VOL. XVII.

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ome from your acquaintance."

started back and exclaimed:

man will ever divert her from these."

of whom I have spoken.",

tinuing his remarks, he said:

"You are a mean old bachelor. I did not think

that you were going to marry her, for if I am not

very much mistaken, her soul is already married

to the Church and the work of her Master, and no

"Pardon us," said we, for we felt rebuked;

'you know we are a heretic."
"Never mind that," said he; "if you have not

entered the Church, I feel satisfied that the Good

Shepherd has the crook of his love around you,

and many others, who never have been, and never

may be gathered into the visible Church; and I

confess to you that this belief, which comforts and

strengthens me as much in my labors as any or

all the doctrines of our holy Church, was received

by me through the influence of this little maid

We were on a visit to a friend who belonged to

Father Dunlery's Church, and had attended ser-

vice at his Church on several occasions, and fre-

quently met him at the house of our friend. This

morning our conversation had been between our-

selves alone. Each of us had thrown off all re-

serve. He seemed so deeply impressed by the

character of Kate Malvourney, that we became

quite desirious of making her acquaintance. Con-

"I would like you to see this little maiden; and

while I would not raise your expectations to an

improper degree, and thus render you liable to

disappointment, I feel that I had better give you

some further account of my experience with this

child. For several years she has been subject to

what her family call 'spells,' which many more

enlightened people would have been alarmed at.

Thus, at prayers, sometimes, and on other occa-

sions, either alone or, with her friends, her counte-

nance, which is very beautiful, becomes fixed,

and a glow of radiant beauty illuminates it. So

impressive is the influence of this upon every one

who sees her, that they become inspired with feel-

ings of reverence. This experience commenced

very early in life, and continued for several years

without the expression of a word. She would go

through certain gesticulations, and then, placing

herself in the attitude of prayer, produce the most

solemn impressions. During the last four or five

years she has very frequently spoken on those

occasions, and though some of my good brethren

have been disposed to censure me for it, I have

always; been pleased to witness these evidences

of what I consider the power of the Holy Ghost

inspiring her, and I have always sought to be

with her whenever I could, and listen to the

words that fell her lips, breathing, as they do,

the loftiest sentiments of purity and goodness-

which, at the time, impress me that she is inspir-

ed. I have watched the effects of this condition,

and am fully persuaded that while it has not in-

terfered with her physical health, which has al-

ways been frail and tender, it has tended much

to favor the development of her mental and spir-

itual nature. Her parents think that she is

phyically stronger than she was formerly, and I

have no reason to doubt it; and she has at all

times a singular clearness and beauty of mental

power, as well as parity of life, that impresses all.

I am sure that if you can approach her, as I have,

and be able to enter into the inner sanctuary of

her soul, you will be delighted not only with the

glowing eloquence and profound truths that flow

from the pure fountains within her soul, but the

impressions of her purity and goodness cannot

I have conversed with her upon a great variety

of subjects, and have always found her ready

to answer my questions in a manner that has

astonished me. The most profound problems

in metaphysics seem to her mind simple and easi-

ly to be understood. While on the scientific plane

I have never found her at fault, so far as my

knowledge extends. You will pardon my free-

dom of expression; you seem to draw it out, and

I am very glad to have this opportunity to ex-

press my convictions on a subject which I cannot

freely open to my brethren in the Church. In-

deed, I have never before found a person to whom

I could thus freely unburden myself of that which

for years has been growing with weight upon me.

You will, visit, my young friend with me to-mor-

row, and I hope conditions will favor your recep-

Saying this, the good priest retired, leaving me

in a strange reverie. Having been long interested

in these psychological subjects, which he had pre-

sented to me in so strong a light, I set about form-

ing plans in my mind for the investigation of this

mysterious science, about which so much has

been written, and so little is really known. I hoped

something for the benefit of mankind. I had

On the other hand, I had seen blind but far-

We have often thought that these profound and

delicate psychological phenomena were particu-

tion. I will call for you to accompany me."

fail to make you a better man.

BOSTON, SATURDAY, APRIL 1, 1865.

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Written for the Banner of Light.

KATIE MALVOIIRNE

IRISH CHARACTER AND THE ILLUSTRATIONS FROM LIFE.

BY HENRY T. CHILD, M. D., OF PHILADELPHIA.

The simplest incidents of life assume an importance and in terest, when connected with certain individuals. The great law of attraction is not confined to the individual, but extends to their actions, and we learn to link the one to the other.

CHAPTER VI.

Father Dunlery.

We do not wonder that the facts set forth in the last chapter should stagger the credulity of the reader, and induce the remark that it would be impossible for so young and inexperienced a child to give utterance to such sentiments as are attributed to her. We felt just in this condition ourself until after a long and interesting interview with Father Dunlery, which removed most of the difficulty from our mind. We will introduce the good Father to you, and, so far as we are able, recall this conversation.

Belonging to the priesthood of Ireland is a large class of very honest and benevolent men, with quite limited education, strong religious feelings, a blind faith in the formulas and rituals of their church, and a large love of approbation, which is stimulated very much by some of the practices of the Church, and the confiding faith and trust of

the people.

Father Dunlery was one of this class: a man of about forty-five years of age, with strong natural powers. Self-educated to a limited extent, he possessed very great power over his people, because, while he mingled freely with them he ever maintained his clerical dignity, not as a means of separating himself from them, but with a view to impress them with a proper respect for religion, and to elevate them. There is no class of religious teachers on whom a greater responsibility rests. Their flock, like little children, use the holy term Father in a sense above that of the external relation in life, and approaching that which we feel toward the Supreme Being whom we are taught to address as OUE FATHER.

No true man can assume the position of teacher to a people reposing so deep and confiding a trust and faith, without feeling that a great responsibilimportance of this more than many of his brothers. Like many others in the Church, he had a double nature. When engaged in the duties of his profession, with his mind deeply absorbed in its labors, he invariably presented the character. of a strictly pious man, guarded in all his movements, and with an appearance of sanctity that impressed the minds of many as an evidence of deep religious feeling. He was devoted to the rituals and formulas of his Church, accepting its creeds and dogmas with an unquestioning faith, hence he bore a most exemplary character in the world, and in the Church. His other nature, which was the most real, was seldom manifest. Occasionally, he would throw off the weight of theological restraint, and in the freedom of an escaped slave; give utterance to the true sentiments of his heart. He was naturally very cautious, and but few among his most intimate friends knew of

these feelings.
"Somehow," said he, "when I visit Dennis
Malvourney's family, there seems to be an atmosphere about me that for the time breaks the chains which a rigid sect has enforced upon me. There are some persons who seem to have unconsciously the power of riveting the chains more firmly around you, while there are others in whose presence they welt away as mists before the morning sun; and you feel free and cannot restrain yourselves. I perceive that you," addressing the writer, "are one of this latter class. You have just such an influence over me."

We had been much pleased with Father Dunlery, and were we to judge of the man as he appeared to us, we should be disposed to deny that he had any sectarian feelings; yet we should have been very wrong in this; and how often does mankind err in drawing conclusions from limited observations, and under circumstances, perhaps, in which we may be controlling, more or less per-

feetly, the character which we give to another. Father Dunlery said to us one day, "There are certain persons whom we meet to whom we are to satisfy myself-if not to be able to discover almost transparent. By some mysterious operation our whole lives seem to be laid out before seen, on the one hand, how strong and positive them. Even our most secret thoughts are more minds, with great bluster, have destroyed the or, less perfectly scanned by these. I perceive conditions essential to nice psychological experithat you approach me in this manner, and feeling ments, and then stupidly deny the existence of that it is mutual; there springs up between us a the whole phenomena, basing their proof upon warmth of attachment which comes in no other negative conditions; and vainly supposing that way, and which is measured by the perfection of hecause they had not seen the alleged phenomena, this blending. I have a young parishioner, the it did not exist. daughter of my friends Dennis, and Bridget Malyourney, very honest and simple-minded persons, reaching credulity sweeping away into the dreamy whose residence is not very far from this place, regions of fancy, and gathering in the filmsy cov-She is the most beautiful and transparent little webs, and absurd and meaningless notions that creature I have ever seen. She has a power, at are to be found here, and mingling them in the times, of repdling persons' characters, as well, if most incoherent manner with the facts and realinot better, than they can themselves, I assure ties that belong to the fair fabric, thus weakening you. I have spent some of the happiest hours of the foundations of a system which open wide and my life with, this, little child, who is now about interesting fields for human study, driving away fifteen, years of age. She has always been re- from its investigation sober and candid minds. markable for the purity of her character, the dignity and beauty of her deportment."......

We replied that we should be very happy to larly unfortunate in being seized upon so excerly make the acquaintance of his young friend, though by visionary and superficial minds. This subject she may not feel much interested in us, 314

has top often been stabled to the heart in the

We gave him a very impressive look, and he

eager for an introduction to Miss Malvourney, we shall proceed at once to give an account of our visit.

· CHAPTER VII.

The Writer's first Interview with Katle.

Early the next morning. Father Dunlery called spon us, and in a few minutes we arrived at the little cottage of Dennis Malvourney. It was a very neat place. Everything was cleanly in and around it. Flowers were trained with care over the doors and windows, and in various places about the house, with so much taste, that it seemed like a bower of paradise. We said jestingly to our friend:

"You are taking us to a fairy palace."

In a few minutes we were introduced to the family, and had no difficulty in discovering at once the centre of attraction. Katie was attired in a plain, simple garb. Her flowing ringlets fell loosely and gracefully around a beautiful neck are immortal. These we would call ideas, as a disand over her shoulders. Her form was symmetriof beauty, with gracefully formed lines, curves and proportions. Over all, her large dark lustrous eyes, with a calm, deep and indescribable expression, threw a loveliness and beauty that was exceedingly attractive. Her long eyelashes and eyebrows gave an intensity of expression and decision of character that was unmistakable; but the most striking peculiarity of this picture was the remarkable transparency and spirituality of expression which neither the pen nor pencil can portray, and which must be seen to be appreciated. We felt that our good friend had not and could not overdraw the picture, and we know that we shall not be able to do so for the reader.

Her salutation, and the manner in which she shook our hand, as well as the tone of her voiceso sweet and silvery-at once relieved us of any doubt as to how we should be received. It seemed that we might have been old acquaintances, long soon. familiar with each other, and we asked her, as soon as the way was opened for conversation:

"Have you not experienced at times, when you have met strangers, a feeling as if you had seen

"Yes," said she, "that is a very common experience with me. I frequently become interested in with them, and, fixing my mind upon them. I become familiar with their characters, and even their personal appearance, so that when we meet heard of, as is the case with yourself, still I recog- fore, while we say that we are both astonished nize their characters, and feel that I must have and delighted with this beautiful child, you must en them somewhere in my interior rambles, a

I am sure has been the case with you." Turning to our friend, we said:

"Shall we pursue this subject further?" "Certainly," he replied. "There can be very few more interesting or important."

some of your experience in this direction?" we resumed.

"So far as I have any you are welcome to it," vanced, that in the fields of psychological research, which they have arrived. I know that there is we shall be compelled to go to the blind to ascertain the nature of light and the objects which it revenls. There are times when I lose the consciousness of this body, and of the objects which are a very interesting story." around me, and seem to be controlled by the whom I am acquainted, whether I am aware of company. this fact or not, I soon find myself in the presence of the individual, and recognize him at once. The next step is to look into the mind of my friend. and see whether he has received the idea in such a manuer as to accept it, and if so, whether he has added anything to it by way of developing it-for this is the manner in which ideas grow-and I would like to tell you what I have seen in that direction, sometime."

"We shall be very happy to hear you." She continued:

"Bometimes I find myself in rapport with strangers, drawn thither by some prominent idea. In these cases I become so impressed with their appearance, that I would recognize them anywhere. This, I believe, is part of the solution of your question; the remainder of it will be answered. perhaps, when we have discovered how one mind finds its counterpart in another's, when they are brought into close relation to each other."

"Do you think," we remarked, "that such expe-

dences are common to mankind?" She replied: "No two individuals have precisely similar experiences, yet human nature is essentially the same; and this faculty, though it may be germinal in most persons, is common to all humanity, and may be cultivated. Our ignorance in reference to many of these phenomena may have caused us to lose sight of them; and I in- ters. cline to the opinion that many of them are much more common than mankind generally believebecause they appeal so strongly to our feelings when they are described, and their effects are much

"We should be happy to have your analysis of thoughts and ideas."

give the following: which it flows. Floating everywhere in the re- ested.

tal organisms, and in turn being subject to influences from this. One of the grandest and most exalted attributes of mind is its power to control these invisible atoms, and bring them into combinations so as to form thoughts and ideas. The nature and character of the thought will depend upon the action of the mind. Many of these combinations are imperfect and transitory in their character, and the thought will be similar. Some minds have no power to do anything more than this, and hence their thoughts are but of little value to themselves or others. Many minds whose general tone of thought is of this character, occasionally mount up to a plane on which they are able, to combine grand and beautiful ideas. A few minds occupy such a plane that most of their thoughts are valuable and important to themselves and mankind.

Those who seek only to develop and combine good and useful thoughts and ideas, become better fitted for the production of these. All the combinations of thought, above a certain plane, tinction between them and thought-which are cal and well proportioned. Her face was a model temporary, and very often do not work themselves out into tangibilities. Ideas are transmitted from mind to mind, and may have existed for centuries, and been wrought upon by mind after mind, until they reach a degree of perfection which enables them to manifest themselves in the outward.

Thus how often do we see that when the condition of humanity demands a new idea, there are numerous minds who perceive the necessary idea, and one by one hint at it, almost reach it, until at last some bolder adventurer seizes upon the idea, 'chains it and tasks it,' and it becomes the common property of humanity. As mankind moves to higher conditions, these experiences will become much more common."

Having spent the morning very pleasantly and profitably, we were delighted, as we left the house, to have a very pressing invitation to call again

We walked in profound silence for some distance, when Father Dunlery broke it by asking, What do you think of the young lady?" The reader will pardon us if we remark here that we are a bachelor of nearly fifty summers, who, having passed thus far through life's journey in celibacy, hope to find our share of happiness in literaa person from some incident I hear in connection ry pursuits, which have hitherto supplied, to some extent, at least, the necessities of our condition. We replied to our friend, "that we were lost in astonishment; having seen and mingled with society we seem like old and familiar friends. Some- in all departments of life, high and low, rich and times my experience goes further than this, and I poor, educated and ignorant, we have never bemeet with persons whom I have never seen or fore seen just such an instance as this; and therewait until we have seen more of her before we can give an answer to your question."

"My design in introducing you to her," said the good Father," was to awaken your interest in her. Knowing that you were engaged in literary pursuits, I thought it would be, a useful thing for "Will you be kind enough to favor us with you to investigate this case, and, if I mistake not, you will find matter there for a rich and interesting volume. I took occasion," continued he, "during your temporary absence, to speak to Katle and she replied. "But I have heard the idea ad-her mother about your character and occupation, and to express the hope that you would embody witnesses are not reliable on the last plane to the facts of her history in such a work as might be useful to the world. Her mother said she should something in this; but if we carry it out entirely, be glad to furnish you with the facts in regard to the early history of this child. With these as a basis, and such facts and observations as you will soon be able to gather from her, you can make

We had now arrived at the mansion of Lord thought which is most prominent in my mind at Dunderery, with whom we were to dine this evethe time this condition occurs. If a similar ning. Parting withour friend at the gate, we enterthought has occupied the mind of some one with ed the mansion in a very strange mood to see

CHAPTER VIII. Dinner at Lord Dunderery's.

It is as easy a matter for some persons to change their thoughts and feelings to suit the different classes with which they meet, as it is to put on the dress and costume appropriate for each company. Unfortunately for us this is not our case; and when we become intensely absorbed in any train of thought, woe unto any person or company who expect anything from us, unless they be in a simflar mood of thought, and interested in kindred pursuits.

As we have already given some description of Lord Dunderery's family, we need not repeat anything here. Maggie Ann, the second daughter, received us in a very graceful manner, and it was extremely fortunate for both of us that she was deeply interested in Miss Katie. An hour passed very pleasantly in hearing her recite many of the facts which she had treasured up in a diary, which she informed me-she was induced to keep mainly on Katy's account. And, on reading it afterwards, which she kindly permitted us to do. we found it composed almost entirely of incidents connected with her, and from which we have gleaned many of the facts interwoven into these chap-

We felt very cautious about expressing any opinions in reference to this child. Miss Dunderery was evidently, similarly impressed as we were on many points. As the dinner hour apmore common than superficial observers are aware proached the family came in, and we made their scauhintance. We had met Lord Dunderery and John on several occasions, and had been introduced to Miss Maggie Ann; and it seemed very for-Without the least hesitation, she proceeded to tunate for us thus to have fallen on so rich a vein of facts as her conversation and especially her well-"There are atoms and currents emanating from written diary furnished us. This enabled us to all bodies in nature, and each atom and cur carry out our plan of writing this narrative, to rent is a representation of the substance from which we were not only pledged, but deeply inter-

glous of space are these representative atoms of Of course many topics were introduced during different tone of voice, she offered man, her; hand,

important, not only to you but to mankind, will | claim, "Save me from my friends, and I will take | to your ordinary vision, but influencing your men- | every topic introduced had something to do with our little heroine. We have noticed at times when any prominent idea has been on the mind of a guest, that each one would feel eager to respond to it, and give something interesting in connection with it. This reminds us somewhat of a story of an insane man, who had been placed upon low diet, consisting of gruel. His hallucination led him to suppose that he had all the different varieties of viands and delicacies that ever gratified the palate or injured the stomach of an epicure. But after eating an imaginary dinner of venison, with Burgundy and Hock, or a splendid lobster supper with trimmings, he would conclude that it was very fine indeed, but somehow it had a strong taste of grael.

When a successful gold-hunter strikes upon a rich vein, he finds nothing but gold. When a botanist, after a long and earnest search, succeeds in finding some rare plant, he is astonished at the ease with which he can duplicate this specimen. So through life we never find anything without looking around to see if there is not something more; illustrating the saying, that "to him that hath shall be given." It is because some strong and positive thought draws to us like thought from others. Certain it is that every one we met during the next week seemed to have some new and interesting facts in connection with the object of our story. These were all gathered by us without any of the parties knowing that they were dropping seed into a soil in which they would soon germinate and produce a rich crop.

CHAPTER IX.

Second Visit to Miss Malvourney's.

Our next visit to Katie was by ourself alone. We must confess, however, that a new train of thought and feeling occupied our mind. We had traveled much, and seen devotees visiting shrines in Pagan and Christian lands, but hitherto had never had any conception of the feeling which actuated these, in what appeared to us to be a blind infatuation. As we were arranging for our risit, more than once the question arose as to the feelings we experienced. Were we falling back into the days of childhood, when vague fancies and dreamy notions often lead us to weak and foolish actions; or was that other and more to be dreaded condition, old age and second childhood, coming upon us? We tried to banish the feelings, as well as the questions; but in vain.

In this mood, scarcely knowing where we were or what we were doing, we found ourself at the door of Dennis Malyourney's house—about which already clustered so many pleasant memories. Our object in this visit was at present very indefinite; and if you had asked us at any hour between our last visit and this, what we expected to ask, in our second visit, and we had been candid, we should have given a different answer at each time. Now, reader, do not jump at the conclusion that we are in love. We had a severe attack of that disease when quite a young man, and as measles and certain other diseases act as a safe protection to the system forever after, so we know this will be the case with us.

There is no more similarity between our present condition and that referred to than there is between measles and mumps; and as we have had both of these, we know they are not alike.

We felt, like the Genoese mariner, that we had not only discovered a new passage to the Eastern Continent, of what has heretofore been called transcendentalism, but also a new Continent which lay in our route thither, and without which we should never have been able to reach that Continent. There are various grades of intoxication, and perhaps that of the new discoverer, when success has crowned his efforts, is as harmless as any other; yet, like all other intoxication, it must give place to soper, second thoughts before our conclusions can be safely relied upon.

It was only absence from our heroine that produced this unsettled condition of mind, for no sooner had we received the cordial reception which awaited us, than

"Richard was himself again."

"How singular it is," said we. "that when we discover new acquaintances, and become interested in them, we meet with so many incidents connected with them."

"Yes," replied she, "I have frequently noticed that the introduction of an individual has thrown a flood of light upon a long train of circumstances which have not been clearly understood before for want of this one link in the chain."

We expressed our regret that this would probably be our last visit, as we expected to leave for England shortly; and expressed a hope that we might witness one of those "spells," as her friends called them-ecstacles or trances, as we suppose they were, from the description we have had of

"So, then, some one has been telling you of my weaknesses, have they?"

"We do not think they may be called weaknesses in your case, as they do not interfere in the least with the practical duties of life. If mankind become so absorbed in transcendental investigations as to lose sight of the practical and important duties of everyday life, it will be well to pause and consider whether they are not leaving substantial realities for empty and profitless dreams. Is there any means by which you can induce that state?" "Not any in particular, except that I must place

myself in a passive and quiet condition. Perhaps if you were to sing some soothing air, it would aid me in gratifying you, which I certainly desire to

In a few moments we endeavored to gather in broken sentences, as memory would recalled, a song that had often soothed us in the sad jours of

the past, entitled, "The Meeting of the Waters"
"Sweet vale of Avocal how come could have been founded, with the diends love been." After a few nervous twitches, het countenance lighted up with a beautiful amile, and amuming a

all the substances in the universe, imperceptible the evening; but it always seemed as though and said, in a strange, masonline volcoles and " o med to It and I" be given a sound the mount of

them.

Bald he, "I am impressed that something very house of its own friends, and it might well exspeck took a thru worth, the secondary symbols with high their ears stopped.

"How do you do, sir?" to which we responded; "Very well, Miss;" feeling at the same time rather strangely. However, summoning up courage, we were about speaking, when she said, in a similar

"I see what you desire to have, and will endeavor to give it to you. It is an explanation of the state in which you now find this person. Truth is a unit, and the experiences of every age, so far as they reach this plane, must-concur. I might go out among the heathen philosophers and select many of the most beautiful flowers of truth, the aroma of which they inhaled in their profound search after that which should be unto them a solid and substantial basis, on which they might build not only their philosophy and religion but their conduct in life also; but I shall not go to these. A few hints from the early fathers will suffice as a basis for our argument, without the danger of awakening any prejudices which a narrow religious horizon may have raised up as a partition wall between mankind in the present age and those to whom I have alluded.

The apostle has declared in the most emphatic manner, that 'there is a natural body, and there is a spiritual body '-not there will be a spiritual body, but 'there is a spiritual body.' Then, again, on another occasion he speaks of a man, ' whether in the body or out of the body, I cannot say.' If it be true that there is a spiritual body acting within us through the ordinary channels of the senses—as we know that under certain circumstances these become so dormant that important surgical operations have been performed without producing pain, and especially in that peculiar disease called catalepsy—it seems to be quite probable that the spiritual body alluded to, has, for the time, left its usual tenement, and may manifest itself through other channels.

We have already spoken to you of an experience which is somewhat common, of leaving the body and traversing space, and coming into rapport with certain individuals, whose thoughts, under particular circumstances, become attractive to us. Do you not perceive that when the spiritual body is thus separated from its connection with the physical body, it will be capable of going to other individuals in like condition? And have we not a right to suppose that, when thus separated, these spiritual bodies may unite and cooperate, so as to produce the conditions which are under consideration, and which you now witness, manifesting a capacity far beyond that which, in ordinary conditions, the individual can exhibit? There are many instances on record of this class of cases, in which individuals have not only spoken in unknown tongues, but have solved profound problems which were entirely beyond their capacity in the waking state. I give you this, then, as my explanation of this condition. That is, that the body becomes so negative to the spirit, as to allow it greater freedom, and in that freedom there is a blending of spirits and a consequent exaltation of power which no one alone could manifest.

I am now ready to answer any questions you may desire to put."

'The question which we would propose might lead to forbidden ground. We are somewhat startled with your propositions, believing, as we do, that they involve much more than the mere statement that the spirits of two human beings can blend and produce an augmentation of power, which seems to us a reasonable proposition. You may not be aware that within a few years past there has sprung up in the United States of America, a sect, or class of persons, which, we have learned, is quite numerous, who not only accept this view, but going further, declare that disembodied spirits-those who have passed on through the gate of death, our own friends, the loved ones who are bound to us by the strong ties of affection—come to us in a similar manner, and blend with our spirits, and give such evidence as to establish their identity. We have read many of their statements, and are free to confess that they have taken a deep hold upon the poet says:

'It must be so; Plato, thou reasonest well: Else whouce this foul desire, this longing after immortality?'

She resumed: "Though I was not aware of the facts stated by you, every one must have experienced at times that there were certain convictions that come to us and are accepted without the evidence which at other times, and under other circumstances, would be necessary to lead the mind to accept them. Indeed, my impression is, that the most real and substantial truths which we have, come to us in answer to a positive demand, and when this is the case, it is not necessary that they should be fortified by external evidence. In fact, such evidence, though required by some minds, would, in the cases to which I have alluded, rather weaken than strengthen the positions referred to. Having introduced this subject, you will pardon me if I give you my own experience in reference to it; for I have but little outside of this to give."

She had opened her eyes, and assumed a very natural appearance, and her own voice was restored. A stranger would not have discovered anything peculiar about her. We perceived, however, an exaltation of her powers, and replied:

"Certainly, you could not give us anything more interesting."

She proceeded:

"Among my earliest recollections was a habit of seeing persons around me who were invisible to others. Mother says that I was accustomed to speak of them at a period anterior to my first recollections. When I would be playing with other children, strangers of the same class would apnear in our midst and disappear. One of the first circumstances which produced an unpleasant feeling in this connection, was at the time and after the death of a little girl about my own age, one with whom I had been accustomed to play. She appeared to me just as I had been in the habit of seeing her; and when I told mother of this, she was startled. Soon after this, I began to notice that when persons visited us, I commonly saw some one or more of these shadowy persons about them. I seldom spoke of these to any one, except my mother and sisters, who would frequently perceive, by my manner, that I was consclous of something, and ask me to describe what I saw. Occasionally I was called upon by these who had lost their friends by death, and I have been able to describe many of them so that they could be recognized.

As I grew older, I was not only able to see them, but to hear and converse with them; and soon after this I became subject to those spells of which you have spoken. I would begin to conwerse with a spirit, and find myself becoming gradually unconscious of external objects; a mist would rise before my eyes, and then I would lose obnectonaness. The sensations were very Beisant, and I felt disposed to indulge in them. My thends were rather uneasy about this, but and no no hiplessant effects resulting from it, strade ag effort to interfere with or prevent it.

wind have oben wondered that an experience so Minmon has bot catised me to be persecuted, District known to a considerable number of persona; but I had no trouble in this way. Doubtless my sufferings are more scute than those of most

permons, but I am very confident that my enjoy-ments are correspondingly greater in consequence of this scusitive and susceptible condition," We ventured now to ask her whether she saw any one with us.

"Oh yes," said she, "I saw a lady when you first came here with Father Dunlery."

Then proceeding to describe very accurately one whose image we had carried in our heart of hearts for many years, she continued:

" She says now she is waiting for you."

"What else does she say?" "She says, 'You know that I was the victim of arbitrary parental control, and compelled to enter a forced matrimonial alliance with an old tyrant whose only claim for my hand was his ill-gotten wealth. Crushed to earth were all my aspirations, and blasted for a time my best and holiest affections, and though my career was short, bitter indeed were the pangs of remorse at the wrong I was compelled to commit to myself and to you. You forgave me with a nobleness of heart that bound my soul closer to you; and when death came to set a poor prisoner free, as it did in my case, I left a luxuriant palace of wealth, where gilded sorrow filled my soul, to find myself free once more, and you humble in life, but honest and true to yourself and to me. From that hour to this I have been your companion."

The reader may imagine our feelings when we say that the first part of the statement was literally true, although nearly thirty years had elapsed since the transaction, and there was not a person in this country who had ever known any of the circumstances. In fact, very little had ever been known of it to any one but myself. But as if to remove all doubt of these facts, and to satisfy us that it was not by any sympathy between this gifted child and ourself that she was enabled to read our thoughts, she continued:

" Mary-We started at the name. How strange! That was one of her names, but not one that any one had ever known or called her by. It brought vividiy before our mind a scene which had occurred many years since. We were walking out on a beautiful moonlight night, and I sang the touching lines from Burns-

"I have wandered many a night in June, Beneath the bright and bonnie moon, With Mary at my aldo."

"Oh," said she, "do you know I have a Mary n my name?"

" No," said we. "I have," she said, "and I now pledge myself to be your Mary, and I wish you to call me by

that name, and I shall always be your Mary." Katie continued: "Mary says, 'Tell Joseph (she had not heard my given name) that his sister Marianne's child was taken very ill in the night at Barrington,

England, at your grandfather's estate, and died at ten o'clock this morning, just two hours since." She desires you to hasten home, as your sister is very desirous of seeing you in this trying hour." We looked at our watch-it was twelve o'clock -took a hasty leave, and that evening went on board a steamer for Liverpool. On our arrival

there the next day, we found letters awaiting us, informing us of the sail event which had been so singularly revealed to us the day previous. Our first impulse was to embody the facts which we had thus far collected into an article for one of our magazines, but on more mature deliberation we deemed it better to await further developments;

and as Miss Dunderery had promised to continue her diary, from which we had already obtained so many valuable facts, we concluded to wait until we heard from her again.

[To be continued.]

HEART LEAVES.

NUMBER ONE.

BY LOIS WAISBROOKER.

Heart Leaves, as ye turn them o'er. Ye who are called sages, Can ye read the mystic lore Traced upon their pages?

Oh the heart! the heart! What a strange, complicated piece of workmanship! The human heart—the seat of feeling and affection, of all the various emotions that go to make so large a share of the happiness or misery of the individual. Heart leaves! turn them over, and read them till their number shall exceed the leaves of the forest, but do not imagine, even then, that thy task is accomplished, for new ones continue to present themselves, each varying from the other, and strewhing onward, onward, till the years of eternity are numbered. Only to the eye of the Inflnite are they spread out in one ever-present pano- lif this fact in natural history were not so patent

As the lights and shades, the rough and smooth | nore it. I have never known a farmer to attempt places, and all which taken separately would to turn rye into wheat by dint of cultivation, or to look like unmeaning distortion, are needed to raise melons from pumpkin plants. Probably no make the work of the artist perfect, to make a picture that shall proclaim a master's hand, so is, each leaf, in that wondrous book called "The Heart," needed to form a perfect volume. But here there are no stereotyped editions; no ten thousand struck off from the same copy. No; cles being formed, and only formable, by hybridizaeach book is a new work, complete in itself, original and distinct from all others.

You may do them up in the same covers, give them the same title, and try to pass them off for conies of the same work, but it will not do. Negroes, Yankees and Indians are born such, ac-Sooner or later you will discover that God declares his infinity in all his works, and that variety is the natural language of that infinity. Cease, then, poor foolish mortal, to measure the capabilities or wants of another by thine own. Think not, when thou hast deciphered a portion of what is written on some page of thine own heart, that thou hast obtained so much of an insight into the multitude of hearts around thee, for none but " the dear God" can fathom the life-spring of humanity, and he only can touch the chords to which its deep pulsations vibrate.

SINGULAR CASE OF PSYCHOMETRY. - In the town of North Walsham, Norfolk, in 1788, "The Fair Penitant" was performed. In the last act, where Calista lays her hand on the skull, a Mrs. Berry, who played the part, was seized with an involuntary shuddering, and fell on the stage. During the night her illness continued; but on the following day, when sufficiently recovered to converse, she sent for the stage-keeper, and anxiously inquired where he procured the skuil. He replied from the sexton, informed him that it was the skull of one Norris, a player, who, twelve years before was buried in that graveyard. That same Norris was her first husband. She died in six weeks. Possessed of considerable psyhometric power, she recognized the influence proceeding from the skull, and the recognition produced such a terrible shock that her death was the conse-

A Yankee boy had a whole Dutch cheese set before him by a waggish friend, who, however, gave him no knife. "This is a funny cheese, Un-cle Joe, but where shall I cut it?" "Oh," said the grinning friend," out it where you like." . "Very well," said the Yankee, coolly putting it under his arm, "I'll cut it at home."

Written for the Banner of Light. BEYOND THE HILLS. BY CORA L. V. MATCH.

All hail, once again, my native hills; I kiss your feet, ye pine-crowned kings! A holy reverence my being thrills-Your loyal subject grateful homage brings. My world in childhood was smid your forms; The sunset glory was your royal crown; Majestic and unmoved ye bore all storms, And reigned in silence when the sun wentdown-When the sun went down to an unknown valley, An unknown valley beyond the hills!

dreamed golden dreams, oh shining hills! I climbed to where the wild breezes play, Or wandered in joy by your gushing rills, To pluck the wood flowers in early May. Then life was but a fleeting hour of bliss, And the busy world seemed a fairy dream; pressed to my lips false Fortune's kiss, 'And eagerly sought life's changeful stream Where the sun went down to an unknown valley, An unknown valley beyond the hills.

And I had fond friends, oh silent hills, Who came each day to the cottage door, And gathered around the warm wood-fire, To tell strange legends of ancient lore-Of the red man who trod the forest green, Who made the hills echo his loud war-cry, While his nodding plume, and his arrow keen, Went swift and sure when the blast swept by; But they all are gone to an unknown valley, An unknown valley beyond the hills.

weep on your bosoms, oh, solemn hills! I water your emerald robes with my tears; weep for the hours forever gone, For the hopes and friends of childhood's years. The world, when tried, proved false and cold, And Love was betrayed with poisonous breath Kind friends drank deep of Lethe's stream, And one by one slept cold in Death-For they all went down to an unknown valley, An unknown valley beyond the hills.

But ye have not changed, my native hills; Though friends prove false, ye still are true, The pine trees sing their solemn praise, And the wild flower sips the evening dew; Ye are robed still in royal green,

And at eve ye wear a golden crown, While the pale moon flashes a silvery sheen On your darkening brows when the sun goes

When the sun goes down to an unknown valley, An unknown valley beyond the hills.

I am calmer now, oh, soothing hills! And I worship another Higher King; To the Spirit of Endless Life and Hope, To Nature's God, my allegiance bring. how my head to life's storm and pain, While onward I press o'er the stony ground, For I feel that hope's flowers shall bloom again, And the loved and lost be once more found. They will all be found in some pleasant valley. Some pleasant valley beyond the hills.

Original Essay.

THE AGE, OF VIRTUE. BY GEORGE STEARNS.

SIXTEENTH PAPER TEMPORAL OBSTRUCTIONS TO ITS EVOLUTION, AND

HOW TO REMOVE THEM. THE MISSION OF REFORMERS.

THIRD SECTION CONTINUED. Woman to be Man's Redéemer.

That education is not a reformatory agent, exent in a qualified genro; that it does not regene rate the personality of its subject, or reconstruct the pre-natal constitution thereof, will become inductively evident on considering distinctively the several minor propositions which result from a general analysis of this thought, as here and afore stated.

I should begin this analysis by saying that the generic and specific characteristics of every form of organic life, whether sentient or merely vegetative, are innate and hereditary-not at all acquired or induced by growth, those of every plant or animal being obviously transmitted from an older origin by the seed or ovum of its propagation, which contains the rudiments theref. I shouldto common observation that nobody seems to igpeasant was ever unscientific enough to imagine that ducklings might be nurtured into geese, or even bantam chickens into shanghais. It is plain that every kind of animals, as well as plants, is generated as to all the items of its classification; new spetion. I have no reason to suppose any body will dispute my saying, that those general characteristics of the human species which separate mankind into black, white and red, are also hereditary; that cording to the special pre-natal type of each race; and that one is not to be converted into another by any system of education: though as much may be effected in the course of ages, upon a lower race, as the combined result of eclectic parentage and culture. It is quite true, as one of the evolved 'Arcana of Nature," that Man was born and is being developed to a worthy Son of God, by virtue of both these agencies, as well as that 'a salt and bitter plant, like the chardock, with green, wavy leaves was taken from the sea-side and transplanted into a rich soil, where it became changed into two plants, between which exist specific distinctions—the cabbage and cauliflower The apple was derived from the sour crab, which ornaments the banks of rivers, and by variations in its culture, runs into countless varieties which add value to the orchard." The influence of culture in this remarkable instance is forcibly shown by comparing the greening or pippin with the crab-apple." So says a good naturalist, and so I would say with a different choice of terms, in reference to the gathered results of cultivating a longevous species (not an individual thereof,) through the medium of its serial generations; which sequel of so called culture, if looked for in any single link of its genealogical series, will be found either too small to be seen at all, or at most quite un-remarkable. Presuming that all this will be conceded by the intelligent reader, I shall, with this understanding, include in my proposed exposition only those minor propositions of its stated subject which relate to mankind."

I. Education does not transform the natal constitu tion of a human body.

This is not saying that education has nothing to do with the post-natal development of the physical organism, whereby the personality of its sub-* Hudson Tuttle.

ject is duly unfolded. It is, indeed, insistent of hought, but also and more especially be with the acknowledged do agency of culture with they speak first—speak to the sense, the rudi goodly parentage in moducing the better phases of both thought and language being the ite of human character in all its developments. It is important, however, to learn the respective parts by hat they do, is therefore as just as it is which these distinctive agents consecutively, yes concurrently, perform; and these are best con- chalities of human nature were somewhat de ceived in their physiological work, through an it officeived long before Gall and Spurzhel

prototype.

It has been aptly said that "the child is father to the man;" not only because of their personal correlation and resemblance, but because, notwithstanding the common sense of physiological identity, their bodies are as substantially distinct as those of parent and child. Manhood is only a product of instinctive intelligence: a prope larger image of boyhood. This is true in the broadest sense; though, for take of a clear conception, I for the present regard their likeness only in corporal structure. The adult body is a joined with this endowment there is in ever complete succedaneum of the infantile body, and tient being an instinctual sense of persons yet its perfect similitude; every molecule of the stancy in whatever specifications of mer first-formed being either excreted or discreted in are manifested by individual organization the formation of its successor, which is made of action. Thus the term thief, in the vocabul other and more numerous molecules wrought into | common information, signifies a person who a carnate bust of the same form and features as the infantile body, only of superior magnitude and power.

The notable father of the Beecher family was born so tiny a personage that the nurse, to verify his minikin appearace and heighten the admiration of his first acquaintances, put him playfully into an ordinary silver tankard. Even that was more roomy than the chamber of maternal conception wherein his lillputian personality was generated; though it afterwards grew to the ordinary stature of men, and to an original doctor of divinity so sturdy and stalwart that no pale of Church, synod or sect could quite contain him. But I forgot that I am to talk only of the outer man, of which in this instance there is nothing worthy of special remark, besides the notorious magnitude of its adult, as compared with its natal, proportions, except the identity of its form and features from birth to death.

There is a small dermal scar in the middle of my forehead, revealed to me through the mirror noblemen of Nature that they were, had Er and by palpation of my finger-ends, as a memento of my accidental tumbling over a wall when about three years old, whereby my brow was gashed with an angular stone. I want no better proof not been overpowered and smothered by than this unchanging scar, that my nose is just of principled selfishness, as any of his coter the shape it had in my boyhood, and that all my ries. Was he no traiter until the day the facial features, as well as every limb and member of my body, are tenacious of their natal configura. rampant foes?--a sword which he had ob tions. The reader whose own body may be un- by hypocritical pretences and held only provided with so ready a witness to its immutability of form, is reminded of the permanence of so. The birth of our Republic made none personal deformities, such as hump-backs, club- founders and early patrons: it only publishe feet, hare-lips, squint-eyes, mongrel sexualities, patriotism and celebrated their valor. Neiti and other "marks" of fetal misconception: not that these are more lasting than their symmetrical comparatives, only that they are more remarkable. Every face, whether handsome or ugly, is as unvarying in form as the identity of selfhood scems to be in essence. Noses of wax may be shaped at will, but noses of flesh are not to be looked out of countenance by any connoisseur of beauty, or mirrored aspirant of physiognomic stances—is in a manner superior to all its comeliness. The lineaments of personality are constant-unchanged by growth or senescenceuntransformable in the transition of selfhood from youth to age. And the same is true of the vital organs and all the interior chambers of the body. In proportion as the chest is broad and spacious, the lungs, liver, heart and stomach are, large and powerful in their respective functions; and whether this fortune of development, or its opposite, be inherited, it can only be through generation, all the issues of which, as expressed in the natal body, are retained to the end of one's earthly days. In truth, education never adds a tion does not originate character, and w cubit to one's stature, which is always preordained by the impetus of procreation. But though is this: it sometimes seems to dwarf a giant or giant- III. Every person is educated exclusively i ize a dwarf, it surely never alters the pattern of characteristics with the germal organs of wi personality which parentage presents. So much is born, and in them respectively according to is evinced by the forecited facts, with exclusive aftive fullness of their natal expression. regard to the physical organism; but I proceed to show that the proposition is tenable in its fullest fest law of Animated Nature, that chara

II. Education does not transform the natal consti-

tution of a human mind. It is the leading principle of phrenological science, that brain is the essential organism of in effect of organic being; and because further mentality, and therefore that the shape of a head organization, as the scheme of character indicates the organic attributes of its coexisting mind. The fashion of heads is, indeed, as multiform as that of faces, and human beings are as various in their mental aptitudes, affections, aspirations and capabilities, as in personal appearance. Moreover, it has been duly ascertained that certain characteristics of mind invariably accompany certain developments of body, of which the most definable are the cranial. A prominent brow denotes intelligence, and when it is also ele vated, moral excellence." Unusual breadth fron ear to ear is inseparable from a pugnacious propensity and casual ferocity, both in men and brutes; and the bent of mind is sensual and animalistic in proportion as one's brain lies below and behind the ears, or spiritual and manly in the

degree that it expands above and before them. Now I think it must be obvious to every good observer, that the shape of the natal head is as permanent as that of the body itself and every other of its members. I have never known a person whose head appeared to undergo any considerable change in the process of growth. In the American Phrenological Journal for 1845, it is recorded as a singular fact, that the head of Andrew Jackson was unequally enlarged in the high state of purity here, it begins its lift course of thirty years from the beginning of his new world in that same high state and his course of thirty years from the beginning of his public life. This fact, if it be a fact, was inferred from a comparison of "Old Hickory's" portrait as ex-President with a bust of the younger "Hero of New Orleans," taken in 1812; the forehead of the portrait being a good deal more prominent than that of the bust, thus showing a special development of the percentive organs "from average to very large." But had not this whole range been originally of something more than ordinary size, there would have been no basis for their extra ordinary exercise, however prompted by the scenes of a busy and eventful life, which was the only cause of their extraordinary growth. Therefore even in this remarkable case there was no reconstruction of the cranial organism; nor did the knowing phrenologist who made a note of it; imagine any. In fact, the editor elsewhere maintains the opposite opinion, that " Education may modify, but remodel what is constitutional it never can; nor either create or eradicate any primary capability or quality of any animal or thing." But most people are not observant as phrenologists, and therefore, in favor of the larger portion of my readers, I must support my position with a slightly different footing. The second pulsarious .That conduct is a clear expression of character,

That conduct is a clear expression of character, heard all the secrets whispered to the prise a maxim of common sense. As a tree is known horifold amount of scandal immediately by its fruit, so mankind know each other by their up in the city! nobody's sins were safe in works. As we commonly judge of causes by their ting litto" tinaccountable publicty. The effects, so we infer the attributes of mind from soon became such a temple of truth that the deeds of men, which are the sensible doings was left to be lid in it. At list, by chanc thereof; and we lo this not only because actions | covery was made of the talk telling tones, speak louder than words, the secondary symbols | walls had their ears stopped.

satuous impression. To judge of what m liar. In this way the aptitudes of mind an ideal comparison of an adult body with its natal covered the organic structure and local fun of the brain. And I presume the reader, the same be a phrenologist by profession a long practice, knows more about one's friend neighbors by consideration of their personal ners and habitudes, than by any proper in tion of their oranial developments. All th mind which is common to both men and b implying an unconscious deduction, or els tional forecast without a logical process. ways inclined to steal-not merely the theft on any one or more occasion, but a per weakness of moral character, which is preto show itself as often as opportunity and te tion concur for its trial. So authors, artist workmen of every various cast, are esteemed in no transient sense, with bare reference to occasional achievements, but as stable char enlarged by the conception of reserved abil latent gifts of which other and equally surp revelations are possible. Great occasions deed indispensable to the reputation of the performers, as they are to their best effort cial motives being necessary to awaken the tive genius of every gifted soul. The gr heroes may be unconscious of this truth in experience of it, though it is often realized b lic speakers. But nobody imagines that P Henry, for instance, was an orator only on the of our national Independence, nor that Wa ton and Lafayette would have been any le wisely done herduty to our country in adva their interposition. Surely, Arnold had as an opportunity to show his patriotism, if turned the sword of Liberty in favor of he name of his country's earnest defender? N it make the heart of Benedict Arnold, bu exposed it and named it infamous. And the sonal histories here alluded to are no singu emplifications of the more note-worthy, hi tarian verity, that men, women and child like characters act alike, and unlike unalike same predicament of personal surroun which fact signifies that mind is master of o ral conditions in every stage of its develop is, in the main, more controlling than cont and this can be only because the principal in the formation of character is anterior beginning of personal experience, which is of education. The principal agency in the tion of character, since there are but two for said reason be the prime, that is gene wherefore the upshot of inquiry in this dire deductively something more than the second proposition of my leading statement: it is a burdened with cumulative evidence that most positive implication that generation de

The best conceptive evidence of this is the vested in organization, notwithstanding, n cause, the former is the issue of experier product of education, whose central con principle is voluntary action, which is possib mines the order and measures the results of cation, while every organism is a thing o But since many cannot see the truth in th scendent light, a general knowledge of w deemed to be of great moral consequence by of its parentive applicability, I am minde tempt its more perceptible demonstration array of biographical facts.

To be continued in our next.

Potent Truths.

Brother Hacker, in his Chariot, gives ut to the following plain and comprehensive ment, which embraces too much truth to sight of, and deserves a world-wide circula "I am daily sensible of the presence o who live passed from outer sight, and an or less impressed by them in all I write an no doubt but all of us have the spirits of d

friends present with us, and were our min right condition, we should all be sensible The popular idea among religionists those who die are either made pure and pe once, or else are banished from the pres the Lord and his angels. This is not so. I enters the spirit world as it leaves this. If the soul leaves, the body in a low, ignoring impure condition, it commences its life in the low condition, and must progress graduatingher condition, for progress is the order

creation. Birds of a feather flock together, is an ing often applied to men and women learth; meaning that those of the same attain or disposition like to associate together. spirits. Those in the body, who are in a le dition, will have around them spirits, like selves. There are bar-room spirits, ba spirits, thentre going spirits, and so to the long list of characters, all seeking the selves. pany of those like themselves, until othe higher order take them in hand to gui to higher conditions; hence if we desire t pany of pure, loving, truthful, reliable spi must become pure, loving, truthful and re

The transmutation of sounds is one of t curious mysteries of the air. A word sp the focus of one ellipse can be heard in the of an opposite ellipse hundreds of yardi Such a principle was oddly illustrated in the church of Agrigoritum, in Sleily. The are very probably intentionally built sever fessionals of an elliptical form, with corring opposite cellipses, in which whose

SUNSHINE. Conference of morn

BY W. BRADFIELD. A spring to him who sorely thirsts, is the sunshine when it bursts.
Upon us with its glory!
Arrested on that fountain's brink, There is not one who cannot drink
To Life—the pleasant story

For oh! its grandeur hath a charm at That doth the human heart disarm Of all its fierce contention;
A charm, with sudden power to win
The human soul from human sin, And hold it in suspension.

Or when it dies the clouds among-The last expiring rays are flung
Up, up, as if regretting;
Although it leads us to forget
The past, there is a present yet It saves us from forgetting:

Deny it not! There is a charm. That seems to clasp us with an arm.

And ease the heart's commotion— A recipe for passion's coil,
A powerful tranquilizing oil
Upon a troubled ocean.

Oh! sad indeed the lot of all, Vithout the beautiful to call Us back to admiration; From hateful wars, from politics,: From all the money-making tricks— Those cheats of man—and nation!

Sunshine of the azure sky,
Streaming gladly from on high—
Thou theme above all others!
Honest thou, and kindly, too,
To pierce the poor man's lattice through
As often as another's!

SPIRITUAL ORGANIZATION.

the Banner of Dec. 10th, we published the Decration of Principles, being the first part of the rganization of the Society of Spiritualists in the ity of Waukegan, Ill., adopted on the 17th of April, 1864. The Declaration of Principles and Form of Organization were given through the mediumship of Amos S. Waterman, Esq. The following is the

ORGANIZATION.

Be it known, that we, the Society of Spiritualists of the City of Waukegan, in the County of Lake, and State of Illinois, known by the name of Truth Seekers, do make known, publish and pro-claim this our Deed, in organizing under a system for united efforts, the better to act our parts in the out working Spiritual Dispensation of this hincteenth century.

First, We recognize our national axiom, that in Julion there is Strength.

Union there is Strength.

Second, That the time now is, when all sincere seekers after Truth, Light, Wisdom and Love, whether communicated to man in the past ages by our Heavenly Father, through seers and prophets, or directly, or in modern times through meditums, clairvoyants, seers and prophets, or directly, or in his laws and works, throughout all the vast universe, it is our pleasure and our duty to act, each in his or her personal and associated canacianche. ach in his or her personal and associated capaci-y, to disseminate this truth of Light, Wisdom, and Love, among all nations, kindreds and

ongues.
Third, In our light of Wisdom and Love, we ow inaugurate, publish and proclaim our Organ-gation, to be known as the Spiritual Church.

DECLARATORY.

As all our Heavenly Father's works are conat our heaveny rathers works are contacted in system and in order, we proclaim the blowing system and order as being well adapted the inauguration and perpetuation of the temporal domain of the Spiritual Church:

TEMPORAL DOMAIN. st, All real estate, chattels and effects, moneys, ist, All real estate, chattels and effects, moneys, inuments, donations and bequests possessed by inuring to the Spiritual Church, are actual and its fide, the estate, property and possessions of members of the Spiritual Church, in perpetuy; which estate, property and possessions, for he purpose of a compliance with the laws of the and, are legally vested in a Board of Unity, and helr successors in office, (as agents for the purposes herein defined,) consisting of twelve men and twelve women provided for the purposes of nauguration and Organization; in which case the Board of Unity may consist of three men and here women, or six men and six women.

Said Board of Unity shall be charged with the general supervision of the temporal domain of the spiritual Church. Said Board of Unity shall be elected by a vote of the members of the Spiritual

elected by a vote of the members of the Spiritual Church, and hold their office one year, and until

peir successors are elected and installed. Vacancies filled by appointment of the Board number one-half of the Board; in which case said yacancies shull be filled by elections by the Dhurch, and hold their office until their successors are elected and installed. The Board of Unity shall apportion their duties

mong their members and the committees. The following shall be the assignment of officers ind committees and the powers of the Board of

RESIDENT, VESTED POWERS AND SESSIONS OF

THE BOARD.

2d, One of the members of the Board shall act as President, and shall preside at all meetings of the Board of Unity; or, in his or her absence,

some member of the Board shall act in his or her

The President shall be governed by, and shall adopt for the government of the deliberations of he Board, (so far as the same shall be applica-ple,) the Parliamentary rules and laws of the Senate of the United States.

The Board of Unity shall hold quarterly ses January, April, August and December, (or as soon the ranker as convenient,) for the transaction of fall temporal affairs of the Church. Special meetings may be called at any time, by the President's giving reasonable notice, or causing it to be given to the members of the Board, of the time and place. Also, by the request of any three members of the Board, reasonable notice thereof being of the Board, reasonable notice thereof being given to the balance of the board, to deliberate upon all subjects which in its wisdom may be semed proper: to communicate with departed pirits and our Heavenly Father; ever harmoni usly, reverently and devoutly aspiring to "more light," Fruth, Wisdom and Love.

Degrees may be conferred upon public teachers n such "due form" and manner, and upon such conditions as may be determined by the Board of Iniy, and for such adaptations to uses, qualifica-ons, attainments and spiritual unfoldments of andidates as shall be wisely made conditioned, recedent and promotive of the highest good in the Church and of the human family; which decease shall fellowship and exalt; said teachers in e Church, and legally constitute them ministers the Gospel, and authorize them to celebrate the s and ceremonies of marriage.*

Competent and suitable persons, not being public teachers, may be authorized by the Board to celebrate the rites and cereinonies of marriage.

Seven members of the full Board shall constitute a quorum for the transaction of business, provided that the official acts of said quorum, when less than two-thirds of the full Board are present, shall be submitted to and approved by the next session of the Board, when two-thirds of the fall Board are present, in all cases where an amount exceeding tifty dollars is involved, or any change of this Organization, or the acts and doings of pre-vious Boards are affected thereby, or any Degrees conferred upon Teachers.

SECRETARY. 3d, One secretary shall be elected, whose duties shall be to safely keep the records, papers and files of the church. Also to keep a true and just record of all business and proceedings of the

*For convenience and uniformity, I recommend the follow-

CRRTIFICATE.

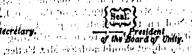
Christoate.

To all whom this may concern—Unkering:

Know ye, that the Spiritual. Church located at —, in the County of —, and State of —, did by an ordinance made and entered of record, on the — day of —, A. D. 18-, and In "due form" confer the degree of — and fellowship upon —, thereby reposing in — especial condence, constituting — a minister of the Gospel in accordance with the laws of the land, and as such authorize — to legally solemnize marriage.

ze marriages. Given under our hands and seals, at, ___, this ___ day of ___

{Boal.} Secretary.



Board, and of the committees reported to him for record. Also the names of all the members of the Church, all births and decease, in a well bound book for that purpose; also all other necessary records of the Oburch; to draw all orders on the treasurer for the payment of all moneys and disbursements from the treasury, (by order of the proper authorities herein,) and to keep a true record and account with the treasurer for the same.

th, There shall be one treasurer, whose duties

4th, There shall be one treasurer, whose duties shall be to safely keep all moneys and finances of the Church; and to hold his office one year. Nevertheless, for any deriliction of duty, or misapplication of the Church's finances, he may be deposed of his office at any regular or special meeting of the Board of Unity by a two-thirds vote thereof.

This latter deposing provision shall apply to all officers and committees of the Church for non-feasance, misfeasance or malfeasance in office, provided that in all such cases the accused, if requested in writing, shall have an open, fair and impartial hearing and trial, in such just manner as shall be prescribed by the Board, with all the rights of defence conferred by the common law of England or the laws of this State.

rights of defence conferred by the common law of England or the laws of this State.

Said treasurer shall pay out moneys only upon the written order of the secretary; shall also make a quarterly statement in writing to the Board of Unity, at their quarterly sessions, of the true condition of the Church's finances; shall also file an approved bond if ordered by the Board.

COMMITTEES OF FINANCE AND TEACHERS, 5th, There shall be a committee of three, whose duties shall be to provide finances, in such just and proper manner as they may think heat.

just and proper manner as they may think best, provided that no finances shall be raised by invol-untary assessments or taxation of members of the church without representation. Also to provide and employ public teachers for the Church, subject, however, if employed for a longer time than four weeks, to the approval of the Church, taken by a vote at any public meeting thereof, one week's previous public notice having been given, all members of the Church of the age of sixteen wars

members of the Church of the age of sixteen years and upwards being entitled to vote.

It shall be the official duty of public teachers to evangelize and disseminate the truths of light, wisdom and love among all nations, kindreds and attainments and unfoldment into divine uses; wisely laboring for the progress and unfoldment of the spiritual individuality of the human family, and thus to the inauguration and perpetuation of the Emanuel's spiritual kingdom upon the earth.

The finance committee are authorized to order through the secretary, the payment of all just sums due teachers employed expressly by said COMMITTEE ON MUSIC.

6th, There shall be a committee of three men and three women on music, whose duties shall be to sustain, or organize and austain, a choir, provide music and instruments for its use, to be present at all public meetings of the Church, and to lin-part the harmonizing and spiritualizing inspira-tions of music in the public and private assem-bles, also to cultivate true excellence in the science of music.

once of music.

COMMITTEE ON EDUCATION.

7th, There shall be a committee of three men and three women, which shall be styled the Committee on Education, whose duties shall be to sustain, or organize and sustain, Educational Schools, also Sabbath Schools, the latter upon the content of the sustain. system inaugurated by Andrew Jackson Davis, styled "Progressive Lycoum," or some other systhe system of the system which in their judgment may be better adapted to accomplish the objects, viz: wise and judicious Educational Schools, also Sabbath Schools for the young, adapted to the development of their social, moral, intellectual, physical and spiritual individuality. itual individuality.
COMMITTEE OF LIGHT, OR POLITICAL, SCIENTIFIC

8th, There shall be a committee of three men, to act conjointly with a like committee of three women, whose duties shall be to inaugurate or sustain practical and effective systems of progress, henevolence and reform, in the social, moral, necuniary and political relations of this life; also to legally organize or charter this Church in ac-

cordance with the laws of the land,
COMMITTEE ON SOCIAL RELATIONS,
9th, There shall be a committee of six women of the Board of Unity, whose duties shall be to sustain, or organize, sustain and perpetuate social meetings, for the objects of the social relations of life, especially among the members of the Church; also to assist in obtaining finances for the furtherance of the objects of the Church.

The manner of calling and conducting the ladies department of the Board of Unity when not is

COMMITTEE ON BUILDINGS AND REAL ESTATE.

10th, There shall be a committee of three on church buildings and real estate, whose duties shall be to superintend the erection of all church as well as subscribers to the newspaper departand supervision of the same when erected, also of all cemetery grounds belonging to the church, to provide or lease a suitable hall or building to hold public meetings in, (in case no such hall or building is owned by the church,) to see that proper care be taken of the same, in regard to cleanliness, waste, and all things else in their wisdom necessary and proper; also to perform the duties

of sexton, that they draw their order through the AN ACT TO INCORPORATE THE RELIGIO-PHILOecretary, upon the Treasury, for the expenses o the same.

ACCOUNTING, TRANSFERS AND IMPEACHMENT 11th, At the last quarterly session of the Board in each year, a full rendering and accounting of the official acts of all officers and commit tees shall he had, and if approved by the Board of Unity, shall be entered upon the records and files of the Church, and passed over to their suc-cessors in office. A special accounting of the offi-cial acts of any officer or committee may be had at any time, upon proper complaints to the Board of Unity, and the Board giving the accused a rea-

onable notice thereof.

An impeachment may be preferred against the Board of Unity by a majority vote of the entire members of the Spiritual Church, (who are entitled to a vote.) which vote shall be made a record of the Church, in which case a fair and impartial hearing and trial of the Board, as in the case of officers and committees, (upon request in writing,)
may be had before the Church. If the impeachmay be had before the Church. If the impeach in law and equity to sue and be sued, plead and ment is sustained in whole, the Board shall be impleaded, defend and be defended in any vacated. If sustained in part only, then the ex court of law and equity in this State or elsewhere, used officers will continue their offices to the end of their terms, and an election be had only to fill

Church shall only be made by a two-thirds vote of the full Board of Unity, which vote shall be entered upon the records of the Church.

shall be signed and executed by the President, and

shall be signed and executed by the President, and attested by the Secretary.

ALTERATIONS OR AMENDMENTS.

12th, There shall be a permanent record made and kept of this organization and declaration of principles by the Secretary, upon the records and files of the Church, that they be subject to are adments or alterations only in the follow. to amendments or alterations only in the follow-ing manner, viz: That the proposed amendments. or alterations, be specifically set forth in writing and that the same be read to the members of th Church at a public meeting thereof, and filed with the Secretary, subject to inspection by all members of the Church, at least thirty days before any further action thereon, which action shall first be had by the Board, and if approved by a structhirds yet of the fell Board, and if approved by a any further action thereon, which action shall may lease or rent real and personal estate, and first be had by the Board, and if approved by a erect and repair such buildings, privileges and aptwo-thirds vote of the full Board, shall then be, purtenances as shall be necessary to carry on and referred back to the Church, at a public meeting execute the business of said Association, and make of the same, and if approved by the Church, the their property serviceable and valuable, amendments or alterations shall be made accordance. Sec. II. The capital stock of said Association and make of the same of the said disconding to a public meeting the said stock of said Association and said approved that said corondonate or alterations shall be made accordance. ngly, provided that said amendments or altera-

intent and mountry.
REMARKS. If the name Church, in the foregoing organizaname can be substituted. In the private opinion of the scribe, and also, by the request of the inspiring influence to whom he is indebted for the "spirit and form" of this organization, it is a very desirable name, sanctioned by about all nations their office in accordance with the provisions of and in all ages. As to abuses which have or do; the By-Laws of said Association; and a majority now exist in organizations claiming the name of the Board of Directors shall form a quorum for Church, those things cannot be chargeable to the doing business.

ions do not contravene or conflict with the liberal

If in some localities the twelve men and twelve of their number President of the Association, and women to form the Board of Unity are not, then such other officers and agents as the By-Laws one-half, or even one-quarter that number can or, shall require, ganize, said said as found convenient.

SEC. V. At all meetings of the stockholders,

Religio-Philosophical Publishing As-OIRCULAR.

To the Spiritualists and Reformers generally: The terrible drama that is being and has been for the past four years enacted, and which has drenched our beloved country with blood and carried sorrow and dismay to hundreds of thousands of bleeding hearts, is apparently drawing to a close. However terrible the ordeal, and however long continued will be the sorrow and anguish of the hearts of fathers, mothers, sisters guish of the hearts of fathers, mothers, sisters, brothers and orphaned children, nevertheless the terrible steeping in blood of this great and glorious land, consecrated to freedom and human emancipation and elevation, will, like blood used to cleanse, purify and bring forth the pure white sugar, cleanse, and purify the "Augean stable," and remove the filth and festering corruptions from our governmental institutions, that were planted with the early settlement of the continent, nurtured and organized into one with our Repubnurtured and organized into one with our Repub-lic—grown with our growth and strengthened with our strength—until, like a poisonous virus, it has sought to kill and utterly destroy the body politic. But as it is a law of nature that extremes right themselves, and wrongs work their own oure, so with the terrible overshadowing evils in our country; they are working, and have nearly wrought their own destruction. The refulgent rays of the dawning of a new day are beginning to appear. The dark pall of war, which has en-shrouded the land with gloom is being rolled back, and the signs of the times betoken that ere long peace will again be restored to our once pros-

ong peace will again be restored to our once pros-perous and happy but now distracted country.

A reconstruction in our government must neces-sarily soon follow. A mighty revolution has been wrought! The old landmarks, defining caste in society, with all of its train of corrupt legislation to maintain the oppressor, at the expense, and out of sweat and toil of the oppressed, will no longer find its potency in creating one. find its potency in creating and maintaining po-

Spiritualists and reformers have a great work to do. And the hour has arrived to put forth the most potent means in their power to accomplish the object sought: the elevation of human character, and the alleviation of the downfallen and op-

ter, and the alleviation of the downlation and op-pressed everywhere.

That power is found in the printing press. The universal dispensation of knowledge is especially required at this important era.

The eyes of the world are upon our country. Peace once restored, and the emigration to this country will exceed anything ever before conceived of. The philanthropists of the world will point to us as an example of the capability of man for self-government.

for self-government.

The reformatory measures we so much needed will be molded and modeled by us. The angelworld now stand ready, and are putting forth great and mighty influences, moving men and women to action, in the ushering in of this new era. The lack of the necessary facilities for spreading broadcast among the people information in reference to the great principles that actuate us, and the views we entertain upon the subject of reconstruction of the government is seject of reconstruction of the government, is seriously felt and must be met and overcome.

Timidity and want of nerve will not do. We have been living under the high pressure of physi-

cal force for the last four years; we must continue
the high pressure, but it must now be a pressure
of ideas and active thought, which must course
through every avenue of the enlightened world.
We must inaugurate means and facilities to ac-

complish that object. To that end a few friends have procured the passage of a law at the recent session of the Illinois State Legislature, incorporating a Publishing Association, with the broadest and most liberal powers ever granted to a corporate body. I will not recount the powers given, but call your attention to a convent the Chester. but call your attention to a copy of the Charter hereunto appended.

hereunto appended.

It is intended to make everybody who loves liberal principles, and has the ability to get a comfortable living, a party in interest, as stockholders in that which is destined to be one of the greatest Publishing Institutions in the world, and far the

Publishing Institutions in the world, and far the most potent in power for good.

Enough influence and capital is guaranteed to, warrant the immediate publication of a first-class newspaper. But its powers and capacities must be immediately extended for the publication of books for the diffusion of knowledge; and from time to time its sphere of usefulness must be extended in accordance with the previous profit the design in accordance with the provisions of the charter, un-til it becomes an active and potent power in ex-pressing the voice and will of a great and free

people.

The Board of Directors will meet in a few days the manner of calling and conducting the ladies department of the Board of Unity, when not in sessions of the full Board, to be as they may determine. All finances accumulated by the ladies to be especially subject to their supervision and disbursement, (by permission of the Board,) to promote the objects of the Church.

The Board of Directors will meet in a few days at Chicago, and organize and put the power of the Charter into active operation. The names of several prominent individuals in different parts of the country have been used as corporators. It is an honorary position, of which we hope they will be proud, and feel at liberty to help in the further-ance of our great cause.

ance of our great cause.

Ample inducements will be offered to all public edifices and buildings, by the orders, and under ment. It should be distinctly understood by our the control of the Board, to have the general care friends and the public, that one of the great obfriends and the public, that one of the great objects of this Association will be, as before stated, to exert a potent influence in the reconstruction of the government: to that end a first class paper will be required. Ample provisions will be made for it, and all will be conducted on a plan to ensure success to the enterprise, morally, spiritually and pecuniarily.

8. S. Jones. ly and pecuniarily.

AN ACT TO INCORPORATE THE RELIGIO-PHILOSOPHICAL PUBLISHING ASSOCIATION.
SEC, I. Be it enacted by the people of the State of Illinois represented in the general assembly: That Stevens S. Jones, Henry C. Childs, Sylvester H. Todd, Warren Chase, Leo Miller, F. L. Wadsworth, Charles H. Waterman, Warwick Martin, Moses W. Leavitt, Lewis Ellsworth, Seth Marvin, Moses Hull, Edward O. Smith, Alexander V. Sill, C. M. Plumb, Mrs. M. M. Daniels, Mrs. M. F. Davis, J. M. Peebles, Benjamin Todd, J. P. Bryant, J. R. Newton, Henry T. Child, Mrs. H. F. M. Brown, S. J. Finney, Frank H. May, George Shuffelt, A. Burnham, William Reed, James F. Knowlton, Ira Porter, David Brunson, Thomas Richmond, S. Prine, A. H. Robenson, Mrs. A. C. Wilhelm and Milo Porter and their associations. A. C. Wilhelm and Milo Porter and their associ ates, successors and assignees, are hereby created a body politic and corporate under the name and style of the Religio-Philosophical Publishing As sociation, and shall have perpetual succession and by that name they are hereby made capable to make, have and use a common seal and the same to renew and alter at pleasure, and shall be adnicles.

and hereby are vested with all powers, privileges.

All transfer of real estate possessed by the and immunities, which are or may be necessary to carry into effect the powers and objects of this act as hereinafter set forth; and the said associaact as hereinater set forth; and the said associa-tion is authorized and empowered to purchase or manufacture all necessary materials for, and to carry on in all its, varied branches and depart-ments, the business of publishing, printing, bind-ing, making and vending books, maps, periodi-cals, pamphlets, newspapers, and all other print-ed, painted, lithographed, photographed, mechanical and chemical matter for the diffusion of knowledge and the promotion of the arts and sciences, and to establish all such agencies, de-positories and bureaus as shall be deemed expedient by said Association. And the said Association is empowered to hold real, personal and mixed estate, by purchase, gift, grant, bequest or otherwise, and to convey the same in any manner they may deem expedient. And the Association

shall consist of one hundred thousand dollars, and may be increased from time to time by the Board intent and meaning of this organization, or the of Directors of said Association, as deemed neces

sary, which capital stock shall be divided into shares of fifty dollars each.

SEC. III. The immediate government and direction of said Association shall be vested in the fourteen first above-named corporators, who shall constitute the first Board of Directors, and shall hold their office until others shall be duly elected as their successors, and enter upon the duties of

doing business.
SEC. IV. The Board of Directors shall elect one

each stockholder shall be entitled to cast one vote for each share of stock holden, subject to such general regulations as the By-Laws shall provide, and no person shall be eligible to be elected to the office of Director who does not own and hold at least ten shares of atock, on which has been paid at least ten per cent, and there shall never be at least ten per cent, and there shall never be more than forty members in the Directory, the number to be regulated by the By-Laws, and should it at any time happen that a Board of Directors shall not be elected at the time fixed by the By-Laws, said Association shall not for that cause be dissolved, but the old Board of Directors shall hold their office until their successors are elected and enter upon the duties of their office; and should the President or any of the Directors die, resign or be removed from office, or refuse to act, or in any way become incompetent to act, the Board of Directors may fill any such vacancy so occasioned until the next regular meeting of

the stockholders for the election of officers of the Association, and may in the absence of the President and Vice President appoint a President protem.

SEC. VI. The Board of Directors may from time to time open and close the books of the Association for subscriptions to the capital stock, under such general restrictions and conditions as shall be provided in the By-Laws and subscrip-tion lists of the Association. And it shall be lawful for the Board of Directors to require payment of the sums subscribed to the capital stock at such times, and in such proportions and on such conditions as they shall deem fit, under the penalty of the forfelture of all previous payment thereon, notice for such calls for payment to be in accordance with the conditions of the subscription

list and the By-Laws of the Association.

SEC. VII. And for the better promoting the business of the Association, the Board of Directors, by the President, or other agents duly empowered, may negotiate a loan or loans of money or credit to the amount of their capital stock, and may pledge the credit and property, real, personal and mixed estate, and all its rights, credits and franchises for the payment thereof, and may execute promissory notes, bonds, mortgages, deeds of trust, and any and all forms of vouchers, at any time deemed necessary, and may prepare a sink-ing fund or other means for the payment of the same, and do all other necessary and proper acts to promote the general interest of the Association; and said Board of Directors may from time to time adopt and amend all necessary By-Laws for the regulation of the husiness of the Association, not in conflict with this act and of the laws of the land, and rescind them at pleasure.

SEC, VIII. This act shall be deemed and taken as a public act, and shall take effect and be in force from and after its passage; and shall be con-strued liberally in all Courts for the purposes

therein expressed or intended.

Approved Feb. 16th, 1865, by the Governor.-Progressive Age.

Correspondence.

An Answer to Mr. Peebles. In the Banner of Feb. 25th, Mr. Peebles asks, "Will some one tell me why great female geniuses are seldom highly inspired, or even happy in mar-

ried life?" From this question I infer that he supposes some married females to be happy. And there is a class, who, if not happy, are so constituted as to bear comfortably the marital yoke. It is those whose capacities and aspirations do not rise above the level prescribed by law and

custom for married women. Marriage, to most women, is little more than an honorable servitude; and those who are fitted for this situation and for and those who are litted for this situation and for nothing higher, take pride and pleasure in their housekeeping, either by its supervision, or the per-sonal exercise of its duties, and have no desire for any other position, not having within themselves any qualification therefor.

Strange to say, intellectual men are contented with much women as wives! But why strange

with such women as wives! But why strange, when they answer all the purposes for which they that essential element of happiness in married life—is easy, for mind finds its level as infallibly as does water; and perhaps this contrast of character is the best foundation for a happy (!!) mar-

ringe. Ladies, think of it. Consider it well.

Nevertheless, a better sort of marriage is occasionally seen; but the laws which govern it are not sufficiently understood to be acted upon, and at present it passes for the exception to the rule. We trust that time will throw more light on this important subject—important to the whole world through the women and children thereof.

To a woman whose spirit is stirred by poetry,

art, or perhaps wisdom, to which her husband has no claim, and for which he has no appreciation, obedience would be difficult. This woman can scarcely fail to know her superiority. Her hushand, also, is sensible of it; and it must be more than the present man to bear gracefully the superiority of one of the despised sex. In the future, when women shall have been generally accredited with whatever of merit or excellence they sess, and when ordinary men have learned that they are under the liability to be eclipsed by woyield to the men of talent, it will be more easy to decree of nature. At present, if a husband finds that he is not empowered by nature to sustain the position in marriage which the Bible of the olden time, ("the head of the woman is the man") and the civil and social law of the present (of his own making) have granted him, he may be moved either by envy or other motive, to exercise unduly the power with which he is endowed, viz., the money power, the legal power, and the physical power; for, with reverence be it spoken, the man of the present, with honorable exceptions, has not quite outlived the willingness to avail himself of the latter power on certain trying occasions—and occa-sions would naturally arise when such a man dis-

covers that he has married a poet instead of a cook I know not of what type were the husbands from whom the gifted ladies, mentioned by Mr. Peebles, separated; but do know that what is called the "Harmony of Contrast," is the basis of most matrimonial alliances, and presume that their marriages were not exceptions to the law This natural law operates beneficially upon society, keeping up the equilibrium of physique, tem-perament, and intellectual power, all being sub-ject to the law of progress, and conferring many ject to the law of progress, and conferring many advantages on children of such marriages; but although parents are attracted by it, and made agreeable to each other while lovers, it does not appear to work well in the long run of matrimony. It will be seen that I cannot "tell" Mr. Peebles anything, but have thrown out one or two thoughts, which, if published, may lead others to write on the subject and may lead others to write on the subject, and we may learn something from the aggregate.

From Vermont---Mrs. Hutchinson.

As we all have an anxiety to know of the progress that light and truth are making in our common country and the world, we suppose that others are anxious to know of the progress that the inhabitants of the Green Mountain State are mak-

ing.

Before the breaking out of the present war, the belief in the spirit's existence, and its power to re-turn to the earth and communicate through living turn to the earth and communicate through hving forms, was quite prevalent. But the war has taken so much attention for the last four years, that religious meetings of all sorts have been partially neglected. Still there is an increasing interest in favor of Spiritualism. Old superstitions are fast going into disrepute, and the long-cherished idea that man may sin all his lifetime, and then we have no at he mails of grapher is thought. get into heaven on the merits of another, is thought by many to conflict with what Jesus taught, and oy many to connict with what besus taught, and to give common sense the lie, and to be in direct opposition to the common dealings of a just and all-wise God. When we hear religious bigots pray, saying, "If God were just to mark iniquity, pray, saying, "It God were just to mark iniquity, we (meaning themselves) should have been in hell long ago, lifting up our eyes in torment," we are inclined to believe that God is just, and that they are already in hell, giving demonstrations of torment. Well may they think that God is not just to mark iniquity, if they can be allowed to make themselves the embodiment of everything that is dishonest, abusive, sinful and low, and then, on the merits of another, soar to the highest heaven, while in themselves there is no good thing, as they

Those of us that are not afraid to think have come to the conclusion that we shall be justified and condemned by our own mouths, and that if we find heaven at all, we shall find it on our own account, and not on the credit of another. We also believe that Christ was our example, and not our pack-mule, and that they, and only they, that make themselves a sacrifice will be crowned with

glory and honor.

Mrs. Susie A. Hutchinson has given lectures in this vicinity occasionally for the last year and a

half. She speaks distinctly upon one point till she gets through with it, and then takes up another, thus disposing of all, one at a time, in a clear manner. Her distinct, though small voice, innocent and winning address, make her a very interesting public speaker. She seems to be approximating very near to the spirit-life, and in all probability her work on earth will soon be finished. She has no fear of death, and is making herself a sacrifice for the henefit of har race. herself a sacrifice for the benefit of her race. I would recommend those who have an opportunity to take some pains to hear her give at least one lecture before she departs for the higher life. She is very dependent, not having sufficient to supply her physical wants, and those that would esteem it a privilege to cast in their mite to sustain her while in the form, must do it soon, or they may

while in the form, must us it show, the betoo late.

Any application made to her, soliciting her services, will be answered. She labors to elevate and make her race better. She is inoffensive, mild and humble, and is not likely to offend even Yours truly.

the superstitious. Yours truly,

Braintree, Vt., March 13th, 1865. J. A. SPEAB.

A Western Lecturer.

I desire to devote a few paragraphs for your paper, with your permission, in reference to Mrs. Sophia L. Chappell, the speaking medium, and her labors since she has been in the West. She came to this city immediately after the National Spiritual Convention at Chicago at which place she was invited to come here by the President of our Spiritualist Association. At Chicago you know she made the last address, and it was well know she made the last address, and it was well received by the large audience there present. Mrs. Chappell was an entire stranger in Cinciniati, but she soon had numerous friends, for she made them by her attractive, bold and vigorous lectures, and her intense mediumship. She was employed by our Spiritualist Association for some five or six successive Sundays giving two leasures. employed by our Spiritualist Association for some five or six successive Sundays, giving two lectures, morning and evening, each Sunday. Her lectures here not only gave satisfaction to Spiritualists, but attracted many "outsiders," who seemed to be pleased and entertained with the matter and manner of speaking of Mrs. Chappell. Indeed, she seemed to have given a new impetus to the progress of Spiritualism in this city.

After she got through her course here, she was called to the city of Dayton, Ohio, some sixty miles from this place, where she gave a number of good and substantial spiritual lectures, and excited a great deal of interest among many people in Dayton in reference to the truths of Spiritualism.

In the month of November last she was called to the city of Cleveland, Ohio, and there she re-mained during the whole of that month, giving two lectures on each Sunday. I am told that her success in Cleveland was very encouraging. Dr. Cyrat, the celebrated medium of Cleveland, told me with his own lips that he looked upon Mrs. Chappell as one of the best lecturers in the field of Spiritualism, and that in her peculiar and particular sphere she could not be excelled. He said, also, that he never saw so strong a spiritual me-

dium as Mrs. Chappell.

From Cleveland, Mrs. Chappell went to Sandusky City, Ohio, where she delivered one or two lectures, and while there she was called to Kelly's Island, in Lake Eric, where she delivered one or two more lectures in Mr. Kelly's free hall. On her return to Cincinnati, Mrs. Chappell re-

on her return to Cincinnati, Mrs. Chappell resolved to take a respite from labor, and rest awhile. But during her sojourn here she has been frequently called upon by the Spiritualist Society, and others, to lecture, and in every instance of her lecturing she has been successful. In her sojourn here, too, she has been called to Dayton one Sunday every month, and I have heard the Daytonians speak highly of her lectures.

Mrs. Chappell has also been called to different points in Indiana, and there, I am told, she gave satisfaction. She has also been called to points in Michigan; but thither she has not as yet gone, although I believe she contemplates so doing some time this spring.

Mrs. Chappell is still solourning in Cincinnati,

Mrs. Chappell is still sojourning in Cincinnati, at 250 Walnut street, and is now ready to answer any call for lecturing that may be made upon her from any accessible point. She is a good medium, a good speaker, and a good laborer in the vineyard, and she deserves success. Spiritualists and others who wish to be enlightened by the truths of Spiritualism, will do well to have Mrs. Chappell with them. pell with them

Respectfully yours, A. G. W. CARTER. Cincinnati, O., March 7, 1865.

Western Sanitary Fair.

With many grateful recollections of the time that proved to me how many dear and sympathizing friends I possessed among those of our spirit-ual faith, I send you greeting, and again solicit the aid of that fraternal charity which blessed spirit-teachers are ever whispering to your hearts. Not for myseif do I appeal to you, for God and angels and human ministrations combine to keep lone nen-toiler above actual want or privati It is for those who have suffered that we may remain exempt from the tyrannic rule of the slavepower—for those who have become homeless for our sakes, undergoing privations from the account of which the stoutest heart recoils-the brave soldiers, sick and wounded, lingering, dying, far from home and loved ones—for these, I beseech you, brothers and sisters in humanity, open wide the portals of your hearts, give whatever and as much as mercy and compassion bid you!

If ever my humble pen has done good service—if, through the blessed influence of spirit-guides, I have brought rays of consolation, draughts of

strength to your souls, bereaved, sorrowing and struggling ones—if, in my feeble and most imper-fect manner, I have sought to portray the glories of the awaiting worlds of immortality, and your hearts have been gladdened thereby, manifest now the appreciation in which you hold not me, but the ministry of the unseen host; and aid me with heart and hand in the love-labor in which angels join—the alleviation of human suffering!

No matter what your political views, this is the work of the whole humanity. Ye who with myself deplore the fatal necessity of cruel war, think of the mained, mutilated thousands, pining in loathsome prisons, and the uncared-for sick, once idols of the home and heart—oh, it needed this terrible visitation of horrors to arouse the national heart from its apathy of indifference. We are compelled into sympathy by the miseries that appeal to every avenue of feeling.

I have been requested by my friend, Mrs. J. S.

Fuller, Chairman of the Spiritualists' Society of Chicago, to aid in soliciting contributions in money, or whatever the friends are willing and able to bestow for the henefit of the sick and wounded soldiers; for which purpose the Great Northwestern Fair is to be held at Chicago on the 30th of May next. I have no worldly goods, but 1 can give the labors of my pen. If the friends of humanity and spiritual progress will employ me to write lectures or poems, I will pledge myself to pay over to the Spiritual Department of the Fair all the money received in compensation for such

and the money received in compensation for such services after the 1st of April. Rally, triends, and let the Spiritualists of Amer-ica be well represented. I trust our test mediums and speakers will devote some portion of time for this most laudable purpose. Hoping to hear from the many, for and near, I am ever yours for Truth, CORA WILBURN.

Spiritualism in Poughkeepsie, N. Y.

There are a goodly number of friends of the cause in this terribly Orthodox city, and Spiritualism is spreading, outside of the churches and in them. We receive the Banner of Light through our news offices. We have, in the times bygone, had to lecture for us Miss Jay, Miss Beebe, Mrs. Tuttle (now ascended), Mr. Ambler, and last summer Mrs. Marquand and Mr. Schwackhamer. Mrs. Marquand is an excellent trance lecturer-beautiful discourses from the Summer-Land haying been given through her organism. She is also a good clairvoyant for describing spirits. The Congregationalist Church is so liberal that it has in it Universalists, Parkerites, Unitarians, Spiritualists, and other heterodox sinners. There are in the city, perhaps, a dozen mediums, but none of them fully developed; yet they are withing to be used by the spirits, and by their instru-mentality people here are becoming acquainted with the important fact that our ascended sistematic brothers, fathers, children, and all others once lived on earth, can and do, under favorable

conditions, manifest themselves.

Praying that the Great Spirit, and the spirits who excel in wisdom and power, will seek session our agonizing, bleeding country to a state of peace, and will dispel in due season religious pigesty.

S. P. HERRALECE. Poughkeepsie, N. Y., March 12, 18801 3.

- Wanter in Expedience

The Spirit-Morld.

"Birdie" in Spirit-Life.

Many of our readers undoubtedly remember the poetic gem, by the spirit of Anna Cora Wilson, given through the mediumship of Miss Lizzie Doten, entitled "Birdie's Spirit-Song," which we published at the time, and also several other smaller poems by the same spirit, through Mrs. J. H. Conant, at the Banner Circles, all of which were much admired. Since then the parents of "Birdie" have received several communications from her, among which is the following, given through Mrs. Laura Cuppy, one year ago this month, at her residence in Dayton, Ohio, and was taken down at the time by her husband. These beautifully expressed thoughts give the reflex of a sweet, innocent and affectionate nature, happy in pursuing studies which could not be finished here, and finding bliss in caring for the little, tender fledgelings who pass to their spirit-home at an early age.

Mr. Cuppy, not knowing the parents of the spirit, asked to whom he should send the communication, and received this reply: "Please send it to my father, Mr. L. B. Wilson, at the Banner of Light office, Boston." In Mrs. C.'s note enclosing it, she says: "Very beautiful is the influence she imparts. She controlled herself, and was, my husband says, though auxious, very deliberate and distinct."

As some of our readers may not be familiar with the particulars in regard to this bright spirit-one of the fairest buds of earth, plucked in all her purity-we will state that she passed to her celestial home six years ago, after an earthly sojourn of nearly thirteen years; during which time she attracted the marked attention of all who knew her, by the sweetness of her disposition, amiability and warmth of affection-which characteristics she appears to retain in spirit-life, where her intuitive mind and unfolding soul finds ample fields from which to gather stores of knowledge.

"My Precious Father and Mother-I have waited a long time for the conditions necessary for this communication. The lady has been ill-was ill a long time-and then other duties intervened that were more pressing than her obligations to me, but at last, my darling parents, dear, cherished objects of my best affections, the day has come when I may send my message of love to you.

(The following paragraph has reference to an assertion made by a spirit, in the hearing of Birdle's mother, that there were no flowers in the spirit-world.]

I would not, dear father and mother, have any of your beautiful conceptions of the world in which I dwell and await your coming, rudely dispelled. When,

'With flowers in my hand,'

I came to greet you, those flowers, though invisible to you, were not illusions or symbols, but to your 'Birdie,' fragrant, lovely realities. Our only fear is, that we may not be able to convey to our earthly friends an adequate idea of the tangibility -the reality-of all those beautiful existences that live with you but as types, foreshadowings and crude germs, of what we possess and enjoy in the perfection of higher unfolding-more advanced development.

I am a member, dear father, of an association of young persons of both sexes, whose studies and enjoyments are of the most elevated and celestial character. To us are vouchsafed many privileges seldom bestowed upon those whose wisdom and advanced intellectual culture deserve the promotion, but who, through the contamination of a long intercourse with worldly things, are denied what is granted to our simplicity.

I always loved to watch the stars, when a little child, and many were my speculations regarding them. Now one of our celestial guides is giving us lessons, or rather teachings, that throw great light upon what, to our young minds, appeared to be almost impenetrable mysteries of the universe. It is a glorious illumination-and coming into perfect magnetic sympathy with his enlightened mind, seems to have the effect of flooding ours with light upon this great subject. I wish I could convey to you, dear father, a clear perception of this mode of teaching. He seems to concentrate his thought upon the subject on which he designs to treat, and with a corresponding intensity of receptiveness on our part, the transfer of knowledge seems to be instantaneous.

And, dear mother, we have yet other teachersone, who leads us back to the gardens of earth, where he exhibits to us the wonders of Floral Life, calling our attention to the aura, or spirit of the flowers, and explaining to us how that which once lives on this planet of yours must continue to exist in some form, forever, because, though passing through many phases of being, Extinction finds no place in the economy of this Universe. Very bountiful are these, our hotanical researches

One of our teachers devotes himself entirely to our instruction regarding the laws of control to be observed in our approach to those media who are our blessed intercessors with the world we have left. Others are our social teachers, guiding us in our intercourse with our loved friends of earth, in order that we may not, through ignorance, exert an influence that might be injurious to their peace.

And yet others direct us in our efforts to impart to those in a lower grade, or less developed condition than ourselves, some of that knowledge that has divinized and beautified our own spirits.

Thus are our studies rendered more charming than the sweetest recreations of earth-and our hours of leisure are a perfect abandonment to de-

Much of my enjoyment, mother, I find in the society of little children-and I am deeply interested in those tiny exotics, the children who have not known an existence in your sphere, but came to us ere they had breathed the earthly air.

Thus, darling mother, you perceive that your Birdie is constantly surrounded by benign influences, and rejoice with her that she has been spared a contact with the blighting influences that mar the harmony of that cruder state of being from which she has passed.

You will discern, dear father, with your quick perception of spiritual things, that the culture I receive is tending to prepare me for a yet higher association, whose destiny it is to have an elevating influence upon the spiritual associations of earth-for, until the transition of my mother and yourself, Birdle, as an individualized influence. grant still be linked to earth in efforts to benefit that condition of existence with which the fillal anagnetic currents of her being are so intimately blended.

Balli precious ones, I am with you as the playfol mirdle of old. In your home, a carcining, though invisible sunbeam-finding my most chorshed happiness in the united hearts and lives of se who gave me being-catching the heartde as the falls from your loved eyes when you weed to stirife; present, though removed, toying with a paother's hair, and striying, by a thousand pleased devices, to many word devices, to make my loving ways

between us, and the spirit-daughter and the earthly parents form a beautiful triulty, and the love that makes your lives so fair, forms part of the sunshine of Birdie's spiritual existence.

The state of the s

Thus, my treasured ones, ends the most elaborate effort I have ever made to communicate with you-oft, I trust, to be repeated.

Oh! the loy, the bliss of seeming-Rose and centre of your being-Guardian Angel, Spirit-child, ANNA CORA, 'Birdle,' mild."

In another communication from "Birdie" to her parents, received a few weeks ago-from which we make the following extract—it will be seen that she is contemplating the delivery of an address on "The Culture of the Young in Spirit-Life."

"My Dear Father and Mother-Since I wrote you last-through the kindness of Mr. Cappy -I have been formally accepted as a member of a yet higher association, the members of which are solemnly dedicated to the service of humanity. I wear across my shoulders the peculiar badge of this association-a blue ribbon and a star; the star signifying the 'anointed,' and the color of the ribbon, 'fidelity to Truth.' The ceremony of our initiation (for several other suirits -fellow-students-were admitted with myself) was peculiarly interesting. Servetus, a spirit whose appearance and language are alike impressive, portrayed most eloquently the labors, the self-denial, the suffering, and also the rich recompense that would fall to our lot, and asked us if we had fully counted the cost, and were willing to educate ourselves for the work of elevating fallen humanity. Upon our assenting, he presented our badges to our several teachers, or guardians, and they, with tears and blessings, fastened them up on us. Our pupils also wear badges, but the rib bons differ in shade, and the stars in magultude. As there are many associations in spirit-life, we are thus enabled immediately to distinguish each other. Each one of these graduates-for I know of no better name-seeks the medium of his or her choice, in order to essay a public expression of his or her thoughts upon some given subject The one I have chosen is the following: 'The Culture of the Young in Spirit-Life, as I have been so highly favored in this respect."

Vinciand, N. J.

Thirty miles south of Philadelphia, on the Jersey side of the river, and on the Cape May Rail road, lies the Vineland tract, composing about fifty thousand acres, which is in, has passed through or is still in the ownership and agency of Mr. C. K. Landis, a very large part of which is already owned by actual settlers, numbering now shout four thousand, who are making faster and better improvements than I ever saw, in any Western town during my travels of nearly twenty years. The population, also, comprises collective ly more enterprise, intelligence, independence and progressive sentiment than I have found in settlement of its size which I have ever visit

I find here a large number of progressive minds with whom I have met before, and from nearly every Northern State, from Maine to Iowa; among them are several of our friends from Illinois, with means and ability, who have already stuck the stake, received the land and made the commencement here of an INDUSTRIAL COLLEGE, of which the readers of the Banner will soon see more no-tice, and of which those who are ready to take an Gage, Vineland, N. J., or Dr. George Haskell (at present) in Rockford, Ill. Mr. Landis is a young man, but a man of wealth and much business experience, who, unlike most wealthy men, is trying deposit and increase his wealth in the hearts the people and secure a property in the growth of better conditions. He has laid out the village and surrounding country, as far as his lands extend, on the most liberal, elegant and extensive scale, with wide streets at right angles, with parks and public grounds, etc. The railroad passes nearly through the centre from north to south; and with the station for a centre, is one square mile of village laid out into small lots; then come five. ten, twenty and forty acre lots; and these and larger lots are even more extensively sold, seted than the village the whole, the buildings, orchards and gardens show a superior class of settlers.

Mr. Landis guards as effectually as he can, in his sales, against speculators, by requiring improve-ments or forfeitures, and always expends the latter in public improvements. He also invests his receipts for sales and contracts on the place, and has as yet shown no signs of separating his forhas as yet shown no signs of separating his for-tune or his wealth from it and the general growth and wealth of the place. In the act of incorpora-tion he has guarded the place against the sale of intoxicating drinks, and other vices so common in places, except by the vote or consent of a large of the people, which is not likely to be ob-

tained from such people as have settled here.
Three Churches are partly finished and hold meetings, and the Spiritualists have the lots ready for a hall, and use now a good public hall over the station, and have regular meetings and a Sunday Lyceum. Error is tolerated, and truth is fast gaining upon it in religion and morals. The soil is sandy—red and white sand, less of the white— but is by no means all sand; it is well mixed with gravel, loam, marl and clay, with lime and other ingredients in sufficient quantities to make it a productive soil for roots, trees and grain, al-though it has been reserved for growing crops of wood until the repetition of the same crop has made it appear to be a poor soil—of which sorrel is also to many persons another sign—yet experiment and analysis both establish the fact that it is an excellent and highly productive soil, and for a village is the best quality, being too light for mud and too heavy for dust. Water is soft and abundant, at about thirty feet from the surface. The general surface is slightly rolling, but gener-

It has been stated in a public lecture, by Mr. Landis, since my visit here, (I believe truly) that more fruit trees and flower seeds have been planted in Vineland within the last two years than on any spot of the same size in the United States, and very extensive arrangements are being made for a large increase the present year. An agricultural and a horticultural society is organized and prospering, and Mr. Landis adds to the society's premiums, bountlesof his own, to encourage efforts in these departments. He has also commenced furnishing steam power for mechani-

cal and manufacturing purposes.

There are other enterprises of which it is not best to speak here and now, which will add largely to the inducements for settlers to come here who wish to live in or near a large inland town, with extraordinary society and advantages of industry and education. There will be three railroad stations on the tract, and only six miles from the central one to navigable water. The land was, and much of it is still, covered with a growth of thrifty young timber, mostly oak, but some pitch pine, of from twenty to forty feet in height, with considerable undergrowth of grubs and bushes. Every building and improvement is new; not one in sight from the station is over three years old.

I have given six public lectures here on different subjects, and attended several others, which, with my visits and old acquaintances, enable me to speak with confidence and some knowledge of the place and people, and of Mr. Landis. I find the best people here are his best friends, and have full confidence in his ability and honesty of purpose; but it is not well for any person or family to depend on him or on the people here or elsewhere, but on the earth and its resources, and on labor and its products, on enterprise and on spiritual and physical growth and enture, and with these, and a proper application of them, Vineland is a desirable locality.

The soil in its natural state is not as rich and incountive nor the columns as wayin as where it

productive nor the climate as warm as where I live at South Pass in Illinois, but the soil is less muddy, and the summers cooler, (and winters also,)
the winters less and summers more agreeable, and
for aught I can learn; both about equally healthy
for those, who know how to live and use the

than the daughter, to be disciplined and admonished. Thus no shadows from the past intercept people out here realize it. Willskey and tobacco hetween na and the spirit daughter and the earth. noted high rank in both, but more in Egypt than in this part of New Jersey; but in both the people need regenerating twice—once into and once out of sectarian Christianity—and this, to be well accomplished, with education, will require about two generations, with large improvements in each. The lovers of whiskey and profamity often hold high carnival in South Pass, and every other settlement in Egypt, although the northern settlers and reformers of course take no part in it; but and reformers of course take no part in it; but they have no place to rest the sole of a foot in Vineland, and staring with wonder and astonish-ment at the growth of the place without whiskey, they move slowly through it and tell the wonderful tale to their astonished neighbors. Over 4000 settlers in three years, and over 2000 more already under engagement to come, and these mostly with means and ability to purchase and improve homes, with a large per cent. of Spiritualists, Re-formers and progressive minds, is certainly promising sign, and leaves no doubt in my mind that this is the place for the Industrial College, without sectarianism, which we have so long telt a pressing demand for among Reformers. WARREN CHASE.

Vineland, N. J., March 7th, 1865.

J. BURNS, PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD, CAMBERWELL, LONDON, ENG. REEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

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LUTHER COLBY, - .

SPIRITUALISM is based on the cardinal fact of spirit communion and influx; it is the effort to discover all truth relating to man's spiritual nature, capacities, relations, duties, welfare and destiny, and its application to a regenerate life. It recognizes a continuous Divine inspiration in Man; it aims, through a careful; reverent study of facts, at a knowledge of the laws and principles which govern the occult forces of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

Local Co-operation and Organization.

Almost every local community now possesses tolerably well defined notions of the magnitude and high purpose of the Spiritual Philosophy, as well as a sufficiency of numbers to make very respectable beginnings toward the formation of efficient societies for the dissemination of our new order of Religious Principles, and for the exemplification of their superiority—through combined efforts-for practical application to social regeneration. Then let each community combine its resources of time, capital and enterprise to establish liberal organizations that shall become the prominent exponents of all the latent energies which are now struggling for an earnest expression, but which are necessarily restricted and subdued in their manifestations, from want of the united individual batteries to inspire a strong and homogeneous current of concentrated purpose

If the glorious patrimony now being bequenthed to us from the angel-world is what we claim it to be, it is worthy of all sacrifices of old attachments. and should receive the most liberal contributions our circumstances, our abilities may afford, to maintain it unimpaired, and to cultivate it with choicest care for the fruits which we believe are destined to bless humanity in every respect, as no other gift bestowed by God to man has ever done in the past.

This community already numbers its thousands of intelligent and earnest-minded Spiritualists, and its tens of thousands who have become awakened to a decidedly favorable interest in Spiritunlism. But a large proportion of the latter, as well as no insignificant part of the former, are rarely, if eyer, visible in the limited congregations of this city, devoted to the new Religion. And why? Because there has been no bold, outspoken movement of concerted action here, which might duly represent the grand epoch which Spiritualism has inaugurated; no determined throwing down of the gauntlet to the Churches, and challenging them to meet the test of our wonderful revelations from the spirit-life.

There must be some powerful external attraction as the world goes—to draw out the quiescent and retiring elements of our strength. Many of us are only withholding our presence and cooperation for a louder call-a more imperative impulsea waiting for the uplifting of some broad, protecting wgis that shall cover such as fear to identify themselves with an unpopular cause, because of its feebleness of outward manifestation. People who have been, a life-long, closely linked in every social relation with time-honored and popular religious customs and teachings-though not immediately connected with any particular sectarian organization-need extraordinary encouragement, even after conviction of new truths such as we acknowledge, to practically emancipate themselves from the relentless tyranny of the "powers that be;" and they must feel that there are impregnable strongholds to which they can betake themselves, ere they will dare to avail of the freedom which they secretly cherish as now Heavenvouchsafed to them.

Our great, and perhaps leading want, in this city -as well as in other great social centres-is, a SPIRITUAL TEMPLE, which shall serve, externally, to focalize our interests in the Spiritual Religion;-a place of common resort, primarily, for the preparation and partaking of a healthy spire itual pabulum for our own souls; secondarily, to invitingly constrain the outside world to enter in with us to gain a true appreciation of the new Gospel, and, ultimately, to join our numbers in hearty rejoicing that the light of the spiritual heavens has dawned upon our common humanity.

Men of liberal sentiments, men of wealth, men of enterprise, put your shoulders to the wheels of Progress, and move in this hour of our common need, and glad hearts shall stimulate you with their sincere thankfulness, and "widow's mites" shall be added to your own contributions of means and efforts, to compass any material or moral force required for the success of this undertaking.

Let us not rest from our labor to bring about such a cooperation of healthy action, in our city, at least, wherein diversity shall be dissolved into unity, and out of the present chaos of individualisms, here, may be brought forth harmony. When the smaller communities of our great nation shall have become developed to work together in the strength of a uniform and harmonious purpose, then can all the parts be successfully brought together to establish a grand Magna Charta of National spiritual freedom and worship.

Fear not that we shall not be able, in due time, to promulgate our System to the world, in a

tions, for it is in the hands of disembodied spirits, remained perfectly quiet Thus being prepared. who will, in their higher wisdom, admonish us of the invisible power behind commenced playing on the "fullness of time" for the consummation of the instruments; they again selzed the bell and their ultimate designs. It only needs our concentrang it. I immediately uncovered the boy's hands; trated human mediumship, in the localities to which and when he let go his grasp upon my arm, where we belong, our combination of practical, custom- I know it had quietly remained glasped during the ary agencies in our communities, together with manifestation, his hand was found to be blacked as frequent and familiar interchange of workers, and before. The test was conclusive. And instead of mutual enlightenment of plans and progresses, to eventually succeed in flooding the world with the heavenly light from the spirits abode, that will must be inevitably produced every time if the spiritually illumine the universal pathway of man's Immortality,

The Allen Boy Medium.

The physical manifestations given through the gency of Master Allen, of Vermont, were a decided success in this city. We had several sittings with him, and tested the demonstrations thoroughly. We know there was no trickery on the part of the medium, or any one connected with him. There is no occasion for fraud, hence the motive to cheat is out of the question.

Private seauces in the presence of the medium were held at the residence of Mr. Daniel Farrar, a highly respectable merchant of this city, who andorses the genuineness of the manifestations in the following unmistakable language: "In the course of seven or eight years, during which I have carried on my investigations, these are the most satisfactory of any I have ever witnessed."

Mr. Epes Sargent, (a well-known literary gentleman of this city) also endorses the reliability of the manifestations given in the presence of the medium. He says, in writing to Mr. Coleman, of London, upon the subject, (as published in the London Spiritual Magazine), "Through this boy Allen we had some remarkable manifestations in the light. While his hauds were held by me, hands were seen over and around my head, and I felt them distinctly on my face and hair. All precautions were taken against deception."

So much for the physical manifestations of the

Boy Medium in Boston.

Now we find great excitement over him in the good city of Portland. Mr. J. B. Hall, the editor of the Evening Courier, Mr. Blanchard, and several other reliable gentlemen, attended scances held there, which were entirely satisfactory to them. Mr. H. says in his paper that during all the time the manifestations were going on, the boy's hands were on his left arm, and that the lad had no physical agency in producing them. We quote verbatim:

"The manifestations, as we have described them, do occur, have occurred in our presence. We are entirely convinced of the honesty and truthfulness of the boy medium, and also of Randall, and we leave our readers to draw their own conclusions."

But the skeptics were not satisfied, and resorted to what they deemed a great test to detect" the trick." Here is their story which we copy from the Press of the 21st:

EXPOSED.—The "wonderful" spiritual manifestations of the "boy medium." Master Henry B. Allen, in charge of Dr. J. H. Randall, of Boston, were brought to a sad end last evening by the impertinent curiosity and wicked doings of some of the gentlemen present at the "scance" at Congress Hall.

As usual, one of the company present was selected to sit at the side of the boy, and allow his hand and arm to be held by both hands of the boy while the "manifestations" were going on. The boy selved held of the gentlements weight with The boy seized hold of the gentleman's wrist with his left hand, and his shoulder or near it, with the right hand. The manifestations then began, and among them was one trick of pulling the gentleman's hair.

Immediately after this trick was performed the hand of the boy was discovered to be very black—from lamp black, of the best quality with which the centleman had dressed his head on purpose to the gentleman and dressed his head on purpose to detect whose was the "spirit land" that pulled his hair. His shirt sleeve upon which the boy immediately replaced his hand after pulling his hair, was also black where the hand had been placed. The gentleman stated the facts to the company present and the "seance" broke up. Dr. Randall refunded the fifty cents admission fee to

We are gratified that this test was made by the skeptics. We have often held, for several years past, conversations with prominent Spiritualists upon this very point-among others Dr. H. F. Gardner, of this city, who endorses the theory advanced by Mr. Hall in the letter to us upon the subject, which we give below. We sincerely hope Dr. Gardner will make public all the facts he has gathered from his varied experience with the different physical mediums, that Spiritualists as well as skeptics may arrive at a correct hypothsis in regard to this particular phase of the phenomena now agitating the world.

... MR. HALL'S LETTER.

Our morning papers in this city are rejoicing over what they term the detection of the Allen Boy in his tricks. Some gentlemen saturated their hair with "lamp-black," and when it was pulled by the "spirit-hand," the boy's hand was found to be blacked, and forthwith he is denounced as a humbug and an impostor.

It is not the first time, Mr. Editor, that mediums have been abused because their hands are marked by anything the spirit-hand touches, and the frequent recurrence of this trick to expose a trick, and the uniform result, has led me to think that underlying this may be in operation a law that we scarcely understand, but which will inevitably produce like results; and when the Allen Boy was exposed," I determined to investigate it, Dr. Randall and Master Henry having kindly consented that I should have liberty to investigate the matter as much as I chose.

The results thus far have convinced me that my theory is, in the main, correct, and that not only the Allen Boy, but other mediums for physical manifestations have been grievously wronged. I am satisfied that whatever the electrical, or spirit-hand" touches, will inevitably be transferred to the hand of the medium in every instance, unless something occurs to prevent the full operation of the law by which this result is produced.

In company with several well-known and prominent citizens in this city, yesterday afternoon, I had a sitting with the "Boy," to test this truth of this theory. Sitting, as usual, in a rocking-chair, the musical instruments being on a sofa behind me, and the boy sitting at my left, holding. my left arm with both hands, his right hand being tied to my arm, the handle of the bell was blacked. and the spirits were requested to ring it, which they immediately did, I instantly threw off the covering from the boy's hands, and unclasping his right hand, which was tied to my arm, the fingers were found blacked, as if he had taken the bell himself. To make the experiment still more sat isfactory, the gentlemen, present, after the boy had washed his hand, tied both his hands to my arm with a strong cord; and the other end of the cord was held firmly in the grasp of one of them, who pulled so hard that the pressure on my arm was absolutely painful! beneficing, onto

Under these conditions, all being satisfied that the boy could not move either of his hands a sin-

proving the boy an impostor, it indicates the existence of a law of nature by which this result medium is genuine, and the real spirit, or electromagnetic hand is produced. Whatever that spirithand touches must be transferred, by the simple operation of a magnetic law, which electricians will understand, to the hand of the medium, and when proper precautions are used, it should be taken as an evidence of the genuineness of the manifestations, rather than proof of trickery, You will readily remember instances of the transfer of pictures of neighboring objects to the human body by the free lightnings of heaven. The process of electrotyping is a familiar custom of the electrical transfer. And I conclude that the spirit-hand, being composed in part of the magnetic elements drawn from the medium, when it is dissolved again and the magnetic fluid returns whence it came, it must of necessity carry with it whatever material substance it has touched, and leave it deposited upon the surface or material hand of the medium. This is a scientific question. If it is true, how many innocent mediums have been wronged; and the invisibles have permitted it, until we should discover that it was the natural result of a natural law.

I hope others will investigate this matter, and let us see if the result will warrant the conclusion I have drawn. Yours for Truth.

JOSEPH B. HALL: Portland, Me., March 23d, 1865.

Address of the Brothers Davenport.

We shall publish in full the address of the Brothers Davenport to the British public, in reference to the recent action of the mob in Liverpool, in our next paper. It is a clear and bold account of the affair, bearing internal marks of sincerity, and suggestive of that reserved power which those who are satisfied that they have truth on their side naturally exhibit. The idea that any English genius had discovered a knot unknown to the thousand and one Yankee sailors who have heretofore had the tying of the Brothers, was, on the face of the story, simply absurd, but not too much so for John Bull to swallow, or for the daily press . of our own country to snatch at eagerly to gratify .. those who "want to see Spiritualism put down."

One would think that the repeated resuscitation of Spiritualism, the last fifteen years, from these annihilations" and "exposures," would have inspired caution among the opponents of its truths-But "hope springs eternal in the human breast." And so when the story of that fool's knot, practiced by Messrs. Hully and Cummins to pose and baffle the spirits, reached the patient gentlemen who want to see "the humbug exploded," they joyfully exclaimed, "Now, at last, it surely is done for! John Bull has discovered the trick of it—he has proved himself smarter than our Yankee investigators."

Alas for the short-lived hopes of mortals! The attempt of the mob of Liverpool to put out the light of Spiritualism will result precisely as did their attempt, some forty years ago, to prevent the introduction of light from gas. The apparatus for proving the feasibility of using gas was riotously destroyed in the market-place of Livernool. No wonder such a populace are opposed to

allowing fair play to Spiritualismit The Address of the Daveprorts is a stinging but dignified rebuke to that intolerance which can permit such outrages in England. They truly remark: "Were we mere jugglers we should meet with no violence, or we should find protection." It is because they will not confess themselves " charlatans and humbugs that all this opposition is roused. The intolerance is akin to that which shuts the eyes and the ears of so many of our clergy and professors to the great fact of Spiritualism. As the Davenports well say, "There is as much call for a riot against electricity, or a mob

to put down oxygen." It appears that Messrs. Hulley and Cummins were appointed a committee to tie the Davenports; but they undertook to do the work in so violent and brutal a manner that the Brothers finally refused to have anything to do with them." This was enough, of course, to induce two hostile, bigoted and angry men to persuade the audience that the refusal arose from the fact that the" fool's knot" had "conquered the pretended "spirits. Straightway J. B. falls into paroxyams of wrath. and smashes things right and left, while Messrs: Hulley and Cummins are borne in triumph on the shoulders of the "many-headed monster," Glory enough for one day! But it seems that Hulley, on being accused of enmity to the Brothers, publicly replied, "I avow it-I am a bitter foe to the Davenports." After such a confession, one would have supposed that any men not blinded by a contagious mob fury would have seen that Mr. H. was not an altogether impartial person to act as a judge of the phenomena. He stood there, preresolved to make them turn out abortive, if he could do it by any rough usage in the act of tying. But the Davenports have made an unanswerable reply to their antagonists, and we do not Honht! that the present persecution will react against its

authors. The account of the pretended discomfiture of the Brothers was telegraphed in the English summary from Halifax two or three weeks ago, and thus passed into the columns of nearly all the daily papers of the country. A lie, opposed to truth and justice, has thus been widely circulated. Will the journals that have been made the instruments for such circulation, make such poor amends as may be in their power by noticing the contradiction? With some few noble exceptions we fear the newspaper press will be dumb upon the subject. No matter. Truth by its own sinews shall prevail. We can wait. and the state of t

Children's Lycenms. and mail

We have received a communication from Mary. F. Davis in reference to the Children's Lyceum in New York, which we shall publish in our next. We are pleased to know that similar Lyceums are rapidly on the increase in different parts of, the United States. It is, a movement that should be sustained by every true Spiritualist. The spiritual welfare of children is of paramount importance, and we are sarprised that the Spiritualists of Boston have not ere this established one here. We earnestly recommend early action in this mat-

The Western Sanitary Fair.

On our third page will be found a letter from a Cora Wilburn, giving some further details in regard to this great humanity enterprise, which is to take place in Ohicago, Ill., in May next, This gle inch from their usual position on my left arm, Spiritualists have had a department assigned to manner worthy of its inherent heavity and majesty: my coat was thrown over my left arm dovering it them, and Mrs. J. S. Fuller, of Chicago, has been for those who know how to live and use the manufacture of the cont Total and the cont Tot

, well trans a Our Patronage. the total b A correspondent writes: "It is a shame that, with five millions of Spiritualists in the United States, the weekly edition of the Banner of Light

is less than twelve thousand copies.". And so it is, when the fact is taken into consideration that the wealthy Spiritualists in our midst-and they are numbered by thousands-stand aloof, waiting for the arrival of the auspicious moment when Spiritualism will "become more popular," so that they can publicly endorse, it "without detriment to their business!" They cannot serve God and Mammon at the same time. There are some honorable exceptions, however, to this class of Spiritunlists, we are gratified to state.

Those who have stood by us during all our severe trials in the past-financially and otherwise -were not blessed with a superabundance of this world's goods; but their large, unselfish souls went into the work with an earnestness and a will that none but the angels could have prompted; and, through these dear friends-God bless them!-have we been sustained thus far. And now we have no fears but that our beloved BAN-NER will wave triumphantly for many years to come, dispensing good, wholesome spiritual food to the hungering children of earth. With Truth,

Spiritual Pletures.

ceed.

Justice and Freedom for our motto, we must suc-

Mr. S. B. Foster informs us that he is about to commence a series of large oil paintings, illustrating the development and progress of the Spiritual Philosophy; showing the contrast between the old Orthodox idea of a century ago, and the more enlightened and beautiful reality which is now so rapidly becoming understood and appreciated by the more progressed minds of the age. This work will form an important era, in showing to the enlightened mind the intimate relation between the material and spiritual world, which has so often been presented to us through the lips of our public mediums, thus satisfying the eye as well as the ear, and making more clearly understood the incontestable fact of spirit intercourse.

As these paintings will be of a large size, and for public exhibition, varying in size from ten to twenty feet, it will be readily seen that they must be of an expensive character, and involve an expenditure of money far beyond his means. He therefore considers it necessary to call on those interested in the matter and willing to assist him, to request their aid to enable him to accomplish his work. As Mr. Foster has had many years experience in his profession, and also had the advantage of studying in some of the best galleries in Europe, he may be considered competent to accomplish whatever he undertakes in that way.

D. D. Home and the Clergy.

Mr. Home has been giving readings of late in Norwich, Conn., for the benefit of the Soldiers' Aid Society, from which the sum of two hundred dollars was realized, notwithstanding the Rev. John V. Lewis published an article in the Bulletin, advising "the Christian men and women of Norwich" not to attend the readings, on the ground that by so doing they would virtually endorse the principles of Spiritualism, Mr. Home being a Spiritualist. After stating that "Mr. Home does not bring forward his peculiar notions in his readings," he makes the following admission in regard to the interest people have in Spiritualism and Spiritualists. He says, "It is undeniable that the crowd goes to hear him not because he has a fine voice, and is an excellent reader, but because lie is a Spiritualist, a representative man, a famous man in that art or science, or delusion, whichever it may be."

Mr. Lewis's article elicited a reply from Mr. Home, when quite a sharp epistolary controversy took place between them, through the columns of the Bulletin. Mr. Home stood upon his ground as a Spiritualist, and triumphantly sustained his position against the animadversions of his cleri-

Mr. Home is at present in this city, where he will remain for a few weeks. He returns to Europe the first of May.

Lyceum Hall Meetings.

"Fatality" was the theme upon which the invisibles discoursed through Lizzie Doten, on Sunday, March 19th. We quote one significant sentence, given at the commencement of the address: "If there is any one word that we would obliterate or strike from the lexicons, it is the word Fate; and we would substitute therefor the word Law." The position taken by the speaker was well argued and clearly defined.

In the evening another discussion took place between two spirits, a third one acting as umpire. The question discussed was, "The Origin of the idea of a personal Devil; and has it been of benefit to humanity?" The debate was very interesting, and, the large audience appeared to be much pleased with the many good things which were

Miss Doten will continue to lecture in this city through April.

Speakers' Appointments Next Sunday.

Miss Lizzie Doten lectures in Lyceum Hall, in this city, morning and evening, next Sunday; Charles A. Hayden in City Hall, Charlestown; J. S. Loveland in Library Hall, Chelsea; Mrs. Laura Cuppy in Worcester; Mrs. Sarah A. Byrnes in Lynn; Wm. K. Ripley in Foxboro'; Mrs. S. A. Horton in Haverhill; Miss M. L. Beckwith in Lowell; N. S. Greenleaf in North Cambridge; Miss Emma Houston in Somersville, Conn.; N. Frank White in Willimantic, Conn.; Mrs. M. S. Townsend in Troy, N. Y.; Mrs. A. A. Currier in Providence, R. I.

J. M. Peebles has gone West, and commences an engagement in Milwaukee the first of April. J. G. Kish intends to remove his family from the West to New Jersey during this month, and will for some time to come lecture in the New England and Middle States.

Spiritual Books for the Soldiers.

We would inform the friends who may feel disproperly distributed.

Packages may be sent to this office for the above object, any time within the next three weeks, as investigator. I have conversed with many who the lady leaves Boston at the expiration of that think favorably of the subject, but have never

J. S. Loveland.

the Spiritual Philosophy intends hereafter to make inineteenth century.
his headquarters in this city, and will remove his Mrs. Jeanie Waterman Danforth, formerly of his headquarters in this city, and will remove his Mrs. Jeanie Waterman Danforth, formerly of family from Connecticut the first of April. We Boston, but more recently from Philadelphia, an are glad to learn, also, that he is to continue in excellent test medium, is now in this city, holding

New Publications. HARPER'S MAGAZINE April: 1865.

Among the illustrations in this number are views of Oil City; accompanied with a description of the Petroleum Regions. The following list of contents show this to be a good number: A Dog's Day Ended, with two illustrations; Where the Wateres was: Love at Sea; The Petroleum Region of America; Heroic Deeds of Heroic Men.-Military Adventures beyond the Mississippi; Miss Milligan's Sermon; Thieves' Jargon; Pleasant Valley and Deacon Marvin; Wall Street in War Time; Mr. Furbush; Armadale, by Wilkie Colline; Soft Shineth the Moon, with an illustration; Recollections of Sherman, with a portrait; Hearts and Trees; Our Mutual Friend, By Charles Dickens; A Sermon to Servants; Monthly Record of Current Events; Editor's Easy Chair; Editor's Drawer, A. Williams & Co., 100 Washington street, have it.

THE ATLANTIC MONTHLY. April, 1865. Ticknor & Fields, Boston

The following list of contents is sufficient to at tract the reader's attention to this standard monthly: Adventures of a Lone Woman; The Spaniard's Graves at the Isles of Shoals; Grit; The Pettibone Lineage; Up the St. Mary's; Robin Badfellow; Ice and Esquimaux; Dr. Johns; Our First Citizen; Needle and Garden; Memories of Authors-Theodore Hook and his Friends; The Chimney-Corner; Mr. Hosea Biglow to the Editor of the Atlantic Monthly; "If Massa put Guns into our Han's."

THE LADY'S FRIEND. April, 1865. Deacon & Peterson, Philadelphia.

This number contains a very handsome steel engraving, and a richly colored double steel fashion plate, with a good variety of reading matter; altogether an excellent number.

PETERSON'S LADIES' NATONAL MAGAZINE for April, 1865. Philadelphia.

The illustrations in this number are elegant, and the literary contents in keeping with the high reputation of this favorite of the ladies.

Clarke vs. Emerson.

The pamphlet issued by us last week, containng a "Review of a Lecture by James Freeman Clarke, on the Religious Philosophy of Ralph Waldo Emerson," by the invisibles through Lizzie Doten, is meeting with a rapid sale and exciting the attention of all denominations. The subject is handled in a very able manner by our spirit-friends./

Cambria, Wisconsin.

Spiritualism is gaining a foothold in all parts of the West. I. F. Adams, of Cambria, Wis., informs us that it has disciples enough in that place to encourage them in holding a public meeting, to be addressed by a spiritual lecturer. They applied for the use of the Methodist Church, but, being refused, were obliged to worship at a private house. The leaven still keeps working.

Lycoum Hall Meetings-Change of Time.

Hereafter the Spiritual Meetings in Lyceum Hall, in this city, will be held at 101 o'clock in the forenoon, and in the evening at 71. There will be no afternoon meeting, as heretofore. Miss Doten occupies the desk next Sunday.

Spiritual Convention in Boston.

The reader is referred to the call of Dr. Gardner. in another column, for a Spiritual Convention to be holden in this city on the 30th and 31st of May and June 1st-three days. Spiritualists everywhere are invited to be present, as important questions will be discussed.

- Mercantile Library Lectures.

The last lecture of the course will be delivered before the Association on Wednesday evening, March 29th, in Music Hall, by the John B. Gough. The subject of his address is, 'Fact and Fiction." An organ concert, by B. J. Lang, will precede the address.

We publish on our third page the Circular of the Religio-Philosophical Publishing Association, which explains itself. The last number of

the Progressive Age contains the following: "Many of our readers will be happily disappointed to learn that the 'Religio-Philosophical Publishing Association' has bought the Progressive Age, and it will soon be issued from Chicago, about double its present size, under the more appropriate name of The Religio-Philosophical Herald and Spiritual Messenger."

Mr. Hull informs us that he shall still continue

Mr. Hull informs us that he shall still continue in the publishing business, notwithstanding his disposal of the Age, and be more earnestly engaged in it than ever. He says-"We will publish the Age for the R. P. P. A., at Kalamazoo, until we are otherwise ordered. Also, will receive subscriptions for the Herald, and stock for the Association." We bid him and all others Godspeed in the good work.

New York Matters.

[Correspondence of the Banner of Light.]

New York, March 22, 1865. The Spiritual Societies in Gotham have got permanently located, at last. "The Friends of Progress" hold their meetings in Ebbitt Hall, near the junction of 33d street and Broadway and Sixth Avenue.

Mr. F. L. H. Willis's Society had the offer of Hope Chapel last week, and the Committee thought it advisable to take it, for the present, and will no doubt hold meetings there hereafter. The Conference will also meet there Sunday after-

Miss Hardinge's lecture on Thursday evening was not so fully attended as was expected. But she stated to the audience that she should continue the course, and give what had been given her to speak.

If Spiritualists would use a little individual exertion, they could easily increase the circulation of the Banner of Light, Friend of Progress, and other spiritual papers one hundred per cent, posed to furnish works on Spiritualism to our There are many investigators of the spiritual wounded soldiers in Hospital, that a reliable lady, phenomena who would willingly subscribe for a who is attached to the Alexandria Hospital, will paper setting forth the claims of Spiritualism, if take charge of such books, and see that they are some friend would but call their attention to it. By so doing Spiritualists would accomplish great good, as well as aid in an especial manner the read any of the spiritual papers or books. If investigators would read the Banner each week. they would find much in it that would enlighten We are informed that this able lecturer upon their minds in regard to this great light of the

ALL SORTS OF PARAGRAPHS.

We have the report of a lecture delivered before the Spiritualists of Quincy, Mass., not long since by Mr. J. M. Allen, who speaks under spirit influence. It will appear as soon as our space

Our New York friends will always find a full supply of the Banner of Light at the office of the Friend of Progress, 274 Canal street,

We understand that Dr. Uriah Clark is very successful in his treatment of the sick.

H. S. Brown, M. D., has issued a circular especially dedicated to Spiritualists, which he will send to any address on the receipt of a red postage stamp. It is entitled, "How can Spiritualists associate together to do the most good.". His address is 648 Astor street, Milwaukee, Wisconsin.

Read the advertisement of Dr. P. B. Bristol. a healing medium, who is located for the present at Springfield, Mass.

THE UNION SOCIABLES.—The last of these reunions for the season will take place at Lyceum Hall, Tremont street, on Tuesday evening, the 28th

An astrological almanac, printed in London last year, says that there will be a crisis in the money market on the 28th of March, 1865.

BANNER OF LIGHT.—This journal is the ablest and best of its class. Those interested in the matters to which it is devoted will find it worthy of their support. A new story from the pen of Dr. H. T. Child, entitled "Katle Malvourney," will be commenced in the number for March 25.—Advocate Relleville III cate, Belleville, Ill.

The ladies are referred to the advertisement of Mary A. Lucas, who is to give a course of lectures at the Meionaon, in this city.

Jo Cose says that a man with squeaking boots sings with the sole and the understanding.

About fifteen hundred children are already attending the public schools in Charleston, S. C. There has been no parallel to this fact in the history of any captured city in the insurrectionary

A new gunpowder is said to have been discovered in Germany. It consists of tannic gallic acid, or the resin of commerce, and chlorate or nitrate of notash. The new gunpowder is stated to be of three times the explosive force of that now in use and one-half cheaper.

THE ANNUAL FAST .- Gov. Andrew has appointed Thursday, the 13th of April, to be observed as a day of fasting in Massachusetts.

Parisian society has been saddened by the death of a young lady of rank and fashion. On a post mortem examination it was found that her decease was owing to tight lacing. Her stays had forced three of her ribs into her liver.

SCHOOLS AND NEWSPAPERS .- To schools and newspapers civilization owes its crown of intelli-gence. These are the chief bulwarks of free society; the mightlest secular agencies of Christen-don. Both educators and disseminators, their functions are still measurably different—the schools laying the basis of knowledge, and the newspapers spreading knowledge, with unparelleled speed and universality among men.—In-

A case has been tried in England which turned upon the question whether the word "team' meant a wagon and horses, or the horses only. It was decided to mean the latter, and the Duke of Marlborough, who was the plaintiff, lost the suit.

The Mormon Temple at Salt Lake City, now in process of erection, will seat 9000 people.

Gov. Bramlette, of Kentucky, according to the Louisville Journal, furnished all his slaves with free papers on the 17th.

THE SICK CHILD.

How the trembling children gather round, Startled out of sleep and scared and crying! Is our merry little sister dying? Will they come and put her under ground, As they did poor baby that May day?

Or will shining angels stoop and take her On their snow-white wings to heaven, and make

Sit among the stars, as fair as they?"

-[Miss Muloch. During a discussion by two railway travelers apon the merits of an Orthodox and Unitarian clergyman, it was remarked that the latter did not go to any great depth. At this, Jo CosE, who happened to be present, essayed to put in a word, and said it was probably because he was n't going in that direction. Othodoxy whistled a dirge and

said no more.

There are 2008 places in Boston where liquor is sold, 342 kept by Americans, 1541 Irish, 78 Germans, 19 colored, and 16 Portuguese. The chief of police testifies that a liquor license law could be enforced in Boston as well as other license laws, and that in Baltimore, under a license system, no liquor could be obtained at the hotels or saloons on Sunday.

We find, in an account of the contemplated draft at New Orleans, published in the Delta, an allusion to Capt: Wm. M. Robinson, formerly connected with the Banner. The editor says:

"The drafting will be under the immediate con-trol of a board, of which Lieut. Col. Tisdale, of trol of a board, of which Lieut. Col. Tisdale, of the New Orleans First, is President; Capt. W. M. Robinson, Acting Commissary of Musters, and Surgeon George W. Avery, of the First New Or-leans, being the other members. Capt. Robinson we have had the pleasure of knowing for a long time, he having exchanged the pen for the sword since his arrival in Louisiana, and we know that to be done. With such men as these engaged in the undertaking, the military authorities will have no cause to complain of a lack of energy in carrying out the provisions of the draft orders.

Horse flesh is becoming popular on the continent. In Denmark it is publicly sold, and at Vienna there are seven special butcheries, where, in 1862, 1954 horses were retailed.

Promises made in time of trouble require a better memory than is generally possessed by man-

Many porsons, like a mocking-bird, or a blank wall, say nothing of themselves, but give back imperfectly the utterances of others.

If Spiriualists, reformers and agitators would be consistent; they must proclaim the same princi-ples of justice in their articles of association that ples of justice in their articles of association that they do in their speeches. When this is done, known and understood, all good persons, seeing the parity of their intentions and the righteousness of their cause, will join them in establishing the rule of EQUITY as the guide of all people, and the only means that will bring pence on earth and good will to men.—II. S. Brown, M. D., of Milwaukes, Wis.

Keokuk, Iowa.

Dr. L. K. Coonley writes us from Dixon, Ill. under date of March 11th. He says he has just the jecturing field exclusively, for we consider the jecturing field exclusively. Jecturing field exclusively, for we can always the jecturing field exclusively.

Challenge to Messrs. Hulley and Cummins.

To the Editor of the London Standard: Sir-In order to show at once and forever that it is not a knot of any kind, but the brutal manner of applying it, to which the Brothers Davenporthaye objected, I herewith propose that Messrs, Hully and Cummins, of Liverpool, shall have the privilege of fastening them with their celebrated "Tom-fool's knot" in the presence of a jury of twelve gentlemen of pastion and character in twelve gentlemen of position and character in London, instead of an excited and prejudiced mob—the knot to be applied so as not to subject the Brothers to needless pain, of which two respecta-ble surgeons shall be hidges, and the jury of twelve report to the public the result. H. D. Palmer, Manager.

Anniversary Week.

A Spiritualists' Convention will be held in the Melonaon, (Tremont Temple,) Boston, on Tuesday, Wednesday and Thursday, May 30th, list, and June 1st, 1865. The following subject will be prominently before the Convention for discussion; viz: "Can any plan be devised to secure the coperative action of Spiritualists for educa-tional purposes; especially to bring our children under the influence of spiritual teachings, and thus to guard them against the demoralizing ten-dencies of POPULAR THEOLOGY?" All Spiritual-ists are cordially invited to attend.

H. F. GARDNER, M. D. Boston, March 24, 1864.

L. L. Farnsworth, Medium for Answering Scaled Letters.

Persons enclosing five three-cent stamps, \$2,00 and sealed letter, will receive a prompt reply. Address, Box 3577, Chicago, Ill. Residence, 469 West Lake street.

Bread for the Suffering Poor. Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the suffering poor on tickets issued at the Banner of Light office.

To Correspondents.

[We cannot engage to return rejected manuscripta.]

J. F. S., PONTIAC, MICH.—The author is teaching the system in this city.

W. C., VINELAND, N. J. -83.00 received.

TO CURE DISTURBED SLEEP .- Add one table-spoon full of Dr. T. B. Talbot's Medicated Pluesppie Cider to a tumbler of cold water, and drink before you retire; when you rise in the morning repeat the above. If that does not make you sleep, take two table spoons full of the Cider.

B. T. BABBITT, SOLE ACENT 64, 65, 66, 67, 68, 70, 72 and 74 W ASHINGTON St., NEW YORK.

Hilton's Insoluble Cement.

For wood, leather, crockery, and other substances, is the best aid to economy that the housekeeper can have. It is in a liquid form, and insoluble in water or oil. It will adhere oily substances completely. Two-ounce bottle, with brush (family package) 25 cents cach. Sold everywhere.

HILTON BROS, & CO., Proprietors, Providence R. I. On receipt of 50 cents, a family package will be sent by mail.

Feb. 11.—3m

ADVERTISEMENTS.

Our terms are twenty cents per line for the first, and fifteen cents per line for each subsequentinsertion. Payment invariably in advance.

J. R. NEWTON, M. D. THE HEALER,

Will remain in Chicago, at the Sherman House, until April 18th,

AND . Commence in Davenport, Iowa, Monday, April 17th, for Two or Three Weeks.

THE CELEBRATED CRAIG MICROSCOPE

THE CELEBRATED CRAIG MICROSCOPE.

Tile best, simplest, cheapest and most powerful Microscope in the world. A beautiful present to old or young. Getten up on an entirely new plan. Magnifies nearly 10,000 times—a power equal to complicated twenty dollar Microscopes. The only linstrument which requires no focal adjustment, therefore it can be readily used by every one—even by children. Adapted to the family circle as well as scientific use. Shows the adulteration in food, animals in water, globules in blood and other fluids; tubular structure of hair, claws on a fly's foot, and, in fact, the objects which can be examined in it are without number, and it lasts a life-time. Agents wanted everywhere. Liberal terms at wholesale. Send stamp for Circulars. Price only \$2,50. Beautiful Mounted Objects only \$1,50 per dozen.

Also, the new and beautiful folding silding focus BELLE-VIE STEREOSCOPE, which magnifies pictures large and life-like. Price \$3,00. CHOIGE STEREOSCOPIC VIEWS \$5.00 per dozen.

Any of the above instruments will be sent, post-paid, on re

Any of the above instruments will be sent, post-paid, on receipt of price. Address, G. G. MEAD, Chicago. Ill., (P. O. Box 1035.)

A COURSE OF FIVE LECTURES, BY MARY B. LUCAS, M. D.,

INSTRUCTING LADIES IN THE USE OF ELECTRICITY, MESMERISM,

AND ALL REMEDIES PROPER FOR THE CURE OF ALL DISEASES, TO BE GIVEN

March 28th, 29th and 31st, and April 4th and 5th, AT 25 O'CLOCK, P. M., AT THE

MEIONIAN, TREMONT TEMPLE BUILDING, BOSTON. Tickets to the Course, \$1,00; Single Admission, 25 cents.
April 1.

DR. P. B. BRISTOL.

THE HEALER, Will be at the Russell House, Springfield, Mass, March 20th till April 20th, 1865,

TO HEAL THE SICK of all curable Chronic and Acute Diseases, by practical operations of a few infinites, without medicine. out medicine.

Terms reasonable to those able to pay, and all who have no means are invited free, "without money and without price."

100 SHEETS NOTE PAPER SENT BY MAIL, PREPAID, FOR 75 CENTS! Commercial Norte, Octave Note, Ladies' Note and Billet, first quality, ruled and highly finished. A package containing 100 suggests of either of the above sizes sent by return mail, on receipt of price. Address, G. F. BARIEU, Adams, Mass.

Adams, Mass.

Alams, Mass.

April 1.

PR. REYNOLDSON, Magnetic Healer since Research Research

BOOK-KEEPER WANTED.—For further information apply at this office. fraction in tf-April 1.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THERE unparalleled Powders, known as the GREAT FEBRIFUGE, NERVINE AND FEMALE REGULATOR, possess the most perfect control over the Nervous, Uterine and Circulatory Systems of any known agent. They are windly vegetable. In all cases they work like a charm, without purging, vomiting, nausae, or the least possible injury or had effects, producing their results gently, soothingly, silently and imperceptibly, as if by made.

The following partial lists justify their claim to being the

GREAT FAMILY MEDICINE OF THE AGE! THE POSITIVE POWDERS CURE: THE NEGATIVE POWDERS CURE:

IHE PUSITIVE PUMUERS GURE:

1. All Positive Fevers na the Inflammatory, Billious, Ricci Typhold, Typhus, Congestive, matic, Intermittent, Scarlet, Small Pox, Measles.

2. All Positive Nervous Diseases: as Neuralgia, Ilcadache, Toothache, Gout, Rt. Vitus Dance, Lockjaw, Fits, Delistroke, Double Vision, Weak rium Tremens, Hysteria, Colle, Sight, Catalepsy, Hysteria, Cramps Convulsions, Sleepless-Insensibility, Apoplexy.

Cramps Convulsions, Sleeplessriess.

3. Positive Female Diseases:
as all Menstrusil Derangements,
Leuchorribea, Threatened Abortion: also, the Vomiting,
Nausea, Cramps, and Palmul
Urination of Pregnancy.

4. Positive Diseases of the
Sexual and Urinary Organs,
and of the Btomach and Bowcils.

Cfreulars with fuller lists and particulars sent free to any
address.

WANTED.—Agents, local or traveling, male or female—particularly mediums—in all the towns, cities and vilinges of the
United Ristes, and foreign countries. A Lance and Liberal
commission given.

United States, and foreign countries. A. Lauge and Liberal commission given.
Mailed, nontaild, on receipt of the price.
Price, \$1.00 per box; \$5.00 for six; \$9.00 for twelve.
Office No. \$1 St. Marks Place, New York City.
Address, PROF. PAYTON SPENCE, M. D., General Delivery, New York City. For sale at the Banner of Light Onco, No. 158

Washington St., Boston, Mass. MRS. THAYER, Medium, controlled by the spirit of Da. J. Strakes, for Medical Examinations, at No. 10 Tremont. Row. (up stairs) Boston: Particular attention given to Female Diseases. Hours from 10 a. N. to 2 P. M. and M. March 25.

JESUS OF NAZARETH

A TRUE HISTORY OF THE

MAN CALLED JESUS CHRIST, THROUGH ALEXANDER SMYTH.

EMBRACING his Parentage, his Youth, his Original Doctrines and Works, his Career as a Public Teacher and Physician of the People; siso, the Nature of the Great Compiracy against Him; with all the Incidents of His Tragical Death, given on Spiritual Authority, from Spirits who were contem-porary Mortals with Jesus while on the Earth. In this History, as given by our humble Author and Medium,

we shall find that Jesus was not a Man with a God for his sire, nor was he a God born of a virgin woman; but he was a true man, born of human parents, like all other men—having one father only, though the Jesus of the Testament is said to have had three. There was nothing mysterious about his birth, ex-cept that he never know who were his parents while on this parth. He was not sent into this world on a divine mission, to perform miracles and take away the sins of mankind, as stated n the Testament. But he was an intelligent, benevolent man, who went into the public places, teaching the people how to do good, and curing many of their diseases through a mesmerio or spiritual power, which he possessed in a great degree. It is not true that he was sent into the world as an atonement for man's sins, and was sacrificed to appeare, the anger of his father, the Lord Jehovah. This True History states that he did not acknowledge the God of the Jews, but paid advration to the True God of Nature, and that he exposed the Priesthood to the people, for which they combined against him, and at length, with the complexey of others, he became the victim of their treachery. Also, the doctrines taught and the institutions established under the name of Christianity, were not taught by him-nor were they taught at all, until several years after his death. In fact, THE THUE HISTORY OF JESUS OF NAZA-RETH declares that none of the doctrines, in the sense as stated, in the Testament, nor the institutions as established by the churches, were ever taught or sanctioned by Jesus. He did" not believe in the Jewish God, nor their history and legends, but continually opposed them by exposing their absurdities and ridiculous fables. In fact, Saul of Tarsus was the teacher and ounder of most of the doctrines and institutions of Christianity, and he was the great enemy by whom Jesus was brought to destruction, in order to accomplish his own insane ambition. Thus, with the subsequent acts of the Priesthood, Christianity became what it is, as taught in the conflicting churches of the present day. Such is a slight sketch of the facts as mada known to our humble citizen, A. Sayrii, by the spirits. They desired him to write the same in form of a book, giving him authority to make whatever additions, descriptions, em bellishments and transpositions he might think necessary to bring all the facts into view, and make out of them an inter-esting book, suitable for readers in general. The task is done; the request of the spirits has been complied with to the best of the author's ability, and is now issued to the public for their perusal and benefit.

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RALPH WALDO EMERSON,

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Mrs. J. H. Conant,

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 reported verbalim.

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beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

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

The Circle Room.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on Mon-DAY, TUESDAY and THURSDAY AFTERNOONS. The circle room will be open for visitors at two o'clock; services commence at precisely three o'clock, after which time no one will be admitted. Donations solicited.

Invocation.

Prayer is the cloudless sky of Heaven, That knows no gloom or night; The great highway by martyrs trod, Leading to endless light.

Oh Spirit of Infinite Truth, whose Presence is everywhere, whom no soul can analyze, no mind can encompass, no depth of thought can ever fathom, thou Spirit of Time, thou Soul of Eternity, we look outward and upward into the great Eternity by which we are surrounded, and from every source we hear thy whisperings? There is no place where thou hast not an abiding place, no time when thou hast not been. Everywhere thou art. and yet the soul is ever seeking to find thee. It is because thou art Infinite, while we are finite; thou art the mighty whole, while we are but members of thy Great Soul; thou art the Sun, the Centre, the Everlasting Power, while we are thy children, thy subjects; we revolve around thee, we turn to thee ever for all our light, all our strength, all our love. We sometimes murmur that we do not know thee better. We sometimes feel desofate, and think, in our ignorance, thou hast forsaken us; but straightway we hear thy voice penetrating the solemn silence of soul, telling us thou art with us; that we are thy children, and thou art ever with us; that there is no darkness that can ever obscure the sunlight of thy love. It will shine on. and fall sweetly and soothingly upon us, whether we will or no. It is said that we sometimes wander from thee, and forget to acknowledge thee, but this cannot be; the soul knows its source; the soul knows from whence it has come, and whither it is tending. In its own interior life it ever holds communion with thee. So it cannot wander from thee, it cannot forget to obey thee, it cannot turn aside from thy laws. It is thy child, it lives in thine atmosphere, and without thee it would be nowhere, could not exist. And inasmuch as it is of itself an indestructible essence, we know it is immortal-is of thyself. Whether it be a great and mighty power, a something that we may some day understand, or a great, immutable law we cannot hope to comprehend, it is all the same. We are of thee, we feel, and thou art of us. Oh, we praise thee for the great blessings that fall like sweetest showers and softest sunlight upon us, that come soothing us in our weary journey through life. We praise thee also for the shadows that sometimes fall across our pathway, for they, too, point with fingers of love to the great hereafter, the fountain of joy; for without the shades of night we would not understand the day-beams; without sorrow we would not understand joy; without Hell we would not understand Heaven. So, oh Great Spirit, of all places and all times, for

Questions and Answers.

Feb. 6.

all things, we praise thee.

CHAIRMAN.-Dr. A. B. Child hands in the following letter, which he received a short time since from a person residing in the far West, to be answered by the invisibles controlling at this circle. He thinks the light which they may throw upon the subject will be of great use and interest to many. He has received many letters of similar purport within the last four or five years, showing the existence of a great deal of affliction of a like nature among mediums.

A. B. Child, M. D.: Dear Friend and Brother-You no doubt will think it strange to receive a letter from a far-off stranger; but I hope the conditions of the writer will be sufficient excuse for calling upon you for aid and advice. I was recommended by Mr. Leo Miller to do so. In brief. then, I am surrounded by a class of spirits most unholy in appearance and manifestation. I converse with them at pleasure, hear their voices, understand their language distinctly, the burden of which is, "G-d d-n your soul to h-1;" "G-d d-n you." My efforts have been to lead them out of that low plane they are in, but I fail to do it. They are constantly throwing their magnetic influence over me. At times they compel me to do wrong, contrary to my wishes or better judgment. Now what can be done? Will you give me advice in my forlorn case? My prayer to God continually is, that I may be "delivered from the suares of evil." But you may reply, "There is no evil." Oh, brother in spirit, explain and make it plain to me, if you can, for I am in the lowest hell. Lay, if you please, my case before the intelligences who control the circle at the Banner of Light office, and tell me what they say; tell me whether I must strive to rid myself of them, or not? I have been a believer and advocate of Spiritualism for more than ten years. I thought I knew something about it; but, alas! I find how ignorant. weak and blind I am. Still I wish to have knowledge and strength to do that which is right. I pray for more love to God and all his creatures: and I think I am a friend to all mankind. I have no ili feeling toward those spirits I speak of; still I would be rid of their influence.

Ans.—The idea embodied in the last clause of the letter, tells its own story; or in other words, informs us why the dear friend is so troubledwhy he cannot enlighten the intelligences that throng around him, or rid himself of their influence. It is because he is unreconciled to the condition in which he seems to have been placed by an all-wise Father. He says, "I would rid myself of the presence of these intelligences." Now. friend, we beseech you to love these intelligences. in the largest sense of the term love. You will hardly wish to rid yourself of their presence if you do this, for you will know that inasmuch as they have been sent to you, they come for good, for a wise purpose; they have been sent hither by an all-wise God, who never does anything by halves, Now, then, strive by all the powers of your being to cultivate sympathy for these intelligences—that spirit of sympathy, of charity; that spirit of true love that is so necessary to your happiness, and to their happiness also. Remember that they come to you asking for light, notwithstanding then, once more we beseech you to earnestly cul- always to do this. tivate a spirit of resignation and true charity. Be willing to serve these unfortunate intelligences, and not merely will you do this because it is your duty, but you will learn to love that duty; and when you do, the entire atmosphere will be changed, and these unfortunates will be baptized into a higher life, through the change of this atmosphere.

Q.—Is it not in the power of those spirits who

the language they use? A .- People do not always use the highest expressions of power. They are doubtless possess-

ed of power to express themselves in a different way, if they saw fit so to do; or in other words, if their inclination tended that way. But it would seem, from his story, that they do not.

Q .- Are the evil spirits in the other life restrained by a power superior to themselves, or are they cast larger than it now is? into caverns or places of punishment for breaking divine laws?

A.—Not in any such way, for they cannot transgress those laws. All divine laws are untransgrossable. Q.—Are they not permitted to express their love

of indignation, love of tormenting others? A.—Certainly: and not go beyond the bounda

Q.-What is the mode of punishing such evil-

minded ones in spirit-life? A .- The judgment-seat is within themselves, and the place of chastisement also within themselves. When they shall have outgrown their evil propensities, and learned there is a better way, they will regret having taken the way which not occupy more than a pint of water. was not as good. Through this regret, or remorse, come suffering and chastisement. You cannot punish the soul; it must punish itself. Your curses will full like flakes of snow upon the soul its own life, is the sword which shall cut off the world must occupy a certain place in the universe. head of error.

Q.-It is a whim, or a well founded idea, of the week to commence any industrial enterprise or new business transactions. Can you inform us if this idea has any other foundation than mere whim?

A.—It was a favorite belief with a certain class of ancients that the God of Destruction ruled on that day, which is equivalent to Friday with you, and that whatever was created on that day would be speedily destroyed, would be shortlived. It was also believed by them that all chilthe gods did not favor them with immortality. Now this, to us, very foolish belief, has come down advise you to rid yourselves of this, what may be called favorite superstition, for it is nothing

Q.—How did the idea of Friday's being an unlucky day originate among the ancients?

A.-Well, that we do not know. There are are, after all, only suppositions. Some say that heavenly bodies, and some in certain manifestations of the water, some in certain manifestations of the vegetable kingdom. It was declared by certain ancients that all earthquakes took place on Friday, or a time equivalent to that day; that all serious disasters that fell upon mankind appened on Friday.

Q.—Do you make any distinction between acts hat spring from natural goodness, and those that are the result of virtuous consideration?

A.-Well, we really cannot see any difference

between the two. QR.—To us there seems to be a difference. A.—We cannot agree with you. Virtuous con-

QR.—They are not so considered, I believe.

A.-Well, you consider a great many things very strangely. A short time ago you considered that your earth was made in six days by some personal God or Deity, who rested from his labors on the seventh day; that the earth was but six thousand years old. Geology comes, with her unmistakable language, and you cannot point your finger upon a time when your earth did not exist. QR.—Spurzheim makes a distinction between

acts performed through natural goodness, and those through virtuous consideration.

A.—Very well; he may make a distinction, but we cannot. He may draw a dividing line, but we see no space for it. Well, motive is in natural goodness all the same. They are so closely wedded, that I doubt very much if you could divorce

Q.—Are there not seasons when nature seems to be more destructive than constructive?

Q.-Was not that the origin of the ancients' be-

Destruction and reconstruction is the order of life everywhere. Q.-If we could learn the seasons, should we not

be able to make our plans in harmony with the operations of nature? A.-Most certainly you would. Knowledge, either material or spiritual, never comes amiss. | no danger in following him there, and a strange

truly happy. Q.—Have the planets any influence over the acts of individuals?

A.—It is so believed by many intelligences. For our own part, we believe that as all things in the world of matter, as in the world of mind, are so connected, so the changing of a single atom must | He often said to me, "My child, if I am taken by affect all other atoms more or less. This being the cruel haud of war I will watch over you all true, the changing of the position of the heavenly hodies must affect all atoms, according, to be sure, to the position, relative position, of the atoms to dom than if I had remained here. He little the world changing. In this sense, if in no other, thought that I should go first, that he should rewe believe you are affected by planetary influ-

Q.—Is it a matter of knowledge in the spiritworld, that the diameter of the earth has increased or diminished the last ten thousand years?

A.-Well, it is believed by many that it has increased, by many that it has remained ever the from my mother, from my grandparents, from same. For our own part, we believe that so far many dear ones who came to the spirit-world as the law of progress is concerned, it has increas- long years before I entered that new life. I would ed; but we cannot believe it has in any other

Q.—In the case of the gentleman before alluded to, is it right for him to resist those eyil spirits that still moving with the army, sometimes here, somethrong around him?

good. It is never right, in our opinion, to resist am so confident-and when it does, I ask that he evil, for resistance is another condition of the same will avail himself of the privileges offered him. evil. In other words, it is not potent enough, not that he may find, what he seeks for that I may strong enough, not powerful enough to overcome talk with him as I do, with you. [Do you know their language. They hay ourse you a thousand, strong enough, not powerful enough to overcome talk with him as I do, with you. [Do you, know or sen thousand ilmos, but at the same time their the greater evil. That which is of itself resistance, where your father is 7]. He is with General Early. purpose is to gain happiness; that is the purpose is not strong enough, spiritually speaking, to over. I thank you.

'e 1r

of all individual spirits. All are seeking for heav- come cyll, All evil in order to be done away en: some in one way, some in another. Now, with must be overcome by goodness. It is right

> Q.—Can we do this by yielding? A.—No, certainly not. Every time we yield to the lesser good we lose; our own strength becomes more or less identified with that lesser good or evil. Seek to overcome the lesser good by the higher good. Life is a great battle-field, everywhere. .

QR.—Some modern astronomers consider the diannoy that gentleman, to express their desires ameter of the earth to be decreasing, in conseand wishes to him in some other words, instead of | quence of the cooling of the interior surface of the earth.

> A.—We certainly do not agree with them. Q.—Do you entertain the opinion that the earth's diameter is the same as it has always been? 🧀 🗀 A.-We know it. It is not a matter of opinion,

> but of knowledge. Q.-Was not the diameter of the earth millions of ages ago, when the earth was a vaporous mass,

> A.-We have no evidence that this was so. Nothing in or around the earth would tend to prove it. All bodies are identified, so far as form is concerned, before that form becomes distinct and positive to human senses. We have no evidence that the earth's diameter was any larger when it was in a state of chaos, or a floating mass of vapor, than it is to-day. So much of space it must occupy and nomore, for, if it did not, it would infringe upon the law of some other planet, and by so doing, put confusion throughout the universe.

> Q.-Do not all bodies become denser as they cool? For instance, if this room should be filled with steam, which suddenly condensed, it might

> A.-Yes, that is true. Q.—Does not the same law apply to cosmical

apors? A.-No, we do not think it does; and, so far as that needs punishing. But that which is born of the foundation of worlds are concerned, every If this were not so, you might say that this small ball on which you live once filled the entire uniwith many people, that Friday is an unlucky day verse. We believe that it never occupied any more space than it occupies to-day.

> Q .- Or that it ever will? Feb. 6. A .- Or that it ever will.

Serena Elizabeth Brown.

I was born in 1823, in Kingston. I died in Providence, R. I., in the year 1845. My name, Serena Elizabeth Brown. It is twenty years and near four months since I parted with the dear friends, who, many of them still remain on the earth. After a dren born on that day were non-immortal—that | twenty years' absence in form—but certainly not in spirit-certainly not as a presence-I return to inform those dear friends that I live, that I love through posterity, although in a little different them still; that my spirit yearns sometimes with form, and lives with you to-day. It is a child of great power to manifest its presence to them. I past ignorance, and you nourish it, and cherish it, want them to know for a certainty that there is a and abide with it, many of you, just as though it life after death; and more than that, the soul can were a something sacred and holy. We would return, and, under favorable conditions, manifest to the friends it says good-bye to here at the hour of death.

I ask, will they meet me? will they talk with me? will they learn something of the home to which they are fast coming, which I have dwelt in these twenty years? If they would, let them avail many suppositions concerning its origin, but they | themselves of the opportunities provided by the great Father of us all. And if they do, they will they have their origin in certain positions of the | not be disappointed, or regret the steps they may take. Farewell, sir.

John H. Davis.

John H. Davis, sir, of Waterville, Maine, member of the 23d Massachusetts, Company C; died at Newbern, of yellow fever, last August. I was n't' very much acquainted with this spiritual idea, but I have friends who knew more about it than I did; and there wassort of an agreement between us, that whoever went first should report across the river of death-should report, if they could

I have preceded some, and I'm very glad to be able to report that some of the stories that are told are true, and some of them are a little wild. siderations and natural goodness seem to be syn- I am very well satisfied with my new home, although it's not as I expected, and if there's any way that I can enlighten those that have got to come, I should be very glad to. I don't want to force the matter-don't want to call upon any one to come and talk with me who has any fear and thinks it's not going to do them any good. But I should really, like to have a free ticket over the road, to come onck and forth when I please. What I mean by that is, a passport to all my friends. I don't expect to always be blessed with the privilege of coming back. I should like to be blessed with the knowledge that I should be understood and welcomed when I do come. Goodday, sir. Feb. 6.

Marian Elizabeth Kinderfield.

I was killed at the battle of Cedar Creek. I was twenty years of age. I was the daughter of Dr. Joseph Kinderfield. My name, Marian Elizabeth Kinderfield. I besought my father to let me adopt a suitable costume, and follow him as his assistant on to the field. At first he refused; but I told him unless he gave his consent I should lief, that the God of Destruction ruled on Friday? | go without it in some other capacity. He at last A.-Well, we so stated in the beginning of our gave it, and I followed him; and, as he or others remarks upon the subject—at least we meant to. | will tell you, I tried to make all comfortable who were suffering.

At the battle of Cedar Creek my father charged me to remain at the rear until the wounded were brought in. I thought the firing had ceased-my father had gone to the front to assist in removing. the wounded-and then I thought there could be Knowledge is the key of heaven. He who is truly bullet from either one side or the other-I cannot wise is truly good; and he who is truly good is | tell which, for I don't know-overtook me, and I passed on to the home of the angels.

My father is a firm believer in the guardianship of spirits, disembodied spirits. Although he makes no avowal of his belief in Spiritualism, he believes in the return of the departed, and that we are continually watched over by them at all times. the same, will guard you and guide you, and perhaps I shall be better able to guide you in wis-

main and I would pass on, Although I didn't promise to return, not expecting to go first, yet I have returned-and returned to tell him there is much truth in his belief. I bring kind wishes from my two sisters who are in the spirit-world. I bring blessings ask that any friend who may chance to know my father, that may possibly receive my letter, will be kind enough to forward it to my father. He is times there. I have a firm belief that my commu-A,-It is always right to overcome evil with nication will reach my father cannot tell why I

de Medit at a Feb. 6 and

.... Invocation.

Holy Spirit, here in the presence of witnesses whom no man can number, we send upward and outward our petitions to thee, and our thanksgivings, also. We ask, oh Father of our souls, that thou wilt baptize us anew with a quickening spirit of divine truth. Let thy children put off their old garments and put on these new and more beautiful robes thou hast given them. Show them that life means something more than a dream—a brief summer's day; something more than a sunbeam or shadow; that life means eternity, and eternity is thy best gift to thy children. Teach them there is no season of rest save that rest which is found in action, in work, perpetual work. Let us by our love for humanity so be able to inspire thy children with greater thoughts and holier deeds that they shall return to their several homes making new resolves, forming higher and nobler purposes for human action. Oh, let thy children find happiness through good deeds, which is thy way Spirit of undying Love, we would not ask thee to the spirit loses sight of all else, and bends its enlove us, neither to bless us or remember us; for tire energies in that one direction. And so it may thou hast loved us with thy great, everlasting seem to stand still, become exempt from the law blessing us in the present, and we know thou course is onward, though it moves in a circle. wilt continue to bless us in the future. Yet there is a something deep within the soul that inhabitant of earth, I could not have found lanever and anon wells up and forms a petition to guage to have expressed my sorrow. I was overthe Great Spirit of all Life, asking for this blessing and that blessing, praising the great Author of Life for this gift and that gift; yet it is all in ac- with friends who were very kind to me, and who, cordance with thy holy will, thy most sacred law. endeavored to console me, but I was inconsolable. Oh, our Father, to thee this hour we commend all I had suddenly been wrested from earthly friends the petitions and desires of these thy children, without warning, without time to give a parting We know that thou wilt treasure within thy great | blessing, or to offer a prayer to the great Infinite heart all these thoughts, that not one will be cast | Father. out, not one forgotten, but all-remembered and answered. So then to thy name be all honor, and glory, and power, forever and ever, amen.

Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to consider the inquiries of your correspondents. CHAIRMAN.-A correspondent, A. M. F., of Genesee, Ill., asks the following:

QUES.-I would ask the controlling spirit of your circle to give us the central points in Christ's parable of the rich man and Lazarus, viewed in the light of Spiritualism?

ANS.—It is possible that we may consider that the parable is without centre or circumference. It is possible we may consider it simply an emanation of fancy, a picture that in reality never had an existence. Now, then, standing upon such a foundation, we certainly can find no point to start from, and, therefore, our answer must end at its

CHAIRMAN .- H. McKinley, of Kenosha, sends two questions to be answered at our circles:

Q. 1st.-What can the spirits do to elevate the lower classes of humanity? A.-What can they not do? Their mission for

this part of God's children is unbounded. Having no limit, they can do everything for them. Their mission is more to the lowly than to the lofty.

Q. 2d.—What can men and women do to elevate the lower classes of spirits?

A.—That is a question which they themselves in individual life, can better answer. Q.—Last Sabbath the intelligence, through Miss

Doten, was understood to affirm that the souls of all had ever existed. If so, how is it to be reconciled with the text given, which was: "Before Abraham was, I am." Will the controlling intelligence of to-day please enlighten me on this sub-

A.-It was said that Jesus, the founder of the Christian faith, declared that he existed before Abraham existed; indeed, it was said of him that he many times affirmed that he had ever been in great and mighty truth, which was not better un-The intelligence derstood then than to-day. speaking through the organism referred to last Sunday, told you that the soul had ever existed. There never was a time, in their opinion, when souls were not. Now, this is a truth mighty and grand in itself, but, like that of a similar nature spoken of by Jesus, you do not seem to understand it. Your vision is very short; you are prone to believe that you are brought into existencecreated at the natural birth. Now, this being true -which we do not believe-pre-supposes a time of destruction, a time when you will cease to exist prisoner about the 1st of August, and I suppose I in any form. Then, as a matter of course, you cannot be immortal. If the soul ever was created, it must have had a beginning, for what has a be- for me? I lost me life in fighting for you who ginning must have an ending-it is non-immortal. The soul itself ignores such a belief, for it finds it [Help you send a message to your friends.] Yes, in no way worthy of credence. You, as individuals, as soul entities, are perpetually repeating we come again, if it's so we don't succeed this yourselves. You are moving on through the universe in cycles. It is so with all forms of life, and, as far as we are able to learn, ever has been so. Decay and revivified life is the order of life under all circumstances; and yet we find no place in all. God's vast universe where souls, are cast out of well endeavor to fathom the beginning of the Infinite as to fathom ourselves. Inasmuch as we are immortal parts and portions of that Great, Eternal Principle whom we call God, we never could have been created, never can be destroyed, but must live on perpetually, passing on through every degree of life, and repeating its own degrees throughout a never-ending eternity.

Q.—I would also ask if, after the soul has left he mortal body, it comes into a remembrance of its preëxistence?

A .- There are instances wherein the soul, after leaving the physical form, becomes possessed of a remembrance of a preëxistence, of having lived condition just passed from. Sometimes the soul fails to take cognizance of its past experiences for a very great length of time, but eventually it becomes possessed of all facts relating to its past experience.

Q.-What would be the best means to improve the condition of the lower orders of society? A.-Deal justly with them,

Q.—How can this be done?

A.-Do by them precisely as you would have them do by you.

Q.-How can I, when my interests are opposed

A .- Ignore your interests, and do your duty. Learn to worship God more, and Mammon less. Q.—Did Christ call the spirit of Lazarus back from the spirit-world when he raised him from the dead?

A.To begin with, we do not believe he ever raised him from the dead. The spirit, as such, is ever in the spirit-world, certainly; but the case rus, a separation having taking place between the spirit and the body. After this separation had

not have been; for Jesus even obeyed natural law, and this law Jesus was said to have broken was one of the Father's. He did not break it, could not break it, had no desire to break it.

Q.—In what form or condition did the soul ex-

ist prior to inhabiting the human form? A.-Well, supposing we should tell you, we could give you no satisfactory idea concerning its form or shape, or its locality. You can only conceive of soul as it manifests itself through the hu man organism. Now it is very possible that your soul, your immortal part, did, live and manifest itself through some other organism in ages long past. But by-and-by you will learn to understand it, and then its mystery and strangeness will disappear.

Mrs. Anna Field.

You dwellers on the mortal shore can hardly realize the intense anxiety that possesses the newborn spirit to return to those it has left. Someto heaven, which is thy way, if not ours. Oh times the desire to return is so all-absorbing that love; thou hast blessed us in all the past, art of progress; but in reality it never changes; its

When I first became aware I was no more an whelmed with grief. I felt that the whole universe was one vast system of woe. True, I met

When I first learned that spirits could return again and manifest themselves to those they had left on earth, then I began to be reconciled; began to feel as though there might be some sunshine left yet; but I have tolled for two years almost incessantly for the privilege of returning. Like many others, I have bent all my energies in this one direction; and so to-day finds me precisely where the hour left me that recorded my passage

by death from the earth. Life to me possessed many charms. I felt that I was unready and unfitted to exist as a disembodied spirit. I thought, oh, had I only been sick, had I only suffered, only known what was before me, I should have been more reconciled to my fate. But now all the joys of the beautiful spirit-land are sorrows to me, and I know of no heaven into which I could be ushered that would

be such to me. I was traveling in company with friends near and dear to me, when suddenly we met with an accident which separated me from them in almost an hour. They lived in the earth-life, and I in the spirit-land. I was by occupation a school teacher, in Brooklyn, New York. As you may have inferred, I came to my death by an accident, and yet they say there are no accidents in Nature. So I am to suppose that my death was not one, but it was such to me, judging, as I had been educat-

ed to judge, of such things. I left a dear husband and many friends, who are all, to this day, unconscious of the fact that spirits can return. Oh, I do earnestly pray that they may listen to the voice that comes to them from across the river Jordan, asking that they give their attention to this beautiful Spiritual Philosophy. Learn all you are able to of this new religion, and if you find it false, then you will have lost nothing surely, if you have gained nothing. Oh, I beseech of you to seek to know whether these things are true or false. [Do you know where the accident took place?] Yes; on the Hudson Railroad.

Say that Mrs. Anna Field comes, beseeching her husband, Thomas W. Field, for a hearing. Let existence as an individualized spirit. He told a him give her the privilege of speaking to him as she speaks to-day to strangers. [Had you not reently been married when you dent spoken of?] But a few hours before.

Pat. Welsh.

Feb. 7.

I suppose the first thing I am to do here is to report me name, &c., and as much of such things as I can well remember.

Well, sir, I am, or I was, and I suppose I am now, Pat. Welsh, of the 24th Massachusetts, Company E, who died at Salisbury, N. C. I was taken parted company with me body about October, and here I am to-day; now what are you going to do stay at home, so what are you going to do for me? sir. Well, I want to know, in the first place, can time? [Yes.]

Well, now, sir, I've got many things to settle. I do n't know anything about how much I can do, but I want to do as much as I'm able to, and the most I care about is to let my folks know I can come. I want 'em to know, sir, I can come back, existence, or where they are created. We may as | and if I get the loan of a body like this one, I can spake to them. If I could write, why, I should be very glad to, as well as spake. I didn't make meself very well acquainted with that when here. and, I suppose I'd not do so well at writing as spaking.

Well, sir, I want me folks to go to one of these mediums, and I'll come and tell 'em how I was sick, how I was took prisoner, about me sickness and death, about the money-well, all about the things that concerned them and me, that it 's nosort of use to make public, you know. I want them to give me a hearing.

See here: suppose I ask that Jim Welsh give me a chance to spake with him, and through him and acted on the stage of human life prior to the I'll get all the rest. [Is he your brother?] Yes,

> Well, sir, I'm pretty well contented somohow, considering I was as much disappointed as any one could be. I'm pretty well off. [Do your family reside in Boston?] Me family? what do you mean, sir? [Haven't you a family?] No, sir; but I've got a plenty of folks, I tell you. If that's what you mean by a family, it's a big

> Well, sir, I would pay you had I anything to pay with. I was skinned as clean as ever you'd skin an eel before frying it, down there with the Rebs. I had n't much to begin with when I was took, but they skinned me of all I had. That's a way they have of helping themselves. Well, they tell us it's all right; but so far as an Irishman is concerned, he can't see it. Good-day, sir. Don't forget where I died.

Charlie Graves.

I am Charlie Graves, sir; nineteen years of age; in question pre-supposes a something outside of belonged to the 15th Georgia; captured by your natural law. It pre-supposes the death of Laza, folks; died at Fortress Monros.

Now if you are disposed, sir, to nid me in any way, I'd like to get a letter through to my mother, ceased for four days, we are told, then Jesus callif I can; like to have it go through to my mother,
ed the spirit again to inhabit its former body.

Now this is a very good story to fell, but it has no
foundation in truth whatever. Lazarus was not
well carefror—did in spifier much. May been dead
dead, in the usual acceptation of the term; could about four days. They said I died of hemorrhage of a wound. Yes, sir, I lost a foot. Somehow or other, I suppose it was well cared for, but they could n't stop its bleeding, so I died.

I'd like to have mother know I met my father in the spirit-world, and a good many of our friends; and I should like to go home and talk. I should like to get a chance to speak to Cant'n Belmont. He's in the 15th Georgia, Cempany I. I'd like to have him give me a chance to talk with him, Capt'n Andrew Belmont, of the 15th Georgia. Well, sir, I'm much obliged to you. Feb. 7.

Augusta Lynderhurst.

My name was Augusta Lynderhurst. I lived in Charleston. [South Carolina?] Yes, sir.

Seven years ago I was run over and killed. [By a horse and carriage?] Yes, sir. I was seven years old then; am fourteen now-should be, if I had remained in my own body.

I have two brothers. They are both in the army. My father is in the army also. He has been wounded, and is not able for service now. My mother has lost all her servants, and everything goes hard there; nothing looks as it used to

Frances Elwell, of Gainsboro', N. C., to ner father, Col. Thos. Elwell.

Monday, March 20.—Invocation; Questions and Answers; Lieut. Wm. H. Haddam, 3d Wisconsin, Co. C, to his friends; Albert Townsend, 4th New Hampshire, Co. It James Haggerty, of the 63d New York, to his cousin, Father Haggerty, of Dublin, Ireland: Rebecca Kenley, of Richmond, Va, to her mother, and sister Julia; Dr. John Ware, of this city, to his friend, Resticaux.

Tuesday, March 21.—Invocation; Questions and Answers; Wm. Smith, of 3d Indiana Reg., to his brother James, perhaps in the Army, and a person called "Joe," in Salisbury prison, North Garolins: Wm. Fuller, of the 65th New York Reg., to friends in New York; Robt. B. McKenzle, to his father, Alexander McKenzle; Louisa A. Dale, to four friends, in New Orleans, Les.

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Called home, after a long and distressing illness, Jan. Sist.

1865, the 'loving' spirit of Mix. Mary J., the cherished wife of from the people, she was loved by them. Hor friends, nu merous in this section of Nermont, can but regard this The deceased was thirty year of age, and passed calmly onward, feeling that her weary spirit would be safely borne by they so much admired.—Bellows Falls Times.

1885, the Loving spirit of Mrs. Mary J., the cherished wife of Tra P. Whittletey, of Springfield, Mass.

The deceased was thirty years of age, and passed calmly onward, feeling that her weary spirit would be asfely borne by gentler angels to the happy band of dear ones who had gone over the river before her, and were standing upon the bright there to will one to her new abde. Most of her latter years were passed in Lebanon, N. H., and Lowell, Mass, where she had warm relatives and devoted friends who esteemed her so highly, and loved her rad well; that they greatly mis and deeply mourn her early departure from them. These Poems are characterised by great ease of style, of the control of the provided by the contains high moral lessons. Continuents and frequently contains high moral lessons. Continuents to make the provided the spirit-life being laiways sustained by an abiding faith in the fatherhood of the british food of the ministration of spirit-friends. Possessed of a cheerful and amiable dispersions.

position, she was ever an affectionate and devoted wife and mother, a tender and loving daughter and sister, a constant and faithful friend and selghbor. She always wore a pleasant smile, and had a chearful word for eyery one, so that to know her was to love her, and those who knew her best loved her

Speed thee on, enfranchised spirit,
And let our tears not bid thee stay t
Freed from earth and all its fetters
Angels guide thee on thy way.

Bear thee gently o'er the river, O'er the dark and anlien tide, Where the hands of loved ones becken, Waiting on the other aide;

Where, among the many mansions On that bright celestial shore, Crowned with flowers of love immortal, Thou shalt dwell forevermore.

In the holy hush of twilight.

When the burden of our prayer
Is for light and angel guidance,
Help us then our cross to bear.

Gome thou, then, dear loving Mary,
With thy soul so warm and true,
Tell us of thy home in heaven,
Paint it to our spirit-view.

Bear a message, with love freighted, To kind friends who mourn thee so, Striving, by thy angel presence, To assuage their bitter woe. Twine thy spirit-arms about them,
Press thy lips upon their brow,
For they surely hear the rustling
Of thy pluious even now.

Departed from earth-life to the Summer Land, Wm. Moore,

of Oregon, Ogie Co., Ill., on the 25th day of February last, aged 54 years 6 months and 11 days.

been wounded, and is not alle for service sorry.

My mother has lost all her servicitis, and everything goes hand there; nothing looks at it used of everyon, of excess the coming back, and he wished that I night come.

My father has loarrad something about folks coming back, and he wished that I night come.

If he has houred? He is fin Charleston, sirt, South Carolina, Yea, sir, he is a thorn of a suppose the thought I would come there, but did ny find any her hand the wished the property of the company of the

The fact of the existence of the spirit after it has left its mortal form, and its power to return and identify itself, has been demonstrated in this case by the spirit-daughter's returning to her mother with a satisfactory identity. She says it was not death she passed through, but a new birth; that she is now enjoying the real life. One fact like this is worth more to humanity than volumes of theological reasoning to prove the

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Mar. 18.—7w*] Address, EUSTIS LARRARD, CAMDER, N. J.

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Jan. 7.

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Table of Contents: A Word to the World [Prefuory];
The Prayer of the Sorrowing,
The Rong of Truth,
The Emparkation,
The Emparkation,
Kepler's Vision,

Gerda,
The Meeting of Sigurd and
Gerda.

ory);
The Prayer of the Sorrowing,
The Song of Truth,
The Embarkation,
Kepler's Vision,
Love and Latin, The Spirit-Child, [By "Jen- Life, [Shakspeare,]

The Spirit-Child, [By "Jennie.]
The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Glenare, [By Marian,]
Little Johnny,
"Birdle's "Spirit-Song,
My Spirit-Home, [A. W.
Sprague,]
I Still Live, [A. W. Sprague,]

I Still Live, [A. W. Sprague,] The Revelation,
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Compensation,
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Mistress Glenare, (By Marian.)
Little Johnny,
"Rirdie's" Spirit-So

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Bodings.
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The Second Wife.
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I've Been Thinking.
The Destitute.
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A Hope.
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The Three Patriots.

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Lele.
The Dying Robin.
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THIS BOOK breaks through the darkness and afflictions of
earthly alliances, and tells each and every one who his
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This is really a scientific work of great practical value.

All other works on the subjects discussed in this volume, that have fallen under our observation, are addressed mainly to a prurient taste, and are positively pernicious."—Chicago Tribune. "This volume is full of scientific information of incalculable benefit in the cure of disease."—Now Bedford Mercury. "It is unquestionably the most complete, the most sensible, and the most valuable work of its kind yet published."—It is forker. "It offers judicious advice to suffering humanity, which will save thousands from complicating their afflictions by resorting it quack doctors and emperical treatment."—Boston Journal. "It is theonly work in existence containing directions which will positively cure that distressing disease termed Spermatorrhea, and other sexual diseases, which cause so much misery to the human family."—Boston Express.

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THE WONDERFUL STORY OF RAVALETTE;

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THEIR DOUBLE DREAMS AND THE CURIOUS THINGS THAT
BEFEL THEM THEMENS, OR, THE ROSIGUICIAN'S STORT.
BY DR. P. B. RANDOLIN, author of "Pre-Adamite Man,"
"healings with the Dead," etc., etc.
The author, in his introductory, says, "In giving what follows to the world, no one can be more allive to the fact that this is the latter half of the nineteenth century, and that the present is emphatically the era of the grandest Utilitarianism, Revolution, Matter-of-Fact, and Doubt, that the world ever knew, than is the editor of the following extraordinary tale. He has no applogies to make for offering it—no excuses, even as a novelist, for departing from the beaten track of War, Love, Burder and Revengus, 'Politics, Passion, and Prussic Acid,' which constitute the staple of the modern novel."
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May 28.

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Frice, the cents. For sale at this Office if Dec. 12. THE APOCE YPHAL NEW TESTAMENT,

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Examinations 81,00. All medicines prepared by her wholly
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TillOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

Jan. 7.

Address, and state sex and age.

MRN. F. A. SPINNEY.

HEALING MEDIUM, will be at No. 21 PURCHASE ATREET,
Boston, on TUESDAYS, THURSDAYS and SATURDAYS, Hours from 8 o'clock A. M. to 9 P. M. No medicines given.

March 25.

ADIES WHO ARE AFFLICTED WITH Diseases peculiar to their sex, should lose no time, but go instantly and consult with the Spirit Doctor STRABAS, through his medium, MRS. THAYER, at No. 10 Tremont Row, through his medium, MRS. THAYER, at No. 10 Tremont Row, up stairs.

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DR. WILLIAM B. WHITE, Sympathetic, Clair-D voyant, Magnetic and Electric Physician, cures all diseases that are curable. Nervous and disagreeable feelings cromoved. Actice free; perations, \$1.00. No. 4 JEPPERSON PLACE, (leading from South Bennet street), Boston. Jan. 7. CLAIRVOYANCE. — MRS. COLGROVE may be consulted personally, or by letter, respecting Business, licalth, or other desirable matters, at 147 Devonable street, near Summer street, Boston.

MRS. J. S. FORREST, PRACTICAL, MAGNETIC MAG

door from Bennett street, Boston. Office hours from 9 A. M. to 4 P. M. 3m*—Jan. 21.

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March 11.

March 12. M. & MRS. S. PLUMB, Magnetic and Clair-wynnt Physicians, Itoom No. 10 Tremont Temple. Office hours from 9 to 1 and 2 to 4. 12ve Feb. 25.

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MRS. LATHAM continues to exercise her gift Jan. 7.

SOUL READING,
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M. R. AND MRS. A. B. SEVERANCE would respectfully announce to the public that those who wish, and will visit them in person, or send their autograph or lock of heir, they will give an accurate description of their leading traits of character and peculiarities of disposition; marked changes in past and future life; physical disease, with prescription therefor; what business they are best adapted to pursue in order to be successful; the physical and mental adaptation of those intending marriage; and hints to the inharmoniously married whereby they can restore or perpetuate their former love. They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Seven years' experience warrants them in saying that they can do what they advertise without fail, as hundreds are willing to testify. Skeptics are particularly invited to investigate Everything of a private character KETT STRICTLY AS SUCH. For Written Delineation of Character, \$1.00 and red stamp. Hereafter all calls or letters will be promptly attended to by either one or the other.

Address. Mid. AND MRS. A. B. SEVERANCE.

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Address. MR. AND MRS. A. B. SEVERANCE,
Jan. 7. tf Whitewater, Walworth Co., Wisconsin. JAMES R. NEWTON, M.D., THE HEALER!

WILL BE IN CHICAGO FOR THIRTY DAYS FROM MARCH 6th. FRIGE TO ALL,

"Without Money and without Price!"

Dr. NEWTON has the "gift of healing" by touch, or touching any article of clothing of the sick who may be at any distance, and has cured over three thousand in a single day.

If—March 4.

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OFFICE 115 EXCHANGE STREET, PORTLAND, ME., gives special attention to Discases of Females requiring surgical or medical treatment. Consultation by letter from \$1,00 to \$2,00.

DR. J. A. NEAL, No. 34 West 15th Street, Plan of manipulation peculiar to himself, and which is very uniformly successful. Confidence of complete success is at once established in the minds of patients, when his method is once applied.

April 1.

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ATTENTION, SOLDIERS!

HEARYE, ALL PEOPLE! Chronic Diarrhora and Dysentery can be cured. See the testimony of Mr. Horton Washington correspondent of the Banner of Light:

"Dr. Dresser, while here, Introduced a medicine for the cure of Chronic Diarrhora, with marked success. It was my fortune to witness its effects on a number of patients in the sol diers hospitals in this city, where the patients had been given up to die by the surgeons, and in every instance it has proved a permanent cure. This disease is the scourge of the sumy. I hope the Doctor will be enabled to introduce his medicine to the public."

This Medicine is prepared by and had only of the subscriber Price per package, \$2,00. Sent by mall on receipt of price.

HORACE DRESSER, M. D.
Feb. 18.

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Philosophy, whether published in England or America,
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SCENES IN THE SUMMER LAND!

NO. 1.—THE PORTIOO OF THE SAGE.
BY HUDSON TUTTLE. THE Artist has endeavored to impress on carvas the view he has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himselfof that mysterious land beyond the guit of darkness, he has published it in the popular CARTE BY VISITE form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office.

June 25.

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Address, TALLMADGE & CO.,
April 30.

Box 2222 Chicago, Ill.

April 30.

SPECIAL NOTICE.

I HEREWITH offer my services to the friends and investigators of the Spiritual Iteligion and Philosophy, in places remote from the frequent visits of lecturers on those subjects. Friends convening together can appoint one of their number to read the written lectures I will send for that purpose. By the charge of a small admission feet is these social gatherings, the humblest means cannot be overtaxed, and some good may be attained. I make no price, but will cheerfully accept whatever the friends of Truth are able and willing to allow me, provided that it compensate me for my time. Please send in your orders after the lat of January, 1865, and by so doing help your falthfully tolling slater.

Lasalle, Ill., Dec. 5, 1864.

DYNAMIC INSTITUTE.

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I AVING purchased the elegant residence of the late Masse.

I Kneeland, Esq., we have ditted it up for the reception of patients, and invite the suffering throughout the country to our successful as well as peculiar method of treatment, being the same as practiced by Drs. Newton and Bryant; and pronounced by many who are conversant with the cured of both of Division street. P. O. Drawer 171.

Milicantee, Wis., Nov. 7, 1884.

Jun. 7.

Milwankee, Wis., Nov. 7, 1864.

A. H. CHILD, M. D., DENTIST,
50 School Street, next door East of Parker House.

Penrls.

PLANT BLESSINGS. A wonderful thing is a seed-The one thing deathless forever!

The one thing changeless, utterly true— Forever old and forever new, And fickle and faithless never. Plant blessings, and blessings will bloom;
Plant hate, and hate will grow;
You can sow to-day—to morrow will bring
The blossom that proves what sort of thing
Is the seed, the seed that you sow.

Let us remember that as earth-life leaves us, eternity will find us, mentally and spiritually.

SPRING VIOLETS. Under the green hedges, after the snow, There do the little violets grow; Hiding their modest and beautiful heads Under the hawthorn in soft mossy beds. Sweet as the roses, and blue as the sky, Down there do the dear little violets lie; Hiding their heads where they scarce may be seen By the leaves you may know where the violets hath been. —[Rev. John Moultrie.

While one man pins us to the wall, with another we walk among the stars.

THE FLIGHT OF TIME. Our Time is flying. The years sweep by, Like flitting clouds in a breezy sky; But time is a drop of the boundless sea Of an infinite eternity.

As our seas are spanned by the arching skies, 'Neath the presence of God that occan lies, And though tides may fall in life's shallow bay, Eternity's deep is not passing away.

The main point of conversation is to state one's own opinion without exaggeration or platitude.

> ACT TO-DAY. That which to-day is not begun,
> Is on the morrow still undone.
>
> —[Goethe.

The soul ever has and ever will exist.

Children's Department.

BY MRS. LOVE M. WILLIS, 192 WEST 27TH STREET, NEW YORK CITY.

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

Written for the Banner of Light

THE SEARCH FOR SUNSHINE;

MARIANNA, WILLIE, BUSIE AND JOE.

CHAPTER IV.

The days of the spring wore on, and Marianna and Willie grew strong and rosy, while Susie grew weaker and paler every day. Mr. Tom sometimes carried her in his arms over to see Marianna, but oftener Willie and she went over to spend a few hours with her. She could not run and jump about, but had her easy-chair and her pillow; but she always kept a sweet smile on her face, and was patient and gentle. "I should think you would be so tired, sitting

in that chair all day," said Marianua to her. "Oh yes," said Susie, "I am tired; but if I fret

Tom looks so sorrowful that I feel worse than tired; and then when I see the sunshine I think of all the beautiful things in the woods; and when you bring me flowers, I forget that I am shut up in the house. I keep looking at them till I seem to see something coming right up to me out of them. What do you suppose it is?"

"I guess it's what smells so sweet," answered · Marianna.

"Well, I think it is the flowers talking to me. Don't you remember what we heard the brook say? And then I am sure sometimes nights, when it is very still, and Tom is aslsep, that I hear voices; and oh, they are so sweet and low, that I am sure they are violet voices."

"But," said Marianna doubtfully, "I never hear anything."

"That is because you are so well and strong," said Susie. "But you know I am getting closer and closer to heaven every day. Tom says so. I 'm real glad they have flowers in heaven, are n't you?"

"I didn't know as they did," said Marianna. "The minister asked me one Sunday, at Sunday School, if I'd like to have a golden harp, and walk the golden streets, and wear a golden crown. And I told him I'd just as soon have dandelions. And he said, 'Poor child.' So I suppose he meant, 'Poor child, you can't.' And I asked mamma about it, and she said she didn't know; so I supposed it was all as Mr. Clark

"Well, it is n't," said Susie, "for Tom says it is n't; and he says there are beautiful flowers there, and gardens, and fountains of water, and brooks, and singing birds; and I expect I shall go there some

"Oh I wish I could go," said Marianna. "When hiall you come back? And won't you bring me a singing bird?"

"And me a chicken?" said Willie. "Oh you may have my Whitey," said Busie."

"I can't feed him any more, and it is a nice chicken." Just then Mr. Tom came in and said:

must have a little celebration. I think I will take the old pony and drive you all to town, and we will have a fine day of it."

Marianna and Willie had never been to town, and they were delighted. Willie fancied that it was the place that Susie had said she was going to; and Marianna was in such a hurry, that she wished to go immediately home and get ready. Willie stopped to take Susle's chicken, Whitey, of which he felt very proud.

"Oh dear," said Marianna, when she reached home, "I wish I had nothing to do but visit." "But there is Willie's supper to get, and the

wood to bring in, and the hearth to brush up, for I must finish this piece of work to-night," said her mother.

"Oh dear," said Marianna, "it's always do something. I wanted to take down my dress and get ready to go to town." "Where is the sunshine now?" said her mother.

"If it will but come back again, I will do all the work and sit up later to-night."

Marianna felt, too, how the light had faded from her heart, and perhaps if she had not been

light lighted up the valleys and threw a blue flower seem like a smile of love, so that no wonder Willie thought they were riding to heaven, and should see all that Susie had told them about.

The bright, pleasant parlors, with their blooming flowers and their ornaments, looked very elegant to Marianna, and she thought all their brightness was because of their furniture and fine carpets. The good gentleman of the house came forward to welcome them, and his smile was so pleasant, and his manner so cordial, that Willie thought he must have seen him before, and put his arms out to hug and kiss him.

"Truly this is a beautiful May-day to me," said Mr. Werter. "Little children have come to visit an old man. I have no children, and live here by myself."

" But you look as if you had children, said Ma-

"Well, so I have, in my heart, a great many," he roplied, "and there is room for a great many more. I take them in every day, and thank God for them all. But come, you must be hungry. I was just ordering my dinner served out in the garden, under the maple trees, that I might remember dear Germany this beautiful spring day; for I get homesick, little ones, sometimes."

It seemed very beautiful to them all in the gar den, and Susie looked so radiant that she seemed almost well. After dinner Mr. Werter took them into the music room, where was a fine organ, on which he made such sweet music that Susie fell asleep in her chair and Willie on the floor. When Willie awoke Mr. Werter gave him some pennies. and told him that he might go out with Marianna and spend them himself. Oh how fine it seemed to him to have pennies of his own, and how gay the shops looked. Of course Willie wanted to buy everything he saw, and yet turned from one thing to another so rapidly that he fixed his mind on nothing. Presently there came along an organgrinder with a monkey. Willie was so delighted that he shouted for joy. He thought the music was much finer than Mr. Werter's, and the monkey seemed to him the most wonderful creature in the world.

"I shall buy that, Marianna," said he," with my pennies. I want the monkey more than the candy.' So he held out his hand with a penny in it, which the monkey saw, and ran toward him with a low bow, taking off his little scarlet cap to receive the penny. Willie laughed, and placed the penny in it, and the monkey immediately carried it to his master. Willie took out another, and the monkey repeated his performance. Willie took out others until the monkey had them all. Willie thought he had made a fair purchase, and demanded the monkey, which only chattered at him, repeating his bows. Willie began to be very much vexed, and presently cried heartily. A crowd of boys had collected, and they all laughed at him, which made him very angry. Marianna tried to soothe him, but he cried only the more earnestly.

Meantime the organ-grinder took up his burden, and the monkey jumped on his back, and they walked off. Willie cried, "Stop, stop, you've got my money!" but all in vain. The boys shouted at Willie and ran after the monkey, and Marianna succeeded in leading Willie to Mr. Werter's door. where, with his eyes all swollen, and his face in a frown, he met Mr. Werter and Susie.

"Highty tighty, my little man!" said Mr. Werter," what's the trouble now? What storm has arisen in our clear sky?"

Willie was still so vexed that he could hardly talk, but after a time he gave a history of his adventures. When it was ended Mr. Werter took him on his knee, wiped his tears, and said that he would tell him a little story from his own boy-

"When I was a boy I lived in beautiful Germany, and I had a dear mother and a sweet sister and a pleasant home, and I was like other boys-I had my troubles and my pleasures. I rememwell that I was walking out with my mother, and I cried because she would not buy me a horse. I remember very well, even now, how I shook my shoulders and pulled away from her as she wished to lead me home; for it is true, children, that we keep pictures of all those disagreeable things for many, many years. How much do you suppose I would give now, an old man, as I look back, if I had never troubled my dear mother, but had been gentle and kind to her?

When we reached home, she took down from the library a book with bright covers and goldenedged leaves. It was a book that I only saw on holidays, and one of the greatest treats I could have was the privilege of looking at its fine pictures, or of hearing one of its wonderful stories. I remember the story well, and the sound of the sweet voice that read it to me. I will repeat it to you as nearly I can.

There was once a Prince who had great power, whose name was Gotlieb. There was also a poor boy, who lived in a miserable hovel, whose name was Rudolph. One day Gotleib was riding out on a splendid horse, and Rudolph ran to behold him. Just then the Prince chanced to drop his riding-whip, and Rudolph, picking it up, handed it to him with with so polite a bow, and so pleasant a smile, that Gotleib was charmed. He stopped his horse, and asked Rudolph his name, and where he lived. When he had told him, he said:

'Here, take this ring, and while you wear it on your finger everything you ask for shall be

It contained but one room, and had but a chair, a table, and a tin porringer for its furniture.

'What shall I do?' said Rudolph to himself; 'I can have everything I ask for. I will have my room full of gold.'

He had not much sooner said this than there began to fill into his room great bars of gold and golden ducats and golden florins. They came so, fast that he soon had scarcely room to move. They crowded him into one corner; they put out his little fire, so that he began to be chilled; they filled his little porringer and wasted all his porridge, so that he could have no supper; they covered his bed, so that it was harder than a board; they blocked up his door, so that he could not get out.

'Oh, dear, dearl' said he, 'what shall I do? I cannot eat gold, or sleep on gold, or keep warm with gold. I wish it was all away, and that I had my comfortable fire, and my porridge, and my bed;' and it vanished as soon as it had appeared.

'Now,' said he, 'I can wish again, and I will do better, very much better. What a fine horse that was the Prince Gotleib rode! I wish I had an

ed all summer, and here were the vegetables that mantle over the hills, and made each separate he expected for his winter's store. The horses trampled all down without mercy. His bright pansies were under their feet; his blooming asters were all destroyed; they eat up his nice cabbages, and put their noses into his door, and tipped over a bucket of water, so that his earthern floor was one mass of mud.

'Oh, dear, the hateful horses!' said he. 'I wish they were all back where they came from, and I was alone in my little garden;' and the horses vanished as quickly as they had come.

'Now I will surely do better this time,' said Budolph; 'let me think. I will wish for a great organ, such as I heard the other day in the cathedral.'

Soon there stood the beautiful key-board, white and glistening, of a splendid instrument. But Rudolph's hut was not high enough for the golden pipes, or for the great pillars that supported its front, and the roof disappeared to give room for the instrument. Just then it began to rain, and the wind began to blow. The rain drenched his bed, and the wind blew his hair over his eyes, and drove the smoke into them until he was ready to

'I don't want the organ at all!' said he; 'let it go quickly; and it disappeared. 'But I know what I do want. I will have my porridge, and go to bed; and I wish for my pretty garden, and for my asters, and pansies, and cabbages; and tomorrow morning the first thing I shall do will be to carry the ring back to the Prince.'

So he ate his supper and went to bed, and was soon asleen.

The next morning he presented himself before the palace of the Prince, and waited until he came out to ride with his retinue. When Rudolph saw him he said:

'Here is your ring. I like my room with its little bed, and its brush-wood fire, and my pretty garden better than all else.'

Gotlieb took the ring, and said: 'First learn what to ask for, and then it will bless you; foolish wishes only bring us trouble. You are a wise and an honest boy to return the ring, and if you work well in your little garden, and are contented and happy in doing the best you can, then after a time you will need no Prince Gotlieb to fulfill your wishes, but you will have all good things that you need in your own power.'

Now, Willie," continued Mr. Werter, "you are like Rudolph: you want everything that seems amusing or wonderful to you. If you could have purchased the monkey, it would have tormented the life out of you. It would have stolen your cap and hid it; it would have put your shoes in the fire; it would have eaten up your supper, and have given you more trouble than Rudolph's hundred horses. You must first learn wisdom: that is, you must learn what will really make you happy before you fret for what you have not. Now go; but don't forget to be a wiser boy the

next time." "I was thinking," said Susie, who sat in the arm-chair listening, " of the time when I came to town before. I saw a beautiful globe sparkling in the sun, and I wanted it. It was bright golden, and I thought it as handsome as anything I had ever seen. I asked Tom to buy it for me; but he said it would cost a great deal of money, and do me no good, but I might have a new pair of slippers instead. But I said I did n't want the slippers, and would have the globe; so he bought it. and when I was carrying it home I let it fall and broke it, and inside was a lot of tinsel and sand. and silly things that were fixed so as to sparkle and shine; but the did not look half as well as the sand at the bottom of Spring Brook. And then I was ashamed, and cried; but Tom said it was a good lesson for me, and I would know now that it was best to understand what was really good and would make me happier, before I cried

"Well," said Willie, "I'm glad I did n't get the onkey!'

[To be continued.]

Correspondence in Brief.

Spirit Paintings.

In taking up the Banner some time since, my eve caught an article from the pen of Dr. Dresser, giving an account of his having had a picture taken of a sister who had been in the spirit-land some twenty-eight years. Having myself lost a child some time before, and never having had a likeness of her while living, I felt a strong desife to obtain one if it were possible. I accordingly wrote to the artist mentioned by Dr. Dresser, asking him if he could take a picture of my child. I received an answer in due time, stating he could do so; I therefore gave him an order for one. In a few days I received a letter from him, from which I make the following extract:
"Your picture is commenced. You will get a

"Your picture is commenced. You will get a double picture; that is, the child and guardian spirit—a female, I am not informed who she is, but am impressed she is a sister of either you or your wife; and oh, so beautiful! I never realized the poverty of art until I tried to paint the dear ones that are in the summer-land."

ones that are in the summer-land."

Again, Jan. 20th, I received the following: "Your picture is progressing, and will be done in two or three weeks. The spirit-child is attended by her guardian—a most beautiful creature—who holds the child in her arms. The child is in the act of throwing you a kiss from her little haud. I know not who the guardian spirit is. Perhaps you can tell when you see it."

I received the painting Feb. 21st. I will not attempt to describe my pleasure on first beholding it, it so far exceeded my expectations, not only in the splendor of the painting itself, but in the strik-

on your finger everything you ask for shall be yours.'

Rudolph kissed the flowing robe of the Prince to express his thanks, and with his eyes filled with tears of joy, he ran toward his humble hovel. It contained but one room, and had but a chair.' It was not paint to express his thanks, and with his eyes filled while among us. The guardian spirit is recognized by those who knew her while in the form, as an aunt of the child's, on the mother's side, who has been just the spirit world twenty one were as an aunt of the child's, on the mother's side, who has been in the spirit-world twenty-one years. The painting has caused quite a sensation. A great many have seen it; among others an artist of some note, who, after a thorough examination, pronounced it a magnificent painting—perfect in all its parts. For myself, I will only say I am perfectly satisfied with the painting. If I should attempt a description of it, I should fall far short of doing anything like justice to it. It is with pleasure I recommend the artist to the notice of any who are desirous of obtaining a picture. Address N. B. Starr, 35 Milton street, Cincinnati, O. Yours, Benjamin Wilbur. Fall River, Mass., March 13th, 1865. Yours, Benjam Fall River, Mass., March 13th, 1865.

Support of Mediums. I am much obliged to Bro. Samson, of Ham-monton, N. J., for his answer in the Banner of this week to my question why such lecturers as Brittan. Tiffany, Forster, Newton, etc., are not employed by the Spiritualists, while scores of less competent ones, who have no families to support, or do not support them if they have, are kept in the field on half rations, some of whom are self-serificing daystess to principle, and some ones. the neid on hall rations, some of whom are self-sacrificing devotees to principle, and some may stay as long as they get any rations, for the very reasons which Bro. 8. gives for not employing those named, but which I think has been and is the means of keeping those he would not employ, and losing those he would have. I may be wrong, but for one I would like to see our oldest and other transfers and writers in the folder and expecting a great pleasure the next day, she would not so soon have been able to turn from her selfish thoughts, and desire to do right. It always seems easier to do right when we are expecting to be pleased and amused; but real goodness shines the brightest when we expect no reward. As it was, Marianna build herself, and soon accomplished all her mother wished.

The next day was as beautiful as they could have to walk the streets, or carry home my brush-wood for my fire on I would like to see our oldest and ablest speakers and writers in the field, and well sustained. For myself, I have no word of complaint; for I have work enough all the time in this cause for at least five persons, and only wish I could get part of it on others, who could do it satisfactorily for such pay as satisfactorily for such pays as satisfactorily for such pays as attacks me. My call is for help in the field, and I again ask the Spiritualist to rouse up and call back these able speakers and writers to help us, for the harvest is ripe and laborers few. Great and important practical movements are starting from Spiritualism as a

source, or motive power, and require much more talent than we have now employed in the field Many of our friends are in the employ of the govus. Can you not, or will you not, pay them, or do you not want them? is still my question, not satisfactorily answered by friend Samson.

WARREN CHASE.

Philadelphia, March 17, 1865.

From Missouri.

E. Underhill, writing from Medora, under date of March 12th, giving an account of the devastations which have been perpetrated in that section of the State by lawless bands, says:

"The consequence is, a vast many people are moving to sections of the country where there is some security for life and property. There will no doubt be some stout hearts and daring spirits moving to sections of the country where there is some security for life and property. There will no doubt be some stout hearts and daring spirits that will move in to take their places, but to those that prize peace of mind and comforts of life above flithy lucre. I would say, remain at home for the present. Rich agricultural lands, contiguous to our railroads, can now be bought for one-quarter their former value, and I trust the time is not far distant when Eastern enterprise will be richly rewarded in our State.

When that class of men who have been hostile to the Government find by their acts and deeds that they are heaping coals of fire on their own heads, I think they will turn from the error of their ways.

The act of emancipation passed by our State Convention grates hard on the feelings of the rich and distort to the Government find by their acts and deeds that they are heaping coals of fire on their own heads, I think they will turn from the error of their ways.

The act of emancipation passed by our State Convention grates hard on the feelings of the rich and distorted here.

The act of emancipation passed by our State Convention grates hard on the feelings of the rich and influential portion of our inhabitants; but when they can be brought to realize that the law of progress requires personal sacrifice for the benefit of humanity, perhaps they will be more reconciled. We are in hopes our people will profit by the past, and a combination of influences be brought to hear that will in a progress these the brought to bear that will in a measure at least re store peace and quiet in our State."

Rochester, N. Y.

Spiritualism in Rochester, N. Y., is advancing; the public mind is turned toward it; investigation is increasing; many of our best minds are leaving the influences of the churches and appearing in our meetings to partake of fresh spiritual food. The Banner is sought for, much inquiry is made for good mediums, and we have had of late evidences of speaking mediums being developed. At the of speaking mediums being developed. At the funeral of an elderly lady friend a few days since, and after two Friend ministers (Quakers) had spoken very satisfactorily, a young woman, now being developed as a speaking medium, was entranced, and gave utterance to a poetle prayer, in style of language and sublimity of sentiment rarely surpassed. Her name is withheld for the present, in accordance with her wishes, but she will soon apaccordance with her wishes, but she will soon appear before the public as a speaker, and will prove to be one of no ordinary character. She belongs to one of the best families, is of Quaker parentage, well educated, and a natural and accomplished lady.

So much, dear Banner, for the birthplace and create of modern Spiritualism.

cradle of modern Spiritualism.

JUSTIN GATES, M. D.

Rochester, N. Y., March 15, 1865.

Parkersburg, West Virginia. Dr. Wm. Arthur, writing under date of March

"I have lived here over two years, and no lecturer or public advocate of Spiritualism has, dur-ing that time, visited this benighted place, with the exception of Mrs. Brown, from Cleveland, O. who delivered three lectures in the Court House which was completely filled, and much interest thereby awakened on the subject of Spiritual-ism. I am sorry to state that I do not know of any avowed Spiritualists, except myself and wife, and one man, in this town, so that to engage a public advocate is out of the question; but at the same time. I know, from the success which Mrs. same time, I know, from the success which Mrs. Brown met with, that no one need fear of being sustained. I have no doubt that if a lecturer, or a medium for physical manifestations, was to visit this place, they would meet with success. The general outcry of the people is, 'We have heard much, and now we want to see something.'"

Dr. H. P. Fairfield going to Kansas Dear friends and co-workers in the East—I cannot for the present answer calls to speak for you. I have labored long and faithfully with you for the spread of our glorious Gospel, and have had the pleasure of seeing its saving and regenerating influence among the people. You have now grown strong and become powerful in love, truth and wisdom which cometh from above. Be faithful. "Where much is given much is required." I am now called to labor with and for quired." I am now called to labor with and for humanity in another part of the vineyard. God bless you, and keep you in the use and enjoyment of all those graces which belong to our pure, spiritual Gospel. I will receive subscriptions for the Banner of Light.

DR. H. P. FAIRFIELD.

J. G. Fish will speak in New York during June. Ad Ganges, Allegan Co., Mich., or according to appointmen W. K. RIPLIN will speak in Foxboro', April 2 and Stockport, N. Y. April 18, 23 and 30; in Medusa, May 7, 21. Address as above, or Foxboro', Mass.

Miss Exma Houston will lecture in Somersville, Ci., 28, 16 and 23. Would be happy to make engagement. Be faithful. "Where much is given much is required." I am now called to labor with and for

Announcement.

This timely notice is due the correspondents of the West, and "Friends of Reform" elsewhere, who have written to me in view of lecturing engagements, that owing to circumstances which have recently called me from the field of labor to that of a domestic character—the physical death or spiritual birth of my husband to the brighter home of the angel-world-I am necessarily com pelled, at present, to postpone the arrangements which have been made for lecturing until further notice is given.

ALCINDA WILHELM, M. D.

Philadelphia, Pa.

Russellville, Ky.

Mr. J. H. Holland writes that the people of that place are auxious to investigate the Spiritual Philosophy. He wants a good test or healing medium to visit that vicinity. He wishes some one would correspond with him on the subject. He says they would be well paid.

A Good Subscriber.

John Racklyft, of Seely Creek, N. Ye, in a note enclosing the money, says, "My better-half has agreed with me to send five dollars per year for the Banner of Light, while we are able to work and you need the same." Such noble souls will surely receive their reward.

Cleveland, Ohio.

Spiritualism here is in a very thriving condi-tion. Mrs. Wiltsle, a very fine speaker, fills the desk this month. I hold a public scance to-night for tests. I have been here about one week. I am going further West in a week or two. March 13. A. P. MUDGETT.

NOTICES OF MEETINGS.

BOSTON.—Meetings will be held at Lyceum Hall, Tremont st., (opposite head of School street.) every Sunday forence at 10% and evening at 1% o'clock. Admission, ien cents. Lecturer engaged:—Miss Lizzle Doten during April.

BOSTON SPIRITUALISTS' CONFERENCE will meet every Thursday evening at Fraternity Hall, Bromfield street, corner of Province street, Boston. All are invited. Admission free. Question for next meeting: "Fatality."

THE SPIRITUAL FREEDOM will hereafter hold their meetings at Girard Temple, 554 Washington street.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall, every Sunday afternoon and evening, at the usual hours. The public arc invited. Speakers engaged:—Charles A. Hayden, April 2, 9 and 18; N. S. Greenleaf, April 23 and 30; Susie M. Johnson during May; A. B. Whiting during June.

ing June.

CHELSEA.—The Spiritualists of Chelsea have hired Library
Hall, to hold regular meetings Sunday afternoon and evening
of each week. All communications concerning them should be
addressed to Dr. B. H. Grandon, Chelsea, Mass. Speakers engaged:—J. S. Loveland, April 2 and 9; N. Frank White dur-

Month Cambridge, Mass.—Meetings are held in Bruce's Hail, every Bunday, afternoon and evening. Speaker degagod:—N. S. Greenleaf, April 2; Mrs. A. A. Currier, April 23 and 30, and June 4 and 11; Mrs. N. J. Willis, May 7 and 16; Mrs. S. A. Byrnes, May 21 and 28. QUINOT.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock

TAURTON, MASS.—Spiritualists hold meetings in City Hall regularly at 2 and 7% P. M. PLYMOUTH, Mass.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time. Recak-er engaged:—Miss Martha L. Beckwith, May 6 and 13.

Saturally & Steller & But Car P. 11.

2, 9 and 16: Charles A. Hayden, April 23 and 30; A B. ing during May; Susle M. Johnson during June, ing during May; Sunte m. Jonnson during June.

PORTLAND; Ms.—The Spiritualists of this city hold rectings every Sunday, in, Congress Hall, Cispp's corner of Congress and Lim streets. Free Conference is forencon. Lectures afternoon and evening at 2 and 70.

Speakers engaged:—J. H. Randall and Henry B. Allen. 2: Miss Sarán A. Nutt. April 2 and 18; Mattle, L. Beckmay 10 and 27, and during September; Mrs. Laura Cupping October.

ing October.

OLD Town, Ma.—The Spiritualists of Old Town, Br.
Milford and Upper Stillwater hold regular meetings were;
day, afternoon and evening, in the Universalist Church. NEW YORK.—Hope Chapel. Meetings every Sunday. 8 eri-F. L. H. Willis.

THE FRIENDS OF PROGRESS AND SPIRITUALISTS Of Rew hold their meetings at Ebbitt Hall every Sunday, at 10 130 cities. Seats free, and the public generally intited. Children's Progressive Lyccum also holds its regular seat 2 p. M. Speakers:—A. J. Davis during April 4. J. G. during June.

THE FRIENDS OF PROGRESS WILL hold spiritual meets Union Hall, corner of Broadway and 23d street, New Young Studen

LECTURERS' APPOINTMENTS AND ADDRE PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BA

[To be useful, this list should be reliable. It theref hooves Societies and Lecturers to promptly notify us pointments, or changes of appointments, whenever they Should perchance any name appear in this list of a known not to be a lecturer, we desire to be so inform this column is intended for Lecturers only.] Miss Lizzis Dorkn will speak in Boston during Address, Pavilon, 57 Tremont street, Boston, Mass. J. S. LOVELAND will lecture in Chelses, April 2 and dress, Boston, Mass.

dress, Boston, Mass.

MRS. LAURA CUPPT will lecture in Worcester during in Malden during May; in Bangor, Me., during June; verbill during August; in Portland, Me., during O She will answer calls to apeak week evenings. Add above, or care Banner of Light. above, or care banner at Light.

N. Flank Whitze will speak in Willimantic. Conn., and 16: in Stafford, April 23 and 30: in Haverhill durin in Chelsea during June; in Lowell, July 2, 9 and 1 will answer calls to lecture week evenings. Address as

Light.

MORES HULL will speak in Kalamazoo, Mich., Apri Jackson, April 9; in Paw Paw, April 13 and 16; in April 30; dobate with Elder Stephenson, Diay 25, 26, 27; will speak in Sterling or Dixon, Hi., June 18 and 11; in water, Mich., June 18 and 25.

MRS. AUGUSTA A. CURRIER will lecture in Providence April 2, 9 and 16; in Worcester during May. Address, b Lowell, Mass. Miss Martha L. Beckwith, trance speaker, will in Lowell during April; in Plymouth, May 6 and 13; is land, Mo, May 20 and 27, and during September. Add New Haven, care of Geo. Beckwith.

CHARLES A. HAYDEN will speak in Charlestown, Ap and 18; in Providence, R. I., April 23 and 30; in Lowe ing May; in Worcester during June.

ME. M. S. TOWNEND speaks in Troy, N. Y., during and May, Address as above.

AUSTEN E. SIMMONS will speak in Woodstock, VL, first Sunday, in Bridgewater on the second Sunday, in East Bettiel on the fourth Sunday of every month duricoming year. WARREN CHASE will lecture during April in the City Syracuse, N. Y. He will receive subscriptions for the E of Light.

Miss Sarah A. Nurr will speak in Portland, Me., and is; in North Dana, Mass., during May. Address as or Claremont, N. H. J. M. PERBLES will speak in Milwaukee, Wis., during

E. V. Wilson lectures in Memphis, Tenn., during Mar April; will be at home, Menckaune, Oconto Co., Wis.; May. Parties wishing his services week evenings will a him as above. He will give magnetic readings of charact tests during the week-days. MRS. SARAH A. BYRNES will speak in Lynn during in North Cambridge, May 21 and 25. Address, 87 Spring. East Cambridge, Mass.

In Aorin Cambringe, Mass.

Miss Lizzie Carley, Ypsilanti, Mich., will lecture of April in Northern Ohio; May in Coldwater, Mich. Ilke to make engagements for the late fall and winter mytith the triends in New York and Premaylvania. Addrikt of April, Dayton, O., care of W. Graves, box 326 which, Ypsilanti, Mich.

Mrs. F. O. Hyzer will lecture in Baltimore during Apri and June; in Washington during March. Address, 881 more street, Baltimore, Md.

ISAAC P. GREENLEAF will speak in Stockton, Me., A in Newport, April 9; in Levant, April 46.

Mrs. A. P. Brown will speak in Danville, Yt., every Sunday until further notice. She will attend funerals sired. Address, 81. Johnston will speak in Providence, Miss Susie M. Johnston will speak in Providence.

MISS SUSIE M. JOHNSON will speak in Providence during June. Address, 80 Warren street, Boston, or as MRS. LYDIA ANN PEARSALL will lecture one-half the t Utles and Washington, Mich., until further notice.

Lois Waisbrooker will speak in Batavia, N. Y.; Ma Address accordingly till further notice. Miss. S. A. Horrow has removed her residence to Rr Vt. She will answer calls to speak Sundays and attend rals. Address, Rutland, Vt. She speaks in Haverhill, during April.

Miss Emma Hardingr's address, 8 Fourth avenue, York. MRS. CORA L. V. HATOH. Address, New York City. Mrs. Sornia L. Chappell. Address, care of Mrs. terson, No. 260 Walnut street, Ciucinnati, O. F. L. WADSWORTH'S address will be Battle Creek; till further notice.

MES. ANA M. L. POTTS, M. D., of Philadelphia, will is upon anatomy, physiolucy, hygelne and dress raform the Mestern States. Address, 62 State street, Chicago, Mr. A. L. Gale, trance speaker, will receive calls to le Address, 18 Lowell street, Boston. J. L. POTTER will make engagements through the to speak where the friends may desire. Address as a or care J. M. Mills, Indiantown, Tama Co., Iowa.

Mas. E. A. Bliss, Springfield, Mass. THOMAS COOK, Huntsville, Ind., will answer calls to le n organization. D. H. HAMILTON. Address for the present, Lewiston,

PROSPECTUS OF THE

BANNER OF LIGH FOR 1865:

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WILLIAM WHITE. | ISAAC B. RICH. | CHARLES H. CROW LUTHER COLBY.....Editor ASSISTED BY A LARGE CORPS OF THE ABLEST WE

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"RANNER OF LIGHT: BOSTON, MASS." "BANNER OF LIGHT, BOSTON, MASS,

William White & WHOLESALE AGENTS:

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Snuday afternoon and evening, one-half the sime. Speakers engaged:—Miss Martha L. Beckwith, May 6 and 13.

LOWELL.—Spiritualists hold meetings in Les aftest Church.

The Children's Progressive Lyceum "meets at 16% a. M.

The following lecturers are engaged to speak afternoon and evenings:—Mattle L. Bockwith during April; Charles A. Hayden during May.

HAYERHILL, MASS.—The Spiritualists and liberal minds of Haveshill have organized, and hold regular meetings at Music Hall. Speakers engaged:—Mrs. Sarsh A. Horton during April; N. Frank White during May; Mrs. E. A. Bliss, June 4 and 11; Miss Emma Houston, June 18 and 28.

WORGESTER, MASS.—Weltings are held in Horticultural Hall every Sunday afternoon and evenings Speakers engaged:—May; Oharles A. Hayden during June."

May; Oharles A. Hayden during June."

Provrigings, B. L.—Meetings are held in Pratt's Hall, Wenders at Health of Colok. Progressive Lyceum meets every Sunday afternoon at 14 and evenings less than 15 and 15 and

of spliti-firends. Possess d of a constitutional does blogged. Deer 24,