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Written for the Banner of Light.

# KATIE MALVOURNEY

IRISH CHARACTER AND

ILLUSTRATIONS FROM LIFE.

BY HENRY T. CHILD, M. D.,

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

#### CHAPTER XVII. Aunt Nanny.

It must not be supposed that the events which we have been chronicling, though prominent in the history of our young friend, were all that occupied her attention. In attempting to describe any series of events, we are like a person who looks at a landscape with a dim and imperfect vision, from a great distance. Certain prominent points are seen, and as we scrutinize them closely, they become clearly defined, so that we recognize them. So having described the prominent events in the life of our friend, we now propose to go back and survey the landscape again.

We left Mrs. Mulligan living alone in the cottage which Edgar had provided, and in which he had made arrangements for her to remain during his absence. There was an old lady

about the age of Mrs. M., her father's sister, who had been for many years in a very helpless condition, almost amounting to dementia. She had been placed in various public institutions, but her case, which was a very peculiar one, was entirely beyond the reach of medical science. The cause of her trouble was rather singular. She was bright when a child, but rather nervous. When about fourteen years of age, there was an old man living at her father's, who was an alchemist and a member of the Order of Rosicrucians, who was almost constantly engaged in trying experiments in chemistry, and Nanny, or Nancy, was very curious to witness them, or see what he was doing. On one occasion, he was experimenting with some gases, which filled his room. Nanny, being more susceptible than the old man, began to be very strangely affected. She had hysterical paroxysms of laughter, followed by crying. This did not alarm the old man, and he proceeded with his experiments. In a slight time she began speaking to him in an unknown tongue. Still he was not disturbed, and being much accustomed to ex perimenting with these gases, he felt very little inconvenience from their effects. Life in such persons may be compared to a railroad car which moves at a slow speed-if it comes in contact with

any obstacle, it does not meet with so severe a

shock as if it were moving at a more rapid rate.

The girl ran around the room muttering her strange cabalistic words, which rather pleased the old man. Suddenly she fell prostrate upon the floor. This alarmed him, and he quickly took her up and laid her upon some old chairs, and then opened a window near her. Not wishing to awaken any needless fears in the family, he did not remove her to another apartment, as he should have done. She laid in an unconscious state for some time before he thought best to call her mother. A physician was immediately sent for, and various restorative means were used, but with 'very little effect. Slowly her consciousness returned. At length she opened her eyes, and muttered a few unintelligible sounds, apparently a mixture of some ancient languages. From that time to thisnow more than forty years—she has never spoken a word. Gradually she recovered her strength, and in a mechanical way seemed to fall into some of the habits of her former life. It was very sad to witness the wreck of so beautiful a child, and no one felt it more deeply than the old man. He regretted that all the power which he had acquired through years of almost incessant study—laboring with no higher object than the transmutation of metals and the accumulation of wealth—was of no avail to relieve her. He had inherited a small property, which he devoted at once to Nanny's benefit. He resolved thenceforth to direct his energies to the relief of suffering humanity, and the acquisition of that knowledge which would give him power in this particular field of labor. In this way he became an eminent philanthropist, and lived to be highly respected, and died lamented by a very large class of the community.

We have been thus particular in the history of old Nanny, in order that our readers may have an · insight into Katle's labors in her behalf.

Soon after Mrs. Mulligan had become domiciled in her new home, it was thought best that she should take Aunt Nanny, and receive the small annuity which was paid toward her expenses.

The old lady had many very peculiar habits. She was as regular in all her ways and movements as the pendulum of a clock. As an illustration of her habits, let us describe her mode of eating, for this is a very excellent criterion by which to judge human character.

In this connection we will relate an anecdote of Coleridge. He was riding in a stage-coach, in which was a very fine looking person. Coleridge admired him very much, and was desirous to learn something about him; but the stranger was taciturn, and gave no opportunity. Coleridge's admiration, as well as his curiosity, rose to a high pitch. When they stopped to dine, he sat opposite the stranger, whom he watched closely, but was unable to get any clue to his character until a servant brought in a dish of apple dumplings. This was too much for the man, who, clapping his hands, shouted, "Thom's the lockers for me!"

quality or quantity of her food, as she had an excellent appetite, and was accustomed to very plain food. When she sat down at the table, she would look at the different dishes, and thus indicate the articles she desired. She always preferred helping herself, and would take several slices of bread and various other articles on her plate at a time; and her "grace" consisted in looking at and digesting them mentally before she commenced esting. She never left anything on her plate, and nothing could induce her to take any more after her first selection.

Another very remarkable habit was in regard to sleep. At nine o'clock every evening she fell asleep; it mattered not where she was, or what was going on around her; and at four o'clock in the morning she always awoke.

Her health was uniformly good. She had very strong feelings of attachment, and equally strong dislikes; these extended to localities, plants, animals and human beings, and on these points she manifested more sensitiveness than was common with more intelligent persons. She could recognize the presence of plants or animals at a great distance, even when they could not possibly be perceived by any of the ordinary senses. These feelings, which were very prompt and spontaneous, never deceived her, and it was impossible to change them. When an individual first approached her, if she felt a repulsion to him, all efforts to overcome it proved in vain. So, also, when she became attached to any one, it was permanent, though her attachments differed in degree. She had always been pleased to be with Mrs. Mulligan, and when Katie met her, there was a mutual attraction between them. The result of this, as we shall see, produced an entire change in the life of old Nanny, and gave us a clue to many singular and mysterious facts in connection with her case, and others of a similar character. The student of mental phenomena, especially idiocy, will find some suggestions that may lead to valuable results in the management of these cases.

At Katie's first interview she had a vision, in which the real condition of Nanny was presented to her.

We have before remarked that at times Katie could see the spirit of a person while absent from its body, and that she experienced similar conditions herself, sometimes.

She saw Nanny's spirit-clear and beautifulinst as she was before she entered the chemist's laboratory. And had she seen her away from her body, she would have spoken of her as a girl of fourteen, innocent and beautiful, yet lacking the experiences which belong to a woman of fiftyfour years. The spirit seemed to be almost entirely separated from her body, and yet it was so connected that it could not escape from it. On examining the bodily organs and functions, she found that while they were apparently healthy, those functions which, in ordinary conditions o humanity, are called involuntary, had extended their influence so as to keep the machine in running order. The connection between the spiritual and physical bodies, which enables the former to control and direct the latter, was almost totally suspended, and though there was a great effort made at times, by the spirit, to assume its seat and direct the forces in particular channels, it could not do much in this way.

When Katie thus perceived the desire of Nanny's spirit, she could, by certain signs and symbols, communicate to it; and this was gratifying to the spirit. Katie was really the first person who had recognized, or been recognized by Aunt Nanny's spirit, and this established a very strong bond of union between them.

In no one of Katie's psychological experiences was there more positive evidence that she could see the spirit. She could perceive that of Aunt Nanny trying to do something-making repeated and long-continued efforts, before there was the least sign of response on the part of the physical. Katie would tell her friends what she saw. and sometimes hours afterwards the old lady would give evidence that the spirit had partially succeeded in its efforts.

Father Dunlevy, from whom we received this account, told us that he and others had tried numerous experiments, and the result was proof beyond all doubt that Katle did see the movements of the spiritual body, and that in the case of this poor, almost idiotic child, there were evidences. clear and conclusive, in confirmation of the truth of the declaration of the Apostle, that "there is natural body, and there is a spiritual body."

But it was not merely as a matter of curiosity and interest that this intercourse became important. When Katie saw the spirit seeking some object, she was enabled to aid the imperfect physical body, and direct it in a channel which would strengthen the connection between it and the spiritual, just as the tender and affectionate mother feeds the wants of her child, long before its undeveloped condition will enable it to express them, and is thereby enabled to minister to its wants, and aid in unfolding its powers.

Katie was further enabled by her observations to discover the reason why persons of this character, who, to use a common phrase, are only incumbrances to society, and who have very limited means of enjoyment within themselves, should continue to live for a long time, while those who are the most useful are often cut down as a flower in the bud, and removed from our sight in the midst of their usefulness, when their labors do not seem to be finished.

So with the first class of persons, as in old Nanny's case, the thread of life which holds the spiritual and the physical together is so attenuated and loose that it may be drawn out to, a great extent, without being snapped; while with the bright, and especially precocious children of humanity, this cord is drawn out to the last degree of tension; and though the music of life vibrates draw her mind away from her, sad surroundings, in sweetest and most melodious tones from instruments so, finely attuned and tightly drawn, and avored to go back with her to the sweet mem- and hence there were failures and trials which . The mental organism, as we have said, is the

It is sad to think that such beautiful harps must be so often broken; yet when we know and feel that they are to be attuned to finer music in spheres celestial, it brings a consolation to us which may be feeble when compared to the rude shock of separation; for we all feel the truth of the poet's exclamation:

Oh, it is hard, it is hard to part, For love is the life of the human heart."

But as the softening influence of time comes over us, the shock is less severely felt, and the consciousness that we shall meet these loved ones-made still more beautiful-in the hereafter, grows stronger as we near the shores of the bet-

Old Nanny not only loved . Katie, but was enabled to follow her, and often made signs to Mrs. Mulligan as to where Katie was, and what she was doing when absent. Every one remarked that the old lady became much happier from her intercourse with this pure child; and Katie, in turn, found a source of the purest pleasure in casting even feeble rays of light upon this dark and benighted being.

There is no higher or purer virtue than gratitude; and this is within the reach of even the poorest and weakest child of humanity; while the opposite feeling, ingratitude, is the basest and meanest of the vices.

Katie's life was so full of good deeds and loving actions, that she was almost always happy and able to bring light and cheerfulness to all around her, and every one noticed that the calamities of human life seemed to have but little influence upon her, for her spirit was lifted entirely above them, and the sunshine of her life was soldom clouded even by the severest trials which fell across her pathway.

If it has seemed to our readers that we have presented an overdrawn picture of happiness, it must be remembered that the subject of our story lived in an atmosphere of bright sunlight that dispelled the many clouds which envelope others of the human family.

Nanny, like many of her class, was very industrious, and by constant application, accomplished much more than any one would suppose. She was especially fond of certain kinds of needlework, in which she became at ite skillful. Katie took advantage of this, and procured articles from her wealthy friends for her to exercise her skill upon, and by this means she obtained for the old woman considerable compensation; and it was through these efforts that Katie enabled the old lady to get an idea of equivalent, value, or compensation—which is the basis of all our ideas of justice. It was a source of great comfort to Nanny's friends to witness her first efforts at recognizing this law, and the scrupulous care with which she observed it.

Katie introduced many of her friends to Nanny, who were glad to do something for her, and every one perceived that her condition in life became much more tolerable from her association with our young friend. There were other labors which occupied some

of Katie's time and attention, which it may be interesting to notice, as illustrating her character. It is the duty of the priest to visit the poorhouse and workhouse, at least once a month, and Katie had asked permission of Father Dunlevy to accompany him on these visits. She soon became interested in them, and her first effort was to waken an interest in some of her friends to aid her in ministering to the wants of these suffering

Those who are not familiar with the inmates of such institutions, are not at all aware of their character, and generally suppose them to be entirely composed of the lowest and most degraded classes of humanity, in whom there is little or no interest felt for their redemption, and it is difficult to awaken in others noble feelings of sympathy in their behalf. .

Katie, who was a skillful chemist, discovered that each one of these lowly and elegraded ones, in their walks through life, had gathered some grains of gold, pure and beautiful, and of great value, though very often they knew it not; and it emained for her, in many instances, by her purity and wisdom, to reveal the treasures which these poor ones were carrying in their soiled and worn baskets. Outcasts of humanity as they were, their flearts were made glad when she exhibited to them these grains, and told them of their true value. And gratitude, which is the language of the soul, flowed forth as warm and glowing from the hearts of these poor and lowly ones, as ever from any other.

Among those whom Katie found in the poorhouse, was Mary Converse, a beautiful and delicate girl of nineteen; the last child and surviving member of her family. Oh, how sad to be left alone to die amid strangers, in this cold world! Her family had all died of that fell disease, consumption, which, with an unrelentless hand, had early marked her as its victim.

Katie found her lying upon a low pallet. Her long, white fingers, with their clear, curved nails, attracted her attention. Her beautiful dark eyes. with their long lashes and brows, contrasted with the marble whiteness of her pale and shining forehead, and face, too, save where the hectic flush gave a roseate tint to the sunken cheeks.

As Katie approached her bedside, with a benignant smile, and asked her how she felt, she answered, in a low, hollow voice, "I am better this morning-I shall soon be up again." Aht thought Katie, how flattering is this disease; you will soon be better, but never in this frail casket, and upon this side of the narrow stream of death. Then addressing her, she said, "Yes, darling, I hope you will have no more pain." Katie sat down beside her, and wiped the cold, damp sweat from her brow, and, with kindly words, sought to

around her father's knee, and received the joyous smile of a mother.

She learned from Mary that she was the last of

their father and mother, had all died. She did not know how it was, but "they all took cold, and seemed to waste away and die." She had lived with one poor neighbor, and then another, just as long as they could keep her; and now they could do no more for her, and she had come to the poorhouse to die alone. Katie felt her warm heart go forth in sympathy toward this poor child, who was just one year

younger than herself, and she loved her as a sister; and the poor girl felt how good it was to have this warm sympathy, and she blessed God for sending Katie to her; and Katie felt that God had blessed her for coming.

Mankind do not know-we do not any of us realize-what a rich mine of affection and love lies buried within our own souls, covered over, more or less deeply, with a hard crust of selfishness, avarice, and the false conditions of society, which we might very easily bring forth to the surface and realize its wealth, if we would allow the penetrating and exploring force of true benevolence and charity to act, in awakening that true gratitude which would spring out spontaneously from many a lone and lowly heart. We are asking for heaven, and, at the same time, putting the bars and bolts upon every door and window which opens to it. Mankind are weak, and foolish, and erring; but God is great and good, and is forever prompting us to dig out the true gold that lies buried beneath the surface, and thus to open the doors of our hearts to receive the blessings which he would shower down upon us.

Katie visited this child frequently, and interested her friends in her case, and they were a host, for everybody loved her, and loved to do for her, and thus she was able to provide many comforts so necessary to one passing, as she was, through the trial-hours of life.

Mary desired Katie to be with her as much as possible, saying, "If I must die, it will make me so happy to have you with me when I pass away. I never feel afraid when you are here, you hold me up so strong. Won't you come?"

"Yes," replied Katie, "I will be with you; but there is One, who is stronger than I, who will sustain you. Have faith in Him." She was enabled, by the aid of her friends, to

have Mary removed to a separate apartment, so that she might not be disturbed by the unavoidable conditions of a crowded apartment.

As she neared the better land, Katie visited her more frequently; and a few weeks after the festive occasion which we have described, she was called to witness the birth of a spirit into a higher life. She had become somewhat familiar with tion to it. One morning she had an impression that the time had come for Mary's departure; so, calling on Father Dunlevy, he accompanied her to the sick girl's apartment. From the notes which he took on that occasion, we give the following

Katie remarked that she had often seen persons around the beds of the dying, but never before had they seemed so real to her. She saw a young girl, whom she perceived was the spirit of one of Mary's sisters, standing directly over her head: and, as the process of separation went on, there stood immediately in front of this sister a very dim and shadowy outline, resembling a human form: but it was a considerable time before she could recognize that it was the departing spirit of her friend. At length it became more clearly defined, and she knew her; and when, to outward appearances, her body was laboring for breath, and struggling, as if in great agony, her new-born spirit stood calmly and serenely above its frail and worn-out tenement, entirely unconscious of the change which was taking place, or of any suffering.

Katie watched this thin, hazy form, as it stood there, supported by one more clearly defined, until it began to manifest signs of life. It seemed very feeble indeed; more so than any that she had ever before seen, and yet it grew more and more into the likeness of her friend. As she gazed on the prostrate and lifeless form, and then on the spirit, she saw that the grim and ghastly appearance of the former gave place to a more hatural and life-like expression, as the latter grew stronger, and acquired power to move. And when, a few hours after, she saw the corpse with an apparent look of serenity and repose upon it, which removed much of the distressing appearance that had marked it during the last hours of life, she could perceive that it had an expression which was dimly reflected from the spirit-and this is the first recognition, generally, of the change which has taken place.

Katie's friends and Father Dunlevy made arrangements to give the poor girl a respectable funeral-a ceremony which is considered of the highest importance, even among those who live in what is known as the better class of society, and especially so among these poor, desolate ones,

We have no doubt that many of our readers feel that we have been giving a very exaggerated account of our young friend. Perhaps if we had questioned her closely, there would have been a very different version given to many of her acts. We are certain that the real motives which prompt mankind are very seldom understood; and 'that ly, in a large number of instances credit is given where it does not belong, and for that which is not intended.

one is fully satisfied.

That Katie's ideal was a very high one, every one would suppose; but that she attained any nearer to it than others have, we do not believe,

The old lady was not particular in regard to the | still the cord is far more liable to be snapped and | ories of her early childhood, when she played | her sensitive nature felt as deeply and keenly as any one.

We shall now present our readers with Katie's reply to Dr. Kenrick's letter, which, we think, will a family of seven brothers and sisters, who, with fully sustain her character for purity and wisdom, which are so beautifully exemplified in her life and all that springs from it.

#### CHAPTER XVIII. Further Correspondence-Katle's Reply to Br. Konrick.

My DEAR FRIEND-Your letter was received a fortnight since, and the profound question you proposed for me to answer, though not a novel one, have pondered over and over, and never have I been more deeply impressed with my inability to fathom the depths of the great problem you have presented. I know something of its vast import to myself, to you, and to humanity, and have therefore sought for light-for inspiration, may I not say-that I might be able to see this truth clearly, and present it as a divine revelation, that shall shed its mild and radiant light over many souls and fill them with joy.

But before I enter upon this, let me say that I see you in a vision of light before me now, and the emblem of your life is a tall, graceful and symmetrical tree, beneath whose protecting shade you are standing. I can see that some of the small branches have been nipped by the frosts of winter, or scorched and withered by the summer's heat, and these you are seeking to prune out. I see that other branches, green and vigorous, have shot out beyond their proper places, and are beginning to mar the beauty and symmetry of the noble tree of your life. These are drawing away some of that strength which should go to support other parts, and thus maintain the harmony of the whole. You are seeking to curb the growth of these, and trim them to their proper position and size. Though I see these things clearly, you alone can feel them, and I need only speak an encouraging word for you to be earnest and faithful in your labors, knowing that "a word to the wise s sufficient."

I have been much interested recently in a remarkable woman who has come into our part of the country. She is a preacher among the Quakers; and though the people call her a heretic, and Father Dunleyy said he did not wish to meet her, when I asked him to go with me, yet he had no objection to my going. The good man thinks I am safe, even among hereties. Well, I visited this lady, and found her very peculiar in her dress and manners, but a sweet, pure-minded and good woman, and I was very much drawn to her. We spent several hours together, and she told me, among other things, about certain queries which they had adopted in their society, and which were read and answered several times in the year; one of which seemed to me particularly appropriate this change, and had learned many things in rela- to my own condition, and perhaps you may find it nteresting. It reads thus:

"Do you take due care regularly to deal with all offenders, in the spirit of meekness, without partiality or unnecessary delay, in order to benefit them?-and where such labor is ineffectual, to place judgment upon them in the authority of Truth?"

This is intended, as you will readily perceive, as a guide to the members in their treatment of each other; but it struck me at the time I heard it, and every time I have looked at it since, as applicable to individuals in the culture and training of their own natures.

But I have not lost the vision. These panoramas present to us the past, the present, and some of the shadowy tints of the future. So I see down the vista of coming years, your beautiful green tree, harmonious and graceful in its form, symmetrical in all its parts and proportions, giving a shade of protection, not only to yourself, but to many others. As the lingering shadows of this vision pass before me, I see my own little tree modified in form by thing.

But to the question, "How does one soul influence and control another?" let me ask a question which may aid in the solution of yours: What constitutes the entire man? Man, physically, is represented to us as a microcosm; a little world; an epitome of the great world in which we live. His body is said to contain more of the primates, or elements, than any other living structure, with a capacity for the reception of a portion of all the primates and elements of the entire globe. And the nearer any human being approximates toward the reception of all these primates, the more perfect and effectual will be the body for all the purposes of life. The number of elements is one essential condition; another is their harmonious arrangement in the system.

The mental organism of man is a divine creation, and manifests itself in and experiences a growth by its connection with the physical; and it will be more or less perfect in its development and manifestation, according to the condition of the physical body.

There is a third and higher nature in man-the soul-the spark of the Divine Being which is more refined and important than any of the others, but which finds its place of action and unfolding in connection with the physical, through the mind. This is incorruptible, but may be restrained in its growth by the false conditions of the other two

Your question, as I perceive it covers the whole ground, and therefore should read: "How does one human being influence and control another?' while for many of our acts we are blamed unjust- As like atoms attract each other, as well as like compounds, so those human beings in whom the atoms and compounds are nearly similar, are attracted to and influence each other; and the amount Each individual has an ideal, toward which of the influence will be very much governed by they are aiming; and while some may succeed in the perfection of the attraction which is dependapproaching their ideals better than others, no ent upon the character of the atoms and compounds. The physical attraction may, and does, change rapidly, as the physical condition and its surroundings change! "This must" therefore be

more or less temporary.

connecting link between the soul, nature and the physical body. This is influenced by both of these, as well as by many extraneous conditions. This is also governed by the same law, and though subject to changes, is more permanent in its character than the attractions on the physical plane.

The soul is susceptible to influences from the mental and physical organizations. And there is a soul-affinity, which is more permanent and enduring than that of either of the others. The influence of one human being over another will depend upon the plane or planes of attraction.

On the mental plane, kindred feelings and pursuits awaken feelings of sympathy and interest, and there is much happiness resulting from such unions. But where souls find congenial companions, there is the basis for the most perfect and enduring unions; and where all the natures are united thus, it produces a condition from which flows the highest and purest happiness, and the influences are the strongest upon each other; and hence the influences must vary considerably. I should remark that there are certain positive and negative forms of the same condition, which are generally to be found in the opposite sexes, which are essential to attraction. So, on all the planes where the two sexes find their true companions, will be found the strongest ties and the most potent influences over each other.

I believe, however, that unless there is a union upon all the planes, the relation and influence must be wayward and uncertain, and that pure and enduring love cannot spring from a single plane of attraction, any more than a pure and harmoniously rounded life can spring from development upon either one of these planes. And we all feel that this can only result from an unfolding of the entire nature in a symmetry, beauty and harmony, in which each faculty moves in its own peculiar and appropriate sphere. When the faculties are thus trained, and there is a union between two individuals, based upon true and harmonious relations in every department of their natures, it forms the highest, purest and most divine condition which man can realize. All the joys of existence are vastly multiplied, and life becomes like a stream of pure, crystal waters, with sparkling gems of beauty, and burning with love's enchanted fires, filling the cup of human happiness to overflowing.

I feel that I have only hinted at a few of the points which time alone can develop and unfold, and which the poverty of human language must ever fail to reach-just as the imperfection of musical instruments must ever fail to give the highest and purest strains of harmony and melody. In proportion, however, as the heart is attuned to either of these, will it leave the broken and imperfect symbols, and, realizing the most perfect beauty and harmony of its own interior and divine nature, bask in the sunshine of that pure and scraphic bliss which can only flow from the unfolding of this nature.

May the glimpses which flash across my pathway now, reach thee, my friend, and shed a lustre along thine, so that we may experience, in feeling, the invitation: 'Come, let us go up to the mountain of the house of the Lord.'

I need not say that it is very grateful to me to hear from thee, and, when it is well with thee, I would have thee remember me ever as thy friend, KATIE MALVOURNEY.

A few weeks after this, Katie received the following letter from Dr. Kenrick:

My DEAR FRIEND-I desire to express my thanks to you for your very interesting letter, every word of which seemed precious to me. Your vision of my life is deeply instructive to me. and I have felt more desirous than ever to be faithful in pruning and cultivating the entire tree. and each branch, so that I may be able to realize that which you saw in regard to my future life.

There is one point in your admirable description of the influence of one human being over another -and I accept your question as amended, and think it more appropriate-which is this: When there is a true union and attraction, there is a power acquired by which the faults, foibles and weaknesses may not only be seen but pointed out in such a manner as to create no unpleasant or irritable feeling; but, on the contrary, inspire a higher love and warmer attachment.

In all our intercourse, there has been nothing that has bound me so closely to you as your honest and faithful, yet candid and truthful, statements of my faults and inharmonies just as they have appeared to you. I can in this, my good friend, see wherein lies the true principle of reformation, which is not accomplished by throwing sharp and barbed harpoons into the quivering flesh of erring mortals, only to excite or perhaps destroy them, but by dropping gentle and loving cords, with golden anchors of sympathy, into their souls, we may draw out love which is the true life, and kindle anew the fires of purity and truth in their sad and sorrowing hearts.

You have answered my question plainly and frankly, and now I have another for you, equally important to ourselves personally, if not to others. I know you will not be any less candid in this than you have been in everything else. I desire to know whether you have been impressed with the fact that you and I stand in the relation which you have so beautifully described as the one from which flows the purest and most exalted happiness which human beings can enjoy? I should have asked you this question before this, but I was waiting to see whether you would not be impressed to ask it yourself. But, feeling that I am not so competent to answer it as you are (a reason which may have established the custom among mankind), I have waited until this time." You may consider me as committed on the affirmative of this question, but I shall press no argument on your feelings or judgment, only advise you in seeking an answer to this solemn and momentous question—the question of our lives—that you withdraw as much as possible from all extraneous influences, and take counsel with your highest and best intuitions, aided by the loftiest aspirations and purest desires, that you may be guided by a wisdom which shall approach the perfection

Abiding the issue, I am sincerely your friend, HENRY T. KENRICK.

To Miss Katie Malvourney.

Katle thus replied to the Doctor's bi-personal

MY DEAR FRIEND-I was not surprised at your question, but I was pleased with the polite and gentlemanly manner in which you put the compliment which you paid to my sex. I am sure it was not, like too many such compliments, hollow, and unmeaning. Believing, as I do, in the God-given right of all human beings to do that which they have a capacity to do, and that in proportion as they do it well will they extend their power and acquire the right to do more, I do not understand

and no right is violated, or appropriate dignity saked the question which you well say is "the question of our lives." You ask me to be candid. I will. I am impressed not to give a final and decisive answer at this time. In settling so momentous a question. I think there should be no hasty or impulsive action. Let us weigh all its bearings, and measure all the contending influences that may warp our judgments, or lead us to improper conclusions. I propose to give you my answer now, freely and fully; and, having done this, let us wait one year from this day—which will be my twenty-first birthday. I accept your proposition now, and if our feelings and judgment shall remain unchanged at that time, I think the question may be safely decided. In the meantime we will continue our correspondence. I find myself strengthened by your letters, as well as by the effort of writing to you, for you draw out my thoughts as no other person can. We may visit each other whenever it seems proper. I have not forgotten the very kind and pressing invitation which your good father gave me to visit him and his family, and I look forward with pleasure in anticipation of this visit.

I have said I was not disappointed in receiving this question from you. When I first met you, I felt that you gave me strength, that my life was better because of your life, and my physical nature was stronger because I had experienced the influence of your physical nature around me. When I measured you mentally, as I did on that occasion, and more fully when your first letter came to me, I felt that on this plane you awakened loftier thoughts, and inspired higher purposes here than I had ever realized. Then I looked at my position in life, and I said, "What have I done?" But there came echoing up from the deepest depths of my nature, "Thou hast done nothing wrong-wait for the unfolding future." Then, soul-wise, I stood beside you, and I saw that the shadow which your inmost soul sent forth, so clearly defined and beautiful, was measured by my own. Still I waited patiently. I could afford to, for I was happy, and I determined, if possible, to make no false step, or build any castle in the air which should crumble in ruin about me, and leave sad and sorrowful memories there. As I have stood in the calm and placid scenes of my soul's introversion, in the busy hum of active life and ever-pressing duties, in sunshine and in storm, your presence has been around and above me as a star of hope and destiny.

Now that we have defined our positions, can we not wait for the buds of promise to blossom in beauty and fragrance, and the tendrils of affection that are entwining around our hearts to grow stronger? If we continue in this state, I feel that our cup of happiness will be full, with no danger of having it dashed from our lips, and in its place find broken vows, crushed hopes, and blighted and disappointed affections, which would render life's journey hopeless and miserable, and mar our usefulness.

But I have written much more than I expected. I admit that the expression of kind words, and the presentation of chaste compliments, are proper and gratifying to our best feelings, stimulating our ambition to higher aims and nobler deeds and should be encouraged by all. Trusting you will see what I am aiming to present, and look beyond my utterances to find the meaning, which is the reality of which they are but imperfect shadows, I send them, having no apology to make to one I am happy to call my friend, and to be able to subscribe myself your friend,

KATIE MALVOURNEY. [To be continued in our next.]

Written for the Banner of Light.

NELIIY.

BY S. B. KEACH.

The fields are dressed in Nature's best, For Summer, smiling queen, Brings all her flowers to crown the hours, And every leaf is green. Skies never knew a deeper blue, The wave a softer breeze, And ne'er were heard, in song of bird, Such melodies as these.

But from my heart a better part Of joy's sweet self I miss: Beneath the tree I dream of thee, And of a day like this. Bright Summer, go; I shall not know Such joys as Spring-time gave; Sweet Summer, die, and let me lie, Like Nelly, in the grave.

Spiritualism in New Orleans.

arrived here Jan. 1st, 1865, it being my first visit to this place. I am much pleased with the climate in winter. Ripe Chinese plums are now

climate in winter. Ripe Chinese plums are now quite plenty in the market; also green cucumbers, new potatoes, green peas, strawberries, etc.

By previous arrangement, I entered upon the duties of clerk in the enrolling office of the House of Representatives, finding myself among total strangers, all speaking the French language (Creoles). In the course of a few days one of our number to the first of the course of the course of the course of a few days one of our numbers to the first of the course of t oles). In the course of a few days one of our number inquired if I was a Spiritualist. I replied, "Why do you ask that question?" He answered, "Because the spirits tell me so," and then added, "I am a medium." I had previously given no intimation to any one that I was a believer in this beautiful philosophy, thus proving that spirits can and do communicate. I learned through this medium where spiritual circles were being held, which I attended, and found there P. B. Randolph, the only English medium was at Our circle

which I attended, and found there F. B. Randoph, the only English medium present. Our circle consisted of about twenty-five persons.

Mr. Randolph is teaching a colored school here.
This evening, I attended a lecture delivered by Mrs. Laura DeForce Gordon (trance speaker), in the new opera house on St. Charles street, a beau-tiful and spacious hall, located in a very popular part of the city. She had a very respectable and attentive audience, and gave the subject, "What is our future condition?" impartial justice; holding the theory that this life was but a portion of eternity; that after leaving the mortal form we begun in the spirit-world at precisely the point where we left off in the physical world; that the future life was of a progressive character, and that this life, if carried out according to natural laws, would be productive of happiness. The subject of this lecture was selected by the audience. Mrs. Gordon speaks at the same place next Sun-

day.
I find here many inquiring minds and seekers A find here many industring minus and sectors after truth. Among those in attendance at the lecture was a Methodist clergyman.

A good test medium is needed here very much. A large majority of the inhabitants are French, most of whom are Catholics.

A. B.

LENGTH OF LIFE IN ANIMALS.—Cuvier considers it probable that whales sometimes live to the age of one thousand years. The dolphin and porpoise attain the age of thirty. An eagle died in Vienna at the age of one hundred and four. Ravens frequently reach the age of one hundred. Swans have been known to live three hundred and sixty years. Pelicans are long-lived. When Alexander the Great had conquered Phorus, King Written for the Banner of Light. THE WISH. BY SUSIE RIVERS.

In days agone, when I was but A happy child at play By the blue stream, or gathering flowers Through the bright summer day,

I heard them say, " If, when a star Upon its golden wings Comes softly floating earthward as The night her vesper sings,

One breathes a wish with heart sincere, However wild or strange, The boon shall bless him ere the year Has trod her pathless range!"

My heart would bound, and quick a wish From out its tiny core Would leap, as I looked up to see Come through the open door Of heaven, the star whose radiant light

Should shine no more on earth, But in whose death some dearer joy For me should have its birth. A childish thought, forgotten ere

The star's bright footsteps crossed

The etherial blue to bring the boon,

And numbered.'mong the lost. But now, when one of those fair stars, Shod with bright gold, comes down To list a moment, ere it dies.

To earth's bewildering hum,

With what sweet wish, what fond desire, Shall I its coming greet? What talismanic accent breathe, Ere fades the vision fleet?

Shall I for wealth or honor plead, Or earthly pleasures sweet? Or crave the laurel wreath that glows, A crown for genius meet?

Shall I speak low a cherished name, Sweet to my ear as sounds Of dulcet harmony, and while My pulse with rapture bounds

E'en at the thought, ask that his heart May cling to mine (as mine Goes ever reaching out for his) In union most divine?

Shall I, in sweet humility, Bow down, and ask a slave To be, his weary feet with mine Own joyful tears to lave,

And dry them with my love's warm breath? To lay upon my breast His aching head, and woo to him Sweet sleep's refreshing rest?

Nay, 't were too much for this poor earth Such flowers of joy to raise From her cold soil, to clothe my heart In such fair robes of praise;

I'll change the boon, and when you star Her shining presence from The world above withdraws, and with Winged feet doth hither come,

I'll ask that when the ransomed ones Go up to shine as stars, In that fair world where earthly woes Are over, and their scars,

Which now so deeply dent the aching heart, Are healed, that I may meet Him there, where those who love may walk Together o'er the street

Of gold, like the bright angels whom Our Father loves, who gaze On his dear face, and sing, to notes Of joy, his wondrous praise. March, 1865.

## Original Essays.

THE AGE OF VIRTUE.

BY GEORGE STEARNS. SIXTEENTH PAPER.

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

THE MISSION OF REFORMERS. THIRD SECTION CONTINUED.

Woman to be Man's Redeemer. Some of the pleasantest scenes of my boyhood were enlivened and endeared to my later memory by the presence of a perk and playful girl about of my own age; the last family likeness of an uncommonly good-looking and noble-minded matron, and all unfaulty in form and feature (I mean the girl), save a villous patch on the right side of her nose, an inch or more in length and less than half as broad, resembling a bit of hide and hair torn from the body of a sorrel horse; the hair being short and downy, like that of the animal soon after shedding its winter coat. My puerile mind was often tasked with wonder, in our familiar interviews, at Nature's ill attempt to spoil a pretty face; and there was no end to my quandary, which only took a different turn, on my learning how it happened, either for the continued mystery of its cause or the oddity of its occasion. It was the mother's testimony, as I am duly authorized to say, that her maternal seronity coincident with the pre-natal life of her daughter, was unhappily disturbed. (in what particular stage thereof I have formerly neglected and am now unable to ascertain,) by the casual and unexpected sight of a man whipping a refractory horse; and that in the height of her pity for the punished brute, her right forefinger was unthinkingly brought to bear with a slight pressure on the identical part of her face denoted by the facial blemish of her child. The magical effect of this manipulation, as well as its transfer from the maternal to the fetal body, is mysterious indeed, though not quite inexplicable. it may be, and certainly not more difficult to explain than the psychological results of many an experiment in what, for want of scientific penetration, is called Mesmerism; as will hereafter ap-

My next example is less detailable, though I am equally well assured of its truth; but I was never as well acquainted with the personal constituents of its prime event, which occurred some thirty years before I was born. Suffice it to say that, in a town adjoining that of my own nativity. there formerly lived and grew to the stature of a man, a singular exemplification of human fatuity. He was not a fool; for he had sense enough to keep

tant of experience and not the fruit of intellecsense; was utterly reckless of the customs and courtesies of good society; and heeded no laws of life, or rules of conduct, except such of the teachnor was he always mindful of these. He was an egregious gormand and would-be toper, within the constraints of a rigid guardianship, and seemed to be tipsy even when sober; insomuch that strangers who saw him in his staggering gait, or heard the gibberish of his ribald tongue, presumed that he had been drinking. But whoever knew the wretch, if only as well as all his townsmen knew him, beheld with pity rather than vulgar scorn, a fated mocker of a sot. For such he was, and such was born to be, as the only failure of his mother's repeated maternity; and that the fruit of another's fault. All her other children became respectable members of society. This worthy mother, sometime in her pregnancy relevant to the birth of her unfortunate son, happened to be left alone, on a Sunday, I think, her husband and the other members of the family being absent at church or elsewhere; and in this situation a vile character in the aspect of a drunken vagabond, approached the house, demanded admission and threatening to break through the bolted door. The lady was naturally frightened, as almost any woman in her predicament would be; and the maternal effect of her fright was manifest at length in the unshapely character of her ruined child. I might give other instances of unlucky mater

nal impression of which I have more or less personal knowledge, as well as many that I know of only by report, either written or oral; but, presuming that the reader will recollect their equivalent of implication, (since this kind of information often comes unsought, as in my own experience,) I offer these two merely as samples of a class of anomalous facts which I would bring to notice, not with any expectation that their reality will be disputed, but with an earnest prayer that their significance may be discerned. To this end a single case would serve as well as many; for the logical issue of facts is independent of their number, and regards only their rationale. I wish I could discover that of any such as I have admitted to be anomalous: which adjective is only another designation of what is just now inexplicable, and this for no other reason but the ever-receding limitations of science. Who does not know that many modern departments of human intelligence were anciently deemed impenetrable? With the history of human progress before our eyes, why should we doubt that every phenomenon in Nature is explicable, that is to adequate intelligence?-that all Truth is discoverable, though not within the perview of our present discovery, and that mystery relates only to the outer regions of our investigation? Doubt! to me there is no doubt in the case. It is rather clear to my understanding that this is the very predicament of Man's all-searching mind. From the premise of no effect without Cause, there follows no such thing as Chance, nor other accident than the surprises of imperfect cognition; while we know enough of Nature, even by observation, to be assured that all her operations are according to law-that, so far as they are revealed to us, they are forever subject to those eternal principles on which the integrity of the Universe depends; and therefore every physical event must have not only its relevant cause, but also its rationale, however both for a time may elude our research. In other words, there are no anomalies in Nature but the conceits of a limited intelligence. So the mysteries of maternity, like all other mysteries, are grounded in human ignorance. The anomalous facts adverted to above, as well as the recited instances of maternal failure, are all in keeping with the ruling principles of Nature, and only discordant with the precepts of Wisdom touching the voluntary relations of mankind. I mean to say that their seemingly fortuitous occurrence is always in Nature's Order, to which there are no exceptions; that, just as emaciation follows privation of food, which, if prolonged, occasions starvation and death, only because bodily renovation is one of those perpetual laws of animal life which cannot be broken; and just as the healing of a flesh wound is effected by the general process of alimentive assimilation, and not by any special institute in the economy of physiological being; so every nævus and fetal distortion in body or mind, as well as every phase of precocity or characteristic of native genius, is incidental to the constant working of a peculiar force in maternity, which, as the natural sequence of the mother's unique relation to her unborn progeny, constitutes her pro-creative power. This power is involuntary and only modified by the mother's will. Therefore it is never more wakeful or efficient at one time than another, and varies in effect only according to the variety of external influences to which she is casually subject. This power to generate and mold the mentality of a nascent soul, I do not fully comprehend; nor shall I undertake its elucidation and that of the maternal relation from which it springs, further than to say that both are analogous to those of a mes-I suppose there is no question as to the fact of

pre-natal unconsciousness; but the reason of it, if the psychical part of a sentient being has any development prior to the birth of the body; and if not, whence the endowment of mentality at the mere instance of breathing; no writer to my knowledge has ever attempted to explain. In discarding the vulgar notion that God, makes souls apart from the natural order of human propagation, to be tenanted in earthly bodies perhaps by midwives from the spirit-world, (which I cannot think the reader is foolish enough to entertain,) we virtually admit that soul and body are generated as well as born together-that the psychical part of human nature is as old, and as much the product of human parentage, as the physical. Besides, this is a reasonable postulate; at least I can think of no rational objection to it; while it is clearly favored by the observation that a child born in the seventh or eighth month of maternity, is as perfectly conscious as the product of a longer gestation. Prenatal insensibility too, as consisting with healthful vitality, may be accounted for upon the same principle as that of a mesmeric subject, whose mental state is in fact identifiable with that of every unborn infant. To such as are at all conversant with the experimental facts and obtaining theory of Mesmerism, it is evident that the mere physiological conditions of embryonic life are fitted to induce, and therefore do insure, the same magnetic rapport of the mother and fetus that is has confessed, and maintained could not be jursought with more or less success by the operator's nished. And when there have been plienomena manipulation of his subject. Thus magnetism of this kind, they have been treated as humburg or becomes the thaumaturgus of maternity, and the mother's procreative power appears to be mainly why we should speak of any rights independent of capacity, which is ever the measure of right.

And if any one of my sex can put the question you have asked as beautifully and effectually as you have asked as beautifully and effectually as you have, and any one of your sex can answer it an any specophase manner. Lay, iet the woman put her question with a strong heart and a noble put her question with a strong heart and a noble put possess and let the manner as best he may;

Day process and let the manner as best he may;

Alexander the creat had conquered Phorus, king the due to her function of numan latticy. He was not a fool; for he had sense enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite enough to keep him out of harm's way, and uncoult wite to keep him out of harm's way, and uncoult wite to keep him out of harm's way, and uncoult wite to keep him out of harm's way, and uncoult of him will be well with the file of him out of harm's way, and uncoult with the was not a fool with the

cuffority. He never learned to read and seemed operator, the is sinching receptive of every not at all inquisitive as to the use of books or the thought and beling of the fitter; so the fetal child value of their contents. He had little or no moral. proof with every phase of the mother's mentality; and this is the only means of a soul's pre-natal development Again, as the experimental mesmerings of sense as are enforced by pleasure or paint lat obtains a more effective control of his subject's organism than of his own; (as when, at the mere will of the meamerizer, a limb of the mesmerized person assumes a muscular rigidity which no operator can effect upon a member of his own body;) and as the affected experiences of a successful mesmerizer devolve upon the mind of the mesmerizee with the force of reality; (as when the former fancies a drink of water to be wine, or some other delicious beverage, and the latter enjoys it as such;) so all the thoughts and feelings of a pregnant mother are transmitted to her fetal child with a wonderful amplification of their subjective material. Indeed, the experience of life in embryo appears to be the counterpart of maternal aspiration, and often in fulfillment of a mother's frustrated longing; like the dreams of starvation, which always feast the soul while the famishing body sleeps. In this way I account not only for the two instances of maternal misconception related above, as well as the whole class of anomalous facts to which they belong, but also for the generation of certain characteristics, both worthy and unworthy, which are not personal to either parent. All such seeming accidents of fetal development are really incidental to the natural working of an unknown principle in maternity which hypothecates improvement in pedigree; though for lack of maternal information, its normal effect is often lost or even perverted. Thus at any time in the season of maternity fol-

owing the climax of fetal conformation, any extraordinary incentive to a special aspiration, such as to some minds will occur on being entertained with a piece of sculpture, a painting, a taking book, a dramatic or musical performance, or what is likelier still, an attempt to execute some work of art, will suffice to qualify the mother of a genius. I doubt not important personalities sometimes originate in these and other casual ways; and I only wish the life of any mother, or that of any mother's child, had been written with the least appreciation of the principle which the statement implies. But for want of this, biographers have rarely recorded what is available to my present purpose, otherwise than by inference. In the summary life of Byron just enough is said of his mother to give us a clue to the cause of his sensitive and irreverent temper and the scornful bias of his Muse: but not enough to account for the pith of his Ideality. Those were inevitable fruits of maternal vexation consequent upon his father's marital infidelity and fraud: and the author of Childe Harold is just as likely to have followed his mother's occasional writing of a sonnet. On this point I am left to conjecture only so far as consists with the postulate that every personal gift of Nature not inherited is born of maternal aspiration; or, in words of broader scope and perhaps more definite, that all traits of character more prominent and remarkable in children than in either of one's parents, are maternally procreated, in effect either of some sudden excitement, intense longing, or habitual endeavor of the mother. The poetic endowments of Lucretia and Margaret Davidson, of which there was no sign of a paternal precedence, were plainly of the latter source; since both in literary facility and proclivity to versification they precoclously surpassed their mother, who was accustomed to private attempts at poetry prior to their birth, yet, for her modest pretensions to authorship, published nothing of her own till after the impetus of their scintillant career; and then only what savored more of incited taste than creative ability. The memoirs of Benjamin West contain allusions to his mother which provoke the reasonable assumption that she was largely endowed with the taste of an artist; and could I command the elements of maternal biography in relation to every famous character, I doubt not of their fitness to prove that native genius, or any trait of human wit or worth, which appears to be aboriginal, has been properly designated Mother-Wit, and why not also motherworth? as being an enlarged representation of what a mother was, or at least of what she sometimes worshiped. But since biographers have generally suffered that to go to oblivion which might have constituted the best material support of my theory, I am left to look for this almost exclusively within the area of my personal acquaint-

[To be continued.]

THE DEMONSTRATIONS OF SPIRIT-UALISM.

There is one thing for which we can thank God and take courage—Spiritualism has a positive and scientific basis, not being mainly dependent on the sacred writings of some ancient nation for its existence. True, if its full history was written out. the Spiritualism of all nations would be necessary to place it before the world as a whole. The end of the Churches is, in discarding as spurious all the angelology outside of the Old and New Testament Scriptures, while the world is, and ever has been, full of it.

The phenomenal Spiritualist has no favors to ask of the Biblical textualist, of the Infidel, or the common school of metaphysicians, because he knows whereof he affirms. There is no fact in science better established than the fact in our own midst: people are daily coming in contact with disembodied spiritual intelligences, invisible though they are to fleshy eyes. The evidence is overwhelming; and we defy both our Infidel and Christian friends to invalidate these evidences. So long as the veracity of consciousness is admitted in any case, we insist it should be in this. It is of no account if now and then a case of imposture is detected; what we mean is, the genuineness of the thing itself is a matter of absolute fact. The pulpit and religious press may denounce Spiritualism as an imposture, and the Boston Investigator may cry out a lack of evidence, yet Spiritualism moves on majestically, conquering and to conquer. Protestantism, since the era of Martin Luther, cannot claim the honor of converting so many clear headed and intellectual unbelievers in a future life, as the phenomena of Spiritualism have converted to that belief within the last twen-

ty years.
Phenomena are what the world has been wanting ever since Protestantism set up for itself. And phenomena to establish the doctrine of a future life are just what Protestantism, all the way along,

When Abner Kneeland abandoned the Christian

clared to be the entire word of God, containing all he has ever revealed to man touching the future life." Consequently the sects admit no other evidence but what can be gathered from this book, written by many different writers. The result is, among those who accept the Bible as aforesaid, we have those who believe in eternal misery, the believers in universal salvation, and the destructionists, or believers in the annihilation of the wicked. But in one thing they all agree: we are not now having any demonstrative proofs of the inherent immortality of the soul.

By deciding that every chapter and verse of the Bible go to comprise the infallible word of God, those who reason from these premises are led into the grossest errors. Elder Miles Grant quotes from the lecherous King Solomon, "The dead know not anything, neither have they any more a reward; for the memory of them is forgotten, Also their love and their hatred, and their envy, is now perished; neither have they any more a position forever in anything that is done under the sun." "Then," exclaims Mr. Grant, "this settles forever the question of the existence of what is no effect upon evil spirits. We are dark spirits called the spirit of man after death." Allowing that God infallibly inspired King Solomon to pen this extract, then Biblical believers in the immortality of the soul are in as tight a place as were the Romish Cardinals when the rotary motion of the earth was established by the experiments of Galileo.

There has been any amount of hurling Scripture texts for and against the doctrine of man's conscious, spiritual existence immediately subsequent to death; and it is now high time to take the disthis point. It matters but little what disposal textualists make of nephesh, psuche, ruah, pneuma, or neshama; but what is provable from the phenomena occurring in this country and in Europe, bearing upon this subject. A definition of Biblical terms does not, by any means, put this subject beyond further criticism. Even Miles Grant, with all of his materialistic proclivities, is obliged to admit the doctrine of demonology, which is the next door to conceding the point in dispute between him and Spiritualists. Ademon, according to lexicon authority, is a spirit. So, if there is, or ever was, an order of beings called demons, then, inferentially, the existence of the human soul or spirit becomes probable. Any further than a mere history of opinions is concerned, it would be no great loss were all the books and treatises on the next life annihilated; because we have means of judging of the nature and character of the next life equal to the best of them. To-day I would prefer the Message Department of the Banner, in forming my opinions of the condition of the departed, to all the Church literature the Christian world can produce. The baseless theories of C. F. Hudson and Miles Grant respecting the utter extinction of the unrepentant, are as utterly exploded as the Ptolemic theory of astronomy. From the same source the once popular doctrine concerning hell is disposed of. And yet Churchmen plant themselves upon their dignity, utterly ignoring these things, as though they had no bearing upon the case. What avails all of these theories which ignore facts and construct theories upon the veriest hypotheses?

Would our Biblicists defend the so-called miraculous parts of the Scriptures? How can it be so effectually done as by drawing weapons from the spiritual armory of Spiritualism? The old materialistic skepticism is in no better condition to ward off the telling blows of Spiritualism, than an old-style, wooden may-of-war is to encounter an iron-clad monitor. We are just beginning to find out that the most powerful forces and agents in nature are spiritual, and that it is no longer the privilege of the most arrant skepticism to be the assaulting party, but that its work is more strictly one of self-defence. CANDOR.

Glover, Vt., 1865.

## FEMALE PHYSICIANS.

BY JANE M. JACKSON.

It was a custom of the Greeks, on a birth in their families or on a recovery from an illness, to offer a sacrifice to Esculapius. We now have to be thankful for the advent of female physicians, fraught with so much interest to a large number of the community. As women have always stood foremost in the capacity of nurses for the sick they are certainly best calculated to become physicians for their own sex. By the philanthropic labors of a lady, the first Medical College was organized in New York City. There, women can be taught the science of healing diseases peculiar to women, and thoroughly qualified to practice medicine. That they have met, and will continue to meet with opposition, is true. Every step taken in reform meets with difficulties; but with right on their side, they will live down opposition, scorn and ridicule. In treating diseases of females, they will succeed. Their own experience teaches them to ask such questions that their patients will not refuse to answer, for the sympathy felt by the physician is a key that will unlock the secret and disclose truthfully the cause and extent of disease that has baffled the skill of the male physician. because he did not understand the case. His delicate patient will not disclose to him truthfully the extent of her sufferings. He can only guess at remedies; and day by day he sees that his interesting patient fades away, for her modesty places a bar upon investigation, and another victim is lost that might have blessed her family for years. To obviate this evil, and lessen the amount of suffering endured by mothers, wives and sisters women as physicians step forward to their rescue They alone can sympathize with their own sex alone can obtain the confidence of a sensitive female patient, Surely the Angel of Mercy has moved the waters of healing so that the weak and feeble can avail themselves of their magical powers. Homeopathic remedies, combined with the divine properties of mesmerism, have agitated these streams, and all may be healed, and women become as free from disease as God and Nature intended them to be. Vain will be all opposition, for it is destined that the chains of bondage that have crippled the advancement of women are falling away before the light of knowledge now flooding our enlightened country. Women have claimed their rights, and are able to sustain them. Except by a few narrow-minded men, their power is acknowledged, as physicians, lecturers and artists. As they have experienced opposition from some of the medical profession, they should stand alone. Let the world see that they are capable of sustaining and directing their own Medical College. by education and practice. Let the business be performed by women entirely—teach their own students, hward the diplomas. Surely women educated for the purpose are as well informed as men on these duties. When they act independently, and assert their abilities to perform the labor, required, then only will their claims be respected, and they receive the attention due to fellow practitioners, and their advice and assistance be sought in difficult cases where only the aid of women can avail, or give relief to the sufferer, where the finals physician has failed, not from want of skill, but knowledge of the true state of his patient. Then side by side will these physicians labor, seeking only to relievable, sufferer, and to benefit all mankind.

but, alast they are not mine. Those who have left us and return, are lavish in their description of the Summer Land. They speak of its verdant lawns carpeted with flowers, the rippling brooks, the azure sky, the lofty mountains, the beautiful gardens, the groves, rich in foliage, filled with suggesters of gaudy plumage—everything that can enclaim the eye and fill the heart with joy, belongs to the glorified spirits of those bright abode.

A country editor, praising a successful political can be called him; one of the cleverest fellows that ever lifted a hat to a lady, or, a boot, to a black-guard." by education and practice. Let the business be

## The Spirit-World.

Dark Spirits-Evil Spirits.

I must not withhold from your readers the folowing remarkable communication, received yesday from a spirit whom I know as Benjamin Peters, my "Satanio associate," as he styles himself, and who, unhappily for me, has been my constant attendant for the last eighteen months, depriving me of all intercourse with my spirit-friends. It was received through the Dial, one of the simplest and most efficient methods of communing with the spirit-world. Thoughts flow as fast as the pen can record.

Accomac, Va., April 22, 1865.

"DEAR FRIEND-I wish to give you some thoughts on a subject that you do not understand. mean the condition of undeveloped spirits.

You, and all Spiritualists, believe that you can benefit dark spirits by your admonitions and prayers. This is true; but you can have little or who have been your attendants for the last eighteen months, and by us you have been protected from the power of evil spirits.

Dark spirits are those who lived for their own gratification, regardless of what pain might be given to others, or what consequences might result therefrom. A large proportion of all who come from earth are of this character, but infinitely

diversified; some being more corrupt than others. There is the drunkard, but otherwise a good man; he has only to lay aside the weakness that putants into the realm of positive facts in settling enslaved him, when bright angels take him by the hand and lead him into bliss.

> There is the miser, whose God was gold; who had no ear for the widow's plaint or the orphan's cry; who turned away when relief was craved. and thought of rothing but adding house to house, bond to bond, and field to field. Time wears off these corruptions of earth; he feels the emptiness of such treasures, and yearns for something more elevating and more satisfying to the soul. He drops these tinsel toys, when he, too, passes into a better condition.

There is the woman of fashion, whose whole mind is absorbed in dress and pomp and parade; in giving routs and attending them; in fine furniture and equipage, and in everything that can make display. She must be the first of the ton. Death comes; bears youth and beauty to the grave; and, bereft of all that gives life enjoyment, she comes here a mere shadow, fit only for a lower sphere. How miserable she lies, grieving over past follies, wasted time and gifted opportunities. Time rolls on, but gives no relief, no change. Remorse does its work at last, and finds her looking up, listening to bright spirits sent for her instruction.

And there are thousands who live but for today; no thought of to-morrow; engrossed in the cares of life; no cultivation of the affections; no aspiration for a better condition; mere animals. These continue a long time with but little change; but all things change at last, for Progression is the universal law. The gardens wherein they wandered in despair know them no more; they have gone to better homes.

All such we term dark spirits. No malice fills their hearts-no desire to injure; they will have their fun, as we have had ours, in deceiving 'you; you are now under their control; but not a hair of your head would they injure; you are, indeed, the object of their special care.

Turn we now to a very different class of beings -to those who were familiar with crime; pirates, poisoners, murderers, whose hand shed a brother's blood; who made a sister weep the loss of her innocence: who filled a father's grave, and broke a mother's heart; who robbed the poor, and wrenched the last morsel from the orphan and widowthese form the class of which now I speak. Their appearance is horrible; every vile passion rages within, and they are constantly seeking opportunity to vent their spite. But they seldom find it; for all mortals are attended by spirit-friends who have the power to keep these wretches in subjection. You are indebted to us for protection; they have often attem well guarded.

Progression is far removed from them. I have seen spirits here who have continued in the same condition for centuries, and may for centuries to come. Here is Nero, and Caligula, and Constantine, many of the Popes of Rome, James the First, George the Fourth, many bishops, priests and clergymen; many who stood high before the world, but hypocrites before God. All these are evil spirits, and are such as Judge Edmonds speaks of in his second volume. The account which he gives is as correct as I could have given. I have witnessed often such scenes as he describes; they are true to the life. To torture others is the only pleasure that they know.

Let me now give you an account of our conditions, occupations, cares, pleasures and amusements. In doing this, I must rend the veil which Orthodoxy has woven. Earth-life and spirit-life are much alike. We have laid aside the clothing we no longer require-that is all. We have the same feelings, affections, desires, we ever had. What pertains to earth we no longer know; such as providing for daily wants, suffering from disease and other physical ills. We feel an interest in all that concerns our friends, and most spirits have an intense desire to commune. The war that has raged with you forms an endless topic of conversation, and every battle-field is attended by myriads of spirits, all taking part on one side or the other.

Our country appears wild and barren. We have no gushing streams, no limpid waters, no trees, no flowers, no singing birds. The eye rests on no grateful object. A general gloom prevails without and within. We see no joyous face, no laughing child at play, nought that could raise a smile. But there is none of that misery your preachers speak of among dark spirits, although infinite woe and wretchedness among evil ones, We are about as contented as mortals of a similar description are on earth. We employ our time roaming about, looking for friends, and, should we find a medium, you know how we use him. But do not suppose that all are equally careless. We differ here, as you do on earth. Some find amusement in playing off pranks upon the medium, in fabricating stories that may subject him to ridicule, while others are eager to profit by any instruction that may be given. We know that Progression awaits us, and are content to bide our time.

Would that I could speak of brighter realms but alast they are not mine. Those who have

## Spiritual Phenomena.

The "Singular Incident."

Facts are constantly occurring corroborative' of the truth of Spiritualism, yet the world passes them heedlessly by, and continues to doubt or sneer. Many of these facts are recorded in the public papers, yet these papers are silent on them, and hesitate to recognize the truth, because they fear the anathemas of orthodoxy, which yet wields much influence, though its persecuting fangs have been blunted, and become comparatively harmless. Now, as it ever has been, truth has to struggle to make progress, and is acknowledged only after a long and flerce opposition.

I found in the Boston Journal, of a recent date. the following article, apparently from a correspondent in Maine, which undoubtedly would not have been published had the editor not have been satisfied of its authenticity. The writer evidently fails to comprehend the significance of the facts he records, for he says he merely gives them as "singular and interesting." "Singular and interesting" as they are, they are not new, by any means. They have recurred numberless times, like thousands of other kindred facts or phenom ena well known to Spiritualists, and constantly appealed to as evidencing and illustrating the ruth of spirit-existence and communion. The article is headed "Singular Incident," and is as follows:

"There are more things in heaven and earth, Horatio, than are dreamt of in your philosophy. So says Shakspeare, and so we are still constrained to say, as incidents occur that we cannot exed to say, as incidents occur that we cannot explain, and which baffle all our efforts to account for them. One of these we are about to narrate: A few miles from the Kennebec river, in Maine, there resides a farmer, three of whose sons have fought in the service of their country, two of whom have given up their lives in the struggle with this wicked rebellion. In January, 1863, a member of this family, a little child of two and a half years old, was sick with diptheria. The mother, grandfather and other members of the family were there, ministering to the little sufferer, but the father of the child was absent. He was one of the sons already referred to, and was away in the service of his country. It would scarcely be service of his country. It would scarcely be supposed that a child so young would remember an absent one; but the father had so often been spoken of, that, whether distinctly remembered or not, he was present to the mind of the child as a dearly-loved object of affection. And now, as the little one grow weaker and is appriously wotched

little one grows weaker, and is anxiously watched and cared for, he said, in his feeble voice, 'I want to go and see papa,' and died.

We now pass to Falmouth, in Virginia. There, in the regimental hospital, lies a sick soldier. He is far away from home and home privileges; but the surgeons and nurses care for him, and do what they can to help him, and that pollagone Maine. they can to help him; and that noble son of Maine, Gen. Howard, ininisters to his spiritual as well as his physical wants. On the same evening on which the child died, Gen. H. was in the hospital, which the child died, Gen. H. was in the hospital, when the soldier sat up, and, pointing to the door, said, 'Look there, General.' Seeing nothing, and supposing the man was delirious, he made but little reply; when the soldier again said, with earnestness, 'Do n't you see, General?' He replied that he did not. 'Why, how strange that you do n't,' said the soldier. 'There is a little boy coming in—it is my boy; and he is an angel.' The soldier knew not that his child was sick. He himself died a few days afterward. A letter was a few days afterward. soldier knew not that his child was sick. He himself died a few days afterward. A letter was afterward received at the hospital announcing the death of the child; and when the father of the soldier went to Falmouth to obtain the body of his son, the surgeon made inquiries respecting the child, and narrated the soldier's vision; and it was found that the death of the child occurred at the same time as the father spoke of seeing him. Gen. Howard afterward corroborated the statement of Howard afterward corroborated the statement of the surgeon. The writer learned the facts from the father of the young soldier. He is a reliable, Christian man, and Selectment of his town; and there is no doubt of the truth of his statements. We have no theory to propose as solution of this mystery. We merely give the facts as singular and interesting."

Recently I have heard of a similar incident, which occurred during the life-time of Bishop Griswold, when rector of the Episcopal Church in Bristol, many years since. His son-in-law, being in ill health, went to Cuba to seek restoration. One night, seated in his study, he saw his son-inlaw pass through his study into the sitting-room. Nothing was said, and in a few moments the Bishop went in and inquired for him. Mrs. G. tered the room. The Bishop insisted there had but his wife said it was an illusion. The Bishop declared he had seen his son-in-law most plainly. and thought it strange he did not speak. The subject was dropped, but the incident and time were noted. Soon after, advices were received from Cuba of the demise of the son-in-law; he had passed away coincident with the vision of the Bishop. The subject created considerable excitement at the time, but it soon subsided, none then apprehending the philosophy involved in the phenomenon, or dreaming that it was in any way to solve the mystery of the spirit's existence, and open the dark portals of the tomb.

Fraternally thine, W. Foster, Jr. Providence, R. I., April 14, 1865.

#### Historical Account of the Spirit-Manifestations from which Originated the Painting called "The Descent of the Angels."

BY DR. GRISWOLD. I am constantly importuned, by those who are

not familiar with my writings during the years 1858-59 and '60, for an explanation of the prophetic, or spiritual meaning of the "Descent of the Angels." With your permission, Mr. Editor, I will endeavor to give as concise an account of the painting, and of its origin, as I possibly can. In the years '57 and '58, a young lady, kindred, and member of my family, became developed as a medium. I found spirits were very perfectly identified through her in various ways, so that my confidence in a few kindred and other friends in spirit-land became quite firm. I sought intelligence concerning our relation to spirit-life—the philosophy of life in the spheres, and what is to be done to redeem this world from the moral degradation in which it is buried. It was seldom that interrogatories were answered pointedly, but when they were, I was often made to feel my littleness to a degree that almost restrained me

rom further investigations. About the last of the year 1857-if I am not mistaken—a new control came at a sitting, which she noticed, being partially conscious, describing it as very gentle and pleasant. Soon her hand was moved to write in Roman capitals, near an inch in size, "ELIGAH, THE PROPHET." I obin size, "ELIGAH, THE PROPHET." I observed the G, and, supposing, of course, that the Spirit was an interloper—though we had nover then been thus troubled—I said, "You had bet er then been thus troubled—I said, "You had better learn to spell 'Elijah' before claiming to be a personage of so great antiquity." Immediately the medium's hand was moved to write in the same bold characters, "My Father Knoweth Me as Eligah—Man, as Elijah." This scrap of writing I have to this day.

It would be impossible for me to go through the details of events and remarkable manifestations

which attended this spirit: Not units a who inaugurated that the same band of spirits who inaugurated the Christian Dispensation through Jesus, and that with them was now added the early teachers of his doctrines, and that the prophet, by his own assurance; was but the sign of their coming, was lengthed to understand the rationale of this spirit's advent. I felt, at first, that these astounding developments must excite much interest; but I seem that the sowers were merely sowing as the could; adding, "I, myself, was tied up by that gentleman before entering the hall, in the same manner." William Davenport, whom we have often supposed to be the weakest whom we have often supposed to be the weakest and and soon learned that the sowers were merely sowing the seed, to lie dormant until the proper time hall, in the same manner." William Davenport, should come. This, I was hold at that early day, whom we have often supposed to be the weakest would be through war—"War between immuta-bit principles and manimals and prescribed stration; and heroically submitted to be tied and

laws." How well this has been fulfilled thus far; but the end is not yet.

About one year after the advent of the Prophet, a new class of manifestations began to be presented. The medium would begin to lose consciousness of material surroundings, and looking anyward would see the heavened libertanced with accounters of material surroundings, and looking upward, would see the heavens illuminated with a soft orange light, which would finally settle down around her; or, what is more probable, her spirit was lifted up into it. This light she defined the "divine glory" or "divine rays of love." The effect was most exhibitating, inspiring the most exalted sense of happiness and love to all mankind. mankind.

A series of visions followed of scenes in spirit-life, and then the Spirit of Jesus was brought to light; first as a bright star, with "Love" across its disc, and twelve lesser stars surrounding him. Finally the clearly-defined form of Jesus was seen, always in the same "divine glory," and at-tended by his angels, who appeared as yet only as stars. At about this period, Mary, the mother of Jesus, appeared with the Prophet, and gave a short, but very beautiful address to the world, promising that "He who was born of me, and who was the child of an earthly father, as well as mother, would come again to the world, and speak to the world."

The reader will now observe that nearly all of the feader will now observe that nearly all of the elements of the picture have been presented. Next comes the vision, which combines them in one group, prophetic of the future moral progress of this world.

The thinking reader will observe a peculiarity in this matter—its perfect harmony with Bible history and prophecy, while at the same time it is equally in harmony with the spiritual developments of this age. Of course, the Christian has his ideal of the attributes of Jesus, and the Spiritualist sees him from his standpoint as only the spirit of an individual man. spirit of an individual man.

But says the reader, "What particular influence can the spirit of Jesus of Nazareth have more than another spirit of equal ability?" This is the ever-recurring question of the Spiritualist. My answer must be short, though much may be said. Commensurate with the authority the Christian Church has conformed means the tian Church has conferred upon the name of Jesus Christ in deifying him, will be his influence in overthrowing all the dogmas of priestcraft. The good seed he sowed when on earth, he says "has been choked, and only tares are left to feed mankind." Again he says, "I come to gather up the tares. I come to take from humanity the

bread made from the grain of tares."

Again says another, "How shall we be able to identify the spirit of Jesus?" Enough has been revealed already to enable any one to identify the inspiration of Jesus, when it shall fall in its purity upon a speaker. Moreover, the manifestation of the divine glory, which, I understand, is to accompany his inspiration, will be quite sufficient to satisfy most minds. This is the Holy Ghost with which the disciples of Jesus were filled at the day of Pentagest. the day of Pentacost.

Here I will put in a word for self-protection. I do not consider this great moral movement of a band of spirits, however large, as all of the spirit-world, nor all of Spiritualism. The spirits who have been my teachers, believe in the moral ele-vation of mankind by teaching the divine law of love—that in doing good, we get good—in making others happy, we contribute to our own happiness; while on the other hand, selfish acquisiton leads directly to a downfall, or to unhappiness. The only basis for permanent institutions and happiness is found in the divine law, which forbids that an institution, or an individual, shall possess that which is more needed elsewhere. This is the doctrine Jesus taught eighteen centuries ago, and it

when will these events transpire? This is the natural question. My dear reader, they will transpire just so fast as materiality is crushed out in the world, and the human soul opened to spiritual things. These things are not to come to all the world at once—all cannot be prepared for them. "Where two or three are gathered together in my name, there will I be in their midst." This promname, there will I be in their midst." This promise holds good to-day. The identification of the spirit of the Prophet Elijah, is established by the most indubitable evidence. The pure Hebraic idiom of his writing is in itself strong evidence. But as this is no part of my duty, nor a matter of interest to have people believe what I know, I leave this matter with the angels, who can take care of it without my help. What I write here, I write in full expectation of soon having the opportunity of investigating from the standpoint of the spirit in the land of spirits. I look forward to the spirit in the land of spirits. I look forward to that time with great interest, and without doubt

Batavia, N. Y., April, 1865.

#### The Davenport Brothers again in London.

CLEVER KNOTTINGS NOT SECURE.

How wonderfully clear-sighted are our public ports were "on their last legs," and would never, at least, re-appear in London. Liverpool, Huddersheld, Leeds and Cheltenham had all done mobduty in true English style, and these "impostors" must forever vanish. But, with indomitable sang froid, the Davenports are exhibiting again at the Hanover square Rooms, to large remunerative audiences. How this fact must put to shame the false prophets of the press. And, after all, where is the secret of the brothers' success? And where is the secret of their manifes-tations? Echo answer. At this hour the medi-ums stand before the British public unexposed, and free even from the shadow of legitimate sus-picion—without it be considered right to suspect everything not understood. During the past fort-night several scances have been given with marked success. On Thursday week a triffing circumstance caused another knotty point to be settled. After the committee, one of whom was the Rev. M. D. Conway, had been elected, and had been a little puzzled at the instantaneous appearance of hands, and the ejection of the trumpet, n tall gentleman rose, and desired to be allowed to tie the brothers. Of course Dr. Ferguson refused to allow any interference with the order of the entertainment. This refusal caused a rather strong feeling on the part of a few skeptics, which tended to disharmony throughout the two scances. The usual manifestations were presented, nevertheless. Mr. Conway had tied Ira Davenport so tightly that he complained of being hurt, but the tightly that he complained of being nurt, but the knots were not loosened by Mr. Conway, yet they were untied by John King. When requested to examine his knots, after an exhibition of force and intelligence, Mr. Conway, like Sir David Brewster said of the table, stated that they appeared to be undisturbed. At the dark scance a regular hubbub ensued, through the tall gentleman requesting again to the one of the mediums. However, in spite of insult and disturbance, the seance came to a successful close. Then Dr. Ferguson said: "If that gentleman who has so strenuously demanded liberty to tie up the brothers will do so now, I am desired to inform him that they will go into the cabinet again for the purpose." This met with general approval, Mr. Conway clapping his hands with the rest. But no sooner did Dr. Ferguson ask the gentleman to the backbars in the cabinet where he had first the brothers in the cabinet, where he had first made the request to do so, than some few genteel skeptics demanded, very authoritatively, that the tying should be performed on chairs; but, finding that Dr. Ferguson was about to dismiss the meeting, all parties consented to allow the tying to take place in the cabinet. Accordingly, William and Ira Davenport took their seats; then the tall gentleman took up a piece of rope, put his foot on one end, and pulled it until he got red in the face. He then, in a most skillful manuer, commenced the operation of tying William Davenport. No soonoperation of tying within a verification to the took another, and repeated the process of stretching and straining; after about a quarter of an hour had elapsed, he declared his satisfaction with the tying, and looked very exhausted from the effects of coverting. Now commenced general ories for of operating. Now commenced general cries for Ira Davenport to leave the cabinet, which he did. The doors were closed, and every one waited patiently for some seven minutes, when the doors fiew open, and out walked the medium, free from all the complication of knots—the ropes were examined and found without a tangle. The applause

to sit alone. We must do justice to the tall gentleman; he did not inflict pain in the process of tying, thus behaving as a gentleman. But having been gratified in being allowed to tie one of the brothers, and having found that even his skillful knots were untied, he did display something akin to cowardice to see the bla name and even to say to cowardice to refuse his name, and even to say no word other than to express his desire to be alto cowardice to refuse his name, and even to say no word other than to express his desire to be allowed to tie the niedlum again, with a single rope, which desire, he was told, could be gratified on another occasion. William Davenport, in our estimation, is at least as powerful a medium as either Ira, or Mr. Fay. We are glad we have had occasion to think so, because all along there has been—on account of hands being seen mostly from the side of the cabinet where Ira generally sits—a general feeling that William must be a less powerful medium than his brother. Those who can possibly witness the Davenport Brothers' and Mr. Fay's seances, will find something to think about, in what they witness, for a life-time. It is not merely in the fact that a guitar sails round the room without visible hands, that an old trumpet is ejected from an aperture, whilst the brothers are bound hand and foot, where the marvel lies, but in the deeper, mysterious fact, that an intelligence, extraneous to flesh, directs the whole proceedings. Once satisfy a human soul of this fact, no matter how low the conditions which are necessary to its proof, and the killing creed of Materialien will forever less ter heaven a processing the hards and the killing creed of Materialien will forever less ter heaven are and a superior and the silling creed of Materialien will forever less ter heaven are and the superior are the marvel and the superior a cessary to its proof, and the killing creed of Materialism will forever lose its baneful power over that soul. If we did not feel this, we could never care to sit for a single hour to witness the Daven-

care to sit for a single hour to witness the Davenpart manifestations; because, take from them
their spiritual origin, their utility would be almost
nil. But we are assured, not only from the facts
presented at numerous public scances, but from
others at a private one, which has been given in
our presence, where the audible voices of John
King and Katie kept up a clear and intelligent
conversation with us for a half-hour, and from the
testimony of friends, whose words are unimpeachable, that a spiritual agency presides over
all the doings of these remarkable brothers; and
that that intelligence is destined to shake the temples of materialistic science to their foundations,
"until the knowledge of the Lord shall cover the
earth as the waters cover the deep," We by no
means infer that the Davenport Brothers are the
only mediums to be used by the spirit-world in
the great work of regeneration—God forbid. We
feel that even our enemies are designed to aid that
work, and thus the wise of this generation are
confounded by the evidence of a power divinely confounded by the evidence of a power divinely ordained to give the spirit life and freedom.

Let it no longer be urged that the Brothers Da-venport aid each other to get out of knots. Wil-liam Davenport had been marvelously made the liam Davenport had been marvelously made the medium to prove the falsity of that too common objection. We say again, as we have so often said before, no knots can hold these men, and no conjuror can release himself, by conjuring, from knots properly secured. If this be so, the question is clear. What releases the Brothers Davenport, if they do not release themselves? The answer we give at once intelligence or spills. Dush it: give at once—intelligences, or spirits. Doubt it; deny it; ridicule it; say what you will about it; but pray, Sir Skeptic, study it before doing either. The Davenport Brothers are forced to obey the mondate of white in their work be. mandates of spirits in relation to their work be-fore the public. Why do they always reserve their opinion, or, if they do give one, say they are the mediums of spirit-power? Because they depend on that power for success, and dare not violate its instructions, without consequences. This may account for the fact that they suffered thirty days' imprisonment, sooner than admit themselves conjurors; and that here, in England, they do not say they are conjurors, although it is plain by doing so they could make a fortune. But it is a grand evi-dence of the spirit-working in their lives, that they remain true to themselves, and necessarily invulnerable to all selfish considerations outside the charmed circle of their mission. Take away their reliance on the power that directs them, we think the "Tom-fool's knot" will then hold them.

—London Spiritual Times, April 1.

#### Notes from a Lecturer---Matters in New Jersey.

In looking over the pages of the Banner of April In looking over the pages of the Banner of April 1st, my eye fell upon a little piece, written from Poughkeepsie, by one who may in deed and in truth be called one of the strong pillars of our faith in that place; and seeing my name, and the name of E. R. Swadkhamer, mentioned among the lecturers who have disited that beautiful city, I would furthermore and to what has already here said. Our labors in that place were exceed. been said. Our labors in that place were exceed-ingly interesting, both in the public hall and private circle; quite an interest was created, for there are many warm, faithful Spiritualists in that place, but, seemingly, for want of a leader a head—they hold no regular meetings for mutual improvement.

Opposite Poughkeepsie is a small village, called New Paltz Landing. They have a fine hall, lately erected, for political and other purposes. We delivered ten lectures in that place, and considerable excitement was made among the dr orthodoxy. There were not more than half a doz-en Spiritualists in the place when we arrived; but, en Spiritualists in the place when we arrived; but, as it was in the days of Christ, so it is now: "the common people (which means the common-sense people) heard him gladly." Creeds, church, or fear of discipline, would not prevent the PEOPLE from hearing; and oh how gladly did they drink in the pure gospel of the New Dispensation; and before we left, although there was considerable persecution by the Methodists and Presbyterians, it could truly be said: Many believed, not on us, but t could truly be said: Many believed, not on us, but the Truth uttered through our organisms, in the inspired, normal and trance conditions.

The description of spirits, names and sentences, given in the public hall as well as private circle, as seen in the clairvoyant condition, is a phase of mediumship which seems to claim much attention by those who are just beginning to investigate

iese new ideas. We lectured at many places on the Central Railroad; held meetings at Ballston Spa, where, also, we found a great many warm, loving hearts in the good cause. Canistola, Newport, Mechanicaville—at all three of the last mentioned places we had the free use of the Universalist and free churches. Since last September we have been laboring in Newark. This city has a population of over 80,000 inhabitants, and seventy churches. As a matter of course, there is a good deal of con-servatism and prejudice against anything new. It takes the people of Newark a long time to change, or leave the beaten track. Of course, I am now speaking of them in the whole—as a people; but, notwithstanding there are a good many liberal, progressive thinking men and women. They formerly maintained Spiritual meetings, for there are a great many Spiritualists in the place; but, rom a variety of causes, these meetings had run down, and were entirely suspended when we were led to come upon this ground to labor. But the cause has again revived, and during the winter our hall has been well sustained by a truth-seekbeen unfolded unto the people. Many hearts have been made glad, sorrowing souls comforted, by the unmistakable evidence of the nearness of the loved ones who had dropped this form; and thus we expect to labor on, for the cause of truth

and suffering humanity. -The Banner comes to us every week, with much choice reading, and we often select those parts which we deem the most profitable, to read in our afternoon conference, and in that way have gained many more readers, and some subscribers.

We have consecrated ourselves to this glorious

work, and wherever the door is opened for us to labor, there we expect togo in, whether for a longer or shorter period. Should any of the friends and readers of the Banner be living in retired places, out of the way of the common thorough-fares, where they have had no lecturers or testlates, where they have had no lecturers or test-mediums, or any one to dispense unto them messages of love from the spirit-spheres, and would like to have their place visited, if they will drop us a line we will see what arrangement we can make to visit them during the coming summer. We desire to use our gifts where they are most needed. The hearts, ears and eyes of the people are open, greedy, ready to receive the good seed; let us, who have these preclous gifts in our possession, he up and doing—laboring for all in love session, be up and doing—laboring for all in lova—bidding all come and drink from the inexhaust ible fountain of knowledge and wisdom, purity and love. Yours for Truth,

ELIZABETH MARQUAND. 97 Walnut street, Newark, N. J.

An English judge being asked what contributed most to success at the bar, replied, "some succeed by great talent, some by a miracle, but the majority by commencing without a shilling."

Letter from L. Judd Pardee.

Philadelphia, Pa., April 24, 1865. We are all slowly rising erect again. The Nation is staggering up from the prostration of the shock of the shot that immolated its Chief, and begins to see as well as feel that all is well. At such an hour it is the duty of the thinker and the seer to pierce to the real meaning and present the true use of the dread disaster.

We all know how we all felt. The mental atmosphere was saturated with sadness and dripped mosphere was saturated with sadness and dripped with sorrow. It settled in upon us all. A silent grief of spirit sickening in upon itself for lack of fit vehicle of expression, and a sacred rage of soul, which no disspel of Mercy could for) the time assuage, are sensibly lifting. The force of pressure was too intense and prostrative to keep its climax for many days. And, God be thanked, the mass of mind begins to see what the seer discerned at of mind begins to see what the seer discerned at once: the rainbow of God's hopeful providence shin-

ing clear out of the mist of our tears.

How the Sensitives were affected. Mediumistic men and women were borne down by an over-powering pressure. The mental tides of social life set right through them; and a nameless and anguished depression, making the atmosphero fat with its life, was breathed in at every pore, and settled and concentrated in their interiors. I saw gentle women ghastly with mingled grief and rage repressed at the centers of their affectional life, and strong men bowed as with a weight on the that all the mass, gifted with sensibility deeper than we usually estimate, knew not what to do with themselves, and went about listless with im-potent rage, or a nameless and inexpressible grief.

But now, righting up once more, we listen to the voices of our own intuitive thought, or the wise consolations of the seer. Well, what is the conclusion? Simply this: that the Divine Powers foresaw and permitted, if they did not directly plan, the whole affair. The hells have their in-alicnable mission; but the work thereof is overmastered by the potent heavens. Never let us forget what the history of this and all other countries has practically taught, again and again, that in this rudimental sphere Evil is the left hand of God, whose right is Good. Now we get exemplifi-cation of that truth of Celestial Wisdom, that "the ends justify the means." This the Jesuits abused. But this forever the Benigngous of the angel-world

rightly use.
The Representative of Mercy has gone transfig-nred as a Martyr to his heavenly home. It is not too much to declare that Abraham Lincoln stands this day, by that consecration of his latest life, or a higher pinnacle of glory and joy than he would have come to, at once, without it. Justice takes the wand of Mercy, which events will prove would have been effectless for great and benign ends, and transforms it by the fashioning force of its

strong right hand into a sceptre of power.

Estimate, for instance, just here, the practical aspect. The masses of the South were in danger from the mercy of the North. Is that a paradox's Let us see. These do not need mercy. Simple justice to them, misled, overborne, plague\_infested by the affluent animus of ambitious and aristo-cratic men, is forgiveness. But mercy to their leaders is freedom to subtile and potent spirits to grasp again all local place and power. What does History teach? After a great contest in which the rights of man were put in gage of battle against the interests of the selfish few, these latter, by prestige of past power, by superior craft by a swifter will, and by all the nameless magnet by a switch with and by all the nameless inaghetic force which social superiority almost invariably asserts, grasp anew places of profit and influence, and often, very often, succeed in reforging the chains melted by the fervent heat of the wrath of the popular mass. The Nation was in danger of that precise thing at the South. Thank God! that the shot that crashed through Lincoln's head blew out the brains of a latent power of Slave Aristocracy. And let us be very thankful that, as hereforth Justice is to rule all the land till it is absolutely purged we can philosophically discorbing the control of the second se is absolutely purged, we can philosophically dis-cern one attribute and means of the Divine Government (whose other is Love) as representing the best practical as well as divine Wisdom. This last is the Holy Monarch of the Universe, with one hand on the sweet heart of Love, and the other on the strong head of Truth, adaptively directing

Doubtless there have been numerous medlumistic experiences of a peculiar sort, born to such as had them from the conjugation of the spirit of the late dread event and angelic influence. I have the late dread event and higher littleder. I have heard of some interesting instances; and had, my-self, a brief but for the time thrilling experience in this line. Passing down one of the streets of this city, a few days after the tragedy had been enacted, I fell in with a regiment of volunteers, marching out for some purpose, I could not learn what, and preceded by a magnificent band. I followed, to drink in the medicine of the music. Suddenly, I felt a shaft of light strike through the o-brain, which seemed to be lifted up and open ed out in vast space, and my consciousness min-gled with a sphere of glory and joy. There stood Lincoln, radiant, smiling, and expressing that all was well. Instantly I caught his meaning—that the Nation would soon feel and see the use of the event that translated him, and inwardly rejoice at the divine Wisdom that permitted, not to say ordered it. Of course, I see that this might have simply been a psychologic effect induced by other spirits, and with which the arisen one might have had nothing to do. Nevertheless, it was thrilling, comforting instructive.

comforting, instructive.

Philadelphia has just fitly expressed her heart.

From 5 A. M. to 10 P. M. the stream of human life stretched itself, square on square, on Sunday last, waiting for a view of the mortal face of him that was, and still is; while appropriate discourses commemorative of the life, character and virtue of the great departed were and have been frequently made. On Wednesday, the 16th, the Spiritualists met at noon, at Sansom-street Hall, and addresses, were given by various greaters. and addresses were given by various speakers. Had the personal feeling toward myself of the ruling spirit of that association (who Doctors the Cause here) permitted an invitation to be present and take part in the exercises, I should have been glad to have been there. But there was no lack of fit words, and doubtless no deeper spirit mani-

of it words, and doubtess no deeper spirit man-fested anywhere.

Indeed, it seems to me that Spiritualists, of all others, could best appreciate the central, shining virtue of Lincoln—mild, sweet clemency. And, we all know, the late President was, in helief, one of us. Now he is become a "Spiritual Congress" man, a member of that august body whose wis-dom and whose will are ruling the nations. Compeer of Washington, we cannot but contrast them. In each the pivot of character was conscience. And out of that was born, as from a rich soil, a trust in God .- But in all else, almost, how unlike. The one made, the other saved a nation. But, whereas Washington, representative of the first epoch, fought simply for white rights, Lincoln beepoch, fought simply for white rights, Lincoln became as the representative of the second and grander epoch, the champion of the universally politically bound. And yet we wise truthfully say that each, so great because rowise and good, would have passed through life as simply solid men, had not the practical providence of God lifted them to where their latent power could have been evoked. Dignity sat upon Washington like a kingly crown; a rich humor, saturated with sense, and a social spirit open to all, flowed through the character of Lincoln, like blood

through his body.

On Sunday evening last I heard Selden J. Finney, the regular lecturer at present speaking at Sansom-street Hall. Mr. Finney is widely known as a philosophical and eloquent speaker, and has done more, perhaps, than any single person out of New York Chy, to bring to notice and practical use, Mr. Davis's beautiful system of Lyceums use, Mr. Davis's beautiful system of Lyceums—
physical, intellectual and spiritual—for children
of all ages. Os Sunday Mr. F. delivered a most
noble discourse on the state of the country. It
was comprehensive, eloquent, practical, pathetic,
prophetic. Tears, laughter and applause alternately showed the estimation the audience had of

it.

I was particularly struck with the prophetic vein the brother was impelled in. And, perhaps, it is not improper to say that he predicted what, for years, by tongue and pen, I have been compelled to utter—to wit: the advent, sooner or later, of a religious-social war in the North. And I wish here to remark, that, in spite of the curses and daminations of the superficial spiritists in our midst, who cannot, as respects the future of this country and the designs of this Truth Dispensation, think or see a foot beyond each his probacts. I still think unimportant mistakes may be made as to times and men, but great causes and effects remain.

remain. Mr. Finney very clearly showed, indulging in

much the same vein of thought, (but presenting it somewhat dissimilarly,) that I have often used, that contests commenced in the State invariably end in the Church; or, if commenced in the Church, go out through the State; rarely peacefully, more often bloodily. The reason is philosophically apparent: the Church and State, no matter what sort of ostensible separateness obtains, are inextricably in-terlocked. A subtle, organic force goes from one to the other, deep underneath all outer formula. And what is born of them forms itself into the ocial life like a tide!

Now, we must see what is the spirit of this Spiritual Age. It is to enthrone three powers: Light, Liberty, Law—the light of all Truth; the liberty to grow, and to be and do the best; and the law of that legitimate system, method and order based on the plan of God in Nature. Very well then we see plonteous element, already crystal-lized into mastering power, opposed to these three unto the very death.

Let no man say to me, We shall slowly and peacefully come into all that. I say to all such superficialists, good-hearted enough, doubtless, but with no long and fine reach of brain-fibre, Look around you everywhere, in Church, State and Society; nay, look within. Why, to-day, three-fourths of the Northern people are, by their very unilluminal state in rabellion, against the deunillumined state, in rebellion against the designs of high heaven. And that rebellion is to be put down. The Third Epoch is yet to come; and all Slavery must stand and fight, as I see it will,

or ignominiously meet its doom.

To meet that crisis Spiritual Statesmen, of both sexes, must come forth. All I ask is that people may be gifted with sufficient sense not to curse or seek to break down those upon whom, nolens volens, is put the inescapable mission—to shed the light of the first sense. light of the future upon the present. But, doubt-less, it is asking too much of some men; and all we can do is to stick. There is a divine power, my friends, wherever you are who believe in generals with me, and against it the gates of the hell of spiritual ignorance cannot prevail.

Let the quick succession of most unexpected events teach the Spiritualistic public, at least, what impends as from the overmastering heavens —great Truths, great Loves, great inspirations of Delight and Joy; but, also, all that woe that fitly fits us in part to receive them. Richmond falls, Lincoln drops out of earthly activity, and Sher-man, either debauched in brain by the wine of man, either debauched in brain by the wine of success, or psychologized by sweet dreams of peace, or magnetized by a hot ambition to be a great pacificator as welf as a great belligerent, cuts his own reputational throat—three unprecedented eyents in one month. From such Spirit of the brooding times expect many great children.

#### DO SPIRITS DECEIVE?

BY J. S. LOVELAND.

The above question has been one which has produced more discussion among Spiritualists than any other, though, I believe, it has seldom, if ever, been introduced directly into our newspapers; and were it not one of vital moment. I would forbear to call attention to it at the present moment. The main difficulty in the question seems to hinge here. Some very reprehensible things have been said and done by persons professing to be mediums, and acting under the influence or direction of spirits; and, therefore, the spirits, or the medium, must be held responsible; and as it is easier to lay the blame where a ready vindication is difficult, than where the very person confronts you, the responsibility has been, too often. I think, laid at the door of the spirit-world. But in exculpating our angel friends, I would not carelessly inculpate that class of persons denominated mediums. I don't believe we are sinners above all other persons. On the contrary, I am sure that when the true law of mediumship is tolerably well comprehended, many, very many of the dark things-perhaps I should say hidden ones-will be made light. But I do not intend that work now. My object is to give the testimony of the spirits themselves upon the question which leads this article.

The medium through whom the statements were made, which I am about to quote, was a clergyman of the Universalist sect. and, so far as I know, of unblemished reputation. He was a mechanical writing medium. He says, in his introduction, "With the subject matter of this book I was wholly uninformed, not knowing even the first word, until my hand was moved and wrote it. • • • The book was written without any will or volition, except that I consented to sit, spirits." He also says that "when written, I have to escape, however desperate it may be. often found the sentiment to contradict the convictions of my own mind." Certainly no .more positive evidence of absolute mediumship can be furnished than that of mechanical writing, under such circumstances as are furnished in this case. Two of the prominent persons engaged in writing this work ("Light from the Spirit-World") were Thomas Paine and William Penn. But to the statements. I commence my quotations on the

25th page: "Who, then, are deceiving spirits? We have said they are those who deceive, and we have said those who deceive are those who are conrolled by influences not found in the second sphere. And we may repeat that no one in the body can disprove this fact, which we offer from an experience of over fifty years in that sphere. No one will ever be able to contradict the fact which we have assumed to utter in the face of over one hun-dred mediums, through whom witnesses may be interrogated on this important statement, whose views, when in the body, were dissimilar to our views, when in the body, were dissimilar to our own, and our own at variance with the eternal things of this sphere of existence. Where, then, dwell deceiving spirits? In the body. The rudimental sphere is the residence of deceiving spirits. mental sphere is the residence of deceiving spirits. And it is the misfortune of many that they are often deceived by their own spirits. We know of some, at least, who have deceived themselves with the witnesses before them. They have charged that upon the witness, which truthfully belonged to themselves. They have accused the witness of faults which were their own, and have tennciously held the witness in durance for crimes that never emanate from this sphere. They have decried the wisest and purest as evil, because lecried the wisest and purest as evil, b they deceived themselves by presuming to judge of things and circumstances too far removed from their wisdom to admit of a correct decision. They have not only deceived themselves, but, being de-ceived, have deceived others. • • It is this ceived, have deceived others. It is this passion of premature judgment of things not understood, which has involved the conclusion, or produced it, that everything incompatible with the condition of minds in the body, must originate with evil spirits. And it does in one sense, but not in the one usually understood. The evil of ignorance is disciplined by spirits of this sphere to renovate and prepare the mind for greater usefulness, and such means, and such only, are em-ployed by us as will produce this desirable result. ployed by us as will produce this desirable result. No spirit has ever employed any other means than those required by the condition they sought to change. • • Witchcraft is always connected with deception. It can only be practiced by a deceiving spirit. It is selfish in its objects and aims. No spirit in this sphere is selfish; consequently witchcraft belongs to a condition where selfishness, where ignorance shields the performer from detection, where all things sonspire to work in a secret manner the design of the worker and where secret manner the design of the worker, and where the secret works of darkness admit of no exposure. Nothing secret can be done in this sphere. Nothing is hidden from the inspection of spirits, and nothing can be concealed from them which they desire to know. Deception, therefore, belongs to a sphere where circumstances prevent a disclosure of the work of deceivers."

Thus much for the spirits; and, if clear and positive assertion be wanted from them, we have it in the foregoing extracts. They do most emphatically repudiate all falsehood, and, indeed all forms of moral obliquity, as having a home in the spiritworld. I confess, for one, that I believe their testimony. It accords with my experience, my realives in the soul's inture home. The appetites feeling of vagabondage. Every man will imme

and passions of the "earthy," or animal part of our present condition, will be left with the body, when the spirit ascends, or is resurrected into eternal life. I would suggest that all who are interested in the testimony of spirits themselves concerning this question, procure and read the entire book from which I have quoted. I presume it may be obtained where other spiritual publications are on sale. The title, as given above, is-" Light from the Spirit-World."

My hope is that light may shine, and that the old leaven of Demonology, Devilism, or Evil-Spirits, may be purged out, and that we may be able to appreciate the wisdom, power and love which fill the bending heavens over us-that we no longer distort the angel's smile into a demon's leer, or confound heaven's harmony with the babel babblings of fabled hell.

Boston, Mass., May 1, 1865.

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

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LUTHER COLBY. - - - EDITOR.

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

#### The New Nation.

In consequence of the surrender of Johnston and what is left of the rebel armies to Alabama, there is not now a rebel force of any size on the hither side of the Mississippi River. Peace reigns over that vast extent of territory where the legions of war were so recently tramping for purposes of destruction. It is a great change from the fearfully sad and gloomy May of 1861. The very singing of the birds in the green woods, that spring, made the heart sorrowful, it was in such sharp contrast with the murderous work which had just begun. One could not walk in the fields and feel the warmth of the bright sunshine, without a sensation of regret that it should fall upon scenes of bloodshed and rapine as well as upon opening flowers, and should witness the destruction of happy homes as well as the building of new homes by the innocent birds in the apple-trees.

Lee has now surrendered the whole of his army o Grant and Johnston has surrendered his to Sherman. This clears the entire coast. No more organized opposition to the Government of the Union. Every man of the whole number has given his parole to be quiet at his own home and observe the laws of the country. He has pledged his word of honor to do this, and will remain unmolested so long & he keeps his word. The leaders will of course make their escape, if they can. Jeff Davis took with him an escort of cavalry, consisting of from one to two thousand men, and struck off across the country into South Carolina, expecting, as it was represented, either to move into Southern Georgia and try and get through Alabama and Mississippi to the river into Texas, or else to find some chance of embarking on a light draught blockade-runner and working his way out of the creeks and the country. It is extremely doubtful if he is successful in his purpose, but he has nothing left him but to make the attempt

With the end of war and a full return of peace, new and most important questions arise to task the thought of the best minds of the country; not merely the ablest or acutest thinking, but to demand the largest views, the broadest comprehension, and the most statesmanlike conception. We are about practically to deal with an entirely new people. The aristocratic or ruling class in the rebellious States has been overthrown, rooted out, annihilated. They charged that it was the intention of the Government to annihilate the body of the Southern people; but that intention applied only to themselves, who had always been careful to keep the mass of white people under. They will never again wield any social or political influence in the States which they dragooned into the fatal error of making war on the Government of the Union. Their day is over. Neither place nor property is theirs any longer. A new class of men is destined to supplant them, and that speedily. The President himself is a fair and able representative of that class, and powerfully vindicated their claims to a higher place in the social scale than they have hitherto enjoyed. He understands the problem which is involved in the reconstruction of Southern society better perhaps than any other man from that section. Upon such as he will devolve the task of bringing order out of chaos, reforming the entire plans of society, and developing the latent character of those people, which is yet to be put to such excellent use for themselves and the country.

This great change in that section involves great ones also in other sections. The entire country is to experience the influence. The cotton fields are to be planted and picked again, but by new owners. Compulsory labor will be superseded by that of wages and hire. Other men than those who now dwell at the South will flock into the country to take hold of the great work which there cannot be any too many men to do. The movement in the labor markets of the world will be general and active. All branches of industry which for four long years have slept, will at once feel the revival. and come up to the highest state of activity again. And, better than all, the lately rebellious portion of the country will be opened to the reception of new ideas, such as the old rule completely shut out from it; and those ideas will be for freedom and a truer liberty, and will work still more wonderful changes in society there as they take root

and grow. It may take some little time to recover wholly from the shock of war in the Southern fields and cities, but it will probably occupy less time than has generally been thought. Once having got the ruling and mischievous class out of, the country, the class that made the war and dragged all the rest of the South into it, and the task is comparatively easy. The poor whites who never owned au acre of laud before will shortly have farms for their own tillage. The blacks will be all freedmen, capable of earning their own wages for their labor and spending them. A feeling of self-reson, and my hope of the hereafter. No selfishness spect will step in to usurp the place of the old

diately manifest an interest in the Government and the condition of spoiety around him Intelli-gence will reign where ignorance has held sway in such darkness. The country will be opened to the world again, and the people will become what they never could have become, had the old order of things remained.

#### The News in Europe.

We have been considerably durious to see how the English papers would feel about our late national victories. It was to be supposed that they would not be overmuch pleased with the successes of the Federal arms. Nor have our suppositions gone at all out of the way. The comments of the ondon papers are almost a jumble, so eager are they to retreat from the false positions which they have chosen in reference to our affairs, and so loth are they, too, to admit to their readers that all their predictions have been falsified, their hopes undermined, and their opinions brought to naught.

The London Times leads off in the work of retrogression. It has been the greatest sinner in the discussion of American affairs, and has knowingly and invariably bolstered up the fortunes of the rebels with the whole of its powerful influence. It is of course a very hard task for the Times to take the back track, and proceed to eat its own words in the face of the world; but little else is left it but to confess that the South is fairly beaten in its attempt to destroy this government of the Union, and to agree that for the future the country would advance in the road to a larger liberty and a truer prosperity. In the admission of Northern supremacy which the Times makes, there is hardly a show of grace or nobleness; it owns up with a sullenness quite in keeping with its character and conduct all through the war.

But there is one peg upon which the great Thun-

derer is resolved to hang its entire reputation as a prophet and philosopher. It will insist that, by the subjugation of the knot of rebels who drove and dragged the people of the Southern States into war and ruin, the "noblest elements" of our national character have been wantonly "degraded and destroyed"! This is certainly drawing the picture in strong outline. The idea of the rebel leaders who permitted the Fort Pillow massacre and the Andersonville prison-pen tragedy, composing the "noblest elements" of our nation, is among the astounding wonders of the time. But the purpose of the Times is perfectly plain. It recognizes, in the result of this war of ours, the final overthrow of everything like class, or caste, minds since the outbreak of war. on this continent, and naturally fears the reaction on the power and influence of the ruling class in England and throughout Europe. It realizes already that our complete triumph over rebellion, and the latest effort of a class to usurp power which belongs to the people only, will certainly provoke a corresponding reaction against the pretensions of class in European society, and prove as great a popular triumph in Europe as it has proved here. This is just what the London Times is afraid of, and this is why it is so careful, and perhaps adroit, in insisting that the war in the United States has destroyed caste in this country, and therefore has put an end to the best elements of our national character. But it will live long enough to see that the people look at this matter out of their own eyes, and not through the gog

gles it would have them use. It is perfectly natural, too, that the legislature and court of France should be more or less exercised over the tidings of this disaster to the rebels. Both France and England hoped to reap lasting advantage from this war of ours, although they hardly dared improve any single opportunity that offered to join forces in combination against us. They watched with great sharpness and care for a chance to drive in an entering wedge which should split this nation permanently asunder, but they failed to find just the chance they wanted. And meanwhile the war went on, and justice and right were all the time gaining merited advantage, and the day of danger from foreign meddlesomeness was being put further and further away. Till now the drama is ended, and all hope of advantage to foreign powers from interfering with us is the lesson which they have been taught with such an emphasis.

The next arrival will have told a fuller story to the London press. The British Government will then know through what a test this republic of ours can pass and not be thrown from its poise of power and influence. The violent death of the late beloved President will greatly shock them, but it will also teach them that, in spite of occurrences which would shake any European government to its centre, we can safely pass through almost any crisis which it may enter into the mind of man to conceive. Our system is founded upon the intelligence, morality, patriotism and good sense of the people themselves; and that is why it never need fear an overthrow so long as it receives the popular support and devotion.

## Mrs. Hatch.

Cora L. V. Hatch's lecture on "The Old and the New." at the Melodeon, on Thursday evening May 4th, which she kindly volunteered to give for the benefit of the Sanitary Fair to be opened at Chicago, on the 28th of this month, was an able treatise on our national affairs, in which she briefly reviewed the past; contrasting it with the mighty changes of the present day; recited the important duties of the hour, in order to guard against future ills; counselled to acts of justice, tion with it on that occasion. The great object mercy, kindness and love, so that the general in- for which it was organized (the abolition of slavterests of humanity will be advanced and the ery) has been consummated, and it is meet that people elevated. Then, with the far-seeing ken of its members retire now, with the consciousness of the controlling intelligence, a picture was drawn, having done their duty to their country and sown such as the patriot and all lovers of human elevation find consolation in contemplating.

Mrs. Hatch left for New York last Friday.

## A Progressive Movement.

Another step has been taken in the right direction toward advancing the intelligence of the laboring classes, by allowing them an opportunity to devote a small portion of their time to self-culture, thus guarding against influences that would otherwise lead them off, inculcate lose habits and a desire to mingle with bad associates. On Monday, May 1st, the Board of Alderman, after considerable discussion, passed an order requesting the Trustees of the Public Library to make the necessary arrangements for opening the Reading Room of that institution to the public from five to ten P. M., on Sundays. This will be a great benefit to the city.

## Services at Saratoga Hall, Baltimore.

Our Baltimore correspondent writes:"In compliance with the request of the Acting Secretary of State, there were appropriate services at Saratoga Hall on the occasion of the late President's funeral, on Wednesday, April 19th/1865. After a suitable anthem by the choir, Mrs. F. O. Hyzer delivered a discourse that was highly appreciated by a large and respectfully attentive audience. It would be impossible for me to do justice to the speaker in a brief synopsis, therefore I will not attempt it." At the condition of the address the sition of such a genial and true hearted gentle-gave an appropriate poem.

#### Welcome, Peace!

The news that Peace has really come back is most welcome to all ears. Four years ago it seemed as if the sky was 'overhung with a pall; now it appears as if the very birds of spring were never so full of joy. The army is being cut down; so is the Navy; and so are the expenses. The saving of expense to the Government is estimated to be at the rate of about a thousand millions of dollars for the current year. Tens of thousands of men will thus be sent back to their homes and to the work of productive industry again. The fields will welcome back the men who once planted and tilled them. Trade will spring up everywhere. Manufactures must be excited into new activity. Piracy having been ended, the busy vessels of commerce will soon be traveling the waters along the coast, and finding their way to ports from which they have been shut out for four long and wasting years.

We are to have a complete revival of trade and industry. Men will go into the fields to work, who have had the heartache to get back upon the dear old home acres again, and they will make the face of the earth laugh with a bountiful harvest. How joyful will be the meetings of the long absent ones; and where homes have been robbed of their stay and treasure by the operations of cruel war, profound as the grief will always be, it will be lightened by the welcome thought that those precious lives have not been given up in vain. It is much to know that one has generously helped to save one's country, and that the giving up of the husband, the father, the son, and the brother, has not been without the result so religiously hoped for. Every life that has been given on the side of the Union in this war, is a priceless tribute to the worth of that Union forever. Those who have fallen have been happy in being permitted to die for their country; a privilege not granted to the men of every generation.

Now the occupations of tranquil life will be resumed. There will be no more war nor rumors of war. The streets will be filled with crowds of people pursuing the arts of peace, and not intent upon the work of war, and the too powerful influences of war. The countenances of the people will wear a different expression. Other ideas and sentiments will possess the popular mind and heart. The old customs of the halcyon days of peace will come creeping back over the community, and a character will develop by a very different kind of action from that which has occupied all

How welcome is this change! Where will it not make itself visibly felt? What a sense of silent gratefulness springs up in the heart, that the work of slaughter and destruction, even though it be in the noblest of earthly causes, has come to an end! We all love peace, let us preach violence as loudly as we will. It is man's natural condition. Only as we practice its precepts do we really grow in those qualities which develop and enrich character, and give to life its attractive features. Peace is very welcome through the land. North and South, there are none who do not greet it with a hail far more earnest than that with which they first welcomed war.

#### A Touching Incident at the White House.

Mr. F. B. Carpenter, the artist who painted the picture of "The Signing of the Emancipation Proclamation," contributes the following touching incident to the Independent, which fully demonstrates the goodness of heart and tender feelings possessed by the late President of the United States, Abraham Lincoln:

A woman in a faded shawl and hood, somewhat dvanced in life, at length was admitted, in her turn, to the President. Her husband and three sons, all she had in the world, enlisted. Her hus-band had been killed, and she had come to ask the President to release to her the oldest son. Being satisfied of the truthfulness of her story, he said: "Certainly, if her prop was taken away she was justly entitled to one of her boys." He immediately wrote an order for the discharge of the young man. The poor women thanked him very gratefully, and went away. On reaching the army she found that this son had been in a recent faded out, and they are simply left to ponder upon engagement, was wounded and taken to a hospital tal. She found the hospital, but the boy was dead,

engagement, was wounded and taken to a hospital. She found the hospital, but the boy was dead, or died while she was there. The surgeon in charge made a memorandum of the facts upon the back of the President's order, and, almost broken-hearted, the poor woman found her way again into his presence.

He was much affected by her appearance and story, and said: "I know what you wish me to do now, and I shall do it without your asking; I shall release to you your second son." Upon this he took up his pen and commenced writing the order. While he was writing, the poor woman stood by his side, the tears running down her face, and passed her hand softly over his head, stroking his rough hair as I have seen a fond mother do to a son. By the time he had finished writing, his own heart and eyes were full. He mother do to a son. By the time he had finished writing, his own heart and eyes were full. He handed her the paper. "Now" said he, "you have one and I one of the other two left; that is no more than right." She took the paper, and reverently placing her hand again upon his head, the tears still upon her cheeks, said: "The Lord bless you, Mr. President! May you live a thousand years, and may you always be the head of this great nation!"

## The American Anti-Slavery Society.

Mr. Garrison, in his last paper, says the time has come for the dissolution of the American Anti-Slavery Society, as a matter of good sense and self-respect. He will not only advocate that measure at the approaching anniversary of the Society in New York, but terminate his connecseed that will ultimately benefit the whole human

## 16. Mrs. J. S. Fuller.

This indefatigable lady, who was commissioned by the officers of the Chicago Sanitary Fair to superintend the Spiritual Department, and to solicit aid from Spiritualists throughout the country, has returned to Chicago, after having visited many prominent cities, coming as far East as Boston. We hope she has met with good success in so noble and charitable a cause. Friends sending directly to her should be particular to mark their packages, "for the North-Western Sanitary Fair: Spiritual Department," Chicago, Ill."

## Lycenm Hall Meetings.

Cora L. V. Hatch gave two of her characteristically fine discourses in Lyceum Hall, in this city, on Sunday, April 30th, to good audiences. It was rather an unexpected treat. She happened to be in the city, and Miss Doten being unable to fill the desk, Mrs. Hetch kindly consented to do so. Miss Emma Hardings occupies the desk during the Shudays in May, afternoon and evening.

## H. B. Storer gone to New York.

Our friend Storer called at this office last week to bid us good by and leave a parting blessing prior to going to Brooklyn, N. Y., where he is to loose. We congratulate our friends there on the scoul-

#### The Farewell Seances of the Brothers Davenport and Mr. Fay in London.

The Brothers Davenport and Mr. Faygave their farewell public scances at the Hanover-square Rooms, April 8th. The attendance was large, and gave great satisfaction. They subsequently gave a private scance at the house of the editor of the London Standard. The manifestations on this occasion, also, came off with the usual eclat. Complimentary speeches were addressed to Dr. Ferguson, and reference made in them to the late cabinet smashing. Ira has left for Paris, William, Mr. Fay and Dr. Ferguson, will soon follow him. Mr. Palmer has sailed for America.

In regard to the manifestations of the Brothers in England, the London Spiritual Times remarks:

In all the scances which during the past six months it has been our privilege to attend, we can honestly say no better evidence has been afforded than that of Saturday of the action of an invisible intelligence. The curiosity in us has long tempered down, whilst a simple sense of duty has alone stimulated us to repeated visits to the Brothers' séances. Yet every additional séance we have attended has had the effect of confirming our faith in the genuineness of the mediums. The closer we have observed the various phenomena of the we have observed the various phenomena of the cabinet and dark scances, the more convincing the facts have been. In fact, from a somewhat large acquaintance with the mediums we feel it due to them, as it certainly is to ourselves, to say, that nothing of a suspicious character has transpired in our presence. All, even the darkness, is produced without the faintest effort at fraud; and, indeed, it would be the height of folly to assume that fraud could in any degree aid some of the manifestations witnessed. Take the coat experiment as an example. What number of confederates, and what system of fraud could perform the feat? We say, unhesitatingly, that it alone transpared all possible triels and it is the deep net alone. feat? We say, unhesitatingly, that it alone trans-cends all possible trick, and if it does not alone upset plysical science, so-termed, it at least gives it a problem it is not likely at present to solve. On Saturday last, Mr. Fay's coat came off with the usual rushing sound, and was suspended to the chandelier; a gentleman from the company having been solicited, handed his coat to be put on in its stead. It was done with lightning rapidity. Mr. Fay then asked that the gentleman's coat might be taken off himself and placed inside out on Mr. Ira Dayconort. A distribute course the reon Mr. Ira Davenport. A slight pause—the request was repeated—whizi—the coat inside out, was on Mr. Ira Davenport, whose hands were fastened behind him. What conjuror, unaided by mediumship, will attempt a feat of this kind? When conjuring can perform such a feat, there will be reason in supposing the idea of conjuring a correct answer to the puzzling question, "How is it done?"

The speech of Dr. Ferguson, concluding the seances in London, is so very interesting that we place it before our readers entire:

Ladies and Gentlemen-We conclude our oft-repeated seances in the Queen's Concert Rooms today. For over six months we have been engaged in the presentation of the remarkable phenomena you are present to witness—to the public of this realm, and for more than half this time in these rooms, and in the private residences of the noblity and gentry of the Metropolis. Our exhibition has been witnessed by the representatives of all classes and conditions of society; and I feel that we may in truth say that no facts have ever, in the same length of time, commanded a greater amount of attention or called forth more variety amount of attention or called forth more variety of estimate. We have met gentility and rowdy-ism; learning and ignorance; crudeness and refined practical skill; the most respectful and inquiring investigations, and the most boorish attempts at ridicule, and sometimes violent efforts for destruction. Our integrity as exhibitors of fadis is to-day untarnished, and the facts themselves undeniable and undenied by all who have given to them a faithful and impartial investigation. They have been reported in almost every journal of the United Kingdom. They have been imitated, with more or less cleverness, by all the conjurors and amateur rope-tyers of this realm. They have been denied, denounced, doubted and acknowledged in turn, in almost every club, coterie and drawing-room. They have been subjected to the greatest variety of tests that the skill and ingenuity of this great people could devise. And the man lives not who can say he has ever proven the man lives not who can say he has ever proven them unreal, or detected in us, or in what we ex-hibit, the slightest evidence of fraud or imposition upon popular credulity. Many objections have been urged against them, and all, so far as they have come before the public, have been met and fairly answered. Hence we hesitate not to say that no truth has been more fairly and honestly demonstrated than this: that a power beyond and above the active agency of man in fleshly form, can and does, under appropriate conditions, make taelf manifest; and it has done so beyond all ra-tional denial or doubt, in the presence of the Brothers Davenport and Mr. Fay, before all classes of the British public. (Hear, hear.) In the consciousness of this truth we have our reward to-day, for all that has fallen to our lot to do, to meet or to bear, in the relation I sustain to these gentlemen and to you. We have met the ridicule of "sham cleverness," the abuse and slander of inconsiderate literateurs; the doubt and suspicion awakened by the pretensions of conjurors; the serious and inquiring questionings of minds anxious only for truth; the fear of friends and the abuse only for truth; the fear of friends and the abuse of the enemies of the renewed hope of humanity in the knowledge of its spiritual destiny—and, before heaven and earth I fearlessly affirm that I have not deceived you nor any, but have without hope of earthly reward presented an honest exhibition of truth that no estimate of time can destinate of the can destinate stroy. Therefore I have no complaints to makenone whatever. Strangers to you, with strange experiences, we have appeared unheralded in your midst, asking nothing but what one man your midst, asking nothing but what one man may ever legitimately ask of another, irrespective of national, social, or any conventional distinctions. My work is now done; and I leave to time and the Eternal Power that transmits to man his duty and destiny, the result of that work. For many kindnesses at the hands of this people, we are profoundly grateful; and I fondly trust our future career will never bring to any a cause of regret. I have labored to establish the recognition of a principle as eternal as God, and as Humanitarian—no matter how estimated—as the hope that hears us all on to an unseen and un-

the hope that bears us all on to an unseen and untried future, that no one can prevent. Freely we have received. Tell us we have as freely given, and we ask no other earthly recognition, and not that unless your hearts and souls award it freely. (Hear, hear.) I know these and their kindred (Hear, hear.) I know these and their kindred evidences have a purpose with men and nations, no temporal estimate can measure. I know that the teeming millions are to be benefited by them and that all will be compelled to acknowledge their verity and uses. I know by evidences no time can measure or invade, that they are a disclosure of a Delfic Purpose in man, for man, that transcends the faults and foibles of many who reflect them, and that only too much engross attention and distrust. I know they prove the immortion and distrust. tion and distrust. I know they prove the immortal origin of all good, ay, of all that tends to the amelioration and elevation of a common race. I know that if true to them and the immortal beheats they bear to all. I shall never regret my willingness to bear their proofs to you, nor to any, no matter what their position in mortal estimation. Then, ladies and gentlemen, men and women, creatures of God eternal, and sufferers in time ephemeral, I leave you to-day, of nothing more conscious than the truth I have from time to more conscious than the truth I have from time to time presented from this platform; and I leave you with a hope and trust that brings a responsi-bility, that asks of Nature, of men, of time, noth-ing so much as my own fidelity to the trust in some degree committed to my care. Deceive not your-selves with the thought that you have witnessed a new form of conjuring; deceive not yourselves that I have assumed the character of a showman in your presence; deceive not yourselves that avain your presence; deceive not yourselves that ava-rice or ambition have prompted these displayals of a strange power before the world. 'Tis not so! I have known many duties—none more sacred than what I have known many duties—none more sacred than what I have performed here. I have known some /responsibilities—none more weighty than those which have devolved upon me in my relative which have devolved upon me in my relative to the property of the contract of the c tion to the evidences attending these remarkable young men. Believe it or not, it is nevertheless true and all time will attest it before men and an

It stands, however, not in the dimness of a distant It stands, however, not in the dimness of a distant future. They will assert their nature and purpose before the eyes of all mankind. On this point I would love to express myself more understandingly before the British public, but at present must be content to reflect snew the facts, and express most sincerely my best wishes for you all, (Prolonged cheers.)

#### Now Publications.

THE IDEAL ATTAINED: being the Story of Two Steadfast Souls, and how they Won their Hap-piness and Lost it not. By Eliza W. Farnham, author of "Woman and her Era," &c., &c. New York: O. M. Plumb & Co.

In the present literary effort, so handsomely printed and bound by Plumb & Co., Mrs. Farnham enters upon a new field; and happily has she made her choice. This volume is a work of fiction, yet not a whit the less impressive and valuable because the rich thoughts are not thrown into the form of philosophical sententionsness, instead of that of somewhat dramatic action. So noble a postliumous work it is not the good fortune of every gifted person to give to posterity. Though Mrs. Farnham is dead, it is very evident, from a perusal of these living pages, that she yet speaks and uses her influence.

The story of which this volume is the embodiment, is located on the Pacific Coast, and supplies many a picture of natural scenery which would richly illustrate almost any novel of the day. The scenes, however, belong to the early days of California; and of course they are filled with stirring incident and a wild picturesqueness and beauty. . The character of the social life depicted is different from what it would be if described today, and therefore it is more bold and striking. There are two leading characters in this absorbing story, and the portraitures constitute the embodiment in words of a lofty ideal which possessed the author's noble heart. This book has not been recently prepared, but was written several years ago, and written with great rapidity, and under circumstances of great peculiarity. She laid the work aside for other labors of more importance. as she thought; and it was not until she came to take her farewell of earth, that she gave over the manuscripts into the control of publishers.

We shall make no attempt, in the limited space at our disposal, to give the readers an idea of the plot of this story, if indeed we may allude to it in that dramatic way; we shall only remark that it is full of life and vigor, pregnant with spiritual characteristics, abounding with striking portraitures such as all real and earnest seekers for the good and the true eagerly look for in our new literature, and suggestive of important social lessons which it will greatly benefit all men and women alike studiously to peruse.

OUR YOUNG FOLKS."

The May No. contains the usual amount of interesting matter, not only for "young folks" but for those who only remember what made childhood gladdest years ago. The illustrations of this number are particularly spirited, and the department of puzzles, &c., full of good things. Mayne Reid continues his capital story, and Edmund Kirke makes one wish he would write longer chapters. Mrs. Stowe can never fail to charm, but she fits herself so delightfully to the thoughts of childhood that the little ones believe her to be one of them. We must readily yield the claim that 'Our Young Folks" is the "best Juvenile in the English language."

THE FRIEND OF PROGRESS. A Monthly. C. M. Plumb & Co., 274 Canal street, New York.

The following is the table of contents of the May number: Dispute between Men and Animals; Two Chapters of Epictetus; The Natural Safeguards of Virtue; Not Alone; The Unitarian Convention; Spirit-Love; New Belief and Old Opinion: Seeing the Invisible; Fragments; The Kinder-Garten; The Unitarian Convention and the

THE HERALD OF HEALTH has several valuable articles in its May number.

## BOOKS RECEIVED.

From Crosby & Ainsworth: Mary Brandegee, An Autobiography; St. Philip's, by the author of Rutledge," etc.; Lovers and Thinkers, by Hewes Gordon.

## Sunday School Manual.

The attention of organizers of Spiritual Sunday Schools throughout the country, is called to the "Spiritual Sunday School Manual," a little work of one hundred and thirty-four pages, containing rules, lessons, readings, responses, invocations, questions, answers and hints, songs, hymns and recitations, for the formation and management of Spiritual Sunday Schools, and the home culture of the young. It will be found exceedingly useful for superintendents, as well as instructive to the children. It is undoubtedly one of the best that has yet been printed. The retail price is thirty cents; postage free. A liberal discount is made to

## Spiritualism in the West.

Bro. J. M. Peebles says, in a brief note to us. written April 25th, "Spiritualism seems to be doing well everywhere in the West." He has just finished an engagement in Milwaukee, where he met with complete success, closing his course of lectures to a densely packed audience. From there he went to Palmyra, Wis., where he delivered a course of lectures in the Baptist Church. He is now at Battle Creek, Mich.

## Rally to Our Standard.

James Kent, of Hopkinton, N. Y., on renewing his subscription to this paper, remarks: "Let every Spiritualist rally around the Bahner, and keep it afloat." This is timely. There are subtile foes to Spiritualism in the field, ready to devour us, root and branch, were it possible for them to do so. Then rally around our standard, you who have battled with us so many years for the great truths of the Spiritual Philosophy.

## Now Sunday Meetings in Boston.

Dr. U. Clark will open regular Sunday service, for the benefit of patients and friends, in the large parlors of his Institute, No. 18 Chauncy street, at half pastten A. M., Sunday, May 14th. Heinforms us that Miss Emma Hardinge and other speakers are expected. Vocal music, and instrumental by Bond's Serenade Band. Free, and no collection

## The Plague in Europe.

The fearful pestilence, regardless of frontier or geographical expressions, has crossed the Prussian border, and is now laying waste the Prussian frontier provinces, and is already making its way into Germany, where the general disregard of cleanliness and dislike of wholesome ventilation will facilitate its progress.

The President and the Churches. President Johnson lias changed the day originally appointed for National humiliation, to Thursgels. My best wishes attend your every effort for day, June 1st, because it would intefere with the truth, and your own right in justice eternal, withcoursespect to approbation or disapprobation, seeing that neither manifelt he heavens or countries of the Ascension. In so doing, however, that neither manifelt he heavens or countries of the Ascension. In so doing, however, he has come into Anniversary Week, in Boston, that neither manifelt he heavens or countries of the Ascension. The countries of the Ascension of these arideness to your mind. or an adaptation of these evidences to your mind. from their parishes.

### ALL SORTS OF PARAGRAPHS.

We have just received a note from the mother of George M. Jackson, stating that her son passed to Spirit-Life from Prattsburg, N. Y., on the 25th ult. We shall allude to the sickness of the brother, and the pecuniary aid rendered him by Sniritualists at the suggestion of spirit-friends, in our next issue.

By a notice in another column, it will be seen that Mrs. H. B. Gillett, a lady of worth and respectability, well known and esteemed in this city by many friends, has taken a room in the Elmwood House," 830 Washington street, for the nurnose of healing by the laying on of hands. She possesses great powers, in this respect, and imparts a quiet and soothing influence to the suffering patient. Associated with her is an excellent clairvoyant, who will examine cases when desired.

In alluding to a recent editorial in this pa per, headed "What's in a name?" one of the oldest and staunchest friends of our cause writes:-I, too, glory in the name of Spiritualist. The fanaticisms and vagaries promulgated in its name have nothing whatever to do with its immortal principles and truths. I stand by my colors, and need no conventional or popular shields." Let us all stand by our colors, friends, and work in the great spiritual army with a will so powerful that foes without or foes within shall not cause us to waver one iota.

We learn from a correspondent that Spiritualism is attracting more attention in Memphis, Tenn., now than at any previous time. Mr. Wilson, a speaking, clairvoyant and test medium, is lecturing there with success.

Our review of Miss Belle Bush's Book of Poems, just issued from the press of Lippincott & Co., of Philadelphia, entitled " Voices of the Morning," we are obliged to postpone until next week on account of the crowded state of our columns.

We call attention to the advertisement of Dr. J. Wilbur, Magnetic Physician, for the cure of acute and chronic diseases, who is now at the American House, Deleware, Ohio, where he will remain till the close of the first week in June. From a reliable source we learn that the Doctor is a most upright and estimable man, and has wrought many cures under the influence of spirits."

Dr. Newton will be in Toledo, Ohio, from May 14th till June.

"LYING SPIRITS."-Who were those "seducing spirits" that informed Elder Grant that his discussion in Lynn caused "some twenty" Spiritualists there to be converted to Second Adventism? Look within, Elder, ere you judge your neighbors harshly, and see that everything is right there.

D. P. Daniel writes us from Lafayette, Ind., that Spiritualism is reviving in that section, that circles are being held, and remarkable tests given of spirit presence through different mediums, etc.

The Montreal Witness says that emigration to the United States and other causes have combined to greatly depreciate the value of property in Canada, and in many localities farms are now unsaleable at any price. Real estate throughout Canada is heavily mortgaged.

Spiritualism is spreading rapidly all over Engand. Spiritual Lyceums are springing up, books, treating upon our beautiful Philosophy, are being published, and libraries for the circulation of reform works established. An interesting lecture, we understand, was recently given at the London Spiritual Lyceum, by Robert Cooper, proprietor of the Spiritual Times, on "Inanimate and Animate Nature." The lecturer gave a rapid glance at astronomy, touched upon chemistry, animadverted on the physiology of plants, and interspersed the whole with some good, practical remarks. The lecture was listened to with marked interest, and, at its close, a vote of thanks was passed to the lecturer, and a request made for its publication.

Our Spring," by Emma and Hudson Tuttle-on of the neatest books of poems extant.

A letter from Vienna, in the Gazette de Cologne says, that according to communications from M. de Lessens, the canal which is to unite the Red Sea and the Mediterranean will be finished toward the end of June, 1868.

O, what were life, if life were all? Thine eyes
Are blinded by their tears, or thou wouldst see
Thy treasures wait thee in the far-off skies, And Death, thy friend, will give them all to thee

LOCOMOTIVE CANTERING HORSES FOR CHILD-REN.—Here is something for the children superior to anything of the kind extant. These horses run rapidly over any good road, sidewalk or park grounds, with a graceful, cantering motion, propelled mainly by the weight of the rider, alternating from the saddle to the pedals, in the act of rising to the motion of the horse and with about the same amount of exercise to the rider as in riding a live horse. For sale by Jordan & Wilder, 191 Washington street, Boston, Mass.

REWARD FOR JEFF. DAVIS AND OTHERS .-President Johnson has issued a proclamation which declares that it "appears in evidence in the Bureau of Military Justice, that the atrocious murder of Abraham Lincoln and the attempted assassination of William H. Seward were incited. concerted and procured by Jefferson Davis, Jacob Thompson, C. C. Clay, Beverly Tucker, George N. Sanders, W. C. Cleary," and others. A reward of one hundred thousand dollars is offered for the arrest of Jeff, Davis, and twenty-five thousand for each of the others, except Cleary, for whom ten thousand is offered.

True happiness must be found in one's own bosom. The foundation of it must be laid by a diligent and persevering cultivation of a spirit of contentment, under all circumstances and in every vicissitude of life.

The Paris correspondent of the London Post

writes: "The Parisian despotio rulers of fashion have solemnly decreed that the female dress of the empire shall be brought into full fashion this summer. Already the shops and salons of the more advanced in modes discover the queer-looking little half-hat bonnets of the days of Napoleon I., and there are dresses to be seen with very, very low yaists, which will reveal more than we have seen of the ladies for many years in society."

Our great armies are being rapidly disbanded. The Government has 800,000 new muskets on hand.

A keeper of a saloon advertising his establishment, concludes thus: "Those of my patrons who may desire it, can be sent home on a wheelbarrow. gratis."

Impertinence often passes for wit among the vulgar. A rural editor, having published a long leader on "Hogs," a rival paper upbraided him

#### Spiritualists' Convention.

A Spiritualists' Convention will be held in the Meionson, (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 he devised to secure the cooperative 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 Scaled Letters.

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

#### James V. Mansfield, Tost Medium,

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.]

J. F. A., LIME SPRINGS, IOWA .- They move through space by the power of will, precisely the same as you send your thoughts out to any distant locality you have once visited. W. C., STRACUSE, N. Y .- \$3,00 received.

"FRANK."-The book will cost \$2,00.

### Died,

In Amesbury, April 28th, Mr. Archibald Lewis, aged 56 years and 7 months.

Mr. Lewis was a firm Spiritualist and a kind-hearted man. He had been in ill health for many years past, and informed us on several occasions that he never expected to get well: but one thing he could assure us of, and that was, that he had full faith in Spiritualism, a certain knowledge of his eternal home, and that he was ready to go whenever the Father should call him to dwell with the angels.

TO CURE WEAKNESS .- Add one tablespoon full f Dr. T. B. Talbot's Medicated Pineapple Clder to a tumber of cold water, and drink six times a day.
For sale by M. S. BURR & CO., 26 Tremont street, Boston and druggists generally.

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

Bur Metal-Tipped Shoes for shildren's every-lay wear. One pair will out wear three pairs without them. Sold everywhere. Jm—April 22.

ADVERTISEMENTS.

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

JUST PUBLISHED.

#### MRS. FARNHAM'S GREAT FICTION: THE IDEAL ATTAINED:

BEING
A Story of Two Steadfast Souls, and how They Won their Happiness and Lost it not.

BY MRS, ELIZA W. FARNHAM. THIS production, by the author of "Woman and Her Era," is more than an ordinary story. It is full of sentiment as well as incident—not less instructive than entertaining. It is an embodiment, in wid, life-like characters, of the author's exalted ideal. The lessons it teaches will be found ney and unparalleded in the history of fection.

An elegant 12mo. volume of 510 pages. Price only \$2,00. Sent by mail, postpaid, on receipt of price.

[32] A liberal discount to the trade. For sale at this office. May 13.

USE IT NOW! Moths while in the chrysalid state are much more economically destroyed than a month later, when each has sprung from the germ, become winged, and has generated far and near the foundation of a colony of their destructive genus. Give this a moment's consideration, for it will pay you well.

# CEDAR CAMPHOR

is now sold by every druggist; is Cheap and Reliable for the protection of clothing. HARRIS & CHAPMAN, of Boston,



RACING PONIES,

Both for Old and Young. For sale by JORDAN & WILDER, Controlling Agents, 191 Washington street, Boston. 2m-May 13. HEALING THE SICK, CLAIRVOYANT

EXAMINATIONS, Etc.

EXAMINATIONS, Etc.

MRS. H. B. GILLETT, Medium for Healing by laying on of hands, has taken Room No. 22 in the "Elmwood House," 830 Washington street, where she will receive patients, or will visit their residences.

She has also associated with her an excellent Clarvoyant, who will examine patients, describe their diseases, and prescribe for their cure, by seeing the person, or by a lock of their hair, by mail, for the moderate fee of \$1,00. She will also sit for spirit-communications. ELMWOOD HOUSE, 830 Washington street, Room No. 32.

PHOTOGRAPII OF OUR NEW PRESIDENT, A NDREW JOHNSON, a very excellent likeness, sino, a remarkably correct one of PRESIDENT LINCOLN: a fine one of MRS. LINCOLN: a one of SECRETARY NEWARD; one of FRED. SEWARD; and one of J. WILKES BOOTH—all from life, and the best that can be had. Price of each 20 cents, or the six for 41,00. Sent, postpaid, by AMSDEN & CO., PUBLISHERS, 14 Bromfield street, Boston. 2w—May 13. NEW WORK,

THE IDEAL ATTAINED: DEING a Story of Two Steadfast Souls, and how they Won their Happiness and lost it not. By Mrs. ELIZA W. FARK-HAM. Price \$1,00: sent by mail, postpaid, on receipt of price. Just received, and for safe by BELA MARSH, 14 Bromfield street, Boston.

DR. J. WILBUR, MAGNETIC PHYSICIAN FOR ACUTE AND CHRONIC DISEASES.

WILL take rooms at the AMERICAN HOUSE, DELAWIRE, OHIO, May 8th, remaining thirty days, He heals with few operations. No medicines given.

Terms for treatment very reasonable.

May 13. WILLIAM HUNTER,

ATTORNEY AT LAW No. 19 Court Street, between Front and Main, " MEMPHIS, TENN.

MRS. EMMA STEELE STINE, Clairvoyant Physician and Healing Medium, will visit the important points, if desired, in Illinois, Iowa and Wisconsin during the present Spring and Summer. Address, PARIS, ILLINOIS, care of J. Curl, M. D. May 13. A YOUNG MAN wishes a Situation as CLERK

A with a man of liberal sentiments. Has some knowledge of Book-keeping: would go to any part of the United States. Best of testimonials furnished. Address, G. I. T., Providence, R. I. May 13.

EPILEPSY, FITS, or FALLING SICKNESS INSTANTLY releved and permanently cured by the use of Dr. O. Phelps Brown's Blue Vervian Magic Assistiant. This modelne is composed entirely of Native Herbs. Price, \$2 per bottle; three battles for \$5. To be had, wholesale and retail, of B. LiTCH, 50 Kneeland street, lloston Mass. HAVE STILL A FEW MORE COPIES OF

"THE LONE ONE," which will be sent by mail, on re-celpt of \$1,00. WARREN CHASE. May 6. JUST ISSUED.

A REVIEW OF A . ..

LECTURE BY JAMES PREEMAN CLARKE. THE RELIGIOUS PHILOSOPHY

RALPH WALDO EMERSON

LIZZIE DOTEN,

Old Sir James Herring was remonstrated with for not rising earlier. "I can make up my mind to it," said he, "but I cannot make up my body."

Published by WM. WHITE & CO., 168 Washington street Price 15 cents per copy; postage free. March 25.

THE EARLY PHYMICAL DEGENERACY OF THE AMERICAN PEOPLE.

A GREAT BOUTH. Send two red stamps, and objain it. Address, DR. ANDREW STONE, Se First Street, Troy, N. Y.

THE NEW OURE.

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Introduction.

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The Oracles of the Oak.
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The Prophet Bird.
The Volunteers of New York.
Lines to the Memory of Col.
Ellas Pelssner.
Tolbushers

EASIS:
IThoughts of the Puture.
Hush! Don't Wake them.
Tread lightly here: "I is Holy
Ground.
Lines Suggested on Visiting an
Asylum for Mutes.
Alone, All Alone.
Patience. Song of Psyche to the Winds and Waves.

The Lily. The Flight of Birds.

Ellas Pelsener.
A Tribute to the Memory of the late General James S. Wadaworth.
Not One Hath Died in Vain.
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The Sunset Land.
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The Mystery of Melancholy.
; Lines Written near the Scene
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Erle.
Give us "Freedom" for our
Battle-Cry. incs to Hazle. Lines to Hazie. Lines to a Young Friend. The Shadow-Land. Lines addressed to "The Lord is our Shepherd we never shall want."

we never shall want."
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Lines written on Receiving the Portrait of a Sister.
The Ancient Pine.
Song of a Poet Heart in Despondency.
A Response to the Poet Heart.
Genevra.
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Willie Darling.
Song of Life.

OI Felly \* Tecdom " for ou Buttle-Cry.
Clive us "Freedom" for ou Buttle-Cry.
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O Bright Genesce!
"Home, Sweet Home."
Lines to Lida.
Advice to the Young.
Not Alone, O German Moth-My Mother.
Skeleton Leaves.
The Artist and the Angel. Lines to Lida. Advice to the Young. Not Alone, O German Mother. My Mother. Skeleton Leaves. The Artist and the Angel.

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April 22.

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## Message Department.

Each Message in this Department of the BAN-MER 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 revolution.

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.

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 t 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 WASHINGTON STREET, Room No. 4, (up stairs,) on Monday, 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.

Soul of Truth, Infinite Jehovah, thou who art the resurrection and the life; thou who art ever leading all souls out of the dim mysticisms of the past into the living glory of the present; thou who art delivering us from bondage; thou who art our Friend and Protector, we would turn to thee and worship thee in beauty and holiness, which means not simply with mouthed utterances, but with all the faculties of our soul. In our every act, every thought, all we do, all we say, we would worship thee. Since thou art a Spirit, Infinite and Eternal, our adoration must be of the Spirit; our offerings must be spiritual offerings. Oh thou Eternal Power, grant that we may so know thee as to present that which shall be acceptable unto thee. Oh grant that that sublime consciousness that recognizes thee everywhere may be ours. Perhaps it is unnecessary that we ask this blessing, since the soul in its internal life knows thee, and can never be without thee. It must live in thy preseuce, it must dwell in the sunshine of thy smiles. and be surrounded by thine Infinite power forever, else it is not a soul, else it is not sublime and grand, and a part of Deity.

Oh Father, Spirit, we adore thee for the grand manifestations of this time; for the power that is being bestowed upon this people. They, of all others, are richly blest, since the angels now talk face to face with them; since light from the higher life is continually poured in upon their souls by thy white winged messengers. Oh. they should turn forever to thee with thanksgiving and with praise. All their utterances should be utterances of praise. They should know, oh Father, Spirit, that thou art blessing them continually. In their souls they do know this; in their inner lives, there, there thou art dwelling we know. There thou art seated, not upon a great white throne, but upon a throne of humility and yet of strength. Oh, may thy children recognize everywhere that they are in thy presence; that thou art their Father; that these manifestations of the present are but the outgushings of thy great soul; that their thirsty souls may drink them in like the waters of life, and feel refreshed thereby. And if any there be who have laid their hopes upon the green graves of departed friends, grant that those friends may be permitted to return with bright garlands for the brows of those they have left behind them. Then shall the mourner look up with joy. Then shall the disconsolate be disconsolate no longer, but rather rejoice because they are resurrected. And unto thee, who art the power, the life, the everlasting resurrecting principle, be all honor, and glory, and praise forever.

## Questions and Answers.

CONTROLLING SPIRIT.—We will now give our opinion concerning the inquiries of correspondents.

CHAIRMAN.-Mr. J. Love, of Massillon, Ohio, informs us that this card, containing the words-"We cannot communicate with you to-night. We have another mission. Will meet you again. Trust us ever "-was written by the spirits at one of the circles held in that place, where very remarkable manifestations were given; an account of which was printed in the Banner of Jan. 28th, 1865. This is only one of a large number given. It is written in a very accurate semi-circle form, small letters, but fair and plain as copperplate printing. The writer desires an explanation of the modus operandi of producing the writing on the cards. And, also, why other circles do not have the same kind of manifestations?

Ans.-Probably the same kind of manifestations are not given at the other circles, simply because the same conditions are wanting. Now as regards the modus operandi of this kind of writing-for we have but very little to say, but what we do say we hope will be to the point-it should be known that the atmosphere contains all that is necessary to human and spiritual life. Similar elements of which your physical bodies are composed exist in the atmosphere everywhere. Now these elements can be harmonized into form by the superior power of the human will, provided that human will knows enough of the law to take advantage of that governing in the case. Those mediums through which such manifestations take place, or in the presence of whom such manifestations are given, are simply what we might call molds, through which this power that exists in the atmosphere is run. After passing this power through these condensed physical molds under the action of will-controlling spirit-it comes out in the form of a foot, or a head, or a body entire. perhaps, quite as literal, quite as real, quite as tangible, for the time being, as your human forms. Now if this can be done, you can readily believe spirit able to take up a pencil or pen and write such a card as your correspondent has sent to you. With regard to this being done better in a dark room than a lighted one, we would say, the disembodied spirit sees material objects by virtue of its magnetic life; therefore that positive electrical power that exists in the atmosphere, producing light, is inimical to such manifestations. A spirit, under such circumstances, can see far better in the dark than in the light, simply because the light, or positive electrical power, destroys the power of sight, so far as material objects are con-

cerned. - Q .- I understand that persons were requested to meet in a certain hall; that they did so, in darkness; that suddenly the room became brilliantly illuminated, and they saw a dight pass from one end of the hall to the other, and the form of a spirit standing at the altar or desk. Some one in the circle became frightened, and left the room, thus preventing further manifestations. But the company presume the spirit would have spoken had not the harmony of the circle been destroyed. Do you think that possible?

A.—Why, certainly; one of the most reasonable things imaginable. Your system of ethics, to one uninformed, is very mysterious; but to one in-

formed, it is very simple. So it is in regard to these manifestations.

CHAIRMAN.-J. C., of Catonville, Md., thus writes us:

Q .- "Will the intelligence give his views of the seventh chapter of Romans, from the fifteenth verse to the end of the chapter?"

A .- It is very evident that Paul was striving to harmonize the law of his own human nature with the law of the Church, and being unable to do this, he very naturally declares that it was not himself that was at fault; that it was sin that prevented him from rendering obedience to that which, to him, was the higher law. There are many who are conditioned similar to Paul, at the present day, who are perpetually at war with the law under which they have been socially educated, and the law that governs their own being, and is for their guidance. If there were no necessity for the existence of natural law, there would be no such law; but inasmuch as there is such a law, it is very reasonable to suppose that there is a necessity for it. We cannot agree with our good brother of ancient times, knowing, as we do, that he dragged much of the darkness of the past into that which was the present to him. He incorporated all the old ideas in which his spirit was imbued, into the present. So throughout all his teachings you will find more or less that you, as reasonable beings, must now ig-

Q .- [From the audience.] About a year ago, some French or German astronomer asserted that a comet would appear in 1865, that would occasion great destruction of life. The intelligence then rather agreed with the astronomer. Is there any probability of its coming this year?

A .- Yes; but so far as the destruction of human life is concerned by its coming, we certainly cannot believe it. The law governing these heavenly bodies is exact and inexorable—they never deviate from their course. You never knew of such a circumstance, probably never will. There is no need of fear upon your part, that the sudden appearance of these flery children will be disadvantageous to you or your earth, for all these things are governed by law, and order is the very greatest point of that law; and they would be very much out of order should they so far forget their destiny as to interfere with any other planet.

Q.—Do spirits after leaving the body have any more power to look into the future, than while

A .- Yes; the disembodied spirit has more power to look into the future than the embodied spirit, inasmuch as you in earth-life are more or less cramped by human circumstances, and your vision, clairvoyantly, is more or less obscured. But when you cast off physical conditions, and stand out amid the living realities of the soul-world, then you will be able to judge concerning cause and ef-

Q.-Is the intelligence now speaking proof against the magnetism of persons present?

A .- No, certainly not; inasmuch as all are inseparably bound to each other, so of course, as a human intelligence, I must feel the magnetism of

Q.-In controlling opinions that you give? A .- No, certainly not. The opinions offered here are claimed to be the legitimate children of

he-intelligence speaking. Q .- Can spirits see and hear what we see and

Q.—Then are they as good judges in respect to

hear, if they are near us?

A .- Yes, very often,

Q .- All that we see and hear? A.-No.

our doings as we are ourselves? A.-No. certainly not. You are all to attain wisdom by your own exertions, by the mental powers of your own inner selves. What I may come and lay upon the altar of your being, may be unacceptable to you; then it is worthless. I have no right to dictate your course, for you are an individuality—and you have no right to dictate mine. If we can work in harmony, we shall give each other strength. But if there is no harmony, we shall be detrimental to each other. So you

are all the best judges concerning your human surroundings. Q.-Have all embodied spirits power to com-

mune with the inhabitants of the spirit-world? A.—Yes; but they are not all conscious in the external of that power. The soul, or inner part, dwells as much to-day in what is the spirit-world proper to you, as it ever will; and it holds as direct communion with the inhabitants of that spiritworld to-day as it will hereafter; but it does not and cannot project that consciousness through your human senses into external life. You all hold the most sacred communion with the inhabitants of the spirit-world, but there are only a few whom you call mediums, who stand out from the masses, and because of their peculiar organisms they are able to hold direct, conscious com-

munion with the inhabitants of the spirit-world. Q.—Does the character of the medium have any thing to do with his or her mediumship? Does it

not depend upon the organism of the medium? A.—It certainly does; but the moral condition of the medium, or spiritual or intellectual condition, has nothing to do with the mediumistic power of the subject, nothing whatever.

Q.-Which is the best condition for spiritual progress—while in the material body, or in the spirit-world?

A .- They are both good conditions, each perfectly well adapted to themselves-to the power of progress that exists in the present. While you at Point Lookout, but I ascertained that he was live in the physical body, you can gain enough to satisfy the demands of the indwelling power for the present. After you are freed from that physical form, you will find your spiritual conditions are not enlarged, nor are they any more free for

use of the spirit after death than before it. Q .- Do spirits who have left the earth feel regret for the conduct of the friends they have left behind?

A .- They certainly do, and yet that regret is ever softened or modified by the knowledge that you will all pass beyond these unhappy conditions. The mother, when she sees her child going down into the hells of human life, can but sorrow. The friend who was truly your friend when here, and is able to look at you from a spiritual standpoint of vision, can but sympathize with you. And yet, as we before stated, their regret is modified by the knowledge that all will pass beyond those conditions.

Q.-Do our friends, after they have departed, like to see in us the manifestation of grief at their TOVER A. departure?

A.—No, they do not. Q.-Do they like to see us wear badges of mourning?

A.-No, certainly not. They would rather see you put on badges of loy, Q.—Can the spirit tell us by what method Christ turned swater into wine at the marriage

A .- By the same method that your psychologists are able to do the same thing to day. It is our sweetest songs of praise." Oh thou, who hast very possible that the water was water still, and all forms, who occupiest all places, who art master not winh, that the change of conditions of circumstances existed with the individual who all intelligence continually turns toward thee, drank thereof, and not with the water. That, is praying for, the bestowal of thy pholoses gifts.

Major General Whiting.

I am Major General Whiting. I am here to fulfill a promise made before I changed worlds. My friends wished, should Spiritualism proves truth to me after death, that I would return and do my best to manifest in such a way as would leave no doubt in their minds. Tell those to whom I made the promise that Spiritualism is a truth and not a falsehood.

I am told that I yielded up my stewardship of the flesh on the 10th of this present month. I was kindly cared for, received proper attention, and all was done to save my life that could be done. But it pleased God to remove me. I was a prisoner in Federal hands. The fortunes of war cast me upon your Northern shores. I have no regrets to offer. I am only too glad I passed out so near this great Spiritual Post Office that I might thus early redeem my promise.

Thomas, Spiritualism is true; and it has for its foundation the heavens and the earth; and no philosophy can prevail against it. When I am stronger, I will come again with more. To-day I am hardly fit to give even one word, March 13.

#### Robert Reidelberg.

I have not in me power to tell just how long I have been in the spirit-land, but I can tell you at what battle I was killed, if that will do. [That will help us.] At the second day of the battle of Antietam. I don't know, but it seems to me to be little more than two years ago. Me name was Robert Reidelberg. I was born in Hanover, Germany, and lived in Princeton, Pennsylvania. I was in the 9th Reserve Corps. I was shot in five or six places before I found it was time for me to lay down me musket and go to the spirit-land.

I got a wife and little child that I should be glad to come into a condition to talk with. I'm somehow feeling not very pleasant to-day. I been asking to come here so many times, and the answer was, "You shall come when it is right for you to come." Very well; I don't know about this being put off so long. It mays be right, but then it was hard to wait, you know. That is like being put off of your rations when you's very hungry. I's pulled back here all the time. The talk is, Robert, why is it you no come back? Why is it you don't come and talk to me? Why don't you 'pear to me?" Oh, well, they may say so. but you can't appear and talk to every body, because they's be afraid of you; so I come here. Oh, no; if I was to appear to me wife, she's be frightened to death. Yet she asks me to appear to her all the time. Oh, that's very well to say do so; but should I appear to her, she'd no like it. Now, all these folks what sees and talk with spirits, they's not afraid. Oh, I can come unto them and talk to them any time, for they understands its: shake hands with you, and says: " Glad to see you; where did you come from? where is you's going?" They're not a bit afraid; oh no; because they is used to it, you know.

Well, I not likes me wife to ask me to appear to her any more. Oh, should I go and appear to her, she thinks, "Oh, the heavens are going to fall." Still, she asks all the time: "Why don't you appear to me?" Now, I say, I won't do any such thing. One reason is, I can't do it; and another is, I not likes to frighten me wife. But I will come here and talk to her, if she likes. I will pear to her through a body like this, what do n't carry the idea of the ghost and the spirit, you know; that's it.

Well, now, about getting the money: I think it is all got. I, meself, drew and paid the money. I was paid by the paymaster, and I paid a debt that the folks know nothing about. I paid this debt out of the money I got, and they think it's back, because I not send the money home. Well, now, it is got, and I think that the Government owes me nothing; that's what I think. And me papers were buried with me body, or else robbed from me by the rebs. But, at any rate, I think there's nothing to be got. But, I tell you what it is: I can help her, I think; I can tell her-I can point out a way, maybe, that'll make her better off in the world. Oh, it's bad to be left without anything, and a little one to care for, when you do n't know which way to go, or what thing to do

to help yourself. Now, Charlotte, when you get me letter you not ask any more for me to appear to you, but you just sit down alone by yourself and think in your mind what you most want to know about-I talking to me wife, and not to you-and then I will try to be there, take account of it and give it here; or, if you goes to some place where these folks give us a chance to talk with you as we do here. [You wish your wife to go to some medium?] Yes, that's it: look up some medium. Now, do n't ask me to come any more and appears to you. I feel bad when I knows it, for if I should appear to you it would frighten you out of your senses. [Please spell your last name?] R-e-i-de-l-b-e-r-g; that's the way. Good-day, sir. March 13.

## Louisa Hodgman.

I died of inflammation of the lungs, the result of a cold I took on board the transport from Fortress Monroe to New Orleans. I was the wife of Colonel Hodgman. My name, Louisa Hodgman. Colonel Hodgman is confined by Federal forces in New Orleans. I left my home in the South, and went to seek him out, knowing he was a prisoner in Federal hands. I supposed he was a prisoner in New Orleans, and, by the kindness of some of your officers, I was furnished with a pass to go to New Orleans; but I took cold on the passage, and died in less than seven days.

I have dear friends at the North; some in Cincinnati, some in St. Louis, some in New York State; but I have more at the South. My friends do not know of my death. My remains were not sent to my friends. Oh, I would give the world for just one hour's talk with those I love. I had hoped to do so much. I had hoped first to overcome the prejudices of my husband against you Northerners, and so persuade him to take the oath of allegiance to the Federal Government, and become, in the truest sense, a Union man. But I had no opportunity to carry out any of my designs. I do earnestly pray that I may be fortunate enough to meet with some good subject through whom I can manifest to my friends privately. Oh, tell them I am so anxious to come! If they will only favor me with the usual means, I'm sure they 'll not regret it.

A few words to Adjutant General Hodgman. He is my husband's brother; is in arms against your Government; no matter. Oh, tell him to give me just a few moments' talk with him, and 'm sure he will not regret it. Farewell, sir.

Invocation. Holy Spirit, Endless Life, in harmony with thy creation's never silent voices, we would sing thee

ment of thy mysterious law can be bartered to suit our wishes. Still, we pray on, and the invocation of all ages has grown to a grand mountain of beauty and power, whereon souls can stand of beauty and power, whereon souls can stand the Union in the spirit-world. Why, then, call and commune with thee. Oh Father, Spirit for aid from them? Why, then, ask to be guided though we may not hope to change thy law by in your infamous career? Why, then, ask that our petitions, still we pray on, for prayer is of use, and the spirit of prayer is a part of thine own divine soul, a something that thou hast implanted have turned in vain to the God of nations, and he beauty toward thee. Each petition adds another step to the grand spiral staircase leading to the tent child to the Government that sustained you Temple of Wisdom. So prayer is of use. The soul would thirst without it, would faint beneath flag that waved over you and I on Mexican shores. the heavy burdens of Time, ay, and of Eternity Oh, turn before it is too late, before you are enalso, without this bread of life. Oh, it is sweet to gulfed in still deeper misery. You've asked for turn away from the ignorance and darkness of advice; now lied it. human woo, and enter the sacred realm of prayer, and there hold communion with thee. Therefore for this sacred privilege of communion, we, with the morning stars of other days, would sing our song of joy to thee. We praise thee, oh Father, for all thy creations, for every conceivable form of life, every condition of time and eternity; for we know all is good-very good. Inasmuch as thou art the great soul of all life, so all must be good, all must | dore Chase—no rebel, nor do I bear the rebels any be sacred. Every thought, every form, every condition of life, must be sacred and perfect. Oh Father, Spirit, accept our praise, receive the offerings of our souls; let them add one more blost to come here and talk; and here I am to-day, som to the great garden of thine eternal beauty, bringing up in the rear of old Zach. I see by his and our souls shall be refreshed by its fragrance. March 14.

### Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to give an opinion concerning the inquiries of cor-

Ques.-Can you explain how it was that God dividuality. sent dew upon the fleece which Gideon put upon the floor, while it was dry on all the land, and afterwards sent the dew upon the ground, and are not afraid of ghosts. But if they are, I'll left the fleece dry?

opinion, this medley of words was without any dark, if you're only used to it. Then again, you special meaning, consequently contained no great | can 'habituate 'yourself to a good deal of light of truth? Would you consider us blasphemers?

QR.-I should not. S.-Whether you would or not, that is the only Ted. has come back, and feel all right about the conclusion we can arrive at concerning the subject you have offered us. March 14.

#### Elizabeth Chauncey Frothingham.

spirits, from Leeds, in England. At that time self rather between the two. So he's a little distance there was a mystery concerning my death; and appointed. But as for me, I had no definite views there was a mystery concerning my death; and, as that mystery has never been explained, I about where I was going, although I may have propose, for the benefit of those who remain, to been slightly tinetured with Baptist ideas, still I explain it to-day.

The body I occupied was called Elizabeth Chauncey Frothingham. My time in the body numbered twenty-two years and seven months. It was known that I retired for the night in my usual health; it was also known that, by the be- provided I'd troubled myself in the right way. quest of my parents, I inherited much property in lands and gold. There were many surmises concerning my death. A near and dear relative, with whom I resided, was, by some, charged with having something to do with producing my death, in order that he might inherit my worldly wealth. He has ever prayed that some circumstance might reveal the truth, and the world might know that he had nothing to do with producing my death.

During my mother's last sickness there were many remedies that were not used, and were laid by, as they should not have been, in case they were needed in future. Feeling somewhat ill, and knowing-at least, I thought I knew-enough concerning all the remedies left at my mother's death, to administer them properly, either to myself or any one else, I took that which I supposed to be a simple anodyne, which proved to be a most subtle poison, and I was found dead in the morning, and no one could tell wherefore.

To my honored relative, who still remains, bearing the name of John D. Frothingham, I would say, the grave has yielded up its dead, that you, in time, may be exonerated, as you certainly will be in eternity.

Unto those who still have a lingering doubt concerning the truth of the honesty of this individual, I would say, banish your doubts; no longer fear to hold communion with that person, for I my change; and he as much, and more than many, regretted that I passed on so early. Farewell, sir. March 14.

## Rudolph Seiberg.

Rudolph Seiberg, Company C, 20th Massachu setts. I was killed in action. I had thought by coming here I should meet some of my friends. [You are to meet them by asking your friends to furnish you with a medium for the purpose, privately.] Yes, sir; I am to ask for one of these persons in private, then.

Well, I will ask Hubert Seiberg to give me one of these, to meet me where there is one of these. [Is he your brother?] Yes, sir. I am somehow not much settled. I hear so much about coming back. I feel as if I was here all the time. I want to come back. I want to say what I would have said when I was here. Oh, I am not unhappy, not miserable, nothing of that kind; but I find myself strangely situated. I did not expect to find the spirit-world as I did. I expected I should be wafted away to some good place, or bad place, I not know which; but I find myself in a world like the one I left—that is to say, when I am so strongly attracted here, it is very much like here. I'm not sorry I went into the army to fight the battles of this country. I'm glad I did; and if I had another body. I would give it as freely as I give that one, and that is more than some of your native Americans would say. Good-afternoon, sir. You'll not forget my company and regiment [Where is your brother?] In the army, sir. [In the same regiment?] No, sir; from Ohio, sir. March 14.

## General Zachary Taylor.

The self-styled President of the Southern Confederacy has made an appeal to the spirit-world calling for advice.

In obedience to that call, I, General Taylor, am here; the same old man, in spirit, whose daughter he stole years ago. And he now is trying to steal the hearts of the people away from the Constitution and the Union. But, thank God! he can never do it. A few foolish ones may flock around his standard, like ignoble fools, as they are; but sooner or later they will find they have been mistaken in him, that they have leaned upon a staff that will not always give them support.

Well, President Davis, you ask, "Will I be successful in my present undertaking?" And I answer, "No!" and I have the whole host of the eternal world to back me up in this answer. You talk of success! Why man, are you a fool? Can you not see which way you are drifting? Can you not discern your course? Do you not see that discern your course? Do you not see though of offand maket of all conditions, thou knowest that
that directly before you yawns a chasm wide and
ividual who
all intelligence continually turns toward thee,
deep? Oh it is well you do not see! You ask for
terror that is
March 18. And yet experience teaches us that not one frag
that the great hosts that have passed on from

America's shores, are wedded in true love to the Constitution and the Union. You forget that there are very few rebels to the Constitution and your hands may be strengthened in bloodshed?

Oh, you ask in vain, Jefferson Davis. You within us, and it gushes forth in spontaneous has wisely rebuked you. Now I would advise that you lay down your arms, and return a peniso well, and rest under the folds of the dear old March 14.

#### Theodore Chase.

Hi yah! old Zachary's to the front. If I were going to judge, I should say that Jeff. expected advice from a different source. But we can't dictate who shall return, you know; for the spirit is free, and runs whithersoever it will. Well, sir, I'm a Vermonter. My name is Theo-

serious enmity; but I don't like 'em very well. I am from the 16th Vermont, and I've been trying ever since the battle of Gettysburg to get a chance style that he's not changed any in his views; and he's no more disposed to yield his point than when here. It's all right, I suppose; it only goes to prove the fact, that the further we go on, the stronger our individuality. As we get along in life-particularly after we have got on the other side of it-we feel and assume more fully our in-Well, sir, I should be very glad to have a good

old-fashioned chat with my friends, provided they stand back and wait awhile till they get over ANS.-What if we should say that, in our their fears. I know you can see very well in the any kind, after you get used to it. So after you get used to hearing about ghosts, and learn that change I've made, then I'll be glad to come and talk with you. Oh, yes, sir, I'm happy and well. and satisfied with the condition I find myself in. The little German comrade who's just gone, ex-Eighteen years ago I passed to the world of pected to go either higher or lower, and finds himnever could seem to reconcile myself to the thought that I was going to sleep in the grave until the resurrection, or anything of the sort. So you see I never troubled myself much about religion, anyway, here, although I wish now I had,

Well, sir, they tell me you're gaining glorious victories in the field at present. [Yes.] I'm glad to hear it. [Things are looking rather desperate for the rebels just now.] The boys say that Phil. is close on the heels of old Jeff., and if he's not careful he may get bagged himself. Would n't that be glorious? Oh, I'd like to be the one to do it! I'd just tie the bag pretty tight around his neck, and then I'd go about exhibiting him. I think I'd make money enough in one week to loaf all the rest of my life, unless I lived to be as

old as they said Methusalah was. Well, sir, Ted. Chase is known; no mistake about that; and there's no use in my reciting things to prove that it's Ted. Chase who comes back here. All I've got to say about the matter is, if anybody wants to prove whether this is Ted. Chase, or not, let 'em come and talk with him: that's the best away. Good-day. March 14.

## Charles T. Garfield.

My father said, if spirits could come back and talk, he should believe it, if I would come. My name was Charles T. Garfield. I was eight

years old. I-I had the fever, and a swelled up throat. I lived in St. Louis, and my father is in the army. My father is Lieutenant C. T. Garfield. Charles T. Garfield was my father. He's Lieutenant in the army, and he's read your pahave returned from the not far-off spirit-world, to per, and he said, "It was all nonsense about the tell you that he had nought to do with producing dead coming back." And afterwards he said, "If my little Charlie, that died before I could get home, should come back, I'd believe."

And I-I have come; and I want my mother to know it, too. I want my mother to go where there's somebody like this what I can buy, and let me see her and talk to her. And I want my grandfather to let me talk to him. But grandmother's dead, like I am; and she says she has wanted to come back with words of cheer ever since she went away, but she 's never had the opportunity; and she thinks I am very greatly blessed because I can come first.

I was sick only four days. I died pretty quick. I took some kind of medicine on a spoon, what burnt my throat awfully, and I died after that.

Tell father and mother when I get bigger, after I been in the spirit-land longer, I can talk more, and I can write after I been there longer, but can't now. And I want father, if he is not killed -and if he is I'll see him on the other side-but when he goes home, I want him to go somewhere's where I can speak. I guess he'll be killed, 'cause he said, when I died, he did n't ever want to go home again, and maybe he won't go home alive; maybe he will be killed. I wish he would; then I'd see him in the spirit-land. [What would your mother do in that case?] "Oh, she'd live with Aunt Mary, where she is now. Is it Sunday? [No.] What day is it? because I want to tell my father. [Tuesday.] What o'clock is it?. [Lacks five minutes of four in the afternoon, Boston time.] Five minutes of four, Tell my father what time I come here. It was Tuesday, and what's the month? [14th of March.] Yes, 14th of March. And I don't want to wait a great while before he lets me talk to him. [It will be some weeks before we print your letter.] Will it? How many? [Six or seven.] I can't wait, [If you can't, you must get some one on your side to help it along for you.] The gentleman here says, "Patient waiters are no losers."

I don't want to wait. Well, if father gets killed, can I bring him? [Certainly.] He's got an uncle what's a rebel. He's a rebel colonel; and he's got wounded, and maybe he'll die. Then I'll see him want to see em all. I wish he would. [You are not lonely, are you?] No. I want to show 'em what I got in the spirit-land; Liwish they 'd come to-day." I won't stay any longer, Good-by. March 14.

MESSAGES TO BE PUBLISHED OF

Wm. Smith, of 3d Indiana Reg., to his brother James, perhaps in the Army, and a person called "Joe," in Salisbury prison, North Carolina; Wm. Fuller, of the Soin New York Reg., to friends in New York; Robt. B. McKensie, to his father, Alex-ander McKensie; Louisa A. Dale, to four friends, in New Or-

friends in New 1072; about 20. Secandary in New Orleans, La.

McKenslej, Louiss A. Dale, to four friends, in New Orleans, La.

Thursday, Morch 21.—Invocation; Questions and Answers;
John Powers, to friends, in London and Glasgow; Thomas
Shales, to his mother, in Dayton, O; Anna Louisa Downs, to her mother, in Provincetown, N. S.; Edward Brown, to his father, Hon. Alexander Brown, of Virginia, and friends.

Thursday, March 30.—Invocation; Questions and Answers;
Timpthy Burko, to friends in Warren, Ind.; Annie Henrictta
Faunce, to her isther, Lieut, Col. Thomas J. Faunce, in Western Virginia; Jack Hulley, of New Orleans, to friends, Charlie and Jim; Michael Scanlan, to his brother Peter, and family, in Sneingfield, Mass.

arn Virginia; Jack Hulley, of New Orleans, to Inemis, Charile and Jim; Blohael Scanlan, to his brother Peter, and amily, in Springfield, Mass.

Monday, April 3.— Invocation; Questions and Answers; Alvin Jones, of the 18th Ohlo, Co. A.; James Fabens, of the 22d New York, to Diok; Ann Maria Clark, to her father, Alexander Clark, prisoner in Boston Harbor; J. J. Fontarive, of Boston, to his son.

Tuesday, April 4.—Invocation; Questions and Answers; Lieut. Col. Price, to his friends at the South; Wm. Connors, of the 18th 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 mother, in 4th Avenue, New York City.

Thursday, April 6.—Invocation; Questions and Answers; Mary Catharine Gerry, of Virginia, wife of Col. Wm. Gerry, to her children; Dr. Abljah Kinney, of the Confederate Service, to his two sons at the South; Capt. Jienry G. Taylor, of the 9th Virginia Cavairy, who passed out near Richmond, Va., (on Sunday, April 8th.) to his friends.

#### Obituaries.

Passed to the Higher Life, Miss Lucie T. Piper, of Great

Falls, N. H.

One of the most important and impressive lessons of life is death; that which, in the former times, has been looked upon with dread and terror, as something that we should shrink back and recoil from, has come now in the light of our beautiful Philosophy and religion to be one of the most interesting events that mark the undulating career of man through lifenot life merely in the shades and mists of earth, but that life which, starting into consciousness smid the dark surroundings of time, reaches out into the illimitable infinitude of eternity. The significance of death is twofold. First, in the deep and solemn tones which reverberate through the depths of our souls, when the death angel approaches us and removes from our midst some loved one, producing therein feelings of tenderness and sympathy, that open avenues for the kindly reception of truths which can flow in only under such conditions. And secondly, in pointing our minds to the conditions which the loved ones who have passed on to the higher life are now realizing.

Shirtinalism teaches us in relation to each of these as the

realizing.

Spiritualism teaches us in relation to each of these, as the poet has well expressed it, that

"There is not a charm of soul or brow.
Of all we knew and loved of thee,
But lives in holler beauty now,
Baptized in immortality."

And we can say of our sister, in the language of the same gifted poet, Whittier:

And we can say of our sister, in the language of the same gifted poet, Whittler:

"Gone to thy Heavenly Father's reat!

The flowers of Eden round thee blowing!
And on thine ear the murmurs blest
Of Shiloladi's waters softly flowing!
Beneath the tree of Life which gives
To all the earth its healing leaves!
In the white robe of angels clad!
And wandering by that sacred river,
Whose streams of holiness make glad
The city of our God forever!"

Let us pass in brief review some of the prominent events in the life of our sister, the precious legacy of whose memory is now treasured by us.
Peculiarly sensitive and refined, with a delicate and beautiful organism, she was keenly alive to the pleasures and duties of life; and with a mind of more than ordinary power and clearness, she scanned its purposes, and with a chaste and disoriminating power weighed lis responsibilities. Her cup seem ed brimful of life's loyous pleasures, brilliant with hopes that light up young life's brightest horizon, and just as she was about to press that cup to her lips, the fell hand of disease dashed it from her, and left a withered and shattered form, tortured with pain and anguish. Still the clear, bright eye, and the heaultful mind remained there through all the long years of pain and suffering.

Oh, what a lesson is such a life! The slow, consuming fires of disease that burn up the body, purify and refine the spirit, and make it still more brilliant and beautiful; and those who associated with her during these long years have had mapy impressive lessons of purity and patience preached so practically in her peaceful and uncomplaining life.

I have seen her great throbbing sou!, like a caged bird, beating against the bars which confined it within such narrow limits; and oh! how emestly shey carned for even that freedom which is the common lot of mortals here, and which was denied her.

In a letter which I recently received from her, she said, "How gladly would I become a nunli of yours, for I wish to

dom which is the common lot of mortals here, and which was denied her.

In a letter which I recently received from her, she said, "How gladly would I become a pupil of yours, for I wish to acquire all the knowledge I can, and I will apply myself with all diligence to the studies." This thirst for knowledge, and desire to do good, was a quenchless fire in her soul. Such feelings are deathless, and those barriers which fetter them here, will only tend to stimulate us to more carnest efforts herester.

Mankind are too much disposed to measure the labors of human lile by the external and material products which result therefrom. We loss sight of the fact, that even the hard strokes which felt the forests, tunnel the mountains, navigate the oceans, are but outward expressions of still greater and more potent thoughts; and the real measure of our life is not what we do, but what our souls prompt us to strive to do. Measured; therefore, by great thoughts and loft aspirations, our beloved sister may lead the foremost of us, when in the rolling cycles of time the coarse, crude materialities of this external life shall sink into the depths of the ocean of Time, and the grander realities of the spiritual nature, which belong to eternity, shall come to be realized. Then we shall all be measured by a different standard from that which the world now recognizes. She has filled up the measure of her life, has drank great draughts of marryr experience in pain, and has at length come of victorious. A loving and true soul has thrown off the chains of mortality, and stands "redeemed, regenerated, and disenthralied" in the presence of angels, an angel, weak it may be, but with a noble and Godlike purpose does she bound forth into the realms of infinitude.

Soon the weaknesses and infirmities of this poor body will give place to that strength and power which her aspirations were ever seeking here. It is a consoling thought in the midst of the pain and suffering and deformities which are so common here, that in the life to come these will not be found and so far as their influence may act upon our spirit-forms it will be temporary, and there will be found a means adequate to remove them, so that on all the planes of We in the Summer-Land these shall be the conditions which not only produce the greatest harmony and happiness, but also give us the power to accompilish that which the promptings of our souls leads us to desire.

Having briefly traced her life, we must not pass from it with after.
Mankind are too much disposed to measure the labors of hu-

to desire.

Having briefly traced her life, we must not pass from it without a reference to the last scene, not as it was presented to our dull, mortal vision, but as seen from the planes of spiritlife. a living and true reality.

As on some dark gloomy day, when the earth is shrouded in sombre clouds, and then, ere the shades of night fall upon us, these break away, and the western sky is lit up with a golden and purple blaze of glory, when

The hazy clouds, pale relics of a recent storm, Have drawn their thin grey shadows out Upon the sky, and curtained it in beauty."

Upon the sky, and curtained it in beauty."

Such was the death-scene of our sister. While we stood enraptured with the scene, slowly, as sinks the setting sun to rest, did she pass from our sight. And when the brief night of death had passed, her spirit, like the glorious king of day, rose, and now she stands in our midst, a guarding, guiding-star of beauty and of hope. And though our hearts are saddened, we look up higher, for another link is there, added to the bright galaxy that shines on our lonely, weary pathway.

Hener T. Child. N. D.

Philadelphia, Pa., 1865.

On the 23d of April the spirit of Benjamin R. Mitchell passed to the home of angels, from his residence, in Kingston,

ed to the home of angels, from his residence, in Kingston, Mass, after an earthly solourn of Tyears I month 2 days.

"Cousin Benja," the familiar name by which he is well known to the readers of the Banner, through his poetic and prose writings, dated from "Thatchwood Cottage," possessed, to an unusual degree, those gentle qualities that impire love and admiration. He was very spiritual, and his faith in our beautiful Philosophy was firm and unwavering. When about to be wafted to his spirit-home, in the company of waiting spirit friends, he lovingly bade adieu to his parents and sister, requesting them not to mourn for him, for he was only going to a brighter land a little in advance of them. They will miss the frail and slender form in the household, but his spirit-presence will oft be there, and his kind and loving heart will still continue to manifest its tender sympathies and fallal devotion for those dear parents and slater, and those frisands who have loved him and will ever cherish his memory.

"Hark! we hear the angel voices."

"Hark! we hear the angel volces
Welcome home this spirit bright;
With him sorrow turns to gladness,
Now bright morning follows night.

Free from pain and cares of earth-life, With bright scraphs now he dwells, And will watch around the pathway Of the ones he loves so well.

Now his spirit soars above us-

Now he hovers near us still;
Back to loved ones speaks the message—He is happy—all is well!

Then look upward, as you journey; Harki his spirit speaks—be calm; Soon united we shall join him Where no sickness comes to harm.

Empty lies the worn-out casket,
Still the heart and hushed the voice;
But the truths of life eternal,
Angels whisper, were his choice.

Parents, loved ones, as you gather Round this emblem, once so loved Faithful live, and when here parted,
You 'll united be above."

.. Passed to the evergreen bowers of a fideless hereafter, from

his home on Haddam-Neck; April 18th, Mr. Edward Clark.

Passed to the Summer-Land; from Great Falls, N. H., March 30th, Edgar Braddie, son of Oscar F. and Busan P. Howe, aged When we heard the fintier of the death-angel's wing, and knew our cherished one must be borne from our mortal vision, it was lard to say "Thy will be done;" for our fairest, and

our purest, was the chosen of the messenger. "Braddle," we miss thy form in our earth-home, but that thy loving spirit presence is here we cannot, will not, doubt; yet we must mourn for that dear form we loved and cherished so tenderly-ay, worshiped, in our love. Come to us ever, dear one, and gladden our hearts by thy manifest presence. Then shall we be comforted.

" As streams that over golden mines,

In modest murmurs gilde,
Nor seem to know the wealth that shines
Within their genite tide,
Bo, veiled beneath a simple guise,
'Thy radiant genius shone,
And that which charmed all other eyes,
Beemed worthless in thy own."

J. P. R.

Passed from death into lfe, on the 25th of April, George C. Deyoe, aged 50 years, leaving a wife, and daughter aged nine years, still in the valley of shadows.

The little girl comforted her mother with the assurance that her father was not dead, nor gone from them. She is a Spiritualist child. Also, on the 26th, Mrs. Lucina Benton, aged 76 years, who,

ripened among the scenes of earth, went home to renew her youth in the angel-world.

youth in the angel-world.

She was left early a widow, with four children, whom she labored for, and guided tenderly up to manhood and womanhood, two of whom were with her in her last hours. One son is in California, and I think the fourth received her to her new home among the angels.

M. S. TOWNERD. Troy, N. Y., May 1st.

Passed to spirit-life, at Danby, Ill., Mrs. Lucinda Cushman, after a brief illness of typhoid pneumonia.

This lady was an early investigator of the harmonial philosophy, and in her life manifested the divine beauties of eharity and good will to all people—a natural outgrowth of our sublime faith. Her inspired perceptions pointed out the opening gateway of colesial life, and calmly she passed its flower-wreathed portals. Through inspirational aid, the writer addressed a large and appreciative congregation, many of whom heard the gospel of immortality for the first time. Only the angels can give consolation to mourning hearts in such an hour.

E. F. JAY BULLENE.

Passed to the Summer-Land, from Springfield, Mass., April 16th, Mrs. S. B. Chapin, aged 64 years.

## 'New Books.

#### JESUS OF NAZARETH; OB,

A TRUE HISTORY OF THE

#### MAN CALLED JESUS CHRIST. THROUGH ALEXANDER SMYTH.

THROUGH AREA, his Youth, his Original Doc-trines and Works, his Career as a Public Teacher and Phy-sician of the People; also, the Nature of the Great Conspiracy against Him; with all the Incidents of His Tragical Death,

against Him; with all the Incidents of His Tragical Death, given on Spiritual Authority, from Spirits who were contemporary Mortals with Jeans while on the Earth.

In this History, as given by our humble Author and Medium, we shall find that Jeaus was not a Man with a God for his sire, nor was he a God born of a virgin woman; but he was a true man, born of human parents, like all other men—having one father only, though the Jesus of the Testameni is said to have had three. There was nothing mysterious about his birth, except that he never knew who were his parents while on this carth. He was not sent into this world on a divine mission to earth. 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 who went into the public places, teaching the people now to do good, and curing many of their diseases through a mesmeric 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 fath-er, the Lord Johovah. This True History states that he did not er, the Lord Johovan. This true ristory 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 institu-tions 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-BRIN declares that none of the dectrines, in the sense as stated, in the Testament, nor the institutions as established by the churches, were ever taught or sanctioned by Jesus. He did not believe in the Jewish God, nor their history and legends, but continually opposed them by exposing their absurdities and ridiculous fables. In fact, Saul of Tarsus was the teacher and ridiculous fables. In fact, Saul of Tarsus was the teacher and founder of most of the doctrines and institutions of Christianity, and he was the great enemy by whom Jesus was brought to destruction, in order to accomplish his own insane ambition. Thus, with the subsequent acts of the Priesthood, Christianity became what it is, as taught in the conflicting churches of the present day. Such is a slight sketch of the facts as made known to our humble citizen, A. Smyrii, by the spirits. They desired him to write the same in form of a book, giving him substitute to make, whatever additions, describitions, en him authority to make whatever additions, descriptions, em-bellishments and transpositions he might think necessary to bring all the facts into view, and make out of them an interesting 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 deep

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

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the disease. I depend on a magnetic power with which Nature has endowed me, in healing the sick and afflicted. I
not only remove the disease for the time beling, but go to the
seat of the disease and remove the cause, and therefore it is
lasting. I will also read character, as well as describe disease,
on seeing the handwriting, pleture, or half of the person.

ET Address, Box 2047, Rochester, N. Y. April 29.—3w\*

SOUL READING.

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

Address. MR. AND MRS. A. B. SEVERANCE.

er one or the other.

Address, MR. AND MRS. A. B. SEVERANCE,
an. 7. tf Whitewater, Walworth Co., Wisconsin. 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. 47 West 13th street, New York. (Near 6th Avenue.)
April 22.-4w\* DR. J. A. NEAL, No. 102 West 15th Street, New York, still continues his treatment of Disease by a plan of manipulation peculiar to himself, and which is very uniformly successful. Confidence of complete success is at once established in the minds of patients, when his method is April 29.

I. G. & P. B. ATWOOD, Magnetic and Clairvoy-ant Physicians, 1 St. Marks Pl., opp. Cooper Inst., N. Y.

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BY HUDSON TUTTLE THE Artist has endeavored to impress on canvas the view her has often had clairvoyantly of a landscape in the Spheres, embracing the Home of a group of Sages. Wishing those who desire to have the same view as himselforthat mysterious land beyond the guif of darkness, he has published it in the popular Carte de Vierre form. Single copies 25 cents, sent free of postage. Large size photograph, \$1; large size colored, \$3. Usual discount to the Trade. For sale at this office,

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April 30.

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April 30.

BPECIAL NOTICE.

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

Lasalle, Ill., Dec. 5, 1864.

HOMES FOR ALL. Lands for Sale in the celebrated settlement of Hammonton, New Jersey, 50 miles from Philadelphia on railroad, and near the New York Railroad. No better soil in the State; for Fruits, Vegetables, and early gardening is the best in the Union. Hundreds of acres, now producing, to be seen, on which from 30 to 500 dollars, are made on each acre. Mild and healthy climate; soft water; schools, mills, stores, &c. Price from 20 to 25 dollars are made on each acre. Are the first parms at 200 dollars. Terms easy. Title perfect. For full information address R. J. BYRNES, Hammonton, N. J. All letters answered.

## Boston.

Written for the Banner of Light. IN MEMORY OF ABRAHAM LINCOLN.

BY D. AMBROSE DAVIS.

Oh, build a monument to him. And let it tower to heaven; Praise God that for his noble child The manifest is given.

Ay, build the structure for all time, Nor give it any bound; Let not its summit be the sky, Or basis be the ground;

But rear it to the sacred realms, Where angel spirits roam, And let the sparkling gems of worth Illuminate its dome.

Then hang from heaven's apex down An everlasting scroll, And let the glowing emblem be, The light of a martyr soul!

## Children's Department.

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

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

Written for the Banner of Light.

## THE SEARCH FOR SUNSHINE;

MARIANNA, WILLIE, SUSIE AND JOE.

CHAPTER X.

To feel one is trying to do right, is one of the greatest of pleasures. Time flies swiftly; the days are bright, and all things seem good and beautiful when one has that hest of all work on hand—the work of trying to bless others.

Willie had really become interested in what he had begun to do. He and Joe had fully determined to please Miss Jackson, and make her life happier; and so, as the cold autumn days passed, and the winter ones came on, there seemed more gladness in Mr. Werter's house than he had ever known there before.

"Dear me," said Miss Jackson, just before Christmas, "I wonder what makes me keep thinking about the good days long ago. I do believe, Willie, it is because you make me think of that dear boy I loved so.'

"Who was it?" said Willie. "I never thought you loved anybody much,"

" Neither did I, Willie, a few weeks ago; but if you will call in Joe, I will tell you a bit of a story about myself. Somehow I feel just like it tonight, and maybe I never shall again."

Joe was soon seated beside Willie, in the pleasant, neat kitchen. A warm fire was burning, and bright lights shed their cheerfulness through the room. Minnie, the cat, purred on the rug; the old clock ticked its steady way through the passing hours; Miss Jackson's face had a gleam of content on it, and Joe and Willie were as happy as if they had every wish gratified.

" I won't make my story long," said Miss Jackson. "I never had anything bright or beautiful when I was young, and so I never cared much for anything, or anybody. Nobody cared enough for me to teach me anything, and I grew up just like that great hollyhock in the garden, that stood all alone, stiff and rough, in the corner. When I got to be older, I did n't care about any one except myself, and I got cross and ill-natured just because nobody had helped me to be anything else. After a while I went to live with my brother, who had married a dear little lady for a wife. She was young and pretty, and I thought it quite a shame that I was not as pretty and as charming; and I began to be fretful and ill-natured to her, and scolded her because she did not know how to do all sorts of work as well as I. But she was so patient and good that she would not complain: but I believe I wore the very life out of her by my fretting. She died one spring day, leaving in my care a fine boy. Dear little Timmie was my pet and my idol; but I would not show my love for him, but fretted and scolded him, too. You see, I had got a dreadful habit, and it kept hold of me until I was its slave. Dear me, what am I telling you? Well, I must go on; I shall feel better if some one knows what I did. I took care of that dear boy till he was as large as Willie, and I knit his stockings, and mended his clothes, and gave him the best of everything I had; but still I scolded and scolded him. He never came into the house that I did n't fret at him.

His father was away, and a sorry time the poor fellow had, for I never said a word about loving him. There came to our house a brother of Timmie's mother, a poor, miserable, drunken fellow, but with pleasant ways. He always had a cheerful word for Timmie; no wonder the dear boy loved him for that. When he was going away, Timmle cried to go with him. I was angry, and told him to go along; that I hated ungrateful boys. But I never thought that he would go, or if he went but that he would soon come back. I had said the word that he should go, and I would not take it back. And-and-he went-and I have never seen him since."

Here Miss Jackson broke down entirely, and cried bitterly; but after a time she seemed to be ashamed that any one should see her doing so foolish a thing, and she wiped her eyes and began

"They came here to the city, I expect, for I waited and waited weeks, and all I heard was that they had found a nice home here. We lived in the country then. I felt sure Timmie would not forget me, and would come back. I used to call for him, as if he could hear me; and I never thought that he could think that I did n't love bim.

After a time I followed him, and searched everywhere for him. Once I thought I got a trace of him in a miserable street, but then I lost him again. Oh, I have spent day after day trying to find the dear boy. At last I came here to live, and I thought I would never care for anybody; and so I kept on with my cross ways, and when you came here, Willie, I almost hated you. because something about you reminded me of Timmie, and I kept thinking why he left me; and because I hated myself, I tried to hate everybody else. Dear me, what makes me tell you all this? I guess I've Been dreaming. Yes, yes; I forgot. myself. Come, boys, go to bed, quick. Don't mind what I've said. It's no sort of consequence. I'm here, and other folks are there; who cares? Look out, Willie, you trip up my mat; do n't you know better? There! shut the door, quick."

Joe and Wille ran as quickly as possible from Miss Jackson's stern face. Could she be the same woman that a few moments before was telling them, so pleasantly, of herself?

"And, surely, I think she had been dreaming," said Joe, "or else she would never have told us that much of herself. But, Willie, I've got a great secret to tell you. I do believe that Timmie is my old friend Tim, and that Miss Jackson is the old aunt that he used to tell about,"

'Why, Joe, what makes you think so?" "It just popped into my head," said Joe. "like lightning. I didn't think at all; and I believe when things come that way somebody puts them

"Who could put them in?" asked Willie.

"Why, there's my mother, and then Tim's mother; and if they wanted me to think it was Tim, you see they could do it by just letting me not think at all, and then giving me one of their thoughts. Did you ever see the buds open when the sunlight touches them? Some pop open as if they were so glad they did n't know what to do, loving toward every one that we feel them glowand others open slowly and softly. Just so when the angels shed their light, it comes and pops open our dull thoughts, and we see things in a minute. That's the way I saw about Timmie, and now I'm going to find out before Christmas, and you and I will make Miss Jackson a Christmas present worth having. But we've got to work, Willie, for we must go and hunt him up. Like enough he's left the place where he went, that I told you

Willie thought a long time of what Joe had told him; at last he said: "But your Tim's name wasn't like her Tim-

mie's name, was it?" "No, it was n't; but still, I believe he's the boy.

That is having faith, Willie. I believe it, if I don't exactly see how it can be." After several consultations, it was decided that

it was best for Joe to get Mr. Werter's consent to go into the country the next day.

The following letter came to Willie two days

after Joe had left:

DEAR WILLIE-I had a pleasant ride in the coach to this place. I inquired of many people for Tim, but nobody could tell me anything. I kept wondering what I should do, and got more and more puzzled. At last I gave up asking people, and just prayed to my mother to tell me what to do. I went far up a road, just as if somebody was leading me, and I got very tired; but I kept thinking what good fun it would be for you and I if I only found Tim, so I trudged on. At last, all at once I went up to a nice house, and knocked on the door, and who should open it but Tim. himself. We laughed so loud that the folks soon came to see what was the matter. I should have come right home, but when I told the folks here what I wanted, they would make me stay till next week; and then they said Tim could go with me. I think he would like to go with me, but he do n't seem to care about his aunt, and he says he hopes Miss Jackson is somebody's else aunt; but he is having a new jacket made, and then we are going to start for the city. You may tell Mr. Werter that I've done my business, but don't let him know what it is. I keep thinking what a surprise there will be on Christmas eve.

Your friend. P. S.-I hope you will keep Miss Jackson's sun bright. I like the country, and am having a good

letter to know what to do with it, for with his best efforts he could not read half of it. He was obliged to carry it to Mr. Werter, who was thus let into the secret; but he told Willie that he would be strictly faithful in keeping it from Miss Jackson.

Willie was very busy in many ways. He kept busy thinking about Christmas, and what he could do for everybody that he knew. In his wishes he spent his little sum of money over and over again; but finally decided to ask Mr. Werter to spend the two dollars for him.

"I want," said he, "that you should buy with it a great big book for Joe, and a pair of skates for Tim, and a work-basket for Miss Jackson, and a silver thimble for Marianna, and a pen for Mr.

Tow and a splendid dress for my mother and—

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Tow a splendid dress for my mother and a salendid dress for my m and-well, I guess there is not money for anything

"Oh yes, say on," said Mr. Werter; "say on, and I will venture it will hold out."

"Well, then, I wish to get a great china cup and saucer, for your coffee, if you please."

"If there should be any left after that, perhaps you could think of something you would like yourself, Willie?" "I do wish I had a sled," said Willie.

"Well," said Mr. Werter, "I will execute your commissions faithfully. But tell me what are you going to do with Tim when he comes? . He will be here several days, and if Miss Jackson isn't to know about it, where shall we keep him?"

"Can't we hide him?" said Willie. "Yes, Willie; but you make an exact calculation, and ascertain how long a boy twelve years old will stay hidden; but I will see to it."

Willie thought it very lucky that he had shown the letter to Mr. Werter, and he was very much pleased thinking of the many fine things that Mr. Werter would buy for him. He did not think that almost any one of the articles would empty his purse, and the good Mr. Werter did not enlighten him, but bought all Willie wished him from his own purse,

No one ever tries to overcome bad habits and disagreeable ways without some trouble. Now that Joe was gone, Willie felt very much like returning to his disagreeable manners, and he several times made Miss Jackson quite cross; but there was in Willie's heart a settled purpose to do right, and so he kept trying more and more. The little light that shone from his loving heart brightened and increased, until it really warmed up all that was near. Mr. Werter smiled kindly on him, and Miss Jackson baked him little cakes of gingerbread to show her good will.

Willie mourned for one thing, and that was that his friends at Oakland could not be with him at Christmas time, and he wondered if his two dollars would not hire some one to go, after them. He rather thought it would not, and so he made up his mind to get Joe to write a letter to Marianna, and tell her all about Tim, and about the sunshine that came into the kitchen when he was good and pleasant to Miss Jackson.

And now how has Marianna succeeded in gaining what she so much desired—a sunny, loving heart? There came over the bills and into the valleys of Oakland the beautiful winter light; and did it come bright and pure, also, into the new home that Marianna had found?

As she stood looking from the window, she saw the snow-flakes falling gently, and she remembered how Susie had watched them with her, and called them little stars that fell because they were tired; and then she wondered if Susio knew about the snow, and the Christmas time that was coming. Mr. Tom, at the other window, seemed to be thinking the same thing, for he said:

"How glad Susie must be, now it is so near Ohristmas." "I should n't think she would be," said Marian-

na, "because she can't send us anything, and we can't give her anything." At 11111 and 10 and

"But I am not sure of that," said Mr. Tom. "I have been getting my gift ready for her, and I am quite sure she is getting one ready for me."

But how will you send it?" said Marianna.

"Every good and beautiful act, everything that makes others happy, gives so much light and gladness that the loving spirits are blessed by it. Supposing I go down to old Aunt Sukey's hovel, and carry her a turkey for Christmas, and give the children some warm clothes and some candy and cakes? Don't you see that I make them so glad that their hearts warm up, and they let their love shed its light, and their watching angels feel glad in it, and come nearer to them. I am sure Susie would be made very happy in their gladness. And if I do many such acts-just as many as I can-shall I not bless Susie very much? And then, supposing you and I keep our hearts so very ing, and let their light and warmth shine forth, do n't you understand how Susie could draw very near to us, so that we could feel just what she would like to have us do? And I am very sure that we both should wish to do all that she wished. Now, the gift I am trying to prepare for Susie is this: a beautiful, bright spot, filled with the sunshine of love, so that she can dwell in it. And I am sure she is wishing very much to bring me many beautiful things; and she can only do it by my making my wishes like prayers, and my acts like sunlight, which calls forth beauty everywhere. Just see it now, Marianna, shining through the clouds, and making every snow-flake like a gleaming star. Is it not beautiful to think that we have as much power as the sun, and more?"

Marianna did not answer, but kept thinking of all that Mr. Tom had said, and again she said to herself: "I will never give up trying to make it so light all about me that dear Susie can come close to me and bring her beautiful gifts."

And thus Marianna planned her Christmas offerings. She thought of every one she loved, and of all that needed anything; and everything tha she wished to do. Mr. Tom helped her to accom plish. But she did not selfishly beg from him the\_ offerings that she wished to make, but she sacrificed her own time and her own treasures, and was ready to give many comfortable things to others from her own store. Then came on the glad Christmas time, with its keen frost and chilly air, but with its warm, glowing love. The true sunshine from the heart made a beautiful summer, where the flowers of gladness sprang up and opened their beautiful petals.

[To be continued in our next.]

Transposition. Nikht of me the tsirf May relfow

You hetrag in the ledif or odow; Cipk a telovi with a rerapy. For all that's fitaubelu and ogod.

VOLE RAIMA LILSIW.

## Correspondence in Brief.

A Note from Mrs. Allen. The reform dress, of which I am a practical advocate, is freely worn by a thousand or more in the United States, and yet there are comparative-P. S.-I shall get home Tuesday, if it does n't ly few spiritual reformers among them; among those few I am proud to class Miss L. T. Whittier. Willie was greatly troubled on receipt of this an active, noble worker in her mission of light and truth to body and soul. I trust she is not denied admittance to spiritual desks because of her dress -as in one of the many amusing incidents of life I found myself-Eaving to decline a partial engagement, on account of its peculiar conditions: said conditions being that I "promised to wear a long dress." Not being a "promising" person, I declined; preferring to choose my own attire, and not daring to practically advocate what I theoretically disapproved, and knowing that the field was large and I could still be at work for the dearly loved cause that is ever near my beart, though not rewarded by dollars and cents. Public or private. I shall ever work for the spread of this glorious gos-

brave, noble souls, ready to care for the form and speak words of cheer to the weary spirit—as evinced by the kindness met with in a late lecturing tour to Massachusetts—and I wish here to thank the dear ones who so tenderly cared for me and made my labors so pleasant.

In the village of East Bridgewater, where the

castle of opposition is built strong and high, and founded on the rocks of Methodism, with the banner of non-progression floating o'er it, was conducted a series of the most interesting scances I ever enjoyed. Earnest assistance was rendered me by A. G. Blackman and lady—the first who engaged my services—Mr. and Mrs. Cooper, Mrs. Keene Mrs. Bryant, and a few others, although by so do ing they encountered random shots from the casbefore mentioned.

During my brief stay interest was aroused, slumbering memories awakened, and could I have accepted the urgent invitation to tarry longer, many of those who began to throng our scances, would, I doubt not, have been led to "embrace the pearl of great price;" and did the village possess a few more such people as Mr. B. and wife, Spiritualism would soon make for itself a permanent home there and we might look for a resurrection of the (spiritually) dead inhabitants. May good angels bless all those precious ones, and send some good medium to aid them in their efforts to obtain light from the life-land of the blest.

from the lite-land of the blest.

Thanks are also due to the friends—whose kind words are treasured and appreciated—in Malden and Northwest Bridgewater, to the liberality of J. Ingham and wife, of East Stoughton, and to the

North East on Spiritualists:

With an ever increasing affection for the gospel of spirit-communion, and a determination to work for its promulgation forever, I breathe loving blessings for each and every one of God's childr F. ALLEN.

North Bridgewater, Mass., April, 1865. A Note from Leo Miller.

To the many dear friends East and West, who may have wondered at my long retirement and silence, I would say a word. For several months past Mrs. Miller and myself have been devoting

our time and attention to the subject of Physical Education. We have established academies for our time and attention to the standard continuous for physical culture in Davenport, Iowa, and in Rock Island, Ill.—two beautiful cities on opposite banks of the Mississippi River—where we are teaching the new system of Parlor Gymnastics. I have by no means given up the lecture field of spiritual reform, but am enjoying a mental relax-

spiritual reform, but am enjoying a mental relaxation and rest, and preparing myself for still greater physical endurance when I shall again enter the vineyard of the Lord. The work, however, that I am doing is much needed. The American people are deteriorating, physically, year by year, and I am satisfied it is owing in great part to a want of physical exercise. The steam-engine, and the thousand and one newly-invented labor-saving machines, are taking nearly all kinds of manual labor out of our hands, and increasing our brain labor. Physical exercise is indispensable to health, to body and mind, and should always increase just as mental stimulation should always increase just as mental stimulation increases. The mental stimulation and business excitement of all kinds for adults, and the intellectual taxation for children in schools, is fifty fold greater than it was in a former generation. All this pressure is put on the nerves and brain; and no wonder in the absence of muscular exerand no wonder in the absence of muscular exercise and muscular development to keep np a healthy balance in the system, the whole physical condition of our people is going to decay. All hopor to Dr. Dio Lewis of Boston, and to the Powers Brothers of 'Chicago, who have opened normal institutes for the instruction of teachers in a new and improved system of light gymnastics, which can be introduced into the school-room and parlor. The great feature of the New Gymnastics consists in the fact that all the exer-

cises are set to music, and so graduated that the ticipate, and he the better for it. LEO MILLER. Davenport, Iowa, April 29, 1865.

Medium Wanted in Zanesville, 6. I write to ask if it is not possible for us to have I write to ask if it is not possible for us to have some good demonstrations of the spiritual phenomena in this place. We have about fifteen thousand people here, with a densely populated country all around, and many earnest believers in the spiritual doctrine. No medium has been here for six years or more. There are those here who crave information on spiritual matters, and look with any lety for your year extragilizary. look with anxiety for your very extraordinary paper each week, longing to see what the next number contains. We are neglected here. Please way to make converts. Facts must be made known. I much admire the ably-written articles in the Banner. In short, it abounds in such won-derful things, that I am more interested in readng it than any of the other works I peruse.

Zanesville, O., April 29, 1865. C. T. ASTON.

Vernon Springs, Iowa.

Within the last year the new Philosophy has become firmly rooted here. We now hold our circles twice a week, and much good has come from it. "Old Orthodoxy" begins to tremble, for fear "this thing will prove true," and stand the storm of scorn and derision which they are casting upon it. Some of the most respectable members of the it. Some of the most respectable members of the Churches attend our circles now regularly, who but a short time since were saying, "What good will it ever amount to?—it's wicked—you are meddling with that you have no business with," etc. But good has resulted from it, and now they are coming in and receiving a share of the blessing.

WARREN WHITE. Vernon Springs, Howard Co., April 21, 1865.

Meetings at Fond du Lac, Wis. Will you please publish the following minutes of a meeting held by the Spiritualists of Fond du

At the Social held at Bro. Spencer's on the 7th of March, 1865, the question of local organization was duly discussed and approved.

The following officers were accordingly chosen or represent the Spiritualists' Association of Fond

du Lac, viz.:
President, J. H. Spencer; Vice President, James
R. Tallmadge; Secretary, Mrs. Addie L. Ballou;
Treasurer, Mrs. P. Bonnell.
Respectfully, Addie L. Ballou, Sec.

Respectfully, ADDIE L. I Fond du Lac, Wis., March 30, 1865.

Convention at Hammonton, N. J. The friends of Societary Reconstruction on the basis of fraternal love and justice, are hereby invited to meet the Spiritualists of Hammonton, N. J., in Convention, on Saturday, May 20th, at ten o'clock, A. M., to continue in session over Sunday and as much longer as business shall indicate-the object of which is to discuss the Science of Society to its bottom—to consider the most suitable location for, and the most practical and feasible plan of inaugurating a true Millennial Brother-hood, with a view to immediately commence the great work of giving a practical example of our taith in the righteous injunction: "Thou shalt love thy neighbor as thyself."

The Spiritualists of Hammonton, in a public meet-

ingon Sunday P. M., unanimously voted to give this call and throw open their doors to the entertainment of all who sympathize and wish to cooperate with the soulful objects of the Convention. Come, then, from the East and the West, the North and the South, all ye who pant for a more spiritual—a more congenial and a more harmonic order of soclety than anywhere exists to-day, and let us commune together and see about giving love and brotherhood one fair, candid, consistent common-

It is calculated that strawberries will be fully ripe here by that time, so that, in addition to "a feast of reason and a flow of soul," there will also be a feast of great, luscious strawberries--Ham-

monton's first fruital production.

Several pioneers and veterans in the cause of Societary Reform, will be present to address and

Societary Reform, will be present to address and counsel the Convention.

Committee of Arrangements—P. N. Parkhurst, J. G. Fish, W. Sampson, Russel Ellis, Wm. Randall, D. H. Hamilton, Mrs. C. A. K. Poor, Mrs. N. M. Sampson, Mrs. Foskett, Mrs. G. W. Pressey, Mrs. S. B. Nichols, Mrs. D. H. Hamilton.

The quickest and cheapest route for all who come from the East or through New York City, is by way of the Barttan and Delayare Bartsh

is by way of the Raritan and Delaware Bay Railroad, which starts by boat from Brooklyn, close by the landing of Wall street Ferry, every morning at nine o'clock, and connects with the cars for Hammonton at Jackson Junction. Fare from New York only two dollars and thirty-five

All letters of inquiry directed to D. H. Hamilton will be promptly answered.

LECTURERS' APPOINTMENTS AND ADDRESSES. PUBLISHED GRATUITOUSLY BYERT WEEK IN THE BANNER OF LIGHT.

[To be useful, this list should be reliable. It therefore benooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur. hould 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 Enma Harding lectures East up to the Fall, and West up to Christmas. Sundays engaged. Address, 8 Fourth avenue, New York. Speaks in Lyceum Hall, Boston, during May.

May.

Miss Lizzie Doten will speak in New York City during May; in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will note the above announcement. Address as above, or Pavilion, 67 Tremont street, Boston, Mass.

MRS. LAURA CUPPY will lecture in Malden during May; in Haverhill during August; in Portland, Me., during October. Sho will answer calls to speak week evenings. Address as above, or care Banner of Light. N. Frank White will speak in Haverhill, Mass., during May; in Chelsea during June; in Lowell, July 2, 9 and 16. He will answer calls to lecture week evenings. Address as the week evenings.

DR. K. COONLEY will lecture and heal in Chatsworth, Chenoa, El Passo, Kappa, Peorla, Ill., and vicinity from the first of May to June 18th. Address, care of Mr. Whenard, El Passo, Ill. He will receive subscriptions for the Banner of Light.

M. H. Houghton will speak in Somers, Conn., May 28; in Forwich, June 4 and 11; in Maiden, Mass., June 18 and 25. Address as above.

Moses Hull will speak in Milwaukee, Wis., May 7 and 14; debate with Elder Stephenson, May 25, 25, 37 and 28; will speak in Sterling or Dixon, Ill., June 10 and 11; in Coldwater, Mich., June 16 and 25; in Jonesville, July 2. Address accord-J. S. LOVELAND will speak in Plymouth, MAy 21 and 28; in Boston, June 11. Address, Banner of Light office, Boston.

A. B. WHITING, of Michigan, will speak in Providence, R. I., during May; in Charlestown, Mass., during June. Will re celve calls to lecture week evenings. Address, Albion, Mich., till May 1st; afterwards as above. MRS. AUGUSTA A. CURRIER will lecture in Worcester, Mass., during May. 'Address, box 815, Lowell, Mass.

Miss Mantha L. Drokwith, trance speaker, will lecture in Plymouth, Mass., May 14; in Portland, Me., May 21 and 28, and during September. Address at New Haven, care of Geo. Beckwith. Charles A. Hayder will speak in Lowell during May; in Worcester during June.

MBS. M. S. TOWNSEND speaks in Troy, N. Y., during May. AUSTEE E. SHEMONS will speak in Woodstock, Vt., on the list Sunday, in: Bridgewater on the second Sunday, and in East Bethe lon the fourth Sunday of every month during the coming year; in Rochester, May 21. Address, Woodstock, Vt.

WARREN CHASE will lecture in Watertown, N. Y., May 14 and 21, in Potsdam, May 27 and 28. He will receive subscriptions for the Banner of Light:

Hous for the Banner of Light.

J. M. ALLEE will speak in Washington, D. C., May 14, 21 and 28. 'Address accordingly, or Banner of Light, Boston.

Miss Sarah A. Nutr will speak in North Dans, Mass., during May in Woodstock, Vt., June 11, 18 and 25. And July 9, 18 and 22. Address as above, or Claremont, N. H.

E. V. Wilson will be at home, Menckaune, Coonto Co., Wis., during May, Parties whing his services week evenings will address him as above. He will give magnetic readings of character and tests during the week-days.

Mas. Sarah A. Byrnes will speak in Foxboro', May 14; in North Cambridge, May 21 and 25. 'Address, 87 Spring street, East Cambridge, Mass.

J. W. Shaver, of Byron, will iccture in the Sprague School House, near Holley, N. Y. May 14.

Mas. H. T. Byrares will lecture in Dover, Mo., during May.

MRS. H. T. STRARMS Will lecture in Dover, Me., during May, Mas. E. M. Woldott will speak in St. Johnsbury Centre, Vt., May 14; in Eden Mills and vicinity during June and July, Address as above.

Address as above.

Miss Lizzis Carlet, Tpellanti, Mich., will lecture during May in Coldwater, Mich. Would like to make engagements for the late fall and winter months with the iriends in New York and Pennsylvania. Address, Ypsilanti, Mich.

York and Pennsylvania. Address, Ypsilanti, Mich.
Mas. F. O. Hyrry will, locture in Baltimors, Md., during
Yune. Address, 681; Baltimors pirces, Baltimors, Md., during
ISAAO P. GRENKEAN will speak in Newport, Me., May 14,
June 11, July 8, and Aug. 71; in Avant. May 21, June 18, July 23, and Aug. 71; in Avant. May 21, June 18, July 16, and
Aug. 20; in Stockton, Jens 4, July 2, and Aug. 61; in Haverhill,
Mass., during September. Address, Excited Mills, Mailly, Mailly, May 20; in Stockton, Jens 4, July 2, and Aug. 61; in Haverhill,
Mass. A. P. Brown will speak in Dawilld, "May 20; in May
Banday until farther notice, She will attend funerable of desired, Address, St. Johnsbury Centre, Vt.

Mrss Susra M. Jourson will speak in Charlestown during the Providence, R. I., during Janes. 1, 1915.

Mas. Torbia Ann Pransall, will inclure one-half the time at Utica and Washington, Mich., until further notice.

Mas. S. A. Horron will speak in Rutland, Vt., the first Sunday of each month until November, commencing May 7; in Middlebury, May 14; in Williston, May 21; in Ferriaburgh, May 25. Mas. Susin A. Hutuninson will speak in Cleveland, O., during May; in Madison, Ind., during June; in Cincinnati during hugust. Address as above, or Syraouse, N. Y.

J.G. Fish will speak in Philadelphia, May 7 and 14; it few England, May 26, and June 4 and 11; in Cincinnati, June 5 and 26, and July 2, 8, 18, 22 and 30. Will receive subscrip ions for the Banner of Light. Address, Hammonton, N. 4.

W. K. RIPLEY Will speak in Medusa, N. Y., May 14 and 21. Address as above, or Foxboro', Mass.

Lots Walsshoomer will attend the Quarterly Meeting in Uncle Seth Hinshaw's Hall, Greensboro', Ind., May 7. Address accordingly.

GRONDS A. PRINCE Will speak in Maine the coming season upon subjects pertaining to Christian Spiritualism. If desired so to do, at accessible places, and at reasonable distances from his home. Will also attend funerals. In all cases a reasona able compensation will be expected. Address, Auburn, Me. box 87.

D. H. HAMILTON will answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Hammonton, N. J.

Mas. AMAM. L. POTTS, M. D., of Philadelphia, will lecture upon anatomy, physiology, bygeine and dress reform through the Western States. Address, 462 State street, Chicago, Ill.

GEORGE F. KITTEIDGE will answer calls to attend public circles, and lecture on Sundays, in: Northern Michigan. Address, Grand Rapids, box 692. MES. LAURA DE FORCE GORDON, inspirational speaker, New Orleans, La. Mrs. ELIZABETH MARQUAND, inspirational speaker, 37 Walnut street, Newark, N. J.

MISS EMMA HOUSTON, Manchester, N. H. H. B. STORER, FOXDOTO', Mass., or Brooklyn, N. Y. J. M. PERBLES, Battle Creek, Mich.

L. Judd Parder, Philadelphia, Pa., care of J. L. Parson, 831 acc street. MES. FRANCES T. YOUNG, trance speaking medium, No. 12 Avon place, Boston, Mass.

Mas. E. K. Lado, No. 140 Court street, will answer calls to MES. CORA L. V. HATCE. Address, New York City. LEO MILLER Davenport, Iowa.

MRS. N. J. WILLIS, trance speaker, Boston, Mass.
Du. JAMES COOPER, of Bellefontaine, O., will answer callet
speak on Sundays, or give courses of lectures, as usual. Will
receive subscriptions for the Banner of Light. F. L. H. and LOVE M. WILLIS, 192 West 27th street, New York City.

MRS. MARY J. WILCOMSON, Hammonton, Atlantic Co., N. J

NOTICES OF MEETINGS.

Bostor.—Meetings will be held at Lyceum Hall, Tremontst. opposite head of School street,) every Sunday affermoon at Mand evening at 1% o'clock. Admission, fifees cents. Lecturers engaged.—Miss Emma Hardinge during May; J. 8 THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Templer Hall, corner of Bromfield and Province streets, at 10 A. M. and 3 P. M. Mirs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker,

Sup't.

THE SPIRITUAL FEREDOM will hereafter hold their meetings at Girari Temple, 554 Washington street.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall. every Sunday afternoon and evening, at the usual hours. The public are invited. Speakers engaged;—the usual hours. The public are invited. Speakers engaged;—Susie M. Johnson during May; A. B. Whiling during Jane.

Susie M. Johnson during May; A. B. Whiting during June. CHELERA.—The Spiritualists of Chelsea have hired Library Hall, to hold regular meetings Sunday afternoon and evening of each week. All communications concerning them should be addressed to Dr. B. H. Crandon, Chelsea, Mass. Speaker engaged:—N. Frank White during June.

NORTH CAMBRIDOS, MASS.—Meetings are held in Bruce's Hall, every Sunday, afternoon and evening. Speaker engaged:—Mrs. N. J. Willis, May 7 and 14; Mrs. S. A. Dyrnes, May 21 and 28; Mrs. A. A. Currier, June 4 and 11. QUINOY.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock

TAUNTON, MASS.—Spiritualists hold meetings in Concert Hall regularly at 2% and 7% P. M. Admission five cents. PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall, Sunday afternoon and evening, one-half the time, Speaker engaged:—Miss Martha L. Beckwith, May 14; J. S. Loveland, May 21 and 28.

Lowell.—Spiritualists hold meetings in Lee street Church.
"The Children's Progressive Lyccum" meets at 10% A. &
The Children's Progressive Lyccum" meets at 10% A. &
The following lecturers are engaged to speak afternoon and
evening:—Charles A. Hayden during May. HAYERHILL, MASS.—The Spiritualists and liberal minds of Hayerhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—N. Frank White during May; Mrs. E. A. Bliss, June 4 and 11; Miss Emma Houston, June 18

WORCESTER, MASS.—Meetings are held in Horticultural Hall every Sunday afternoon and evening. Speakers engaged:— Mrs. A. A. Currier during May; Charles A. Hayden during

PROVIDENCE, R. I.—Meetings are held in Pratt's Hall, Wey bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lyccum meets every Sunday forenoon at 10% o'clock. Speakers engaged:—A. B. Whiting during May; Susle M. Johnson during June.

during Soptember; Mrs. Laura Cuppy during October.
Old Town, Mr.—The Spiritualists of Old Town, Bradley
Milford and Upper Stillwafer hold regular meetings every Sun
day, afternoon and evening, in the Universalist Church.
NEW YORK.—Spiritual meetings are held at Hope Chape
every Sunday. Seats free, F. L. H. Willis, regular speaker.
Meetings are also held at Ebbitt Hall every Sunday, at 10%
and 11% o'clock. Seats free, and the public generally invited.
The Children's Progressive Lyccum also holds its regular
sessions at 2 P. M. Speakers:—Miss Lizzie Doten during May;
A. J. Davis during June.
Meetings are likewise held at Union Hall, corner of Broadway and 23d street, every Sunday.

BrookLyn, N. Y.—The Snittualists meet every Sunday.

BROOKLYN, N. Y.—The Spiritualists meet every Sunday evening at the Scientific and Progressive Lycoum, No. 136 Washington street, Brooklyn, N. Y. NEWARK, N. J.—The Spiritualists hold meetings every Sunday in Upper Library Hall, Market street, at 2½ and 7 o'clock

F. M. Vikeland, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Hall. CINCINNATI, O.—The Spiritualists of Cincinnati have organ ized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolitat Hall, corner of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

DATTON, O.—The Spiritualists of Dayton, O., hold meeting every Sunday in Harmonial Hall, Post Office building, at 10% A. M. and 7% P. M. WABIINGTON, D. C.—Spiritualist Meetings are held ever Sunday, in the hall over Union League Rooms, 481 9th street Speaker engaged:—J. M. Allen, May 14, 21 and 28.

PROSPECTUS OF THE

BANNER OF LIGHT FOR 1865:

A Journal of Romance, Literature and Gen eral Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century.

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