

Generally when controlled by immediate influences to spiritual errors, which, if left to the natural tendencies of their own, they would have long ago brought to light. For that we would apologize for some in any other, nor vituperate wrong doing in any one. Yet it certainly seems clear that there is too little charity, too much intolerance, and too little sympathy, particularly those who are subject to the control of spiritual influences, both spiritual and human. All mediums are very susceptible to surrounding influences, and consequently possessed of very flexible natures, and consequently of which, when left without the sustaining power of a strong-minded, moral influence from some individual as their constant companion, they are liable to temptation to indulge in small, and then, are spiritualists called upon to extend sympathy and encouragement to each and every one who labors publicly with the world of spirits, and cannot therefore have the benefit of the restraining moral influences of home and its loved ones.

How important, then, that we endeavor to prevent the occurrence of anything which will reflect upon the beautiful gospel of Spiritualism unpleasantly, by imparting nerve and moral courage to those who are instrumental in conveying to us from the world of spirits the whisperings of immortal love and charity.

God assist us to labor, each in his respective sphere of action, for the attainment of the highest good, and may we in serving each other, become as meek and obedient servants, conformed to the divine work which our blessed teacher, Spiritualism, has laid before us.

To each and all who act in accordance with their highest convictions of right and truth, we extend the right hand of fellowship and cooperation, hoping, as a willing servant to assist in the accomplishment of the mission of Spiritualism.

Philadelphia, Pa., Jan., 1863.

THE MARRIAGE QUESTION.

BY J. COVET.

Probably there is not a question in human life on which hinges the happiness of the race on earth so much as this. Rightly understood, marriage is the foundation of all earthly bliss, and its influence lasts when the lustre of all that once dazzled and exalted has passed away. It is the nucleus of new-born nations, and their future character and reputation are determined by the amount of sympathy and love possessed and exercised by their respective parents.

It is well-known and settled, that parties proposing to enter into its state, desire and expect to add to each others pleasures, and there to find an asylum for all the woes and afflictions that befall them in the outer world.

But and experience teaches and confirms the fact, that their expectations of conjugal felicity are not always realized, and their hopes are often blasted forever.

This failure to attain the contemplated bliss, must arise from a want of knowledge of the principles upon which it is based, or from a lack of applying the principles, if known or understood.

Many attempts have been made to solve this mystical rule, but none have as yet succeeded. Facts, precepts, and principles have been set forth as rules of conduct by which, it is proposed to be accomplished; and still the mass labors under dissatisfaction of enjoyment. Science and art have been brought to the aid of its solution, and still failure attends the pursuit.

Some propose to attain success in the employment of Phrenology and Physiognomy. As the appearance of these upon the structure are only effects of the peculiar forms of thought, it is clear they cannot be constant, for thought, circumstances, and structures are constantly undergoing change and alteration. New causes produce new effects, and stability is opposed to the law of creation.

It is apparent that true marriage springs from the interior principles alone, and not from any exterior circumstances.

The conformations and combinations of powers of any two individuals, are never precisely alike, nor can they be by any artificial or educational processes.

The most that can be expected is the earnest disposition of each to aspire to harmony, and comfort themselves toward each other with gentleness and forbearance, and attempt to establish as much compatibility of disposition as possible.

This disposition is most inherent among those that know that universal love pervades the world, and that all their actions should be guided by it.

Great expectations of conjugal felicity must always fail, without constant watchfulness in relation to sins of commission and omission. Each is too apt to expect from the other more, than they are able to perform. This is the prevalent cause of irritation, strife, and neglect, though each may possess a sound understanding and a worthy heart.

The best evidence that marriage, however understood, is not a paradise below, is found in the experience of every individual. Trouble, care, anxiety, afflictions, and passions over every human heart, however well informed of truthful principles, and however well disposed to do the right. And the only consolation from earth itself that can be afforded, is the mutual sympathy between the parties in dividing their griefs. Earth's consolation falls so much short of satisfaction in this class of sorrow, that the human mind turns from earth's confines to a controlling power of all things, and there seeks to rest its weary soul in the bosom of religion.

Love, in the widest sense, is the controller of the world; and they that would be happy in or out of the married state, must possess and exercise a large or fair share of it. Not that form of love for one that binds themselves, nor that which holds to the one and excludes the others, but that form of it which not only forgives transgression seven times, but seventy times seven. That form of it which can bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you.

This may be obtained as impracticability in the present state of society, but it will be found that happiness will grow up to the newly married pair exactly in proportion to the charity with the world. All other theories have failed, and must fail, not founded on this principle.

If you have great talents, talents will improve them; if you have moderate talents, industry will supply their deficiencies; if you have few talents, diligence will make the most of them; if you have no talents, and are in the labor; nothing is ever to be attained without a stock exchange will be established there next.

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This paper is issued every Monday, for the week ending at dawn.

Banner of Light.

BOSTON, SATURDAY, FEBRUARY 28, 1863.

OFFICE, 158 WASHINGTON STREET.
Room No. 3, 2d Floor.

WILLIAM WHITE & CO.,
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FOR TERMS OF SUBSCRIPTION SEE SEVENTH PAGE.

LETTERS COLLECTED. EDITOR.

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

Wade through slaughter to a throne
And shut the gates of mercy on mankind
But I have a far other and far brighter vision before my eyes. I may be but a vision, but I still cherish it. I see one vast Confederation stretching from the frozen north in our broken lines to the glowing south, and from the wild billows of the Atlantic westward to the calmer waters of the Pacific, and I see one people, and one law, and one language, and one faith, and over all that vast Continent, the home of freedom and refuge for the oppressed of every race and of every clime—Extract from John Bright's Speech on American Affairs, delivered at Birmingham, England.

The Good of the War.

Yes, what is the good of it? anxiously asks more than one. Why could we not have got along just as well without it?

Human nature being what it is, it must needs get its discipline and experience in its own way. A few of us readily enough understand how much better justice and charity and fraternal feeling and peace are than war; but until the great mass so apprehend and understand it likewise, they will have to go through the terrible trials of a state of warfare in order to reach the only conviction which is both true and abiding. In other words, war seems as much a part of the education of a nation as peace itself; playing its own part, chaotic as its immediate results appear to be; uprooting the old and making ready for the new; compelling men's thoughts into channels totally untrod by them before; awakening the profoundest sympathies; by reason of a common danger.

It has been said with singular truth, that had this government of ours been any other than it is, had it been founded in a strong and overpowering central principle, had not the various members enjoyed practically such a state of complete independence as to almost disregard, in their separate localities, the commands of the General Government in many particulars, and especially in this matter of slavery, it would have been impossible to start a discussion of the merits of the opposite social states and industrial conditions which has been suffered to be kept up between the two sections. Had the central government undertaken to move in this great question, it would have been opposed and blundered in all parts of the land alike—the Free States as well as the Slave. But, as it was, the States of the North being left perfectly untrammelled to say what they thought, and say it when they chose—and the States of the South conscious of no restraint in doing the same, no strong central power interposing any kind of check upon the freest and widest discussion, or even offering to interpose to keep the peace between the discordant sections—the result chiefly to be desired was reached much more surely than it could have been hoped for in any other way.

Thus came about the war itself, and thus will come about the results which all patriots and men of wise progress ardently desire. If the discussion led to blows, it only proves that it was something which ought in no way to be avoided; the blows will strike out new fire for both sides; having finally joined issue on one point, all related points will inevitably come in for settlement at the same time. Secession was the pretext, but Slavery was the cause; and the war will give a final solution to the problem involved in each. It will be decided now, if in this age of the world, a people of intelligence and virtue will permit a dismemberment of their nationality for the sake of the proposed establishment of a Slave Republic on their borders. It will be seen whether the people whose fathers were courageous enough to withstand both the blandishment and terrors of the strongest power on earth, are themselves possessed of sufficient virtue and resolution to defend their inheritance in their integrity. This question does not rest upon Slavery and Anti-Slavery; it has for its foundation other and far more comprehensive ideas; but if Slavery, or anything else, is relied on by rebellious conspirators as a powerful lever by whose help they expect to destroy the nation, then let their institution go down along with them, and Justice will be all the better satisfied that the result is a double one.

Not only is the war working for good in these respects—it is doing good and thorough service in weeding out the social canker, the empty professions, the shallow reputations that stand for character, and all the other elements of a national life that has come forward till this time unpruned of its excrescences. We are all becoming simpler and more sincere. Even army contractors are doing good service in curing us of many evils, for we hear none allude to their corruption and extortionate accompaniments save with disgust and unaffected contempt. This fire will all burn out in due time; it never would have kindled, had not the fuel been plentiful for its feeding. When the fuel is gone, then we may expect to see the flames die out and universal peace shed a very different light over the landscape.

The High Price of Paper.

It is a burning shame that paper dealers should monopolize the market as they do at the present time, when newspapers are taxed so heavily by Government. If measures are not soon adapted to bring down the price of paper stock, we predict that ere the expiration of one year, nearly half the newspapers in the United States will be obliged to suspend altogether, or advance their prices of subscription to a higher figure. We see that the Herald of Progress has already advanced its price per annum from \$2.00 to \$2.50. We shall be compelled to follow suit, unless the price of paper is reduced soon, which we see no prospect of at present, in order to sustain ourselves. Due notice will be given ere we raise the price of subscription.

Suit Withdrawn.

We understand that the city authorities of Danvers have withdrawn the suit pending in the District Court, of Feb. 6th, against Rev. David Foster, for not taking out a license to exhibit Spiritual Manifestations in that place last fall, and pay all costs. There was but one dissenting vote in the movement. Justice is slow, but sure.

Editorial Difficulties.

We find the following article with the above caption in the columns of the Boston Investigator of Feb. 18th. Mr. Beaver will please receive our warmest thanks for the very able manner in which he has pointed out the difficulties with which editors of newspapers are continually obliged to contend. The closing sentences of the article in particular, contain excellent advice, which, if editors would more generally follow, they would soon cease to be annoyed by the critical scribbles whose pedantic productions fill the "waste baskets" of nearly every newspaper establishment in the country:

Next to poverty, delinquent subscribers, and duns, to which most editors are subject, the greatest difficulty is to please the public. For so great is the variety of public taste and feeling, that had the conductor of a periodical paper as many heads and as many pens as his paper has readers, he could never hope to please all; for they cannot please themselves. Does he speak out in language plain and simple? It is more common place; the taste of the learned is not gratified; it is fit only for the vulgar. Does he aspire to elegance, the unlearned cannot understand; and the learned regard him as a pedantic fellow, dabbling in what he has no pretensions to. Does he show his colors and boldly contend for his ground? He is too severe. If he hides himself beneath a mass of equivocal matter, he is temporizing. If he publishes extracts better than he can write, he has no talent of his own to display; and if he publishes papers with original matter, he might have given something better from the works of others. If he attempts to philosophize, it is dull and uninteresting; and if he writes on plain and familiar subjects, everybody knows them before. Does he attempt to instruct? He needs to be instructed. Does he use his endeavors to amuse? It is light and trifling.

People generally are fond of being praised, and one would suppose this might satisfy them, but let an editor try the experiment, and he soon will find out his mistake. For such is the power of envy, that no one will thank him for praising him, and every body will hate him for praising others. Some people are fond of hearing their neighbors slandered; but if you attempt to point out either the vice or folly of mankind, every one will find something applicable to himself, and here again you encounter the whole mass. Every person can tell you how to conduct a paper to please him; and of course to offend every one else. Thus being stubborn facts, there is no alternative but for an editor to please himself if he can, and hazard the consequences. If he does this, he will be certain of satisfying one, which is more than he can say if he tries to please all.

God's Hand rests heavily upon us.

Hon. H. Y. Johnson, of Georgia, the life-long friend of Douglas, and colleague with him on the Democratic ticket in 1860, has recently been elected to the Confederate Senate. In a recent speech one of the Southern papers reports him as saying:

"When is this struggle to end? Shall we conquer the North? No, we have no desire to do this. Shall the North conquer us? Forbid it, Heaven! But I tell you that this war never will be ended till we are all conquered by the chastening hand of Providence, and we are brought back to the virtues of our forefathers."

Almost every man and woman is haunted in tears and cast down with sorrow at the loss of some friend or kinsman most dear. Every heartstone is left of its enjoyment by mourning and weeping, and the walls of sadness are held all over the land. This is the chastisement of God, inflicted upon us for a departure from the paths of virtue. This is the lesson of the hour. Then let us return with humility to the practice of the great virtues which our fathers cherished, and without which our liberties cannot be maintained.

These words are the pure words from the mint of a good man's mind, and are as applicable to our side as his. How fully we feel with him that our national iniquity has been overcome, and our national pride and arrogance have compelled us all to eat the dust and ashes of humiliation, and drink the bitter tears of sorrow. A morbid public sentiment, leaguely ignorance and passion against the rights of millions of our fellow creatures, is not the only crime Columbia must expiate with her richest blood. The very dome of the heavens is resonant to-day with the imprecations of millions of red men, robbed, embroiled and murdered under the name of advancing civilization. As they were faithful in friendship, so their wrath follows their wrongs like the blasting curse of Cain. We are truly in a fearful state. We are to-day walking blindfolded on the brink of anarchy and ruin. God pity us all, and, if it be His will, let the cup pass from us.

Noble men North and South are despondent and in despair. They fail to grasp one another's hand as of old in true brotherly love, but both wings of our country are permeated by the insane power that takes the reason prisoner, and all kindly feeling falls before the vampire god of the day—the demon War. We have suffered much, but must suffer more. The evil days have fallen on our nation like a pall. God pity us all!

A New Temperance Movement.

It is with no small degree of pleasure that we place upon record a movement favorable to the temperance cause, now working silently but with powerful effect upon the public mind in this vicinity. In East Boston, the best men of all classes and vocations seem to have been spontaneously moved with a like spirit to combine against the further incursions of Intemperance. The same spirit pervades the citizens of the adjoining town of Somerville. There are no menaces connected with this new movement; nobody feels his fears appealed to; nobody is dragged into it; no liquor seller is threatened if he does not promise to respect the law; but a widespread resolution has silently broken over the dykes of long restraint, and men in great numbers are unitedly engaging to put this great social evil behind them, and to do all they can to discountenance its existence in their midst. We have the fullest faith that this style of reform will succeed.

The Rising Tide.

The Tide is a Spiritual paper, published in Independence, Iowa, at the low price of 75 cents per year. While we appeal to all the friends to see to it that the Banner is amply supported, we are not selfish enough to refrain from saying an encouraging word for *The Rising Tide*. Those who would like to subscribe also to that paper, may remit to us for the purpose, if it should be more convenient to do so than sending direct to the publisher.

Spiritualism is increasing rapidly in our midst at this time, and a corresponding increase of names on the subscription lists of the Spiritualistic Journals should be made as speedily as possible. This can most assuredly be accomplished, if every old subscriber will use his or her efforts to induce those of the friends who are not, to become subscribers at once. Ours is a living faith, and it should have living exponents.

Farming Corporation.

We are requested by Dr. Child to say that those who are intending to take shares in the Farming Corporation near Elders, Missouri, and have desired to be notified before they are all sold, are now requested to do so soon, as there is a prospect that the whole number, thirty-two, will soon be disposed of. Note that Spiritualists will be expected to apply. All the shares sold have been bought by true, faithful, honest Spiritualists. The success of this new and humanitarian enterprise is, considering the state of our country, in every way most promising.

The Spirit Photographs.

When the subject of Spirit Photography was first mooted in this city, we can assure our friends and the public not to be so sanguine in regard to what purported to be a new phase of spirit power—as we considered it a matter of great moment, if true, and an unpardonable deception, if untrue—and accordingly advised them to scrutinize carefully the *modus operandi* of taking these pictures. Subsequently we received, what we considered reliable evidence of the genuineness of several of the *corps de spirit* produced by Mr. Mumler—which evidence is before the public. Since then, Spiritualists, and others have investigated the phenomenon, to the best of their ability without detecting the least fraud on the part of the artist. But recently the gentlemen whose names are appended to the subjoined articles, and other parties, have expressed themselves that several of these photographs are not genuine spirit portraits; and in justice to ourselves and the community at large, we are in duty bound to open our columns to their statements, hoping that the whole truth may be arrived at thereby.

We fully endorse Dr. Gardner, wherein he expresses the opinion that Mr. Mumler has produced spirit pictures, that are genuine, notwithstanding the evidence to the contrary which is given below.

DR. H. P. GARDNER'S STATEMENT.

MR. EDITOR—Please allow me a small space in your columns to say to the many friends who have written me upon the subject of spirit photographs, as produced by Mr. W. H. Mumler, that while I am fully of the belief that genuine spirit likenesses have been produced through his mediumship, evidence of deception in two cases, at least, has been furnished me, which is perfectly conclusive. I have, during all my investigations of the subject of spirit photography, been forced by the accumulating evidence into the belief that genuine spirit likenesses were produced, and have frankly and openly so stated at all times and under all circumstances, and I deeply regret the necessity that compels me, through irrefragable evidence, to state with equal frankness that I am satisfied, beyond a doubt, that in the instances above referred to, Mr. Mumler, or some person acting with him, has been guilty of deception in producing what he represented as spirit likenesses, pictures of a person who is now living in this city.

Yours for the truth,
H. P. GARDNER, M. D.

MR. JOHN LATHAM'S STATEMENT.

MR. EDITOR—I give you the following facts, leaving you free to make such use of them as you may deem the public good demands:

On the 12th day of February, being present at the Banquet given on a matter of business, I displayed several of the spirit photographs, and I was asked by Mr. Rich, of the Banner, if they had received anything that was really satisfactory as proof of their genuineness. He replied that there had just come to their knowledge one of the best proofs yet developed. A Mrs. Eliza Blossom, of Washington Co., N. Y., had sat for a picture, and had received, in addition to her own, a shadowy or spirit form, which she recognized as her mother's. I made known to her that I was present, and she was to appear in the next number of the Banner, accompanied by a written statement from Mrs. Blossom to that effect. I expressed myself as heartily glad to hear it.

In a few minutes Mr. Rich laid before me a card photograph, showing the result of Mrs. Blossom's sitting. He also had a locket, in which was a picture of her mother. He requested me to compare them and see if there was not a likeness between the shadowy form which appeared on the card, and that contained in the locket. There was a general resemblance, or rather they were neither of them so clearly defined as to immediately reveal the points of difference. The picture in the locket was small and dim, but when closely examined, I was not impressed with the identity of the spirit with the locket picture. There was one thing, however, that struck me forcibly, and I remarked to Mr. Rich that I had seen the same form or spirit on another card. He requested that I should produce it. I told him that I would bring it in on the following morning.

Here let me add that some three months prior, Mr. W. E. Pollock, of this city, showed me the result of a sitting with Mr. Mumler, upon which appeared the form of an elderly lady, quite distinct, but not at the time recognized by him, or any of his friends. This form distinctly impressed itself on my mind, and while looking at that which appeared on the card of Mrs. Eliza Blossom, I was irresistibly impressed that they were one and the same.

That day I called on Mr. Pollock, requesting a loan of one of the photographs on which the "spirits" had appeared. I did not find him at home. I made known my business to his wife. She informed me that being dissatisfied with his pictures, and believing that he had been swindled, he had put the pictures out of sight; and did not know where she would inform him of my desire on his return.

That afternoon Mr. Pollock called at my office, and brought the photograph in question. I compared the "spirit" upon his card with that upon the photograph of Mrs. Blossom; they were as I had conjectured, identical, unmistakably produced from the same negative. This circumstance was suspicious, for it was hardly to be expected that the same spirit would appear to utter strangers at sittings three months apart, with the body adjusted in precisely the same position, cap, strings and bow, without the least variation of outline.

That evening, I again called at the residence of Mr. Pollock, met them Mr. George Blaney, also of this city, who informed me that in showing one of Mr. Pollock's "spirit photographs" to a lady friend, the "spirit" was recognized as the person of Mrs. Elizabeth Peabody, now alive, and a resident of Boston; he kindly undertook to learn her address. The next day he called at her residence, and the lady, showed him one of the photographs, and asked her to recognize the "spirit." She immediately declared it to be herself; desired to know where he got it, and how it came there. Was highly indignant at the use which had been made of her picture. "Do think," she says, "that they should pretend that I am a spirit, when I am all in the body!"

Going to her residence, she produced a photograph of herself, with the name of Mrs. Stuart on the back of it. Said it was taken sometime in May, 1862.

This certainly appears to be the root of the matter. At least there is little doubt but what the two "spirits" referred to are traceable to the sitting of Mrs. Elizabeth Peabody, in May last.

I send you the photographs, Mr. Editor, on which you will perceive the same features, light spot on top of the head, identical outline of cap, position of strings, and position of bow, hands holding a handkerchief, the outline of which is identical with the "spirit" which Mrs. Blossom mistook to be her mother. On the cards of Mr. Pollock, the form of the spirit was not developed low enough to reveal the hands and handkerchief; otherwise it was the same.

Dr. Gardner, Dr. Child, and about one hundred others, have seen them, including some of the best photographers of Boston, and they all agree in saying that deception has unquestionably been practiced in these two cases.

Mrs. Blossom's picture has been taken recently; Mr. Pollock was one of the earliest sitters.

JOHN LATHAM.

Feb. 20, 1863.

The Visible Ghost.

The Haunted House of this city is just beginning to be a serious spiritual fact.

The world's people have investigated, and they are at length satisfied that the ghost is no impostor. This result is what we have all along anticipated. It is the more gratifying to Spiritualists, because transpiring among the "outside" and "respectable" folk of the city. The Sunday press and one of the daily papers have blunderingly mixed up the "Haunted House" with midnight revelries in other and very different premises, but in the same part of the city. Of course the city press is fearful of being too far committed to facts calculated to demonstrate man's future existence. But the "spirits" are haunting them, and they will not cease.—Herald of Progress.

Lycæum Hall Meetings.

Laura DeForest Gordon lectures before the Spiritualists in this city, on Sunday next.

Mrs. Gordon starts for the West on a lecturing tour on the first of April.

Mr. D. D. Home.

We learn from a late number of the London Spiritual Magazine, that Mr. Home, (or Home) has nearly completed his forthcoming Memoir, "Incidents of my Life," and that it will be published in a few days, by Messrs. Longman & Co., London. It will no doubt, have a considerable sale, says the *Spiritual Magazine*, and if he has stated only a small part even of his remarkable experiences, it will certainly be received by the outside public and the press with a storm of incredulity and abuse. This, however, will be nothing new for Mr. Home, or for any one who has allowed his name to be connected with the marvellous phenomena of modern Spiritualism; and we have no doubt that he has well calculated the cost of this unreasoning mode of reception.

Perhaps there is no living man who has been more vilified and calumniated, and who had more false statements invented to his prejudice than Mr. Home. The press, which assumes the place and the duty of telling the public what it ought to believe, and what it ought to disbelieve, has, in his instance, given a notable example of how little it is to be depended upon for an honest statement of facts, and how little it is fitted for its self-imposed duty.

One of its most persistent falsehoods has been, that it was all very well, for Mr. Home to be in England, and to show them the surprising phenomena which occur in his presence, but that in France he had been publicly detected, and that his character there was so bad and so notorious, that he dare not show his face again in that country, for fear of imprisonment, and that he would be no longer received in any good society. All this and more we have heard a hundred times repeated, and that the Emperor and Empress of the French would have no more to do with him, nor allow him to approach them.

Those who best know Mr. Home, have had no need to be warned against such silly calumnies, and they have known their falsity throughout. In the hope, however, of its proving a caution to those who, in their intense hatred of inconvenient facts, are reduced to invent such statements, we beg to announce that Mr. Home arrived in Paris, from London, on the 20th of January last, and that he was received at the Tuilleries on the following day, and has since attended there on several occasions. We see his name also as having been present at the grand ball given by the Empress, on the 26th January, and he has been, of course, equally well received amongst the highest nobility of France.

Mr. Home's book is being published in France and America, simultaneously with the English publication.

Poor Moses.

In the Advent Herald of January 27th, we had the sequel to the late discussion on Spiritualism, in Paw Paw, Michigan, between the Rev. Moses Hull, an Adventist clergyman, and Mr. W. F. Jamieson, Spiritualist; (a synopsis of which we published in our paper two weeks since), in the form of a letter from the Reverend gentleman, apologizing to his Advent brethren for allowing himself to be so far brought under the controlling influence of the spirits, as to make partial concessions of his belief in the Advent doctrine. Don't be discouraged, Bro. Hull, for after one more such discussion, perhaps the scales will drop entirely from your eyes.

Bro. Wm. H. I see that reports are going the rounds that I have renounced Adventism, and am preaching some say Universalism, others say Spiritualism and Infidelity. These false reports I wish to silence, and ask the privilege to correct them through the Review.

It is true that I held a discussion in the village of Paw Paw, Mich., with a true speaker, or rather, with some demon, professing to be the spirit of Mr. Downing, speaking through W. F. Jamieson. I now doubt the propriety of discussing with such spirits. It is also true that I went to engage in that discussion without the counsel of my preaching brethren; that I went alone, and too much in my own strength, into a community where we have no Church, but where Spiritualism has a strong hold. This I now regard as very imprudent in me. God's holy Spirit was given, and I was left in a measure to fall under the power of the Devil, and the seducing charms of Spiritualism. There was not only an unseen intelligence speaking through Mr. Jamieson, but there was an influence over the audience, and I am now satisfied, over myself, such as I had never before witnessed; the power of which was so strong that for several days I was not only bewildered, but was really no longer myself. I imagined that I was undergoing a descent, and that I was getting upon higher ground than that occupied by my brethren.

In this state of mind I wrote some contributions to certain friendly Spiritualists, which I now very much regret. I now have in my own unfortunate experience the proofs of the deceptive power of Spiritualism, which I have watched others against from God's word for the past twenty years, and can better warn others to beware of it. The arguments given through Mr. Jamieson, were no stronger than those used by normal speakers, with whom I have debated, but the influence I was not prepared to resist. I hope to profit by the things I have suffered, and hereafter not be ignorant of the devices of Satan.

I am well and recovered from the snare of the Devil ingeniously set for me. Since the discussion referred to, I have had great freedom in presenting the evidences of Christianity, and have been happy to see several infidels soundly converted. MOSES FULL.

Battle Creek, Mich. Jan. 21, 1863.

Death of Col. Wm. Brown.

A good man has just "gone home." Col. William Brown, for more than twelve years connected with the Adjutant General's office of this State, breathed his life away calmly and sweetly, last Monday afternoon. Not only upon the battle-field does the Death angel mark the victim for his holocaust. Ever since the war broke out, Col. Brown has been indefatigable in his place as Assistant Adjutant General, in his labor for the Volunteers and the State, and to him more than any body else belongs the credit which the Old Bay State has always received for her promptness in furnishing troops for the national defense. He was an ardent lover of the military, and opportunity happily seconded his choice. We are free to say that he taught more than one Adjutant General of the Commonwealth his duties. While others reaped emolument and honors, on him devolved, the great labor of the department, which in the two or three later years, became Herculean, and finally he broke down under the intense application, virtually "dying in the traces." His well ordered mind was not only a lexicon of military science, but a compendium of all the labor of the office. He was honest, patriotic, social and incorruptible. Few men loved friends with a firmer love, or had that love tested by sterner trials; yet his duty was always paramount.

He was an Odd Fellow, and none outside of the broken domestic circle, can miss him more than the little band of brothers with whom he so often met in fraternal intercourse. He was a printer, and hence his sound judgment and practical disciplined mind. He was a Spiritualist, and so went down the valley of death—dark to so many—with eyes open to its glories, and ears eager catching the wondrous harmonies of the best departed.

Men of the noblest disposition, think themselves happiest when others share their happiness with them.

The Sealed Letter Matter.

We promised in our last to make a statement regarding a certain sealed letter sent to a medium, in our city, to be answered by Mr. L. Bertolotto, of Providence, R. I., and which he claims in the Herald of Progress of Feb. 18th, was sent to the seal, and repaired with gum—of its contents, opened and read by the medium. Now we remember, distinctly, the letter when it first came into our hands. It was a "mourning envelope," neatly sealed, and marked with five black wax stamps, with L. B. indented thereon. When it came back from the medium, we showed it to a gentleman who was present at the time, and observed that its writer had taken good precautions against deception; and after examining it, we both decided that it had not been tampered with in any way. The gentleman, anxious to be doubly assured of this, took up the black bordered letter by its sides edges, and pressed it, at each end, and then looked carefully at each seal. He examined it so thoroughly, that he is willing, he says, to give his oath that the letter could not possibly have been opened in any way.

This investigation of the sealed envelope was a singular occurrence with us, but it seems this special instance had a purpose, for since the medium is openly charged with deception in the matter, we have the power to prove the contrary. We are sure, if the letter was tampered with in any way, that it was done after it left our hands, and we directed the return letter to Mr. B. ourselves, and put it in the Post Office.

None are more anxious to get at the plain, simple truth, than we; none hate fraud and cheat with a firmer hatred. But in this matter of sealed letters, we have acted disinterestedly—for the pecuniary good of the poor, hard laboring and suffering, but honest and conscientious female medium, and for the spiritual good of the public. That our labor has been appreciated, we submit the following unsought testimonials in proof against the hasty and ill-tempered letter of Mr. Bertolotto, and have many others of a like character, which we might print were not our columns otherwise made an effort.

DEAR BANNER—Having observed your advertisement in regard to "answering sealed letters," and feeling that truth, though strong, is not to be compared with knowledge; I wrote, on the first day of December, a letter to my little daughter, Mary, recently departed from us. My letter I sealed very strongly and carefully all around, no writing being visible on the outside, and applying a test by which it could be absolutely certain, on receiving it back, whether it had or had not been opened. I enclosed it in an envelope, also strongly sealed, and directed "To the Spirit Land." I said not a word of the matter to any living person until the answer came on the 27th of December. I received an envelope containing my original letter, carefully sealed, and a reply which was perfectly satisfactory upon all points mentioned in my communication, and containing also several of the strongest possible tests of the identity of our little darling, by allusions to things not referred to in mine, and some which could not possibly have proceeded from any but a member of the family. We believed before, but now we know that she still lives and awaits our coming. Yours fraternally, and with best wishes for your continued success.

W. H. PAER.

Davenport, Iowa, Jan. 8, 1863.

E. Rich, of 1847 North Front Street, Philadelphia, in sending a second letter for answer, says:

"Oscar B.—Please endeavor to obtain an answer to this sealed note. The last one received was entirely satisfactory."

J. Langdon, of Monmouth, Ill., who had a sealed letter answered, says:

"I will report that I have received more satisfaction in answers received through your medium than ever before in the eight years I have been investigating."

Mr. M. Keas, of Louisville, Ky., says:

"The sealed letter sent to your medium last November, was promptly and satisfactorily answered in all its details."

J. B. Furman writes:

"My letter was received with the answer all correct, and gave good satisfaction in every respect. I would like to have the chronology a little plainer; but I suppose you cannot control that part of the business. I shall write another soon, and so will others."

Personal.

The eloquent and serviceable lecturer on Spiritualism, Mr. Frank White, well known to nearly if not quite all the readers of the BANNER, has just accepted an appointment on the staff of Col. D. M. Fox, of the 27th Michigan regiment, and will proceed at once to the seat of war down the Mississippi, with his regiment. This step he has felt moved to take from purely conscientious motives, as one might know from the fact that he could easily have been making lecturing engagements for six months ahead. Col. Fox is a coadjutor of long standing to the columns of the BANNER, and a Spiritualist of the generous and comprehensive stamp. His influence in command must be vastly greater than that wielded by common colonels. Our friend, Mr. White, was last spring and summer a member of LaMontaine's Balloon Corps, on the Potomac, and rendered most valuable service to the army in that memorable campaign. We wish both him and his noble Colonel all the success which ought to go with such men in such a glorious cause.

The correspondent of the Traveller in New Orleans states that the Rev. Mr. Heworth, of this city, Chaplain of the Mass. 4th, has resigned that position, having been appointed First Lieutenant of the Louisiana Volunteers, colored company, and attached to the staff of General Banks.

Rev. Perez Mason, for many years City Missionary, died in this city on 18th inst., aged 55 years. He leaves a widow and nine children.

Miss Lizzie M. A. Carley lectures before the Spiritualists of Fitchburg, on Sunday, March 1st.

To Correspondents.

[We cannot engage to return rejected manuscripts.]

M. M. D. INDEPENDENCE, IOWA.—Thank you, for your good will. A few thoughts from your pen would be acceptable, of course.

M. K., LOUISVILLE, KY.—The letters were mailed to your address Feb. 10th.

W. D. H. WAUKEGAN, WIS.—The spirit control the circle exclusively. We have no knowledge who are to communicate until they announce themselves. We should be as much gratified as yourself did your spirit friends respond to your call. The Web certainly should be represented as well as other portions of the country. We hope in due time you will hear from them.

M. W. LAWRENCE, ILL.—If you will scan the messages carefully, you will ascertain that all grades of spirits, no matter what their political sentiments may be, are allowed a hearing at our circle, and as proper themselves as their phrase, which communications are published verbatim. Those of them who differ from us in political matters, express their dissatisfaction at our liberality in this respect.

A. G. P. ANTI-MONEY.—Money received. Papers will be sent to Silver Creek, Mich.

Men of the noblest disposition, think themselves happiest when others share their happiness with them.

Pearls.

And quoted often, and jewels five words long,
That on the jeweled forehead of all time
Sparkle forever.

A KINGDOM BY THE FIRE.

I am a king in my own domain,
And my little wife is queen;
And jointly over our realm we reign—
A royal couple, I ween.

Beauty and grace are the robes that flow
From her lily shoulders down;
The gems of truth on her bosom glow,
And love is her golden crown.

Her dainty hands are brown with toil,
Her cheeks with the roses' kiss,
And she works for a tiller of the soil,
As if work for him was bliss.

I am the king and the tiller, too—
My farm is my proud domain;
And the will to dare, and the strength to do,
Are the scepters of my reign.

At my touch the teeming earth yields up
Her wealth for my feast and store;
The nectar of health brims high my cup,
My measure of bliss runs o'er.

Oh! never was a happier realm I ween,
Than ours 'neath the arching sky,
And never a happier king and queen
Than my little wife and I.

The mind has more room in it than most people
think, if you would but furnish the apartments.

GOOD NIGHT.

Good-night! I have to say good-night
To such a host of peerless things?
Good-night unto that fragile band
All quiver with its weight of rings;
Good-night to fond, uplifted eyes,
Good-night unto the perfect mouth,
And all the sweetness nestled there,
The snowy hand that holds me, then
I'll have to say good-night again.

But there will come a time, my love,
When, if I read our stars aright,
I shall not linger by this porch
With my adieu. Till then, good-night!
You wish the time were now? And I,
You do not blush to wish it so?
You would have blessed yourself to death
To own so much a year ago—
What! both these snowy hands I sh, then,
I'll have to say good-night again.

—T. B. Aldrich.

Give yourself by reason; though some like it,
Others do not.

FREEDOM.

Heaven unto agents free to good or ill,
And forced it not, though he foresaw the will:
Freedom was first bestowed on human race,
And presence only held the second place.

—Dryden.

God keeps him who takes what care he can of him-
self.

INFIDELITY AND FIDELITY.

A Lecture by Lee Miller, Esq., before the
Lyceum Society of Spiritualists, at Ly-
ceum Hall, Boston, Feb. 18, 1863.

[Reported for the Banner of Light.]

Lee Miller commenced the exercises of the after-
noon by reading extracts from certain celebrated
Orthodox divines (7), which very forcibly elucidated
the fact that the moral world, at least, moves in the
progress of religious ideas.

We will give our readers but two or three of these
extracts from a past and passing theology:

"The happiness of the elect in heaven will, in
part, consist in witnessing the torments of the
damned in hell. And among these, it may be, and
will be, the sight of their own children, husbands, wives, and friends
on earth. One part of the business of the blessed
is to celebrate the doctrine of reprobation! While
the doctrine of reprobation is eternally exulting on
the vessels of wrath, the smoke of their torment
will be eternally ascending in view of the vessels of
mercy, who, instead of taking the part of these mis-
erable objects, will say, 'Amen, hail, hail, praise
the Lord.'"

"The Rev. Thomas Boston, an Orthodox divine, in
his 'Fourfold State,' page 398, says: 'The godly
wife shall applaud the justice of the judge in the
condemnation of her ungodly husband. The godly
husband shall say amen to the damnation of her who
lay in his bosom! The godly parent shall say hal-
lujah at the passing of the sentence of their ungodly
child. And the godly child shall from his heart ap-
prove the damnation of his wicked parents who be-
got him, and the mother who bore him.'"

"The Orthodox Ambrose, in his sermon on 'Doom's
Day,' says: 'When the damned have drunk down
whole draughts of brimstone one day, they must do
the same another day. The eye shall be tormented
with the sight of devils, the ear with the hideous
yellings and outcries of the damned in flames; the
nostrils shall be smothered as it were with brim-
stone; the tongue, the hand, the foot, and every part
shall fry in flames!'"

"Dr. Jonathan Edwards says: 'Reprobate infants
are sippers of vengeance, which Jehovah will hold over
hell in the tongue of his wrath, until they turn and
split in his face.'"

"And John Calvin disposes of juvenile sinners
without ceremony. He tells us: 'Children bring
their condemnation with them from their mother's
womb, being liable to punishment, not for their own
sins, but for their own; for although they have
not yet produced the fruits of their iniquity, they
have the seed inchoate in themselves; nay, their
whole nature is, as it were, a seed of sin; therefore
it cannot but be odious and abominable to God.'"

"Dr. Watts sings:
There is a never-ending hell,
And never-dying pains,
Where children must with demons dwell
In darkness, fire and chains.

Have faith the same with endless chains,
To all the human race;
For hell is crammed with infants damned
Without a day of grace."

The speaker announced as his subject, "Infidelity
and Fidelity." He stated that there was a great
deal of infidelity among the Spiritualists, the Meth-
odists, the Baptists, the Presbyterians, etc.; gener-
ally, we shall find much more infidelity among those
who think they have the least, and who are con-
stantly crying out against it.

What is infidelity? If we go to the lexicon we
find this word is formed from two original words;
one, signifying not, and *fido*, faithful, which together
signify unfaithfulness. It is an infidel, then, who is
unfaithful, according to the literal construction of
the word. But unfaithful to what? To books? To
creeds? To bibles? Does infidelity consist in dis-
believing a part, or the whole of these? By no
means, however, much others may receive and be-
lieve these as infallible guides. Infidelity, to carry
with it any moral obloquy is unfaithfulness to

something higher than a mere external standard of
authority. It is unfaithfulness to our own souls, our
highest light and best convictions—to the divinity
enshrined in the temple of our own hearts. In-
fidelity is professing to believe what we do not be-
lieve, and acting contrary to our highest convictions
of right. It may also be defined as rejecting as
false that which we secretly feel to be true. This is
the only infidelity that can ever possibly alienate
man from the great Spirit, or shut out the kingdom
of heaven from the heart. If infidelity consisted in
disbelieving what others believe, then were we all
infidels, each to the other, for no two can believe
alike on all subjects.

In every age kings, priests, and organized bodies
of men have arrogated to themselves the right to
set up authoritative standards of truth, branding
all as infidels who dared to think contrary to
these self-styled infallible guides. In the land of the
Pharaoh it is gross infidelity to reject the Zend-A-
vesta. In Mahometan countries we should peril our
freedom and life, by daring to call in question the
divine authority of the Koran. The Mahometan
calls the Christian an infidel for rejecting the
Koran, and the Christian calls the Mahometan an
infidel for rejecting the Bible. Each is infidel in the
eyes of the other, but perhaps neither is infidel in
the eyes of God. It is evident then that we must
look elsewhere than to men and books to determine
whether we are infidel or not. And where shall we
go? I answer, to our own souls, to the God within
us; if we have the approbation of these, we shall
ever hear the welcome plaudits, "Well done, thou
good and faithful servant."

Every individual must make his own soul the
standard of authority in deciding what is true or
false in principle, and right or wrong in action. If
we aim to do right, if our motives are approved by
the highest convictions of the soul, although we may
err in judgment and run into trouble, we shall never
fall under self-condemnation—the only condemna-
tion that can possibly bring with it remorse of
mind. The God within shall bring us into judg-
ment, and if we stand acquitted before this inward
tribunal, no other "judgment seat" shall have au-
thority or power over the happiness and destiny of
the soul.

But while our own souls must forever be to us the
only standards of authority in deciding what is true
or false, right or wrong, we should be very careful
not to run into the opposite extreme of subordi-
nating, and reject as false all that we may not at
the time comprehend to be true. All subjects should be
carefully examined in the light of reason, nature
and science, and then if the soul's intuitions recog-
nize them as congenial friends, take them in; if not,
bid them stay out, in a friendly reception room, so
to speak, till they can come with the true "pas-
sword" which shall usher them into the innermost
sanctuary of the heart's affection and confidence.
But never, oh never admit a guest into that inner-
most temple of the soul which is uncongenial; for
however much it may afterward be entitled to your
love and confidence, it is at present an intruder, a
destroyer of peace and harmony—admit not; for
though it should be *divine truth* to angels, it is to
that soul that comprehends it not, a *lying lie*. This
may seem a paradox; nevertheless, it is the normal
condition of the soul in its reception of truth. The
soul grows upon the elements of truth it is able to
digest; but that which is indigestible, that which
will not assimilate with its present nature, is poi-
sonous and destructive; as strong meat which is
good for the full grown man is poisonous to the
child. The great law of demand and supply holds
equally true of the soul as of the body; and when
the soul has not been supplied by error or sufficed
with indigestible truth, its instincts are almost un-
derlying in the selection of the quality and quantity
of food best adapted to its moral and spiritual
growth. If it is that most love error rather than
truth, and darkness rather than light, it is because
the soul's instincts have been perverted; disease
has destroyed their discriminating sensibility, and
like the unhappy dispeptic, they may, and often do,
crave unwholesome food.

Keep the soul unperturbed. Be true to thyself,
to the unperturbed and unprejudiced convictions of the
heart. Too commonly have we been taught to dis-
tract ourselves, and the secret utterances of our
higher and better natures. This false education
commences even in infancy and childhood, and by
the time we have attained to manhood we become
morally perverted, poisoned through and through,
so that in reality we have little confidence in ourselves
or anything else—were trembling slaves of super-
stition and fear. Yes, we are taught to be false to
ourselves. The mother holds her new-born babe in
her arms. It has just commenced to prattle. It
speaks a few words, but most distinctly of "pa" and
"ma." The mother looks down into that un-
perturbed heart through the "windows of the soul,"
and the innocent "face divine," and asks: "My
child, who do you love best?" Ah, will it answer
truthfully? Yes, its answer will be as true and
natural to the state and condition of the child as
the twinkling of the stars, or the distilled exhal-
ations of the rose—aye, the spirit of the infinite
breathes through the tendrils of the soul, and an-
swers in hissing accents of affection, "I love pa and
ma best." The mother shakes her head, and says,
"No, my child, you must answer, 'God.' Here
was the first lesson of distrust. The child felt that
it had spoken truthfully. What does it mean?
The next time the mother propounds the question,
the child, with a downcast look of conscious shame
and guilt, blushing answered, "God." That child
told the first lie it ever told. Before it answered
there was a struggle in the infantile breast that
might cause an angel to weep! for it was the begin-
ning of misdirection which should cause that soul
united misery for a life. The catechism placed
in its hands, and it is systematically taught to believe
in an angry God, total depravity, and endless mis-
ery; every profession of which is false to the soul,
a terrible outrage to the divine instincts of the heart.
And thus this false education goes on, till the
world is full of unfaithfulness, of infidelity. Men
and women are daily making a profession of faith
with their lips, while the heart repudiates, while
the soul abhors. They subscribe to thirty-nine arti-
cles of faith, more or less, when they are not, from
the depths of their souls, believe any of them. These
are infidels, professing to believe what they do not
believe. Think you that Edwards, Calvin and Watts
found a sanction to their hearts for the abhorrent
doctrines we have just read? No, it is not possible
for human nature to become so wholly perverted.
The heart must ever have rebelled against the false
logic of the head. Had the religious teachers of the
past listened to the intuitions of the heart, rather
than the speculations of the head, they would have
given to the world a warm and genial religion, full
of love to God and love to man. Every step human-
ity has taken in the progress of religious ideas, con-
firms the divine infallibility of the heart.

Mr. Miller's application of the foregoing prin-
ciples was practical; they were to be carried out in
every department of human life, under all circum-
stances; never swerving from the motto that "Fid-
elity to conscience is obedience to God."

He spoke in the evening on "Spiritual Communion,"
giving some excellent advice to skeptics and offer-
ing consolation to believers in the spiritual world.
He also related many interesting incidents and facts
of his own experience in Spiritualism. The discourse
was very instructive, and was well received by a
large audience.

Answering Sealed Letters.

We have made arrangements with a compe-
tent medium to answer Sealed Letters. The terms
are one dollar for each letter so answered, in-
cluding three red postage stamps. Whenever the
conditions are such that a spirit addressed cannot
return the money and letter sent to us will be re-
turned within two weeks after its receipt. We can-
not guarantee that every letter will be answered en-
tirely satisfactory, as sometimes spirits addressed
hold imperfect control of the medium, and do as well
as they can under the circumstances. Address
"Banner of Light," 158 Washington street, Boston

Obituary Notices.

The spirit of NELLIE RIPLEY, wife of G. W. Ripley,
passed into a better land, on the 15th of January,
leaving a much-loved husband and infant child three
years old, and many other relatives and loved friends
to mourn her loss.

Nellie possessed a nature that was almost all spiri-
tual, available in disposition, combined with a well-
developed intellect, she was one that can truly be said
of, she was known only to be loved. For many years
she had been a firm believer in the truths of Spiritu-
alism, and her life was a plain showing that she made
that belief practical. Through her medium powers
she was often enabled to see beyond the dark veil of
earth into the blissful abode of spirits. Although her
earthly life numbered but twenty-seven years, she re-
alized a life of sunshine and happiness such as only
the pure in heart can enjoy. We deeply mourn her
loss, yet we know if we have lost a dear friend, and
earth one of its most loved children, that the spirit
land retains the gem, where it will grow more beau-
tiful and angelic upon that fair shore.

Her husband has the assurance that she still lives,
and often visits him, soothing him in his hours of an-
guish, making sorrow even heavenly. Two short years
she had been the sun-bone of his home, and now that
sun is darkened for a time, in memory it will be cher-
ished and ever kept bright. The writer attended the
funeral, at the close of which several stanzas of ap-
propriate original poetry were given.

MRS. A. W. FARNER.

At South Boston, Feb. 23d, ROBERT O. youngest
child of JOSHUA D. and MARY A. ROBBINS, 4 years 5
months.

Ere his brow had trace of sorrow,
Ere his blue eye learned to weep,
With the craning heart of childhood,
"Little Robbie" went to sleep.

Death's dark stream did not afflict him,
For an angel led the way
To that land where gleams the sunshine
Of one bright, eternal day.

You will miss his merry footsteps,
You will mourn, but not despair,
For heaven will soon send him to you.
Now that "Little Robbie" is there.

Death is but the change—the passing
From a life of pain and toil,
God, transplanting wilted flowers
For a more congenial soil.

Passed into the spirit-land, from West Harwich,
February 11th, TRAFALG SMITH, aged 77 years and
4 months, wife of Capt. Samuel Smith. From her
childhood she was a friend of the slave, and in her later
years was in full sympathy with all the reforms of the
day, and a firm believer in the spirit-life beyond the
grave. Peace and good will to all! "was her motto
through life.

Mrs. H. Clark and Mrs. L. Nickerbocker, both
speaking medium, made impressive remarks at the
funeral.

NOTICES OF MEETINGS.

SOCIETY OF SPIRITUALISTS, LYCEUM HALL, TOWN HALL ST.,
(opposite head of School street).—Meetings are held every
Sunday at 2 o'clock, by the Society of Spiritualists, at 2-3-4-5-6-7-8-9-10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-1046-1047-1048-1049-1050-1051-1052-1053-1054-1055-1056-1057-1058-1059-1060-1061-1062-1063-1064-1065-1066-1067-1068-1069-1070-1071-1072-1073-1074-1075-1076-1077-1078-1079-1080-1081-1082-1083-1084-1085-1086-1087-1088-1089-1090-1091-1092-1093-1094-1095-1096-1097-1098-1099-1100-1101-1102-1103-1104-1105-1106-1107-1108-1109-1110-1111-1112-1113-1114-1115-1116-1117-1118-1119-1120-1121-1122-1123-1124-1125-1126-1127-1128-1129-1130-1131-1132-1133-1134-1135-1136-1137-1138-1139-1140-1141-1142-1143-1144-1145-1146-1147-1148-1149-1150-1151-1152-1153-1154-1155-1156-1157-1158-1159-1160-1161-1162-1163-1164-1165-1166-1167-1168-1169-1170-1171-1172-1173-1174-1175-1176-1177-1178-1179-1180-1181-1182-1183-1184-1185-1186-1187-1188-1189-1190-1191-1192-1193-1194-1195-1196-1197-1198-1199-1200-1201-1202-1203-1204-1205-1206-1207-1208-1209-1210-1211-1212-1213-1214-1215-1216-1217-1218-1219-1220-1221-1222-1223-1224-1225-1226-1227-1228-1229-1230-1231-1232-1233-1234-1235-1236-1237-1238-1239-1240-1241-1242-1243-1244-1245-1246-1247-1248-1249-1250-1251-1252-1253-1254-1255-1256-1257-1258-1259-1260-1261-1262-1263-1264-1265-1266-1267-1268-1269-1270-1271-1272-1273-1274-1275-1276-1277-1278-1279-1280-1281-1282-1283-1284-1285-1286-1287-1288-1289-1290-1291-1292-1293-1294-1295-1296-1297-1298-1299-1300-1301-1302-1303-1304-1305-1306-1307-1308-1309-1310-1311-1312-1313-1314-1315-1316-1317-1318-1319-1320-1321-1322-1323-1324-1325-1326-1327-1328-1329-1330-1331-1332-1333-1334-1335-1336-1337-1338-1339-1340-1341-1342-1343-1344-1345-1346-1347-1348-1349-1350-1351-1352-1353-1354-1355-1356-1357-1358-1359-1360-1361-1362-1363-1364-1365-1366-1367-1368-1369-1370-1371-1372-1373-1374-1375-1376-1377-1378-1379-1380-1381-1382-1383-1384-1385-1386-1387-1388-1389-1390-1391-1392-1393-1394-1395-1396-1397-1398-1399-1400-1401-1402-1403-1404-1405-1406-1407-1408-1409-1410-1411-1412-1413-1414-1415-1416-1417-1418-1419-1420-142