adultery !"

Tear off holdly the screening folds of minoing fashionable mock-modesty, and dare to speak in no evasive terms of the glaring, monstrous evil that brings forth war, oppression. Slavery, ten thousand dire diseases. and a host of mental disturbances. For children conceived in lust, and freighted with the ante-natal repulsion, grief, and often murderous desires of the mothr's heart, come into the world with distorted spirits,

and that is, the poleward, saturated currents of air do and in its place. Earlier and later is only earthly-not meet a condensing medium in the great Mississip- is not spiritual. The bud of immortality that unfoldpi Valley, until within the temperate latitudes, during ed yesterday is beautiful; so is the one that unfolds to-day, and to-morrow the same. All are, beautiful,

> Writton for the Banner of Light. SNOW. BY COUSIN BENJA.

Beautiful snow !-- born above, Sent to earth on a mission of love; Seeming spirits crowned with light, Dressed in robes of purest white, Coming down on the wings of the storms-Filling the air with their starry forms, Where'er its winding pathway leads. Scattering love and gentle deeds-Beautiful anow, beautiful anow t Angels dress like the beautiful snow !

Beautiful anow, beautiful anow i Filling the air and the earth below: Hiding the path through wood and glen-Falling down on the heads of men-Clasping hands with the birch and larch. Over the road like a coral arch ! Whirling, twirling over the ridge, Spanning the stream with a fairy bridge; Piling its treasures under the walls, Throwing a drapery over the falls, Kissing the eddies down below---Oh, I wish I was pure, like the beautiful snow I

Coming to earth-silent as death-Light and soft as an angel's breath ! Leaving its finger-prints on the latoh. Covering the roof with a velvety thatch; Gently tapping the window panes, Reeling the fence with its long white skeins; Carb and woodpile, eled and cart, Have vanished all by its magic art; Playing hide in a game below, Under the hills of the beautiful snow !

Beautiful snow, by God refined-A great white thought from the fount Divine ! Saying to every child of sin, Open your hearts and take me in 1 Sallying, dallying, floating around Through every street in the busy town; Covering the graves of the loved and lost, Hanging a wreath on the arms of the cross; Emblems of purity, guarding below The sleepers under the beautiful snow I

Once I was pure, like the beautiful snow, Once the lilies would bud and blow. Filling my soul with a fragrance sweet, Bowing my heart at my Savjour's feet: Trusting I went to my Father in prayer. Wanting a comforter-finding it there i Now I am living in sorrow and strife, Feeding my soul on the follies of life-Faithless and cheerless, 1 wander alone, Trusting to earth for a heavenly home ! Oh, that the lilies would bud and blow, That I was as pure as the beautiful snow I Thatchwood Cottage, 1864.

# JOSEPH HOAG'S VISION.

### BY DAVID TROWBRIDGE.

In former articles I have given extracts from Joseph Hoag's journal, and in this, the concluding article, I shall give further extracts, together with his celebrated

At one time he had been to New York to attend a Yearly Meeting. He went to West Chester, and he says, " Having spent all my pocket-money. I concluded I must go home with my prospect unfinished. At evening a Friend came in where I was, who took me by the hand, and left a ten-dollar-bill with me, saying, Take it, thou hast need of it,' and went out. I knew I had not told any one my situation, and all excuse being out of the way. I had to give up, and finish "When on Long Island, after having several meetings with Friends, I felt forcibly arrested to have several meetings with those not of our society. This prospect was not favored by the Hickses; though they did not forbid it, they held back, so that I could get no company or assistance. I concluded that it was in vain to run against wind and tide, so I turned my attention for home, and rode to Danby, more than two hundred miles, and there was taken very sick, confined, I think, nearly three days, and thought of calling on a doctor; but my Master told me if I would true men and women from investigation and reform; go back through Connectiout, and pay up the arrearage for if we would abolish war and slavery, and all the of the other visit there, and go on Long Island, and do His will. He would cure me without a doctor. I thought of it awhile, and promised my Master if he would go with me, and show me plainly what he wanted, I would go, if it was through fire and water. In a few hours I was well, and able to ride." At another time, and at another place, he found that the people were accusing an innocent woman of zecreting and using money that did not belong to her. He told them that she was innocent, which afterwards proved to be the case.

# (MARCH 19, 1864.

1. The doings of state governments;

2. The doings of Christian sects; and

3. The schools of juvenilo instruction and discipline.

Here are three classes of civil institutions, which. though estensibly disconnected in aim as well as means, are not only consentaneous in utility and purpose, but really so many methods of reaching a virtually given end-that of making good citizens. But I proceed to note wherein these approved institutions, adapted as they are to the gradual development of Human Nature, have constantly disappointed their ex-. pectant supporters for thousands of years.

1. The State has fuiled to govern the world ; that is. to enforce justice by means of arbitrary penalties for wrong-doing. To establish justice has always been the paramount aim of legislators; while the most taking motive of law-abiding citizens may have been personal lits uses than electricity. Psychometry is a developed have anticipated in my former articles, as likely to .oc-

discovered. The hackneyed saying of Pope-"'T is education forms the common mind,"

has been repeated with a slight penetration of its grammatical predicate; and the expressive symbolism which completes his significant couplet-

"Just as the twig is bent the tree's inclined,"

has never seemed to suggest the whole truth as to the scope of the principle which he meant to elucidate: since it does not note the coincident fact that saplings spring from germs. Therefore be it further observed that

The oak is what an acorn came to be : Care of the germ is care for twig and tree.

But of this matter I shall write more largely hereaf ter. To conclude the shorter subject of this section suffice it to say, that conduct is the expression of charanter. Good citizens, therefore, are the elements of a to disease, the contingency and dread of poverty, and the perils of social discord, everybody must be wellborn and well-bred, to the end of self-support and self-government. The sequel will be universal and uninterrupted Health, Competence and Social Harmony. ound on Earth.

January 1, 1864.

# PSYCHOMETRY.

his branch of psychology his special study. He would beg leave to present to the readers of the BANNER ome of his thoughts,

The human soul is capable of extraordinary mental developments, the peculiarities of which bave not been bolt, throughout its entire length and breadth, for it entirely understood. As yet, psychometry is not admitted among the exact sciences, for the reason it has earth, and finds no outlet but at its edges. Hence the not been brought properly before the public mind. Too great extent of the extreme cold weather during this much frivolity, too much indiscretion, and too little particular storm. The upper portion of this divided love of the utility of the subject, have brought its current of cold air passes over in its natural chanlner sensibilities into disrepute. But psychometry,

property viewed, is one of the most extraordinary of Had not this storm cloud penetrated and divided the all sciences. It is the key to many mysteries, as well polar current of air flowing equatorially, as a surface as the histories of past occurrences which, for want of current, and been of such gigantic proportions, no explanation, have been regarded as the vagaries of de- such remarkable perturbations of temperature would signing men. The discoveries of Reichenbeck demonhave been observed. In this connection, however, we strate the existence of a radiating principle from the must not neglect to estimate the proper value of the material and the animal world, a confirmation of Meshygroscopic condition of the atmosphere, in rendering mer, before him. On the footsteps of these, Buchanan a true account of the peculiar piercing and withering illustrates more minutely the hidden veins. But as sensation of the cold during this period. For it is a et we have had no practical exemplification of the well established fact that a still, dry atmosphere, fifty absolute and tangible results. degrees below zero, is much less hazardous to life or Who has come forth and explained the affair at Lyons, limb than a moist atmosphere of thirty degrees below by repeating the same extraordinary power in the dis- zero. This, Dr. Kane and Sir John Richardson fully

covery of crime? Or, who has demonstrated to the attest. civil courts of our land the power of psychometry in The average temperature, before and since the first ferreting out the guilty consciences of men? The twelve days of January, of the present year, throughpower of the human soul can do this. All it wants is out the region above mentioned, was, and is, unusual.

development. In its infantile state, as it now is, it ly high for the winter months. Yet there has been will, with proper cultivation, become more potent in more than the usual quota of snow. This I should

the semblance of inferior desires, are many, many children born. Nature, the supreme avenger, enstamps your offspring with your own conditions. A frightful mirror of their own worst selves are, too often, the dreaded children that grow up to torture the ignorant and sinful parents. Therefore let us entreat the fathers and the mothers to listen patiently when this great truth is touched upon. Let no false shame deter all true men and women from investigation and reform; attendant wrongs of an inharmonious state of society. we must go to the very foundation, and eradicate the one great evil from which all others spring. The unborn babe has a sacred right to demand the pure and oly conditions of angelhood.

We would ever have a sacred marriage bond, that needs no ratification by ordained priest or prelate, but an open avowal to the world; in the presence of a few hosen friends, that two loving hearts are willing to unite their hands in the solemn pledge of an eternal fidelity. And let none make this holy compact; un less fully assured that they are mated for this life and eternity. Let all faise marriage bonds be sundered, as in truth they are in the sight of God and angels. May the teachings of this stormy war-period of retribution awaken the people to a knowledge of its secret sins, to a timely explation, and a better course for the fu-

With thanks for your remarks in favor of my imperfectly rendered views of so great a theme, I am, friend Barry, yours for Truth and Purity. 

#### Soul Growth.

Austin Kent, writing from East Stockholm, N. Y.

" I am particularly interested in that part of your • • • 1 am particularly interested in that part of your paper. Dr. Child's sayings. But I do not fully under-stand him when he says suffering is an evidence of soul growth. I had supposed that health was the best condition of growth. I would ask Dr. Child. or some spliritual philosopher, why the fales apparently hurry the growth of one soul, and leave another to grow so to grow the soul. tardily ?"

#### DR. CHILD'S REPLY.

Earthly shackles must fail off from every soul some time-the network of earthly love that at first covers behold i' the soul must be detached when, the soul needs this covering no longer, when the soul has gained a spiritual manhood that supersedes the need of this earthly covering. And these earthly affections are torn, cut through the various religious denominations, and in or slough away from the coul by the soul's spiritual its progress and close, its effect was nearly the same; rulings; and this process of tearing, cutting or slough. ing of the earthly affection from the soul, is only made apparent to earthly eyes by the phenomena of suffer. ized sentiments, appeared exercised and sorrowful. ing, pain and agony. Therefore it may be said of And when this dividing spirit entered the Society of those who early suffer most have lost the love of earth Friends, it raged in as high a degree as any I had bethe soonest by the storn demands of the development of unseen spiritual love, by the omnipotent demands of wisdom that rule all little as well as great gaage; those who kept to their ancient principles, rethings.

The development of each soul is spontaneous. One blossomed in a new love yesterday, and one blossom\_ JOBETH HOAG'S VISION.

" In the year 1803, probably in the eighth or ninth month (August or September), I was one day alone in the fields, and observed that the sun shone clear, but that a mist eclipsed the brightness of its shining.

As I reflected upon the singularity of the event, my mind was struck into a silence, the most solemn I ever remember to have witnessed, for it seemed as if all my faculties were laid low, and unusually brought into deep silence. I said to myself, What can all this mean? I do not recollect ever before to have been eensible of such feelings.' And I heard a voice from heaven say, . This that thou seest, which dims the brightness of the sun, is a sign of the present and coming times. I took the forefathers of this country from a land of oppression: I planted them here among the people of the forest. I sustained them, and while they were humble, I blessed them and fed them, and they became a numerous people; but they have now become proud and lifted up, and have forgotten me. who nourished and protected them in the wilderness. and are ranning into every abomination and evil practice of which the old countries are guilty, and I have taken quietude from the land, and suffered a dividing spirit to come among them. Lift up thine eyes, and

And I saw them dividing in great heat. This division began in the Church upon points of doctrine. It commenced in the Presbyterian Society, and went those who dissented, went off with high heads and taunting language; and those who kept to their organfore discovered; and as before, those who separated, went with lofty looks and taunting, censuring lantired by themselves.

It next appeared in the Lodges of the Free Masons, and it broke out in appearance like a volcano, inas-

# MARCII 10, 1864 |

much as it set the country in an uproar for a length of these two facts together, and so infeired that her only time. Then it entered polities throughout the United hope, after all, rested in a vicarious atonement i States, and did not stop until it produced a civil war, and Therefore, he was willing to assure us that her soul an abundance of human blood was shed in the course of might be safe! Oh, cruel Secturismi thy sting is the combat. The Southern States lost their power, and more bitter than death ! Beholding her beautial life slavery was apphiliated from their borders. Then a and death, though outside of the Church I thou wouldst monarchial power arose-took the Government of the claim the honor of that shining mark, and wouldst make States-established a national religion, and made all it appear that she, whom thou didst persecute, regretsocieties tributary, to support its expenses. I saw ted in the last hour she had ever entertained opinthem take property from the Friends to a large amount. | ions advorce from thy enslaving creed !

I was amazed at beholding all this, and heard a voice proclaim, . This Power shall not always stand, but with this Power I will chastise my Church, until they return to the faithfulness of their forefathers. him she had found a trusty friend and spiritual guide. Thon seest what is coming on thy native land for their To all her friends she had said repeatedly, that he was iniquity and the blood of Africa, the remembrance of her first choice to administer the life-giving consolawhich has come up before me. This vision is yet for tions of the heavenly gospel. In case of his nonmany days.'

I had no idea of writing it down for many years, until it became such a burden, that, for my own relief, I have written it. JOSEPH ROAG."

I do not suppose that the writer means that when the dividing spirit entered the Church, it went completely through it before it entered other things.

Besides what I have transcribed, there are many other things that might interest at least a part of my readers - all which I have given, and many more things will be found recorded in Joseph Hoag's Journal, published by the Society of Friends.

# THE RETURNED VETERANS.

We believe all the Massachusetts three years' regiments have recollisted for the war, and so have nearly all the New England regiments, as well as most of those of the Middlo and Western States. Already the number of recallsted veterans amount to over one hundred thousand, making a more effective army in the field than would three times that number of raw recruits. Some of these brave regiments are now home on a furlough, while many others whose time was up, have promptly returned to the army, PARK BENJAMIN pays the following deserved tribute to these noble patriots:

I saw the soldlers come to day,

- From battle field afar; No conqueror rode before their way, On his triumphal car, But captains, like themselves, on foot, And banners sadly torn. All grandly eloquent, though mute, In pride and glory borne.

Those banners, soiled with dirt and smoke, Aud rent by shot and shell, That through the serviced phalanx broke— What terrors they could tell i What tales of sudden pain and death in every cannon's boom, When even the bravest held his breath And waited for his doom

By hands of sicel those flags were waved Above the carnage dire. Above the carnage dire. Almost destroyed, yet always saved, 'Mid battle clouds and fire. Though down at times, still up they rose And kissed the breeze again, Dread tokens to the rebel focs And true and loyal men.

And here the true and loval still Those famous banners bear; The bugles wind, the files blow shrill, And clash the cymbals, where With decimated ranks they come, And through the crowded streats March to the beating of the drum, With firm though weary feet.

God bless the soldiers ! ory the folk Whose cheers of welcome swell; God bless the banners, black with smoke And torn by shot and shell ! They should be hung on sacred shrines, Baptized with grateful tears, And live embalmed in poetry's lines, Through bill saccould be ware Through all succeeding years.

No grander trophies could be brought A granter to phrise could be rought From particle site to son. Of glorious battles nobly fought. Brave deeds sublimety done. To-day, tears chased down with pride And solemn joy to see These remnants from the bloody tide Of victory 1 Of victory 1

#### BANNER LIGHT. OF

Let the facts be told before an honest public. Her own minister, who had been instrumental in her freedom from creedul bondage, resided at a distance. In

arrival, she was willing the Orthodox elergyman above-mentioned should officiate. Had the relatives heeded her dying request, her first chosen minister. who was present, would have esteemed it a great privllege and duty to give the reason of her hope, and portray the glory and power of her saving faith, so allsustaining during the calm hour of departure. He could have shown, too, that her demand for prayer was in harmony with her custom when called to trial. Like Jesus in Gethsemane, she asked that the cup might pass; "nevertheless," she said, "thy will, oh God, be done !"

The truth of thy testimony is vindicated; rest thee. then, dear angel friend !- rest thee in the bosom of heaven, where our heart now pulses in diviner love. Return when a mission of mercy is ordered by the All-Father, to baptize us in .. the pure river of the water of life." Thy happy religious views, so misrepresent. ed by those who would chain thy mind even when it was free from its earthly casement, we will collate in sweet memories, write them indelibly upon our soul, and read thereby how holy and blessed is the life of charity I A FRIEND. Eau Claire, Wie., Feb., 8, 1804.

## Letter from Mrs. Helen Matthews.

Will you permit me, Mr. Editor, to send a letter upon the folds of your beautiful BANNER, to some of my friends who inquire: "Where are you, dear friend, and what are you doing that we do not hear from you?" In reply I would say: Your humble friend is still. moving about in the frail, care worn tenement, while the spirit is sad and lonely, and tears will flow some times because one upon whose mind we leaned for ald has passed from our earthly sight. If it were not for our bright faith in spirit communion, the world would be dark. I have passed the most of the winter in Vermont. My unseen guides have been trying to diffuse some light through my poor organism by lectures, communications and tests, as required by those who are seeking for spiritual knowledge. By request I attended the Vermont Quarterly Convention held at Bridgwater. Captain O. H. Roundy and his excellent lady very kindly gave us a seat in their ... snow cance," (as my Indian guide says) while their beautiful horse Black Hawk " paddled us over the hills and through the valleys, landing us safely at Dr. Wiley's, where we found a good home (all free) during the Convention. I shall never forget our pleasant visit with this excellent family and the Doctor's sister from Ludlow, Vt.; also their warm appreciation of the communications given by their friends in spirit land, through your humble friend, and our worthy co worker, Mrs. Roundy. We had a good meeting, notwithstanding the extreme cold weather; my sad spirit was made giad by the cheering smiles and sympathetic words given by the friends we met there a year ago.

I need not tell you that we missed our dear Woodbury, who was with us then in the feeble form. But the gentle pirit was there, for I heard him whisper, .. Be of good cheer, Helen, I am with you still." Kind friends, do you know how glad you made me by the greenbacks" you put in my hand? and do you know you are all mediums? I should be glad to meet the stranger lady who put two dollars in my hand as she passed me in the crowd. My soul blesses her and so do the angels. On our way home, we visited our good friends, Mr. and Mrs. Spaulding, of Reading. We received a warm welcome, which was very pleasant after a long ride in the cold. While we warmed our benumbed hands by their cheerful fire, they warmed our hearts with their genial influence and substantial fare. I shall never forget their sweet little girl as she rivulots; whilst intuitional explanations are like the still waters of a mighty river, which run deep, in which the evidence of other worlds is mirrored. Intuition teaches-instead of vicarious atonement for sin-that wherever we founder, there memory floats a buoy, which forever utters, "Shun this place." It teaches us that there are troubles that prayers (the sincere desires of the heart expressed) may aid us in overcoming; that there are others that merriment will drive away, and others that tears alone will wash clean. It teaches us that there are many joys that come to us and depart again, because we refuse to open our hearts and bid them welcome, just as the handorganist plays awhile at our doors, and then departs, unless we open our doors and give him an encouraging smile and a compensating dime. It teaches us that as the oak a hundred years old may be converted into a ship to bear us across the ocean, so the human mind, enfeebled by age or disease, may be converted to a guardian spirit, to aid us over the river to the Summer Land. It teaches us that as trees are benefited by having some of the branches removed when transplanted, so are Spiritualists more reasonable by having some of the cruditles removed from the phe nomena. It teaches us to use isms, creeds and politics as we would use railroads, steamboats and stages-to assist us, so far as they go, in the direction of our interests, remembering that the best institutions are those that send forth students to form higher and bet-Fraternally, W. K. RIPLEY. ter ones. Stockport, N. Y., Feb. 16, 1864.

### Spiritualism in Coldwater, Mich.

Thinking minds are all agog for spiritual truths, and the new faith is making sure progress here. Opposition is feeble, and pretty nearly subdued. Even the "Clerical League," formed some two or three lost their mystic spell upon reasoning minds. They can no longer confine their scope of mental vision to the glimmer of barbarous ages. Old creeds and dog. mas are fast fading in the new light-"shining in darkness." Not many intelligent men, among the "faithful," will now admit their faith in eternal punishment. or the resurrection of the material body, and his majesty, the Devil, has lost most of his worshipers. In fact, the whole Orthodox creed appears to be concentrated in the Trinity and Sacrificial atonement, and spiritual truths are fast being engrafted into the old creeds and traditions of the Church; are shadowed forth in sermons, and are taking deep root in the minds of the "faithful," as well as in the minds of out siders.

These results spring from organized, systematic and persevering effort. About eight years since, a solitary trio, thoroughly imbued with the sublime truths taught by the spirits, "put the ball in motion," and in January, 1856, the first sories of lectures on the Spiritual ary, 1856, the first sories of lectures on the Spiritual Philosophy, was delivered in this place. On the 17th the organism of Bro. I. P. Greenieaf, from these words: day of July, 1858, we took legal form, and became a body corporate, with no articles of faith, except the following:

" Our Creed is-The Fatherhood of God, and the brotherhood of Man.

Our Covenant-An earnest effort to live a true, viruous and religious life.

Our Religion-A perfected and sanctified humanity. Our Aim-To be Right."

Since that event the society has held regular meetngs, on Sundays, nearly the whole time, and has reeived the ministrations of some of the most talented speakers; among them Bros. Brittan. Tilany, Willis. Miss Hardingo, Mrs. Hatch, and last, thoogh not least, Mrs. Wiltsie, who finished her third course of lectures, to overflowing houses, on the 31st ult., and has gone to Joliette. She will return again the first Sunday of March. Though not superior to the others bunday of March. Though not superior to the others Sunday of March. Though not superior to the others bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday of March. Though not superior to the other bunday o above-named, she draws much the largest audiences. so that our house-the largest in the city-is filled to its utmost capacity, and often cannot contain all who press forward for admission. She speaks entranced and is a model of eloquence, as well a logical reasoner. At the close of her evening lectures, she submits to being cateohised, a la Hatch. Her answers are curt, to the point, and give general satisfaction. The elergy have been challenged to meet her in debate, but no one dare accept the challenge. They are sensi-

# Written for the Banner of Light. WE MISS THEE.

# BY SUSIE RIVERS

We miss theo in our gladsome hours, When friends are gathered in our bowers-In vain we listen for thy voice

Wo miss theo when the spirit sighs. When nanght around our grief can caim, When nanght around our grief can caim, We miss thy words of healing baim.

We miss thee ever-joy 's not true Unless, dear friend, thou irt happy, too; And hours of grief more quickly fly. If thou art near to chase each sigh.

We miss thee ever; yet again We hope to meet, where tears ne'er pain, And partings no more chill the soul, But floods of bliss forever roll.

# Four Days' Meeting in Bangor, Mc.

[Reported for the Banner of Light.]

The Spiritualists in the valley of the Penobscot held a Four Days' Meeting in the Pioneer Chapel, Bangor. a Four Days' Meeting in the Pioneer Chapel, Bangor, Me., commencing on the 18th ult., and continued to the evening of the 21st. It was organized by the choice of Bro. Leeman Stockwell, Chairman, and Henry Gale, Secretary. A Committee of Arrangements was then appointed, consisting of Bros. J. C. Young, G. G. Rive, and H. Gale. After the organization was com-pleted, there not being many present, (owing to the bad condition of the roads from a driving snow storm the day before.) it was thought advisable to hold a Conference Meeting the remainder of the day; which was highly enjoyed by all, if countenances are a crite-rion to judge by.

rion to judge by. In the evening there was speaking from the desk by sisters Hollis and Moore, and Bro. Maddox. Sister great principles of trath may grow; do n't shut them

up. Bro. Maddox said that light had come into the world, and we are to blame if we do not receive it. Our future progress depended on the conditions of mind. The spiritual is blended with the material. We are destined to climb the ladder of Progression.

We are destined to climb the ladder of Progression. We should use our reasoning powers. Sister Hollis said a little leaven leaveneth the whole lump. Bo the leaven of Love will leaven the well of Eternal Life in our own souls, and your hearts will work it out. The spirit-world is where God is, and if you can find any place where there are no spirits, you will find no God there. We are glad truth is dawning upon the world. After which our late Bro, L. P. Rand controlled her. He said he was glad to be with ne ble mission was to cleave deart anglit eater

L. P. Rand controlled her. He said he was glad to be with us; his mission was to elevate dark spirits, etc. *Friday Morning.*—A Conference was held in the morning, in which many took part, and a very inter-esting feast was given to the hungry sculs.

In the afternoon a discourse was given through the organism of Emma Houston, to the satisfaction of an appreciative audience. It was full of truth, eloquence and common sense.

the organism of Bro. I. P. Greenleaf, from these words: "My kingdom is not of this world. Still let thy king-dom come." Ho drew from the text many beauti-ful thoughts and practicable ideas. He said we had come together to compare notes, and see if we had made any progress since last year's meeting. We pro-fessed to have the best philosophy in religion of any sect, but are we practising what we preach? Do we live up to the truths of our faith which the angel-world are nevering in upon us, as we should? What good

are pouring in upon us, as we should? What good will they do us if we do not live up to them? Saturday Morning.-Conference, in which many par-ticipated, and there was singing, talking in unknown tongues, exhortations upon different subjects, commu-nications from spirit-friends to their mundane friends,

Sunday.—A Conference Meeting was held in the forenoon and afternoon, by the unanimous vote of the large number present. We are unable to give even a synopsis of the proceedings, but suffice it to say we had manifestations, from the raps up to the highest

flow of language. Sunday Evening.---We were richly entertained by discourses through the organisms of sisters Hollis and Houston; and none who heard them could but say, "it was good to be there." After extending thanks to the Chairman for the im-

partial manner in which he presided over our delibera-tions, and also to the mediums present, to our angel-

feel her departure; but they have the consolation of knowing she can now watch over and guard them more tenderly than when in the form.

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

MRS. M. S. TOWNSEND Speaks in Boston March 20 and 27.

MRS. M. S. TOWNERN BJEAKS IN LOSION METCH 20 And H. MRS. AMANDA M. SPENCE will speak in Charlostown dur-ing May in Okhoopen during June. MRS. SARAH A. BYRNES will speak in Chelsea March 20. Address No 87 Spring street, East Cambridge, Mass. MOSES HULL will spoak in Providence March 20 and 27; in Boston during April; in Portland, Me., May 1; in Worces-ter May'S. Address B unner of Light office till May lat; af-ter that time, Battle Creek, Mich. Mass I. Jayaw Dock in Portland, April 8 and

Ler link time, Battle Creek, Mich. Miss Lizziz Dorzs will speak in Portland Apill 8 and 10; in Foxboro' April 17 and 24; in Quincy May 1 and 8; in Millord May 29; in Flilladelphia during October. Address, Pavilion, 67 Tremont street, Boston, Mass. Dz. L. K. OCONLEY will speak in Charlestown April 17 and 24. Address, Newburyport, Mass., or B.nner of Light offlee.

MRS. SOPHIA L. CHAPPELL, of New York, speaks in Port-

and March 20 and 27; in Worcestor May 1. Address at the Banner of Light office.

Mns. SARAH A. HONTON Speaks in Lowell during March; in Plymouth April 3 and 10; in Portland, Mo., April 17 and 34. Address Brandon, Vt.

J. M. PERDLES will speak in Rockford, Hi., the first two-Bundays of each month. Address as above.

Miss EMMA HOUSTON will lecture in Banger, Me., till July 81. Address as above, or East Stoughton, Mass.

Mns. MARY M. WOOD will speak in Stafford, Suns. Mns. MARY M. WOOD will speak in Stafford, Gonn., during April. Address, Wost Killingly, Conn. Miss MANTHA L. BECKWITH, tranco speaker, will lec-ture in Taunion, Mass., during March; in Chicopeo Juriag April; in Springfield May I. 8 and 15; in Lowell during Juno. Address at New Havon, care of George Beckwith. Reference, H. B. Storer, Boston.

Reference, H. B. Storer, Boston. Mar. H. F. M. Bnows will speak in Philadelphia during Maruh. Those wishing her services as a lecturer may ad-dress her till March ist at Clevoland, O.; after then, care of H. T. Ohild, M. D., Philadelphia, Fa. Mas. A. P. Bnows will speak in Randolph March 20; in Quincy Maroh 27; in Chelsea April 3 and 10; in Taunton April 17 and 24; in May she returns to her home in Ver-mont. Persons wishing her services are requested to apply soon. Address 54 Johnsbury Centro. VL.

AUSTEN IS, BIMMONS will speak in East Bethel, Vt., on the fourth Bunday of every month during the coming jear. Ad-dress, Woodstock, Vt.

Mn, A. B. Whitzise will speak in Providence, R. I., during April; in Chico, ce, Mass., during May; in Springfield June 5 and 19 Will answer calls to lecture wook evenings, Ad-

dress as above, MRS. HEATH, of Lockport, N. Y. will speak in Lowell, Mich., the first Bunday in each moath; in Olisco, the second do.; in Laphanville, third do.; in Alpino, fourth do.

Miss Susia M. Jonnson speaks in Old Town, Mo., March 20 and 27, and April 3; in Quincy, Mass., April 10 and 17; n Boston May 1 and 8, and desires to make engagements or the spring and summer. Address, Chicopee, Mass.

II. B. STORER will speak in Foxboro', Mass., April 8.-

WARDEN GHASE'S address will be Chicago, III. (ii) further notice. He lectures during March in Bryan Hall, Chicago, His business engagements in the West will prevent his re-turn to New England (iii) has in the summer or fail. He will receive subscriptions for the Banner of Light,

W. K. Brizzt speaks in Slockport, N. Y. during March; in Somors, Conn. April 17 and 24; in Willmastic May 16, 22 and 29; in Little River Village, Mo., June 5 and July 10; in Plymouth, Mass., June 10 and 20. Address as above, or Suow's Falls, Me.

MRS. LAURA M. HOLLIS will speak in Stockton, Me., the I'rst Sunday in each mon.h; in Hudson March 20; in Ken-luskesg March 27.

Mas. A usura A. CUBRIER speaks in Baltimore, Md., dur-ing March. Will receive proposals to speak in the East Juring the summer months. Address as above, or box 815, Lowell. Mass.

H. P. FAIRFIELD will speak in Central New York during March; in Worcester, Mass, April 17 and 24; in Old Ulfing Mo., during May. Is not engaged the two first Sundays of April Will make engagenicuts for the summer and fall. Address Branchport, N. Y

Address Branchport, N. Y MRs. E. A. BLISS, of SpringRold, Mass., will speak in Troy, N. Y. during March: in Charlestown, Mass., April 3 and 10; in Chelces April 17 and 34 and May 15; in Plymouth May 1 and 3; in Quincy May 23 and 29.

J. G. FISH sponks one half the Swndays at Battle Greek ; one-fourth at Kalamazio; one-fourth ri Plainwel), Allegan Co. Address Battle Greek, Mich. Will spend the three summer months in New York and New England.

ISAAC P. GREENLEAP WILL SPEAK IN BUCKSport March 20; in Exotor March 27; in Bucksport April 10 and 17; in Exotor April 24; in Dover May 1, 8, 16 and 39; in Exotor May 20 Will answor calls to locture in any part of New England where his services may be required. Address, Exc-tor Mills, Me.

MRS. E. M. WOLCOTT will speak in Lolcester, VL. April 3.

ORALES A. HATVER will speak in Loncester, t. April 3. ORALES A. HATVER will speak in in Foxoro' March 20; in Milford March 27; in Lowell during April; in Dover during June; in Old Town and Lincoln. Me. during July; will make no engagements for August; in Providence, R. 1, during September.

DR. JANES COOPER. of Bollefontaine, O., will leave for Garnet, Kunsas, to fill an engagement to lecture, on the 14th of March, by way of St. Louis, Haunibal, St. Joseph, Leav-enworth and Lawronce Lettors addressed to him at Belle-fontaine, O., unt I March 10th, or Garnet, Anderson Coupty, Kansas, until April 12th, will be taken for the Banner of Light. , will be attended to. Subscriptions 1.14.14.14.1

inst., the last earthly testimony of my departed friend, Mrs. Angeline M. Snyder, of Prescott. Wisconsin.

Correspondence.

A few years ago, she was an influential member of break its shell for a new birth-like the river that would melt its wintry fetters, she sought religious freedom. On investigation she discovered that the unnatural dogmas of a personal devil, a literal endless bell. and a vicarious atonement, were dark, heathenish monstrosities. Openly discarding them, and avowing tionate daughter. her conversion to a better faith in her usual simplicity of spirit, hoping thereby to lead others into the joy she had found, what was her painful surprise to realpresent inspiration, in the blessed ministry of angels. meet you again. Was not such lieresy enough to merit inquisitorial tor-

that here former friends would not understand her, but trying to have the light of spirit communion shine upcircled round her; holy angels came and environed her medium. Charlestown is a hard place for a medium, in the glories of heaven. Thus related, she grew in for at present there are only a few who will listen to Scriptures had for her an inner sense most attractive must open the way and carry the light to those places. of all books. Nature had for her a fresh inspirational I am now at home again with our kind friend and carrevelation. In Jesus she saw and felt a demonstration nest advocate of Spiritualism, Mrs. D. Clark, and my of the power of godly love, which, through severe dear mother, darling Etta, and sister Barbara Allen, trial, wrought in her ... a fur more exceeding and eter- who is spending the winter with us. The dear spiritnal weight of glory." She heard entranced voices, that spoke of immortality and heavenly beatitude. In spiritual communion, oft uttered in prayer, whose every cadence there seemed. a word from God, she caught new glimpses of the "Summer Land," and you, my dear friends, for your kind, sympathetic letthus, swakened new springs of fortitude to endure ters in this my greatest sorrow. Your kind words with patience great physical suffering and persecution. Under the screne consciousness of angel-guardianship, the testimony of her faith, revealed in her spotless and will strengthen me to stem the tide of opposition. example, vanquished her enemies, till at length Before this reaches you I shall be in Cohoes, N. Y. " every man went into his own house," as if to say, We cannot resist a burning light so convicting to our hearts los

During the close of her rudimental life, she ongaged much in prayer. Looking across to the other side, and exclaimed, "How wide is the river?" A rect as usual, East Westmoreland, N. H. Dear friends, side, she exclaimed, "How wide is the river?" A. long, smothering disease partially darkened her spiritual vision, producing a feeling like that of Jesus on the foross: " My God, my God 1 why hast thou forsaken me?" But all this was only the overshadowing, cloudy transfiguration on the Mount of the spirits' new birth. That cloud broke, and the ineffable light streamed ir, and, just as the heart began to pale into silence, she looked up and said. "I SEE !" and the angels took home their victorious sister.

The spiritual friends of that noble woman were sented on the funeral occasion. The officiating clergyman, an Orthodox, stated, that she had selected him wayfaring man need not err therein."

to perform the solemn service. Being also informed her desires for prayer during her sickness, he put reasoning minds, like the confused murmuring of many

This little sentence, so expressive, was, on the 5th looked in my face with those bright, spiritual eyes, and said, "I love you. lady." I took her in my

arms and blessed the angel-child for her sweet words, which humanity needs so much, while my thoughts the Congregational Church. Like the bird that would went out to my own dear child, who weeps and says, " My dear papa has gone to live in the spirit land." We also visited Mr. and Mrs. Works; they are earnest workers for our noble cause. We received words of encouragement from them, a ray of cheerfulness from their good mother, and warm kisses from their affec-

I would say to our good friends, Mrs. Page and Mary Works, I am very sorry there was a misunderstanding respecting our visit to your place; I exize that the Church frowned upon her as infidel to the pected to meet you at your, brother's home. I trust Truth I They could not impeach her life-that was you will forgive our seeming neglect. I have not forpurely Obristian; but she believed in the Father of gotten our pleasant visit at your home a year ago, and Love, in universal holiness and happiness, in ever. your kindness to my invalid husband. I hope I may

Since the Convention I have given lectures in Barture and endless dumnation? So they cast her out of tonsville, Vt., Langdon and Charlestown, N. H. I the synagogue, and branded her as accursed of God 1 / passed a week in Charlestown very pleasantly with She rejoiced in her emancipation, but felt sorrowful my very dear friends. Mr. and Mrs. Allen, who are would cling to their blindness, as did their ancient on the hills in their vicinity, by having a lecture now brethren: "Ye will not come unto me, that ye might and then, and lending the BANNER or Light to their have life." Was she alone? Humbler, truer friends skeptical neighbors, who would hardly dare look at a the beautiful graces of Christian spilituality. The the voice of Spiritualism of this age; but some one boy, ... Coosa," (well known by some of the friends in Boston,) often comes to cheer us.

Since my return the friends have given us a donation, which has made our spirits glad and thankful. I thank and deeds will ever remain bright in my memory, they will tune the harp of my spirit to sweeter melody, no doubt, as I have received a call from there to spend a few weeks. I shall be glad to receive letters from my friends any time. If any one wishes to engage us during Murch, they may address me, Cohoes, N. Y., I hope to hear from you again. My friendship for you

still is bright. Yours fraternally, SARAH HELEN MATTHEWS. East Westmoreland, N. H., Feb., 24, 1864.

#### Letter from W. K. Ripley.

I commenced my labors in this place the first Sab bath in this month, and although there are but few avowed Spiritualists, they have exercised sufficient influence to draw full houses, and Spiritualism in gtieved to hear her fondly cherished vlaws misrepre. Stockport is coming down from an incomprehensible myth to a rational philosophy, so plain that " the

Theological interpretations of the Bible are, to all

le enough to know that they would surely be worst ed in debate, and therefore wisely give her a wide margin, and content themselves by sending out spies to misrepresent her language and pervert her meaning. Such strategy has lost its force, and people now prefer to hear and judge for themselves.

Hustily yours, E. G. FULLER. Coldwater, Mich., Feb. 15, 1864.

#### Spirit Communication.

The following spirit communication was written through my hand, on the 4th of Feb., 1864, immedi ately after hearing vocal and instrumental music in the air, apparently above the room in which Uncle Seth Hinshaw, his wife, myself, and two others were seated, at Greensboro', Henry Co., Indiana. I knew Thomas T. Hunt while a resident of earth, but had no knowledge of Nathan Mendenhall, who lived and died n North Carolina, a State I was never in. Seth Hin shaw tells me that Thomas T. Hunt and Nathan Men denhall were neighbors in North Carolina, and that Nathan made for him (Seth Hinshaw.) the first one horse carriage he ever owned.

JAMES COOPER, M. D.

#### THE COMMUNICATION.

Brother Seth-The medium heard truly. "We are waiting for thee," and in God's good time will receive thee where love-flowers bloom perpetually, and ceive thee where love-flowers bloom perpetually, and sweet forget menots, violets, and roses of many colors mingle their fragrant odors with orange blossoms; and the bloom of thousands of shrubs and many-tinted flow. ers will beautify the landscape-flowers and blossoms, way of which are unknown to earth, but will be many of which are unknown to earth, but will be transplanted there as earth and man become more harmonious.

Brother Seth, we are waiting for thee where pearly streams, winding their shining way through evergreen meadows and flowery plains, sing sweet songs of rippling praise to the giver of all good; and where crystal boats, on lakes of clearest water, will bear thee onward to thy island home.

Brother, we are waiting for thee where birds in countless numbers, and of the most gaudy plumage, give forth, from their tuneful throats, the sweetest of notes-where groves of sweet-smelling trees are filled with these feathered songsters, which, fearless of thee and us, will alight on our heads and shoulders, and give forth notes which will thrill us to the heart and harmonize our every feeling.

Brother, we are waiting for thee where purple and golden and crystal grapes hang upon vines which are supported upon spicy trees and bushes, which invite and woo thee into their cool and pleasant shade. The golden orange, the luscious peach, the green and gold-en-brown fig, and many other truits abound. Brother, we are waiting for thee at the "Golden Portal." where all thy spirit-relatives, and many, very many friends, numbers of whom thee has never known ou earth, stand ready to welcome thes to thy place of abode, and receiving these with outstretched rms, say, "Welcome, thrice welcome to home and happiness upon our star-peblied shore—the reward of thy earnest endeavors to do thy duty while a sojourner -the reward of on earth.'

Yes, brother, be patient, we are waiting for thee. Thy spirit friends,

NATHAN MENDENHALL, THOMAS T. HUNT, AND MANY OTHERS. Feb. 4th, 1864.

friends, and to the choir, for their labor of love, and passing the following Resolution unanimously, the meeting adjourned, all seemingly satisfied that a good work has been done:

Resolved. That we tender to the publishers of the BANNER OF LIGHT, our heartfelt thanks for the noble stand they have taken in their columns in behalf of the angel world, and for the progression of the inhabi-tants of this mundane sphere; and that we, individually and collectively, will use our influence for a more extensive circulation of the same-advocating, as it loes, the sentiments of our beautiful Philosophy.

HENBY GALE, Secretary. Bangor, Me., Feb. 23, 1864.

Married.

in Weymouth, on Thursday, March 3d, by Daniel Goddard, Mr. Nathi. Carver of Plymouth, to Miss Mary Jane Crandon, only daugher of Dr. B. W. Cran-den of United don of Chelsea.

### Departed.

From Shrewsbury, Mass., by diptheria, Feb. 10th, 1864, Addie Esoha, 1 year, 3 months and 11 days, youngest child; and on the morning of the 18th, by the same disease, went to join and joy with her, Charloite Augusta, 8 years, 3 months and 11 days, sister of Ad-die, and eldest oblid of Administrational Statement die, and eldest child of Austin and Elizabeth E. Maynard.

Little Addie was a meek and gentle, though a frail Rower—too frail for the winds of earth, so the angels took her home. Fler sister, Lottie, the eldest, was what might be called a motherly ohild-always caring for her sisters, striving to make them good and happy often be stretched oit, and the earnest and loving expression of her countenance indicated to those present the probable presence of Addie, and the yearning and deathless love of Lottle for Addie. These manifestations continued till all the loving faculties were pros-trated by disease, and then Lottle joined Addie on the plains of Immortal Life.

...When the sun was gently sinking

- Down beneath the western sky, Their pure spirits left their caskets— But we knew they could not die.
- Angels gently bore them upward.
- To those mansions bright and fair, Where together they will journey. And we all shall meet them there."
- WM. H. KNOWLTON.

Shrewsbury, Mass., Feb. 29, 1864.

From Norway, Me., Jan. 23d, the lovely little spirit of Elton Bird, son of Henry A. and Persis R. Bradbury, aged 2 years and 16 weeks. Every one that knew him and ever looked into his heavenly blue eves. and saw the angelic smile that played upon his lips, cannot but think that he is a lovely angel now, for he was little else when here. While we know that every passing day brings nearer the joyous moment when we bell during here we have been been being that the same set of the t shall clasp him in our arms again, we can feel that

- Our darling Birdle is hovering near. With the same sweet smile he had while here---Another angel in that bright band. Waiting to welcome us in the spirit-land. L. R.

From Wilmington, Mass., March 7th, Willard Festus, son of Ambrose and Eliza Jane Upton, went up to the school for infant angels, aged 3 years.

From Hanoverton, Ohio, Jan. 15, 1864. Mrs. Rachel H. Dutton, wife of Elisha Dutton, aged 47 years, Bhe was a gentle, attectionate wife, s kind mother, and a true woman. Her husband and daughter sadly

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

DB. H.F. GARDNER, Pavilion, 57 Tremont street, Boston will answer calls to lecture. apl1-+ MISS ENMA HARDINGS, San Francisco, Cal. 819-19" CORA L. V. HATCH. Present address, New York. jan2 iress, Ubicopee, Mass. Ds. RETNOLDSON, Cooper Institute, New York. Jan23-Sme IRA H. OUETIS speaks upon questions of government. MISS B. ANNA RYDER, trance speaker. Address, Banber of Light Boston. decl9--8m<sup>o</sup> MRS. JENNIE S. RUDD, tranco speaker, Taunton, Mass, will answer calls to lecture and attend funerals. mr12-Sm<sup>2</sup>

FANNIE BURBANK FELTON, South Malden, Mass. nov28-6m<sup>o</sup> Dr. A. P. PIRROR Spiritual and Medical Electricino, will

answer calls to lecture, or attend funerals. Office, No. 7 Myrtle street, Buston.

MRS. SARAH A. BYRNES, formerly Miss Barah A. Magoon, MRS. SARAH A. BYRNES, formerly Miss Barah A. Magoon, Address, No. 87

trance speaker, will answer calls to lecture. Address, No. 37 Spring street, E. Cambfidge, Mass. marl2-7m° Mrss Lizzis M. A. Caster, inspirational speaker, care of Jamos Lawrence, Clevelaud, U. Will speak work verings and attend funerals. fcb8-t

MRS. CLABRIE H. DEARBORN will answer calls to lecture. ddiess Wurcester, Mass. marl2-6m° ANNIE LORD CHAMBERLAIN, Musical medium, Bo. Malden,

mass., care T. D. Lane  $j_{nin}$  and  $j_{nin}$  and j\_{nin} and j\_{nin} and j\_{nin} and j\_{nin} and j\_{nin} and j\_n and j\_{nin} and j\_n and j\_n

Visconsin. dec19-3m<sup>o</sup>. E. WHIPPLH, Mattawan, Van Buren Co., Mich. dec19-3m<sup>o</sup>

MISS L. T. WRITTIER will answer calls to lecture on Health and Dress Reform, in Wisconsin and Illinois. Whitewater, Walworth Co., Wis.

JOHN T. ANOS, MARNET CO., Wis. JAULU-, JOHN T. ANOS, magnetic physician and progressive leo-aror, will answer calls. Address 6 Fearl street, Rochester. : Day 9(1). fub27-9w9

MRS. F. O. HYZER, box 166, Buffalo, N. Y. mar5-t JACOB G. REED, Magnetic Physician, North Stockholm. N.

M. L. SHEBMAN, trance speaker, Lowell, Ms. mar5-5mª H. P. FAIRFIELD, tranco speaking medium, Branchport, N.

maio-13 MISS LIZZIE DICKSON will snawer calls to lecture. Adress Portamouth, N. H. Mg and Mgs. H. M. MILLER, Elmira, N. Y., care of Wm.

. Hatch. BENJANIN TODD, Janesville, Wis:, care of A. O. BIONG,

J. 8. LOVELAND, will answer calls to locure, Address; or the present, Willimantic, Conn. ppli-ti Mosns Hour, Battle Grees, Mach. jspb-t; P. J., H. WILLIS, Address, New York, care Herald of Pre-4 mar19\_t MRS. LAURA CUPPY, Dayton, Ohio. LEO MILLER, Worcester, Mass. nov28-1. REV. ADIR BALLOU, lecturer, Hopedale, Mass. apl1-++

L. JUDD PARDAR, Cincinnal, Ohio, care Dr. N. B. Wolfe. W. F. JAMIESON, trance speaker, Paw Paw, Mich. spl-

#### BANNER LIGHT. $\mathbf{OF}$

#### Correspondence in Brief.

MANIFESTATIONS IN VERMONT.-Mrs. E. M. Wolcott, under date of Feb. 25th, writes as follows:

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Permit me a brief space in one corner of your excollent BANNER-not to startle your readers by the relation of unheard of wonders, but to add my mite of experience to the ever increasing demand for intelligence in regard to our philosophy. During a recent tour through a part of the semi cen-tral towns of this, our anow-laden State, and while

trai towns of this, our anow-laden State, and while sojourning in the quiet village of South Hardwick, we met, at the house of a mutual friend, the family of (leorge Paine, whose son, Amasa, and nicce, India Paine, have been recently developed as mediums for physical manifestations. So frequently do we hear the cry of deception coupled with this phase, that all our faculties were on the alert to detect, if possible, the least invosition. The how is ascenteen small in the least imposition. The boy is seventeen, small in stature, with a frank, open countenance, quite pale from a severe attack of diptheria—saved, the parents asserted, by the power of the same spirit that purports produce the spirit-hand, etc., of the manifestations. to produce the spirit-hand, etc., of the manness. The other medium is a child of twelve summers,

The room occupied-some twenty feet in length-held at one end a table; at the other were seated the friends. On the table were placed a tenor drum, a tin trumpet, a whistle, and two bells—all that could be readily obtained, for, this being only the fourth evening of this phase of development, very little was ex-peated. At the end of the table, with hands and feet closely tied to their respective chairs, were the mediums. The lamp was not extinguished—only placed outside the door, so that in an instant the full light could be thrown upon the children. In less than a minute the dramsticks began to roll, and during the next halt hour the trumpet was sounded, the whistle next hall hour the trumpet was sounded, the whistle blown, tunes rapped in perfect time, apparently with flagers, on the table, hells rung in several parts of the room and thrown to the feet of persons present. The light was introduced, and on examination the ropes were found binding the children tightly. At this yount, my husband—who is a sharp, search-ing skeptio, and has many times detected imposition— requested to be seated alone at the table. This being rerated, and the light withdrawn, hard raps were felt

granted, and the light withdrawn, hard raps were felt on the knees, and, remarking they were rather severe, the softest touch was felt on the knees and all over the leg to the feet. Drumsticks were handed and re-turned beneath the table, bells placed on his feet, etc. As a closing test he addressed the motive power thus: 'The power that performs these wonders claims to have intelligence; if so, there must be form; if form, there Intelligence; il so, there must be form; if form, there are bands. Will you place them in mine? Immedi-ntely and repeatedly his fingers were grasped and shaken and the palm of a hand was struck lightly within his own. While this was being done he reached his other hand over (for he had taken the precaution to seat himself in such a manner that he could do so) and grasped the hands of the mediums, finding them closely around as before. By request, they were nn. closely secured as before. By request, they were un-tied by the spirits, doing. in less than one minute, what it had taken two men fifteen to perform. Such, and greater, is the power sweeping its resistless waves over this land to awaken the slumbering mass of mind to activity of thought and life.

EMMA HARDINGE IN CALIFORNIA. - A subscriber writing from Bacramento, Cal., under date of Feb. 9 6838:

" I wish to say a few words about Emma Hardinge. "I wish to say a few words about Emma Hardinge. She has delivered six lectures here. The first two were on national topics; the next one she announced would be delivered on a subject chosen by the audi-ence; and the subject proposed was. "The Origin of Man, and the design of his Creation." A more beau-tiful, instructive and able lecture, upon any subject. I never listened to. If any further evidence were want ing that the lecture was 'inspirational.' it was aboun-dantly given in replies made at the close of the lecture to encetions from the audience. It was a complete trito questions from the audience. It was a complete tri-umph. The audience unanimously voted to request her to choose her own subjects in the future. She has her to choose her own subjects in the future. She has given lectures on "The Philosophy of Miracles.' Mag-netism and Electricity,' and 'Hades, or the Land of the Dead.' Such deep interest, such rapt attention, such heartfeit emotion. I have never seen produced by any lecture sermon or appeal, however beautifully written or earnestly delivered, in all my experience. Our town is not very well provided with lecture rooms, and she could only wroonen for the purpose a

rooms, and she could only procure for the purpose a church lately sold by the Presbyterians to the Jews, and not yet consecrated by them."

Charles Brockway. of Shullsburg. Wis., in renewing his subscription to the BANNER, writes:

"We would be giad if some good trance speaker. or test medium, would call at our place. My house shall be their home while here, free of expense."

A note to a letter dated Bainbridge, N. Y., March 2d, says:

well' succeeded in steering clear of partizanship and fanaticism in conducting the best paper of the age, at a time when the elements are so unpropitious and nonconducive to such a result. This is, in itself, a noble achievement."

# To Correspondents.

This Paper is issued every Monday, for the week ending at date. Banner Aight Ø∬ BOSTON, SATURDAY, MARCH 19, 1864 OFFICE, 158 WASHINGTON STREET, ROOM No. S. UP STAIRS.

> WILLIAM WHITE & CO., PUBLISHERS AND PROPRIETORS.

LUTHER COLBY. - - - EDITOR. 

# The Issue.

"I cannot believe that civilization in its journey with the un will sink into endloss night to grafify the ambition of he leaders of this revolt, who sock to

'Wade through slaughter to a throne And shut the gates of mercy on mankind '; but Ihave a far other and far brighter vision before my gaze it may be but a vision, but I still cherish it. I see one It may be but a vision, but I still cherish it. I see one wast Omfederation 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 Continent, the home of freedom and refuge for the oppressed of overy race and of overy elime."—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

Old Things and New.

The politicians are fairly waking up to it now, that they cannot have the Old as it used to be, how sore oever the reflection grates upon their sensitive feelings. There has been, for some time past, ever so much talk about having back ... the Union as it was," and maintaining the " Constitution as it is;" but any one who has paid the slightest attention to the march of events, and has taken previous pains to study the structure of the Constitution and its adaptability to all the purposes of a compact Union, must see very plainly that neither the Constitution nor the Union of the past can ever be restored to existence and authority again. Conditions having been changed of late by the grinding and crushing power of events, nothing remains but to willingly submit ourselves to the change.

A new polity has become necessary to the nation. Certain persons have been successful in setting on foot a wide-spread and most dangerous rebellion, and their bold act has resulted in working an entire revolu. tion in their own social state, and in throwing down, both theoretically and practically, the safeguards which were before erected about their institutions. The work has been of their own doing entirely, and they have none but themselves to thank for it. Were they now to wish ever so much to return to the former condition, they find it an impossibility; work once ione is not so easily undone; revolutionary hands cannot expect to find things just as they were before they took hold of them. Even supposing that all sides were willing to accede to the unreasonable denands of these men, it would be an impossibility in Nature for things to be placed again in statu quo, and qually impossible for them to accept the change back again, even if it could be made. What is now written written; what has been once torn down, is never uilt up again as it was.

The men of the South, or at any rate the men of the North who still continue to sympathize with them for their fatal mistake. would not have a Union, that is a Nation, unless Slavery could be secured with it. and surrounded, too, by all the safeguards which have so long warded off harm from that "peculiar institution." But that cannot be. The South have chosen to imperil our very existence as a distinct nation by striking at all national authority, professedly for the sake of making Slavery more secure and profitable to themselves; they will inevitably lose in the conflict, and will therefore be compelled to give up the stake for which they have risked all. Is it to be supposed that in the very act of giving it up, they will be permitted to reënter the Union on just the same terms relative to Slavery, as before their revolt ?- or that the Constitution will contain for the future such securities for its existence as it did in the past? The bare statement of the matter contains all the argements necessary for the refutation of those who will have no more Union

save the Union on the old and now destroyed conditions.

#### Compensation.

The divinely beautiful laws of the Creator and Suetainer are over immutably just-ever-richly freighted with compensation. All seeming earthly loss is balanced by interior and everlasting gain; all the stumbling blocks in our way, are but so many incentives that serve to arouse the indomitable will, the invincible courage of the spirit, to overcome all things, and reap exultant victory. Look along the line of years, the sad traces of your wandering footsteps; the painmarked days and weary nights of suffering; the seasons of despair; the prolonged torture of suspense and utter discouragement. Scan the past closely, and then say, not from the surface glimpse of an external judgment, but from inner depths of gained experience, What has all this brought to me?" And the reply of your soul will be, "It has brought me knowledge, faith, rest." The true Spiritualist will accept all trial as the

touchstone of a healing power applied to his undeveloped capacities, his loves and aspirations, his needs

and life-purposes. For we are all born blinded by the prejudices, and chained by the ignorance of our progenitors. Through bitter floods our vision may be cleared, till we can gaze on celestial glories. Through the probing of hidden moral sores, we may be cleansed and purified, and rendered worthy of angelic visitation and counsel. We are drawn heavenward by the eternal love links that bind us to the " beloved ones gone before." Were it not for the agonizing sorrows of bereavement, human hearts might grope in the dust, nor be aroused to a contemplation and belief in the eautiful hereafter.

No man or woman living is aware of the resources of their natures, until circumstances call them forth. But for the great national crises that call opon the master spirits of the age, the genius of a Napoleon and the patriotism of a Washington might never have been recorded on the pages of history. It is fearful to pass through the ordeal of poverty; but what sublime lessons of self-denial, of sweetest charity, of heroic endurance, may not there be learned | Terrible to the sight and to the feeling heart is the grim aspect of cruel, relentless war; but then, what noblest duties it imposes: what an array of dormant energies it calls into actionnot for self, but for the universal good ! A common cause it is that makes the hearts of millions throb in accord. What a host of imaginary evils fly from the bresholds of the land when the great looming horrors of Southern despotism threaten | How the dark shadow of slavery has fallen upon the sunniest homesteads ! It is by the law of compensation; for we had no right to worship Liberty, and forbid the dusky children of our Father from basking in the sun-rays of her presence. Say not the war is for this, that, or the other reason. It is simply the fulfillment of an inexorably just, divine law of compensation; and this unchangeable, eternally abiding justice, that now wears so severe a front, is yet the product of the Supreme Heart of. Love. For the truly disciplined soul, the philosophic spirit, the devoted philanthropist, beholds in all things visible to the sense, the indwelling principle of all overruling good. All the discords of this nether world, he knows, will ultimately be transformed to harmonies; all bloody wars lead to the World's destined Pcace; all agitation, uphcaval, turmoil. change. eventuate in better conditions. To those who strive for pure and useful lives, the Millennium is no fable. but a promised reality, whose foregleams illuminate their intuitions with gleams of the heavenly existence. For them, the dawn of Universal Freedom breaks; they are believers in the law of compensation.

### Death of Starr King.

The intelligence of this noble young preacher's death sends a thrill of regret through every heart that had ever been moved by bis words. He was left fatheriess at an early age, and at once set to work to do all he could in support of the little family of which he formed now the only responsible part. He was alternately clerk and school-teacher until he reached twenty years, studying as few young men know how to study, self-taught and self-educated, and resolved to make the most of himself. He was a preacher of the Universalist denomination a little after passing his twenty-first year, and had thus preached for three years when he was called to Hollis Street Church, (Unitarian) of Boston, where he preached to general acceptance for twelve years. At the end of that term,

he was invited to California, where he carried the fruitage of a truly noble youth and n a large and powerful Church, and at last died. Mr. King had recently become a full believer in the Spiritual Philosophy of the present day, having witnessed manifestations through the instrumentality of Mr. J. V. Manufield of such a satisfactory character he could not longer doubt but that his spirit-friends possessed the power to communicate with him. Mr. King was a remarkable man. He was not only self-made, as we are in the habit of calling it, but he was largely instrumuntal in making others nobler than they otherwise would have been. His influence was very powerful in holding California to her loyalty, and afterwards in securing for the blessed service of the Sanitary Commission munificent contributions. The popular mind of the new State responded to his influence with great readiness. His words worked their way into all hearts, and were powerful in the results they produced. He had secured the crection of a large and beautiful church for himself in San Francisco, in which he steadily refused to preach until the last dollar of its cost was paid up. At one time during his short stay in the State, he was seriously talked of in If it should happen-as at any day it may-that the Legislature for United States Senator; but it is England should declars war against Germany for its not probable that his views of usefulness tended in that invasion of Denmark, we see no reason why, by the direction. He was an able, scholarly, progressive, librule of equality, citizens of Germany, of course in- eral, and truly eloquent man. Few men of his years cluding those of Austria and Prussia, may not furnish bave performed so much work for their country, and done it so well. He has earned the fame which he 10.100

#### Heresy made Legitimate.

The Privy Council have had before them the case of language such as common readers can understand, \$3.50 per year; single copy, five cents. means simply that heretics may be members of the Church still, and hold its offices, and that there is reversed, the offenders sent back to their livings, and the costs of the prosecution thrown back on the bishops who had condemned them.

The charge brought against the writers of the Essays alluded to was, in effect, that they had declared that the Old and New Testaments ...were not written under the inspiration of the Holy Spirit, and that they were not necessarily at all, and certainly not in parts, the Word of God." But the court held that the key to the loctrine of the church is to be found in the sixth of the Thirty-Nine Articles, which says that " Holy Scripture containeth all things necessary to salvation," and, further, that "the framers of the articles have not used the word . inspiration,' as applied to the Holy nature, extent or limits of that operation." The inference is that a belief in inspiration is not required by the church. Mr. Wilson was also accused of expressing a hope that in the end "the perverted may be restored, and all, both small and great, may ultimately find a refuge in the bosom of the Universal Parent." sustained the charge. From this it is inferred that a good churchman may be a Universalist. The Manchester Examiner says of the decision:

"All parties, save one-the youngest, the most thriving, the most aggressive-will stand aghast at this huge scandal. Let the principle of the Lord Chancellor's judgment is identical with that which enabled Mr. Gorham to triumph over the Bishop of Exeter. Each of the sects within the church would kick all the Each of the sects within the church would kick all the others out; but the lawyers, in the name of the Queen, declare that none of them shall turn the state oburch into a private paddock, and that, if they are not all willing to graze together, those who like may leave the enclosure. Of course, they will not leave it. The pasture is too good. For a little while we shall see them tossing their horns at each other, and scouring round with prodigious spirit, but none will leap over the fame, and are lower they will be quicting the fame. round with prodigious spirit, but none will leap over the fence, and ere long they will be quietly chewing the cud of resignation. The decision of the council on the second charge against Mr. Wilson is in one respect consolatory. The various heresiarchs in the church are relieved from the necessity of believing in each other's future perdition, and even poor Dr. Colen-so may claim the benefit of the latitude which permits a claryrupan to express a hone of the line! marion of a clergyman to express a hope of the final pardon of the wicked."

### Close of the Volume.

The present number of the BANNER OF LIGHT COM pletes its seventh year and fourteenth volume. At the commencement of the new volume the BANNER will appear in an entire new dress, from the Type Foundry of Messrs. Phelps & Dalton, of this city. This will necessarily require a large outlay, which our friends must aid us in meeting, for the BANNER must keep up with the progress of the age. We trust our friends will bear this in mind, as the great advance in the price of all printing material makes the burden doubly heavy for us to bear. We do, not ask to be made rich, but simply for sufficient means to enable us to make our paper a worthy and noble exponent of the Spiritual Philosophy, and a credit to all con cerned. We have thus far given our patrons the benefit of our receipts over and above expenses-though for good share of the time our expenses were more than our receipts. There are millions of firm believers in the Spiritnal Philosophy in this country, and a little united effort on their part would circulate the BAN-NER all over the land, and thus spread the light and truth of the modern spiritual revelations, thereby benefiting the human family.

# Our Scances.

#### More interes is manife

# **[MARCH 19, 1864.**

A New Paper in South Carolina. The Palmetto Herald is the title of a new journal the Roy. Dr. Williams and Roy. Mr. Wilson, two clergy- just started at Port Royal, B. C., by B. W. Mason & men of the English Church, who wrote portions of the Co. It is to be issued on Thursday of each week, famous "Essays and Reviews" which made so much and will aim to be, in all things proper for publication, commotion in the Church of England not long ago; a truthful record of what occurs in the Department of and, after reviewing the nature of the charges brought the South, and among the fleets of the South Atlantic against them, it arrived at a decision, which, put in Blockading Squadron. The price of the Herald is

S. W. Mason, its principal editor, is a son of Judge Mason of New Hampshire, and is well and very favornothing in the Church Articles either to prevent it or ably known in this city, where he has been connected to subject them to censure. An ecclesiastical court with several of the Boston papers for the last ten had condemned the essayists, and sentenced them to years. He is a fluent and versatile writer and a couryear's suspension from the exercise of their functions; teous gentleman. At the time of the attack on but an appeal was taken to the Judicial Committee of Charleston by our fleet and army, last summer, he the Privy Council, the ecclesiastical judgment was was present, and wrote the series of letters which were published in the Boston Herald, and which created much attention at the time. Such enterprising proprietors as Mason & Co. are sure to make the paper a success. They have our best wishes.

### The New Nation.

The above is the title of a new paper of sixteen pages. published weekly in New York, for \$3.50 per year. It claims to be a Political, Military and Literary Journal, but independent of all political parties. The editor says, .. We are of those who believe in God and liberty. We believe in the sacred and providential mission of this people whom God has indicated as his adopted people, destined to accomplish the great work Scriptures; nor have they laid down anything as to the of the regeneration of humanity by means of liberty. We proceed from no party, from no past, from no individual root. Truth and liberty constitute our principles and our vital essence." Very good : truth and liberal sentiments are powerful levers in the work of reforming the world. We have read many of the articles in this number, and find them written with great ability The court distinguished between the expression of a and bold frankness. Its large number of contributors are hope and dogmatic teaching, leaving it doubtful, how- evidently men of character and genlus. Such a paper ever, whether even in the latter case it would have is needed and we hope it will succeed. The paper will make its mark wherever it goes.

#### The Hull and Curry Discussion.

A discussion commenced on Tuesday evening.last, in this city, and continued four evenings, between Moses Hull, Spiritualist, (late an Advent preacher) and Joseph T. Curry, Advent preacher in this city, on the question: "Has man in his nature an immortal principle, which, after the death of the body, is capable of returning and communing with the inhabitants of earth ?"

The large audiences which assembled each evening were very much interested in the debate. It was quite evident, however, that the advocate of non-immortality except to the few within the pale of the Church, got the worst of the argument, and lost his quiet temper. On the other hand, Mr. Hull produced his evidence, backed up by sound, logical reasoning, which he applied with avidity and clearness, without even marring the equinimity of his bland and cheerful nature

We shall publish a full report of the discussion in our next paper.

#### Queen Victoria.

According to present appearances the dominant party in England, with Lord Palmerston at its head, are becoming tired of the peace policy of Queen Victoria, and are determined on her abdication. The Prince of Wales, too, is anxious to mount the throne; and therefore they have given out that she is insanc-because, when asked at a Cabinet Council over Danish affairs if she was willing to take sides openly with Denmark, and thus take the risk of precipitating the nation into war, she replied in the negative, at the same time saying that Prince Albert, were he living, would coincide with her views. This was enough. And now it is said that Lord Palmerston intends to urge her abdication, and place Prince Albert on the throne at as early a day as possible, under the title of Edward VII .- the last Edward being he of Reformation memory, and son of Henry VIII., by Jane Seymour, whose birth cost his royal mother her life two weeks after the event.

#### The Newspaper Business.

To give our readers a brief idea of what newspaper publishers now have to contend with, pecuniarily, we will simply state that the type-founders have issued a

[We cannot engage to return rejected manuscripts.]

A correspondent writing from Philadelphia, asks if we ... know of any method to aid deficient memory. he not having been able to obtain any relief from advertised methods. We accordingly submitted his case to our invisible friends for answer. The response was as follows:

" In order for the individual, or any one, to repair an injury done to any faculty, he must ascertain what is the producing cause, and apply the remedy thereto. But as we believe it an imposibility for any individu-al, save by clairvoyance, to give aid, so we think it unwise for any individual to give his money for this purpose.

- S. W.G., PITTSBURG .- We have not the space to spare at present for the discussion you allude to. Our spirit-friends have assured us that the Davenport Boys are mediums for physical manifestations, and that such manifestations are necessary for the development of certain minds that are unable to reach out at present for any higher spiritual food. These mediums err at times, without doubt; but what human being does not? . /

E. L. F., EAST BOSTON .- We should be pleased to publish a communication from you occasionally, if the MSS could be revised by the last named gentleman referred to in your note, previous to being sent to us."

A. G. W. C., CINCINNATI, O .- We should be happy to have you do as you suggest. The extract you sent was printed in the BANNER of March 12th-forwarded by a friend some time before your copy arrived.

Beceived from Aaron Reed, \$3,50.

Announcements.

Miss Lizzle Doten speaks in City Hall, Charlestown, next Sunday: Mrs. Sarah A. Byrnes in Chelsea; N. S. Greenleaf in Quincy; Charles A. Hayden in Foxboro'; and Moses Hull in Providence.

Dr. E. V. Wright, for some time past located at Newark, N. J., is about to reënter the lecturing field, giving his attention chiefly to Physiological and Hygienic topics, Dr. Powell's Philosophy of the Temperaments, &c.

#### Discussion.

We have arranged to hold a discussion at Lycenm Hall, Lynn, Mass, with Eld. Mores Hull, of Battle Creek, Mich. commencing Tuesday evening, March

22d, to continue four evening. I usually evening, March 22d, to continue four evenings. QUESTION.—"Has man in his nature an immortal principle, which, after the death of the body, is capa-ble of returning and communicating with the inhabi-tants of earth?"

Aff .-- Moses Hall. Neg .-- Miles Grant.

Aff.-Moses Holl. Neg.-Miles Grant. Eld. Hull has been known for some years as a lead ing man among the Seventh-day Adventists. Within a few months he has joined the Spiritualists, and is being made quite prominent among them. He has been lecturing on Spiritualism, in Boston, for some weeks. We shall expect an interesting discussion.---World's Crisis.

Many a man thinks it is virtue that keeps him from urning a rascal, when it is only a foll stomach. One should be careful not to mistake potatoes for principles.

There is something profounder in a nation than its Constitution, dearly as that should be cherished by all of its people. That something is the spirit and life which lies below. The life of every people is the generator of its institutions, and afterwards of its contitution. All unions, alliances, and compacts are framed only in obedience to the laws of that secret and seething life. Nationality is all we have, at best; preserving that, we have all that is worth saving: without that, all the Unions and Constitutions which could be framed would be of no use-they express nothing, mean nothing, and cannot last. As a people we are fully resolved not to sacifice our national life. let all the rest go or not. That we are determined to reserve. It is a sacred passion with us. Whatever esumes to stand in the way of that will be put out of the way forever. We can afford to spare Constitutions and everything else, if that be necessary-but our national life we shall struggle for until we are as-

England and We.

ađ.

sured that all danger to its existence has been avert.

capital to the shipbuilders of the United States, and build, equip, sapply with war-like stores, and man briefly lived to enjoy. with sailors, any number of vessels of the same char acter with the piratical Alabama and Florida, and put them to sea to prey at random on British commerce. Nor would England have the slightest reason in her own ports to prey on the inoffensive and defenceand if the cup which she has been pressing to our lips diers, by the Boston, Chicago, and Cincinnati Fairs. stand by what law she ought to expect sympathy from others in the midst of her wry faces.

me as what she has so freely visited upon us, nor of her punishment by being shown up before the civil ized world in her true character, and by being taught fully for its suffering soldiers.

by our magnanimity and forgiveness how meanly she has acted in the day of our troubles and disaster. If there is no mode of punishing her without disgracing force of the noble contrast which our conduct will offer against her commerce, in case she goes to war with between her situation and ours being only that she cares nothing for her baseness, and we could not afford to live as a nation and yet practice it. England will have her own trials, and they are about to begin.

Mrs. M. S. Townsend in Boston. Our friends will be pleased to learn that this favor. its speaker is to occupy the desk in Lyceum Hall, in minds of the people the redeeming powers of a spiritthis city, on Sunday next.

#### Sanitary Fairs.

They are indeed a noble institution. The people have generously come forward and done what the Govto complain if just this thing should be done. She has ernment would never have done, and done so thoroughcertainly set us the example of building pirate ships |y. The late Brooklyn Fair has netted in round numbers, \$400,000. The Albany Fair, about \$75,000. less commerce of a nation with whom she was at peace; What was previously accomplished for the brave solshould be commended to her own, we do not under. our readers learned from the papers long since. In view of what Brooklyn has just done, it is claimed for New York, in her great Metropolitan Fair, that she

Not that we should argue that she should have the shall raise a good million of dollars. Dr. Bellows bas officially reported that, previous to this time, some that we should counsel such retaliation in this age of eight millions of dollars had been realized by these justice and charity; but it is no more than right that Fairs, the expense of handling which for the soldiers' she should be compelled to explate at least a portion benefit had not exceeded three per cent. Verily, we ought to succeed in a war which provides so bounti-

#### Rev. Fred. L. H. Willis.

No one thing of late has given us greater gratificaourselves, at least let her be put to open shame by the tion than a knowledge of the fact that our brother, F. L. H. WILLIS-through the aid of friends good and to her own. We can just as easily fit out pirates true, who fully appreciate his labors in behalf of the cause of Spiritualism-has secured Clinton Hall, in Germany, as she has done against us : the difference New York City, for the purpose of holding regular Sunday free meetings, morning and evening.

In this connection the Herald of Progress says:-"We have long felt confident that we needed other places of meeting and a variety of minds to meet the wants of this large city. The truths of our divine philosophy cannot be too generally promulgated, and we bail with pleasure every effort to set before the nal religion."

tions to day than ever. At every session of our scances the room is crowded, and many go away unable to gain admittance. Among such we have just ascertained were quite a number of people who had journeyed several hundred miles on purpose to witness the manifestations through Mrs. Conant's agency. They, of ourse, were much disappointed. To obviate this diffculty in future, we shall reserve a certain number of this class of visitors.

Persons coming from a distance should always no tify us of their presence the moment they arrive at this office. Then they will be specially attended to. It is our desire to give all an opportunity to listen to the messages of the invisibles; but we cannot expand in this direction any faster than our limited means will permit. Whenever our patronage warrants, we shall enlarge our Free Circle Room, that the thousands who are now hungering for spiritual food may receive it .. without money and without price."

#### Lieut. General Grant.

We have now an active Lieutenant General. We never had but one before, and that was General Washington. Gen. Scott is such only by brevet. Lieut. Gen. Grant has gone from his field in the West to Washington, where it is expected he will so arrange military plans that we may be prepared to enter upon the last grand campaign of this wearlsome war. Some report that he will take personal charge of the Army of the Potomac; while others believe that he will return to the West again, and direct, in cooperation with the movements of the Eastern armies, those grand plans which are to keep large bodies of armed men on the march from the opening of spring to the close of the fighting season. Grant seems to be the man who has been providentially raised up to take active control of the war at this final stage of its progress, and finish it by the discomforture of armed rebellion. His past experience gives ample pledge of his more signal success in the grander designs to which he is about to put his band.

#### Gen. Sherman's Expedition.

A dispatch published in the Gazette, at Columbia, Ohio, on the 9th inst., says Gen. Grant, on his way East, in conversation with a distinguished Ohio officer, expressed himself entirely satisfied with the situation of military affairs. He spoke in the highest terms of Gen. Sherman's expedition, which had given the rebellion the severest blow since the capture of Vicksburg.Gen. Sherman has destroyed provisions and forage enough to subsist the rebel army from five to six months. In one place Gen. Sherman destroyed over \$2,000,000 worth of property. In other places he de stroyed immense stores. He brought in large droves of cattle, several thousand head of mules, 8000 negroes, and over 400 prisoners, with but a trifling loss in men and material. Forty-six miles of the Mobile and Ohio Railroad have been destroyed by Gen. Sherman. The Southern Railroad was also destroyed from Meridian to Jackson. In destroying the railroads he has released vice.

circular to all printers that they have raised the price of printing material twenty-five per cent.; paper-mak. ers have raised the price of paper one hundred per cent .: besides the internal revenue tax. State, county and town tax, everything one wears tax; everything one cats tax-and, were it not for " anti-cat.'um coffee" to drink, we should be taxed for all the liquids in existence, excepting water. The reader will thus scats, until within five minutes of three o'clock, for come millionaires in a hurry under this state of affairs.

#### Thanks.

We are under obligations to our worthy friend and co-laborer for humanity and spiritual unfoldment, Henry Gale, of Bangor, Me., for the interest he takes in the success of the BANNER, and for sending us reports of Spiritual Conventions, &c. The aid given us to sustain the BANNER is felt and appreciated by the angel-world, as well as by us. It is pleasant to hear of the harmonious gatherings of our friends in the Pine State, especially those held in Penobscot County. At augurs the "good time coming" when the harmonizing and humanizing effects of the Spiritual Philoso. pby shall be felt all over the land.

#### Mrs. Spence's Lectures.

Mrs. A. M. Spence spoke in Lyceum Hall, in this city, March 6th, afternoon and evening. She was greeted with fair audiences considering the very unfavora. ble state of the weather. All appeared to relish her discourses, which were marked with her usual abilty. Her pungent style, interspersed occasionally with sharp home thrusts, had a tendency to keep her andiences in any state than a drowsy one.

#### To the Philanthropic.

We propose to establish a fund for bread-ticketse, to supply the destitute with tickets to enable' them to procure bread at a baker's-and we ask assistance from any one who may be disposed to aid us in that direction. We have already, through the aid of friends, distributed, gratuitously, several hundred loaves to destitute persons in this city. Let the good work go on.

#### The Spiritual Convention.

In this week's BANNER we print the conclusion of the able report of the proceedings of the late three days' Convention, held in this city. Mr. Wilson, our regular reporter, not being able to attend all the sessions, owing to other daties, Mr. Uriah Clark kindly volunteered to furnish a report. How well he has performed the task our readers must judge for themselves;

### Dr. J. R. Newton.

It will be seen by an advertisement in another column that this renowned "healer" has located in Springfield for the present. where he invites all who are not able to pay, "without money or price" to come and be cured, if curable. We need not remind the public of the many wonderful cures performed under the magnetic and healing influence of the doctor's General Mcl'herson's corps from doing guard duty hands, for all our readers are more or less conversant along the Mississippi and restored them to active ser. with them. We advise those who are afflicted to give him a call at the earliest moment.

#### BAN NER $\mathbf{OF}$ LIGHT.

# MARCII 19. 1864 7

#### New Publications.

Volumes, Vol. 1. New York: Harper and Brothers. man may read its pages with profit. It is evidently For sale by Lee & Shepard, Boston.

is not what it might be, interesting as many parts of interest, if it does not instruct, all who read it. it are to denominational rather than to general readers. It lacks unity; the materials want to be codified ; it is a patchwork performance, as a whole; and, in fine, it is a mistake to suppose that because the public talk more or less about Henry Ward Beecher, and Harriet Beecher Stowe, and Edward Beccher, and, just ilar to the "Rolla books." so widely known. It gives now. Charles Beecher, the public is therefore interest. an account of a voyage to Italy, together with minute ed in the minute personal history of their honored and descriptions of all the important towns and cities talented father. A man's biography is usually writ- through which the young travelers passed. It is very ten on his own account, and not on that of his children, interesting, and would be an addition to any library. however famous. We grant that the .. Beecher fami- It contains two hundred and sixty-one pages. Price ly "is some-to use a very slang word-but they do \$1.00. not all of them merit a printed biography. If the present essay in this field of literature could have been well digested, carefully assorted, and written in the fashion of a harmonious story, with all its parts "fitly joined together," it might be deserving of a larger attention than it will secure now. Dr. Beecher was a strong and rigorous minded man, though an awful Calvinist: a hard hitter, full of the spirit of pugilism, and an excellent pioneer in any reformatory movement. He deserves, of course, to be duly remembered.

ELIZA WOODSON; or, The Early Days of one of the <sup>1</sup> World's Workers. A Story of American Life. New York: A. J. Davis & Co.

Modern fiction, taking a new track from that followed by the novels and romances of earlier English literature, aims to convey and impress lessons of morality, and to hold up for public view pictures of noble conduct and spiritual heroism. In this sense it is an entirely new thing, and as much an invention of this age and generation as if it were not, as it indeed is, the product of what went before. Among the many novels written in these latter days with the tendency above described, ELIZI WOODSON certainly deserves to be named. It is the fruitage of a soul full of youth rebel country from Tunnel Hill toward Dalton. Ga. and earnestness, and calculated to appeal very strong- The movement commenced early Monday morning, the ly to similar souls everywhere. The tragic, and in- 22d ult., Gen. Jeff. Davis's, Gen. Johnston's and Gen. deed even the dramatic element, as that element is Baird's Divisions participating on the right and direct usually regarded, forms no part of its staple; yet its road to Dalton, and Gen. Stanley's Division, under very recital of the forms of sacrifice and self-denial, the command of Gen. Crufts, on the left. Several with its direct and simple descriptions of individual severe engagements took place on the way, in all of life and experience. is full of genuine tragedy, the which the enemy were routed, until our army arrived tragedy which all hearts are at all times in sympathy within three miles of Dalton. After ascertaining that with. The story, in other words, is a life story: such an one as finds its way immediately into every reader's heart. The heroine-to use the conventional wordis a person of but slender outward attractions, not handsome and winning and all that, but attractive only for her gentle qualities, and admirable for her Probably the enemy's loss will reach the same number. quiet heroism and for the self-sacrificing disposition which she manifested on all occasions. She was not hundred. the possessor of wealth-all her riches consisted of her natural gifts and the culture she had bestowed upon them. With her trials we sympathize intensely, and the recital of her wrongs excites our deep indignation. In this story we get a clear idea of what it is possible for woman to do in the world, in the face of the discouraging sneers of those who think themselves better a brilliant charge. Part of his forces under Col. Dahland stronger. It is a really attractive and powerful gren not coming up, he did not deem it prudent, with story.

#### For sale at the BANNER OF LIGHT office.

TALES FROM THE OPERAS. Edited by George Freder-ick Robinson. New York, Carlton, Publisher. Boston, Crosby & Nichols.

This is a reprint of Pardon's " Tales of the Opera,' a book which made a decided hit in London, a short time since. This new edition will undoubtedly meet with equal success in this country, where the love of one class. The stories on which many of the most ploit of the war. popular operas are founded, are noticeably fine in plot and incident. Every one listening to an opera very naturally desires to become acquainted with the whole story of the plot. The desired information is found in this book, of such operas as Lucretia Borgia. Don Giovatini, La Traviata, La Somnambula, L'Elisir d'Amore, Il Barbiere di Siviglia, I Puritani, La Figlia, del Reggimento, Norma, Robert il Diavolo, Il Trova tore, Ernani, Don Pasquale; and Martha. These operas are all familiar to the English ear, and a perusal of their several plots will be eagerly sought by the reading public. 'It makes a neatly printed volume of two hundred and fifty pages.

printed on tinted paper, and full of suggestions so AUTOBIOGRAPHY OF LYHAN BEECHER, D. D. In Two sensible and practicable that any refined man or wo

the production of a man famillar with the society of The most criticisable point in this Autobiography is people whose daily manners are the reflex of high the freedom with which the most minute reminiscences moral and intellectual qualities, and his series of essays of domestic life have been raked together and heaped on social life are given in a pleasing style. He takes on the pile which the compiler of this book has creat- the ground that language is the reflection of morals ed to the memory of his father. The children of Dr. and manners, of the life and of the beart, and he who Beecher sat down with him in his last years, and drew endeavors to correct his conversation, will also enout these early reminiscences, and all the various parts deavor to correct the defects which control it, and and passages of his personal history, on purpose to thus, in leaving off abusive expressions, learn to cure make a book of when he should have put off his flesh- bimself of the habit of thinking evil of others, and of ly tabernacie. It was, of course, understood all gloating over their faults-a prevailing evil which is around that a biography was to be written. Yet this more general than justifiable. The work cannot but

THE SISTERS ABROAD: OR AN ITALIAN JOURNEY. By Barbara H. Channing. Boston: Crosby & Nichols, 117, Washington St. This book is written expressly for girls, and is sim-

PAPERS FOR THOUGHTFUL GIRLS." By Sarah Tyt-ler. Boston: Crosby & Nichols, 117 Washington St. This book is filled with illustrative sketches taken from some girls' lives, under the heads of "Youth," "Intellect," " Beauty," " Favor," " Ambition," &c., and is a fine study for thoughtful girls. It contains three hundred and forty-four pages; is illustrated. Price \$1 25.

CONSCIOUSNESS AS REVEALING THE EXISTENCE OF GOD, MAN AND NATURE. Boston: A. Williams & Co., 100 Washington St., Price 50c. This is a well written essay on the above subject, which will deeply interest the reader.

THE AMERICAN ODD FELLOW for March has a fine view of Odd Fellows' Hall in New York City; which, with the continuation of the interesting subject. · Life Insurance" by Lodges, and other excellent articles, make this a choice number.

#### The Late Engagement in Georgia.

A correspondent of the Philadelphia Enquirer gives the details of Gen. Palmer's recent advance into the the place was well fortified, and the whole of Gen. Joe Johnson's army was there to receive them, our forces returned to Tunnel Hill. Our losses in the reconnoissance will not amount, says the correspondent, to more than three hundred and fifty killed and wounded. We lost no prisoners, but took between four and five

### Gen. Kilpatrick's Raid.

The force of cavalry which started on a raid round Lee's army and " on to Richmond," succeeded in penetrating through the country to the outer fortifications around Richmond, which were taken possession of after

his small force, to make a further assault on the city, and so fell back toward the Chickahomeny, and so on, till he arrived safely in Gen. Butler's lines. His intention was to release the Federal prisoners at Richmond. Col. Dahlgren's command met with less success. He encountered the enemy, and in the engage. ment was shot. Two balls struck him in the head. killing him instantly. Seventy of his men were captured. The expedition destroyed much rebel property, all matters appertaining to music, is not restricted to

# ALL SORTS OF PARAGRAPHS.

Every department of the BANNER is so well filled this week, that we desire our readers to begin with the first page and conclude with the eighth.

The March number of the London Spiritual Magazino comes to us freighted with good, wholesome food for the spirit. It may be had of Bela Marsh, 14 Bromfield street.

Bro. Storer will please receive our warmest thanks for his appropriate allusion to the BANNER at the late Convention of Spiritualists in this city.

Tree copies of No. 3 of Bro. Cook's ... Kingdom of Heaven" have been received. This is a month. ly sheet, small in size, but large in heart, being full of love for all mankind. It will be sent by mail to subscribers at fifty cents per year. Address Thos. Cook. Huntsville, Ind.

1 Many reformers are continually descanting on charity, non condemnation, and like topics; but the moment some of their brethren do not fully coincide in everything they say, these same charitable gentlemen become terribly uncharitable, and boil over with condemnation, and lampoon their conferes without stint. It is about time this unpleasant business was laid aside, and that all take hold of the mighty work be fore them with an earnestness of purpose that no opposition can withstand. Strive to do right in every. thing. Be charitable to the erring, and endeavor to lift them up on a higher platform, instead of condemning them, and thereby forcing them deeper into hell. Then-not till then-will this beautiful earth become indeed a heaven.

1 Our friends in Vermont can obtain all spiritual and liberal publications, at the store of Milo O. Mott, in Brandon, Vt., at as liberal prices as in Boston.

The lower part of New York, says " Burleigh," in the Journal, " is full of abandoned churches. They are used as distilleries, emigrant depots, bowling and lager beer saloons, livery stables and kindred uses, to say nothing of the great number removed for ware houses and palaces of Mammon." This don't look well for the morals of New York.

The steamer Great Eistern has been chartered by Messrs. Glass, Elliott & Co., to lay the Atlantic Tele. graph Cable in the summer of 1865. The invisibles informed us several years ago that they had her built for that purpose.

A large number of valuable blockade runners have recently been captured.

Prejudices are like rats, and a man's mind like a trap; they get in easily, and then perhaps can't get out at all.

Instead of saying that man is the creature of circum stances, it would be nearer the mark to say that man is the architect of circumstances.-G. H. Lewes.

From a disease brought on by constantly keeping flowers in her room, the Marchioness Doria, the wealthiest and most beautiful lady in Rome, has just died in the full bloom of youth and loveliness, at the age of 20.

The widow of ex-President Harrison died at North Bend, Ohio, Friday, March 4th.

What do we seek redress for ? Injuries. Where do we find it? In juries.

Samuel W. Day, who sent a fraudulent marriage notice to the Boston Journal, has had to pay a fine of \$25 and the costs of prosecution for the amusement.

George M. Barnard, of Boston, has offered the State \$5000, through the Board of State Charities, toward the purchase of another school ship.

The Secretary of the Navy has decided to add anoth-The Secretary of the Navy has decided to add anoth-er fleet to our national squadron of which four of the vessels are to be built in Boston. The new oraft are to be entirely of iron and are not intended for partici-pation in actual battle. Their hulls are to be built in the strongest manner, and the machinery to be as cir-ourstances will permit.

Lord Palmerston had announced that orders were sent to the Cape of Good Hope to release the privateer Tuscaloosa, the international law not justifying her detention.

The Union League is said to number 800,000 men.

The Charleston papers say that over twelve hundred shells have been fired into that city within the last two weeks.

Cannel coal has been discovered in Minnesota. The mine is immense, and it is believed to be the indicator of many beds of black diamonds.

#### George Thompson was well received in New York.

#### Answering Scaled Letters.

We have made arrangements with a competent medium to answer Scaled Letters. The terms are One Dollar for each letter so answered, including three red bostage stamps. Whenever the conditions are such that a spirit addressed cannot respond, the money and letter sent to us will be returned within three or four weeks after its receipt. We cannot guarantee that every letter will be answered entirely satisfactory, as sometimes spirits addressed hold imperfect control of the medium, and do as well as they can under the circumstances. To prevent misapprehension - as some suppose Mrs. Conant to be the medium for answering the sealed letters sent to us for that purpose-it is proper to state that another lady medium answers them. Address "BANNER OF LIGHT." 158 Washington street. Boston.

#### NOTICES OF MEETINGS.

Rosron.— Meetings are held at Lyceum Hall, Tremont street, (opposite head of School street, ) evory Runday, at 31-2 and 71-4 r. M. Admission ien cents. Lecturers en-gagedt.— Mrs. M. R. Townsend, March 20 and 27; Meses Hull during April; Susie M. Johnson, May 1 and 8.

FRIENDS OF THE GOSPEL OF CHARTY will most every Monday evening: at Fraternity II.41, Browfield, corner of Province street, Boston. Spiritualists are invited. Admission free.

CHARLESTOWN .-- The Spiritualists of Charlestown will hold CHARGETOW.--TheSpiritualstofUnariostown will note meetings at Gity Hall, every Sunday afternoon and overing, during the souson. Every arrangement has been made to have these meetings interesting and hetructive. The public are invited. Speakers ongaged:--Lizzie Doton, March 20, and 37; Mrs. E. A. Bliss, April 3 and 10; L. K. Coonley, April 17 and 24; Mrs Amanda M. Spence during May; Mrs. A. A. Currier, June 5, 12 and 19. Current. --The Sultique is of Chaises have bired Fre-

A. Gurrier, June 5, 12 and 19.
 CHELSEA.—The Spiritualists of Ohelsea have hired Fremont Hall, to hold regular meetings Sunday af. orgiuon and ovening of each week. All communications concerning them should be addressed to Dr. B. H. Orandon. Chelsea, Mass. The following speakers have been engaged:—Mire. Satah A. Byrnes, March 20; Dr. A. P. Perce, March 27; Mrs. A. P. Brown, April 3 and 10; Mrs. E. A. Bitss April 17 and 24; Charles A. Hayden, May 1, 8, 22 and 20; Mirs. E. A. Bitss, May 16; H. B. Storer, June 5 and 12.
 Concert and Way 16; Storer, June 5 and 12.

Blies, May 15; H. B. Storer, June 5 and 12. QUINOT.—Meetings every Sunday, at the ne.v Hall, on the corner of Sea and Canal streets. Services in the foremoun at 10 13, and in the afternoon at 2 1-4 o'clock. Speak-ers ungaged:—N.S. Greenlenf Morch 20; Mrs. A. P. Brown, March 27; Mrs Frances Lord Bond, April 3; Susie M. John-son, April 10 and 17; Ezra II. Heywood, April 24; Lizzie Do-ten, May 1 and 8; Mrs. E. A. Blass, May 22 and 29; Kev. Adin Ballou, June 5.

Adin Ballou, June 5. LOWELL,—Spiritualists hold meetings in Lee Street Church. "The Children's Progressive Lyceum" meets at 10 1-3 A. M. The following lecturers are obgaged to speak afternion and evening :—MisSarah A. Horton during March ; Churles A Hayden during April; B. H. Heywood, May 1; Dr. H Ham-liton, May 8; Mrs. C. P. Works, May 15, 22 and 29; Miss Martha L. Bockwith during Jone; Mrs. A. A. Currier, July 8. and 10; Lizzie Doten, July 17, 24 and 31; Nelite J. Templo during October, November and December. Provinces Mass.—Sufficientists hold meetings in Loyden

**LLYNOUTH, MARS.**—Spiritualists hold meetings in Loyden Hull, Sonday afternoon and evening, one half the time ichabod Carver, Cor Sec., to whom all letters sh uld be ad-dressed. Speakers engaged:—Mis. Sarah A. Horion, April S and 10; Mrs, E. A. Bites, May 1 and 8; W. K. Riploy, June 10 and 05; 10 and 26.

WORDSSTER.-Free meetings are held at Horticultural Hall every Sabbath, afternoon and evening. Lecturers angaged:-S. L. Chappell, May 1; Moses ifull, May 8. Hall

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

FoxBono'.- Meetings held in the Town Hall. Sneakers enaged :-- II. B. Storer, April 3; Lizzie Doten, April 17 and 24. MILYORD - Meetings are hold every Sunday afternoon. In Irving Hall. Speakers engaged :- Mis Fanny Davis Smith, second Sunday of every month; Rev. Adm Ballou, third Sunday; Charles A. Hayden, March 27.

NORTH EASTON .- Meetings are held in Ruley's Hall overy Sunday evening. Lecturers engaged :-- Mrs E. C. Clark, March 2); H. B. Storer, March 27; Mrs. Jennie B. Rudd, April 8

PORTLAND, MR .- The Spiritualists of this city hold regu-

Mr. Everett's subscription list for the relief of the East Tenneesee patriots has already reached \$50,000. Built of the subscription list for the relief of the East Tenneesee patriots has already reached \$50,000. Built of the subscription list for the relief of the Cluster of the subscription list for the relief of the East Tenneesee patriots has already reached \$50,000. Built of the subscription list for the relief of the Cluster of the subscription list for the relief of the Subscription list for the relief of the East Tenneesee patriots has already reached \$50,000. Built of the subscription list for the relief of the relief of the Subscription list for the relief of the relief of the relief of the Subscription list for the relief of the relief of the relief of the Subscription list for the relief of th Persons. Speaker engaged :- Miss Emma Houston from February to last of July.

### HEALING THE SICK WITHOUT GAVING MEDICINE, or CAUSING PAIN.

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DR. J. R. NEWTON, Union House, - - - Springfield, Mass.

DI. NEW CON invites all who are not well able to pay, "without money or price." Diseases that are consid-ered incurable, are frequently restored in a few minutes. March 19

MEDIUM WANTED 1

WITH CLAILIVOY AN F AND TEST FUWERS, to travel or locate in a distant city, for six months or more, One with pleasant address, cheerful distoltion, good health, and reliable. Address H. O, cate of Box S901, Boston Post office, with real name, stating where au interview may no had 1w<sup>o</sup> March 10

MRS. J. E. WADSWORTH, Clairvoyant and Healing Medium, No. 9 BUSSEY PLACE, Boston. March 19.

The Great Indian Catarrh Remedy WAS obtained from the celebrated Indian Masician Mas of the SENEOA TRIBE, who was renowned for his remarkable curves of Chronic Diseases, and particularly OATAIGHT. 'I housands are afflicted with this most annoying and dis-

Thousands are afflicted with this most annoying and dis-gusting disease, which first comes with a co d in the head, and is taken little or no notice of until it atsumes a chronic orm, and is then denominated Catarrh.

form, and is thou chowing the other of the interior indices a choice of the other of the other of the other of the other other of the other othe

ACIIE, WEAK EYES, and by its use many will be saved from Consumption. Many will be cured by the use of one box, while the worst cases have been cured with three, costing the afflicted pe-son less than one dellar. Put up in convenient form for carrying in the pocket. Paics—55 cents per Box. S. at by mail, postate taid, on the receipt of 85 cents, Orvers must be addressed to Dik. A. J. HIGGIAS, Rox 1908, Chicago III.  $2x^{\circ}$  March 12

ANNIE LORD OHAMBERLAIN HAS decided to hold CIECLES two weeks more, at T. D. LANE'S, South Maiden. Persons dealing coats at these Orcies must apply EABLY for tickets at the Banner office. Use leves Scollay's building on Tremont street at 61 2 and u 84 o'cluck. March 12.

### A REMARKABLE BOOK.

A REMARKABLE BOOK, INTITLED, "SCENES BEYOND THE GRAVE": giving a graphic description of the departed from this life, sub depicted by Amizotta Davis, after coming out of a trance, in which she laid nine days. She says that each person, as he emerges from the physical form, is autracted to and mingles with kindred epicits, kindred associates, beings to whose character they assimilate. She then de-scribes them, from the unholy and wrotched, to the bright and sapcified angels, to occurred at a protracted meeting, in the town of Builin, kensellaer Co. N. Y. Just the book for the age, It contains two hundred and twenty-eight pages, well bound. Published by STEPHEN DEVEL, bayton, Ohio, Retail price \$1, sent free of postage. A liberal dis-count made to the Trade. Sw<sup>9</sup> Web, 27.

# A STORY OF AMERICAN LIFE ! :

#### ELIZA WOODSON: OR THE

EARLY DAYS OF ONE OF THE WORLD'S WORKERS. [1] HIS is a volume of four huided and twenty our pages, pouraying an interesting and singular life history, with a faithfulness and skill betokening more of such than fo-tion in the narration—and which cannot but be hearthy welcomed by the public. Price \$1,25, postage free. For sale at this office. Feb. 27.

REDEEMER AND REDEEMED.

BY REV. CHARLES BEECHER. THIS highly interesting volume may be had at the BAR-NER OF LIGHT UPPICE. Price, \$1.00; pustage, free. Feb, 18.

"I STILL LIVE." A FORM FOR THE TIMES, BY MISS A. W. SPRAGUE. VIL above is the uite of a beautiful FORM, by MISS BRRAOUE, and is the last written by hor which has been published in pamphlet form. It makes a volume of 22 pages, and was published by the lamented author, just before her departure for the better land. The Poem is dedicated to the brave and loyal hearts offering their lives at the shrine of labora.

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

The Apocryphal New Testament, BEING all the Gussels, Episites, and other pieces new ex-tanty attributed, in the first four centures, to Jesus Ohrist, his Apostles and their companions, and not included in the New Testament by its compilers. Sent by mail on receipt of price and postage. Price, 75 cents; postage, 16 cents. Address, Hanner of Light, Boston, Mass. Oct. 24.

RENAN'S GREAT BOOK ANOTHER EDITION NOW READY OF THIS REMARKABLE WORK.

SPIRITUALISM AND THE BIBLE : A Discourse delivered by the spirit of Prof. Edgar C. Dayton, through the mediumship of Thomas Gales Forster.

The above is the title of one of the finest inspira tional discourses of the day, given in Saratoga Hall, Baltimore, on the evening of Jan. 31st, 1864, through the mediumship of that most excellent and eloquent lecturer on the Spiritual Philosophy. Thomas Gales Forster. The lecture commences with the assertion that ... the Spiritualists believe that after the process termed death-the burial of the body-that man has an individual spiritual consciousness of existenceand that these spiritual existences can and do, under proper conditions, visit and commune with the friends that have been left behind them in the form. Now, all Spiritualists believe this, and all who believe this are termed Spiritualists. But the opponents of Spiritualism, in Christendom particularly, affirm that such a faith is erroneous, and especially is it erroneous, because opposed to the Bible. With such a declaration we are at issue, and I will attempt to show this eve ning, by reference to that book itself, these two items of spiritual faith are strictly analagous to the facts of that book." It then proceeds to establish the point in the most conclusive and satisfactory manner. Near the close of this able address, the lecturer exclaims with a prophetic ken:

"Oh, my friends, there is a grandeur and glory, a magnificence and beauty, in the philosophical super-structure, reared upon the simple yet heautiful facts, of which it is impossible for the human mind to form warrantable the brightest imagery of the loftiest in-1.0 | I behold along the white shores of the better land-

the flying joy, whilst echoing valleys. roll the glad Hosanna roun I. As long as the waves of time, in the rolling revelry of death, shall continue to kiss the while shores of elernity, so long shall earth be adding to this multitudinous throng."

THE ART OF CONVERSATION, with directions for SELF-BDUGATION. New York: Carlton, Publisher: Bos-ton: For sale by Cro-by & Nichols. Emancipation in Virginia.

The Committee on Emancipation of the Virginia Constitutional Convention, sitting at Alexandria, have reported an ordinance that the following schemes shall be incorporated in the Constitution: First, Slav. erv and involuntary servitude, except for crime, is hereby abolished and prohibited in the State forever. Second. Courts of competent jurisdiction may apprentice minors of African descent in like conditions provided by law for apprenticing white children. Third, The General Assembly shall make no law establishing Slavery, or recognizing property in human beings. Fourth, This ordinance to take effect and be in force from its passage.

# Foreign News.

Foreign flates to the 25th of February have been re ceived. The intentions of England with reference to Denmark grow no clearer, and the same may be said of France. The London Times warmly defends the course of the Government in seizing Mr. Laird's rams. The rumor of new negotiations between England and France, looking to the recognition of the Southern Confederacy, was undoubtedly a canard, to affect the stock market. There had been no more fighting in Schleswig. Minister Dayton gave a ball in Paris, on the 22d of February, which was numerously attended.

#### The New Hampshire Election.

This event took place on the 8th inst., and resulted in a complete Union victory. Gov. Gilmore was reelected by over six thousand majority. The Senators all but two are Republicans, and so are the majority of eighty in the House of Representatives.

#### **Donations to our Public Free Circles.**

Jos. H. Henderson, Absecom, N. J., 500; A Friend, Milton, N. H., 25c; A Friend, Bostor., Mass., \$1.00; A Stranger, Boston, Mass., 2.00; A Friend, New York City, 26c: Russell Davis, Charlotte, Mich., 35c; N. S. City, 26c; Russell Davis, Charlotte, Mich., 85c; N. S.
Pond, Ausonia. Conn., 50c; Miss S. Philbrick, Salisbury, N. H., 25c; A. Friend at Circle Room, 1.00; H.
O. Simonds, Marblehead, Mass., 75c; A. Lady at Circle Room, 20c; Andrew Allard, Ashland, Mass., 1.00; Isaao Bullens, Chicopee, Mass., 1.00; F. M. Mosely, Boston, Mass., 2.00; Wm. W. Rush, Ipswich Mass., 25c; Jas. G. Knickerbocker, New Lenox, III., 50c; Friend at Circle Room, 50c; Friend at Circle Room, Latav.

bètter land - 200; 383. G. KINGEGFDOCKET. New LeBOX. 111., 200; bètter land - 200; 383. G. KINGEGFDOCKET. New LeBOX. 111., 200; b'here breathes not a sigh, nor glimmers a tear-where the song of affection is heard far and near, where breathes not a sigh, nor glimmers a tear-slong line of earth's children. grown purer and better from the dim pathway of departed generations-thou-sands are flocking thither ward from amid the present confusion of your distracted homesteads-many are whose graves fill up the cometeries of Baltimore --little children are there, whose tiny hands beat joy-ously in unison with the song of their elders. A mighty arch-singel leads the procession, his eye beam-ing with intelligence, bis feet slippered in the violets of peace, and his brow crested with the rainbow of still increasing houe. Procress, progress forever, is the burden of their song. Mountain tops in this glo rious Summer Land, from distant mountains, catch the flying joy, whilst echoing valleys. roll the glad the sonana roun 1. As long as the waves of time, in the rolling revelry of death, shall continue to kiss the while shores of eternity, so long shall earth be adding to this multitadinous throng."

EXCHANGE OF PRISONERS .-- The flag of truce steam er New York, arrived at Fortress Monroe, on the 8th instant, from City Point, with seven hundred. Union prisoners, exchanged for an equal number of rebel This is a neat volume of over two hundred pages. prisoners, who had been sent up for that purpose.

- L ', "

India contains twenty one distinct peoples who persons. speak twenty.one distinct languages.

On the 1st of March, there was \$28,000,000 of gold in the U.S. Treasury.

The swiftest steamboat ever built is said to be the Mary Powell, running between New York and Poughkeepsie. She lately made the run between the two cities at the rate of twenty-five miles an hour, running time.

#### Speak not roughly to any one.

A very important communication appears in the Washington Chronicle, of March 9th, confirming the statement that Gen. Lee and Gen. McClellan had an interview of three hours' duration just after the battle of Antietam.

> Life's song, indeed, would lose its charm, Were there no babies to begin it; A doleful place this world would be, Were there no little people in it.

Feel a noble pride in living within your means, then you will not be hustled off to a cheerless hospital in your last sickness, •

It is miserable economy to save time by robbing yourself of necessary sleep.

A young wife remonstrated with her husband, a dissipated spendthrift, on his conduct. "My love," said he, .. 1 am like the prodigal son-I will reform by-andby." "And I will be like the prodigal son, too," she replied, "for I will arise and go to my father;" and off she went.

Massachusetts has furnished one hundrrd thousand. men for the war.

#### Nothing whatever transpires but by a law of Nature.

Dr. J. V. C. Smith, ex-Mayor of Boston, is serving as surgeon in the Union hospitals at New Orleans.

> Man judges all, God knoweth each; e read the rule, He sees the law; How oft his laughing children teach The truths his prophets never saw !

When the French went to Mexico, they were welcomed by the Church and clergy party, which at once allied itself with the invaders. This alliance is now at an end, and the chief prelates of Mexico announce that they will have nothing more to do with the French. This will greatly affect the situation, and render it doubly difficult for Louis Napoleon to carry out his schemes in regard to Mexico.

Capt. John Clark, formerly of the Boston Courier and of New Orleans papers, has followed Gen. Butler to Norfolk, and has taken charge of "The New Regime," a daily paper there.

There is no fault so small that it will disappear of itself. You must make a business of pulling it up by the roots, and throwing it away.

An ingenious personage has discovered an economical way of lighting cities, and proposes to apply it to Paris. Balloons, from the cars of which is to emanate an electric light, are to be fixed at certain stations, and hover over the city, at the proportion of one balloon to 80,000 persons. . The city would be lighter at night than it often is in winter by day.

NEW Youx.-Dodworth's Hall. Meetings every Sunday morning and evening at 10 1-2 and 7 1-2 o'clock. The meetings are free.-Clinton Hall. Froe meetings every Run-day morning and evening at 10 1 2 and 7 1 2 o'clock Fred. L. H. Willis, permanent speaker,

WABILKOTON, D. C.-Bpiritualist Meetings are held every Sunday, in Smeed's Hall, 481 Oth stoce. "Speaker engaged : -Mrs. Susie A. Hutchibson during March.

OINGINNATT, OHIO,-The Sulriunalists have secured the Church, (formerly Swedenborgian) on Longworth street, where they hold regular meetings on Sunday, and also on Wednesday evenings. Dr. J. B. Campbell, I. Atkins and J. Buige, are the Trustees.

DAVIS'S VEGETABLE PAIN KILLER? It not only cures all the ills of the human family, but is also the sure remedy for orses with colic. It has never been known to fall in a cure of the worst cases; and for sprains, galls, etc., it never falls-try to once. Directions accompany each bottle. Sold by Druggista generally.-Kenton County (Ky.) Democrat.

Prices, 35 cents, 75 cents, and \$1.50 per bottle. 2w M 19

- Morning-Noon-Night. Three times a day we something need, That's good to Drink and Eat; And the heat place we know to FEFD Is SHAW'S, ON BROMFIELD STREET. Il's rooms so large, and airy too, For comfort can't be beat :
- In best of style they 'll wait on you,
- At 19 BROMFIELD STREET.

The HORRORS OF WAR can be greatly mitigated by that sovereign remedy, HOLLOWAT'S OLYTMENT, as it will cure any wound, however desperate, if it be well rubbed around the wounded parts, and they be kept thoroughly covered with it. A pot of comment should be in every man's knapsack. Prices, 30 cents, 70 cents, and §1.10 per pot. Iw March 19.

\*Sow's Pars."-All persons who want the hear sups in market, can get a package containing 144 good bens, with fac medium, or round paints for rapid writing, or ONE DOLLARI Sent by mail. J P. SNOW, or ONB DOLLAR I Sent by mail. 180 G 180 Grand street, New York, Feb. 27. 3m (near Broadway.) ADVERTISEMENTS. Our terms are ten cents per line for the first and eight cents per line for each subsequent insertion. Payment invariably in Advance.



A FONT OF TYPE FOR SALE

LOST. A SMALL JAPANESE CHARM, WITH GOLD CHAIN AT-A TACUBD. It is particularly valuable to the owner as a keepsake. A liberal reward will be, paid on leaving it at this office. March 19.



ANNIVERSARY BALL ! ANNIVERSARY BALL I THE JOIN ANNIVERSARY OF THE BOSTON INFIDEL RELIEF SOCIETY will be celebrated by a GRAND BALL At Parker Fraternity Rooms, 554 Washington street, on Wednes-lay Evening, March 16. Tickets, admitting a centleman and two ladles, 81.00. Music, Savage's Quairfille Band. Dancing to commence at 8 o'clock. Per order of the Committee of Arrangements, March 19. 1w J. M. BECKETT, Chairman.

MISS ADELAIDE R. SAWYER, Crayon Drawings, / NO. 9 BUSSEY PLACE, BOSTON. March 19.

**RENAN'S LIFE OF JESUS** Translated from the original Brench, and

## BY OBARLES E. WILBOUR.

One elegant 12mo, cloth bound, Price \$1.50.

RENAN'S LIFE OF JESUS I have a string of the second second

35,000 COPIES

of it are already sold. It has in its favor, with the general render, singular charms of style, and a truly posito though a finity, citically chastened soutiment. It is learned, deeply religious, utterly clear from skeptical encor and polemic vio-

#### ITS AUTHOR.

M. Ernest Renan acquired distinction at an early age as one of the first living philologists, and has recently returned from the Holy Land, where he was destatched at the head of an exciloring excedition by the Emperor Louis Napoleon. Anything from his pin is sure to attract notice, and his "Life of Jesus" is alr, ady selling by the thousand.

#### ITS REPUBLICATION.

The New York Daily Times says: "The book has made too much noise to be ignorad; and though many plous peo-ple regretted its rejublication here, we think Mr. Carleton has done well to bring out this readable and well existent version of the by no means easy original."

#### ITS RELIGIOUS VALUE.

ITS RELIGIOUS VALUE. The New York Commercial Advertiser says: "There are passages of atraorulnary beauty and of the tenderest sym-pabby with all that was divine in the character of the Sa-voor, and we should not be surprised if the pulpit and the reliations essayist borrowed some of its most charming im-agery from the exquisite phrsing of M. Renan." ITS BRILLIANOV. A correspondent of the Boston Transcript says: "It has been extravaganuly pressed and extravagantly consured. But its most severe orlices do not deny the wonderful power, brillianey and ability displayed upon every page of the book; and though you may care very little for the author's theolo-gical views and theories. you cannot but admire the size skill, power and beauty with which M. Renan relates the history of Christ. He makes it as readable as the most brilliant and entertaining romance." entertaining romance

ITS FASOINATIONS.

ITS FASOINATIONS. The Boston Advertier says: "These who have dreaded its fascinations will be surprived to find in it so much rever-ence, tenderness, and warmth of heart, where they expected celd criticism, perhaps blaspnemy. We look at it as we do at some marble bust; it has been carved with tenderness and here " nd love."

and love." ITS UNIVERSAL INTEREST. The Boston Commonwealth says: "It is a book not to be passed over lightly, nor met with indiscriminate blame or praise, for, it is one of the few books of the present day, on a subject of universal interest, which displays at once can dor, erudition, intropidity and originality—force of thought and beauty of style, accompanying the most laboritons and pressic researches, and arriving at results which cannot fall to arrest the attention, while they provoke the consure of millions." millions." - 0

## THE BANNEL OF LIGHT,

In order to meet the large demand for this remarkable Work, has made arrangements to supply it to its subser, bers and readers, and will send it by mail, *postage; free*, on recently of price, \$1,50. Address, BANNER OF LIGHT, price, \$1,50. Jan, 23. BOSTON, MASS.

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July 4 tf OCTAVIUS KING.

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

WM. L JOHNSON; DENTIST, NASSAUHALL, ' Washington street, entrance; on Common street, soston, Mass. May 28.

#### BANNER OF LIGHT.

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

Mlessage Department.

6

MIrs. J. H. Connut, while in an abnormal condition called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle-all re-ported verbatim. These Mes-ages 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, oventually pro-gress into a higher condition. We usk 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. THESE CIRCLES ARE FREE 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 band He they found the hore when the published 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, TUBSDAY and THURSDAY AFTER-NOONS. The circle room is open to visitors at two o'clock; services commence at precisely three o'clock.

#### MESSAGES TO BE PUBLISHED.

MUSSAGES TO BE PUBLISHED. Thursday, March 3.—Invocation; Questions and Answers; Elien Andrews, to her husband, Joseph Andrews, in Califor-nia; Joe Brown, to his wife, Adella, living in Madheon, Wia.; Ada Eliot, to her mother, Adellae, in Trenton, N. J., and her father, in Toxas: Poem by Anna Cora Wilson ("Birdle,") to her parents, in this city. Monday, March 7.—Invocation by a filndos Spirit; Questions and Answers: Thomas N. Kenney, to his friends, Samuel Payson and James Trask; Susle Wilkins, to Mor. Benton, in New York City; Theodore Aldrich, to bis wife, in Clarkville, Ind. Tateday, March 8.—Invocation; Questions and Answers; Commodore M. M. Perry, late of United States Navy; John Goillas, of Georgetown, Mass., who died at Nawhern, inst night, (March Th); Eddle Stevens, of Long Island, N. Y., to his mother.

#### Invocation.

In the presence of the Infinite, oh, God, our Father and Mother, may'we do for these, thy children, what theology hath failed to do. May we cause them to know that thou art with them; that they are never abandoned by thee, that their life is thy life, that they are one with thee. Oh, Spirit of Divinest Love, in the arms of thy love we would bear them higher and still higher, nearer and still nearer to the clear waters of Truth, that, being washed therein, they may become free from all error, all darkness. Oh, our Father, as the mighty flood of Spiritual light is rolling through earth, may these thy children be baptized in it. May they worship thee in Spirit and in Truth; may they feel that thou art with them, continually guiding and directing their every step. Then war will be no more with the nations. Then darkness and mental night will turn to day, and thy presence acknowledged by all. Oh. our Father, in the midst of human evil we are yet able to perceive the powers of good by which we are surrounded. We feel thy presence; we know thy power; we rely upon thee as our infinite Presence of Good. Oh, may these thy children do only such things as self approveth of, for in that lieth all that shall give them entrance to heaven or hell. Oh, teach them by thy ministering angels to analyze self-to read and know of their own being, and thus they shall know more of thee. Feb. 25.

#### Questions and Answers.

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

QUES .- What kind of food is best adapted, physically, mentally and spiritually, to the development of mankind?

ANSWER .- The earth furnishes a vast variety by which the human form may be sustained. Now there is as great a diversity among human forms, as there is with the conditions, the powers which constitute food. Each physical body requires a certain amount of Mother Earth's stores to sustain it. It holds within itself the law of attraction and repulsion, and assimilates with certain particles that are received into the stomach for that body's support.

'It would be actually impossible for us to designate any particular kind of food that is adapted to the race Some forms will only the upon animal food. Some forms thrive better upon vegetable food. Some require very little, others more. Much, nay, all, depends upon your physical and spiritual condition as individuals. You are to determine what is best adapted to an individual's development. by analyzing the spiritual and physical capacities of that individual.

Q .-- Was there ever a time, or an eternity, when the 1 've had no opportunity of visiting my friends, or human spirit did not follow the same circle round as of communicating with them in any waysince I lefe physical things do? Does the human spirit follow the my body. I hoped I should n't be obliged to come same law as do things physical? A .- There are various opinions existing in the spir- not only receive my letter, but will try to furnish

it-world, as there are here. We can only give that some means by which I can come nearer home. which belongs to ourself as an individual. Now we I have a brother, Philip Grafton, in New Orleans. believe that the human spirit is continually revolving I believe he takes no part in your war; is neither one through life; is passing through condition after condi- thing nor the other. I should like to open a corrotion; taking on form alter form; is outliving the old spondence with him if I could. Is it possible? [We and entering the new. But when you have no longer should think you might.] He don't have much faith any attractions earthward, then your spirit will be- in these things. At any rate, when I last saw bim his come, to a certain extent, absorbed in Deity. Do you conversation was something like this, "David, I've understand ?

QR .-- I think I understand your idea.

S .- And yet we cannot believe that we shall even entirely lose our identity, for we have the assurancopositive assurance-that we, as individuals, are immor

QR .- I cannot understand how we can become ab orbed in Deity and not lose our identity? A .- The hand is not the head, and yet it is of the

body. Do you understand us?

QR .- I do not think I do. clearly.

8 .- Well, then, when the human spirit enters the higher spheres, it will understand itself thoroughly. It will then have outlived all ignorance. It will then have become master of all life that pertains to its own unfoldment. They tell us that in the higher degrees of spiritual life there is perfect harmony. They think deal. alike, enjoy alike, and send down their power to those beneath them in the same way. Now it is not so in the spheres contiguous to mortality, where all, as it were, are in immediate contact with the inhabitants of through. In the third place, we've got to gain power earth. Each one passing on from your sphere takes with him all his earthly proclivities and opinions. throw in our path. They say they're very glad to Thus one is the Catholic, another an Infidel; one the have us come back, and at the same time throw all lover of truth, another ignores it; one sees God in the the mountains in our way they can. It's so, sir. I flowers, another can worship him only in the carved granite. So it is; there is a vast variety of opinions they thought we could. apon all subjects in the lower spheres of spirit life, and you must not expect all who come to you will entertain the same ideas of God and religion. All talk time I was a medium, "Now," I said to a spirit, " if of God, but each one has their own idea of God, and you can, will you take that pencil and write?" At each are true to themselves.

QR -You speak of the spirit's unfolding. We cannot unfold if we have nothing to unfold with. We believe in the accumulation of wisdom and thought, not in the unfoldment of it.

S .- It is merely a change of condition, this unfoldment we speak of. It is a passing out of the lower de grees of life into higher and more refined ones.

Q.-This unfoldment of spirit is done by accumula tion, I presume?

A .- Yes, certainly it is.

QR .- Then it cannot be unfoldment. S -- Why not? You turn over leaf after leaf in the volume of Life, yet you attract to your spirit certain

ideas that are necessary to your spiritual unfoldment. QR. - But if you had not the volume, there would be nothing to unfold.

S .- Certainly not. If you had not the volume of throwing off corruscations of light peculiar to itself, | can make the attempt. and as constantly taking on that which will aid in its unfoldment.

QR .- Yes; but we would call that process accumulation, not unfoldment.

S .- The human soul may be called a sealed volume to mankind, until wisdom furnishes the key by which New Orleans. Good-day. they can unlock the book. Who can read the soul except one that is acquainted with its peculiar characters or forms ? Now the soul unfolds of its powers to others. You unfold to me of your soul life, and I in turn unfold of my soul-life to you. And, again, I at tract to my soul-life that earthly wisdom which will

tend to unfold my spirit. Q .- In the higher relations of spirit-life do we not lose all attractions to earth's sphere?

A .- Yes; the spirit certainly does. When the spir it has outlived its human individuality, then it has no longer any use for it in spirit-life. OR .- This was not so with the Son of God, for he

seemed to hold communion and sympathy with his disciples after death.

S .- Are you sure that ho was the Son of God any more than you or his followers were? QR -No; I think he was not.

Q .- Could an individual so entirely lose its identity

as a spirit, as to become the animal? A .- That condition might be, temporarily-not per

here, but I am obliged to, and I hope my friends will

no faith in your spiritual humbug."

Well, if it is a humbug, then his thoughts must have traveled down to this time, and taken the same direction. Now it seems to me, that it would have been easier for me to reach him, if he had said, "Why, David, you have come back and talked. I think Spiritualism is a truth." What do you think, sir ?

I might say a great deal concerning your war, but this is no time or place. I am extremely anxious to communicate with my friends at the South. 1 find it. more difficult to do so than I anticipated it would be. 1 believed our powers would be sufficient for anything of the kind when we got to the spirit-world. We think we know all about this Spriitualism, and when we get out of our bodies, we fiftd we 've a good deal to learn. [You have some work to do.] Yes, sir, a good

In the first place, we have to come under strict discipline, and when we are pretty well drilled, then we 've got to look round for a suitable person to come enough to surmount all the obstacles our friends really believe they'd want us to scale Bunker Hill, if

Well, I rather thought so myself when here. so I can't blame others for thinking as I did. At one certain times my hand would begin to tremble and I would selze a pencil from the table. " Why can 't you take the table up to the ceiling?" I asked. I had faith in spirit power, but I thought if they could impress my hand to write: they ought to be able to lift up the table, too. Well, the amount of it is. I could n't see so far then as I do now. [They do lift up tables now.] Yes, they did sometimes then, but could n't always. because conditions were not right. Perhaps it would take twenty-four hours to bring conditions right to lift the table. We are not competent judges you know, because we are on one side, and spirits are on the other while we are in the flesh.

Well, if my brother would like to speak with me, I should be glad to do so. I find the spirit world in many respects what I expected to; in some things, I'm disappointed. If you 'll form a circle at home, I'll do the best I can to come to you. I'll see Life, your spirit surely could not unfold itself. Now if there are any mediums among them If there are any we contend that the disembodied spirit is constantly undeveloped, I'll try and develope them. But they

[Did you give your name ?] David Grafton. Send to Philip Grafton, New Orleans, please. [Can you give his residence ?] The last time I heard from him, I think he was stopping at the St. Charles. I'm not sure. It was only a floating rumor, but I feel he's in Feb. 25.

#### Adeline Elliot.

I 've a brother, sir, in the Army of the Potomac that should like to send some thoughts to. [You can if you please.]

I was born in Concord, New Hampshire. My name was Adeline Elliot. My brother's name is James Elliot. I have been in this spirit world a little more than three months; was in my twentieth year.

My brother is twenty four. He is very wild, and a source of great trial to his mother. Bhe is now out in Columbus, Obio. That is where I died. I-I can't sond ber any message, for she 's-she would n't receive anything that comes in this way. She believes in the second coming of Christ. She's very rigid in her religious views, and does not believe in dealing with the unfruitful works of darkness, as she calls it; and it would be worse than folly to send to her in this way.

But my brother, my dear brother-I think I can reach him, for he has no religion, no prejudices, and I'm sure, sir he 'd receive me. I want him to know that I

used to say; but I could n't believe it. Well, me moth-A .- No, we do not think it does. er was right, after all, in telling me sho talked with fairles or spirits. Bo I took that along with me when

went to the spirit-world, and now you see, hero I am, Now I want me friends to know I'm dead. [You want to tell them you 'vo lost your body, not dead.] Ah, begad ! it's all the same thing, since I've lost me body. Faith, I mean I'm dead, cap'n. [All right.] Now I want mo folks to know that I can come back. Well, the dead spake sometimes; they come back and spake. Now I can come to them and tell all about

neself. [They will have to meet you at some medium's ] les, I see. [Wont the Church keep them away?] Do you suppose I'm going to stay away from my own people because the Church not like it? I'm not such a fool. [But your friends may not like it. ] Ah. me friends ! faith, I do n't know about you that they bave dogs, and other animals, as on the that; that's another thing to think of. Well, barring the Church. I'd like to have them, if they think contiguous to earth; but they are unclothed spirits, It's right, meet me, for here I am back the first thing. 'm come back so soon that my mess aint ready, so 'll cook it myself.

[Can you give the regiment and company you belonged to?] Yes, sir, I'll give it: the 29th Connecticut Regiment, Company A. Well, cap'n. I was going can teach, him very little. He rises but one step in to say, suppose you direct me letter-I'll ask John Donnelly-he's kind of one of the sort of folks that dog comprehend what the human does. The dog has takes everything that comes along-I'll send to him, and I'll ask him to see that me folks get me letter, stinct, of the animal life, but aspires to nothing be-I'll ask him to carry me respects, and say that I'm yond it.

dead, and that I can come back to earth, and am able to spake for meself, just about as well as ever I was; do you see?

[You have n't given your wife's name.] No, nor me wn either. Well now, me wife's name is Margaret Denny, and me own name is Pat. Me age? [Yes.] There was some talk about me being thirty-eight, but call meself thirty-seven. life.

Now, cap'n, if you'll send me letter to John Donnel. ly, I'll pay you well sometime. [We do n't doubt you.] Well, good bye to you. [Who brought you here ?] I brought meself. [How did you know that you should come here?] I made inquiries where I should come back and spake, and they said here, and I come meself. [All right.] Falth 1 it is all right. Feb. 25.

#### James Augustus Alden.

1 . tradition of

If Spiritualism was true, I promised to come back to one Miss Virginia Willis, living in New York,

I was killed at the battle of Fredericksburg. I 've never seen the time, from that day to this, when I could come, until to-day.

Be kind enough to say that James Augustus Alden comes here to redeem his promise if Spiritualism was true: that he finds the theory true, and there 's nothing else left for him to do but to redeem the promises he made to earthly friends, as fast as possible. [Does Miss Willis reside in New York City?] New York City ? yes, sir.

When next I come. I will try and redeem my promise to Thomas Rand; but can't to-day. He lives in Brooklyn.

I laid, sir, too long in my wounds, and feel the psychological effect very sensibly here. They said I nust hurry out-not hold control of the medium long. Feb. 25.

#### Invocation.

Father, Spirit, like sacred melody the consciousness of thy presence floats into our being and fills us with devotion. We may not utter it in words, yet were we in the midst of the fabled badés of the theological world, still we should praise thee, still we should lift up our songs of thanksgiving unto thee, for the soul knows thou art everywhere. Soul ever feels thy presence; and if it feels thy presence, must worship thee. Oh, ye guardian spirits of mortality, who have been permitted to return to earth and guide the weary prisoners in the flesh to higher and better conditions, we most earnestly beseech of thee to gnard these treasures well. They are spiritual gifts; oh guard them well. Bear them, if possible, beyond the wild tumult of life, into the kingdom of heaven. Point out to them truth; shield them from error; lead them into daytight; cast upon their shoulders the mantle of love; teach them of a Jesus of Nazareth not of the form, but of the living spirit. Baptize them anew with mind. Oh. be faithful over these, the children of mor[MARCH 10, 1864.

Q .- Why not, as much as the human? How does your spirit exist after death ?

A .- It would be impossible for us to demonstrate this fact to you, since you see only through the fleshy tabernaclo. When you shall have done with that temple, you shall be enabled to see with your split vision, and then we are quite sure that you will agree with us. Q .- Other spirits, in returning, tell us that in the spirit-world there are spirit horses, spirit cats and spirit dogs, as much as spirit human.

A .- So there are, but not in the sense you suppose them to exist. The dog that exists with you in physical life, has a spirit peculiar to its own being. Now the disembodied one sees not the outer covering of the spirit dog, but the spirit. Therefore many spirits tell earth. And so they do, in the spirit sphere that is and not the clothed spirits that belong to physical life. We cannot believe that the animal retains his identity after death, cannot believe that he, as an in-

dividual, is immortal, for we know that we can carry him only a very short distance in intellectual life. We the scale of animal existence. You cannot make the no aspirations for the future life. It takes care, by in-

Q .- Then to one class of spirits there are spiritual animals, and to another there are not. Is not that the way yon intended to express it?

A .- Not exactly. When the spirit human is no longer attracted to things of the earth, then it passes on, or goes away from the things of earth, and enters a more sublimated condition of life. We believe that such bring back no intelligence with regard to animal,

Q .- I should like to ask whether the controlling in. telligence, when in the form, was very well acquainted with natural history ?-- whether it was an object of study with him when on the earth ? . 110

A.-No, it was not, certainly. Q.-Then, according to the idea or perception of the controlling spirit, what becomes of the spirit of the animal after death ? Is it dissolved, resolved into. its primary elements, or does it enter the body of a cat, ox, or some other animal, or is it absorbed in the universal ocean of spirit ?

A .- Our belief does not differ largely from that held by a certain class of ancients. They declared that the spirit of the animal, after passing through the change of death, was absorbed into the infinite bosom of Brahm, which we are to suppose was that infinite Power by which all life exists. Call it God, Jehovah, or Brahm-whatever you please-we contend that God, or this Infinite Power, exists everywhere. But we believe that the human is the highest and only form blessed with immortality, or an immortal, individualized spirit. Inasmuch as you desire to live beyond the fleeting hours of this world, we may hope, at least, that the desire would not have been given you if that desire was not to receive an answer. The human spirit would be illy satisfied with its brief dream-life in mortality. But it is not so with the human spirit. or at least we do not see it so. But we are all learners in the temple of Science and Life. The time may come when we shall change our opinion. If we do, we shall not fail to give that which seems to be truth Feb. 29. to us.

#### Laura French.

Please to-please to tell my dear father and mother how happy I am. I-I said I'd come back. I knew I should. I've only been away since January, and I 've learned so many things since then, that I 'm all full and rupning over.

I knew all about folks coming back before my aunty came for me, and I was n't at all afraid to die; did n't seem like dying; seemed like living in a better way. I was just as happy as I could be, two or three minutes after I died. I clapped my hands for joy. My father and mother were feeling so bad at the time I died-but I could n't see what they were feeling had for, I was so happy then,

I knew I should come here. Before I died, I knew, I should come here. I was most seven years old. but of the living spirit. Duputo them the knowledge of thy Mrs. Wilson's little girl prought in actor to under device divine life. Shower upon them the knowledge of thy Xes, she brought me here; and I thought I could come Mrs. Wilson's little girl brought me here. [Did she?] myself, for I thought I should know everything before I came. But I did n't know so much as I thought I did. Oh dear I won't you tell my father and mother I'm happy? [Yes ] I would n't come back here for, nothing in the world. Tell them it was n't any delusion, that I did see my.spirit friends before I died. I knew Labould be happy, They said I should, and I knew I should. Oh dear I .I 've got a new name, and I almost forgot my old one. [ . hat was your name here ?] Laura French; yes, sir, I most forgot my old name. [Do you remember where you lived ?] Right out here, just ing prayer, ... There is no other benefit to be derived a little ways. [Out of town?] Yes; Malden. Will rom prayer except a reflex influence upon the soul of you let me go out there some time, and talk with them? [You can ask them to give you a medium.] Oh dear, dear, I'm so crowded with ideas I can't think of anything. 'I'm all-1'm all overflowing, beneath water in a closed vessel, puts into action enor. I'm so happy. [Can you give your father and mothnous natural forces, which have only been turned to ers names?] Yes; my mother's name is 'Eilen; 'my account within the last half century. Is it not just as father's name is Justin. [The spirit here arranged much a fact in God's universe-and no more *supernat* the medium's pocket handkerchief in a fantastic shape, ural-that, in obedience to a but little understood and handed it to the Chairman, Mr. White, who repiritual law, true and earnest prayer acts upon the marked, What have you here?] 'Taint mine; 't'aint spirit world, and puts into operation unseen intelli- a bouquet; wish it was. [You must do all you can to Tell her never to cry any more, and be so happy, because I am, will you? Good by. Can't go so easy. but the questioner's spiritual experience teaches him Aint nothing else to say. [Ready, are you 715 No. that while the reflex action of prayer upon the mind is [Have you any brothers and sisters ?] Yes. one-two: of the greatest possible value, and would alone suffice a brother and sister. [What is your spiritual name?] Rosebud. ' [That's a very pretty name.' Come and stances (out of the Bible) of specific requests being see me some time.] Now I'm going. Don't you cry because I'm going now. [Oh, no; we are very glad Feb. 29. on doth (). . ij- 15

Q.-I do n't understand what you mean by analyze.

A .- Make yourselves acquainted with its requirements. For instance, you wish to analyze some particular form of life-to make yourself acquainted with the laws of that form. That is what we mean by the term analyze.

Q .- In answering the letters, do you see or feel the writing?

A .- Neither; the writing presents certain characters or forms. Now we see the forms or charactersnot the writing. Do you understand? You introduce in your writing, your thoughts. Your thoughts have spiritual forms; those forms we see. It is not the letters, the words, or sentences that we perceive, but the form, the character, the idea.

QE.-Or in other words, the thought.

A .- Yes; or in other words, the thought. In answoring some letters, the forms stand out so prominent that we are able to give a correct answer at once. In other letters, some of the forms stand ont prominent, and others are very indistinct. Therefore, we sometimes make mistakes in answering your letters. You should be careful in sitting down to write your questions that your thoughts are not confused. You should have a clear idea yourself of what you want. If you do that you will, in nine cases out of ten. get correct answers.

Q .- Thought is absorbed similarly to light, is it not?

A.-Most certainly.

O .- Then thought is material?

A .- Certainly; but of a different kind of matter from what your earth is composed of.

Q .- Does not such a theory prove that like attracts like? that it is with thought, the same as matter? that the law of attraction and repulsion holds good with thought?

A .- Most certainly it does. It would be impossible for you to conceive of thought as detached from matter.' You talk of spirit and soul, and suppose it is detached from matter. Now this cannot be so, for if it were you could not hold communion with it. It is only another form of matter; a something more sublimated.

Q -Are we to suppose that the spirit of man will al. ways retain the human form?

A .- By no means. Although the human form is the highest which your senses are familiar with, yet the independent spirit has it in its power to take on a higher and more perfect form than even the human

form. Q -- Have you ever seen anything higher?

A -Yes, we have.

à

Q .- Please describe that form.

A .- And if we should you would not understand it, for there is nothing on earth by which to compare it with, and it is only by comparison that humanity can understand spiritual objects and scenes.

manently. The human soul can never lose its identi ty, never. QR .- It has done so. It has lost its identity.

A .- But we do not believe that the human soul can etrograde. QR -It does while in the form; I am perfectly sure

of that. S.-Do not confound the soul with human life, or the characteristics of animal life. You may debase and injure the physical form, but the human spirit. can drag it down. You may show us an individual whose whole being seems steeped in guilt, and we tie, I shall be there to receive him. He needs to fear shall, even then, be able to find that that man or woman has a soul pure as a Jesus of Nazareth.

Q .- Where, then, is the beginning of unfoldment in the spirit-world?

A .- The spirit in its outer experience is constantly improving: but in its inner or soul life, it is always pure and good.

O -Does it ever lay dormant in the human being through the whole of its earthly life? A .--- Yes; if the machine is not adapted to the devel

opment or unfoldment of the human spirit. Q .- in that case, will the brain have the principal

control? A .- Yes; it is the organ through which spirit acts. Q .- Is it that which constitutes idlooy ?

A.-Yes; it is not that the spirit-the soul-is not and I would not willingly tell you an untruth. perfect, but the machine is imperfect. You might as well expect me to produce melody from this table before me. But give me an instrument adapted to the giving forth of musical sounds, and I will gratify your it would be put into his hands, desires in respect to music. So it is with regard to the soul of the idiot. The soul is quite as pure and per fect as at its birth, but the machine is imperfect Therefore, you are to expect that the manifestations will be correspondingly imperfect.

Q .- What is the difference between spirit and soul? get a regiment in order. A .- One is used in this sense, to convey the idea of a body, a material substance-material organism; but character. There is a principle pervading all life Yes, sir. which is unchangeable and everlasting. The form alone changes, for that belongs to the transition law.

David Grafton.

same.

are welcome. ]

Feb 25.

I am no stranger, sir, to these manifestations. I investigated the science, in all, I think, fourteen or fifteen years. I used to wonder when I was on earth. gled through the hospital one day, about our going to why the spirits had n't power to stop the war, or why the spirit world. Faith, I keep me ears wide open to they had n't prevented its beginning at all? I see a little further now than I did then.

I see that both North and South had need of a pretty severe whipping. The South has got a little more than the North has, but I think, if I'm not mistaken, you 're not going to go clear without it.

can come back. He knows I'm dead, and I want him to know that I 've been constituted one of his guardian spirits; and whenever he's tempted to do wrong, ask him to stop and remember that we are with him. He told me once that he thought he should never do wrong if I could always be with him.

Tell him, now, I'm where I can always be near him, and he'll never know when I'm not present, so he must do right always. I would ask him to write often to our mother, that he may cheer her drooping spirits. there is nothing that can contaminate it-nothing that I would have him do all he can to assist in sustaining her; and if it should happen that he should fall in batmore to live here amid the temptations of earthly life. than to dio. If he 's only strong enough to live right in your world, he need not fear death.

> If he is able to come this way, and can meet any person through whom I can come and speak to him. I hope he 'll let me come to him. Tell him his last letter was received the day before I died. It's been answered. I believe it was read to me, but I have but an indistinct recollection of its contents, else I would rehearse them to my brother, as proof of my identity. [Do you wish us to direct a paper to him?] He came to Massachusetts, sir, and enlisted, sir, from Massachusetts. [Do you know what regiment he is in ?] Yes, sir, I think-I'm not sure-I think he's in the 22nd. I'm not sure, sir ; I may be mistaken,

The friends who assisted me here, told me that the papers were frequently circulated through the regiment where he was, and they had no doubt but that Feb. 25.

#### Pat. Denny.

Faith, sir, it takes some time to get in here, for 've been here since early morning. Ah, it takes about as long to get ready to speak here, as it does to

Well, sir, I want to send some sort of a letter or message to Hartford, Connecticut. [We 'If endeavor the other is a principle pervading all life. It mat to help you.] This is Boston? [Yes.] What'll I ters not whether you call it soul, spirit or body; give ask them? to come here? [Ask your friends to farit whatever name you please, you cannot change its nish you with a medium in Hartford, or elsewhere.]

Well. I suppose the first thing is to tell 'em I'm dead; how 's that. sir ?" [If they are not aware of it, Forms are constantly changing, but split is ever the you can be the first one to inform them.] Well, sir, I

do n't think they can know it; faith. I do n't. Egad. I only come out since yesterday. [Where did you pass away ?] Where did I pass away? In New Orleans. I changed worlds in May, 1863, from Chancellors. [At the hospital?] Yes, sir. [Do you remember ville. ] am, sir, from the 2d Virginia. I suppose you what sickness you had?] Ah, faith, I had the rheumeet with folks from our side quite often ? [Yes; you matiz and a sort of-the surgeon called it a kind of intermittent fever. I get up and I get down by turns. I was one day good, and another day bader than worse. Well, sir, I hear something by somebody that straghear all I can about it, and I said to meself, " Maybe the spirit can come back."

I'll tell you, sir, about me mother. She was one of these sort of folks what could see fairles. You call them spirits; we call them in the old country, fairies. Well she would see the fairies and talk with them, she

while bere; , like nd when they yourselves, shall have done with their earthly bodies. they will repay you, will turn and minister to your necessities. And together we will then worship the great I AM, in spirit and in trath. Feb. 29.

## Questions and Answers.

SPIRIT .- The audience are now at liberty to propound whatever questions they may have in mind. QUES .- A short time since the controlling spirit said. through Mrs. Conant, in roply to a question respecthe person who prays." Is not this a part of the truth only, and may we not understand the whole matter thus: 1. In accordance with a natural law, fire, placed gent forces, as certainly as water is converted into make your mother happy.] She is not happy. steam? 2. No sensible, truthful man can suppose that he changes God's laws and purposes by prayer; to urge the habit of prayer, there are numberless inmediately and immediately answered, and that without the possibility of misunderstanding or mistake. you are happy:] is it not, then, emphatically one of God's laws that

true prayer shall do more than operate in reflex action upon man's soul? ANS -In brief, we have only to say, the position

your correspondent has assumed is precisely the position held by your speaker of to-day. The question he has fully answered. We could do no better, were we to attempt it. Do you understand ? Q .-- Yes. What becomes of the spirit of an aninal after its death f

A .- Science teaches us that the spirit of the animal belongs to animal life. It also teaches us that when the spirit passes out of one form it enters another form. and have been, exercised with the kindest feelings to-It is continually passing through animal life; goes no higher than animal life. It has not the crowning arch better condition of things for this people through war, of wisdom, therefore it cannot be individualized as an and I know now that this will be realized. immortal.

Qn .- We are told that the spirit of man dwells no as the other. I solicit information.

machine while it operates upon the face of the earth; whenever I got a chance to. but after its brief journey through life, it no longer needs the physical machine. Now Nature farnishes Amos; my youngest, Thomas. My youngest was enof it, and takes it away when it has no longer any use a good while, and was better acquainted with them for it.

Q .- Does the spirit of the animal have an Individualized existence after death. 1.19 .....

Amos Waterhouse. . Sie to

'I've had a strong desire to come back and speak ever since death, but I have met with disappointment' after disappointment, until at last I felt as if my time" would never come.

111111

I suppose I've not much to find fault about. as I have not been here two years yet. I see many who, have been here much longer than that, and have neverhad even the first ray of light from home.

I lived and died in Manchester, England. Before death-and I think I can safely say since death-I was, ward the Federal Government. I thought I foresaw a

I have two sons that opposed me violently. They opposed me because they thought I was fanatical in my more in a physical body after death, and that of the views concerning abolitionism. 'I wanted to see man animal doce. I cannot see why one should not, as much free everywhere. I wanted to promoto freedom. My: sons thought differently. They did all in their power A .- The spirit of the human, the intellectual being. to prevent my publicly speaking my views, but they the individualized immortal, has need of the physical failed, failed signally. I would say what I thought.

I was Amos Waterhouse. My oldest son is named! just enough to all her subjects-no more than enough. | gaged largely in trade with the South, and I suppose She gives the physical form when the spirit has need his sympathies are with them, for he dealt with them : Now he used to say, ... Father, the Confederates are right, and they 're bound to win." I used to say,

# MARCH 19, 1864]

\*\* My son, I 'll bet all I 'm worth, I would n't be afraid -if I was a betting man, as I was in my youth-to put it all up against one pound. I think, I know the North will conquer." I said so then. I think I'm sure that there can be no government on the side of human bondage, and I'm sure now which side will conquer. The North will conquer, but not until all you are made aware of what you 're fighting for. You think you 're fighting for the restoration of the Union. but it has no more to do with it than one of these pieces of paper, not a bit more. But human freedom A style, entitled, "Prculiar." is all to do with it, and when you 've all made up your will come to an end very soon, not so soon as you could wish, but in a short space of time.

Now, the man you have at the helm is a very good man, but he makes but slow progress; for he perceives ideas not as quick as some men do; but when he does perceive them, and feels that he is right, he waits until he's backed up by the whole populace, before making taken. "I scruple," writes one, " to say all I think about any important movement. Bo you see the spirit-world | it, lest I should seem extravagant. I have so wept and has got to wait for your President to perceive the laughed over it, that I could not criticise it if I would. It is right, and for the entire populace to endorse his opin. in truth a most charming book. Fow novels can I namo in ion. He's all right, but he's afraid to declare it, which the interest is so carly excited, and so absorbingly until he's backed up by the whole North.

1 should like to talk to my sons. They're in just as much darkness at the present time, as I once was about spiritual things. Now I once believed that | before been so well expressed. The book has all the elements the soul was not immortal, that it did not exist after of a large and striking success." death. But the last fifteen years of my life I changed my mind. I was led to believe that there was a fu- has been named, by his whimsical master, Peculiar Instituture state-that the soul did have an existence in a world beyond the grave.

side, if I'm wrong, then let them search elsewhere for it. Let them hear all things, and hold fast to that which seems to be good.

I hope to see your cause triumph, for its right, for its sacred, its Godlike. You're trying to come out of the darkness of Slavery into the light of Freedom. of the body, who knows anything about your condition. So I il do all I can to exert what influence I possess in your favor

I want my sons, Amos and Thomas, to meet me in London, There are plenty of these folks there, and I want them to meet me and let me talk, and I'll prove to them that the soul does not only live after death. but can come back to earth and speak for itself.

My age, eighty four. A good old age, you see. [Ripe.] Yes; I saw something of life, bat hope to see much more of it on the other side; expect I shall. Feb. 29. Good day.

## Charles Lawrence.

I would be much obliged to you if you'd be kind enough to say that Charles Lawrence, of the Becond Minnesota, reports himself here to-day, having been dead in all about nine weeks.

I can't preach any sermon. Major, for I do n't know much about this thing. All I know is, that I can come back here and talk.

I've a mother, sister, and a younger brother in St. Paul, I should be glad to communicate with, if I could. Yes, sir, this new world is a fine place to live in when you get acquainted. But it takes some drilling for BY URIAH OLARK.
Conservation of the service such chaps as I am. Folks that come to the spirit-

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"Peculiar' gets its name from one of the characters, who tion."

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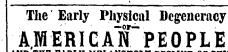
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# BANNER OF LIGHT.

# THE GREAT SPIRITUALIST CONVEN-TION IN BOSTON.

8

THE LAST DAY'S SPEECHES AND PROCEEDINGS.

Reported for the Banner of Light.

#### FRIDAY MOUNING SESSION.

Regardless of the lowery weather, the hall was well filled at an early hour on Friday morning, and the interest of the Convention seemed on the increase.

At 10 1.2 the meeting opened with U. Clark in the chair. Hon. F. Robinson, the president elect, being present, Mr Ciark introduced him to the chair.

A. O. Giles spoke on the resolutions concerning the calling of a Convention for the purpose of discussing some plan for concert of action. Dr. H. F. Gardner followed with some plain strictures

on Mr. Giles's remarks, intimating that the latter did not seem to apprehend the subject in question.

Mr. Parker indulged in some general criticisms. U. Clark remarked that none of the speakers who had spoken against organization, had seemed to form the resolutions. The word "organization" did not occur in the resolutions. It was, only proposed that a National Convention should be called, to discuss the subject at large; to consider the best means to be adopted by Spiritualists in endeavoring to unfold and apply their principles, and carry on the work of hu-manity. There was no need of alarm, save in the fertile imaginations of these who just d on conjuring up some bugbear of sectarianism of which nonody in the Convention had dreamed.

the Convention had dreamed. Mrs. C. P. Works spoke of the beautiful variety of sentiments called forth in the Convention. Every phase of thought, opinion and emotion seemed to leap forth spontaneously from the various minds, yet all blended in harmony with the inspirations of angel-life. It was like the beautiful variety of nature blend-ing in one concordant song and scene. Spiritualism is all-embracing in its nature, taking in the whole range of science, philosophy and religion, and render-ing earth and heaven vocal with harmony. Miss Mudgett alluded to her experience, in coming out of the darkness and despair of old faiths, into the light and joy of spiritual life. She was thankful for all she had suffered, and was now content to labor even in the humblest spinore, and trust in heaven for her re-ward. She alluded to a sister speaker whose reputa-

ward. She alluded to a sister speaker whose reputation had suffered, and trusted she would rise above all false aspersions.

A. P. Pierce argued that the inspirations of the past and the present were in entire harmony when under-stood aright. The ancient and modern apostles were in sympathy in all their labors and trials. Present in-spiration explains and contirms the past. The Spirit-nalism of the Bible and of all ages forms one grand, harmonic whole.

Thomas Hazzard, of Newport, R. I., spoke ably and learnedly of the Church. The primitive Church of Christ and the organized Church were entirely differ-ent. The early Christians began, like Spiritualists, without any organized Church. Jesus never denounced the people, but be invariably denounced the organized Church. The Church crucified Jesus, while Pinte, an outside heathen, was moved with pity. Constantine founded the Church in persecution and blood.

[Mr. Hazzard here gave a long and an interesting history of the abuses growing out of false Churches down through the centuries. The reporter is indebied to Mr. H. for a sketch of his speech, prepared by request, but regrets the necessity of delaying its publication, as space will not permit.]

Mrs. S. I. Chappell spoke of the Convention as a grand prophecy of the future. Such an assembly of noble and advanced minds gave new hopes for the age, and new aspirations in behalf of humanity. We are now in the decomposing time; spontaneous organiza-tion and concert of action must soon follow. Unseen influences, from earth and heaven, are constantly and fearfully at work. Psychological forces are continual-ly playing on us all around. The speaker alluded to the power of initiation, and how we reall, more or less, shaping and bending each other. She was subject to these shaping and bending influences. She under-took to speak on the platform of Lyceum Hall, in Bes-ton, and found herself in the midst of such conflicting influences, she was forced to yield the floor. She came to New England feeling and acting as freely is in early girlhood, but found that ber manners seemed to som Inte "putting on airs," and she had since endeavored to appear more proper. She came with a bat on her head and found every body staring at her till she was impelled to mount a scoop-bonnet as high as other ladges, and she foured she was in a fair way of being

baching and she leared she was in a hir way of being bent into the forms of a more fashionable lady than she had ever been before. She believed we must study our Bibles anew, and holding them up in the light of to-day, we should find footprints of inspiration reaching through the ages. Much that was taught in earlier times, we have yet to learn anew. The past is the Mother of us all, and though we may not follow her every footstep, we may troat her reverently and affectionately, as we treat the good old mother who guided the tottering feet of in-fancy. She rejoiced in Spiritualism, and thanked God for its grand, glorious and all embracing principles. It taught woman what she was, and was ber Messiah to call her out, side by side, with man. It uplifted man to the divine plane, till we saw God in man, Gud in woman. However terrible might he the suffuring through which she and others had passed, or were den-tined to  $p_nss$ , she thanked God for all. We shall suffor no more than is necessary for our growth and strength, whether under the influence of the world or the unseen forces around. The slanders and persecu-tions of the rabble, were just as essential as direct blessings. We must suffer the loss of reputation, or whatever else may stand in the way of our liberty. She said she was surprised and amused to hear one sis-She said she was surprised and anused to hear one sis-ter on the platform allude to some other kister who was in grief over the injury done her reputation. She did not wondor which sister speaker was alluded to, but pather which was not i for she supposed that it was gen-erally understood that the first thing required of all Spiritualists, speakers and mediums, was to lose their reputations. We must stand on true character, and live the true life, reputation or no reputation, and trust results to God and the angel-world. R. They ersaid we ought to cling to the Bible, and

ho !" Several mediums became agitated, and insist. [liazzard rose up, stood on top of a settee near the ed on giving liberty. Chauncy Barnes interposed, platform, and shed the smiling beams of his counto-tifting his stentorian tones and wielding his iron rod A scene of chaos was threatened. Dr. Gardner took laughter. Mr. Wright went on to speak of organiza-A scene of chaos was threatened. Dr. Gardner took the medium by the arm, and begged the audience to forbear." After a few minutes the medium attempt-ed to speak. Uttering a few incoherent words, he fal-tered in broken accents, and then, in a subdued spirit, took insteat. U. Clark was then announced, and he began by say-ing that he needed no better text with which to begin his half hour, than that which had just been presented on the platform. That medium was only a type of the thousands of souls, in the body and out, representing should not take offence at criticism; we all need oriticism. We thousands of souls, in the body and out, representing the chaotic and transitional state of our age. There claims?

the chaotic and transitional state of our ago. There cizing: it does us good, and we should take it coolly. are thousands and millions of such souls tossed out in disorder, with no harmonic relations or conditions. I thousander discussion did not contain the word "or-They are like meteors thrown off from satellites, plan-its, or suns no longer able to hold them in obedience to laws governing larger and well organized bodies, or hke wild birds driven before the resistless blast of the hurricane. They are souls who find no place, no and our loyalty, as well as the necessities of the case, plane, no orderly sphere of action amid all the agitations which are upheaving every department of socie-

ty. Their organizations and developments are such, they find no relations corresponding with their natures and conditions, and they are made the sport of the various conflicting elements, which are constantly warterly lawless, and in our baste and thoughtlessness, very navies, and in our made and thoughtesness, we may seek to use violence in attempting to restrain them. In our impatience we cry out. "Away with them | put them down | enchain them |" But the word is "Forbear," and I thank Dr. Gardner for the use of that word in appealing to the audience. These souls are acting in obedience to laws and elements which are as they raphe as these which govern sums which are as inexorable as those which govern suns and systems, meteors and comets, and the whole universe. We may call ourselves orderly, and we may hoast of our self control, and pride ourselves on being able to conduct ourselves in accordance with conventional rules and regulations, and pass along among the respectable, exciting no disapprobation, nor causing a single jar among the multitudes around us; and yet, after all, when viewed from the stand-point of celestial law and order, celestial right and rectitude, we may be found failing as far short as those outlawed souls on whom the world rolls thunders of damnation. Measured by the standard of Heaven's iufinito justice, wo all stand like trembling culprits, speechless and guilty. And yet within us all are the elements of a divinity, rising up for our redemption, from even the most humble and abject conditions. Remembering the common liabilities of our nature in this rudimental stage of existence, whenever we are being able to conduct ourselves in accordance with this rudimental stage of existence, whenever we are tempted to pronounce the withering contence on a fellow being, our uplifted hands may be stayed by the voice of one who said, ... He that is without sin among you, let him cast the first stone. Neither do I condemn thee; go, and sin no more."

I know how sensitive we are as to what the world may say. We seek to make all things conform to the standards of the conventional manass. For the sake standards of the conventional masses. For the sake of our cause we talk of what ought to be, and of what ought not to be. We would cater to conservative ideas of popularity and respectability, and whenever anything is said or done not in conformity to these, we grow restless, irritated, and censorious. We fear the effect on those whose smiles and favors we would win. We stop not to ask whether it is wrong or right, but are most auxious to have the appearance in con-formity with conservative standards or respectability. He desire to please regardless of principle, was the sceptre desire to please regardless of principle, was the sceptre of Pilate, who washed his bands and then dipped them in the blood of Jesus. Give us rather the cross of Calvary, with no reputation in the eyes of the rabble ready to cry, "Away with him! crucify him! crucify him!"

1 m In these transitional times, when so many are thrown out of all orderly relations, and seemingly wild, wan-dering and lost amid erratic and revolutionary eleconditions. It is because the civil, religious and soconditions. It is because the civil, religious and so-cial conditions of the past, up to the present, have not been based in Heaven's eternai laws and principles; they have been earthly, sensual, selfish, diabolical. The angel-world is now inaugurating a dispensation of colestial law and order. "The kingdom of Heaven is at band," to take the place of the old heavens and old earth. Preparatory to this new dispensation, a radical revolution was needed, a breaking up of all old, faise relations and conditions. Men and women cling to the inlistice of the past, and take alarm at the appearance of everything new or revolutionary. It is because they feel themselves on unsafe foundations. for those who stand on the true, need take no alarm. The spanker here related an aneodote, illustrating the The speaker here related an aneodote, illustrating the ignorant and unnecessary alarm of blinded conserva tives. Let opponents understand Spiritualism, and they will have no lears. We seek the overthrow of nothing good or true. We seek the conservation of all the true principles of government, though we may question many of the present forms of government, and many of our present laws While we question the church creeds and forms of religion, it is for the pur-pose of unfolding the true religion. While we may ignore many of the false manners, customs, opinions, and institutions of society. We are eacking to cludidate the principles of a true society. While we question certain marital laws and customs, we are the more sol-emnly impressed, with obligations to inculcate those laws and elements on which all genuine conjugal rela-

who can object to such action? We must have order. compels us to recognize that government. Shall we take part and have a voice, or what shall we do? Mr. Storer, in conclusion, referred to the BANNER

or Liont, very appropriately setting forth its claims on Spiritualists, as now the only large paper uncom-promisingly and openly devoted to Spiritualism as the the paper was so widely and almost universally appreclated and circulated, and he trusted that all the work take the paper personally, but put forth untiring ef-forts to extend its influence and increase its patron-

age. Mr. Copeland again spoke on the need of concerted action. We need to become a sort of army, acting as one, like soldiers, however diverse our opinions might

be on minor points. Mrs. M. A. Albertson spoke earnestly and cloquent-ly on the same subject. The old is passing away, and we must prepare for the new. The time is fast coming when we are to have a new government in all the relations of life and society, and we must take our part n the work.

Mr. Morrell, of Lawrence, moved that the proposed Convention should be called a New England Conven-

tion. U. Clark suggested that the public workers were not

confined to New England, or any other section. He deemed it ungracious to leave the Great West out in the cold. We Spiritualists, especially the lecturers,

were cosmopolitan.

"No pent up Utica contracta our powers; The whole unbounded continent is ours."

Mr. Morrell's motion was lost. Mrs. A. M. Spence was in favor of a National Con-vention for a thorough discussion of the whole subject

vention for a thorough discussion of the matter matter of organization. Mr. McCurdy.came in on the same ground. We needed cooperative action like that seen in the Great West, when the rebels yentured across the Ohio and undertook a raid.

The Resolutions proposing to call a National Con-vention, were unanimously adopted. J. S. Loveland, A. H. Richardson and H. C. Wright

were appointed to nominate a committee to arrange the preliminaties for the National Convention, and in due season announce the time and place. The Com-mittee sub-equently nominated and elected for that purpose were, H. B. Storer, Miss Lizzie Doten, Dr. H. F. Gardner, Mrs. A. M. Spence, and Henry C. Wright

### FRIDAY EVENING SESSION .- THE CLOSE.

In spite of the unpropitious weather, Mercantile Hall was again filled on Friday evening, and eager huudred, manifested intense interest to participate in the closing exercises of the Convention. F. Robinson in the chair.

Son in the chair. J. S. Loveland: was announced as the first regular apeaker. I propose, said he, to answer the question. Is the mission of Spiritualism Positive, or Negative? is the mission of Spiritualism Fositive, or Negative 7 in other words, Unitizing, or Destructive? Before commending the argument, allow mo a few prelimin-ary remarks. And, first: It does not follow that be-cause one person is unable to demonstrate the exist. tence of positive and immutable principles, all other persons are alike superficial and one sided. Because multitudes who inhabit the hovels of poverty and ignorance are incapable of comprehending the basic axioms and sublime processes of mathematics, is no evidence that the learned savans of Science are in the same pitiable plight. Nor does it follow, because some of the speakers of this Convention fail to recognize the grand unific principles of the Spiritual Philosophy. that, therefore, there are no such principles, and that there are no minds who do see and comprehend them? Your blindness is no standard, or measure of my sight Because the mole can only burrow blindly under-ground, is there, therefore, no eagle whose unblinking yee can gaze steadily upon the glorious sun. in his as cending flight through the szure depths above?

Again: it is not an absolute necessity that men and Again: It is not an absolute necessity that men and women should be asleep, in cataleptio states, diseased, or entranced, in order lor spirits to project their thoughts through them. The spirit-world can reveal itself through a mind well cultured, and a brain and nervous system well balanced. It can conjoin itself with the wide-awake, self-conscious thinker, as well as with the dreamy ecstatic in his condition of abnor-malism. laws and elements on which all genuine conjugal rela malism.

all the noble impulsions and efforts of the genuine hipifuse philosophy. In the nomeeofature of our philosophy, there is no absolute individuality less than the whole humanity—nay, the whole Divinity. It at firms the impersonality, because the *influing* of Deity. Man is of, and from, and in God, who is the spirit, notentiality and life of the universes. The single inan, then, is not, cannot be discreted from dod. Spirit is the primitive, the absolute positive of the universes. The single inan, then, is not, cannot be discreted from God. Spirit is the primitive, the absolute positive of the universes. The cernal tendency of spirit is toward unfoldment of truth and good in the human concluseness. The spir-itual of wisdom which enables them to point out the simplest form of order, than we are met by the most violent opposition. All manner of covert hisinuation is employed. We are "priest-loving," we "wish to suplex. The spire tis no was are met by the most in curve in the prime of order, than we are met by the the most violent opposition. All manner of covert hisinuation is employed. We are "priest-loving," we "wish to rule," to dictate who shall speak, and what shall be spoken, "we want to put down the mediums," and many similar vagaries. As though culture was incom-patible with inspiration, or order with liberty. As in all the noble impulsions and efforts of the genuine | ability of the veteran chairman, added weight to his arrule," to dictate who shall speak, and what shall be spoken, "we want to put down the mediums," and many similar vagaries. As though culture was incom-patible with inspiration, or order with liberty. As in the present national struggle the rebellion is based upon the false philosophy of individualism, division, selfishness, and the loyal portion somewhat blindly upon that of unity and wholeness, so in this vast movement called Splittaalism is the same antagonism. Mr Mr

novemont called Splittalism is the same antagonism. The Christ of to-day prays that his disciples may be one, as he and the Father are one. But the devil of selfsm persceutes and opposes. His object is to "scatter the power of the holy people." The devil of cunning knows that in union there is strength for good, that in discord there is ample room for selfish gain and aggrandizement. Therefore it is that this great mass of so-called Splittalists seems a perfect Babel of babbling discords—an aggregation of intense antagonisms—a vast arena of scandal and mutual re-crimination and vituperation. And we have had the astounding declaration made in this Convention that spirifs compel us to slander our brethren and sisters (I thus believed, I would conclude the meanest demon of the universe obscased me, and in the lan-guage of Jesus would say. " Get thee behind me, Sagaage of Jesus would say. "Get the behind me, Sa-tan." But notwithstanding this opposition, the mis-sion of the spirit-world will be accomplished.

blending of mind and heart in a divine unity, which We cannot escape nor resist the omnific law of Deity. There is soul and body, life and form, the universe through. This grand duality cannot be evaded. Spir-itualism, in the finest analysis we can make, is the condition of the human consciousness consequent upon the birth of the idea alluded to in our preceding remarks. This condition constitutes an entirely new type of human life. It must have a new form, or body. This body is the method adopted for expressing the attributes of this new life. But the method of human expression is only found in the institutions of men.

But institutions are organizations. If you have anything really new in life, you must have it in form. You cannot put the man in the gar-ments of childhood. This will constitute the crucial ments of childhood. This will constitute the crucial test. Those who have no real change of conscious life and thought, will feel no necessity for new forms of social order. They desire not liberty, but license. They will oppose order, because they are insuboidinate, and opposed to the coordination of human interests and duties. But the real Spiritualist sighs for order— not the order of human, individual caprice, but the order of hermony-of storned netholike. Bestity the order of harmony-of eternal principles. Possibly the tew must find this heaven first; and "many may be called while few are chosen."

Miss Lizzle Doten was introduced as the next speak-er. In attempting to report her beautiful address, but little justice can be done to her inspirations. She said she should speak only as the spirits gave her atterance. You have already listened, during this Convention, to inspirations the most lofty and beauti ful ever falling from human lips. She feared organi-zations, in one sense, and yet she did not fear them when viewed in the right light and need aright. When the time comes to organize, you will organize, freely, spontaneously, and you cannot help it. The resebud has its organic structure, and barsts forth into fall bloom when the time of its unfolding comes. The angel world is interested in all these movements. In the world of spirit-life has come this sad lamentation, How oft would I have gathered you together, but ye would not I Let us come into clearer perceptions of ourselves and of each other, and then we shall be the better prepared to act in concort. When I was a child, Miss Lizzie Doten was introduced as the next speak. botter prepared to act in concort. When I was a child, long and earnestly did I pray that I might have the power to read human hearts, and my prayer is now answered.

answered. It gave her joy to real the noble souls around her, on the platform and in the audience. She duly appre clated all these workers; she glorled in the volces raised for woman; she commended women like Mrs Spence, who dared to speak freely and fearlesely for her sex. All the slander and abuse suffered by Spirit-ualists had divine uses—to test life and charaoter. A grand celestial vision had been given her of a convo-cation in the spirit world; a rallying call rang through out the spheres of earth and heaven. preparatory to the inauguration of the new era now near at hand. Spiritualism is soon destined to become a power, caus-ing the millions to acknowledge. Many will come Spiritualism is soon destined to become a power, caus-ing the millions to acknowledge. Muny will come creeping in at the eleventh hour, and then profess to have been with us from the beginning. In five verses Supriming a power to Aug. 15. tf Bostow. Mass. In five years Spiritualism will become a power to shake the whole earth. The celestial world is gather-ing anow. Be prepared to act: act for thyself, yet feel you are not alone. I sometimes feel like a poor, weak woman, yet when I remember that God and angels are with me. I am strong, and can cheerfaily bear all the great burdens of my mission. We must each be pre-pared for coming changes and labors. In all our of-forts, we need concert of action. Urder and organi-zation are one, and order is Nature's first law. Each beeding the call from heaven and humanity, may we 

FRED. ROBINSON, President.

. CLARE, . S. LADD,	· ]	) ·				
. S. LOVELAND. Irs. A. M. Spence,		Vice Presidents,				
IRS. M. S. TOWNSE		)				
MOSES HULL, }	Secr	ctarie		•	•	ų.

### REMARKS.

Thus closed this happiest and most successful Convention ever held in New England. Among the speak. ers and other prominent persons in attendance, not already named, were N.S. Greenleaf, Mrs Fannie Davis Smith, Miss Mudgett, Dr. J. R. Newton, Father Taylor, Geo. Thompson, Luther Colby, Dr. C. Main, and many others. Nearly one hundred towns and cities in New England were represented. The interest was on the increase from the beginning to the end, and a general request seemed to be made for continuing the Convention a day or more longer, but the hall was otherwise engaged. The speakers and the people all went away Truth is immortal, error is nortal-lis negative, and therefore cannot conquer, though it may obstruct. As in the vast sweep of world motion we see the harmony of God with himself, so in the human sphere must come that conscious accord of soul with soul—that preparing this report for the BANNER OF LIGHT; and Bros. Colby, Wilson, White, Crowell and Rich, have the everlasting gratitude of the Convention and the public abroad, for their unsparing pains in endeavoring to make this Convention speak all over the world. U. CLARK, Reporter.

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Introduction.

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

# ualism. THE BANNER OF LIGHT,

In order to meet the large demand for this remarkable

he quoted a gem of his own original poetle composi-tion, setting forth duty in that somewhat orthodox direction, though he did not insist on crecting any or-

thedox standard of interpretation. J. S. Loveland begun with remarks on the grand philosophy of Spiritualism. He questioned material systems, and argued that the existence of matter could not be proved; matter was only an external, temporary manifestation of spirit, the soul of all things. He considered much that was said about individuality, as a more crotchet. It was a peculiar crotchet of Henry C. Wright's for him to keep on saying so much about his determination to be himself and nobody else and independent of all others; and yet Bro. Wright's whole independent of all others; and yet Bro. Wright's whole life is in contradiction of that crotchet, for no man is more kindly, and genial, and yielding, and conde-scending than that same Henry C. Wright, the author of the "Kiss for a Blow." Now I claim that he is not all his own, in the isolated, independent sense he so often asserts. I own a part of Henry C. Wright, and so does everybbdy else. [Here Mr. Wright interrupt-...d, and wanted Mr. Loveland to state what part of blum he. Mr. Loveland to state what part of "on, and wanted Mr. Loveland to gtate whit part of him, he. Mr. Loveland. ...Good," said Mr. Wright, ...that's sol" This happy turn on the part of both of these speakers, lett one of the best lessons of the Convention.] Mr. Loveland concluded his speech with a rationale of the Bible, and the philosophy of Paol in harmony with shiritualian. Paul in harmony with Spiritualism. Dr. D. H. Hamilton, the phrenologist, physiological

lecturer and quaint rhymer, said : That on glancing bis eyes over the platform and the audience, and judg-ing from a scientific standpoint, he must declare that such an assemblage of great and good souls had never been seen in counsel before. By request, he closed with rhymes on ... Hell and the Devil." leaving the au dience healthfully convulsed with laughter in aid of the gastronomic exercises of approaching dinner-time.

# FRIDAY AFTERNOON SESSION.

The president, Frenerick Robinson, in the chair, and the large audience having assembled, U. Clark and Mrs. E. A. Bliss were announced as the regular speak-

ers of the afternoon. Just before the first speaker was to be introduced, a well known abnormal medium was impelled to take the platform, and invisted on being heard without re-gard to the order of the Convention. With his eyes closed, his head half-bowed, and arms folded in defant Napoleon attitude, he promenaded the platform, and seemed to swell with something uniterable. Some little excitement pervaded the andience, as well as the platform, and the officers of the Convention hestated as to what converse was best to unsue. Two, or thread well-known abnormal medium was impelled to take as to what course was best to pursue. Two or three persons made gentle appeals to the medium, and tried to persuade him to be seated, but he maintained in-Bexible definite. Some one in the audience oried out. •• Pat him out !'' but the general response was...•No! Some one in the audience orled out.

All we ask is toderstood, and yet questions of such moment are involved, we cannot afford to keep silent in order that we may not be misunderstood.

In these revolutionary times, many individuals are thrown off of all balance, and out of the orbit of all civil, social and religious order. We call them law-less, and yet they are acting in accordance with laws just as inexorable as those which govern meteors, the law of re-notion, they are bounding and robound-ing from one extreme to another. And not one of all these souls shall be forever lost. The centriperal and tial and selensa. Instead, then, of yielding to the in-centrifugal forces, the law of gravitation, attraction, repulsion and cohesion which hold good throughout sympathy, we should kindly and wisely open the nare the universe, are not more omnipotent than are those

repulsion and cohesion which hold good throughout the universe, are not more omnipotent than are those divine laws in accordance with which all sould shall gravitate toward the great Father of all spirits, and blend at last in eternal barmony. The speaker closed with an appeal as to the necessi-ty of seeking to put ourselves in harmonic relations with each other, and with those celestial spheres of love and harnony, now opened for the inauguration of the last spiritual dispensation in the cycle of ages. We are now in the midst of ordeals destined to test our manhood, our womanhood; and the revolutions rock. manhood, our womanhood: and the revolutions rock ing our world are giving glorious prophecy of the mil-lennial morn. whose sun already glids the mountain tops, and awakens millions to songs of unutterable joy. Mrs E A. Bliss, the next regular speaker for the af ternoon, followed with beautiful inspirations on the

teachings of Spiritualism. describing its beauty, its purity, its freedom, its spontaneity, and its applica-tion to every relation in life, and she protested against any organization in danger of fattering the liberty of spirits, either in or out of the form.

[The reporter regrets his inability to sketch Mrs. Bliss's speech beyond these few lines, as other duties ibsorbed his attention during the time of delivery.]

Dr. H. F. Gardner spoke on the resolutions referring on National Convention for the discussion of some blan of action among Spiritualists. He insisted that every speaker who had spoken sgainst organization, had wholly misapprehended the spirit. if not the letter of the resolutions. The grand aim. the sum and sub-stance of what was proposed, was to adopt some con-cert of action, by which all human beings should be outer the static static for the static static static outer the static static static static static static constants of the static constants of the static st

Thomas Hazzard referred to his experience in re-forms, and gave au interesting account of his individ-ual efforts among the legislators of Rhode Island, un the succeeded in the abolition of capital punish-ment from that Single

will never be saved by sympathy. It is well in its place, but as Mrs. Clark has so justly said, unless it be joined with a lofty, spiritual aspiration, it be-comes the very reverse of useful. Not only is this

true, but much more than this is true. The sympathy seeker is a pauper-a spiritual mendicant-an unripe, sever is a paper-a spiritual mendicant-an unripe, imperfectly grown soul. The piteous cry for sympathy, shows that the praning, ripening processes of the great spiritual providence are going on.' The ory for sym-pathy is the dying wail of some mortal lust which must die, and ought to die. It is individualistic, par-tial and scients. Instead, then of yielding to the in-fluence of that maudiin sentimentalism, miscalled sympathy, we should kindly and wisely one the nar-

row way of life to the sufferer. Inspire them to as-pire for the higher spiritual and celestial life. Sympathy is blind, and may drag you down, while a spiritual aspiration. joined with clear-seeing intelli-gence, will lift you up forever. But, without further preliminaries, let us come at once to our question: What is the mission of Spiritu alism? Is it destructive, or constructive? I deny that in any jost sense, can Spiritualism be termed de-structive. It is not an fconcelast, but a builder. It that in any just sense, can Spiritualism be termed de-structive. It is not an Iconcelast, but a builder. It supersedes, by positive construction, the worn-out forms of thought and activity. Some have said, in this Convention, that there is but little that is new in Spiritualism. I admit this. There is but one single idea that can be termed new, in the whole literature of Subtimulum. They are have made wing available. and discoveries in the field of knowledge, and have truth is the naturalness of spiritual manifestations, intruth is the *naturalness* of spiritual manifestations, in-stead of their *supernaturalness*, as affirmed by all other religions. We demonstrate the fact of spirit manifest-ation as opposed to Atheism, and we show the natu-rainess thereof, as opposed to the Charch. This brings the subject within the domain of science. But this one truth is enough. One idea makes a new dispensa-tion, an era in numan history—it makes all things new. As the addition of a single primate to a compound makes the resulting hody entirely new in wurnerties makes the resulting body entirely now in properties and uses, so a single new idea changes completely the entire relationship of truths in the human consciousness. But here is no destruction; there is only addi-tion and re-adjustment. The old is not dead, but re-vitalized; it is carried forward in progress.

cert of action, by which all human beings should be guaranteed • literty, faternity and equality." If any objected to such an object, then they might oppose the resolutions. Do you wish to have a part in this work, or do you not? that is the question. We all know the need of reforms in every department of the divil, the religious and the social. Are wo prepared to act, or not? The establishment of no creed, no dog-ma, no social or political party is contemplated. Thomas Hazzard referred to his experience in re-forms, and gave al interesting account of this individ. I from no secial. Part of them selives come from all the sects, and

Thomas Hazzard referred to his experience in re-forms, and gave au interesting account of his individ-ual efforts among the legislators of Rhode Island, un til he succeeded in the abolition of capital punish-ment from that State. M?. Henry C. Wright spoke of the Convention as the greatest, best and most remarkable one he had ever attended during al his reform experience for forty years. He never saw such antagonisms of the head with such warm, deep, loving harmony of heart. It was the grandest, and most beautiful scene he had ever beheld, and he believed the Convention was the most momentous sign of the times. Alluding to what Mr. Loveland had said, namely, that the "whole" of Henry O. Wright belonged to him, Loveland, and to everybody else—Mr. Wright declared it was the best and happlest thing that had been said during the Convention. Yes, though I am Henry O. be no such thing as daty or responsibility; and the full-grown disciples of this philosophy openly declare their entire freedom from responsibility, and their hatred of the very words, duy and obligation. In the very outset of the spiritualistic movement, this snaky it was the best and happlest thing that had been said during the Convention. Yes, though I am Henry C. Wright, I belong to Bro. Loveland, and the whole world. We all belong to each other, and owe each other a perpetual service. I want to love and serve everybody, and I like to see goodness beaming in every face. Here he referred to Mr. Hazzard, who had been regarded a little discordant in some things he had said, and Mr Wright put in a good humored word. blessing Mr. Hazzard, saying he liked his face after all, and he wished he would ahow it. Whereupon Mr.

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H. B. Storer made some mappy remarks on the need of discrimination in judging of mediumship. Mrs. Spence spoke of influences called evil, and in-sisted that there were controls which no human wis-dom or power could direct, notwithstanding all our talk about individuality and responsibility. But she bolleved all these influences, however seemingly evil, ware ownerhold for each by higher suffice.

believed all these influences, however seemingly evil, were overruled for good by higher spirits. U. Clark protested against recognizing any powers or influences robbing man of his liberty and responsi-bility. It was our business to stand up in the divini-ty of our own being, and take the responsibility. Ho did not believe in shuffling off on the other world what belonged to ourselves. We should be grateful to angel helpers in the time of need, but not prove so cowardly as to attribute to sultits at business distinguishing off the the topological distinguishing off the thousand little cowardly as to attribute to spirits the thousand little things that belonged to mortals, and to our present plane of beings. In one sense, we are all more or less dependent on the reigning powers of the eternal world and on each other, but we are dependent in no sense calculated to rob us of our dignity or responsibility. Mr. Clark read the following letter from Prof. Pay-

ton Spence:

To the President and Secretary of the Spiritual Convention in Boston, Feb. 24th, 25th, and 26th, 1864 :

GENTLEMEN-At a regular meeting of the New York Splittual Conference, held Sunday, Feb. 21st, the following resolutions were unanimously adopted: Resolved, That, should the Convention of Spiritual-

needbed, Int. should the Convention of Spiritual-ists, which will meet in the city of Boston during the present week, see proper to hold their next regular meeting in the city of New York, we will most cor-dially cooperate with them, and heartily participate in the meetings of the Convention.

Resolved. That Dr. Payton Spence be authorized to notify the Convention of the passage of these Resolulions

Under the authority of the above Resolutions, I have forwarded them to you, and through you to the Spirit Very refpectfully, PAYTON SPENCE. ual Convention.

New York, Feb. 23, 1864. New York, Feb. 23, 1864. PAYTON SPENCE. Mr. Clark then announced that in accordance with the above welcome. H. C. Wright. II. B. Storer. U. Clark. J. S. Loyeland, Dr. A. B. Child, Moses Hull, Mrs. E. O. Clark, Mrs. A. M. Spence, C. A. Hayden, Mrs. S. L. Chappell, H. P. Fairfield, Miss Lizzio Doton, Dr. H. F. Gardner, Mrs. Townsend, C. H. Crowell, Mrs. E. A. Bliss, Miss Susie M. Johnson, L. K. Coonley, and others, had all personally agreed to hold a Covvention in Clinton Hall, New York City, May 11th, 12th and 13th, 1864.

May lith, 12th and 13th, 1664. F. Robinson gave a running review of the various theories which had come up, one after another, to ac-count for the spiritual phenomena, and he very clearly demonstrated that none but the spiritual hypothesis was able to bear the test. The age, experience and

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Individuality and responsibility. But she has been in a speaking of the ranks and conclusions wholly of Lova, or it is a sumed in early life; it was an onlive into item in the matter. H. B. Storer made some happy remarks on the need of discrimination in judging of mediumship. Mrs. Spence spoke of influences called evil, and in sisted that there were controls which no human wits a power has the individuality and responsibility. But she finiture. failure.

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