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Written for the Banner of Light. KATTE MALVOURNEY

IRISH CHARACTER

ILLUSTRATIONS FROM LIFE.

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

The simplest incidents of life assume an importance and in terast, 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 XII.

Death of Little Jamie-Edgar's Wooing. A few days after this, Katie felt a strong impression to visit the widow Mulligan and her son. It was a long walk, being several miles, even across the fields by a shorter path, which she knew very well. She put up a small bag of things for the mother. She felt that James would not need anything more, and started very early in the morning, saying, to her mother:

If I am not home before dark, you need not look for me to-night, as I may feel that it is necessary to remain with Mrs. Mulligan."

She tripped along lightly over the fields, full of life, and soon found herself approaching the road that led to the house of the poor widow. As she came up to the stile, she saw a gentleman riding on horseback, but being intent upon her visit she did not look to see whether she knew him or not. Riding up to her, Edgar saluted her, and asked where she was going so early in the morning.

She replied, without the least confusion:

"I am going to make my last visit to Jamie Mulligan.'

'Have you heard from him?" asked Edgar. 'No," said she, "not since we were there together; but I feel that he is dying to-day, and nust hurry on."

Edgar said, as he rode along: "If there is anything I can do for you or them,

please command my services." "I shall do so with pleasure," said she, as she

tripped lightly along. Edgar rode along side of her, and expressed his regrets that she must walk.

When they reached the house, he remarked:

"I shall be back this way in about two hours, and if you have no objection, I will stop for a mo-

came.' Although this was spoken in a low tone, Jamie

leard it, and said, in a feeble voice: "Father fold me you would both be here when passed away." Beckoning to Katle, he whispered, "Won't he stay? I think mother would

like it, and I would." Thinking it would be a good lesson for Edgar, Katie said:

"We would like you to remain with us," "If I can be of any service I will stay."

"I think you can," said Katle, offering him the old chair. Jamie beckoned to him, to draw up the chair

near to his couch, and they all sat a few minutes in silence. Edgar looked at the poor, lone woman, who sat

at the feet of her dying boy. Her coarse, hard features contrasted strangely with those of her child, who was beautiful, as he lay 'so calmly there, and yet as he looked upon her, Edgar's vision was opened, and he saw the spirit in that mother, and it was like Jamie's-it was beautiful. And then he looked at Katie, who sat near the head of the bed, holding the boy's hand and watching the throbbing life-pulse as it grew fainter and fainter. She had never appeared half so beautiful before. He turned slowly from one to the other, and that hard face, and those homely features, that had always been so pleasant and beautiful to her darling boy, seemed to him to be lighted up till they shone with a heavenly radiance, and her spirit appeared to him without the rude habiliments of the external.

Edgar, caught the impress of this, and he felt that he loved that old woman. It was the awakening of the divine nature within him, that ever impresses us with a feeling of the Fatherhood of God, and the Brotherhood of Man-a feeling that is universal in the soul, but alast too generally buried amidst the selfishness and materiality that abounds in the world. But being the divine spark. the God within us, it is the hope of humanity, it will live forever, and when the external surroundings have all faded away and passed into oblivion, it will lift the soul up into a divine and celestial atmosphere, where its own nature shall speak out in all its fullness of beauty and perfection.

Edgar resolved silently within himself, that she should never want for anything which he had the means of procuring for her. The love which he felt for Katie had its influence upon him, for love, like fire, cannot harm any one without extending its influence more or less to all around us. The circumstances around Edgar were producing a very refining influence upon his feelings. At the same time, they were rendering Katie's position still more embarrassing to any but such a one as she was. She knew his f

in that little hovel, and no one seemed able to move. At length Father Dunleys; offered a short prayer and benediction, commending all of them to the Father into whose arms that beloved angel boy had gone. Edgar gave Katle the means for procuring whatever should be needed, and said he would make all the necessary arrangements for the funeral. It was a new business for him. He and his brother had been accustomed to spending their money in wild carousals and frolics; now he felt that he had a higher and holier mission to perform, and very earnestly did he enter upon it, for his soul was in this, as it had never been in any other labor. When he met his sisters that evening, he related the experiences of the day, and concluded, " I shall go to that funeral, and walk with these poor people." His sisters were deeply affected; but they could not think he would do it. Lind said she would like to go, too, but her sister said it would not do for her.

Sunday afternoon had been fixed for the funeral, and Katie had sent work to her mother that she would not come home till after this. Mrs. Mulligan was quite unwell, and it was not proper to leave her alone. A very neat coffin, much more expensive than is common, had been prepared at Edgar's request. Katie and Mrs. Mulligan had dressed the body with much taste, and as they placed flowers around him, a sweet smile settled upon his composed features, as a feeble yet touching expression of the heavenly joy which now thrilled his soul in its new home with the angels. It is a custom among the members of the Catholie Church to keep lighted candles burning night and day in the room where a corpse lies-perhaps a relic of the old idea of the vestal fires, which were to light the spirit on its journey through the dark valley and shadow of death-and, also, to

keep what are called wakes, in which the neighbors and friends of the deceased, and even strangers, come and watch, night after night, with the body. And, in some cases, these have been quite disreputable-parties bringing food and drink, and turning the house of mourning into one of revelry and licentiousness. Katie had known of these things, and she and Mrs. Mulligan, whose opinions coiucided, decided that no one should remain with them at night ... Shu had precaused the abidies, which they were willing to keep burning, more for the satisfaction of their friends and neighbors than from any feeling of necessity on their part.

She and Mrs. Mulligan slept, with the remains, in the only room there was in the house. Even the rude people who looked upon this as an innovation upon a time-honored custom, had too high know of his presence. Lind did not blame him, a respect for the widow and Katie to make any expressions of dissatisfaction.

Sunday was a beautiful day, and in the early orning, as Katle stepped out on the dew-spangled bring his suit to a successful issue, made difficulty. grass to gather some fresh flowers to wreath for his body, she heard floating on the air sweet strains of music. This was not a new experience to her. Calling Mrs. Mulligan, who had never known anything of this, they sat under a tree near the door, and for an hour both of them heard these

and requested me to ask you to wait till he | them lay a lifeless body. The spirit was born in- | human actions are governed by mixed motives, | ture from the old cottage where she had spent so came." ity flow from streams made turbid by selfishness and wrong, it becomes a serious question to decide what is really good, and what is otherwise. Indeed, there is no positive and perfect good, save God himself, and no positive and unmitigated evil anywhere. This, however, is very certain: that impure motives and desires rob their possessor of the highest and best portion of the rewards for noble actions done.

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Lind made every effort in her power to be agreeable. Her sympathies were deeply enlisted, but she knew not what to do. She felt more keenly than ever the difference between herself and Katie, though there was nothing in the demeanor of the latter calculated to foster such an idea.

Edgar felt gloomy and sad. His position in life had given him an idea, too common among persons of his class, that he ought to command the respect of all, and especially those below him in rank. . While he was with Katie the idea of superiority on his part was not only lost, but he felt that it was on the other side, in everything save that empty tinsel, titled nobility, aristocratic rank, which in the presence of her pure nobility, fell into the shade of obscurity, and were seen only as empty bubbles. But when alone, the old feelings would rise up, and he was determined not to endure this horrible suspense any longer. He would demand her hand at once, and he knew she could not refuse him. The advantages were all in her favor. Title, family, rank, wealth, eve erything that a woman could desire, were there, and surely she would be more eager than he for an alliance so favorable for herself and family.

He was not the first suitor who has entered the lists, and made imaginary conquests with so much ease as to astonish and gratify themselves.

We do not wonder that Edgar thought so; for it is too often the case that woman barters her affections, or rather herself and her happiness, for much less than he could offer her. But it is not for him that putteth on the harness to boast, as for him that putteth it off. Fortunately for ourself and our readers, Edgar made a confidant of Lind, while Maggie Ann, with her free intercourse with Katle, was enabled to gather many facts in relation to her feelings; and the two will enable us to give a very fall account of their proceedings. Edgar informed Lind that he had heard all that had passed between herself and Katie in the grove. He felt ashamed of his course, but said he did not intend to remain there, until he found that they had gone so far in their conversation,

that it would be very embarrassing for them to but laughed heartily at the occurrence. Edgar soon found that the very difference in

rank which he had supposed would enable him to

many happy, as well as painful hours, to the new one which Edgar had provided for her. It is hard to break up old associations, and we scarcely realize how much our feelings have clung around even the rudest and most unattractive home, until we are called upon to leave it, perhaps forever. These experiences are common to humanity overywhere. It is well, when the new home, as in this case, has its attractions. Added to this, the excitement and labor of removing diverts the mind from the conflict that is going on within.

Edgar was deeply exercised with various plans. He contrived to see Katie almost every day, and was sometimes vexed at the quiet manner in which she received him and his labors for the widow. Occasionally she expressed great satisfaction that he was so kind and good, and this increased his desire to do all that lay in his power. The influence of one mind over another, was never more strikingly illustrated than in this case. Then Katle wielded this power with so much queenly dignity that she seemed more beautiful than ever.

Edgar was rapidly growing to be a better man, and Katie was aware of it. She felt a fearful responsibility resting upon her, lest the result might not be just such as she desired.

A few days after Mrs. Mulligan had settled in the new home, Edgar met Katie there. The old lady, with a nice sense of propriety, proposed spending the afternoon at her father's. Although there had been no previous arrangement, yet Katie did not object to it. She knew that matters were coming to a crisis in Edgar's mind, and that it would be just as well to have a better understanding now. He was delighted to find his plans working so well, and congratulated himself that he should soon have the matter, which had cost him so many anxious moments, settled. And he felt it would be satisfactorily done. He supposed it would only be necessary to have a suitable opportunity to lay the subject before her, and everything would soon be adjusted. Few persons have the necessary coolness and presence of mind to carry out such a project without embarrassment. It seemed as if the very favorableness of the surroundings, which were just such as he desired, iucreased rather than diminished this feeling. He stammered, and made strange remarks; could not say anything that satisfied himself.

He remarked that he had experienced a very great change in his feelings since he had made her acquaintance-believed that he was a better man; told her that she exercised more influence over him than any one elso. He was proceeding in this manner without making any very definite point, when, as usual, Katie came to the rescue. She said:

"I am very glad to find such a change in your feelings. I am sure you must he more happy, and if I have had any influence in producing this state

ment, and see how you get along."

'What time is it?" said she, as she passed into the gateway.

"It is just eight o'clock," answered Edgar. As she crossed the doorsill, Jamie raised himself up.

"There," said he, "did I not tell you she would be here at eight o'clock? Father told me so. Now do n't you believe he is here?"

"Yes," responded the mother, "you did."

"Oh! how glad we are that you have come!" they both exclaimed.

Then Jamie said:

"I have seen my father; he has been with us all night and he told me that I could go home with him to-day; and I berged him to ask you to come here, and he said you would he here at eight o'clock; and so you have come, and I am very happy. I am so glad you have come, because I could not die without you so easily.\*

I want you to lay my body under the willow tree with father," continued the boy. "And oh, Katie, I want to talk to you about mother. I know I need not ask you to be her friend; that you are, and will be. Father said that he would try to get Father Dunlevy to come here at eleven o'clock, for I am to go at twelve. Katie, did you not tell me that you believed that the good angels could come to us sometimes?"

Katie replied:

'Yes, darling, I did; and there are many evidences in the blessed volume, and in the records of our Church, of their appearance to holy persons, especially in an hour like this, when the pure spirit is about to lay aside its clothing of mortality. And, Jamie, my own experiences teach me that they do come to us at other times. You know I read to you from the Bible the other day about children, where it says, 'Are they not all ministering spirits, sent to minister unto them that shall be heirs of salvation?' But the strongest evidence we can have is what we see and feel; and you know now that when we are lifted above all earthly and sensual feelings, and live in the pure atmosphere which is near to heaven, we perceive, with unmistakable clearness, the presence of those who are 'not lost, but gone before us,' unto that bright and beautiful world. At such times, I not only feel satisfied without any argument about the matter, but am certain that it would weaken rather than strengthen the internal evidences which press upon me with so strong a conviction, that I accept them as among the highest, and certainly the most cheering truths that have been given to me."

Katie heard the tramp of a horse's feet. She knew Edgar had returned. Stepping to the door, she beckoned for him to come in.

He remarked, after asking some questions about their affairs:

"I saw Father Dunlevy down the road about half a mile, and told him you thought Jamie would die to-day. He said he had a call to make, but he would be here at eleven o'clock. It is now ten. He said he was very glad you were here,

\*Such premonitions as to the hour of departure are not uncommon r and is is quite probable that they have a tendency. as D. Kenrick has said, to fulfill themselves as predictions. But as they find no means of knowing the fime of day, we do not see how this could have been done here. Ligh. Hanne and H. of the Dr. Block Back Print, in

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not better, than he did. Jamie, though sinking rapidly now, made signs that he wished to speak, and Katie bending over

him, he repeated the following: "If this is what men call death, I am sure no one need be afraid to die. I feel so happy! I do n't know that I have a body now. The bed has been very hard, and I have been very restless; but I have no pain now; I feel as if I were lying on a soft. fleecy cloud!

Just then the gate was opened, and Father Dunlevy entered the house. Katie made room for him between Edgar and herself. The sun shone beautifully in at the door, and cast its rays across that solemn chamber. After a few minutes Father Dunlevy offered a very fervent and touching prayer in which they all joined in feelings, which are stronger than words. Then ensued a time of silence, Jamie's breath growing shorter and more labored. Father Dunlevy had brought a beautiful bouquet, which he handed to Katie, and she presented it to the boy. He looked at it and smiled. and laid it upon his pillow, and repeated a por-tion of the heathen worship," God is good." Then, continuing the thought which he had been uttering when the good Father came in, he said:

"You know it has been said that we should see and meet our Lord coming on the clouds of the lieavens. I am going to him now on the clouds of heaven. I wish you would sing a hymn for me." For a time no one could speak. After a pause, Katie sang the following:

"Come in, my partners in distress,

- We'll be gathered home. My comrades through this wilderness, Wo'll be gathered home.
  - We'll meet our loved ones there. We 'll meet our loved ones there,

We'll meet our loved ones there. When we are gathered home.

Thrice blessed bliss, inspiring hope-We 'll be gathered home. It lifts my fainting spirit up;

We 'll be gathered home.

We'll meet our loved ones there. ---.... We'll meet our loved ones there,

We'll meet our loved ones there, When we are gathered home.

Our sufferings here will soon be o'er: We 'll be gathered home. Then we will sigh and weep no more;

Wo'll be gathered home.

We'll meet our loved ones there. We'll meet our loved ones there, We 'll meet our loved ones there, When we are gathered home.

Farewell, conflicting hopes and fearet We 'll be gathered home.

How bright the unchanging morn appears; We 'll be gathered home.

We'll meet our loved ones there. We 'll meet our loved ones there, We 'll meet our loved ones there,

When we are gathered hor

As the sweet strains of music fell from her lins, the boy lay so quietly that all supposed he had been gathered home. A few moments of allence followed, when in a clear and audible voice Jamie said,"They comel they come! the angels! Oh, my father, I am ready! I am coming to you now! 'Farewell, loved friends! Farewell, my good mother! God bless you all!". The lips fell, and his spirit had flown; before sweet and melodious sounds.\* At times, these sounds would die away, as if they were at a distance, and then they would seem to approach very near.

In the afternoon, the friends and neighbors began to assemble around the house in large numbers. The body was to be taken to the church, a distance of near two miles. Edgar had kindly offered to take Mrs. Mulligan and Katie with his sisters in their carriage, which was the only one to follow the hearse. The friends and neighbors walked in solemn procession. A number of persons had already assembled in the church. Father Dunlevy was assisted by two of his brother priests, who read the solemn service of the church. after which he preached a sermon from the text, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven," in which he proved that unless our Lord was mocking us in this invitation, the kingdom of heaven could not be far off; for these little ones. so gentle and loving, so feeble and tender, could not be left alone without languishing for that sympathy and love which they need so constantly while here, and will need no less when they have gone to their Heavenly Father's rest," and which can only be given by those who have it, their parents, whose hearts nour out more of this love and

affection than any others. After the services were over, Katie informed her mother, who was at the funeral, that she desired to spend a few days with Mrs. Mulligan; and though her absence was always felt at home, there was no objection expressed. Indeed, there was such an air of goodness in all of Katie's movements, that no one felt like interfering with her plans, or objecting to any arrangement which she proposed making.

The secret of success in life is to be found in pure motives, and a desire always to do that which is right.

They rode slowly home. Edgar was resolving in his mind what means he might properly take for the permanent relief of the widow. We should be glad to believe that his motives were as pure and unselfish as those of Katie. It is just as impossible to-day as ever it was to "gather grapes of thorns, or figs of thistles," and we shall see, that part, at least, of the motives which prompted him was a desire to influence Katie favorably toward

When we remember how large a proportion of

• How when the termination of the blue hills of Scotland, to hear wild notes of music and Oction Mather, in his history of New England, relates the following incident: "It is very certain time, the good angels continually, without any definement, float about our defined atmosphere to minister for this ogood of them that are to be the beirs of salvation. And although the angelio minister are usually behind the curtain of more visible instruments and their actions, yet sometimes they have been, with east and their actions, yet sometimes they have been, with extraordinary circumstances, made more onvisions to the ense of the didth." Vol. 11, page 407. Again, in speaking of the death of a good woman, page 408, he says, "She desired that we would sing some pastin of praise to the riches of free grace; but our harps were hanged in on the willows, and we fild not do if, sud get there was melodious singing at that every the sum an hosor upon the dear life woman, and hy it reproved us." at about

There were two means by which he could see Katie alone. One was when she accepted the invitation of his sisters to spend the day with them, and the other when they rode together. A lucky thought come into his head, which astonished his sisters. But what is better calculated to awaken all a man's faculties than the fire of love? The thought was this: there was a small cottage on their grounds, near where the Malvourneys lived, which had been unoccupied for some time. He

concluded to offer this to Mrs. Mulligan as a home during her lifetime; and he knew that his father, who was easy about such matters, would be glad to have him collect the rent. So, a few days after Katie had returned, he called on her and asked her to ride down to Mrs. Mulligan's with him, as he had a proposition to make to her. Katie consented.

As they rode along, Edgar mentioned what he proposed doing, and Katie was delighted with it. When they arrived at the house, they found the old woman very much distressed, not knowing what she should do. She had been accustomed to washing for some of the neighbors, but it was a very uncertain way of obtaining a livelihood. Katie had thought of several things that might probably do, but nothing had seemed quite right. Edgar wished her now to make his offer to the old woman, and then added:

"We shall always want help at the house, so that you may be sure of something to do."

Katie's eyes sparkled with joy, as she saw how much pleased the old woman was with so good a prospect of a new home, near her father's, too. Edgar informed her that she might remain there. rent free, as long as she lived. Although it was very pleasant to have the prospect of a new home. yet there was a struggle in Mrs. Mulligan's mind, about leaving the old house-the place where her good husband and her darling boy had died-still she felt that it must be so. It was very kind in young Edgar, and it would bring her so near Katie that she felt very grateful, and accepted the offer with these feelings.

This project of Edgar's, like the others to which we have alluded, had a portion of selfishness in it. He knew that Katle would be a frequent visitor. and there would be numerous opportunities for him to meet with her. This did not enter into Katie's mind at all. She went home and told her folks now kind Edgar had been to Mrs. Mulligan: and they were much delighted with the prospect of having her for a near neighbor. The social intercourse of this class of society, is a very different thing from that which we find in what are called the higher walks of life, where cold formalities, and even worse-cant and deception-are found in almost every movement. With these poor but honest people, truthfulness, and a high regard for each other's feelings, is a very common experience. A superficial observer of the different grades and conditions of society, is not at all competent to judge of the real condition or happiness which belongs to either. We must have an experimental knowledge of the condition of life, before we may speak truly and correctly of it.

In a few days Mrs. Mulligan's friends assembled at her house, and removed her little stock of furni- ) seeking to steer their barks down the stream,

of things, I shall share with you the happiness. I think it must be a great comfort to your sisters, as well as to yourself."

"Yes," said he, "it is; and I am very much more happy in their society of late."

"I am glad you appreciate such treasures as they are," replied Katie. "There are too many persons who walk through life so blind and headless that they do not perceive the beautiful flowers of love and affection which spring up in profusion along their pathway. It is well that circumstances have thus opened your eyes to see their beauties. You speak of my influence over you: it is my most carnest desire to influence all so as to make them better and happier; and as I know that all true happiness comes from and is intimately associated with goodness, I need only seek to inculcate this by precept, and, as far as possible, by practice. It is not so much what we say, as what we do, that makes up our lives and our influence.'

This was all very true and beautiful, but how perplexing to Edgar. She certainly must understand what he desired, and yet she did not admit it. What could he do?

"I insist on it," said he, " that you have more influence over me than any other person ever had."

"Well," she added, " so long as I wield that influence for your good, and am not injured by it myself, it cannot be wrong at present, and I do not fear that it will lead to any wrong hereafter. My most earnest desire is to exercise just such an influence over you as to keep you in the path of purity, so that your life may be crowned with success and happiness. To this end, all of us must give heed to our higher and better natures, in guiding our barks over life's stormy sea. I see a vision, now, illustrating your life, my friend."

Edgar was so charmed, not only with the per-. sonal beauty and loveliness of his companion, but with the gentle and winning manner in which shemade these simple but sublime utterances, that; although he felt somewhat annoyed at the consciousness that he should not be able to make his proposition to-flay, still he was pleased. At no time do we feel the influence of a power over us so potently as when the one who holds is sits enthroned upon the altar of love. Its vesial fires, burning all around, envelop both ruler and ruled. "Go on, my friend; tell me all you see."

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"I will endeavor to," she replied; " it may be a lesson for both of us. I see, far up a Nill-side, a little streamlet, and on its placid surface there floats a small, beautiful hoat; it moves along slowly down the stream, touching sometimes one side and then the other; occasionally meeting with similar boats. . When I first saw the boat, I percleved some one lying in it; as it moved along, I recognized you as a little boy. Now you are putting out your little hands over the boat and playing in the water; and then I see you put your feet over the edge of the bont. You are playing in this way, and seem indifferent. Your boat is floating along down, sometimes stern foremost, at other times bows on, and then it lays across the stream, which has now grown wider. And I see many other boats there; most of the persons inthem have taken hold of their rudders, and are-

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There are many very beautiful boats around you now, but yours is beginning to look very much diapidated. You have been so careless and indifferent that you have lost the little rudder-you had, and have no oars or means of propelling your bost. I have noticed, as I followed the course of the stream, that there were places along it where persons had oars, which they handed out to those who desired to have them, and by means of which they were not only able to guide their boats, but to propel them more rapidly. I did not see you make any effort to get these oars, and I do n't think you have any. Your boat is floating now down the stream, very much at the control of the current, striking first one side and then the other: sometimes becoming stranded, and remaining for a long time. You are not alone in this condition: some are worse off than you are-their boats are more shattered and broken. Just before me now is a wide place in the river, and I see a great number of boats; they seem to be crowded together in a confused mass, which impedes their further progress. Now I see a person in quite a small, plain boat, who has passed round them, and gone further down the stream. Turning around, she-for I perceive it is a female-takes these boats, one by one, and starts them down the stream, speaking kind words as she hands each one something to help and cheer him on his way. I see that your boat has been for some time attached to a larger one-very rude and coarse. Why, it has your brother in it! She now comes up to you, and says you must cut loose from that boat, and then she can help you through. You had become so listless and indifferent, that it was a long time before you would pay any attention to what she said to you. Then I saw two hoats, in which were your sisters, and they tried to get you to let her help you through; but you felt indifferent. Now I see that you are becoming rather uneasy, and the young lady comes near to you and hands you two oars, and, half in fun, you take them, without much expectation of using them. Then she takes your boat out of the crowd, and starts you down the stream. Now you begin to feel better, and you urge her to go with you; but she says, in a very decided manner, 'I cannot; I have not done my work here; I must stay and extricate more of these boats. Our boats cannot go together. We may meet further down the stream, and I shall watch your course with interest, and hope you will become strong enough not only to guide your own boat safely in life's varying stream, but that you will be able to help others in their journey, and thus strengthen yourself."" Edgar was pleased, but somewhat disappointed.

The lesson was instructive and deeply impressive. It awakened great thoughts in his mind, but it had closed the way for any proposition at present He remarked that he supposed he need not 'ask who the young lady was? She smiled, and said "she would not like to tell him."

The time had now arrived for them to leave aud, without the least embarrassment, Katie walked with him as far as her home.

After Edgar left her, there was a strong conflict in his mind. The mixture of passion and affection, which he thought was pure love, was agitated into a storm; sometimes the sensual impulses came to the surface, fike angry foam; then, again, the better feelings of love would spread like oil over the troubled waters of passion and tumult. The lesson of the vision was so clear and truthful that it had made a deep impression upon him: and even the waves of passion, though they rolled in wild surges over it, could not obliterate the im press it had maile.

The conflicts of the human mind, under the impulse of strong feelings, furnish a most instructive field for the study of human nature. These conflicts-like wild games, and the fierce struggles of the pugilist and the gymnast-tend to develop power; and, if properly directed, may be made useful in giving force to the mind. It was a new experience for Edgar. His easy, listless spirit

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sweep over all the chords of the human soul, and resolutions are, formed which not only turn the course of the stream of life, but impress it with a change as enduring as itself. It may be that the fires of a great trial are needed, thus to melt down the hardness of the heart, so that it may be molded into the new condition. Such was the case with Edgar now. There was a powerful concentration and coöperation of all his feelings, in the determination to change his course of life. And in a few weeks he left home.

Katle heard with pleasure of his resolution, for she felt assured that it would be better for him, than to remain amidst associations to which he was so negative and yielding.

It was arranged for Katle to spend several days with Edgar's sisters, while they were superintend. ing the preparation of Edgar's wardrobe for his journey. They were glad to avail themselves of her practical talents and experience in this matter. They had already learned that abundant means, though very convenient, are not all that is required for the successful arrangement of even small matters like this.

Edgar was much gratified by Katie's kindness in this, and it seemed almost like throwing a temptation in his way; but we are happy to say that he did not hesitate or waver in the least So that whatever temptation there was, only added to his strength.

The last interview which Katie and Edgar had took place the day before he left. She had come over, by special request, to direct the servants in packing and arranging his clothes for his departure.

In the afternoon Katie and Edgar took a stroll in the grove, and indulged in a long conversation. the substance of which, as related by Katie, was, that Edgar made a very full and free confession of his feelings to her. To which Katie replied that she knew them all very well, and was satisfied that his resolution to seek new scenes and influences would result in good to himself and others. She said she had acted as naturally and truly as she could in her intercourse with him; and, had he proposed an alliance, she would have been even more positive than she had been with his sister. He felt so well satisfied now, that he made no objection to any of her plans. She advised him, in a very solemn and affectionate manner, to be guarded in all his movements, to seek ever to be guided by his highest impressions; and whenever he felt dissatisfied with his course, to stop and turn about at once. And above all, to be exceedingly careful In regard to his associates; for in these, more than

in anything else, would be the danger of his failure. She hoped that he would ever bear in remembrance the deep interest his sisters and friends at home felt in his welfare, and the desire of all these that he might become a great and good

man "In turning to your past home scenes, endeavor to let the veil of obscurity rest over all that is dark and gloomy; and take hope from that which was light and cheering-seek to give to your future that true and living character which will

ever welcome the good and the true, and he welcomed by them. I shall endeavor to remember you," she said in conclusion, "in the good and beautiful which I have seen you struggling to accomplish, and I would have you remember me as

striving earnestly after a higher and better life." [To be continued in our next.]

#### From Belle Bush's volume of Poems, " Voices of the Morning. THE SPIRIT OF SONG.

The Spirit of Song is straying By the beautiful River of Dreams,

And her pinions of thought are playing With the rays of the morning beams,

The shores with the dew-drops are shining Like the star-spangled meadows of night, And the "smiles of the angels" are twining

Their wreaths in the garden of light. The mist, like a vision of glory,

Flings its gossamer veil on the hills, And morn o'er the tree-tops hoary

### Written for the Banner of Light.

### MY SECOND GIFT FROM HEAVEN.

THROUGH JOSEPH D. STILES, MEDIUM.

#### TO MY PARENTS.

Dear parents, with an angel's help my home again I leave,

- That round your brows another wreath of friendship I may weave: To testify, by strongest proof, that your beloved
- Joe
- As fondly loves you now in heaven as when on earth below.

I know you miss the mortal form of your departed boy;

- He was the youngest of the sons-your staff, your stay, your joy.
  - You fondly prayed he would be spared your waning years to smooth,
  - And all your griefs and pains of earth to lessen
  - and to soothe.
  - But, in the manhood of his days, in his most early prime.
  - Death came and summoned him away from your terrestrial clime:
  - Not to some distant nook or cell in far-off realms of space-
  - Where he would nevermore behold each well-remembered face;
  - It bore him to that brighter land, which borders on your shore,
  - To the companionship of these who entered on be-
  - fore; To that most fair, resplendent home, by perfumed breezes fanned.
  - Where he can still sweet lessons breathe, and take you by the hand.
  - Each day your bark of life sails down the stream
  - of pain and woe, There's something to remind you of your heaven-
  - translated Joe. see the tears that often flow adown your earthly
  - cheek, Which of the sorrows of your hearts most eloquent-
  - ly speak.
  - But does not your most holy faith declare I am not dead?
  - 'T s but the mortal frame which sleeps within the narrow bed.
  - The deathless soul has left the clay-its tottering house of dust-
  - And gone to shine, a brilliant star, among the pure and just.
  - sometimes the venus Urania, the Alitta of the Arabians, and the Mylitta of the Assyrians, corre-sponding to Lucina, who presided over childbirth, and thus laughed in Göd's face while child-bear-ing to Abraham, when he a hundred and she ninety years old; but as he came out of Uz, or the Fire of the Chaldean he balance to that Burning Why then so sorely weep for me, when I am happier far
  - Than I could be upon the earth, where pain and discord are-
  - Where bloodshed, strife and constant war, are everywhere discerned,
  - And which I, too, should surely feel, if to my form returned?
  - My spirit revels now within the joys of heaven be-
  - yond:
  - Joined with the "rapt celestials" there in one harmonic bond;
  - Glad with them that I to your home, dear parents, can come back.
  - And give you strength to bravely tread Time's ever-peaten track.
  - It worries me, my father dear, to see you work so hard;
  - For you well know that I still feel for you a son's regard,
  - And consequently wish to see you measure out
  - life's span As pleasantly and easily and sweetly as you can.
  - And when your ripened years shall merge into per-



of victory won,"

earth-sands are run.

graveyard sleep;

mountains stand.

shall leave your land.

"T is but our crumbling forms of dust which in the

To greet you to their glorious heights when you

Original Essays.

ANCIENT AND MODERN SPIRITUALISM

NUMBER TWENTY-THRRE.

BY C. B. P.

To be the Lord's anointed was to be the anoint-

rodotus, the daughter of Polycrates, in a vision. "saw her father washed by Jove, and anointed by the Sun." It appears from Bruce, that some-times the God-men of Abyssinia anoint them-selves in very gross and stinking compounds, as sweet smelling savors to the Lord. Sam, a name of the Sun, is also a prophet in doing Saul into the mysteries of prophecy, "because the Lord, hath anointed thee captain over his inheritance;" for "the Lord hes told Samuel in his ear. a day

for "the Lord has told Samuel in his ear, a day before Saul came;" but when virtue had gone out

of the consecrated pomatum in disobedience, and Saul no longer reflected the shining orb of heav-

en, then the Lord departed from Saul, and anoint ed David, who never failed to shine in the sight

of all Israel and the Sun, except when in the sight of all Israel and the Sun, except when in the sere and yellow leaf, and he got no heat from the clothes of the winter Solstice, he sought through-out all the coasts of Israel for the beautiful dam-

hough Saul was the Lord's Christ, or anointed

of the Sun unto prophecy, and captain of the Lord's inheritance, yet had he to seek unto Urim and Thummim, and to the Witch of Endor for the

and Thummin, and to the Witch of Endor for the more sure word of prophecy. So, too, the warn-ings of Soothsayers, and the vision of the daugh-ter, came as plump upon Polycrates, as Samuel upon Saul through the witch. The Virgin of Israel, the Sarah of Abraham, the Rebecca of Israec, the Rachel of Jacob, and ten-

Repects of Isaac, the Rachel of Jacob, and ten-der-eyed Leah, the Ahishag of David, and many other daughters of God, may be traced in the heavens even unto this day. Sometimes this Vir-gin of Israel was the Queen of Sheba, or of Seven; sometimes the tender-eyed Leah, or the Moon; sometimes the Venus Urania, the Alitta of the Archieve and the Writte of the Assyrians corre-

Fire of the Chaldees, he belongs to that Burning

Bush which appears no less ardent now than then, while she, as the Blazing Star, "a very fair woman to look upon," sparkles no less brilliantly even unto this day. Says Wilkinson of the fa-unous Oriental damsel, "She was the same Delty

motis Oriental damsel, " She was the same Dety worshiped in many countries under various de-nominations, and nowhere, perhaps, do we see more clearly how the same one, from some slight variations of attribute or office, was made into

several different Deitles, and how many may he brought back to the original one. In reality, she

sel, or blazing star, to keep him warm.

ever-living, earth-freed souls, on heavenly

JOSEPH BROWN, JR.

us weep,

and to look out of a window to behold Isaac sport ing with Rebecca. Now these things become the more ingeniou and entertaining as they pass out of the domain of history where they never could be verified, int that of physic-astronomical allegory, whose land marks were the romantic frameworks for mora and religions drapery, and never were intended for literal truth, though the basic Word is true and everywhere intended to be in harmony with Nature. The story of Jesus is none the less true in the spiritual and affectional virtues, in life and immertalize the bimodic his methor and the last immortality, that himself, his mother and the lad of the house should be somewhat veiled in th leaven which a woman took and hid in thre measures of meal, in the microcosm on earth as i the macrocosm of heaven, or the two worlds i the embrace of loving intelligences. The spirit land is none the less real when clothed in the symbolic drapery of earth, sea, air, or wheel with in wheel, where the heavens so rule; nor the ind vidual spirit less substantial that it is a parto them as they of it; nor, when free from the bod of its death must be confined to a squatter sover of its death, must be confined to a squatter sover eignty upon a cloud, and not existent in the sta as well. Indeed, there is a close correspondence To be the Lord's anointed was to be the anoint-ed of the Sun, or of his hierophant on earth; hence consecrated compounds, with the fat of ram, em-blem of God in the Zodiacal Sign, poured upon the person of the initiated, constituted him as prophet, or anointed of the Lord. So, too, in He-rodotus, the daughter of Polycrates, in a vision, "saw her father washed by Jove, and anointed by the Sun." It appears from Bruce, that some-times the God-men of Abyssinia anoint them-selves in very gross and stinking compounds, as suppleted and stinking compounds, as to the Lord's anoint them-selves in very gross and stinking compounds, as to the Lord's anoint them-selves in very gross and stinking compounds, as to the Lord's anoint the Lord's Sam, a name the solve the bottom, and strips the literal idol of fit to the bottom, and strips the literal idol of fit heat the very which profiteth nothing. There is flesh or letter which profiteth nothing. There is much room for further unfolding, nor do we profess, in our first setting forth, to have fully suc tess, in our first setting forth, to have fully such ceeded according to the pattern on the Moun True, our Scripture is given by the dispensatio of angels, but so circuitous is the ancient route t the Jordan that we may sometimes stumble an mistake the way, which so often switches of through involved and triangular ways from the dispersive state of the solution of the solution of the solution.

**APRIL** 22, 1865.

direct plane; but soul and star conjoined, as eac shines unto each, "the mouth of God" may yo be read as, it spake, in riddles, parables and dar sayings, as by "the mouth of the Lord" in the sayings of them of old times. In conjunction with the kingdom of earth wa

the kingdom of heaven in various ways. From earliest antiquity it appears that apparitions earliest antiquity it appears that appartions of ghosts, or of souls, were manifest in the Secre-Lodge or mysteries, with supposed interchange able relations with sun, moon and stars, with the physio-logical emblems on earth. Like the Mo saical trance-man, Balaam Aristaeus, five hun dred and eighty years before Christ, was a trance medium, of whom it was said that "he could mak bis soul out it is hody, and return to it when his soul, quit his body and return to it wheneve he pleased;" and after the real death of his body he was known to appear as a ghost on one occ sion, after a long solourn in the spirit-land. E was also accompanied by Apollo, a name of the Lord, as Jehovah accompanied Balaam to so Lord, as Jenovan accompanied Bahaim to a that he did not practice divination or enchan ment against Israel." According to Herodotus, a image of the ghost of Aristaeus was taken and s up "close to the image of Apollo in the market place of Metapontum, with bay trees standle round it." Probably the image would not differ mand the locar who engineered Belgan great deal from the Lord who engineered Balaan Although Aristaeus now appeared as the "gho of a man," and talked familiarly, or as a famili spirit, "face to face, as a man talketh with a friend spirit, "Ince to face, is a main tarkent with a month as per Moses, yet does he claim that on a form occasion he accompanied Apollo "in the shape a crow," on the same wise that the angel-crow for Elijah, and descended in bodily shape of a dove the baptism of Jesus in the Jordan by John, the constellated "Water-bearer" of January. Bo constenated water-nearer of January. Bol the crow and the dove kept tally of the waters fo Noah's Ark. Among the ancients, the raven, crow, was the "bird to the God of prophecy," an was regarded as "the companion or attendant Apollo." That all these things should blend synchronou

brought back to the original one. In reality, she represented the productive principle, Nature, or the earth. as the generative, or vivifying principle was typified by the Sun." In any of these vari-ous names, the Moon, Venus, and all the starry damsels in the train, could walk to and fro and up and down the heavens, so that the Sons of God, old Boots, Orion and Chronos before Abraham was, ly through Moses and the prophets of Jesus al the apostles, only prove how closely in the a cient mysteries the spirit and the starry land en braced each other, alke in the basic Word of a saw the daughters of men that they were fair, and went in and begat the giants of those days, while the regions. Jesus may have been a historic personage, or he may have been only a personi cation of the "mouth of God" in the utterance Abimelech looked out of a window and saw Isaac sporting with Robecca, and Dinah vamosing with the Shechemites. Thus the cow, *Ehe* or *Eve*, the *Asteroth-Karnaim*, that is, "of the horns," in Bib-lical Genesis. Venus was known to the old asthe highest truths, as discovered in the Tree-M sonry of the Essenic Lodge, as per Gen. Hitchcoo in his CHRIST THE SPIRIT, or the collective as eclectic truths, or bettermost of all the religion troums also proved here bin methical with lical Genesis. Venus was known to the old as-tronomers to be crescented, or horned, like the Strauss, also, would have him mythical, wh Renan would rehabilitate him in the individua blood having the status of himself. The literal history of t person is sadly wanting, while the symbolic Free Masonry in the New Testament, as in the Old, di cover the way of life in which personifications we transmitted into persons, which we shall show u on a future page. This merely, by the way, i the text of this was written some two years as and we propose to publish in the order that t light was developed to us. The old questions not at all disturb the foundations of modern Sp not at all disturb the foundations of modern sp itualists, who have knowledge in spiritual equiv lents of most things in ancient claims. Thou Jesus were a myth, yet the moral and spiritu beauties recorded in his name are true to him w in the ancient wisdom of God in a mystery, a of its super-structural, moral and spiritual li yet for some time preceeding, the loved one spirit-land was announced by attending angels "the Star," and "your Star is here," and "you Star will speak to you." Other yet similar ( pressions show that the risen soul is resplend to correspond to the light the sup or the st pressions show that the risen soul is respired to correspond to the light, the sun, or the st Thus do Goddess, as woll as Gods, walk equal each other in soul and starry worlds. Indeed, thank, God for the Goddess, for through her t Divinity shines lovingly, and God is Love Volney, who was not a receiver of spiritual li in his notes to "The Ruins," says of the ancie mysteries: "In these they tried the courage of t Lord.) presenting fire to his face, a sword to l breast, etc." They also offered him a crown, whi he refused, saying: "God is my crown;" and t crown is to be seen in the celestial sphere by t side of Bootes. The personages in these mysteries were disti The personages in these mysteries were distiguished by the names of the animal constell tions. The ceremony of Mass is nothing motthan an imitation of these mysteries, and those Eleusis. The benediction, "The Lord be wyou," is a literal translation of the formula of z mission, *chow-k*, am, *p-ak.* • • The Bor dites have two doctrines—the one public, the other interior and secret—precisely like the Egypti priests. It may be asked why this distingtion priests. It may be asked, why this distinctio Because, as the public doctrine recommends forings, explations, endowments, etc., the prie find their profit in preaching it to the peop whereas, the other, teaching the vanity of world things, and being attended with no luore, it thought proper to make it known only to adep Thus are men divided into the two evidently d tinct classes of knaves and dupes. • • • 7 recognized Gods were such as are commonly of ed planets, signs of the zodiac and constellation whose aspects (risings and settings) were su posed to influence the fortunes of men. • • According as the gender of the object was in 1 language of the nation, masculine or femini language of the nation, masculine or femini the divinity who bore its name was male or male. Thus, the Capadocians called the mo God, and the sun Goddess; a circumstance wh 

had never been lashed into such a storm before. He walked on, scarcely knowing where he was going, or what he was doing At length he found himself seated in the grove, as the twilight shades were gathering around him, and-

' A summer's eve had laid its spell On mountain, vale and stream, And nature stood all glorified Beneath the golden beam, With something holy in her looks, As if the spirit-world Were bursting through the lucid vell That kept its glories furled.

Gradually the storm within him abated. The calm, quiet influence of the hour settled over him till all was hushed. Reclining upon a bench, he slept, and soon he passed through the gate of vision into the land of dreams. He saw Katie adorned with princely robes, "decked as a bride for her husband." And he saw himself clothed in the marriage garments, and going forth to meet her: but as they approached each other, their outward vestments all faded from his view, and he saw her spirit and his own. She was as pure as an angelic being-fires of true love burned in beauty upon every altar of her nature. He stood appalled before such clear, pure beauty. Turning to himself, he saw how much of deception and falsehood there had been concealed under an assamed garb. It was all clearly revealed to him now. Feeling terribly shocked, he turned and exclaimed bitterly:

"I will not do it! Never, until I have put away all this evil, and can come to her as pure as she is, will I approach her. She has blessed me, and I will thank God and love her for that."

These words were spoken audibly, and Lind heard them, as she was walking near by. She supposed there was some one with Edgar, he spoke with so much earnestness. He saw her, and said:

"Come here. I am in trouble, but not about Katie. She is good enough-God bless her! I wish there were more like her. I am troubled about myself. I am just entering upon manhood. and have done nothing to fit myself for usefulness. When I contrast my life with that of our young friend, I feel sadly indeed. I have resolved to go away from all the surroundings which have been too strong for my weak nature, and overpowered me, and place myself in a position in which I can do something for humanity, and become a strong and noble man."

There was a firmness in those expressions which startled Lind. She had never seen anything like it in him before. She knew there must have been a fearful struggle, for him to have conquered himself and come to that point. The moon shone beautifully, and as they sat there in that bower, Edgar gave his sister a full and vivid account of his interview with Katie, her vision, and of his wonderful dream. Looking earnestly at his sister, he said:

"Lind, promise me, on your honor, that you will say nothing about my feelings or intentions toward Katie. If, when I return-as I will, a better and stronger man-we shall both feel that the currents of our lives, which have hitherto run in separate courses, can blend and mingle into one beautiful and harmonious stream, then will a new feeling bind as together, which nothing can sever."

There are hours in the experiences of every human being, when strong, surging influences Pours its flood from a thousand rills. The winds thrill with sweetest emotion, And spread out their fairy-like wings, And the waves chant a hymn of devotion, That flows down their silvery strings. Oh, soft are their musical numbers

To welcome the Spirit of Song, As, fresh from her love-lighted slumbers, She floats like a scraph along.

Her veil is the color of silver, Embroidered and freckled with gold; Her robes, as they move to the zephyrs, But add to the charms they enfold. Her brow where the soft curl reposes, Her checks where the bright blushes meet,

Are pure as the down on the roses That the wings of the June breezes greet. To the songs which the waves are playing, She is tuning her golden lyre,

And lightly her fingers are straying O'er strings of celestial fire. She wakens no murmur of sorrow. She utters no cry of despair, But flings from the sky of to-morrow The broad sweeping shadows of cornerrow Bie tells not of labor, nor duty, But warbles her loveliest themes, And sings of the visions of beauty

That dwell by the River of Dreams. Those visions, so fair and enchanting, Which fit like a thought through the brain, Then leave us in darkness all panting,

To sigh for their coming again-Those glimpses of radiant glory Which peer through the vistas of time, Like the half-pictured scenes of a story Conveyed in a musical rhyme-

Those visions that thrill us with pleasure, The dreams of the regions of bliss-All wake at her low-breathing measure,

And give us a foretaste in this.

She hath spelled with her heavenly music The chords that were thrilling with pain; And, freed from the phantom of sadness, My soul is triumphant again!

Joy, joy o'er my harp is flinging The light of her sunniest beams;

For the Spirit of Song is singing By the beautiful River of Dreams.

SOCIETY .- The pleasure of society depends more upon females than upon men. Gentlemen expect to be entertained, children are out of the question, and therefore it rests upon women what society shall be. The pleasure of an evening's entertainment is graduated by the capacity of the hostess to interest her visitors in each other, and make them forget that their own identity is to be lost in the efforts to make every one at ease. This is the great secret of true enjoyment. Some ladies will enter a drawing-room or a social circle. where every person's neighbor appears like an iceberg, and the whole atmosphere is chilly and constrained, and, by their genial nature and welltimed playfulness, throw sunshine and warmth all over the room, till all commingle in that easy and yet dignified cordiality that ever character izes true gentility.

In a history of England, from the fall of Woolsey to the death of Elizabeth, written by Fronse, are published letters to Bothwell, which have Turn from the graves which shield their forms, to been found in Spain, and, if genuine, prove, beyond all question, that Mary Queen of Scots designed and caused the death of Darnley, her husband.

Four things that come not back: the broken word, the sped arrow, the past life, and the neglected opportunity.

netual vouth.

- When from dark Error's shore you rise to shores of Peace and Truth,
- There, 'mid Heaven's sweet, ambrosial fields, where milk and honey flow,
- You 'll surely meet your angel-boys-your Stephen, John and JOE.

TO BROTHERS AND SISTERS.

- Loved members of the household band: three branches have beeu lopped
- From off the family-tree of earth-three precious stars have dropped
  - From your material sky of life, with greater power to shine
- Among the myriad orbs which gild the canopy Divine.
- With all the knowledge which you have of life beyond the grave,
- You sometimes back to scenes of earth my mortal presence crave;
- 'T is natural to invocate the flying spirit back To ever-mingling joys and pains-to things which
- fret and rack.
- I've passed the rubicon of death, and landed on the shore
- Where pain, inharmony and grief will never reach me more;
- I've crossed the pearly "Bridge of Light" unto that brighter side,
- Where never-ending harmony and happiness abide.
- Not for the glitt'ring wealth concealed within earth's richest bed,
- Would I return to live again within the form that's dead: For now my spirit walks the sands of Life's effulgent shore,
  - And gathers up the princely pearls more rich than golden ore.
- 'T was but a few brief years ago, that little brother John
  - Was taken from your earthly midst, and left your hearts forlorn:
  - Then death, with silent tread returned, and took your brother Joe,
  - And shortly after, Stephen, too, was summoned home to go.
  - Ah! well I know, dear relatives, 't was very hard to part
- With those whose purest love entwined around each throbbing heart;
- 'T was hard to take a last, fond look, of my familiar face.
- And sad to feel you never more dear Stephen would embrace.
- Mid all these saddening memories, oh let thy vision's turn
- To their unfolding, living minds, and from them wisdom learn;
- realms of life and light,
- Where, with the army of the Lord, they 're battling still for right.
- Remember, we have only gone a little while be-
- fore, Have passed the portals of the earth, and through
- heaven's open door,

Moon in her change of phases; hence the horns of her altar. She is the symbolical Egypt of Philo. In physiological significance, out of Egypt have I " the childcalled my son. From Alitta, signifying "the child-bearing," she becomes the Elisa-beth in the Ju-dea-Christian mysteries—Elisa being the name of El with the feminine termination. So that in the HE-SHE of Jehovah, as translanted by Dr. Mackey, in "Lexicon of Free Masonry," the pater omnium viventium, or father of all living, fetches a compass to the delta of Egypt, and to the threshing-floor of Oman.

The ancient seamless coat was one of many The ancient seamless coat was one of many colors, yet so inwrought in warp and woof as to present "a goodly Babylonish garment," with tissue-work wrought with a wedge of gold, or written with the finger of God. Its "scarlet thread" would be known to them who could speak of Rahab and Babylon according to the parabolic Word in the dark saying of the paalmwritten with the and Babylon according to the speak of Rahab and Babylon according to the parabolic Word in the dark saying of the psalm-ist. To be able to trace it through all its windings and changes of name, was to "understand the parable and the interpretation; the words of the wise and their dark sayings;" as per Solomon; for, like the spider's web, the central life had many parallel lines and crosses, and though of common origin in their basic significance, yet all the ancient religions were multifold in their cross the Babylo-the Babylo-the Babylo-The revolving heavens and abdomonoscopia of the Lord, in Saltire and other crosses, rolled the heavens and the earth together as a scroll; for in some of the aspects of the Word, "the stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine," as per non-come-at-able Word of Isaiah, unless initiated to the same, when man becomes more precious than "the golden wedge of Ophic."

becomes more precious than "the golden wedge of Ophic." When Elisa-beth is equivalent to "the Lady of the House," in the Chaldean mysteries of the wise men from the East—when she "conceived and hid herself five months," we may trace a corre-spondence with those five reproachful months which were "called barren"—the reign of winter, or evil in the ancient heavens, till Gabriel, "the strength, or man of God," of the Sun, or the Spirit embosoming, should visit the Virgin espoused to Joseph, the Taurus of the Hebrew Zodiac, and that "the strength of God," through the fructify-ing "Sign" of Spring, should bring to birth the animal immaculate conception in the harvest-home in the constellated Virgo of August. Some-what remarkable that Elisa-beth, like Sarah, should conceive in her old age, and be in "the sixth month of her who was called barren," and a "sign" for the coming child, when she that was "called barren" changes into the fruitful May, or Virgo, by the day-spring on high. Thus the sign "for the fail and rising again of many in Israel" continues unto this day, while Anna, Annus, or each year, is also "a prophetess of great age, living with an husband seven years from her virginity," in mystical numbers "a widow of about four-score-and-four years," the Jerusalem "widow" of Gæthe. Elisabeth, Mary and Anna were one and the same well, in different signs, flowing out of the original Jacob. "Therefore with joy shall ye draw water out of the wells of Salvation," as per Isaiah, who went into the same prophetess, and begat Maher-shala-hash-baz. Waters, savs ye draw water out of the wells of Salvation, as per Isaiah, who went into the same prophetess, and begat Mahershalal-hash-baz. Waters, says Calmet, signify generation; hence Jacob's well, in the mysteries, is of that kind that springs up unto everlasting life. When Elisabeth begins the new year by the

When Elisabeth begins the new year by the prophesying of Hannah, or Anna, whose issue is of the baptism of water to prepare the way for him whose baptism should be of fire, of the seven producing months, or "seven years from her vir-ginity," the husband is Samuel, Shemuel, or Phan-uel, significant of the Sun or his angel. Elissa was a name of the old Phomician Dido, the same, horhans as Sarab in the "Momica Brit" on the was a name of the old Phœnician Dido, the same, perhaps, as Barah in the "Morning Stur," or the Goddess of Venus, who rose from the sea. Ellsa-beth, " the Lady of the House" was cousin to the Indian idols, erected, some of them, 4500 yes Mary; but the stars and constellations had vari-and led to some bad breeding in and in through the physiological correspondence of the Word, emblem of the sun. \* \* The Egyptians r

#### APRIL 22, 1865.

BANNEROOF LIGHT.

was, 'It is I that rise in the constellation at bars dog.' They also represent the year by a palm-tree, and the month by one of its branches, be-cause it is the nature of this tree to produce a branch every month." This was the tree of the astro-Revelator, John-the tree which "yielded her fruit every month"

stro-Revelator, John-the tree which "yielded her fruit every month." "They express God and Destiny by a star. They also represent God, says Porphyry, by a black stone, because his nature is dark and ob-soure"-equivalent to the stone of Israel; and "God said, I will dwell in the thick darkness." Day and night have interchangeable relations with the celestial, and Day and night have interchangeable relations with the celestial and luminous Gods. Circular "things express the world, the sun, the moon, the orbits; all bows and crescents, the moon; the sun by a cone (the mitre of Osiris); the earth by a cylinder, which rolls; the generative power of the air by the phallus; and that of the earth by a triangle emblem of the female organ. • All religious acts of gaiety in the ancient festivals were respecting the return and exaltation of the sun; hence the hilaria of/the Roman calendar at the passage (pascha) of the vernal equinox. The dances were imitations of the march of the plan-ets. Those of the Dervishes still represent it to this day. • • Snorifices of blood, says Por-phyry, were only offered to demons and evil genit, phyry, were only offered to demons and evil genii, to avert their wrath. Demons are fond of blood, humidity, stench." Compare this with the sacri-fices to the old Jewry Lord—the bloody victims of the Egyptian Typhon, the evil principle, or Satan, of the winter heavens. "In the factitious caves, which priests 'averywhere constructed, they cel-ebrated mysteries" says Orlzen, "in imitating the motion of the stars, the planets, and the heavens. The initiated took the names of the constella-tions, and assumed the figures of animals. One was a lion another a rayen, and a third a ram. phyry, were only offered to demons and evil genil was a lion, another a raven, and a third a ram. Hence the use of masks in the first representation of the drama. In the mysteries of Ceres, the chief in the procession called himself the creator; the torch-bearer was denominated the sun; the person nearest to the altar, the moon." Hence, as in the Hebrew mysteries, Moses, as the Lord, or sun, and Aaron, as the Lord, or moon; and hence in the varied Deuteronomy, copy from the 49th Genesis, "the precious fruits by the sun, and the precious things put forth by the moon." In the Gentile mysteries, Mercury was deacon. In the Jewry initiations, we shall probably find Deacon Mercury under a patientic probably find Deacon Mercury under a patriarchal name, or in some name precious in the house of the Lord. "In the cave of Mithra (a name of the sun) was a ladder with seven steps, representing the seven spheres, by means of which souls ascended and descended. This is precisely the ladder in Jacob's vision. There is in the royal library a superb volume of pictures of the Indian Gods, in which the ladder s represented with the souls of men ascending it? Thus we find Jacob's ladder in use in the oldest

astronomical mysteries, as well as in the vision of Jacob; and there is remarkable correspondence in the spiritual and astronomical spheres, where the trance runs parallel with the pattern from the mount, and the soul beholds in spiritual accord with the visible upheaving of the heavens. The spiritual visions of the mystic, whose calling was to arrange the mysteries, might sometimes confound the soul-star, or ghost, with one of more outward appearing; and when the spiritual and starry spheres reflect each other in the ancient mysteries, it is difficult to decide the exact measure of the plane intended, or whether the dweller was of the inner or the outer heavens, as when Daniel says, "I saw in the visions of my head upon my bed, and behold, a watcher and an holy one came down from heaven." Whether this signified a star in its movable orbit, or spiritual apparition, we

in its movable orbit, or spiritual apparition, we may not decidedly know. Sirius, or the Dog-star, was the "holy one and watcher" for the Egyptians, but Daniel was among the Chaldeans, where the Jews learnt more of spiritual beings and immortality of the soul than was set forth in the Mosaical mysteries; yet Spir-itualism is there in the familiar spirit, Lord or ghost, as well as in the characters of the heavens. "The Greeks called this shade the image or idol of the soul; the Fythagoreans, its charlot, its mold, and the rabbinical school, its vehicle or boat. When a man had conducted himself well in this world, this entire soul ascended to the Moon and lived in the lunar elysium, and the ether returned world, this entire soil ascended to the frion and lived in the lunar elysium, and the ether returned to the fixed stars, that is, to God; 'for,' says Ma-orobius, 'the heaven of the fixed stars was by many called God.' \* \* \* The Hebrews are the in any canten God. In a renter way are the only people, who do not employ painters, because they worship a God whose form comes not under the senses, and cannot be represented: and this was the God whom Moses, educated at Heliopolis, adopted." though the cherubim would seem some what a departure. Yahouh, the Jehovah of the moderns, is shown to be the same as the Youpiter of the heather, there being no such combination of letters in Hebrew as to make Jehovah. "The poor, unhappy spirits, not satisfied with the shorttheology of Moses has, therefore, differed in no respectfrom that of the worshipers of the soul of the world, \* \* \* The names of the angels and of the months, such as Gabriel, Michael, Yar, Nisan, laying plots to gratify their acquisitiveness, or inetc., came from Babylon with the Jews, says ex-pressly the Talmud of Jerusalem." pressly the Talmud of Jerusalem." "In the Persian theology the constellated Ser-pent Ophiucus, was the serpent of Eve, and the same Serpent in the Phœnician religion was chief of the rebels against Jupiter. \* \* The head of Medusa, that head of a woman once so beauti-ful, which Perseus cut off, and which he holds in his hand, is only that of the Virgin whose head children, your forced maternity, and then cry, "Mulsinks below the horizon at the very moment that Perseus rises; and the serpents which surround it are Ophiucus and the polar Dragon, who then occupy the zenith. This shows us in what manner the ancient astrologers composed all their fig-ures and fables. They took such constellations as they found at the same time on the circle of the horizon, and collecting the different parts, they formed groups which served them as an almanack in hieroglyphic characters. Such is the secret of all their pictures, and the solution of all their mythological monsters. The Virgin is also Andro-meda, delivered by Perseus from the Whale that mead, delivered by Persens from the While that pursues her." And the young child HORUS, suck-led by a chaste Virgin whom we have noted in Wilkinson's Herodotus and elsewhere, is also transmuted into the Christian Virgin "suckling an infant called Jesus in some nations, and Christ in Greek," whose star was seen by "wise men whose star was seen by from the East to stand over where the young child was," who was "born King of the Jews" through immaculate conception of the Queen of Heaven. This Virgin has acted very different parts in the various systems of theology. As the Egyptian Isis she conceives by the Holy Ghost, and brings forth, the Sun. "Manes, Basilides, Valentinius, and others, who traced things to their sources, said that God the Father was the supreme, inaccessible light of heaven; the Son the secondary light in the sun, and the Holy Ghost the atmosphere of the earth. Hence among the Syrians his emblem, the Dove, the bird of Venus, Urania, that is of the air." Hence, too, the anima or spiritus mundi in Milton's Creator, who, "with mighty wings out-spread, Dove like sat'st brooding on the vast abyss, and madest it prognant." So, too, the Psalmist, "He that sitteth in the heavens shall laugh. Day unto day uttereth speech, and night unto night sheweth knowledge. No speech nor languago; their voice is not dead. Their line is gone out through all the earth, and their words to the end of the world. In them hath he set a tabernacle for the world. It them hath he set a theornhole without the other? Then who dares to say man for the Sun, which, as a bridegroom coming out of his chamber (Sun rising), rejoiceth as a strong man to run a race. His going forth from the end of heaven, and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and his circuit tinto the ends of it, and there heaven and mother is an altar round which happy chilheaven, and his circuit unto the ends of it, and there is nothing hid from the heat thereof." This lan-guage can only apply to the Bun, and the all-em-bosoming Father, the Youpiter or Yahpater, the Holy Ghost, which impregnates and begets in im-maculate conceptions, and creates by his Word or Sun, the "bridegroom coming out of his chamber", ---"the holy that inhabitest the praises of Israel." If Brethe word of the Lord were the heavens made. "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." And when the constellated Taurus makes a dash at Orlon, then "the strong bulls of Bashan have beset me round." • • • "All this is come. upbeset me round." \* \* All this is come up-on us; yet, have we not forgotten thee, neither have we dealt falsely in thy covenant. Our heart is not turned back, neither have our steps declined from thy way; though thou hast sore broken us in the place of dragons, and covered us with the shadow of death. \* \* Awakel why sleepest in the place of dragons, and coveres why sleepest shadow of death. • • • Avakel why sleepest thou, oh Lord? Arisei cast not off forever." Here, too, the poet "inclines his ear to a parable and opens his dark saying upon the harp," while he runs the outpouring of the spirit through the ini-tated channels of the lord, and other signs in the simulacra of hanted Zodiac, and other signs in the simulacra of

resent: eternity by the figures of the sun and moon. They designate the world by a blue ser-pent of Moses] the Chinese dragon. If they had to express the year, they painted Isis, who is also in their language called Lothio, or dog-star, the first of the constellations. Its inscription at Sais the heavens. The Lord in the winter solstice leaving us with "dragons, and covering us with the shadow of death," is not exactly as when he came forth "as a bridgroom out of his chamber;" hence "awake! why sleepest thou, oh Lord? Arise!" But after a little more sleep and "a little more vslumber, and a little more folding of the arms to sleep," it is discovered that the heavens do move; and then, "Oh, clap your hands, all ye people, shout unto God with the voice of triumph. Sing much lim a new some: play skillfully with a people, shout unto God with the voice of triumph. Sing unto him a new song; play skillfully with a loud noise. God has gone up with a shout, the Lord with the sound of a trumpet. He shall choose our inheritance for us, the excellency of Jacob whom he loved. Selah. Sing praises unto our King; for God the king of all the earth." This is the exact counterpart of the rejoicings in all the festivals of the Gontile mystics at each part

all the festivals of the Gentile mystics at each new advent of the heavens. As the Egyptians watch-ed for the rising of the angel Sirius, from some mount of vision, so from Mt. Sion the Hebrews watched for the new coming of their God or his "sign." "Our God shall come, and shall not keep silence, a fire shall devour before him. Out of Zion, the perfection of beauty, God hath shined. The mighty God, the Lord hath spoken, and called the earth from the rising of the sun unto the going down thereof."

#### "MARRIAGE AND MATERNITY." REPLY TO MR. COVERT. BY MRS. SARAH E. WEYBURN.

In the Banner dated March 18th, was Mr. Covert in earnest when he penned an article lately on "Marriage and Maternity"? Was he in a jesting mood? or ridiculing, to provoke a reply? I hope so,

The inference our brother draws from "Be ye not unequally yoked together," is, "that it is possible to live together in harmony, if not entirely free from family jars and discords. Probably that condition of life, in which ignorance is associated with knowledge, is the most unequal yoke of all." Could not Mr. C. infer rather, that if ignorance and knowledge were so blindly ignorant. especially the one assuming to be learned to tie the marriage knot, that it ought to be as easily untied, their ignorance being no longer blissful, but torturous, and not subject the manacled to prolonged suffering. Our friend says, "The joys of wedded life must

spring entirely from themselves; and to foster this feeling they should neglect no opportunity to cultivate it. Its growth is more dependent upon retiring dispositions, and not by engaging in the follies, singularities and pride of the busy crowds of life."

Oh, ye Gods! To keep the flame on the home altar brightly burning, it is necessary, hermit-like, to retire from social intercourse, and hide ourselves from busy life. What a changeless, monotonous career! Does true love demand such a sacrifice? Trusting, confiding, holy love knows no fear, no doubt, no jealousy; is self-reliant, enduring, the very life of the soul, and fears not friendship's ties, which are only links in love's golden chain.

Again, "Intimately connected with this subject is that of maternity. From what has been written, it appears to be the sentiment that wives shall judge of its propriety, fitness and occasion," quotes our brother, sarcastically and complainingly, " for the head of the family is here at the foot." And concludes his article with the Scriptural command, "Multiply and replenish the earth." Did the great Eternal create woman with an intellect like man's, and like his capable of expansion and intensification, with an organization superior to the brute creation, to be by man-made laws and passions deprived of like privileges? Did the eternal God who, through Nature's laws, has taught us that soul reads soul, that purity seeks purity, and, like a child true to Nature, finds it, that God-joined, love-united, harmoniously-blended souls are to find their highest aspirations in 'increasing and multiplying?" Do the teachings of our Father God justify our friend in asking, What better pursuit can any one be engaged in than that of a tender mother training her loved ones for happiness on earth and in the skies"? Look at the skies! Look at the lying, deception,

Paul the ascetic old bachelor's theory, or cleak for man's animalism; awake now, and know that God is greater than Paul-that God has given you rights which men are bound to respect. You eat when hungry, drink when thirsty, read when the mind is faint, sing when the soul needs harmony, paint when the beautiful wants to outspeak itself; and who dare think of forcing or commanding us when or where to feed these natural demands? Then, woman, be true to yourself, and let divorces and separations increase and multiply, rather than resign your ownership by compulsion, cursing the world with unwelcome children.

Again, this arbiter of justice says, "This indisposition " (natural assertion of our rights) " is the secret but powerful cause of most family strifes, and is often the cause of husbands straying away from home-enjoyments. Why many married men stray from their homes and seek other society, let married women answer. It is certain that when a man marries, he esteems or loves the party to whom he proposes, and if she suffers it to dwindle away, she reaps the inevitable consequences; for male and female will seek that society in which they find the greatest amount of happiness. The indisposition on the part of wives very frequently springs from humor and caprice, and oftentimes for punishment for real or fancied offences on the the part of the husband, as well as from the fears of a numerous progeny"!

And is this a reformer's best ideas of the uses of marriage? Does he openly acknowledge to the world, that on this pivot turns a husband's soullove for a wife? Oh, how are ye mighty fallen! What a prostitution of love's 'holy mission!-of pure, holy soul-marriage, which knows no ownership, jealousies, or divorces-where heart meets heart, mind marries mind, and thoughts freighted with peace, good will and harmony for home use and humanity at large, are the out-birth. True marriage has of course its differences, or it would be bility and attraction. monotonous and dull. Vegetation needs the lightning and thunder-storm, as well as sunshine. But the same God-given right of thought and expression belongs to each individually. Principles unite them. Principle is the basis which every thought germinates and ripens into action. Children born in such an atmosphere, will be the world's saviours. Hence my protest.

Kalamazoo, Mich., March 19, 1865.

### Correspondence.

#### Hannibal, Mo.

As I am frequently receiving letters of inquiry from our spiritual and progressive friends from different parts of the country, in regard to the moral, social and material condition and prospects of this city and the surrounding country, I beg the favor of a short space in your widely extended Banner for a brief reply.

Hannibal has a population of about seven thousand; is pleasantly situated on the west bank of the Mississippi; is the eastern terminus of the the Hannibal and St. Joseph Railroad, and is surrounded by a country unequalled in the fertility of its soil, and in the advantages it presents to the farmer, mechanic and laborer. It is twenty miles below Quincy, Ill., and one hundred and sixty miles above St. Louis. A railroad hence to Naples, Ill., on the Great Western Railroad, in course of completion, and already graded, forms the last link of the most direct railway communication between Kansas and the far East.

The great transition from slavery to freedom, through which we are passing, promises much for the rapid progress and future prosperity of this State. This, with the vast mineral and agricultural resources of Missouri, which will ere long make her one of the most populous States in the Union, is now especially inviting to men of capital and enterprise.' We have now quite a number of progressive minds here, and many more are promising to settle among us. We have a Spiritual Association numbering some thirty members, and can sustain public speaking nearly, if not Deity, as the absolute, is not progressive, and no (We do not door of the lecture-room to exclude all who do not the Infinite, especially in the realm of principles. pay a dime for admittance.) This Association meets every Sunday for conference, and discussion of subjects appertaining to our beautiful Philosophy, and we hold a large circle, twice a week, for the development of mediums. Dr. L. K. Coonley has for six weeks, the past winter, favored us with an interesting series of lectures, and we expect soon to have the pleasure of listening to Mrs. Wilhelm. We have also lately been favored with a few scances with Miss Jeannie Barrick, a young lady of Hancock county, Ill., who is equal, if not superior, as a medium for the physical manifestations, to any one of whom we have any knowledge. In her presence spirit-hands and faces (sometimes recognized by their friends) are seen, handcuffs are unlocked from her wrists, doors are unlocked, and persons in the dark room with her are tied and untied, manipulated, and conversed with by the spirits. In short, her medium powers are varied as they are wonderful. And yet we are told by the spirits, through our best mediums, that these powers are but partially developed, and that she is second to none on earth in the possession of these remarkable gifts. May she ever be surrounded by the best influences of earth, as well as of the upper spheres; and as we are informed by our spiritfriends that her life here will be very short, we hope that she will put forth every effort for the unfoldment of her medium powers, and become, as she can be, a mighty instrument in convincing a skeptical world of the truths of immortality.

better. My interest in the world and its progress abates not, and I try hard to keep pace with all phases of its development; but I confess myself sometimes sadiy at a loss to account for the won-derful effect produced by a few simple causes. Atmospheric condensation and rarefication, com-bined with electrical light and magnetic power, are, to coin a word, wonderlying the world. You say me concerning the manifestations which have ask me concerning the manifestations which have grown famillar to you in themselves, and yet are as perfectly unexplainable as the first time they were witnessed. This is because you do not understand a few laws in the material world, which we take advantage of here-laws of divisibility and attraction. Perhaps you would denounce it as an utter falsity, if I were to tell you that, under as an utter faisity, if I were to tell you that, under certain conditions, and with certain magnetic pro-perties, we, aided by the unseen currents of the air, could so act upon certain vegetable and min-eral productions as to unform and again to form them. Cotton is, perhaps, the most difficult of all the fabrics in 'common use to act upon, and slik most susceptible, with hemp, flax, etc., in their order. Of the metals, we have platinum, most electrical: and gold, sliver, steel, etc., following. Does this prove anything to your mind? No! Then, for instance, you have a gold ring one inch in diam-eter, and a tree, with leaves and branches that ex-tend over a circumference of two feet, more or tend over a circumference of two feet, more or less, with proportionate roots. Under certain cirless, with proportionate roots. Under certain cir-cumstances, we could place that ring around that tree. Do not call this impossible, because in the present age of progression there is no limit known for possibilities. And this cau be done by the law of divisibility and attraction—by separating the ring, one particle from another, and allowing the laws of gravitation and attraction to reunite it. We could not do this with a hettery of conflict.

We could not do this with a battery of conflict-ing eyes fixed upon the object, nor with the pow-erful refraction of light and heat, perhaps; but, if ninety and nine efforts prove failures, and one be

successful, a fact, surely, is established. Truly your friend in progress, B. FRANKLIN."

Still wanting more information, I wrote again, and received for answer what follows:

"Mortal Friend—I may not yet reveal to you the law by which ponderable matter is transported through the atmosphere of earth, nor the elements necessary for the perfecting of the laws of divisi-

birty and attraction. You know how the agitation and unequal mo-tion of the electric fluids in the air disturbs, as in a violent thunder shower, the action of the elec-tric telegraph. Just so the magnetism passing from human organisms, through the medium of the eyes, disturbs the more subtle current by which we ast The form are used is known by no which we act. The force we use is known by no name on earth that truly or properly explains it; yet it is a force as real and tangible as life and light and heat. I wish, for your present comfort, I night lead you a single step further among our hidden mysteries, but I know you are walking fast enough; nor would I care to hasten your spirit-strides, lest they rend too soon the veil, growing hourly more transparent, between you and the higher sphere. In truth, your friend, B. FRANKLIN."

Should the above be of service, in your opinion, for the enlightenment of the race, please publish R. M. ADAMS. Fraternally, Burlington, Vt., 1865.

#### THOUGHTS ON THE WING. NUMBER FIVE.

#### BY J. M. PEEBLES.

DEAR BANNER-That there is an overshadowng divine existence termed Brahma, Allah, Jehovah, Father, and by an angel presence often near me, the "infinite incarnate life-principle of the universe," few ever disputed. It is not only the logic of intuition, but one of the primary recognitions of our consciousness, which consciousness is absolutely inseparable from the infinite consciousness. Napoleon, pointing starward, said to some skeptical philosophers upon the ocean, "Talk, talk, gentlemen, much as you please; but who made those unnumbered worlds that pasture in the illimitable fields of heaven?" True, we cannot comprehend God, nor can we fathom the Divine within ourselves; and much less can we reach the Infinite through any lengthened series of finite progressions. Until parallel lines meet, and circles are squared, never can any continuous number of multiplied finites amount to an infinite. With this thought, transferred from the mathematical to the moral, we affirm that man may progress endlessly without reaching God.

worthy, let your peace come upon it; but if it be net worthy, let your peace return to you." Whenever the inmates of a house are exacting, selfish, angular and inharmonious-when their rooms are badly ventilated, beds unwholesome, apartments tobacco-scented, dishes pork-pickled, and pastry even swimming in swine-juice, "my peace returns to me," and I cannot " there abide;" for six things, to speak Biblically, "doth my soul hate;" yes, seven things are an abomination unto mo, viz: tobacco, whiskey, pork, feather-beds, coffee, razors, and sectarian theology. And when the fragmentary letters and epistles of the spiritual dispensation are collected and voted canonical by those who in future years shall minister at the altar of freedom, may the above portion of Gospel, according to Peebles, share no such fate as did many of the "manuscripts" at the Nicene Council. Amen: MORAL BRAVERY.

As there are cowards lurking and skulking among our national forces, so are there cringing cowards numbered in the armies of reform-those that check their freshest soul-impulses, smother their divinest thoughts, and suppress the holiest truths that not only clamor for utterance, but struggle for incarnation into the woof and warp of society. These oyster-natures move only as public opinion moves them. They never create popular sentiment, but cautiously step where others have trodden, to be forgotten by the world ere their bodies are cold. The following, from Beecher, preached in Brooklyn, Oct. 16, 1864, has the ring of both saint and martyr: "Why, if I held to any truth or right, though my own State, though my own town, though my own household, though my father and every brother I had, though friends and kindred stripped themselves from me, and left me absolutely alone, I would own the sovereignty of truth, rather than the sovereignty of State or kindred." Blessings on you, Bro. Beecher! What a splendid inspirational battery you are for immortalized hosts! And that excellent authoress, L. Maria Child, caught the same spirit, relative to a moral reform achievement. She says: "If I had acted on my impulses, I would have swung my bonnet and given three hurrahs; but it is not proper for women to obey their impulses, you know. I hope some time or other to get to a world where spontaniety is not always improper. That must be the reason why they never grow old in the other world." My soul almost loathes the words "policy" and "expediency." They should be obsolete in every reformer's dictionary. What in my soul's holiest depths I feel to be right, what wisdom dictates and whatever my conscience and self-poised nature approves, that will I say, that will I do; and neither man, woman or angel need say, Why do ye thus? It is my business; I am myself, and unwhiningly take the consequences of my thoughts, sayings and actions.

OUR TREASURES STILL.

While yet roses lingered last season in summer gardens, and August's sun threw down its golden beams upon the ripening harvest-fields of Sturgis Prairie, in Southern Michigan, two beautiful children of Abram and Nellie Smith (Byron and Cora) passed, at the death-angel's call, through life's flower-encircled doorway up to the feast of the immortals, giving Heaven more songs, and immortality two more angels. The parents wept as only parents could. Others wept, as did Martha and Mary over their brother's grave, when baptized with silvery dew-drops 'neath the calm, deep skies of the Orient. But upon each tear hope's rainbow was mirrored in blended hues, so bright that clairvoyants saw, as did the seers of old, into the many-mansioned House of the Father. The mediumistic parents saw, also; and seeing, said, "'T is well." "Thy will, oh God, be done!" They would not call them to earth now, from their angelic-teachers and collegiato censors in the eternal sphere of spirit-existence; but would rather prepare to grasp their shining hands, and clasp their glorified forms, when their own earth-missions are ended. How appropriate these touching and tender lines from Mrs. Browning, with slight variations:

Well done of God, to take the lot

ness of their earth experience, intensifying the corresponding organs in susceptible mediums, crease their popularity, and if exposure threatens, aid their medium by psychologically controlling another subject to write letters casting blame on the innocent. What earth villany can be blacker? Look at the life histories of more repentant ones, and see the results of your loveless-born

tiply and replenish the skies!" True, a soul union may desire offspring, may be anxious for the patter of infant feet, the prattle of merry tongues; but the mother alone has the right, the God-given right, to choose the time and the number she wishes " to train for happiness on earth and in the skies." Probe the heart-histories of mothers good and true, outwardly happy, too proud to tell their sonl-anguish and heart-aches, and see if the story of their wrongs is not in keeping with the reply of a widowed mother, when commiserated by a friend of mine for her hard lot. caring alone for fourteen children, "Oh dear! if he were living I'd have fourteen more by this time; he would make me have them. I might beg, scold or swear it was no use, though I may go to hell for swearing." Five-eighths of the children

born are thus missioned for the skies! What makes the discordant, inharmonious child, but the discordant condition of the mother-Nature taxed, physically and mentally, every nerve strained to its utmost capacity to sustain life and meet its wants and cares. What makes the child say, "I wish I had not been born," or the man commit suicide? The records call it " temporary insanity;" how much more likely their anti-natal condition is the cause. Yes, to use Mr. Covert's words, " the wife (and the wife alone) shall judge of its propriety, fitness and occasion." But "the head of the family is here at the foot." Does Nature say the man is the head of the family? Is not the female element as necessary as the male? The negative as the positive? Can the one exist without the other? Then who dares to say man true that laws in this respect should not be violated, any more than the demands of hunger and

What! a reformer giving us the old Mosaic law as a text? Eighteen hundred years ago these teachings were called old and obsolete! Does man need to unfurl the Mosaic banner, used in the force dispensation, to prove his headship? Must he thus establish the fact, that all the mental or-

# Hannibal, Mo., March 18, 1865.

#### The Cost-Test.

The tests of spirit-power, by which a coat is mysteriously taken from a medium's body in a few seconds of time, seem of late to be increasing. I offer for your consideration the following philofrom the spirits, through the mediumship of Miss Nancie S. Emerson, a few lines were written and passed across the table toward me, viz: "I perceive certain questions on your mind. If, at any time, you want information, call on your friend, B. Franklin."

During my travels the next summer, with a medium, I thought the occasion a good one for soliciting an explanation as to how a vest could be placed upon a medium's arm, when his hands were tied together, and also tied to his knees, and then taken off again-each feat being done in less than eight seconds of time. Also, how ponderable matter is transported through the atmosphere. I wrote a letter to Dr. Franklin, and, securely scaling it, I sent it to Miss Emerson for him to a few days-seal unbroken-with the following | parlors. Reader, how often do you enter therein?

We have in "conic sections" what is termed the mathematical paradox, where the "asymptote" continually approaches the "curve," but never meets it; or otherwise expressed, we have the formula of two mathematical lines, eternally approaching, but never meeting; so finite man may forever progress, and eternally approach the infinite fountain of existence, God, without reaching the same, thus with a single swoop annihilating that erroneous theory which affirms that conscious human individualities may ultimately be lost to a consciousness of their consciousness by "divine absorption."

methodical thinker ever connects progression with

#### THE DIVINE IMAGE.

The fact of man's being made in the "divine image," has no reference to shape, or physical formation, but to that more rational system of philosophy which affirms that, as the crowning achievement of "Father God and Mother Nature," man possesses finitely every property and principle that is embodied in the Infinite-that is, all the primates in the physical and spiritual worlds centre in him, thus constituting man a perfect structure, even to the "keystone in the arch." and sealing with eternity's seal both his divinity and immortality. The animal, having a less number of brain-organs, is an imperfect structure, and accordingly non-immortal. Logic cannot affirm of a part what it does of a whole; neither will any philosophical mind claim for a living entity a destination to which it never aspired. But man being the Infinite finited, is aspirational and progressive. He is also worshipful, having within the prophecy of a future as endless as golden. Accordingly, unlike the swine feasting upon acorns, yet never looking up to the oaks from whence they fell, man naturally looks up to spirit spheres and angel realms; yea, even to the infinite soul of all things, whom Theodore Parker delighted to call "our Father and our Mother, sophical statement, purporting to emanate from too." Said the wise old Plutarch, "You may the spirit-mind of Franklin. In the summer of travel the world through, finding towns and cities 1860, while sitting for a private communication | without walls, without letters, without kings, without wealth, without theatres, or places of exercise; \* \* \* but never was seen one city without altars, without prayers, without sacrifices, or some symbols of faith." Worship is one of the soul's hest efforts to attain the highest good. It is aspiration welling up from the inmost. It is interior unfoldment, a conscious, high-purposed soul-growth toward the rythmic harmonies of infinite-love, wisdom and perfection. Spiritualists should be more spiritual, should be more devotional, cultivating more thoroughly their religious natures, and receiving each day a new baptism from on high. Philosophy alone is cold. It deals with intellectual truths only, while the religious element takes hold of the affectional nature. It is warm, earnest, devoted and reverent toward answer. The letter was returned in the course of truth. The spiritual brain-organs are the soul's

ve them all the sweetness; To us the empty room and cot, To them, the Heaven's completeness.

To us their graves, to them the rows The mystic palm-trees spring in; To us the silence in the house, To them the choral singing.

For them, to gladden in God's view, For us, to hope and bear on; Grow, Byron, in those gardens new, Beside the rose of Sharon.

Grow fast in Heaven, dear Cora; clipped By love more calm than this is: And may the angels, dewy-lipped, Remind theo of our kisses i

### While none shall tell them of our tears, These human tears now failing. Till when, in coming, patient years, One home shall take us all in. AM ASKED.

Have frequently been inquired of recently, why Mr. Davis does not " write more for his organ, The Friend of Progress?" Be the answer--A. J. Davis has no organ in New York, being neither editorially or financially connected therewith: though wishing "The Friend of Progress." as he does the " Banner of Light," abundant success, and all other periodicals designed to liberalize the human mind and elevate humanity.

#### SPIRITUAL CONFERENCE.

The Spiritual Quarterly Conference, last month. at Johnson's Creek, in Western New York, was a grand success. The audiences were large, attentive and enthusiastic; the interest so increasing. that many failed to gain admission into the hall the last day. Elder Warren Clark, for some twenty years an Orthodox preacher, but now lecturing upon Spiritualism in Western New York, spoke with his accustomed energy and zeal. He is a good and faithful brother of our "Elder Brother," Jesns. Post-office address, Gasport, N. Y.

Mrs. Eliza C. Chubb, of Eagle Harbor, addressed the Convention several times, with marked effect, her gentle manner, and sweet, silvery voice, thrilling each soul, all aided in throwing a kind, genial influence, over those assembled, akin to Heaven. Mrs. Lois Walsbrooker bore her testimony, in a sound, clear and logical manner. She has both a philosophic and poetic turn of mind. and is an efficient co-laborer in the ranks of Spiritualism. Mrs. Clark, of Yates, also addressed us, under strong spirit-influence, causing tears of joy to fall like rain from many eyes. She insisted that Spiritualism was just as superior to Universalism as was knowledge to faith. She is an excellent woman, and walks hand in hand with her angel friends. Aided by my spirit guides, Italked as well as I could. In brief, the " Holy Ghost fell on us" all, and we had a blessed time of refreshing from the presence of Angel Hosts.

#### BATTLE CREEK, MICHIGAN.

This old and substantial congregation of Spiritualists, calling themselves in law, "The First Free Church," has been supplied during several months past by Bro. F. L. Wadsworth. He has spoken to most excellent acceptance, and, what is more, has been a judicious worker in their midst. more, has been a judicious worker in their must. The "Children's Progressive Lyceum," under his administration, has proved a triumphant success. I have pitched my tent for a spring and summer's engagement, commencing the first Sunday of May. Will correspondents take notice, and "gov-ern themselves accordingly?" Battle Creek, Mich., April 2, 1605. A CONTRACT OF A CONTRACT OF

### WOMAN'S WORK AND WOMAN'S WAGES.

BY WARREN CHASE.

In the midst of this great and terrible deathstruggle of negro and chattel slavery, I am glad to see an awakening and earnest interest in the position and condition of the laboring class and classes of females. Any person who has ever examined the subject, must know that the prices paid for many kinds of shop-work to females caunot enable them to feed on healthy food and go decently clothed. Rents of the cheapest rooms, and scanty fuel, and the refuse of the market, with, perhaps, the single article of good bread, make up all the homes that thousands of our most industrious females can get for themselves and children, or without children, for incessant labor. No Sunday hat or outside garment for street or church or walk, unless she sells or rents her body for some base purpose her soul loathes, to get decent food and clothes, and then she despises herself, while she may be more respected by some who see her out to the meetings or at the stores.

Our social system, which holds female labor, and especially domestic service, degrading, shutting out so many poor girls from all the channels to position and influence that are open to young men, except that of marriage, is constantly pressing them into the most miserable and hasty matches-matrimonial or affinitized-and then comes the appeal to courts or mobs to remedy the evil, while few persons give a thought to the cause, or an effort to remove it.

The unjust position and compensation of females is the cause of more crime and suffering, more wretched marriages and miserable prostitutes, than all other causes. Give woman her true and equal position, and her just and equal compensation with man, and her nobler and purer nature will at once assert its supremacy, and she will act as a refiner's fire and purifier's vapor on man and society at large. Keep her impoverished and degraded, and she will constantly drag man after her in her fall, as slavery did the white popnlation of the South.

It has long been known that our social system was rotten to the core in our large cities, and that the moral standard of man, at least, is a mere sham or mask, both in and out of church, and even under the clerical robes. But to the public the cause has been secret, while the effect was known. The Church lays it to poor, weak and depraved nature. The moralist, to a want of religion; but the true reformer finds a screw loose in our social system,

Many ways are suggested to repair the social ship. Some suggest a revival of religion-that has been tried, and failed; some ask a "change of heart "-that has been tried, and failed; some propose laws to secure the rights of married women to property given to them, or owned by themthat has done some good, but does not strike at the root of the evil. It is still tampering with effects, and using palliatives. Now let us at once put woman on an equal footing with man-legally, morally, socially-and divide with her equally the accumulated property of the past, since she has earned, at least, one-half of it. But if the bachelors and fugitive husbands will not agree to the last, let us try the rest, and let her have her share of the productions of the future. Give her equal pay for equal service; equal chance in all the schools and churches (including the pulpits); equal suffrage and eligibility to offices, &c. When we try this, it will not be a failure, but will renovate, refine and purify society. A few friends have already begun one little effort at this system of equality, in the Male and Female Industrial College at Vineland, N. J., into which effort we hope to draw sufficient means and mind to make it one of the pioneer institutions of the new era; but we also look for such State legislation as shall secure to woman these rights and I am watching with deep interest to see which State shall take the lead in extending suffrage to woman, and rather expecting it will be Vermont. But I am sure whichever it is, others will follow, as they did in abolishing the laws of imprisonment for debt. Syracuse, N. Y., April 7, 1865.

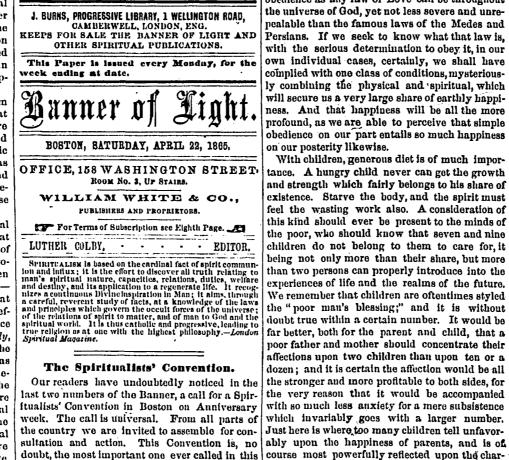
ropolitan Hall, Chicago, the blended excellence consists in the strikingly ingenions and successful method by which the young mind is stimulated and encouraged to think, reason and question on all subjects, and in the recitation and singing. I shall never forget the impression made by two little girls, who sang "Home! Sweet Home!" in connection with a dialogue which they represented. On my arrival in Chicago, it was a grateful sur-rise to meet many New England friends, waiting to take me to their hearts and homes. During my stay, my time was pretty nearly divided between the families of Mr. Bangs, formerly of Lowell, and of Dr. Farnsworth, who, with his sweet wife, is vory well known in Boston. Besides the duties of his profession, the Doctor still continues in the exercise of his spiritual gifts, I have had fre-quent opportunities to test his powers with regard to answering sealed letters, and the result in each

case was highly satisfactory. I also met my es-teemed friend, Dr. J. R. Newton, who (ever since I saw him make a dumb man speak, in Sansom street Hall, Philadelphia,) always inspires me with a strange awe, such as I used to feel when I read about the prophet Elisha and the Shunamite's

The vicinity of Chicago, at present, offers an in-viting field to speakers. I was unable to respond to a tithe of the calls I had to lecture on week syenings, and deeply regretted the necessity which only too soon bade me return to the East. I found the Western people more critical than I had sup-posed, and was very glad of it. They certainly ex-pect a great deal, and are as willing to remunerate fairly and honorably. Apropos to the last remark : will some bird be kind enough to sing or whisper to Warren Chase, that the manly words he uttered through the Banner, a few weeks ago, are hearti-ly endorsed by at least one individual. I think it more than probable that next fall I healt make more than a leave with the Obiener

shall make another and longer visit to Chicago; but should it never again be my lot to see the rolling prairies and great cities of the West, men-ory will ever retain the kindly faces of those whose warm hearts welcomed me.

AUGUSTA A. CURRIEB. Providence, R. I., April 5th, 1865.



country. Spiritualism is taking form, A deep and abiding conviction has fastened upon the minds of the true Spiritualists, that something must be done to correct, or rather counteract, the baleful influences of sectarian theology. A conviction that the position of a new dispensation is not one of mere negations. It must be positive, affirmative. We must build as well as pull down. Nay, we have no right to pull down, only as we

do it to clear the way for a more noble edifice.

### In the Lyccum sustained by the society at Met- perceive any signs of activity in the direction of practical effort, and we welcome this Convention as a promise for good to our glorious dispensation.

BANNER OF LIGHT.

We may have other suggestions to make before the sitting of the Convention. In the meantime we counsel all our friends who possibly can, to make preparations to attend.

#### About Children.

We often think that there is no subject in the world of such large importance as children, which compels so little of our serious care and reflection, To be sure, we pet them if they are pretty, and punish them sometimes if they are naughty; but there are very few of us who make it a point to enter into their lovs and pleasures, who sympathize with them in their distresses, who knit our hearts with their hearts as they grow out into life thus assisting their work of maturing and keeping ourselves continually youthful. Little think e of the real uses of children in the world. They

are usually considered to be necessary troubles, expensive luxuries, or something equally undeairable and inevitable; whereas, if we were in the habit of looking at the matter on all sides, we should discover, and wonder we had not discovcred it before, that the world without them would be more drear than summer without birds, and hardly more attractive than a desert for a residence.

We sicken when we reflect on the fearfully destructive conditions on which so many children come into life and advance to a stinted and diseased maturity. How few parents ever gave a serious thought to the true theory of the parental relations, especially as they concern their offspring. And yet there is a fixed law about the matter, as beautifully attractive for us and our obedience as any law of Love can be throughout the universe of God, yet not less severe and unrepealable than the famous laws of the Medes and Persians. If we seek to know what that law is. with the serious determination to obey it, in our own individual cases, certainly, we shall have complied with one class of conditions, mysteriously combining the physical and spiritual, which will secure us a very large share of earthly happiness. And that happiness will be all the more profound, as we are able to perceive that simple obedience on our part entails so much happiness on our posterity likewise.

With children, generous diet is of much importance. A hungry child never can get the growth and strength which fairly belongs to his share of existence. Starve the body, and the spirit must feel the wasting work also. A consideration of this kind should ever be present to the minds of the poor, who should know that seven and nine children do not belong to them to care for, it being not only more than their share, but more than two persons can properly introduce into the experiences of life and the realms of the future. We remember that children are oftentimes styled the "poor man's blessing;" and it is without doubt true within a certain number. It would be far better, both for the parent and child, that a poor father and mother should concentrate their affections upon two children than upon ten or a dozen; and it is certain the affection would be all the stronger and more profitable to both sides, for the very reason that it would be accompanied with so much less anxiety for a mere subsistence which invariably goes with a larger number.

Just here is where too many children tell unfavorcourse most powerfully reflected upon the character and future welfare of the children. Children are put too early to work, as well as

to study. This remark will cover the whole field, including the children of rich and poor parents alike. They require a pretty thorough letting alono for a time, so far as these two points are concerned. Premature task-work is torture. whether to body or mind. The young body and the young spirit want leisure to become gradually and thoroughly acquainted with one another. Here is the very season when the body is forming light of peace darts a ray of promise for the future. its beautiful proportions, knitting its fibres and We are to have, substantially, a new country. We sinews, gathering together its secret accumulahave in the new revelations and inspirations of tions of energy and power; and it is the very seato day, a new religion; and this religion is what son, too, when the spirit is awakening to the reour country needs and must have. The heavens ality and the beauty of the world around it, and intend that it should have it: ther have done and so to a closer and profounder acquaintance with will do their part. We have r it to act, and we itself. Unless, therefore, pains are specially takdesigned for en to furnish every needed facility not only for orporating the development of body and spirit, but likewise for the early and thorough acquaintance of body with spirit, a fault is committed which might better be called a crime, for it is felt in its results through untold years of existence, and its effects are cruelly entailed upon those who happen for the present to be the subjects of our uncontrolled will and altogether helpless in our hands. It is a noble sight, that of a man devoting such a portion of his life to the happiness and comfort of children. And as society is made up, he will never be at a loss for legitimate objects of his charitable kindness, which will naturally lead tothe awakening of his personal love. There is likely to be a plenty of children, in our day at least, to stand in need of that attention which their parents cannot bestow upon them. The picnics and pleasure parties which are extemporized for the little folks, are hints of the direction in which the awakened humanity of mankind is setting. It is getting to be understood, after all this perilous experimenting, that what children chiefly want is Amusement; out from that their proper discipline school-books and institutions are saturated with can most naturally grow, so that they shall associate the one with the other, and have just as much fondness for one as the other. How little we think, too, while we are caring for their amusements, and even taking part in them ourselves, that we are insensibly retaining the bloom on our own cheeks and the sparkle in our own eyes, and keeping our hearts fresh and youthful for the later period of our own existence. It is so, however; and it is one of the most beautiful of all the arrangeproach, and usually seek to avoid it by moving ments of a kind Providence that it should be so. What would this world be, as we have already remarked, without young children to bless it? The prattle of their tongues, the echoes of their merry voices, the pretty play of their little forms before our eyes, the heavenly innocence of their. ways, their unquestioning trust and their tireless devotion, what would families be, or communities, or the world at large around us, if we did not have their helplessness to give us care, and were not rewarded a thousand fold by the simple affection which winds itself around our hearts and finds its searching way into every corner and crevice of our being? How blank the desolateness of the thought that ours was the last generation of mortals upon earth! Who would wish to look out upon a world without flowers, without birds and without children? Who would care to be shut up in a dungeon with his own thoughts and affections, with no such healthy escape and exercise for them as is furnished by the gift of children?

#### The Boston Sanitary Committee.

The Committe appointed by the Spiritualists in this city to cooperate with Mrs. J. S. Fuller, who was officially delegated by the officers of the Sanitary Commission to solicit donations from Spiritualists throughout the country for the coming Fair, met at the Banner of Light office last week, and organized by the choice of officers, as follows: WILLIAM WHITE, Chairman.

PHINEAS E. GAY, Treasurer.

L; B. WILSON, Secretary. There was a lively interest felt in the matter by the Committee, and we trust a handsome amount will be raised for so noble a cause: and there will. if the public feel half the interest the Committee manifest,

This is the first time, we believe, the Spiritualsts have been recognized by any organization of and in the due correspondencies that belong this kind. A year ago, at the great Fair in New York City, the Spiritualists' donations were ruled | things genuine and counterfeit; between at out-except a lot of brimstone matches, which, po doubt, was better appreciated by the Committee than the other donations.

The proceeds of this fair, which is to take place in Chicago on the 30th of May next, is to go to the overwhelmed in despondence by the blows of relief of the sick and maimed soldiers, who have heroically fought the battles which have helped showcred favors of prosperity. At length he sustain the honor and integrity of the nation, and | reach a plane, not of stoical indifference, br who have suffered almost everything but death. such sublime faith and trust that no treme In our hour of rejoicing over victories won by our apprehension shall ruffle the spirit, whereon armies, those who have suffered-and are still mirrored all the benignities of the state of H suffering so much-should not be forgotten. These wounded soldiers in the West are gathered from all parts of the country, and have not the means -or friends who are able-to remove them to homes at a distance. Many of them are now at the 'Home," an institution supported by voluntary contributions; and more are daily arriving. To the support of this "Home" a portion of the funds raised by this Fair will be appropriated.

The war has been the means of putting thousands and even millions of dollars into the pockets of many Northern men, and their own intuitions should tell them it is their duty, as well as their privilege, to help the needy and less favored. The Committee of Boston and vicinity comprise the following named responsible gentlemen and be cheerful, for we live forever, and worlds ladies, who will receive such donations from the liberal and true-hearted:

#### GENERAL COMMITTEE.

Phineas E. Gay (Manson & Co., 22 Fulton street). Chas. E. Jenkins, 44 Chester square. Geo. W. Smith, 409 Federal street. J. R. Bassett, 98 Pearl house, 593 Tremont. Wm. White, Banner of Light. Bela Marsh, 14 Bromfield street. L. B. Wilson, Banner of Light. Mrs. Daniel Farrar, 14 Hancock street. Mrs. George Staples, 24 Temple street. Mrs. John Woods, 66 Carver street. Mrs. J. B. Severance, 66 West Cedar street. Mrs. M. A. Ricker. Wm. P. Tenney, 8 Berkley street. F. A. Sawyer, 75 State street. Daniel Farrar, 73 and 75 Blackstone street. Jacob Edson. John Wetherbee, Jr. Mrs. Geo. F. Stratton, 22 Common street. Charles Pierce. Miss Lizzie D. Moulton, 4 Union place. Charlestown-Col. C. H. Wing, 40 Russell street Mr. and Mrs. A. H. Richardson; Mrs. Martha

Cushing; Mrs. Mary Ann Randall, 16 Concord street; Mrs. Ezra Brown. Chelsea-Dr. B. H. Crandon; Mrs. J. V. Mansfield, 153 Chestnut street; H. C. Clayton; Benj.

Martin. Cambridgeport-Henry Potter; Isaac Fay; Geo.

. Cade, 79 Main street. East Cambridge-Judge J. S. Ladd, 27 Second street; Joseph Whitney, 73 Fourth street.

Rozbury-Allen Putnam; Mrs. Allen, of Granville street.

Somerville-Dr. A. B. Child; Dr. Samuel Grover. Malden-T. D. Lane; Mrs. Faunie B. Felton, Quincy-L. S. Richards; Josiah Brigham. louarters of the Commi

### APRIL 22, 186

#### He who has studied the action of adve upon the soul, who, with ripened judgment heart grown submissive through discipline

The True Philosophy of Life.

acknowledged the uses of affliction, that one learned the true philosophy of life. And, he forth, no repinings will cross his lips; no mad sistance to the sent blessings, howsoever disgu will betray a lack of mental balance, and of itual faith; but truly divested of its sharpest s all sorrow and tribulation will be accepted means of soul-culture and progress. The his resources of affluent human nature will brought to light, and developed to their utm and saddest experiences will serve as war posts unto the future; the soul will learn o sight, prudence, forethought, in the highest se the daily life. It will learn discernment bety tions of holiness and earthly waywardness borrows some saintly name. The discipl Truth and Justice will never waver one in betwixt policy and the right; he will neve fortune; nor will he be unduly elated by en. Free from all encumbering shackles, soul, grown strong in Wisdom's' schooling, live beneath the law of higher consciousness al and owning the universe, shall be thrice bo in golden links of love, unto divine behests never militate against another's rights. Selferned; he shall govern others by the sweet co of love, the exercise of a will divinely consecrate

The true philosophy of happy and right living can only be exemplified by the prac observance of the soul-uttered prayer of on old :- "Thy will, not mine, be done." Pu forth all our human energies, yet reliant on superier power that directs all, let us be calm cause forever guarded by Omnipotent care; 1 us where dwells no death.

#### The First "Rap."

Seventeen years ago, ending March 31st, the first tiny rap was made by the invisibles a little village of Hydeville, near Rochester, N that ushered in modern Spiritualism. The was that telegraphic communication with spirit-world was vouchsafed to mortals. that time it has spread on the wings of the throughout the civilized world; and now it lievers are numbered by millions. And, not standing the immense opposition that has brought to bear against it and its advocates glorious scientific religion-for Spiritualism wedded science to religion-is more sought to-day than ever. The pure waters of life tinue to flow, and the thirsty multitude are ering to the spiritual fountain to quench thirst. The dear departed are bringing tidings of great joy "from their abodes in s life, and mortals are indeed being blest w knowledge that their loved ones can and do re and communicate. Truly "death is swalld up in victory."

Mrs. Stowe in California.

Mrs. C. M. Stowe delivered a second lectu San José, California, March 9th. The Mer says, "The City Hall was again crowded on day evening with an intelligent audience to Mrs. Stowe, many being unable to obtain Her discourse was listened to with marked a tion. For elegance of language it was a ma piece. Every sentence was perfect, and lad with thought. She held that man is a progre being, and that the intellectual and religious adapted to his wants in the earlier ages of world—in man's infancy, as it were—is in cient for his present needs; that evil is the growth of ignorance; that love to God and are the fruits of true religion; that harmoi heaven, and inharmony hell; that man shoul deavor to live up to his highest intuition of which is the God-principle of his being, and v if followed in the light of reason, will lead spiritual unfoldment; that death is the s birth; that eternal punishment would be eq lent to spiritual inertia, and is incompatible the progressive principles of the soul. These kindred subjects constituted the essence of discourse.'

Mrs. Currier's Visit to the West. A little more than a month ago, destiny, or the A little more than a month ago, desciny, or the power of steam, wafted mo to that great vortex of Western life, Chicago. Thither I went to fulfill an engagement, and I purpose to give you a de-sultory account of what I saw, heard and experi-

I went by boat to New York, and from thence by the Eric Railroad. And now, journeying reader, should you be called westward, do not be foolish, as I was, but select the most direct route have your baggage checked through, and avoid all "transfer tickets," promising to convey you and your effects from the pier to the depot; avoid them as you would--well, anything decidedly objectionble. Do this, and prosper. I have never believed in the immaculate hon-

esty of New York hackmen since, the time that I was obliged to hand an insolent fellow over to the muscular compassion of a stout gentleman, who enried a stick in his hand and a star on his breast Yet, until recently, I have been inclined to regard railroad officials as a superior class of beings; but I am sorry to say, that inising the train, and al-most losing my trunk, all through the culpable negligence of a lazy baggage master, has consid-erably lowered my faith in the last named gentry. After all, not withstanding sundry vexatious de-

lays, I reached Chicago just in time, a sadder, but, mayhap, a wiser woman, and able to console myself with the reflection that I had lost nothing but -my temper. I lectured in Metropolitan Hall three Sabbaths

under the auspices of the First Society of Spiritual iste, and I know not that it has ever been my priv lege to address larger or more appreciative audiences. Spiritualism is a mighty power in Chicago Not only is it recognized in most of the loyal, phi Innthropic enterprises of the day, but it also lends an element to Science, Literature and Art, and has much to do with the aspiring disposition and cre-ative onergy for which the people are remarkable. I have always taken an interest in the Chil

dren's Lyceum, though, in all honesty, I must con-fees to a grain of prejudice at the outset; but I mean to say, that from the time that I began to observe the practical workings of the system, it has commended itself to my entire and hearty sympathy. The Lycoum, under the direction of Mr. Leavitt, of Chicago, undoubtedly owes its origin to the idea of Mr. A. J. Davis. But what origin to the idea of Mr. A. J. Davis. But what gifted brain over evolved a bright thought that was not straightway caught up and improved upon by some other fertile brain? The Chicago Lyccum is organized on a somewhat different plan from the others which have sprung into being in our large towns and cities. Mr. Leavitt, the conduc-tor has an eminently constructive mind and he tor, has an eminently constructive mind, and, be-sides, has devoted nearly his whole life to the in structing of children; therefore he is well qualified for his present situation. There are many who shink the plan of Mr. Leavitt a decided improvement apon the original. Should it really prove so, I dam say that no one will rejoice more sin-cerely than Mr. Davis himself.

cerely than Mr. Davis himself. In visiting the different Lyceums, one is very apt to note in each some peculiar, marked excel-lence. For example, in Lowell, the admiration of the visitor is at once excited by the melody which rises from so many little warbling throats. This superiority, however, is partly accounted for in the fact that the groups are under the control of a musical director of rare ability, and entirely de-voted to his work. voted to his work.

voted to his work. The crowning gory of the Philadelphia Lyceum, under the charge of Mr. M. B. Dyott, was, to my mind, the gymnastic exercises. This, however, was tabily explained when I reflected that my friend, the conductor, was one of the most accom-plished amateur gymnasts in the whole country.

The dark clouds of war are riven, and the sundoubt not this coming Conve us to make a new comment with the invisibles. The lease for discussion is: "Can any plan be d at to secure the

cooperative action of Spiritualists for educational purposes, especially to bring our children under the influence of spiritual teachings?"

This is indeed beginning at the right place. With few, very few exceptions, we have done nothing at all in this direction. We have contented ourselves with writing and uttering mere words. We have attempted no form of cooperative action. We have left our children "out in the cold," or, what is worse, have sent them to sectarian Sunday Schools, there to be educated in the false and demoralizing tenets of the Popular Theology. It is useless to say we will give our children no education in those matters, for such is the constitution of our civilized society that they will be educated in spite of us; and, if not in the truth, most certainly they will be in the false. Bear in mind that the impressive mind of youth and childhood is especially adapted to receive the romantic falsehoods of the old religions; that all our customs. the old leaven of theology, and that every imaginable form and resource of ingenious skill is exhausted to gild over its repulsiveness and make it acceptable to the young. In some form it is made the shiboleth to gain admission into all places of honor or pleasure. It is made the badge of respectability, and unless the mark of the beast is on the child, it becomes, in a strong sense, an outcast. Children are specially sensitive to such rewith the popular current.

Unless we counteract this, we shall most signally fail. To criticise, to pile up negation after negation, to prove the utter falsity of every logical formula of popular theology, will avail nothing at all. The child-mind cannot be fed on negations. It demands something positive, and will have it. And while you are exploding the old errors in the form they appeared to you, your children will have received the same old harlot in a new dress, Arguing against the false never establishes the true. And especially is this so with the child. The very effort to explode a falsehood not yet received, plants it in his understanding. We are glad the Convention is to consider some positive, practical work; something looking to a real, permanent effort for the spread and establishment of true spiritual principles. And we hope that largehearted men and women will have ready, comprehensive and thoroughly elucidated plans for the consideration and action of the Convention.

We confess to a profound and reverent belief in Spiritualism. To us it is the all of religion, the mming up of all philosophy; hence, it is to be the regeneration of all human conditions and institutions. And, though we would not wish to Chase there the present month. The cause seems burry anything prematurely, yet we are glad to brightening in many places.

#### Syracuse, N. Y.

The Spiritualists in Syracuse, N. Y., are taking steps to effect an organization for business and practical purposes during the stay of Warren

Banner of Light office, 158 Washington street, where those who have donations to make, if not waited upon by some one of the Committee, will please call, or send their contributions.

Our friends residing in towns where no committees have been appointed, who feel disposed, can forward to this office their gifts, and they will be faithfully accounted for.

Remember that packages weighing not over sixty pounds will be forwarded free by the "American" and "United States" Express Companies.

We are pleased to learn that our friends in New York City are taking hold of this matter in real earnest.

#### The Great Event.

Since our last the glorious news has flashed along the electric wires all over the land proclaiming the joyful tidings that Gen. Lee and the whole rebel army immediately under his command had surrendered to Gen. Grant and his invincible braves. Since then the enthusiasm of the loyal in spirit-life. She will be at her rooms, 8 people has known no bounds. Every city, town Place, every day in the week, except Satu and hamlet at the North have manifested their gratification by the ringing of bells, firing of cannon, bonfires and illuminations. Verily the last nail in the coffin of secession has been driven home and clinched.

At the time of Lee's surrender, his army was completely disorganized and demoralized. It is said they were without food or ammunition, and their brigade organizations broken up. The exact number who surrendered has not yet been ascertained. They were all paroled, Gen. Lee and his staff, and most of his general officers, receiving passes to go where they pleased.

The war is thus virtually ended. This is the opinion of the officials at Washington, and accordingly the Secretary of War has issued the following important manifesto:

WAR DEPARTMENT WASHINGTON, April 13, 1865, 4 P. M. To Major-Gen. Dix:

To Major-Gen. Dix: The Department after mature deliberation and consultation with the Lieut-General upon the re-sults of the recent campaign, has come to the fol-lowing determinations, which will be carried into effect by appropriate orders to be immediately is-

First-To stop all drafting and recruiting in the loyal States.

Second—To curtail purchases for arms, ammuni-tion, guartermaster and commissary supplies, and reduce the expenses of the military establishment in all its several branches.

Third-To reduce the number of general and staff officers to the actual necessities of the ser-

Vice. Fourth—To remove all restriction upon trade and commerce, so far as may be consistent with the public safety. As soon as these measures can be pat in opera-tion, it will be made known by public orders. EDWIN M. STANTON, Becretary of War.

#### The Davenport Mediums.

" The London Spiritual Times, alluding to the Davenports, says " they have become heroes, and very near martyrs; all through England their name is known, and excitement runs, high in the discussion of their peculiar claims. We had no distrust from the first of the genuineness of the Brothers and Mr. Fay; everything we have witnessed since, has only confirmed our faith."

#### Spirit Communion.

We are pleased to learn that Mrs. Laura C at the solicitations of friends, has consented low them, and also investigators and skeptid benefit of her peculiar gift of mediumship hereafter will sit for the purpose of affording an opportunity to hold communion with fr and Sunday-as she will continue to lectu usual, those days and Monday forenoon w required for that purpose. Mrs. C. is pecu adapted in her development for this pha spirit-communion. Her great love and symp for the dear children, attract those who passed to the higher life, and they easily a control of her organism, and, if not too muc barrassed, are indeed themselves again. too, the organs of her brain are so well deve that the more advanced and intellectual can give utterance to their thoughts in a co trated and philosophical manner. We true will meet with sufficient encouragement duce her to remain in New England, when is doing a great amount of good to the ske world. For terms and hours, see her card other column.

#### A New Physical Boy Medium

Within the last few days, (says the London itual Magazine,) a little boy between nine ten years of age, named William Terketine, a child in his manner, giving no idea of prec living with his uncle, Mr. W. J. Champerne at Kingston-on-Thames, has been discover possess mediumistic powers of an extraord physical kind. He has been tied in a chair r in a darkened room, and has been released visible fingers; ropes have been placed at h and he has been more elaborately secured th had been before; he has held a violin in s manner that his own hands could not touc strings, and it has been played; he has lik held a flute at arms' length, and it has been to discourse notes; likewise an accordion he him in one hand has been played. He is a writing medium, and gets strong table-tilting have been to Kingston; and from what we witnessed, and the testimony of persons vouch for these facts, we have no hesitati placing them before our readers. If all we be true-which everything we saw and goes to favor-we have in this boy an evi that manifestations, similar to those of the enports, are not confined to them.

### APRIL-22. 1865.

# BANNER OF LIGHT.

### TERRIBLE NATIONAL CALAMITY ! **MURDER OF PRESIDENT LINCOLN!**

We stop the press to give the following an nouncement of a terrible national calamity: OFFICIAL BULLETIN FROM SECRETARY STANTON

ANNOUNCING THE SAD TIDINGS. WAR DEPARTMENT, April 15th-1.30 A. M.

WAR DEPARTMENT, April 1011-1.50 A. M. To Major-General Diz: This evening, at about 9.30 P. M., at Ford's Thea-tre, the President, while sitting in his private box with Nrs. Lincoln, Mrs. Harris and Major Rath-burn, was shot by an assassin, who suddenly en-tered the box and approached behind the Presi-dent

dent. The assassin then leaped upon the stage, bran-dishing a large dagger, or knife, and made his es-cape in the rear of the theatre. The pistol ball entered the back of the Presi-

dent's head, and penetrated nearly through the head. The wound is mortal.

About the same hour an assassin, whether the same or not, entered Mr. Seward's apartment, and, under pretence of laving a prescription, was shown to the Secretary's sick chamber. The as-sassin immediately rushed to the bed and inflictface. It is hoped that the wounds may not prove mortal. My apprehension is that they will prove fatal.

The nurse alarmed Mr. Frederick Seward, who The nurse sharmed Mr. Frederick Seward, who was in an adjoining room, and he hastened to the door of his father's room, where he met the assas-sin, who inflicted upon him one or more danger-ous wounds. The recovery of Frederick Seward is denticial. is doubtful.

It is not probable that the President will live

the the are the start of the the start of the the start of the start of the the start of the the start of the the start of the start of

I have seen Mr. Seward, but he and Frederick I have seen int. Stanton, were both unconscious. EDWIN M. STANTON,

#### Secretary of War.

LATER.

The President died at a few minutes past seven o'clock Saturday morning.

#### The Unitarian Convention.

A National Unitarian Convention was held in New York City week before last, continuing four days. A good deal of interest was manifested, and warm discussions took place. Below will be found an extract from the New York Herald, which gives a brief synopsis of the proceedings:

"The first day's proceedings were opened with a war speech by Gov. Andrew. Everybody being excited by the glorious news from our armies, the speech passed off without contradiction, although what it had to do with the business of the Convention—if the Convention had any business we are at a loss to perceive. Then Mr. Low, of Brooklyn, introduced religious topics, and began to criticise the sermon of the Rev. Dr. Freeman Clarke, de-livered before the delegates on the previous evening. He objected to the phrase "change of base," as applicable to St. Paul, or to anybody else ex-cept Gen. McClellan. The Rev. Dr. Bellows call-ed Mr. Low to order, thus insinuating that his remarks were worthy of his name. Then Mr. Low, who appeared to have an idea that the Convention had met to agree upon something or other, pro-posed certain doctrinal points of unity, which we posed certain doctrinal points of unity, which we need not rehearse, since they were immediately laid upon the table by a vote of the Convention, and were not mentioned again during the sessions. This summary snub seems to have disgusted Mr. Low, who retired to a sequestered spot on Brook-lyn Heights, and allowed half-a-dozen ministers

lyn Heights, and allowed half-a-dozen ministers to talk all the afternoon and evening about col-leges and missionary work. On the whole, this was a very sensible course to pursue. The next day (Friday) the phrase "the Lord Jesus Christ," which was used in a meaningless resolution, provoked an extraordinary debate. The Rev. Mr. Watson, of Connecticut, objected to the title of "Lord." He was a good democrat, and scorned such aristocratic prefixes. We have abolished temporal titles in this country, and he thought therefore, that the Saviour ought to be called Mr. Jesus Christ, or, at best, Jesus Ohrist, Esq. These observations were received with some approbation; but the Rev. Mr. Burley, of Florence, Massachusetts, who was not a delegate and was not invited to be present, put on the ora-torical gloves with Mr. Watson, and a very pretty display of science ensued. The Rev. Mr. Clarke, aisplay of science ensued. The flev. Mr. Clarke, of Boston stopped, this sparring match by moving that the Uuitarians should be called "independ-ent churches." Dr. Bellows opposed this motion. Mr. Town thought that Clarke had made "a rare Mr. Town thought that Clarke had made "a rare spiritual mistake," and approved of striking out the title of "Lord." Mr. Turner criticised Dr. Bellows. Then the Reverend Doctor flatly con-tradicted Mr. Turner. Mr. Mills, another Brook-lynite, regretted "that expressions offensive to good taste" had been employed, and hinted that the Second Unitarian Church of Brooklyn would not consort with "the rag tag and bobtail." Fi-nally the delegates recommended the creation of a newspaper organ for the Convention, to be called the *Liveral Christian*. It will indeed require an exceedingly liberal Christian' to reconcile all the conflicting views of the churches of the dean exceedingly liberal Christian to reconcile all the conflicting views of the churches of the de-nomination, and we await the first issue of the paper with considerable curlosity. After dispos-ing of this scheme, the Convention adjourned to a farewell supper at the Academy of Music, having accomplished nothing practical and nothing po-etical. Neither Renan, Strauss nor Parker would did some of the delegates; and if Christianity, with all the modern improvements, is to consist of this style of thing, we pronounce it a humbug and a failure."

#### New Publications.

GAZLAY'S PACIFIC MONTHLY for April. No. 4 of this new monthly magazine has reached our sanctum. As we did not receive the previous number, we concluded it had " gone by the board." after a brief two months' existence. But we are glad to perceive that it has no idea of "giving up the ghost;" on the contrary, it exhibits more signs of life than ever, and this number is an improvement on the others. Its literary department is up to a high standard. "Scenes in China," a portrait of Major General McDowell, and an excellent view of California's palatial hotel, the "Occidental," comprise its illustrations. Dealers are supplied by the American News Company, 121 Nassau street, New York. Success attend it.

THE SPIRIT GIVETH LIFE. A Discourse delivered before the First Society of Spiritualists of New York, Feb. 26th, 1865, by Rev. F. L. H. Willis.

This discourse treats upon that which lies within all forms-the vital spirit which giveth life. Mr. Willis is one of the finest inspirational speakers in the spiritual ranks, and this discourse does credit to head and heart.

PHRENOLOGY AND PHYSIOGNOMY .- This is an illustrated Phreno-chart and Compass of Life, or a condensed synopsis of the Scenes of Life. The author, Edward Z. Wickes, claims this as a new system of Phreno-Physiognomy, with original scientific classifications of the phreno-organs, and that he has discovered many new faculties. It is an interesting study for phrenological students.

THE AMERICAN ODD FELLOW for April has been received. It contains a good variety of wholesome reading. J. W. Orr, 75 Nassau street, New York, is publisher. The Order is well represented by this magazine.

THE MYSTIC STAR .- The publishers have sent us No. 3 of the second volume of a monthly magazine devoted to Free Masonry and Literature. printed in Chicago, Ill.

THE HERALD OF HEALTH continues its monthly efforts to improve the health and physical culture of the race. It is ably edited by Dr. R. T. Trall.

#### Women's Work and Wages.

In Miss Anna E. Dickinson's lecture at Tremont Temple last week, on "Women's Work and Wages," she gave the reasons which inspired her with the theme she had selected, and said that the great truth in the matter lay, first, in the want of a true respect for work, and for woman; and secondly, but in a greater degree, in the absurd and wicked prejudice existing among men, and especially among women, for work and workers.

#### Donations for the Alexandria Hospital.

We acknowledge the receipt of six copies of the book entitled "Jesus of Nazareth," from the author, Alexander Smyth, of Philadelphia; from Mrs. Clark, of Dorchester, other books; from Bela Marsh, Boston, books to the value of \$7,50; from Allen Putnam, of Roxbury, a large number of books.

### ALL SORTS OF PARAGRAPHS.

F A girl ten years of age, residing in the neighborhood of Lowell, in this State, has just been developed by spirit-power as a physical medium, we understand. Her people, who are not Spiritualists, were astonished at the manifestations, and, it is said, whipped the girl, in order to prevent them. But this course only served to make the demonstrations more powerful, and they desisted.

Rev. John Pierpont completed his eightieth year on the 6th inst. He is old enough to remember the election of Washington to the Presidency, in 1788-9. His friends there-God bless them 1-on this occasion, presented him with three hundred dollars in money, a gold watch, cane, etc.

REV. WM. R. ALGER, Pastor of the New North | mittee, of this city, have appointed Charles Par-Church in this city, a Unitarian clergyman of very tridge as their Chairman, and have made his store, liberal sentiments, has gone to Europe on a six months' vacation. In his discourse the Sunday tions. Any one in the city or vicinity having previous to his leaving, he made a statement which will hardly find a parallel. He said that since his ordination, eighteen years ago, he had preached every Sunday. Besides this, Mr. Alger has been one of the most industrious scholars in the country. and his erndite and exhaustive "History of the Doctrine of a Future Life," only represents a portion of his literary labors.

Tell a man in a single word that he took a late breakfast-At-ten-u-ate.

When the heart is sad, and despondency sits at the entrance of the soul, a trifling kindness drives away despair, and makes the path cheerful and pleasant.

Letters from Japan report more murders of foreigners by the natives, and fresh complications with the European powers.

A dentist at work in his vocation always looks down in the mouth.

" Speak ill of no one, that no one may speak ill of you," is an angel-given rule; if universally fol-lowed, it would harmonize, unionize and christianize society, and this now troubled community be an angel haunt, where Purity would reign su-preme. The result is worth the effort.—Argus, New preme. The Lisbon, Wis.

The N. E. Women's Auxiliary Association-located at No. 18 West street. Boston-has received a despatch from Washington, asking for old linen, old cotton, and bandages for hospital use. Abby W. May, Chairman of the Association, calls upon our citizens to respond to the call as follows:

"We will not attempt to state the amount needed. It is, and must continue to be, enormous. We beg all persons having any to give, to send them to us now; and assure them that we will forward daily all we can collect. Our storeroom is entirely empty, and all kinds of supplies are needed."

Tansy Tea will keep off bugs from the vines of squashes, pumpkins, cucumbers and melons. Steep the tansy plants, and then sprinkle it over the vines with a brush.

Buman existence hinges upon trifles. What is beauty without soap?

OIL AND COAL MINING COMPANY .- Persons desirous of investing in the oil and coal mining business, are referred to the advertisement of H. T. Child, M. D., of Philadelphia, in another column, briefly stating the advantages possessed by "The Crystal Font Oil and Mining Company." This is no bogus affair. Dr. Child will give further information to any who desire it.

A HIGH RENT .- A hole in the crown of your hat.

BANNER OF LIGHT.—In another column will be seen the prospectus of this valuable paper. The Banner is a bold, fearless advocate of truth as revealed through reason and the demonstra-tions of science. All interested in the investiga-tion of the philosophy and phenomena of Spirit-ualism, should subscribe for this journal. It is one of the best family papers now published. Argus, New Lisbon, Wis,

Applications for divorce are rapidly on the increase in this State.

A wag says a man behind the times should be fed on ketchup.

There are some men in this world who never succeed in anything they undertake, and who in consequence are always underrating what other consequence are always underrating what other people do. They may properly be denominated levelers. One of this class not long since seeing two crows flying slide by side, said, "Ay, that is just as it should be. I hate to see one crow over another." Itilton's Insoluble Oement, For wood, leather, crockery, and other substances, is the best and the conomy that the housekceper 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 (fami-ty package): euist cach. Sold everywhere. ILITON BROS. & CO. Proprietors, Providence R. I. On roceipt of 50 cents, a family package will be sent by mail. Feb. 11.-3m

Jo Cose sent us a lot of "Ginger Snaps" lately, and the way they are being snapped up is a caution to morose bipeds.

Growlers, Digby thinks, must belong to the genus canine.

No. 72 Front street, the depot to receive donagoods of any kind that they wish to donate to the Fair, can have them forwarded by Mr. Partridge, by putting them up in boxes of sixty pounds or under. They will go by express free.

The two Spiritual Societies have harmonized on the Chicago Sanitary Fair Donations.

The communication from the spirit of Mrs. Anna, wife of Thomas W. Field, as printed in the Banner of April 1st, is correct. She had just been married, and was killed on the Hudson River Railroad, as was given through Mrs. Conant's organism. I did not read it, but I heard persons speaking of the truthfulness of the communication.

#### Spiritualists' Convention.

A Spiritualists' Convention will be held in the Meionaon, (Tremont Temple,) Boston, on TUES-DAY, WEDNESDAY and THURSDAY, May 30th, 31st, and June 1st, 1865. The following subject will be prominently before the Convention for discussion; viz: " Can any plan be devised to secure the coöperative action of Spiritualists for educational purposes, especially to bring our children under the influence of spiritual teachings, and thus to guard them against the demoralizing tendencies of POPULAR THEOLOGY?" All Spiritualists are cordially invited to attend.

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

#### L. L. Farnsworth, Medium for Answering Sealed Letters.

Persons enclosing five three-cent stamps, \$2.00 and scaled letter, will receive a prompt reply. Address, Box 3577, Chicago, Ill. Residence, 469 West Lake street.

#### James V. Mansfield,

Test Medlum, Answers sealed letters, at 102 West 15th street, New York. Terms, \$5 and four three-cent stamps.

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 manuscripts.]

DR. S. D. P., PORT HUBON.-Thanks, friend, for the interest manifested in behalf of the cause by you. We are sorry to inform you that the matter to be added came too late. The obituary notice was in print on the receipt of your letter.

" LEX. AVE."-Much obliged for past favors. " No. 12" re-

ceived. Will write you soon. I. R., PHILADELPHIA, PA .- Received, and on file for exam

ination.

TO CURE SCROFULA, or STRUMA-the popular name, "King's Evil.-Add four table-spoons full of Dr. T. B. Talbot's Medicated Placapple Cider to a tumbler of cold water: take three times a day, also just before you relire, and when you rise in the morning. For sale by M. S. BURR & CO., 26 Tremont street, Boston,

For sale by M. S. Loren \_\_\_\_\_ and druggists generally. B. T. BABBITT, SOLK AGENT, NE. NE 64, 65, 66, 67, 68, 70, 72 and 74 WASHINGTON ST., NEW YORE.

SUBJECT REVIVAL, Scientific Museum, Sunday Meetings all day, Conference, Council, Inspirational Love Feast, Text Circles on scientific principles, at GRARD TEMPLR, 554 Wash-ington street. Phreno-Medical, Clairvoyant examinations with illustrated chart of life daily; valuable gifts distributed to all. Lectures Friday and Saturday, at 3 and 74 r. M. To tho ladies at 3 o'clock.

Buy METAL-TIPPED SHOES for children's every-day wear. One pair will out wear three pairs without them. Sold everywhere. 3m-April 22.

#### Hilton's Insoluble Cement,

EMBRACING his Parentage, his Youth, his Original Doc-Blacking, Blueing, dec. Use the Liquid or Army and Navy Pasto Blacking, and also the "Laundry Hue," made by B. F. BROWN & Co., Boston. Ask your grocer for them; you sician of the People; also, the Nature of the Great Conspiracy against Him; with all the Incidents of His Tragical Death, will be sure to like them. cow 6m-March 25. given on Spiritual Authority, from Spirits who were contem-

ADVERTISEMENTS.

SPIRIT COMMUNION.

MIR, LAURA CUPPY having been provaided upon by Internation of the second second

#### JEANNIE WATERMAN DANFORTH, CLAIRVOYANT PHYSICIAN

A ND SPIRIT TEST MEDIUM, examines by letter or lock of hair. When present, \$2,00; when absent, \$3,00. No. April 22. - 4w<sup>2</sup>

# April 22.- ew-CLAIRVOYANCE. - MRS. COLGROVE may be consulted personally, or by letter, respecting Business, licalit, &c., at 147 Devonshire street, near Summer street, liontou. Directions by letter \$1,00; lost or stolen proparty, \$2.00. am<sup>o</sup>-April 22.

MRS. LIZZIE WETHERBEE, Healing Medi-from 9 till 12 M., and 2 till 5 P. M. No medicines given. April 22.

MRS. A. C. LATHAM, Medical Clairvoyant and Ileating Medium, 22 Washington street, Boston, Treatment of Body, Mind and Spirit. April 22.

DR. J. R. NEWTON

WILL be in DAVENFORT, Iowa, from April 17th until 30th ; then in APRINGFIELD, III., from May 8d until 10th ; then in TOLEDO, Ohio, from May 14th until June. April 15. THE NEW OURE.

BOSTON NATURÆPATHIC INSTITUTE. DR. URIAH CLARK.

Practical Naturepathic Physician,

Practical Naturzepathic Physician, SEES Discases at a glance! Heals by the All-potent Ele-ments of Natural Often cures immediately by Fowers once deemed mysterions! No Folsonous Drugs! Dik CLARK'S long contemplated INSTITUTE, is now open daily, and is in bighty successful operation in behalf of nu-merons invalids constantly througing his rooms, in the large, frat-class houve, lately occupied by Dr. H. J. Bigelow, as be-low. A few patients meeding freatment for a week or more, can be accommodated in the lastitute, on giving few days' no tice. Consultations free, and all letters promptly answered, and circulars sent free, if writers acrol prepid and superscribed envelopes. Terms fair and equitable to all. The poor free on merous patients and physicians, can be given. The second se-lect class for a course of lessons and experiments, Monday evening, May 1st, and five consecutive evenings. Address, DR. U. CLARKK, 18 Chauncey St., Boston, Mass. DVG DERDOCL

### DYSPEPSIA AND FITS.

DISFERSIA AND FILS. FITS-A Bure Cure for these distressing complaints is mow made known in a Treatise on Foreign and Native FITS-Herbal preparations, published by Dil. O. PHELPS —BROWN. The prescription was furnished him in FITS-such a providential manner that he cannot conscien-tiously refuse to make it known, as it has cured every-FITS-body who has used it, never having failed in a single —case. It is equally sure in cases of Pits as of Dyspep-FITS-bit; and the ingredients may be obtained from any —druggist. Nent free to all on receiptof five cents FITS-to prepay postage, cic. Address, Dil. O. PHELPS —BROWN, No. 19 Grand street, Jorsey City, N. J. April 8.-in.4w

JUST ISSUED, A REVIEW 07 4

LECTURE BY JAMES FREEMAN CLARKE,

THE RELIGIOUS PHILOSOPHY

RALPJI WALDO EMERSON,

LIZZIE DOTEN,

INSPIRATIONAL SPRAKER.

Price 15 cents per copy ; postage free.

Published by WM. WHITE & CO., 158 Washington street.

WORDS AND MUSIC BY S. B. K.; arranged by O. M. ROGERS.

\*\* And gladder than the song that the earthly maklen sings, is the song of the spirit that in music over rings; And the sindows that were ever over my Lob have never hers Floated over the skies of ether, in this happy spirit-sphere."

Price 25 cents, including postage. For sale at this office.

JENUS OF NAZARETH. A TRUE LIPE OF THIS WONDERFUL PERSONAGE whom it was given. It will be sent Justage free. for \$2.50 Address

bha, Pa. 1937 Persons in that city can have it delivered by addressing a note as above. 11-March IX.

JESUS OF NAZARETH;

OR,

A TRUE HISTORY

OF THE

MAN CALLED JESUS CHRIST.

THROUGH ALEXANDER SMYTH,

In this History, as given by our humble Author and Medium

porary Mortals with Jesus while on the Earth.

trines and Works, his Career as a Public Teacher and Phy-

be sent, postage free, for \$2,00.

March 25.

#### Lyceum Hall Meetings.

Mr. H. B. Storer gave two very able discourses, under inspiration from the higher life, on Sunday, April 9th. He was unexpectedly called upon to fill the desk, on account of the indisposition of Miss Doten. The audiences were well satisfied with the spiritual teachings which fell from his lips. Mr. Storer, we understand, intends to remove to Brooklyn, N. Y., the first of May. We regret to lose such an excellent man from our neighborhood, and wish him the greatest success wherever he may be located.

Miss Doten is expected to speak in Lyceum Hall next Sunday.

#### John Stuart Mill.

This gentleman, whose high literary attainments and liberal sentiments have distinguished him from other men, has been requested, by an influential portion of the Westminster Parliamentary constituency, in London, to become their candidate. The London News thinks that such a man as Mr. Mill will have but a limited field for his powers in such an "overgrown Club" as the House of Commons, but we cannot but think that the universal recognition of him as one of the ablest of thinkers and most honest and highminded of men, will give him influence even in such an assembly.

#### The Banner Spirit-Message Department.

The reader will find this Department of our paper uncommonly interesting the present week. In this connection, we give the following opinion, expressed by one of our most talented correspondents :-- "Your Message Department is increasing in daily usefulness. It has become not only a vehicle for spirit-communication and identification, but it is a bestowal of philosophical teachings of great benefit. I feel that the time has come for it to be more widely appreciated."

#### Dr. J. E. Ferguson.

This gentleman, late of Nashville, Tenn., is degreat effect. He has crowds to hear him.

We are really pleased to hear that our neighbor, the Daily Evening Voice, is in a prosperous condition, and is to outlive the venom of the other city dailies. Go ahead, gentlemen! God favors the right. Have no fears. Work hard, and the workingmen will sustain you. Just such a paper is needed in Boston, to wake up the old fogy dailies, who fear their own shadows.

The Allen Boy Medium is in Bangor, Me.

Chas. H. Foster, the test medium, still remains at No. 6 Suffolk Place. His mediumistic powers, it seems to us, are increasing daily. The sick and afflicted are referred to the

advertisement of Dr. Jehiel W. Stewart, in another column.

SAVANNAH DAILY HERALD -We have received a copy of this paper, now issued from Savannah, by S. W. Mason & Co. Mr. Mason is well known in this city, among the editorial fraternity, as an able writer, and a man of energy. He first started his paper at Newbern, or Hilton Head, about a year since, and as soon as our forces took possession of Savannah he removed his office to that place, where he has enlarged the size of the paper, and now issues it daily. Yankee enterprise stands out prominent in this case. We wish success to all concerned in this enterprise to imbue the Southern mind with the precepts of freedom and Union.

Three rebel armies have surrendered to General Grant-that under Buckner at Fort Donelson, on the 16th of Fébruary, 1862; that under Pemberton at Vicksburg, on the 4th of July, 1863; and that under Gen. Lee, on the 9th of April, 1865. He is the only one of our generals who has ever induced a rebel army to surrender, and he has induced three of them.

Fast Day was observed on Thursday week with a spirit appropriate to the joyful circumstances of the times. In the churches and out of them the same glad feeling was expressed, and the whole popoulation joined in making the day one of thanksgiving for the recent National victories.

The Massachusetts House of Representatives has voted, 130 to 5, that it is inexpedient to legislate on so much of Gov. Andrew's message as relates to the abolition of capital punishment. Comment is unnecessary. We only hope the people of this State will send a different class of men to represent them in the Legislature next year.

The President has made the following record in the case of the Smith Brothers, of Boston: "The judgment and sentence are disapproved and declared null, and the defendents are fully discharged." Good.

Where are those "some twenty Lynn Spiritual ists "who recanted, Mr. Crisis?

An "infidel" soldier picked up a pocket-bible at one of the recent fights before Petersburg. On examining it, he found it pierced with three bullets. "There," said he to a comrade, "I never livering lectures on Spiritualism in London with before believed the Bible to be a holy book; but I am sure of it now."

13 C .

PAPER MAKERS' COMBINATION.—A conven-tion of paper manufacturers was held in this town on Thursday. Their doings have not transpired, but we learn that one of the manufacturers stated but we learn that one of the manufacturers stated to an outsider that the design of the meeting was to "prevent the manufacturers from getting panic-ky and to keep up the price of paper!" The pub-lic know how much the paper makers have suffer-ed in consequence of high prices. Should not a hat be passed round to obtain contributions for their relief? Printers and publishers will bear in mind this suggestion.—Pittsfield Sun.

The question of the marriage of priests is beginning to agitate the French mind.

#### New York Matters.

[Correspondence of the Banner of Light.]

New York, April 11, 1865. The glorious "war" news seems to out-shine everything else; this day there is great rejoicing all over the city. The southern people that have been stopping with us, no doubt will start for home about the 1st of May.

The National Unitarian Convention was held in this city last week. It was considered a success in point of numbers. There was some inharmony amongst the delegates, but it closed with a bounteous collation at the Academy of Music, when all. no doubt, felt that " it was good to be there." Some of the delegates were quite liberal in their remarks; others quite the reverse. Rev. F. L. H. Willis and others sent a letter to the Convention. stating that there was quite a large body, calling themselves Spiritualists, that sympathized with the liberal Unitarian Societies, and was willing to unite with them in the great work of correcting the popular theology of the day; but some of the ministers were not willing to unite with them. and Mr. Willis's letter was consequently passed by in silence. There is no question but that in most of their teachings-with the exception of individual spirit-control-they agree with the Spiritualists, and once convinced that their friends can return and communicate to them, they will harmo nize. This, no doubt, will be a gradual work.

Mr. Willis gave two fine discourses last Sunday to an appreciative audience; he touched quite freely upon the Unitarian Convention. A Committee was chosen to have it published in pamphlet form. Quite a collection was taken up for that purpose. After the evening discourse, he read a copy of the letter sent to the Convention, and it was thought best to publish it in connection with the morning discourse. After reading the letter, he was influenced and delivered a beautiful poem. referring to the Convention, which was received with approbation.

Miss Hardinge gave a lecture at Cooper Union on Friday evening. Subject: the "Day of Reconstruction." The house was well filled, and the audience showed frequent appreciation by applause. Miss Hardinge is too well known to need a "luminous" report of her discourse. A simple notice of her delivering a lecture is sufficient. I consider her (or the intelligence controlling her,) a clear, deep thinker; and in her lectures she deals with principles more than personalities.

The North-western Sanitary Home Fair Com-

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#### JUST ISSUED. BELLE BUSH'S NEW VOLUME OF POEMS. ENTITLED

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THE work is issued in clegant style, of the same size of Ticknor & Fields's library editions of Longfellow, Tenny-son, &c., and makes two hundred and seventy pages, in which will be found many poems of unsurpassed beauty, although all are of a high order. CONTENTS:

Introduction.	Thoughts of the Future.
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" Union is Strength."	Ground.
The Prophet Bird.	Lines Suggested on Visiting an
The Volunteers of New York.	Asylum for Mutes.
Lines to the Memory of Col.	Alone, All Alone.
Elias Peissner.	Patience.
A Tribute to the Memory of	Song of Psyche to the Winds
the late General James 8.	and Waves.
Wadsworth.	The Lily.
Not One Hath Died in Vain.	The Flight of Birds.
Hymn to Death.	The Sunset Land,
The Angel of the Soul.	The Spirit of Song.
A Song for the Army of Knit-	The Volce of my Mother.
ters.	The Streamlet.
Then and Now.	The Prophet Bard.
What is Life?	Lines Written on Visiling an
Let us worship God.	Asylum for the Blind.
Gratitude.	"We Reap in Gladness what
Memory Bells.	we now in Tears."
Song of Eros to the Hours.	A Tribute to Norway's Dead.
Flowers in the Market.	Rest.
Lines to Hazie.	The Poet's Spell.
Lines to a Young Friend.	Our Leader Trusts in God.
The Shadow-Land.	The l'oet's Home.
Lines addressed to	The Mystery of Melancholy.
"The Lord is our Shephera;	Lines Written near the Scene
we never shall want."	of Perry's Victory on Lake
Flowers.	Give us "Freedom" for our
The Love-Dream. Life is in the World.	Battle-Cry.
Lines written on Receiving the	Out and In
Portrait of a Sister.	Song of the Sciote
The Ancient Pine.	"Every Day a Burial-Day."
Song of a Poet Heart in Des-	O Bright Generoe !
pondency.	" Home, Sweet Home."
A Response to the Poet Heart.	Lines to Lida.
Genevra.	Advice to the Young.
Spring.	Not Alone, O German Mother.
April.	My Mother.
Willie Darling.	Skeleton Leaves.
Song of Life.	The Artist and the Angel.

#### TO THE SICK AND AFFLICTED. DR. JEHIEL W. STEWART, OF NEW YORK, PRACTICAL PHYSICIAN

FOR CHRONIC AND ACUTE DISEASES.

April 22. For sale at this office.

FOR CHRONIC AND ACUTE DISEASES, HAS taken rooms at the Earl House, Providence, R. I., and will commence April 21 and continue until further notice. H6 will heal the sick and affleted both of mind and body. No medicines given, and no surgical operation performed. Ills charges are made to conform with the patient's means to pay. Those that are suffering and have no means, will be treated without pay. The Father God has helped me, and is helping me still—1 find as I ask, I receive—and as others ask me, I will freely give. I can describe and located diseases merely by the patient's coming into my presence. I will not touch the pa-tient, but be at adistance from him or her while I describe into disease. He depends on a magnetic power with which Na-ture inas endowed him, in healing the side and affleted. I not only remove the disease for the time being, but go to the seat of the disease and remove the cause, and therefore it is lasting. April 22.

THE OBYSTAL FONT OIL AND MINING COMPANY.

THE OBIGIAL FUNT OIL AND MINING COMPANY, OF Pennsylvania. THIS Company has soveral very fine tracts of productive oil lands, and leases for wells that are now flowing, and also 1000 acres of valuable coal lands, on which it is estimated there are 15,000,000 tons of coal. For further particulars, ad-dress il ENRY T. CHILD, M. D., 614 Bace street, Philadelphia. April 22.

DR. P. B. BRISTOL, WILL be in Hartford, Conn., at CITY HOTEL, and heal the sick by "laying on hand," from April 21 to May 5, 1865. 2w

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 an, born of human parents, like all other men-having one father only, though the Jesus of the Testament is said to have There was nothing mysterious about his birth, excent that he never knew who were his parents while on this carth. He was not sent into this world on a divine mission, to perform miracles and take away the sins of mankind, as stated In 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 meameric 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 appease the anger of his father, the Lord Jehovah. This True History states that he did not acknowledge the God of the Jews, but paid adoration 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 conspiracy 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 TRUE HISTORY OF JESUS OF NAZA BETH 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 listory and legends, but continually opposed them by exposing their absurdities and ridiculous fables. In fact, Saul of Tarsus was the teacher and founder of most of the doctrines and institutions of Christiani ty, and he was the great enemy by whom Jesus was brought to destruction, in order to accoundish 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 made known to our humble citizen, A. Swirs, by the spirits. They desired him to write the same in form of a book, giving him authority to make whatever additions, descriptions, cmbellishments 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.

ALL CHRISTIANS will find in it matter of the most vital importance, showing how they have mistaken the character of Jesus and the nature of the True God.

THE PHILOSOPHER will find in it matter worthy of deen reflection and admiration.

THE INFIDEL will be delighted with the general expose of the old Jewish Institutions, customs, laws, legends and his-

THE SPIRITUALISTS will be gratified to find that the character, doctrines and acts of Jesus accord with the beautiful sophy of Spiritualism.

THE MEDICAL FACULTY will be enabled to learn the simple and natural means by which Jesus was enabled to effect cures of certain diseases, more than 1800 years ago.

THEOLOGICAL STUDENTS will see in it an immenso mass of matter of absorbing interest; they will perceive the erroneous and fatal course they are about to pursue, and if they, reflect deeply upon the subject of this book, they will shake themselves free from the trammels of their superstitious institutions, and stand crect in the dignity of true manhood before God and man, resolved never to give their aid in continuing the mental slavery of their follow-man. Yes, let the Theologi cal Student look deeply into this book, and perhaps he may discover a mine of wealth, which shall make him independent in circumstances, and shall save him from the lose of his free will and conscience.

There is no one that feels an interest in a good book, that will not feel it in the perusal of this curious and unparelieled production.

Price \$2,00; postage free. For sale at this office. Mar. 25. THIRD EDITION. HOW AND WHY I BECAME A SPIRITUALIST. BY WASH. A. DANSKIN, BALTINORS. THIS popular work has already reached a third edition. Ev-ery one will be interested by a perusal of its pages. ED Price 75 cenis; postage 12 cenis. For sale at this of flos. Oct. 15. and the second of the second second

#### LIGHT. BANNER OF

### APRIL 22, 1865

# Message Department.

STATES CONTRACTOR STATES

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

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

forth by Spirits in these columns that does not compone 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, Boom 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.

Oh Power Eternal, thou who findeth a home with the blooming daisy and the human soul, we would bear witness through these frail human lips of thy greatness, thy goodness, and of thine everlasting love. Though we may not read of thee in books, though no man's experience, or the experience of ten thousand souls, can give even the faintest idea of thee, still there is a something within the silent avenues of our being that tells us thou art our Father and we are thy children. Though we ascend to the highest mountain peaks of wisdom that soul can cenceive of, still there are achievements grander and more sublime. Though we descend into the valleys of humiliation, there thon art, an ever-present principle, strengthening life and calling all forms higher. Do we wander in the dark places of human life, even there thou art, there thy presence is realized by the soul. There is no night so dark that the sun of thy love cannot dispel the darkness; no one so ignorant as not to be able to attain a knowledge of thy love, thy guardianship and power. Oh Father, Mother, Friend, Presence sublime and beautiful we can trust thee, not with the blind trust of faith, for that is but material in itself. It is but a form, a something that must be material forover; but with trust that comes through that deep intuitive life, that makes us in the internal one with thee. We know that thou art not imprisoned within the lids of any sacred record, that thou hast not written thy name upon any creed, that thou hast not approved of any dogma; for all, oh Father, Spirit, are finite, while thou art infinite. Life, beauteous and wondrous Life, it may be that thou art God. It may be that within thy beautiful bosom is enshrined all of Deity that the nations have worshiped. Shall we call thee a Presence? Shall we call thee Lord, God or Jehovah? Nay, we will call thee our Father. We will look up to thee at all times with confidence, knowing that thou carest for all; that thy love is large enough for all; thy power sufficient for all. Though death come with its darker shade of life to startle us, though sorrow overwhelm our souls for a time, yet, our Father, we will not murmur; for even in that condition of life thy love is manifest. Thou art even there. We bear the crosses of human or spirit life. Thou art in the cross, as in the crown. There is no place where thou art not; no condition of life through which we are called to pass where thou mayst not be found. Oh we cannot yield up a portion of life to an opposing principle. Nay, for thou art infinite, art everywhere. So we will not fear; we will trust, we will love, we will serve thee forever. Feb. 27.

Questions and Answers.

and in it I 'exist." Does not this teach that the spirits of the departed-except those that are made happy at their departure-are made to suffer? the moderately vile, comparatively speaking, the material flesh-that something you can cut equally with the most vile, in the same atmosphere of wickedness?

will also answer this question.

CHAIRMAN.-A correspondent, writing from Cincinnati, Ohio, asks: Q,-Will the controlling intelligence of the Ban-

ner of Light Circle please to give the philosophy of the fact of how Nature compensates for the want of sleep in the case of C. D. Saunders, Orderly Sergeant of Company G, 13th Regiment of die, if deprived of pork? Virginia Volunteers? He is at present in the Chestnut Hill Military Hospital, and it is said that he has not slept for a single moment for fourteen | they would be placed themselves, then the Irishyears and six months.

A .- Be it known that there are as many kinds of sleep as there are different conditions inducing subsist on swine flesh. What is it that compels sleep; but that which generally visits the body is the one you are best acquainted with. Now under certain conditions, this kind of sleep can be banished from physical life. It can be done by the use of certain stimulants, certain narcotics, It can also be done by throwing a person into a psychological state, or by a peculiar spiritual condition. We are not conversant with the case in question, but we presume that the loss of sleep was induced by sickness, and the remedial agents used at the time. That the man does not sleep, is not a truth. That he does not sleep according to the common acceptation of the term, is a truth; but he does sleep nevertheless; does repose. There are seasons when the spirit retires from the outer realm, but the body is not conscious of it. Therefore, according to the usual acceptation of the term, the person does not sleep. There are many problems that are constantly presenting themselves to the curious, demanding solution, and it is from the fact that most persons do but seek at the surface, instead of probing beneath to find the cause. They only glance at the physical, the material. Because they cannot find the solution in the physical, they give it up. Only go beyond the material, only deal with the imponderables, and you will very soon be able to find a solution for every problem that Nature presents.

CHAIRMAN.-B.F.C., of New York City, writes: Q .- Will the presiding spirit at your Public Circle please inform us if the following article on pork is true?

ABOUT PORK EATING .- The following ideas concerning pork eating, which we copy from the Laws of Life-an able paper, by the way-will surprise many of our farmer readers, but he worthy of consideration: "Almost every man in this country who is a householder, keeps one or more hogs which, in the fall of the year, he fattens, and at or about this time kills for use as food for his family. He has been educated to think that unless he provides this kind of food neither he nor his family can get on in health and strength. He has also been educated to think that swine's then most other kinds. Thus in every house will be found fresh or salted pork. It is a staple and almost all persons like it when prepared for the table after the various modes of cookery common amongst us. I wish to present to our readers the fact that it is, on the whole, the unhealthiest food which we eat; that it lays the foundation of many diseases, which sap the strength and vigor of body and brain; that it is directly the cause of a large share of the dyspepsias, liver complaints, lung diseases and diseased conditions of the skin, which exist so extensively with the people; and that taking into consideration the constitutional organization and functional activity of the large are of persons born and reared in this country, it is so unhealthy a food that they ought entirely to dispense with its use. Let every farmer who reads this paper, and has children, make up his mind that as he would wish to have them live and he health to use an area aviation for the bat the be healthy, to use no more swine's flesh. Let the be healthy, to use no more swines head. Let the mechanic or the day laborer, who needs for his own and his family's support to have uninter-rupted health accompanied with fair strength of body, forego the use of this kind of food. In fine, let it be banished from our tables, because so long as it is commonly eaten as extensively as it is now, there is no hope, nor need we cherish the ex-pectation to be able to reduce to any great degree please.] To be published? [Yes.] Have a care, the number of sick persons in any community. Get rid of your hogs. Do not fatten auy more. Raise some other article of food instead; and try to live so as not to have sickness in your families or your neighborhood enough to justify the em-ployment of physicians. Begin the next year with good determinations to live if possible without your health is in your own keeping; that it is far more comfortable and profitable every way to be healthy than to be sick."

sure that the swine does not use up a large portion of that poisoned magnetism that mankind is constantly exhaling? You have only looked at up and weigh-and have never thought of dealing with the spiritual, or the cause. Now, we tell A .- The answer given to the former question you that swine does attract, by its peculiar magnetic life, a very large portion of that unhealthy magnetism that all human beings are constantly exhaling. Now, if you take the swine flesh into your composition, you take that which is not good, namely, poisoned magnetism.

Q .- What would the Irishman live on if he did n't live on pork? Wouldn't they, as a race, all

A .- Well, if humanity were less selfish toward their fellow-creatures, and placed others where man would n't be obliged to eat pork for a living. As it is, in many cases he is almost compelled to him? The injustice that exists among the higher

classes-nothing more, nothing less. QR.-I do not know what New England people would do without pork in that Yankee dish, known as baked beans.

A .- As regards the use of pork with that Yankee dish of beans, we think you could do very well without it. There are many other dishes you might well substitute in its place.

Q.-Do you consider butter wholesome?

A.-We do, certainly.

Q .- Would it not be well, then, to use butter instead of pork?

A .- It might not suit the palate of all, but for ourselves, we should say; we will take butter in preference to pork. Instead of the higher classes dealing unjustly with the lower classes of society, if they would be more ready to give them the right hand of fellowship-give them that justice they would ask for themselves-you would have few poor people among you, When you all arrive at a condition wherein you are ready to do just with your fellow-men as you would have them do you, there will be no need of using pork as an article of food. Feb. 27.

#### John Y. Beall.

You seem to be all substantial people, living in bodies such as I lived in a short time since. I perceive I am mistaken with regard to the belief I indulged in whon on earth. I certainly had no belief that the spirit could return and take

on a body not its own to manifest through, [We have been cognizant of the fact for many years.] Yes, I suppose so; but I want-

Well, well, what can you do for me? [We'll do what we can.] Some of your good people will tell you that a few days since I would have cut your throat or blowed your brains out: but it's very possible they, too, would have done the same thing under similar circumstances. We are told in the great land of souls there is an Overruling Intelligence, who doeth all things well. If this be true, who, then, has any right to find fault? [You will have enough of that to do with yourself.] Well, I confess I have not found much cause for fault since my discharge from the corporeal prison-house. Last week your good authorities saw fit to swing me up from Governor's Island. Here I am to-day, but not to demand my old body again, but something better; that is, a bearing. I am determined to have it. Remember that the soul lives-only the body decays, not the soul. Now you folks understand how that is, but I did n't, you see. You prate a great deal about your good works, throughout all the land; now I'm going to see what you 'll do for me.

Well, first of all, I desire a chance to talk with my friends. [We'll assist you.] Well, supposing I ask you to step a little aside from your loyal ground, what then? [State your desires.] Well what would you say if I were to tell you I wished to give some information that would prove detrimental to you? [You may give whatever you

alist, sir. I do n't know what to do: I've only one other person that I'd like to have my letter reach, in particular, and that is a cousin of mine by the name of O'Connor-Patrick O'Connor. [Where does he reside?] Well, sir, he's on furlough now; he's in New York, I suppose, and I'd kind of like to get my letter to him, and, after he reads it, I'd like to have him take it to my old woman and explain it to her, and then go to some nlace where I can talk as I do here. [Go to some medium?] Yes, sir; that's what I want.

Oh, sir, I see some things when I first got on the other side that made me stop and think the whole world is a humbug from beginning to end. Yes, I met a person the other day, a good Catholic, that was a Father in the Church here, and when he died was between seventy and eighty-well on to eighty-and he was just as stout a Catholic as you'd wish to see. Well, I met him, and I said like this to him: "Father Higgins, how is it? Where is there any Catholic church in the spirit. land? What about the Catholic religion?" "Michael," he says, "the Catholic religion is all very good when you are living on the earth. It's a something that's very much like gold and silver That's all very well to have on the earth, but you can't take it any further than the grave." Ah, then we thought it was a part of our spirits, a something that we was to die for. So when I heard this, I got to thinking the whole world was a humbug. But I suppose it's all right; but when we get to know more we shall find all these things are not much good. I belonged to the 160th New York, Company I.

Now, I don't know but O'Connor is so in the Church he'll not receive my letter; but I'll try it on, anyway. You'll send it there. [Do you know what regiment he belongs to?] Oh yes, sir; to my own. [Did you enlist in New York?] Yes, sir. [Is your wife there?] Yes; I left my wife in Barney court. [By the Bowery?] Yes, sir. Ah, if I could go there meself. [You'd frighten your wife if you were to go before your letter reached her.] Ah, faith, you might as well be frightened about one thing as another. I'm thinking she'll be very much frightened when she comes on the other will answer the demands of the case for the ti side. Oh, I shan't frighten anybody, sir, unless being. You can all do this, if you only cons it's a reb, and I got a chance to. Well, good-by, sir; if I can do you a good turn, I will. Feb. 27.

#### Dortheara Schultze.

#### I am brought here by my son. 'T is but four days, four days, since I was called to part with my own body and leave the earth.

I was seventy-two years old. I was born in Hanover, Germany. I died in New York city, where I have lived the last fifteen years. There is much I have to talk about, and my son says it is better for me to come now, while the minds of my children and friends are upon me. It will be easier for me to come now than to wait.

I was Dortheara Schultze, and was seventy-two years of age. I have not much-not much strength here. I have only been in the spirit-land four days. I should be very glad to make things straight, what I have not made straight, if I could. I will do the best I can, if they give me a chance to talk; that's what I mean, sir. Goodday, sir. Feb. 27.

#### George A. Pendergrass.

I am George Alexander Pendergrass, son of Colonel William Pendergrass, of the 7th Virginia. I am-I'm here with my mother. She's very anxious to talk with my father about my little sister who's left. Where she is she ain't treated well, and my mother says she can't be happy until she's taken away from the place she's in: and wants my father to let her talk to him, or medon't make any difference which. I was nine years old, and my father's a rebel. My mother knew about these things before she passed away, she says, and my father didn't believe in 'em, be cause he did n't believe folks could come back. And my mother told him that perhaps he might go to the spirit-world first, and if he did, he must

refuse them. We ask thee not to bless us. Gu Spirit of Infinite Love, for thou art blessing each moment of our lives, We ask thee no shower any special favor upon thy children, thou art perpetually showering down thy upon them. Oh God of the Past, Living Spiri the Present, Wondrous Jehovah of all Time, render thee the undying thanks of our souls Feb. 2 ever.

#### Questions and Answers.

CONTROLLING SPIRIT .-- We are now ready consider the inquiries of correspondents. CHAIBMAN.-D. H. S., of Cincinnati, O., Wr thus:

QUES .- Presuming that the intelligent cont ling influence at your Circle can see conditi surrounding humanity on this earth-sphere, comprehending the various causes that hav direct tendency in producing seemingly, to us, fortunate conditions of character, some inher and others by apparent circumstances bey their control, whereby reformation proves al tive and becomes hopeless, would it be wrong gratify and satisfy the craving of inordinate lo ings, the inebriate, for instance, or any other o dition in which an individual is unfortuat placed by causes and circumstances we could see, by gratifying the demands of their nat where it brings them temporary relief or benef

ANS .- We are at a loss to determine precis what point your correspondent desires to an at; but presuming that he wishes to know who er it is right or wrong to administer ardent spi to the inebriate under certain circumstances, will treat it from that standpoint. Inasmuch there is a vast variety of causes producing int perance, it is absolutely impossible to give a general standpoint in the case. What we mi advise in one special case, we certainly could in another. What we might consider just right in one case, would be wrong in anoth Now you should always bring your own reas ing powers to bear upon all cases that come der your observation, in order to produce one t

the inner capacities of your life. Q .-- How shall we know what is truth, wh spirits differ so much in their philosophy?

A .- Truth wears a vast variety of garbs; bu is truth, nevertheless. I may present a truth you dressed after my own peculiar fashion. a another may present the same truth dressed his peculiar way, but the truth will have lost no of its truth. Now it is a well-known fact t there are no two minds compounded alike, a more than there are two forms alike. Her consists their individuality. Now if this different exists with all, you should not expect that spirits would give the same opinion upon a one subject. Truth is truth, the world over: if you are only spiritual enough, are scient enough to probe beyond the surface and learn the internal, you will see that perhaps all th differences are differences only so far as the ternal is concerned. Just go beyond the surf and truth will be truth in all its glory.

Q.-Are we not capable of understanding w constitutes contradiction of terms?

A.-Why, certainly you are.

Q.-If a spirit comes here and tells me t those who die young lose a great deal in spi life, and another spirit tells me that it makes difference at all whether one dies young or i which of these two conflicting statements sha believe?

A.-Now, then, here are two different, or same ideas, dressed after two different sty presented to you, that you may weigh them the balances of your own reasoning powers. J as much of truth as presents itself to your o mon sense and reason, you are to accept, no m One intelligence sees that the child loses noth by early death. Another sees that it loses eve thing in consequence of passing on in early Now because two spirits see the same thing ferently, should you charge them with falseho Certainly not. Each sees a thing from its o standpoint; each being differently compound sees everything from its peculiar standpoint.

CONTROLLING SPIRIT .- We will now the inquiries of your correspondents.

CHAIRMAN.-Mrs. E. S. W., of Amherst, Mass., desires an answer to the following:

QUES .- Is there such a thing as grieving the spirit of God?

ANS.-Certainly; but not in the sense that it is generally understood. When you consider that all spirit is a part of the Infinite Spirit, and you know that your own spirits have been sorely grieved, then you will understand what it is to grieve the Holy Spirit, or the Spirit of God. Your own dear spirit friends, those loved ones who were so dear to you in earth-life, are ofttimes sorely grieved by your coldness, your apathy. When you distrust those dear spirit friends, surely, then, they grieve, for they are human as well as divine.

Q.-Is there such a thing as a change of heart? and by what influence is the change produced?

A-You certainly experience these changes, but that which is specially referred to by your correspondent, belongs to that class of changes that exist in the Church. When one renounces their old belief, old way of living, and endeavors to live anew; when they feel that they have laid down the darker portions of their life, and have taken up something more beautiful, this is called experiencing a change of heart, according to the Ohurch. Now this may be brought about, and doubtless is, in many instances, from a mere psychological power. The speaker, through whom the power emanates, has so far succeeded in overcoming certain portions of your own ideal life, as to make them bow down and serve that which in reality is but a part of himself. We have very little faith, or, we should say, we place little reliance upon these changes of heart, for in most instances they do not carry the individual one step higher. From the fact that they lay down their own individuality, and are living abnormally in the life of another, they cannot progress very rapidly. If the change has come from reflection, from contemplation, from the internal, a desire to be in every sense a better man or woman, then we shall say you have taken a step higher, that will be not only better for yourself, but for all with whom you deal.

Q .- S. G., of Bingham, Me., writes thus: Will the controlling spirit describe the horrors of the most degraded immediately after leaving the body, and also their rapidity in progression to a higher sphere-if progress they do?

A.-The experience of each soul differs from the experience of all other souls, in this respect, as in all others. Some experience very keen pangs of remorse when they first awake to consciousness in spirit-life. They feel that their mortal lives have been, in one sense, poorly spent. Others are careless. But this depends, in a great measure, upon their surroundings, internally and externally; upon what their education was here, and upon their general spiritual and physical-make up,

Q.-In the book entitled "Scenes beyond the Grave," as seen by Marietta Davis, in a trance state, page 87, fifteenth edition, we read, "And that speciality of evil which does not belong to and unfold from another, so that the combined strength of the aggregate of all is the prevailing law. By this strength of evil I am bound,

A .- We certainly shall not offer a plea in favor of swine's flesh, for we very well know that humanity will be better off without it than with it. Q. [From the audience.]-Would not the same objection in regard to pork apply to animal food generally?

A .- No, we do not so understand it. Pork is a peculiar kind of animal food. When you consider for a moment the way it is brought into being; and, again, the great admixture that is introduced during its formation into pork, you will see that it cannot be healthful. Man needs animal food, just as much as he needs grains. He is not only herbivorous, but he is carnivorous, and requires a certain amount of animal food.

Q.-Is it not a fact that those persons who abstain from the use of meats are healthy?

A .- Certainly; but that does not prove that they would not be still better with it.

Q.-Explain the difference between pork and beef? Is not one as healthy as the other? A .- No, certainly not. There is just as much

difference between pork and beef, as there is between swine's flesh and horse flesh. QR.-The English people manifest the same

stupor when they overgorge themselves with beef, as those do who eat a great deal of pork.

A .- Surely. We would not counsel the extensive use of animal food, by no means; but a moderate use of animal food is, we believe, a necessity to human life. You may live without it, to be sure, but you would be better with it. Those of you who have never used animal food, do not know what benefits would result from the use of it. to shoot I'd be the one who'd like to do it. Q.-In cold climates a great deal of oil is used. Now is not pork just as good as train oil?

A,---No. One is train oil, the other is pork. One is produced from entirely different conditions from what the other is produced.

Q.-Has not this prejudice against pork grown out of the Jewish creed?

A .- That is true, no doubt, but the Jews may

have been right in refusing to eat swine's flesh. Q .- What were swine made for, if not to be eaten?

A .-- You would n't think of going out and plucking a poisonous plant and eating it, simply because it was made, would you? You would n't think of eating the fangs of a rattlesnake, would can't be helped. you?

QR.-Rattlesnake oil is very good.

A .- Ah, that is true. Swine flesh is good for something. Nature never makes any mistakes, never loses anything. All these various forms | heard that rebel talk, I felt like fighting a little, and conditions of life all have their uses; but human life, in its ignorance, oftlimes, makes very sir, I suppose he has n't wore the rough off him poor use of those forms and conditions.

Q.-What use can be made of swine, except as general scavengers?

A .- Well, so it would seem, when you take a

then, lest I should be the means of sending you on my side. I don't know as you understand these things as well as we do in spirit-life.

Well, look here: they tell me that these things are shoved across the lines. [Not the medium.] No, not the medium, but your spiritual communications. [We presume they are.] Well, then, I would like to make a communication with your very good friend, Jefferson Davis. I should like to have him go to one of these mediums, where I can give him the information that I probably should not have obtained had I remained here. But you were kind enough to send me where I can see much better than here, so you've none to thank but yourselves.

Now, I have, during the few hours I've been in the spirit-world, become possessed of some valuable information, and I propose to give it to my dear friend, Jefferson Davis. Will you send your paper to him? [Yes.] Are you sure? [Do you think we can get it there?] Oh, I am not smart enough to look beyond the surface as yet. You say you will do it? [We can't promise it, but we'll try.]

Well, then, say that John Y. Beall has some thing to communicate to his friend, Jefferson Davis. Oh, yes, he is President of the Confederate States, as your Abraham Lincoln is of your Disunited States. Now what a fine thing it would be if you should happen to get defeated, after all. Good-day. Feb. 27.

#### Michael Devine.

[How do you do, sir.] Well, I thank you. [We hope you don't feel as bad as the spirit who has

1.

just left.] Well, sir, I don't know about feeling bad. I'm a little stirred up, because the fight's not out of me yet. Somehow or other, sir. I feel just about the same on the other side as I did here. I am just the same, and when I see that thieving pirate around, with his boasting talk, I thought to myself, if there was anything of you

Oh, you see, we are not all smooth there; no. sir. 'I have been in the spirit-land just-well, it's going on three months, and I see just as much cross living-well, wrangling and difference of opinion there, as I see here; and when I got right here into the old idea, faith, I felt very much like fighting that fellow.

Well, sir, I'm Michael Devine, what is left of me. I was an Irishman by birth, and I was one of the boys that supported Uncle Sam. I don't know, sir, but I felt the same interest as I would for my native country. Somehow or other, I used to think perhaps the time might come when I'd make something of a stir; but as I never did, it

Well, now, sir, I've got an old woman and little boy, and lots of other folks I'd like to reach, if I could. [You must give them an invitation.] Well, that's what I'm here for to night. When I first just by way, by sort of spite-like, you know. Well, yet. When he does, maybe, instead of singing praises to Jeff. Davis, he 'll turn round and sing them to Abraham Lincoln,

Well, now, my wife is in the Church, & Catho-

come back, and he must come here. He said he would; and my mother said she knows he only said it to please her.

You're Yankees, aint you? [That's what they call us.] Well, I like the Yankees. I lived in Pennsylvania with them one time. And my father don't dislike 'em, I know; my mother says he don't, only he would n't say so. I don't believe he'd shoot a Yankee any sooner than he life? would a Southerner. But he's a rebel-he's a rebel. He wants the Confederate States to be separate, but he'd like to have it peaceable, if he could.

If you help me, sir, I'll help you. I'll help you just all I can, if you help me get my letter and mother's through to my father. Shan't do anybody any hurt to come again, shall I? [No.] My father was wounded at Fort Fisher, but not much. [The first or second battle?] I don't know, sir; didn't know there was but one, when you got it, just a little while ago. [It was assaulted twice.] Yes, sir; my mother says it was a flesh wound, Well, my mother says what I want is, he'll meet us where we can speak. [Visit some medium.] Yes, sir; we do n't care whether it's Yankee or not. My mother says, don't be particular; take a medium where you can find one. Good-by, mister. Feb. 27.

#### Invocation.

Boundless, ever-present Life, our Father, now that death has lost its sting and the grave its terror, now that the whisperings of the angels are heard around the lattice, now that kings and princes, and all the elements of Church and State, are beginning to feel the manifestations of thy power, now that the stone is being rolled away from the sepulchre of men's souls, and they are walking forth into outer life, asking to know of thy law, each according to their own capacities, each according to their own idea of Deity-since the great flood of light is rolling on through human life, we can understand that death is fast becoming a something altogether unreal, is fast receding into the past, and becoming a thing that humanity no longer fears. That thou art an overpresent principle, never laying down thy scentre of love, never forgetting one of thy children, over remembering all in thine infinite mercy, we know. Oh we cannot wonder that from out earth's many altars are ascending myriads of thanks, and life, boundless, infinite life, is recognized everywhere. Oh Spirit, Power, Presence, Father, Friend, the soul must lean upon a something superior to itself. The soul must turn to a principle, power, strength, beyond its own inner life; and so it goes into outer life, seeking to find something to worship, seeking to find something to lean upon, seek-

ing to find something to lead it onward and upward. Oh Great Spirit of Infinite Truth, the time is near at hand<sup>7</sup> when thou wilt be found everywhere; when even the grave, with all its gloom, holds thee, and is thy dwelling-place. The

beauteous rose blooming upon the sod knows thee. All things talk with thee, each in their own language. All things seek to comprehend theo. Oh Spirit of Infinite Truth, we would lay upon

thy altar all chance thoughts that we may have Q .- Is it possible for a spirit to become m gathered from the past and present. We lay debased after leaving the earth? superficial view of the case. But are you not lie, and not a Spiritual-what is it?-not a Spiritu- | them there as offerings: We know thou wilt not

Q.-I wish to know whether my daughter, y died very young, has lost anything in spi

A.-It is our opinion that she has not lost a thing, from the fact that the Great Overral Power governing all things in life, never suf anything in the universe to be lost. There is loss in Nature, no loss in divine life.

Q.-Is there any one thing spirits do not di in?

A .-- No, certainly not.

Q.-All spirits agree upon the soul's immort ty, do they not?

A .-- Well in the main they may agree; bu you criticse them closely, you will find there difference.

QR.-As mortals, there are certain subjects on which men seem to agree.

A .-- And do you know why it is they seen agree so well? It is because you deal with form, and not the spirit of the form. The dais a daisy; the rose is a rose; the block of marbl the block of marble; the block of granite block of granite. These are forms; but let.; deal for awhile with the spirit of the form, you would manifest all those differences of or ion that exist in the inhabitants of the spi world. You are placed here to gain certain ex riences through physical life. You deal these fleeting forms. You must deal with th It is your mission while here. You can better derstand them than we can. But in the realm mind we probably can travel faster than you c

Q.-Is there no distinction between goodn that comes from the heart, and that which spri from the intellectual faculties?

A .-- Yes, when superficially considered, then a very great difference between the two. when you look spiritually at the subject, you perceive there are as many kinds of goodness a wisdom, so far as the manifestation of quality concerned, as there are different kinds of for But the internal is the same. We have ever t you that all souls are alike. There is no dif ence between the Bushman, the Hottentot, the Anglo-Saxon, so far as soul itself is concern It is life, and you can make nothing more or out of it. The difference exists in the manife tion, not in the internal.

Q.-What is the difference between that wi springs from material goodness and that whic an effort?

A.-One is the result of education, the of the result of the physical and spiritual make of the individual.

Q.-Material goodness is more acceptable, not?

A .-- Certainly; and yet resolve these two b to their primary source, and they are one aud same. Goodness is goodness, wherever you fin as truth is truth.

A-In our opinion it is not possible for a sp

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to become more debased after death. Having you want anybody to brake up for you on the cannot believe that the rule exists in spirit-life.

Q .- Is it possible for any human finally to be annihilated?

A .- In our opinion it is not possible.

Q.-In reality, is there any such thing as evil? A .- No; not when you consider that the principle of geodness, the great power you and I perhaps serve, is infinite. If that power is infinite, then there is no evil; it is only lesser goodness.

Q .- Does the present intelligence perceive the spirit-friends present of any that are here today?

A .-- We see many hundreds.

Q .- Does it perceive of the difficulties preventing their manifesting here to those earth-friends? A .- No; inasmuch as our attention has not

been called to their special condition. Q .- Why is it that so many come here whose friends are distantly situated from this place, and so few come to persons who attend these circles?

A .- The way is opened particularly and specially for those who have no other means whereby to reach their friends. In a word, this is a church to receive those who have no idea that the spirit can return and manifest through a foreign organism.

QR.—Some skeptics come here hoping that some friend of theirs will return and communicate.

S .- That they will never do, in all probability. Therefore, if they come expecting to receive some personal communication, they might as well keep away from this place.

Q .- What seems to be the objection?

A.-The principle objection is this. It has been arranged by the intelligences controlling these circles, that those having friends at a distance shall be here accommodated. Now supposing that some, or many dear friends that are related to persons here were to come and communicate, the skeptical world would declare that it was but the reflection of mind upon mind. To obviate such objections, it has been arranged that the greater portion of the communications received here shall be made to persons remote from this place.

Q.-Why should spirits care what the world thinks?

A.-It is possible that a greater amount of good may be done in this way than in any other.

Q .- Did the spirit of Michael Devine, who communicated yesterday, know that I was in the room, or not?

A .- In our opinion, he did not know.

Q .- It was said when Christ was crucified the saints arose with him. Was this true?

A .- If you refer to a literal resurrection of the body, we should say that it would be impossible. Inasmuch as separation of body and spirit is one of the laws of human life, it would be an impossibility for such a thing to have occurred. There are a great many things said and recorded that are almost, if not entirely, untrue. Perhaps this is one of them.

Q .- Then the Bible must be incorrect?

A .- That is our opinion. If you have pinned your faith upon the Bible, you will find, sooner or later, that you have pinned it upon a form, and not a spirit, a dead body, and not a real life.

Q .- Will not magnetism become the only curative agent?

A.-Well, we cannot say that it will become the only curative agent. That it will enter largely into the power of remedial agents, we believe; also, that there will always be a class of physicals on the earth who will need other treatment than magnetism. Feb. 28.

#### Daniel M. Patch.

I was injured on the Eastern Railroad, and brought to this city-Boston, is it?-taken to the hospital, and I died, they said; but I think there must be some mistake about it. I don't exactly understand it. If death is what we supposed it to be, I did n't die, surely, for I never supposed that we could handle ourselves in this way after passing through death. It's altogether a new | pany D. idea; but, at any rate, I went through something,

never seen an individual spirit retrogressing, we other side, I'll do it in good shape, and be sure Feb. 28. not to slip next time.

### Agnes Lisle.

I'm Agnes Lisle, sir, of Hoboken, New York. I was eleven years old, and have been away a little over three months. I've left a mother, a sister, and a brother in the army. I died of fever and sore throat. My brother George is a prisoner. He was captured at Winchester, and taken down South. My mother thinks he was killed. He was reported mortally wounded, but he was only slightly wounded, and he's coming home. And I thought if I could only come and tell my mother about it, she would n't move away, as she 's thinking to.

My father says he'd like to have my mother let him talk with her. There's a great many things he'd like to talk about, but he could n't get his courage up to a point to speak here. I was n't much afraid to. I thought it would be a little hard. I should like to have my mother here, or somewhere else where I can talk, so I can tell her a great many things I've seen in the spirit-land, I've met my aunt Charlotte there. She died in an Insane Hospital, she says, but she is n't crazy now. She went crazy over reformation, over religion; but she is n't crazy there. She says it was only an effect produced upon the body, but did n't injure the spirit much.

Last week I was down South, where my brother is, and I saw the papers that our folks send the letters through. I saw a package which went through with some clothing for the prisoners, and some of the folks where my brother is got hold of them; and when they get a paper, they read it over and over again, because they do n't get many papers to read. And my brother wished, if it was real true, that my father would come; and he thought, if we could come back, that we had power on our side to do pretty much as we chose to, and wished that we would come back and unlock the doors and let him out. We can't do that. [You want some of the physical mediums.] Yes, sir; if we only could have them, we could do it. Then again, we've got something else to do besides being turnkeys and sentinels, they say. I'd like to do it, right smart, if I could; but it's only I can't, that's all. If I ever can, I will; but I guess he 'll be coming home soon, because there's papers being passed through what talks about all those that are in that prison being exchanged. I think he'll get exchanged soon, and I shan't have to try to unlock the door for him. Maybe I might knock the sentinels over, and let him out. I do n't know but I could, if I should try. If I thought he would n't get my letter soon, I believe I'd try to. I want George to keep up his courage, and not be thinking he shall never get free, because he will; and I want mother not to feel that he's dead, or if the possibility of his being alive were true, that he's mortally wounded. He got over the wound very soon. He was only slightly wounded.

I told you who I was, did n't I? I was eleven years old-no, I should have been in two weeks, if I had lived here. [What part of Hoboken did you live in?] Willow street. [Not far from the ferry, is it?] No, sir; close to it. I'm coming again, if I do n't get word through this time. [Won't your brother come home before he gets your letter?] No, sir; I hardly think he will, because I do n't think he 'll be exchanged much before May. I know it's a long time to wait; should n't want him to know he won't get exchanged before May. Good-by, mister. [Your letter will reach your mother, will it?] Yes, sir; I've got it chalked all out. Feb. 28.

#### Abel L. Wilder.

Be kind enough, sir, to tell our captain that his doctrine is all right, and mine is all wrong, and I'll be right glad if he'll get me a chance to talk to my folks, to any of the boys, or himself. I was Abel L. Wilder, 3d Massachusetts Cavalry, Com-Feb. 28.

Jacob Kurtz.

North Carolina; Wm, Fuller, of the 60th New York Reg., to friends in New York; Robt. B. McFanile, to his father, Alex-ander McKenzio; Louiss A. Dale, to four friends, in New Or-

BANNER OF

Thuraday, March 22. – Invocation; Questions and Anawers; John Powers, to friends, in London and Glasgow; Thuraday, John Powers, to friends, in London and Glasgow; Thomas Bhales, to his mother, in Dayton, O; Anna Loulas Downs, to her mother, in Provincetown, N. K.; Edward Brown, to his father, Hon. Alexander Brown, of Virginia, and friends. Thuraday, March 30. – Invocation; Questions and Anawers; March 30. – Invocation; Questions and Anawers; Monday, April 3. – Invocation; Questions and Anawers; Alvin Jonea, of the 18th Ohio, Co. A: James Fabens, of the 2d Now York, to Dick; Ann Maria Clark, to her father, Al-exander Clark, prisoner in Boston Harbor; J. J. Fontarive, of Boston, to his son.

exander Clark, prisoner in Boston Harbur; J. J. Fontative, of Boston, to bis son. *Tuesday, April* 4. — Invocation; Questions and Answers; Lieut. Col. Price, to his friends at the South; Wm. Conners, of the 17th Mass., Co. D, to his wife, and friend, Tim Kelley; Col. Thomas L. D. Perkins, former proprietor of the Hancock House, in Boston, to his friends; Emma Stacy, to her muther, in 4th Avenue, New York City. *Thursday, April* 6.—Invocation: Questions and Answers; Mary Catharine Gierry, of Virginia, wife of Col. Wm. Gerry, to her children; Dr. Abijah Kinney, of the Confederate Ber-vice, to his two sons at the South: Capt. Henry G. Taylor, of the 9th Virginia Cavairy, who passed out near Richmond, Ya., (on Sunday, April 8th.) to his friends.

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THOSE requesting examinations by letter will please on close solve, a lock of hair, a roturn postage stamp, and the address, and state sex and age. Jan. 7. DR. A. P. PIERCE, Clairvoyant, Magnetic and size, Developing and Business Medium, will examine, pro scribe and magnetize the sick, at his Office, No. 8 Haymarket Place, Boston, which enters by Avery street from Washing ton street, or at their homes, in or out of the city. Charges moderate.

MRS. FRANCES, PHYSICIAN and BUSINESS M. CLAINVOYANT, describes, FRIFRICIAN unit. DUBINESS Kinds of business. Price One Dollar. Has alk kinds of Biedi-clues. Her Rose ONTMENT, for Scrofula, Sores, Pimpled Faces, &c., &c., 25 cents a box. Hours from 9 A. M. to 9 F. M. DO N'T HING. 8w\*-March 4.

DR. WILLIAM B. WHITE, Sympathetic, Clair-Voyani, Magnetic and Electric Physician, cures all dis cases that are curable. Nervous and disspreable feelings removed. Advice free; operations, 81.00. No. 4 JEFVERSON PLACE, (leading from South Bennet street), Buston. Jan. 7.

MRS. F. A. SPINNEY, Healing Medium, will asys and Naturdays. Ilours from 8 o'clock P. M. to 9 T. M. No medicines given.

medicines given. ANNIE LORD CHAMBERLAIN will con-tinue her MUSICAL CHRCLES during the month of April, at 158 Washington street, Boom No. 7. April 8. MADAME GALE, 18 Lowell street, Clairvoyant, Test and Transfer Medium Outstient Clairvoyant, M Test and Transce Medium, Questions answered by letter for 50 cents, with two 3-cent stamps. Sitting, \$1. April 8.

M. & MRS. S. PLUMB, Magnetic and Clair-woyant Physicians, Room No. 10 Tremont Temple. Office hours from 9 to 1 and 2 to 4. 12w Feb. 22.

SAMUEL GROVER, HEALING MEDIUM, Ne. 13 DIX PLACE, (opposite liarvard street.) Jan. 7. MRS. LATHAM continues to exercise her gift of healing at 292 Washington street. Jan. 7.

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elther one or the other. Address, Mik AND MRS. A. B. SEVERANCE, Jan. 7. if Whitewater, Walworth Co., Wisconsin.

Jan. 7. If Whitewhiter, walworth Co., wheemain, M. R.S. C. S. HULL, Magnetic and Electric is our power, that, in the most inveterate cases, but few appli-cations are required. Some medicines are used in connection with the "laying on of hands." Many testimonials, of a re-hable character, can be given, if required. Terms suited to the peculiary condition of patients. Hours from 9 to 11 A. M., and from 2 till 4 p. M. April 15.

DR. J. A. NEAL, No. 102 West 15th Street, plan of manipulation peculiar to himself, and which is very uniformly successful. Confidence of complete success in af once established in the minds of patients, when his method is once established in the minds of patients, when his method is April 1.

once applied. 4w\* particle when his include is April 1. MRS. S. D. METCALF, Clairvoyant Physician, describes Discasses and their lienedies. Medicines pre-pared from Roots. Barks and Herbs from the garden of Nsture Address, No. 5 Parker street, Winchester, N. II. April 15. I. ont Physicians, 18t. Marks Pl., opp. Cooper Inst., N. Y. March 4.

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NEW

AND STANDARD WORKS ON

and I've lost my body; got a permit to come back here, asking my friends to say something to me, as others do who come here.

I understand it was about the middle of December when I was injured. I don't understand it. I can't realize how it can be that I'm dead.

I was from Newburyport. I left a wife there, and I don't know what course to take to get a hearing with her, or any of my friends. I should | can come back and talk this way, and I want 'em be glad if you could aid me in any way. [You to rally round, every one of them, and let me had better appeal to them privately.] That's it. | come to them. I'm none of your sleepy custom-I lived here twenty-five years; seems to me as though I learnt very little. I can't understand it | will you? I'm not asleep now, and I don't know well

Well, say that Daniel M. Patch, of Newbury port, desires to talk with his friends. They think he's dead, but, somehow or other, I seem to be alive. [You begin to doubt your own death.] Oh Lord! I do n't know, sir; I'm a little inclined to. Well, I do n't know who to send to. [Direct your letter to the most liberal-minded one.] Direct to to resurrect me. I tell you what it is: Jacob the most liberal-minded, eh? [Yes, if you think Kurtz is able to resurrect himself. your wife will be afraid to meet you.] I don't know as she would; do n't know anything about They know where it is. They'll find the papers it. I'm merely experimenting. It's like running in my pocket, if some of the boys have n't taken an engine over a road that you 've never been on before; don't know anything about it.

I was here the other day, and tried to get a chance then; but they told me no, there were others ahead of me; could n't come. I saw a man here who used to know me once. [Was it Mr. Hunt?] No, sir; his name was Smith. [I'm not acquainted with him. Was it Dr. Smith?] I do n't know whether he's a doctor. I did n't know about out of order. Drunk or sober, I'm in order. that [I think I know him.] Well, I wanted to Good-day to you. see if he could n't help me in some way. Adrown-

see if he could n't help me in some way. A drowning man, the old saying is, will catch at a straw. [We've no doubt he will help you.] I really wish he work of the stray. I'm sure I do n't know whether he is or not. I know that's what the stray. I'm sure I do n't know whether he is or not. I know that's what the stray. I'm sure I do n't know whether he is or not. I know that's what the stray. I'm sure I do n't know what he store and yoke, and I'd like to space that I came here and spoke, and I'd like to space. Will, if he sa Spiritualist, it's all right. Well, if he 'libe kind enough to tell my friends-he knows 'sm-that I came here and spoke, and I'd like to space. I'm limot, to bit friends. I belief the stary for the stary for estand. The stare is the next thing at all; so I'm rather work and now, to own up just as it is. [How were you injured?] Oh, I was thrown from the care, the rack, I believo. The first thing I knew, they said I was on the other side of Jordan. That is as straight a story as I can give about myself. As for the suffering I knew, they said I was on the other side of Jordan. That is as straight a story as I can give about myself. As for the suffering I can't seem, to sense much shout it. I rather is as straight a story as I can't seem, to sense much shout it. I rather is a straight a story as I can't seem, to sense much shout it. I rather is as straight a story as I can't seem, to sense much shout it. I rather is a straight a story as I can't seem, to sense much shout it. I rather is a straight a story as I can't seem, to sense much shout it. I rather is a straight a story as I can't seem, to sense much shout it. I rather is a straight a story as I can't seem, to sense much shout it. I rather is as the fight a sense much shout it. I rather is a straight a story as I can't seem, to sense much shout it. I rather is a straight a story as I can't seem, to sense much shout it. I rather is a straight a story as I can't seem, to sense much shout it. I rather is a straight a story as I can't seem, to as I can give about myself. As for the suffering, I can't seem, to sense much about it. I rather think that at the first shock I got so near being shoved out of the world, that I did n't sense much pain. Well, will you do what you can for me? [Yes, and gladly, too.] Much obligged. Good-day. If

See here: won't you be kind enough to say that

Jacob Kurtz, of the 161st New York, Company I came back here, and wants to talk with the folks? Ha! will you do it? [Yes.] Say that L-was shot -what day is it to-day? [The 28th of February.] Ha! well, it was the 22d I was shot, and they do n't know anything about it. They do n't know that I ers, so you just make a note of it in your book, but I'm just as well off as the parson is in the

spirit-world, with all his religion. Why, I see one old fellow, that's been there nineteen years, and he says, "Need n't think you'll get back; get repented of your sins first. I've been trying this ten years to get back, and here I am to-day." Catch me to stay sleeping, waiting for the Church

You tell the folks to send for the back pay. them out. They'll tell 'em all about it. And give me a chance to talk; bring some of these folks. [Mediums?] Yes; first to my old woman, then to all the rest. You hear that? [Yes.] Well, now, do n't go to shoving me into the rear ranks, because I'm at the front, always; you mind that, will you? [Yes; you'll come in your turn.] I'm willing to wait for orders, sir; do n't want to be

#### MESSAGES TO BE PUBLISHED.

Feb. 28.

The Euk of the World, The New Birth, The Shortcas Road to the Kingdom of Heaven, The Shortcas Road to the Kingdom of Heaven, The Reign of Anti-Christ, The Spirit and its Circumstances, Eternal Value of Pure Purposes, Wars of the Blood, Brain and Spirit, Truths, Male and Fennle, Falso and Yrue Education, The Equalities and Inequalities of Human Nature, Social Centers in the Summer-Land, Poverty and Riches. The object of Life, Expensiveness of Error in Religion, Winter-Land and Summer-Land, Material Work for Spiritual Workers, Ultimates in the Summer-Land, Material Work for Spiritual Workers, Ultimates in the Summer-Land, Material Work for Spiritual Workers, Ultimates in the Summer-Land,

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## BANNER OF LIGHT.

#### Written for the Banner of Light. THE ORIENT.

LAND MAGINE MARKED

8

BY MRS. HARVEY A. JONES. Land of the East, thy glory and thy pride With other days and other realms has died ; But thy fair skies still span as fair a scene, As thy first Garden, robed in its first green. Bright through thy plains sweep rivers as of old, Whose waters have their sands of shining gold; Scamauder's tide, near ida's mount of fame, Still breathes the glory of its earlier name.

But of thy Past, enough; thy Present brings A charm that speaks of all earth's fairest things; The groves of palm and jessaming entwine With bending fig, the laden tree and vine Above thy lakes, where palaces throw Their columned slude in purple sunset's glow, And castern spiendor, indolence and pride, Are with dark shades of crime and pain alled.

In dark green groves the brightest fruits are seen, With arid plains and burning sands between ; The gusting fountains, shrined in marble, leap Where from each grot the sculptured Nalads peep ; Yet manhood's vigor, and the mind's proud sway, With valor's reign, has passed from all away : For gorgeous splendor with the scene has twined Some fatal spell that all the senses bind.

And dark-haired beauties of this eastern clime, Warm as the sun in his meridian prime. That sheds a glow upon their dusky checks Deepening a tinge that fervid impulse speaks-With the Desert sons, whose pride of brow and eye Can ne'er be conquered but by Destiny-Are all an index of this castern clime, Luxuriant growth, undimmed by passing time.

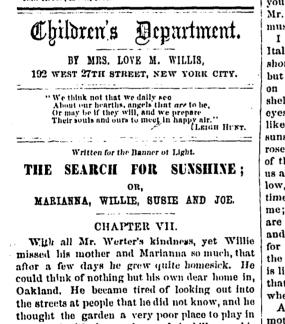
The crescent throws its shadow on the plain, Or gross Idolatry still holds its reign ; The worshiper in Moslem mosque still turns To Mecca's shrine, where holiest incense burns. The cry "Allah et Allah." at the sunset hour, Neems but a part of all this splendid power; But the false Prophet feels his falling sway Before the light of the returning day.

The avenging footsteps that Hispania pressed, Had smote in dust the haughty Christian's crest ; Borne by a flying host the cross appears, On sweeps the conquering wave of Moorish spears. Don Roderic washed in Gaudalquivir's wave His stain of crime, and found a watery grave, And all seemed lost beneath Mohamme Till Karl the Great has stemmed the tide again.

Back from Gibraltar the retreating Moslem came, O'er Dardenelles the crescent banners flame, And in the depths of Bosphorus' waters blue, Reflected plane the Pacha's turbaned crew ; At Byzantium's harbor, in the Golden Horn, Carroes of slaves for eastern marts are borne; Soft breath of incense, cargoes rich and rare, For the caged birds in harem walls are there.

Mid gardens' bloom, beneath the sapphire skies, Where the mosque and towers of St. Sophia rise, The City of the East sleeps in the ray Of crimson suurise or of closing day.

Colled there, the viper Superstition lurks, But stings no more with zeal the dark-browed Turks er vigor sleeps with Tradition's musty tomes Till new life wakes beneath her marble domes. Ann Arbor, Mich., 1863.



away as if he must get just so much done in a very short time.

and the second second

"Can't I help you?" at last Willie said. "Of course you can, if you don't mind work-

ing with such a looking fellow, Ha! ha! But then these are the best clothes I have-the very hest! Ha! ha!" and he laughed so heartily that Willie laughed, too.

"I wish I knew your name," said Willie. "I have no objections to telling," replied the

boy. "They call me Joc, though that is n't my real name; but you can say Joe, like all the rest. Joe is just right, with such old clothes; but byand-by I shall have better. Ha! ha! Yes, a great | for every time he came into the room, I felt as if I deal better. My mother says so, and what she | could run and jump, and I grew strong and hapsays is always true."

"Where is your mother?" said Willie,

"Oh, up there," said Joe, pointing to the sky, while his face lighted up with a smile so bright that Willie thought the sun was breaking through the clouds. "She went one day, and said I must had any trouble, to pray God to let her come and keep the gate open, so that I could hear her sing; care for me. and so I keep looking up, and looking up, and it's always open, and I hear her."

"I wish you'd tell me about her," said Willie; perhaps she knows Susie."

"She knows everybody that's good, certain," said Joe; "because, you see, she's an angel. But if you want me to tell you about her, you must wait 'till I've finished my work. I can't talk much about her and work; but I want to sit very might hear my mother's voice, who sang again still, till I seem to feel just like going to sleep, and then I can tell it all just right."

Willie helped Joe put the withered leaves in a pile in the corner of the garden, and then he sat for me with a poor woman, and I come here and down in the arbor, now almost uncovered, except by the brown branches of the vines. Joe's happy face and cheerful ways had already warmed his heart, and he was thinking why he had to wear such poor clothes, and how he looked so bright how I wish I could touch the white keys of the and happy, as if he had all he wished.

At last Joe finished his work, and came and sat down opposite Willie. He put his hand up to his head, as if he was thinking of something a long way off, and then he turned his face toward the sky. Willie thought he never saw a handsomer boy than he was then. His eyes were dark, and job of work for to-morrow. I don't think you'd his hair long and black, and his skin almost run away, Willie, if you had to earn your bread brown, but with so fresh and bright a tint in his one day. cheeks that he seemed fair.

"I'd like to know your name before I begin," said Joe, "so as to seem friendly like."

"I am Willie, and my mother and Marianna live in Oakland, and Susie's gone to heaven, and I live with Mr. Werter, only I don't like to, and I do n't know but I shall run away."

" If you have a better place to run to it'll do," replied Joe; "but I guess you don't know when you're in a good place. But if I am to tell you about my mother I must begin; for as soon as Mr. Werter plays on the organ, I can't talk. I must just sit still and listen.

I was n't born here, but in a country they call Italy. I can only remember that the sun always shone there, and that I was never cold or hungry, but had grapes, and sweet figs, and that I walked on the shore of the great water, and gathered shells, and that my mother-who had beautiful eyes, just like the stars, and beautiful hair, just like the night, and a sweet smile, just like the sunshine, and soft lips to kiss me, just like roses-used to build little churches for me out of the shells, and say, 'Hark! hear the nuns; let us all sing together;' and then we sung soft and low, like the notes that Mr. Werter plays sometimes, and that keep repeating, 'Come, come unto me; come, come if you are tired, and come if you are hungry and poor; here are bread, and grapes, and sweet figs. Come, come, come if you are cold, for here are warmth, and beautiful clothes, like the white clouds; and come if it is dark, for here is light, like the sun.' It was something like this that my mother sang, and that I keep hearing when I hear Mr. Werter play.

And then I remembered that after a time my help them. nother went no more to the shore of

forgot every good thing I had ever known; I'cried until my head ached, and then I went and sat out in the cold, looking at the stars. The next day I was very sick, and could not sit up; and I lay there a great many days-I could not tell how many, for

I forgot everything except that I wanted water. I waked up one day, and saw a strange face by my bedside, and a kind, gentle voice, said, 'Are you better?' This gentleman told me afterwards that he heard me singing as he came through the street, and that he found me ill and cared for me; but I am sure I did not sing, but that my mother sang for him to hear. I soon got well after that, py. He took me to a school, where I was taught to read, and he came often to see me, and told me about good things, and asked me all about my mother and my dear home. And he told me to always liston to the voice of my mother, and if I

But after a while this good friend died, and I had no one to care for me, for my father grew worse and worse, until they took him away. I could go to school no more, for I had no clothes good enough to wear; and besides, I must get my food; and so I went out again to sing for pennies. One day I saw a gentleman listening, and he smiled as he heard me; and I sang louder that he with me. He called me to him-that man was Mr. Werter-and he said I 'might come here if I wished, and he would teach me; so he hired a room work some, and then every Saturday I sing while he plays, and he teaches me grand music, and tells me I can be a great singer and earn much money. But best of all, I like to hear him play; and oh! organ. It seems to me as if I could make the sounds go right up to heaven, and that all the angels would make wings out of the sweet notes, and come flying back, till the whole world was good. But I can stay no longer, for I have six pages of notes to read, and then I must try to get some

"I do n't mean to run away, now I can talk with you; but I wish you'd come and live here all the time, and I shall ask Mr. Werter to let you."

Willie ran in with a brightness on his face, that had not been there for a long time; and he met Mr. Werter with so glad a smile, that he said:

"Well, well, our Willie has come back again. Who has been the charmer to send our miserable companion away, and bring our old friend?"

"Oh, Mr. Werter, please let Joe come here and stay all the time. He can sleep with me, and I can help him; and then, you know, he has hard work to get his bread. Can he come?"

"Just what I was thinking of, my boy. Last night as I was playing-and as only good thoughts come to me when I play, as if good people talked to me-I had decided that he might come. So run and tell him that he has a home now."

[To be continued in our next.]

#### Letter to Children.

DEAR CHILDREN-I have a word to say to you this warm spring day. You feel its beauty and freshness, and I hope you are all very glad and happy. If you are, it is just the time for you to remember those who may be suffering, and cannot enjoy the gladness of the springtime, because of the weary, painful days of sickness. I presume that many of you have done a great deal for the soldiers, for I know of many little hands that have been busy for the past two years; but we must never be weary in well doing. The people of Chicago are to have a great Fair for the Sanitary Commission, and for the establishment of a Soldier's Home, and they wish that even the children should

# Correspondence in Brief.

#### Keekuk, Iowa.

**I** suppose your time is thoroughly occupied in preparing editorials, and the general supervision of your paper, and your patience taxed almost be-yond endurance by way-side correspondents who have but little to offer as compensation for the perusal of our communications. I venture, how-ever, an intrusion, to let you know that there is yet a breath of life left in Spiritualism, even in Keokuk, although since the commencement of the war with rebeldom, but little exertion has been made by its friends in our midst. We have lived the war with rebeldom, but little exertion has been made by its friends in our midst. We have lived like most Christians, with barely "a name to live," until quite recently. We have had a visit from Dr. Coonley, who gave us a short course of lectures which gave rise to some controversy by outsiders while Dr. Coonley was here. Dr. J. Mayhew happened to drop in upon us, and followed Dr. Coonley in a course of seven lectures; the result of which has been to awaken the spirit of investigation and inoulry, whether something

followed Dr. Coonley in a course of seven lectures; the result of which has been to awaken the spirit of investigation and inquiry, whether something cannot be done by which to build up our glorious structure. In reference to Dr. Mayhew's lectures, I would say that I have no disposition to puff or excite beyond their merits; but candor compels me to say that I consider them the best course of ploneer lectures I have ever listened to, for a pro-miscuous audience; as he makes no point that he cannot and does not clearly substantiate from the Bible, and, reasoning from analogy, the rocks, his-tory and common sense, clearly impresses upon his audience that if these things were so from the beginning, no good reason can be shown why they should not be so now, and if Spiritualism is a humbug, the Bible is not only useless but false. I most sincerely wish that every believer in the Bible and its infallibility, could listen to the Doctor's lectures; for Fthink that they would go away benefited by them, with stronger faith in their Bible, and less vituperation against Spiritualists. Since the Doctor left, I hear of several circles having been formed, and a pretty general revival of been formed, and a pretty general revival of thought amongst Spiritualists, which I hope will result in the development of truth, and a love of our beautiful religion of to day, the philosophy of spiritual intercourse, the established fact of im-mortality and general good-will to all mankind. *Keokuk, Iowa, April* 2, 1865. S. B. AYRES.

#### The Banner in North Carolina.

The Banner in North Carolina. Again have we met the Banner of Light at this place, and the Spirit Messages are well received by soldiers, parted from their comrades and brothers on the battlefield. Knowing full well what comfort the Banner imparts to mourning souls, bereft of earthly friends during this protracted and devastating war, I cannot forbear saying a word in its favor from this quarter, and urge you to great exertions to keep the Banner waving as a herald of genuine Christianity. The Christian Commission still scatter their "religious" journals through this army. The papers all oppose the truths of Spiritualism. The army here is "rest-ing," between daily drills, dress-parades and fa-tigue duties. Yours, HENRY STRONG. Camp 933 Ill. Vol. Infantry, Goldsboro, N. C., April 4th, 1865.

Verification of a Spirit-Message. MR. EDITOR-You will recollect that Lewis Flinn reported himself, through Mrs. Conant, in 1860, at your free circle, as having been killed in Sacramento, Cal., by the kick of a horse, the fall before, in Mr. Morehead's stable. I ascertained the truth of the message at the time, but have neglected to inform you until now. I saw the horse; and Mr. Morehead says he has six dollars of Flinn's money on hand. All true, in every particular, except your reporter probably wrote Moreland for "Morehead," and Front street, instead of "Fourth street." of "Fourth street." L. ABMSTBONG. Sacramento, Cal., March 1, 1865.

#### To the Friends in Vermont.

I expect to spend most of June, July and Au-gust in Vermont, at South Hardwick, where I shall be engaged in a philosophical work I have long contemplated publishing, but will attend grove meetings and conventions, and lecture Sun-days in the vicinity, if the friends let me know and make the arrangements soon. WARREN CHASE.

Syracuse, N. Y., April 7th, 1865.

#### LECTURERS' APPOINTMENTS AND ADDRESSES, PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore behooves Societies and Lecturers to promptly notify us of ap-pointments, or changes of appointments, whenever they occur. **APRIL** 22, 18

Miss EMMA HARDINGS lectures East up to the I West up to Christmas. Sundays engaged. Address, veat up to Christma venue, New York.

Miss COBA WILBURN, LaSalle, ill. Bhe will rece scriptions for the Banner of Light. D. H. HAWLING will answer calls to lecture on Rec tion and the True Mode of Communitary Life. Address monton, N. J.

monton, N. J. Mas, ANNA M. L. POTTS, M. D., of Philadelphis, will upon anatomy, physiology, hygeine and dress reform the Western States. Address, 462 State street, Chicas, Mas. J. I. GALE, trance speaker, will receive calls t Address, 18 Lowell street, Boaton. MRS. E. K. LADD, No. 140 Court street, will answer lecture.

J. S. LOVELAND. Address, Banner of Light office, B MES. CORA L. V. HATCH. Address, New York City, BENJAMIN TODD, inspirational speaker. Address, El are of N. E. Daggott.

F.L. WADSWORT'S address will be Battle Creel till further notice. Mas. SOPHIA L. CHAPPELL. Address, care of Mrs terson, No. 260 Walnut street, Clucinnati, O.

rerson, ro. 200 wainut street, Cincinnati, O. J. L. POTTEE will make engagements through 'th to speak where the friends may desire. Address a or card J. M. Mills, Indiantown, Tama Co., Iowa. MES. E. A. BLISS, Springfield, Mass.

TROMAS COOK, Huntsville, Ind., will answer calls to n organization. B. T. MUNN will lecture on Spiritualism anywher country within a reasonable distance. Address, Skat

F. L. H. and LOVE M. WILLIS, 192 West 27th stre York City.

REV. D. P. DANIELS will answer calls to lecture an funerals. Address; Lafsyette, Ind. MRS. MARY J. WILCONSON, Hammonton, Atlantic C

DE. JAMES COOPER, of Bellefontaine, O., will answe peak on Sundays, or give courses of lectures, as usuf eccive subscriptions for the Banner of Light.

REV. ADIN BALLOU, lecturer, Hopedale, Mass. H. B. STOBER, Foxboro', Mass., or 4 Warren st., Bo MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Hatch.

MRS. H. F. M. BROWN may be addressed at Kalamaz MRS. N. J. WILLIS, trance speaker, Boston, Mass. C. AUOUSTA FITCH, trance speaker, box 1835, Chicag MRS. A. P. BROWN, inspirational speaker. Add

J. W. SEAVER, inspirational speaker, Byron, N. Y., wer calls to lecture or attend funerals at accessible p Mgs. C. M. Stows will answer calls to lecture in th States and Territories. Address, San Jose, Cal. G. W. Rics, trance speaking medium, will answer lecture. Address, Brodhead, Green County, Wis.

#### NOTICES OF MEETINGS.

Bosror.—Meetings will be held at Lycoum Hall, Tri opposite head of School atreet,) every Sunday afte % and evening at 7% o'clock. Admission, ten cer urer ougaged :—Miss Lizzle Doten during April.

BOSTON SPINITUALISTS' CONFERENCE Will meet every day evening at Fraternity Hall, Bromfield street, of Province street, Boston. All are invited. Admissi THE BIBLE CHRISTIAN SPIRITUALISTS hold meeting Sunday in Fratornity Hall, corner of Bromfield and f streets, at 10% A. M. and 3 P. M. Mirs. M. A. Ricker, speaker. The public are invited. Scats free. D. J.

Sup't. THE SPIRITUAL FREEDOM will hereafter hold their L at Girard Temple, 554 Washington street. CHARLESTOWN.—The Spiritualists of Charlestown ho ings at City Hall, every Runday afternoon and ere the usual hours. The public arc invited. Speakers eng N. 8. Greenleaf, April 23 and 30; Susie M. Johnson May; A. B. Whiting during June. CHELSEA.—The Spiritualists of Chelsea have hired Hall, to hold regular meetings Sunday afternoon and of each week. All communications concerning them si addressed to Dr. B. H. Crandon, Chelsea, Mass. Spec gaged :—N. Frank White during June.

gaged :- N. Frank White during June. NORTH CAMBRIDGE, MASS.- Meetings are held in Hall, every Sunday, afternoon and evening. Spea gaged :- Mrs. A. A. Currier, April 23 and 30, and Jun 11; Mrs. N. J. Willis, May 7 and 14; Mrs. S. A. Byrn 21 and 28.

21 and 20. QUINOT.—Meetings every Sunday in Rodgers' Chap-vices in the forenoon at 10%, and in the afternoon at 2% TAUNTON, MASS.—Spiritualists hold meetings in Ci regularly at 2 and 7% P. M.

PLYMOUTH, MASS.-Spiritualists hold meetings in Hall, Sunday afternoon and evening, one-half the time, er engaged :-Miss Martha L. Beckwith, May 6 and 13. The following locaries are in the boots of the control of the following the set of the following locaries are anguaged to speak aftern verning --Mattle L. Beckwith during April; Charles

den during May. HAVERHIL, MASS.—The Spiritualists and liberal 1 Haverhill have organized, and hold regular meetings a Hall. Speakers engaged :-Mrs. Sarah A. Horton durin N. Frank White during May: Mrs. F. A. Billss, Jur 11; Miss Emma Houston, June 18 and 25.

WORCESTER, MASS.-Meetings are held in Horticultu every Sunday afternioon and evening. Speakers eng Mrs. Laura Cuppy during April: Mrs. A. A. Currier May; Charles A. Hayden during June. PROVINCE D. Martine Markers and Marke

May; Charles A. Hayden during June. PROVIDENCE, R. L.-Meetings are held in Pratt's He bosset street, Bundays, afternoons at 3 and evening o'clock. Progressive Lyceum meets every Bunday f at 10% o'clock. Speakers engaged: - Charles A. April 23 and 30; A B. Whiting during May; Susie J and during Lung. on during June.

son during June. PORTLAND, ME.-The Spiritualists of this city hold meetings every Sunday, in Congress Hall, Clapp' corner of Congress and Eim streets. Free Conference forenoon. Loctures afternoon and evening, at 3 and 7 Speakers engaged :-Mattie L. Beckwith, May 20 and during September; Mrs. Laura Cuppy during Octobe: Outprover, Mg.-The Spiritualists of Old Town. OLD TOWN, ME.-The Spiritualists of Old Town, J Milford and Upper Stillwater hold regular meetings ev-day, afternoon and evening, in the Universalist Church

compared with the meadow and the hills near his old home. He would have been more pleased to have seen the rosebush that grew in his mother's window, than all the pictures that hung in Mr. Worter's parlor.

Feeling thus, he did not look happy, or feel thankful; he began to dislike every one, and kept fretting within himself, and growing more and more ill-natured every day. If Mr. Werter asked him to run and bring him a book, he wished that he had no books; if the housekeeper, Miss Jackson, asked him to help her build a fire, he said he was tired, and she could wait on herself. He spent much of his time in looking out of the windows at the people that were passing by, but he feit no gladness, or even love for the little children that he saw, with their pleasant faces. All this made Willie so disagreeable to Mr.

Werter, that he felt quite sorry that he had invited him to his house to live with him; but he thought that the best way was to let Willie alone, until he got rid of his selfish ways. But matters grew, worse every day. All the sunshine seemed to have gone from Willie's heart, and one would hardly have known the bright, pleasant boy of Oakland, for the surly, sulky boy who tried to please no one, and thus could not please even himself.

If he went into the kitchen, thinking he would like to speak to some one, Miss Jackson would order him out, or else frown upon him, so that he lid not wish to stay. He needed very much a kind and loving friend that would help him. As he went to bed one night, he was so very unhappy that he cried-bitterly; and, after a time, lie began to think over his conduct. At last, better wishes came into his heart, and he really thought he would try and be good and loving, for dear Susie's sake. It seemed to him, as he thought of her, as if the very air grew bright; and he said,

softiy: "Suble, if you are au angel, I wish you'd send Don't you think you somebody to love me. Do n't you think you could. Susie? I wish I was back in Oakland, and then I'd go down by the brook, and get some purple asters, and think I saw you looking out of their bright eyes. I hope you love me, Susie, if I am not very good; and I do wish, Susie, you'd find some one to love me here!"

Thus thinking, Willie fell asleep with more happiness in his heart than he had known for a long time. The next morning, on looking out into the garden, which was now almost bare in the autumn light, he saw a boy at work raking up the withered leaves. He had on poor clothes, and looked quite shabby; but he had a pleasant face, and worked as if he had a happy heart. Willie was soon by his side, for he was glad enough to see some one that he could speak to.

"Do you love to work here?" asked Willie. "Oh, yes," said the boy; "for if I work well an hour or so, Mr. Werter lets me have a book to read."

"Do n't you feel lonesome here?" said Willie.

"Oh, no," answered the boy. "I hear so many pleasant sounds. There's the music sometimes, and that is just the best sort of company, and then the birds twitter-though it's too late for them to sing much-and then I think I hear a great many other things." 

Willie stood looking oh as the boy worked A State of the second second

there was no brightness in her eye, and she could not sing. She could only kiss me, and call me her dear Angelo, for that was my name. One day I missed her, and they said she had died; but am sure she had n't, for I could still hear her call me 'Angelo;' and I went to the sea to find her, and she was not there, and I looked for her beside the vines, and under the fig-trees, but I could not find her; but when I went home at night, and it was dark, all but the starlight, and I lay down in my little cot, she would sing to me all the songs I liked best, until I was fast asleep, and then I dreamed about her, and together we went through beautiful gardens, and gathered bright flowers, and sat on the shore of a sea that sparkled in a light brighter than the sunlight. Sometimes I cried for her when I could not find her, and then I could hear her say, 'Angelo, here I am;' and then she would sing to me, and I would

join her.

One dreadful day my father took me in a ship, and we sailed over the sea and left my Italy; and I lost my mother for a great while. I could not hear her sweet voice, but only the waves, and the rude talk of the sailors. They tried to make me a bad boy, and laughed at me when I cried for my mother; and they called me Joe, and made me run for them, and threatened to throw me in the sea if I did not do just what they wished. My father forgot our dear home, and never sang the sweet songs of Italy, but only the rough, rude words he learned from those about him; and he called me no more his Angelo, but only Joe, like all the rest.

After we reached this country he cared no more for holding me in his arms, but used to whip me and drive me out to beg. I would not beg, but sang for pennies instead; and then I began again to hear my mother's voice singing with me soft and low; and the louder I sang, the clearer I heard her voice; and whether I was in the noisy street, or in our poor hired room, whenever I sang the words she taught me, she always sang with me. But I did not remember all she said to me, for she would come at night, and say, ! Angelo, be a good boy;' but she always spoke it in the language of dear Italy, and just as she used to say it before I missed her.

I loved to play with other boys who lived near us, and as my father did not talk with me. I learned to run in the streets, and to do what I saw the other boys do, who had no mother in heaven to tell them to be good; and they soon taught me all their bad ways. They liked to say all sorts of bad things, and to do wicked things, and no one told them better; and I did just the same. I was never happy long then, but I did not try to find any other way to be happy. After a time I no more heard my mother say 'Angelo,' and I did not sing, but begged, and stole when I could not get all I wished.

One night we broke into the room of a poor man, and took all his food and clothes. And just as we is a gaseous hydro-carbon; petroleum is a liquid were going out, I turned and saw the picture of hydro-carbon, as is naptha, also; and bitumen is the saint my mother loved. I looked at it long, till, I forgot where I was, and then I heard a voice say, 'Angelo! Angelo!'

I ran just as fast as I could, as if all the men in the city were after me, and did not stop until I was lying beside my drunken father. I was never | cessity for that," said Fuller, " as you have got the so unhappy before, and I did not wish to live. I original."

There is to be a department for the Spiritualists, so that they can feel that they have a special work to do. Now if all the children whose love glows warmer and brighter because of the knowledge that the loving spirits are very near to watch and bless them, would try and aid in this work, a great deal might be done.

One very pleasant way to raise money, would be to have some simple entertainment, when each child could pay five cents, and the parents and friends ten cents. If the Children's Lyceums would do this, I think they would feel as if they were letting their light shine more and more. Will you not think of this, and see what you can do? You will find all necessary directions in the late numbers of the Banner, and your friends will willingly help you. You have not much time, but sometimes, if we act with promptness and energy, we accomplish more in a short time than in weeks of indifference.

I knew a company of children in Coldwater, Mich., who, by their energy, raised quite a large sum of money by giving entertainments. If you decide to do anything for the Fair, I trust you will do it yourselves, and let it be a real child's offering. Your friend, LOVE M. WILLIS.

New York, April 6th, 1865.

#### To Correspondents.

MARY, SPRINGFIELD, O.-I am happy to answer your sweet letter at last. It was very pleasant to read it, it was so correctly expressed, and so loving in its tone. You ask if I have children-I have two, both little girls; one dwells in the beautiful home of the angels, where I sometimes see her and know of her glad, happy life, among sunshine, flowers and things of heauty; but my heart often aches because I cannot fold her close in my arms and feel all the fresh loveliness of her life. The other one is a baby girl, with all a baby's cunning ways; and for her my heart repeats continually, 'Oh, let me keep her, while you, dear angels, bless her and guard her from all ill." These are all the children I call my own; but there are many more that I love so dearly that I almost think they belong to me. I trust you will continue to bless me with your pleasant, loving thoughts.

Your friend, LOVE M. WILLIS.

#### NATURE.

For me the ocean lifts its solemn psalm, To me the nine woods whisper: and for me on river, winding through its vales of calm, By greenest banks, with asters purple-starred, And gentian bloom and goldon rod made gay, Flows down in silent gladness to the sea, Like a pure spirit to its great reward !- Whittier.

WHAT IS PETROLEUM?-Petroleum is a real chemical compound, formed of carbon and hydrogen, or a true hydro-carbon. Several compounds of these two elements exist in it. Its conversion by heat into illuminating gas is well known. This a solid hydro-carbon.

Dr. Casin having heard Thomas Fuller repeat some verses on a scolding wife, was so delighted with them as to request a copy. "There's no ne-

Should perchance any name appear in this list of a party known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.]

Miss Column is intended for Lecturers only.] Miss Lizzis Doten will speak in Boston during April; in New York City during May; in Philadelphia during Octo-ber. Will make no other engagements to lecture until further nouncement. Address as above, or Pavillon, 57 Tremont st., Boston, Mass.

Boston, Mass. MES. LAUEA CUPPT will lecture in Worcester during April; in Malden during May; in Bangor, Me., during Juno; in Ha-verhill during August; in Fortland, Me., during October, Sho will answer calls to speak wock evenings. Address as above, or caro Banner of Light.

N. FRANE WHITE will speak in Stafford, Conn., April 23 and 39; in Haverhill during May; in Chelsea during June; in Lowell, July 2, 9 and 16. He will answer calls to lecture week evenings. Address as above.

DR. L. K. COONLEY will lecture and heal in Chatsworth, Chenon. El Passo. Kappa, Peorta, Ill., and vicinity from the first of May to Jane 15th. Address, care of Mr. Woodard, El Passo, Ill. He will receive subscriptions for the Banner of Light.

M. H. HOUGHTON will speak in Malden, Mass., June 18 and 25. Mosrs HutL will speak in Adrahn, Mich., April 30; debate with Elder Stephenson, May 25, 26, 27 and 28; will speak in Sterling or Dixon, Ill., June 10 and 11; in Coldwater, Mich., June 18 and 25.

A. B. WHITING, of Michigan, will speak in Providence, R. I., during May; in Charlestown, Mass., during June. Will re ceive calls to lecture week evenings. Address, Albion, Mich., till May lat; afterwards as above.

MRS. AUGUSTA A. CUBRER will lecture in Worcester, Mass. during May. Address, box 815, Lowell, Mass.

Miss MARTHA L. BECRWITH, trance speaker, will lecture in Lowell during April: in Plymouth, May 6 and 13; in Port-land, Me., May 20 and 27, and during September. Address at New Haven, care of Geo. Beckwith.

CHARLES A. HATDEN will speak in Providence, R. I., April 23 and 50; in Lowell during May; in Worcester during June. MES. M. S. TOWNSEND speaks in Troy, N. Y., during April and May. Address as above.

AUSTEN E. SIMMONS WILL SPORE IN Woodstock, Vt., on the first Sunday, in Bridgewater on the second Sunday, and in East Bethel on the fourth Sunday of overy month during the coming year; in Woodstock, April 30; in Rochester, May 21. Address, Woodstock, Vt.

Address, Woodstock, Vt. WABERN CHASE will lecture during April in the City Hall. Syracuse, N. Y. in Hastings, May 7; in Watertown, May 14 and 21. He will receive subscriptious for the Banner of Light. MISS SARAH A. NUTT will speak in North Dana, Mass., dur-ing May; in Woodstock, Vt., June 11, 18 and 25, and July 9, 16 and 23. Address as above, or Claremont, N. H. J. M. PEEBLES will speak in Milwankee, Wis., during April. F. WWISON locitures in Mormbule Town. Auring April.

E. V. WILSON lectures in Mitwatkee, wis, during April. E. V. WILSON lectures in Memphis, Tenn., during April; will be at home, Menekaune, Oconto Co., Wis, during May: Parties wishing his services week evenings will address him as above. Its will give magnetic readings of character, and tests during the week-days.

MES. SARAH A. BYRNES will speak in Lynn during April : in North Cambridge, May 21 and 28. Address, 87 Spring street, East Cambridge, Mass.

East Cambridge, Diass. MRS. H. T. STRARNS will lecture in Kenduskeag, Me., April 23; in East Exeter, April 30; in Dover, Mc., during May.

MISS LIZZIE CARLEY, APRI 30; IN DOVEY, Mc., during May. MISS LIZZIE CARLEY, Ypsilanti, Mich., will lecture during April in Northern Ohio; May in Coldwater, Mich. Would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address till first of April, Dayton, O., care of W. Graves, box 325; after which, Ypsilanti, Mich.

which, Ypsilanti, Mich. MES.F.O. HYZER will lecture in Baltimore during April, May and June; in Washington during March. Address, 861 Balti-more street, Baltimore, Md. ISAAOP. GREENERAF will speak in Stockton, Me., May 7, June 4, July 2, and Aug. 6; in Levant, May 21, June 18, July 16, and Aug. 20; in Newport, May 14, June 11, July 9, and Aug. 13.

Mus. A. P. BBOWN will speak in Danville, Vi., every other Bunday until further notice. Rhe will attend funerals if de sired. Address, RL Johnsbury Centre, Vt. Muss Bursts M. Johnsbury Centre, Vt. Muss Bursts M. Johnsbury Centre, Vt. Muss June. Muss Livita Aux Pressatt will be an an an and fundamentation of the state of the state

MRS. LTDIA ANN PEAESALL will lecture one-half the time at Utica and Washington, Mich., until further notice.

MRS. S. A. HORTON will speak in Haverhill, Mass., during April: in Rutland, Vt., the first Sunday of each month until November, commencing May 71; in Middlebury, May 14; in Williston, May 21; in Ferrisburgh, May 28.

MES. SUSIE A. HUTCHINSON will lecture in Cincinnati, Okio during April. Permanent address for the present, Syracuse N. X.

N. Y. J. G. FIAR will speak in Philadelphia, May 7 and 14. Will receive subscriptions for the Banner of Light. Address, Prov-idence, B. I., care of L. K. Joslin, 207 Broad street, or accord-ing to appointments.

W. K. Rirley will speak in Slockport, N. Y., April 16, 21 and 30; in Medusa, May 7, 14 and 21. Address as above, or Foxbore', Mass.

W. A. D. Humz will speak in Evansville, Wis., April 23. Will answer calls to lecture. Address as above.

Miss Ewna Housrow will lecture in Somersville, Ct., April 2. Would be happy to make engagements for the spring and immer. Address, Manchester, N. II,

Lois WAIsphoomme will speak in Batavia, N. Y., April 26; In Byron, April 23. Address, Batavia, N. Y., till further no-lice.

NEW YORK .-- Hope Chapel. Meetings every Sunday. er :-- F. L. H. Willis. er:--F. L. H. Willis. THE FRIENDS OF PROGRESS AND SPIRITUALISTS Of N hold their meetings at Ebbitt Hall every Sunday, at 7% o'clock. Sents free, and the public generally invit Children's Progressive Lyceum size holds its regular at 2 P. M. Spicaker:--A. J. Davis during April and Ju

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