VOL. XVII.

{\$3,00 PER YEAR,}

BOSTON, SATURDAY, JUNE 10, 1865.

{SINGLE COPIES,}

NO.

# Literary Department.

[Entered according to Act of Congress, in the year 1865, by HEMRY T. CHILD, M. D., in the Clerk's Office of the District Court of the Eastern District of Pennsylvanis.]

Written for the Banner of Light.

# KATIE MALVOITRNEY

### IRISH CHARACTER

AND ILLUSTRATIONS FROM LIFE

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

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

CHAPTER XXIV.

Essay on Magnetism by Dr. Kenrick,-Criti clam upon the same by Katle.

Not many days after the Doctor's arrival at the home of his betrothed, he produced his manuscript upon Magnetism. It read thus:

The question of relieving and curing diseases is as old as man himself. The rudest and most ignorant of nations have had their peculiar ideas in reference to it. The silent and insidious workings of disease could not long escape the notice of our primitive fathers, and there can be no doubt in a clear and pleasing manner, and entered into that among the earliest and most effectual means for relieving pain was the practice of laying on of hands, thus using the subtle and mysterious powers which are found within and around; our systems. In the traditions and records of profane history, reference is frequently made to these things, and in sacred writ there are numerous in stances in illustration of this point.

The case of Naaman, the Syrian, when he was advised by the prophet to go and wash seven times in the Jordan and be cleansed, is followed by a very significant remark, when he says, "I thought that he would have come out and laid his hand upon the part, and called upon the name of his God." Why should Naaman think this, if it had not been a common practice at that time? But though it might be interesting to trace the history of this, as found in the occult records of the past, yet it is not our intention to dwell upon

this position of the subject. Here Katie remarked:

"I have been impressed with the idea that many of the religious rites and ceremonies have had subject, and the influences which prevail in societheir origin in this source. It would seem that the laying on of hands was for this purpose, and the baptismal rite is very intimately connected wonderful cures made by our Saviour."

"Thank you for that suggestion," rejoined the Doctor, as he proceeded to read on:

There are emanations passing from all substances in the universe, peculiar in their character, and not always recognized by our senses. The term Magnetism was originally applied to the emanations from certain minerals, as mag- not present the cup of health to our fellow-men. netic iron ore, and has recently been extended to include other emanations, as, for instance, those from the human family. If you will not infer than to any and all things else, and the contact of that these influences are the same, we can use one term for both. It would be well, however, to born infant is a great evil. Mental emanations, call that emanation from animals, animal magnetism, and that from man, human magnetism. The term Mesmerism, given in respect to Anthony Mesmer, who made some discoveries in reference to this, is not an expressive one. A variety of other terms, such as Biology, Psychology, &c., are applicable rather to the phenomena than to the general principle. The emanations from every object partake of the nature and character of that object, and often give an exact impression of their source to sensitive and impressible persons.

In order to arrive at the truth in regard to this influence upon man, we must consider him in the fulness. When these spiritual emanations are oblight of a threefold being-physical, mental and spiritual. Man has a large number of faculties, and each faculty results from the action of an organ from whence arises a peculiar influence, according to the intensity of the action of the organ. Hence, on this plane mankind are attracted to, the stream of magnetism flows on calm and undeand influence each other in a great diversity of filed, power is given to man to bless not only indiways. If an organ be healthy and natural in its viduals, but the whole human race. Thus do we action, its magnetisms will be of a like character, become saviours one of another, and, like the and in this condition there is an abundance of blessed Jesus, who manifested this power in the life-force generated, which must be given off and highest degree, we shall be enabled to work wongathered into a frame which needs it. This I con- ders, doing not only the things which he did, but sider the entire scope of legitimate magnetism, even greater." and both persons are blessed by the action. Thus in no instance is the Scriptural language, "It is more blessed to give than to receive," more applicable than in this. There are certain positive and negative relations—which experience alone can clearly indicate-in which there is a strong, mutual attraction, and when any portion of the human system feels the want of the living magnetism of answered; and then the twilight shadows driftanother person, and that one can approach them with a supply for this want, a curative influence of a very important nature is the result. But there are very many instances in which impure and diseased emanations are communicated, and hence it becomes a serious question whether it is best to wander forth into this great field, where poisonous flowers bud and bloom, as well as the healthful, life-giving plant; and though we may silver. conclude that the abuse of a good thing is not a sufficient excuse to prevent a proper use of it, it should at least teach us to be cautious.

influences which we exert upon each other; but it is not the only kind. Mental emanations play found the Conauts living near, and Lind the hapan important part, and produce, in many instances, py mother of two bright-eyed girls. Mrs. Count more marked effect upon those who are susceptible to their influence than the other... The pheno- not been there long before she imparted the very mena of trance, clairvoyance, and other mental agreeable information that she was expecting conditions, depend upon this action of one mind the Doctor and his wife, with their two children, thon another. In these states disease may be to visit them soon and that she would be most

for mental and moral impurities act very powerfully through these channels, and great evils may result from an improper practice in this direction. The operator, a positive individual, holds a very powerful and responsible position in thus controlling the mind and body of the subject, and there are very few persons who live upon a plane sufficiently pure to entitle them to practice this to its fullest extent. Those who submit to this form of magnetism, place themselves in a most perilous position, for they merge their own individuality in that of the operator, and are often compelled to say or do things to which they would decidedly object, if in their natural condition. From a considerable amount of observation, I am disposed to advise that this yielding to the power of another shall not be carried to any great extent, and only with a view to the restoration of health. That this influence may be extensively used to relieve pain and cure disease without any unpleasant or improper effects arising therefrom, I know, and therefore I consider that it is the duty of every physician to avail himself of all the power in this direction that he can acquire; and, furthermore, that individual should ever approach the sick with a pleasant smile and a cheerful, encouraging voice; for by so doing he carries a beneficial and healing influence, varying in degree in accordance with the relations that subsist between him and his patient.

When the Doctor had concluded his reading, his companion remarked, in a musing tone:

"I think that you have presented the subject it as far, if not further, than any medical society will be willing to do; still there are depths to which it seems to me you have not dived, and as I look down into the rippling waves, I behold great pearls of thought, which I would fain grasp and bring up in all their purity. It may be that in the attempt I shall gather sea-weed also; but we can cast it back, and it will soon sink into its native element. In looking at the different conditions of society, I find much that is far from desirable.

Magnetism is a subject but little understood, even by those who have turned their attention and devoted their time to its investigation, and many who are using this strange, occult power, know very little of its general, I might say, almost universal effects. We hear them speak of certain persons as magnetizers, and others as subjects, thus conveying the idea that these conditions are limited to a few favored individuals. This is an erroneous impression, for no human being lives who is not both a magnetizer and a ty are the combined emanations of all the persons who compose it. The important point in connection with this idea is, that each one should with it, and especially upon this plane were the endeavor to make their own magnetic current as pure and healthy as possible; and while they would seek to weave into their lives the strength and sweetness of those around them, be careful not to throw off any poisons for others to inhale. and the only way to avoid this is not to have any impurities in ourselves, for that which we have we give: and if corruption dwells in us, we can-

Every child born into the world owes more to the influences of the magnetism which it receives a person very much diseased to the body of a newbrain-breathings, act both of themselves and through the physical upon those around them. History presents numerous instances of mental epidemics which have swept over large communities, producing effects either favorable or otherwise, according to their character. Fear is often as potent as contagion itself in developing disease, and perchance has killed more than either

sword or pestilence. Moral magnetism, or that which flows from the soul-nature, is still more refined than either of the others, and adds much to their influence and use structed by low and corrupt desires and feelings, the most deplorable consequences ensue; physical diseases are thus engendered, and all the evils which are found in a false condition of society are fed and strengthened. On the contrary, where

"You have certainly thought of some things which I have not even touched upon," said the young physician, smiling. "I perceive that you will be of great assistance to me in the future in this, as well as in other matters."

"That I may prove the companion which your soul requires, is my earnest prayer," she softly ed over them.

The Doctor remained several days with Katie. and they not only called upon the Dundererys and Conants, but upon Mrs. Sullivan and her child; also, Mrs. Mulligan and Aunt Nanny, and everywhere prayers and good wishes followed them. Ahi the blessings which leap from true and earnest hearts are worth more than gold or

In just three weeks from that time Katie's hand was laid confidingly in that of her lover's, to be his forevermore.

Physical magnetism is the most external of the | ... Four years passed ere we again heard from Ratie, and then we visited Lord Danderery, and seemed very much pleased to see us, and we had cured, and by the same law it may be produced happy if we would conclude to defer our departinterest and handed seate-fleet. I generally dissentuated, oven among chirchings,

ure until we had passed several days in the com- | given one word of sympathy; and yet I was not pany of these old friends, which we consented to

We learned that Edgar had returned, having taken holy orders, and was now engaged in visiting the various churches in the country. Having ample means, he declined taking a settled position, but preferred bestowing his charities himself. His labors were very acceptable to his brother ministers, by whom he was much be-

loved. We found Katie much more matronly, but with the same pure face and genial smile, and free, spontaneous ways and speech that characterized her as a child. We spent a pleasant week, and never in our life did we more deeply regret the loneliness of our bachelor estate, than when we beheld the beautiful family group which the worthy Doctor and his lovely wife, with their two attractive children, formed; still the resolve of the long ago was not forgotten, and among the many delightful memories of that happy week are several very interesting conversations with our own loved Mary, which amply compensated us for many sad, solitary hours; for we are fully per suaded that in the true, spiritual marriage, which is of and for eternity, time, with its fleeting, fading joys, is but one drop in that great ocean of happiness whose musical rhythm is ever heard in the Better Land.

#### CHAPTER XXV.

Letter from John Dunderery-Katle's Reply. Two years later, as Katie and her husband were arranging for another visit to her childhood's nome, she received the following letter from John Dunderery, the banished forger:

- County, Ind., U. S. A., May 17, 1862. TO MY WELL REMEMBERED AND MUCH ESreemed friend, Katie Malvourney-I have long been impressed with the idea that it is my duty to write to you, and ask you to do me the favor to inform my family of my condition and feelings in regard to them. If you will do this, and also give me whatever particulars you can concerning them, I shall be greatly obliged to you.

In September next it will be seven years since I left my native land, and I hope in that month to see my friends once more. A mirand ever shall be, very deeply indebted to you for your visit to me previous to my sailing for Australia.\*

When the green shores of my native land receded from my view, my heart swelled with hatred toward all mankind, and found expression in curses both loud and deep. Indeed, so furious was I that even my fellow prisoners on board the ship shunned me, but I did not care for that; on the contrary, I gloried in the fear which I inspired. and as I trod the deck, I longed to spurn its planks | feared the land. Was I to sink in gloom and woe waters, or, what was better still, sink ship and all-pure, celestial air which my soul now inhaled? beneath the briny waves Would you believe it. when I thought of you, who had come to me like a morbid state, but because a coming event had a ministering angel, offering blessings, sympathy and counsel, my rage increased, and I wished all | in the chilling waters of fear. manner of evil to befail you, forgetting that as long as you walked in your own innocence and to your face and heart, evil could in no way come

I thank God now that that ship was my prison, have injured. I know that the motives in me and the rolling ship and its close, stagnant air. the sin are the same, but they did not suffer, and I alone must atone for my condition.

morbid, melancholy and misanthropic, holding myself entirely aloof from my companions in sin, and becoming almost savage if any one ventured to intrude upon my solitude; still those fires which my own acts had kindled raged within until their fierce heat almost maddened me, and I knew no peace night nor day. Your parting words on that memorable occasion to which I have referred were that" God is a consuming fire. Oh may his love come to you and burn away all the chaff, dross and impurities that have gathered there." I said to myself, "What a fool to talk to me about God." And yet I could not forget your words, nor the clear music of your voice, and when the flames grew hotter and hotter I found myself repeating your declaration, and then the query came, "Can it be that this is God?" Then remembered the words of the Psalmist, "Though I make my bed in hell, thou art there," and for a moment I paused in awe, for was not that my condition? The next I laughed scornfully, and strove to banish the subject from my mind; but the thought would return again and again, and thus my torment continued. My feelings of hatred which I had nursed into such a fearful intensity never abated, and, strange to say, they seemed to be one of the means appointed for my salvation: for when I left the ship, after cursing it that it had not carried me down to a watery grave, and, as I hoped, to oblivion, and then pronouncing a malediction upon every man on board because they had labored to prevent this result, I turned and strode away, determined to live in solitude and receive no favors from either friend or foe. Not caring to be recognized by any of my old associates in crime, I assumed a new name, and made such alterations in my appearance as would have deceived even my own family. I now desired to be independent, and therefore I went to work. Weeks passed, and at times the glad feeling crent into my heart that some day in the future might find me a man again. Was the fire burning up the dross, think you? I was very successful in my labor, and soon acquired property, yet I knew no one, and was not known save in the coldest business relations. Four years drifted into the

\*It appears that after John was convicted and sentenced to transportation for seven years. Katie was moved to go to him in his prison. There she passed two hours conversing with him in reference to his present condition and his past life, and also speaking hopefully of the future. At first he was indignant, and turned a deaf car to, all her appeals; but, at last some tender chord vibrated at her touch, and before she left he listened attentively, so that she went away faciling that perhaps her words had fallen on good ground.

wholly without comfort, for ever and anon memory bells rang out silvery chimes, as well as dirges, and then the burden of their song was the conversation that took place within those dismal prisonwalls, and lo! as I listened my heart grew lighter, and the earth took on a new brightness. I think that had not those moments dawned upon me occasionally, I should have gone mad; for ah! those were years of intense suffering. At last I became independent, and then I determined to avail myself of the very first opportunity that circumstances presented, and set sail for America. I found very little difficulty in doing this, for a twenty pound note was an argument that not only convinced the Inspector General that I had a right to leave, but that I ought to go; and so I obtained a passport, settled up my affairs and started for the new country. When I was once more on the blue sea, I concluded to resume my own name. I had been John White since I left the shores of my native land, and now I was John Dunderery again, without the sin, follies and weakness of the long ago, I trusted and believed. This voyage was a new and strange experience to me. The ship was not like that other. The very atmosphere seemed purer, and the music of old ocean in sunshine and in storm stilled my soul, and breathed peace over the troubled waters of my life, and then and there I resolved to turn into path of truth and right, and walk on fearlessly to the end, a vow that has never been forgotten since that hour.

There was a little cabin boy on board the ship, who soon became a favorite with every one. It was strange what a feeling of attachment sprang up in my heart for him. He was full of vivacity, and yet at times a kind of sadness seemed to sweep over his face, but it was gone before you could really make up your mind whether it was ever there. No one knew anything about him, save from his own account; and when he said that he was an orphan, and alone in the world, the sad eyes and sorrowful voice checked all idle and impertinent questions. We became great friends, although he had seen but fourteen suinmers, while I was old in years and crime. A strange couple, truly; but is it not written that" a little child shall lend them "? And surely the beautiful golden chain with which he bound me to him lifted me into a purer atmosphere. We were now rapidly approaching land again, our destination being the city of Philadelphia, in the United States of America. About this time a dark and sombre cloud wrapped heart and brain in its sable folds. I had learned to love old ocean, on whose ever-rolling waves and unstained brow Time's changing finger writes no doom, but I with my feet and leap far out into the waste of and sad despair, or could I breathe on earth the These were not the thoughts cast its shadow over my path, baptizing my spirit

As we entered the bay which leads to the gentle river on which rests the City of Brotherly Love, purity, though circumstances might bring sorrow my glance fell upon fields that lay smiling in the soft glory of a May morning; but I was hardly conscious of it, for my boy, my beautiful boy, was sick, and oh! how I longed to bear his little weary and held me far away from those whom I would form to some quiet resting-place far away from

We landed, and, hardly knowing what I did, I hastened up the strange-looking streets of that During that long voyage of six weeks, I was neat and beautiful city until I stood before the house of a physician. I read the words, "Doctor Child." Was it because his name was Child that I felt as though he would heal my boy. No; I have learned since that what we call blind impulse and mere chance is often the ruling of a power of which we as yet understand but little.

I went into the office, and there sat the gentleman writing. He was a plain-looking person, apparently about thirty-five years of age, with black hair, a full beard of the same color, and dark eyes. He received me with a pleasant smile, and after I had taken the chair that he proffered me, the following conversation took place:

"I have just arrived here," I remarked, by way of making known my business, "and I have left a boy on board the ship, whom I wish you to see. He is now very sick with a fever, and I desire to take him to some quiet place where he can have all the comforts of a home. Being a stranger in this country, you would oblige me very much if you could give me any information whereby I might find such a spot. I would like to have it sufficiently near so that you might attend him."

"Well," said the Doctor, after a silence of several minutes. " I think that I know a lady who is admirably fitted to supply this want. Indeed, she was speaking to me only this morning about oblaining some such occupation as this. I presume that she will board you, also, as she has plenty of room. Her name is Peaston. I will accompany you there; but first, where is the ship?"

"At Pine street wharf. It is the barque Solind, from Australia."

"How old is the boy?" was the next inquiry. " Fourteen years, but very slender and delicate."

"Do you think that you could carry him on yoʻur lap in my carriage?"

"Oh yes, easily," I replied, overloyed at the thought of getting him out of his narrow berth. "Well, then, we will go at once," said the Doctor, rising; and it certainly was not long before we were down to the landing.

My new-found friend gave one glance at his patient, and then pronounced it a case of ship fever, and taking the little fellow in his arms, he brought him to the carriage and placed him in my lap. As past, and all this time I had neither received nor we rodo up to the house of Mrs. Peaston, the Doctor remarked:

"This is not your son?"

"No," I answered; "I found him on the ship, and became so much attached to him that I have adopted him. In that sense he is my boy."

Mrs. Peaston received us very kindly, and gave

my child and I two pleasant rooms. Strange to say, the little waif that had wound itself so tightly about my heart-strings, proved to be a girl, and although I was surprised, I certainly was not displeased, for I never had a daughter, you know, and I have got three sons. For a time, however, I feared that she was to be taken from me, but at length the waning tide of health turned, and she began to recover. Her history is briefly this: Her father went to California in search of gold in 1852, leaving his wife and this child. He died soon after of a fever, and in five years from that time, Isabella, now an orphan, was left in the care of some persons who felt but little interest in her, and who soon turned her out into the world, to beg, steal or starve. Perceiving that boys could obtain work much more easily than girls, she contrived to obtain some of their garments, and soon engaged herself as a cabin boy. She had been two voyages before this, and none suspected that she was other than she seemed, although she was small of her age, and possessed pretty, delicate features.

After her recovery, we remained sometime in Philadelphia, for I had become very much interested in the phenomena of Spiritualism. I found that the doctor was a firm believer in these strange things, and through his efforts I was enabled to witness many startling, not to say marvelous occurrences. I was a materialist, and had but little confidence in the belief of an after state of existence; but if we were destined to live forever, I wished to know the fact, therefore I embraced every opportunity that was afforded me of attending circles and visiting mediums, and thus learned much of this wonderful phenomena which has marked a new era, not only by the faith which it is instilling into the minds of hundreds of thousands, but by the modifying influences which it is producing upon all the churches in reference to their creeds and dogmas.

I attended lectures at Sansom-Street Hall, where the peculiar doctrines of these people are presented every Sunday to large and appreciative audiences, and I was much pleased with their exposition of the philosophy of this life, and that which is to come, as far as I could understand it,

There were mediums who read my entire lifehistory. At first it was rather humiliating to know that all my sins were thus laid open to the inspection of strangers, but after a while I comforted myself with the reflection that if they could perceive the dark side of my character, they were also conscious that I was now earnestly striving to walk in the path of truth and right. A Mrs. Goodfellow and a Mrs. Marshal were the most accurate in their delineations, and through them I was informed of many events transpiring at home, and also with regard to the welfare of my wife and children; nor is this all: they even prophesied with regard to my future, and several events thus foretold are now a part of my

I need hardly say that with so many convincing proofs of immortality, my doubts vanished like dew before the sun, and now I know that death is but the laying aside of these mortal bodies, and that love and knowledge belong to the spirit, and are therefore not laid down dumb and cold in the dark grave. Oh, God be thanked, that the light of that other sphere is streaming through the Valley of Shadows, so that human hearts need no longer throb with terror, and our eyes grow sad. and our feet tremble when we stand upon its

After spending three months in Philadelphia, I visited the West, and purchased a rich, fertile tract of land in Indiana, on which I have erected a comfortable house, and am now a regular farmer. I expect to sail for Ireland next September, as I said before, and I hope that my family will be willing to accompany me when I return, I shall be anxious to hear from you, so that I may know exactly how things are. I am thankful now that I have been down into the depths, also that I have risen therefrom. With this feeling, I can bless God for all my experiences, painful though they were. I am conscious of the presence of the loved ones of the inner life, and as I know that you realized this truth long ago, I have not hesitated to express myself freely. Trusting that you will respond to me at your earliest convenience, I remain, very respectfully yours,

JOHN DUNDERERY.

There was great rejoicing at the castle when Katle appeared there with this news, It seemed as though the prodigal son was about to return. A short time after the reception of this agreeable missive, Mrs. Kenrick wrote the two following

JOHN DUNDERERY, Esq.-My Estcemed Friend: Yours of the 17th of May was received after it had traveled around for a few weeks. The pleasure that I experienced in its perusal words cannot tell. You will learn by this that in the changes incident to this life my name has followed the general custom. I am now residing at Belfast with my husband, Dr. Kenrick, of this place. Your letter found us on the eve of starting for a visit to my old home and your father's, from which latter place I am now writing. If I was filled with joy on reading those welcome lines from your pen, what, think you, were the emotions of your wife and other dear ones when they fully realized that their prayers had been heard, and that the lost was found?

Then giving a particular account of the changes in the family by death, marriage, etc., she proceeded:

Your visit to Philadelphia was particularly interesting to me, for during the last eighteen months I have been a constant reader of the Boston Banner of Light, and among the writers for that paper I have noticed the name of Dr. Child. of Philadelphia, and from your description of the man, I should judge he was the gentleman you allude to. It was certainly very providential the you should meet with him as you did. You perceive that I am not a believer in chance, or Mind

impulse. I intend to enclose at letter to your friend in this. Will you be kind enough to forward it to him?

KATIE M. KENRIOK, Truly yours, Belfast, Ireland.

DOCTOR CHILD-My Dear Friend: Although a stranger in the outward, and separated from you by the wide waste of waters, I have often seen you, especially after reading those interesting narratives which have been given through you and published in the Banner of Light. These have not only brought up the spirit before me, but yourself also, and when my friend, Mr. John Dunderery, gave me an account of his meeting with you, and your labors with himself and child, I felt that you were no longer a stranger to me. There have been many things in my experience which I cannot help fancying correspond with your own. A friend here, who reminds me of you, has written out a considerable portion of my life, and as he has placed the manuscript at my disposal, I have almost concluded to send it to you. Should I continue of this mind, Mr. Dunderery will probably be the bearer.

A line from you would be very acceptable to KATIE M. KENRICK, your friend, Belfast, Ireland.

John Dunderery and the girl, Izzie, called upon me as they journeyed to his former home, and gave me the above note, to which I replied in the following manner:

My DEAR FRIEND-Your letter is before me. Believe me, I was most happy to receive it. How pleasant it is to think that, though the ocean rolls between us, there is a power that knows neither time nor space. And, as I see you in your quiet and beautiful home, I feel that I have a sister to whom I can send not only words of greeting in this way, but, on the inner plane of being, soul can speak to soul that language which mortal cannot express.

I should be pleased to see the manuscript to which you alluded. I have not time now to write Sincerely yours,

HENRY T. CHILD, 634 Race street, Philadelphia, U. S. A. To Mrs. Katie M. Kenrick, Belfast, Ireland.

Some mouths after this I had a very pleasant visit from John and his wife and their four children-the three boys and my Izzie. They spent a few weeks in our city's before starting for their home in the West; and a happier family I have not seen for a long time. They brought the manuseript spoken of, with the accompanying letter to myself:

DR. CHILD-My Kind Friend: I have concluded to send the papers to you, and if you would be willing to revise them for publication, I should be glad to have you do so. I do not think that it would be well to publish them here. We owe much to the people of your country for the key which they have furnished us to these wonderful phenomena. I have been, through life, mysteriously accompanied by them, and although they have been a source of satisfaction to me, they were far less so before I became acquainted with the philosophy which has been so beautifully unfolded by many able writers in your country, among whom I may mention A. J. Davis, Rev. T. L. Harris, S. B. Brittan, Judge Edmonds, Robert Dale Owen, and yourself. I believe that the Banner of Light, which is now read by many on this side of the water, has done a work which no mortal can estimate, in giving a knowledge of this beautiful religion and philosophy to hundreds and thousands of seeking, starving souls. May it ever continue to wave, not only over your land, but all lands. I am impressed that you will visit Ireland at some future time. We should be very happy to meet you here.

There is a spirit who frequently comes to me, who gives the name of John Teas. He says that he was your mother's father, and a native of the Green Isle. He tells me that when he was a young man be emigrated to America, immediately after the Colonies had made a successful revolt, and settled in your city. It appears that his sister had some prejudice against the Quakers, and, having heard that the intermittant fever prevailed in New Jersey, she wrote to him, cautioning him to avoid the Quakers and keep out of the Jerseys; to which he replied that he had both been to Jersey and married a Quakeress. He says this was your grandmother.

KATIE M. KENRICK, Very truly yours, Belfast, Ireland,

[I answered this letter, confirming the statements made therein, and remarking that I not only desired to visit the Green Isle, but was really proud of my Irish blood. The story I have revised for the Banner, and I doubt not that its numerous readers will appreciate it as I do, and that the lessons therein inculcated will tend to the elevation of humanity, by awakening higher and holier aspirations in all, and especially in those who are struggling amid the trials and temptations peculiar to this life.1

### ROBIN BADFELLOW.

Four bluish eggs all in the moss! Soft-lined home on the cherry bough! Life is trouble, and love is loss-There's only one robin now!

You robin up in the cherry tree, Singing your soul away, Great is the grief befallen me, And how can you be so gay?

Long ago when you cried in the nest,

The last of the sickly brood,

Scarcely a pin-feather warming your breast,
Who was it brought you food?

Who said: "Music, come fill his throat, Or ever the May be fied?" Who was it loved the wee, sweet note And the bosom's sea-shell red?

Who said: "Cherries, grow ripe and big, Black and ripe for this bird of mine?" How little bright-bosom bends the twig, Drinking the black-heart's wine!

Now that my days and nights are wee,
Now that I weep for love's dear sake,
There you go singing away as though
Never a heart could break!—Atlantic Monthly.

THE HONEST MAN.—Most men are not so dead to moral principles but what they feel a sponta-neous glow of admiration for the man who does right because it is fight, no matter if he does make less money by it. Some few men may say he was a fool or a lunatic not to make the most of his advantage, right or wrong; but the heart of many is loyal to rectitude. We look, and admire and praise. We cannot help it. He who in a selfish, covetous age, when all men are scrambling for money, stands up strong in his integrity, and modestly does the thing—not that which is legal, not that which is expected, not that which is cus-tomary, not that which others do, or as many preach, but does the thing which is right-such a preson, out does the thing which is right—such a man is worthy of all imitation. If the heavenly-minded are few in the world, are not the right-cous few likewise? A moral character that is genuine is seen as rarely as Diogenes' man, when hunted for with a lantern at noonday.

What is the elevation of the soul? A prompt, delicate, certain feeling for all that is beautiful, all that is grand; a quick resolution to do the greatest good by the smallest means; a great benevolence folioid to a great strongth and great humility.

A man who lives almost exclusively upon tick

### Department. Children's

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 HUST.

#### MOLLY'S HABITS.

"Come, Molly, do tie up your shoe-strings, and brush your hair; how untidy you look!"

"Yes, mamma, in a minute," said Molly. But many minutes passed, and Molly forgot all that had been said to her.

"Now, Molly, dear, I wish you'd attend to what say. Just look what a fright you are! Tie your shoe-strings, dear, and brush your hair."

"Yes, mamma, in a minute," said Molly. But the minutes went by, and Molly remembered no better than at first.

Thus it had been for many days and weeks, till Mrs. Milbur wondered why her little girl cared so little for her wishes. And Molly herself wondered why she did not remember the gentle words of that kindest of mothers.

The beautiful month of roses had come, and everything felt fresh and lovely. The flowers bloomed, as if it was the easiest thing in the world to be beautiful, and the insects hummed, and the leaves were as happy in the soft air as if they understood all about the sky, and the rain, and the dew that made them grow so luxuriantly. But in all this beauty Molly put by none of her untidy habits. She made rose-leaf pies, and buried them in the ground, and forgot to wash her hands afterwards. She hunted for birds' nests in the hedges and bushes, that she might watch for the dear little birds; but she did not remember to smooth her tangled hair when she came home. She made flower-beds, and transplanted larkspurs and violets, and watered them until her apron was soiled and wet; but she forgot to put on her clean one before she came to the table.

The consequence of her carelessness was the frequent mortification of her mother and herself. For when strangers came to the house, they supposed her to be some forlorn child that did not belong to that pleasant, neat home.

"What shall I do?" thought Mrs. Milbur. "What shall I do?" thought Molly.

But Mrs. Milbur still spoke gently, and Molly still forgot, and made no resolves to mend her untidy ways. At last she became quite unhappy about it, and thought so much of what she neglected to do, that she grew very restless and uncomfortable.

One levely June morning, she went out into the garden and gathered her hauds full of flowers. Beautiful roses of many hues, and garden lilies, and the phlox and clematis. Then she went through the field and picked clover blossoms and buttercups; and into the woods and gathered the dog-toothed violets, the Solomon's seal, and the triulliams. She had at last filled her apron, and sat down by the brook to hear the murmur of the water. No wonder she fell asleep, lulled by the sweet sound, and let her apron fall, with all its treasures; and no wonder that she had a dream as she slept there with the soft air breathing upon

Immediately it seemed to her that she was the queen of all the flowers, and dwelt among them, and heard all their complaints, and took care of them in quite a motherly way. And care enough she had, too; for she was anxious that each one should do its very best and loveliest. First, she thought to herself, I will be a very gentle mother, and let all the flowers have their own way; and as they had all been quite loving and obedient to the queen of the year before, she had no doubt that she could trust them entirely; so she resolved to go a journey, and let them all have their way.

But no sooner was their gentle queen gone, than a dozen spirits of evil seemed to be present among the flowers, and tempted them to all sorts of mischief, and they forgot all the good instructions they had received.

"Dear me!" said a little Strawberry-blossom; what's the use of trying to have such fair, white petals? Let the mud defile me, and the sand cling to me, I can't take the trouble to wash myself in dew every morning;" so the strawberryblossom became dingy, and quite like the soil in

"What a bother to be always trying to brush ap!" said a Rose-tree. "I'll just stop shaking myself in the wind, and let the dust cover me all

So the great clouds of dust came up and settled on the leaves and stems, and they never moved a fibre to clear their beautiful garments. They were soon as brown as the earth.

"Here I've stood all the spring," said the garden Lily, "with my great buds growing and opening; and never a raindrop or a mist has passed me without my turning, as the breeze came, to call. After this Robbie and I became better friends catch them, that I might keep my garments as than ever. When I went to the window in the pure as the snow that went up to the clouds in | morning to see how heavy the clouds were, his face the sunlight. But I'm tired of so much trouble. I 'll just let the yellow Pollen fall all over my pure petals, and the dust, too; and I'll not bother myself to show the people how lovely a place this world is;" and the lily became like a bit of paper that has been blowing about in the gutter.

"What a bother to keep shining and shining, like the stars!" said a tuft of Tiarella. "I'll never dress myself again beside this brook, thinking to make the world a brighter place. I'll let the winds whirl me, and the rains deluge me, till I am as mopsey as a dried-up sorrel-top. What's the use of doing otherwise?"

So the lovely Tiarella, that was fair enough to be a bride's crown, became like a withered stalk. "Let's tear our petals," said the Triulliams, "and not try to light up the woods with our star blossoms. Who cares whether little girls and boys are pleased with us and our lovely blooming? When they hunt for us, who cares if they sigh, and wonder where the beauty of the forest

has gone?" So the Triulliams took no care of their garments, and looked like a lot of "beggars coming to town, some in rags, and some in tags, and one in a patched-up gown."

"What folly!" said the Water Lily, "for me to try and keep my head above water, and float my snowy petals high and dry. I close myself into a bud at night, that I may open myself fair and bright in the morning, and teach men how beauty may be found everywhere; and I never let a speck of the mud from the bottom of the pool deface me. that I may let the world know that what has purity within will show itself pure without. But what's the use? I'll just duck my head under water a few times, and then let the pickerel weed rub against me, and I'll look like any old dud."

Bo the Lily became like a faded leaf, and opened 10 more its snowy petals to the morning sunlight. Seeing all these flowers thus careless of giving leasure to others, thousands of other flowers dropped their orderly ways, until garden and field became like a wilderness. There were no longer white delicate blossoms looking like snowflakes, did not even talk of his playthings, but looked so

and bright opening but like stars, and glowing roses, and fresh green leaves; and when Molly; the queen, came home from her journey, she looked in vain for her beautiful subjects.

"What change has come over my beautiful ones?" said she. "What will the little girls do that come in the morning to read by the blossoms the loving Word of God? What will the little boys do that wish to gather garlands, that they may consider the way in which God clothes the flowers? What will all the sick and weary do that want the brightness of the blossoms? Something must be done, and that right away."

So Molly, the queen, sent forth couriers to gather in her subjects; but what a pitiable sight they were? Dingy roses, dusty lilies, tattered pinks, wilted violets, crazy-looking japonicas took the place of the sweet flowers she had left. Columbines, cinquefoil, eglantine and arethusas came from the meadows, and woods, and rocks, all tattered and disheveled, with their fringes all snarled, their stamens broken, their petals discolored.

"Do tell me what has happened," said Molly, since I left. Have you all forgotten yourselves, and remember no more what made you all so happy and content? You all continually tried to bless the world by your purity and loveliness. You clothed yourself in the beautiful garments prepared for you, and kept yourselves in delightful order."

The flowers hung their heads, and spoke not a

word. At last a pert Artichoke spoke up, saying:

"Please, your highness, we have seen Molly Milbur running through the garden so much, with her hands dirty, and her hair in a snarl, and her shoe-strings untied, never trying to look beautiful or nice, that we thought it a pity for us flowers to keep at work so hard, when she gave us no thanks, nor tried to return our favors.

Molly felt herself blushing to her hair, and was so ashamed, that she suddenly awoke, and found herself with her gathered flowers all scattered on the green bank, while the brook was murmuring softly, and the birds singing over her head.

She shook herself to find if she was still Molly Milbur, and not the queen of all the flowers, and then went to a place where the water ran smoothly over a dark rock, and looked at herself, as in a mirror. She could faintly see her tangled hair, and could imagine how her face looked with its dingy marks. She looked down to her soiled apron and her dangling shoe-strings, and then she scampered home as fast as she could.

Never after that was Molly found with her clothes unnecessarily soiled, or her hands and face untidy. "For," said she, "I will be as good as the flowers, and make myself agreeable to everybody."

#### MY NEIGHBORS IN THE CITY.

Looking out of my southern window, my eye neets a long row of brick houses. There is only a short yard between my windows and those onposite. Very cold and cheerless those brick walls looked in the autumn. The driving rains from the North wet the bricks, and the water trickled down the yard. How different from the beautiful hills and the dark forests! And yet there was sunshine on clear days, and as it came creeping around the corner, it was pleasant to sit in it, and to think how it shone on many a pleasant home far away, and how it lighted up even the gloomy streets of the city.

For the sake of the sunshine, this southern window became the little home within the home. It was the pleasant resting place; the place to dream in and work in. But we are all social beings, and although we live in a city where no one expects to know who lives next door, yet we begin very soon to watch the windows and doors of our neighbors. It was not long before I found that a pale face looked out of the windows opposite and sought the light, and watched, through the vacant lot, the passers-by in the street.

Very blue eyes were set in that pale face, and a sweet smile was on the mouth; the light curling hair made a halo about it, and it soon began to seem very much like a little sun gleaming in the window. A little boy's face it was, although as fair as a girl's. Soon it seemed quite neighborly. and began to smile on me at my work, and I nodded back, whereat the pale face became brighter than ever, and the blue eyes shone more pleasantly. I soon had a dear little friend that I loved quite tenderly; but I kept wishing that there was something for those eyes to look on besides the brick walls and the streets. I wanted to put beautiful roses in my window, and honeysuckles, and fill up the little yard with lambs, and chickens. and birds; and I wished I had a beautiful home close by so that I could take all such into it, and give them fresh air, and oranges, and a great playground.

I saw that the pale face grew paler, and dark circles came about the blue eyes, and I began to wish I knew the little boy. After a time I accepted the invitation of his mother, and gave him a was there before me, and we had a cheerful nod, as if we quite understood each other. When I looked out in the evening to see if the stars were shining, I looked to see if Robbie's room was dark, and wondered if he was having pleasant

It was so pleasant to have this little neighbor that I began to think the brick walls quite delightful. The little yard was almost as good as a garden when those pleasant eyes looked out on it. But I noticed in Robbie's eyes that far-away look, as if he was seeing something that others did not see: and as if he knew about a home better than the one he lived in.

Robbie's father was blind, and he was very fond of him, watching him as he felt his way along the high fence, as if he must take very good care of him every moment.

One day I missed Robbie's face from the window. I wondered if he had gone away, or if he had some better fun than looking out to see the boys play. The next day he had his throat all wrapped up, but he was at his place again. He displayed a flag at the window, and some large letters, and I concluded he had taken cold and would soon be well.

It was quite like home again to see him, and he had a hearty laugh at some sport in the street. We had several friendly nods, and I determined to give him another call. When I went in he was so glad to see me that he showed me all his treasures, and emptied out all his pennies for me to count. He would soon be well, we all thought, and then he was to return my visits. But the next day, and the next, no sunny face

looked out of Robbie's window. How lonesome it was. The beautiful sunshing looked in upon me, but I missed something warmer than that. The blue sky showed me, in the little patch that I could see far up between the buildings, how very benevolent and true it was, but I wanted the soft

light of the blue eyes. When I next went to see Robble, he had no strength, and lay on the couch all the time, He

then that he could hardly smile. By he was patient and gentle that it was pleasand to him. Christmas was coming, and we sold in bring, but he seemed to be thinking of something

last we all said he was going to that other home. When he began to suffer pain he was just as patient as before, but he wanted his mother to pray to God to take away his great big pain.

When Christmas morning came, little Robbie went to get his beautiful gifts in his spirit-home; and when I looked up to his window it was all dark, and I thought I should never see any light there again. The little yard was no longer like a garden, or the light like the sunshine; but as the rain fell, and the mists settled down, it seemed as if a great deal of light had gone from our home forever. My little neighbor had been a great comfort to me, and I sadly missed him.

But this is always true: that which has blessed our spirit remains forever with us. Little Robbie's pleasant smile comes back to my memory almost every time I look out of my window, and my thought goes to his beautiful home where he is now enjoying so much. I often think, I wonder what he is doing in that home, and whether he gathers the bright flowers, and feels strong in the air of heaven? Thus he is ever a little minister of good to me, leading my thoughts to that blessed time, and those lovely scenes that await us. Dear little Robbie, when I see you in your spirithome, we will continue our neighborly intercourse, and your pleasant smile shall be one of the lights of that beautiful land.

### WELCOME AND TEARS,

ON THE RETURN OF THE ARMY OF FREEDOM. BY G. W. LIGHT.

Living heroes! wreathed with laurel, Pride of valiant sires! Kindled by your homeward footsteps, All the country fires!

Listen to the grateful beating Of the nation's heart; Where no words may sound the welcome, Joyful tears can start!

While the sun shall gild the morning, Through advancing days, Your renown, with ages heightening, Every land shall praise! But the tread of noble victors,

Marching from the field, Shouting for the great salvation Martyr blood has sealed, Keenly 'minds us of the heroes-

Offerings to the time-

Who with us are now rejoicing On the hills sublime! Smiling, they the gloom would scatter, And our sorrows drown, While they beckon us to see them Wear the patriot's crown!

And our hearts, with music thrilling. Bless the Father's care; Still the tears will flow, unbidden, Round the "vacant chair"!

Ah! the minstrel knows the anguish Mingled with the joy; While he sings his heart is bleeding For his martyr boy!

Martyrs, rest! from stormy winter Passed to glorious spring! Men shall now your deeds majestic Through the ages sing!

Proudly rest! The world's great battle Now is fought and won! Leaving fame to shine in story Brilliant as the sun!

Peace in morning bloom returning Every region glows; While throughout the ransomed country Freedom's trumpet blows!

### THOUGHTS ON THE WING. NUMBER SIX.

BY J. M. PEEBLES.

The spirit saith, write, "Blessed are those that through investigation, persecution and soul-consecration to truth, have entered within the vail. receiving as a reward for continuance in well doing, spirits, and the goodly fellowship of angels, as the 'new name,' and the hidden manna, which is life everlasting."

This is truly an age of thought, research, mark ed individualisms and rapid transitions, the old overlaping the new, and the new striking its roots afar back into the fading past.

The political waters of this and European countries are in commotion. The Pope sees the handwriting on the wall; monarchies are before the judgment-seat; republics are being tried by the joyous star-songs of progression. fires of wars, assassinations and death; social storms are gathering over and around us: extremists are running to and fro; old religions are " get ting religion;" revival converts are "backsliding;" dent, are hesitating between the disintegrations of Roman Catholicism; while all earnest souls are knocking at the gate that leads to the celestial city of eternal ideas.

'T is the tidal hour, then, for Spiritualism! a Spiritualism that shall spiritualize materialism, and celestialize the spiritual, bringing human souls by processes diverse and inverse into more conscious relations, not only with angelic existences, but the impersonal and the absolute; a Spiritualism compatible with science, refinement, the rarest culture and broadest measure of freedom; a Spiritualism pregnant with facts, yet looking to a spiritual philosophy that shall appropriate the good and the beautiful, the pure and the true of all past and present philosophies, inspiring the masses to higher, diviner action, and prouder military movements for the world's redemption. "Christ's second coming" is now. It is a coming in power and principle, in inspiration and angelic ministrations. Apostles, and the "spirits of just men made perfect," are in the "clouds of heaven "over us; while a-down through the aisles, arches and corridors of distant eternities, silvery voices continue to roll, burdened with the psalm; "Come up higher." Catching the key note, I sound the refrain: Let us unite the scientific with the religious, the fact with the philosophy, earth with heaven, and go up as

patient and gentle that it was pleasant to the know to be right; declinerated a glow with the Christmas awas coming, and we cold him the hispirations of the day, the bour, and full of about the beautiful gifts that Santa Claus might self-accine, welcoming the cross or cypress, soonen the crown; speakers, speaking as with else. His eyes looked further away than ever.

When I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties, and full of ode and rhapsody, stirhomesick; some light seemed to be going out of the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire, rapt and hely, too, as the sainted when I went back to my window I felt quiter the parties of fire parti quence, empty declamation, or poetic, moonshiny

entimentalism, will serve the spiritual gospel of

to-day. The age demands, not science and logic alone, but spiritualistic truths and humanitarian principles, bodied in good, solid, Anglo-Saxon words, with hearers who will listen as though in eternity, surrounded by throngs of white-robed angels, and not hear, merely, but practice, daring, doing, and dying even for a principle! Such, by losing life, or its more physical enjoyments, find it, and find it by having the celestial intromitted into the spiritual, and the spiritual thus celestialized, introfused through the physical, spiritualizing the whole terrestrial being with a transfigured grandeur and glory, comparable to those highly unfolded souls long anchored in the harbors of heaven.

HARMONY.

It is no more true that "Order is heaven's first law." than that harmony is indispensable to spiritual growth. Earthquakes and whirlwinds may have their mission during the ripening and rounding of worlds, and so may rivalries and wars during the development and perfecting of nations; still the prophetic soul ever looks forward with hope and confidence to the dawn of a more harmonial age; an age when man, instead of being influenced by the spirit of the Mosaic Law, shall practice the principles of the "higher law," returning good for evil, and blessing for cursing. It matters not though Jesus came to "bring a sword on earth." I come bringing an olive-branch, symbol of peace, and purpose holding it till it withers in my hand, asking "Spiritualists," "Christian Spiritualists," "Progressionists," "Friends of Progress," "Progressive Friends," "Reformers," and all true workers for humanity, to cultivate charity and cherish only love and kindness toward each other. It should not be now, as in apostolic times -"one for Paul, another for Apollos, and another still for Cephas:" but all for the truth abounding in benevolence and good works. I can and will work with all faithful workers-all worthy men and women, in their reconstructive efforts, regarding names as chaff and husks. My Church is as extensive as humanity, and my creed briefly this: I believe in God, in truth and myself!

BOOKS. Speaking, during April, in Milwaukee, I called upon the Rev. John Hanni, the Roman Catholic Bishop, for the purpose of examining his extensive library, and inquiring relative to certain European works not translated into English. The Bisliop is an elderly man, very genial and affable with quite a tincture of the egotistic in his nature, owing in part to his position, and more to Churchionic influences. Our conversation soon turned upon Spiritualism, during which he said:

"A few years since I hoped much from these modern phases of Spiritualism, as an offset to an increasing tendency in speculative minds to German materialism; but my hopes have not been realized."

I asked him what estimate he put upon Spiritnalism?

"Spirit-communion," he replied, "has ever been a fundamental doctrine of the Catholic Church in all countries, and has been so acknowledged, when orderly, and subject to the Church of Christ."

His library occupies some two hundred shelves, all literally loaded, and in character decidedly polyglot. It has a choice selection of standard authors, some literary, others scientific, but chiefly theologic, the German editions predominating. He showed me a copy of the "Latin Vulgate," bearing the imprint of "Basil, 1496," with series of the ancient classics, both in Latin and Greek.

Those saved by musk, like mummies, many a year, I think the largest library in the world is the Imperial at Paris, numbering 1,084,000 volumes; then comes the Royal Library at Munich, with over 800,000; the British Museum, with over 600,-000; the Berlin exceeds 500,000; and then comes the Astor Library, in New York, containing over 100,000 volumes. Reader, how many volumes may be counted in your library, and what the general character of the same? Every young man should not only gather trophics, antiquities, fossils, paintings, and geological specimens, but a choice collection of books, forming early habits of study for disciplining the mind. If a youth lack knowledge of immortality, communications from a delicate taste, let him read our best American and English poets. If wanting in power to reason well as the 'white stone' of mystic memory, with systematically, let him read Buckle, Compte, Cousin, and John Stuart Mill. If deficient in pith, and an intensified vigor of style, let him read and re-read Emerson's works; and if tending toward the blight of sectarisms, let him digest the volumes of Theodore Parker, A. J. Davis, and, so far as he can, gather up the truths that

DR. J. R. NEWTON. Passing through Chicago, I had the pleasure of witnessing, for the first time, the doctor's "Gifts of Healing," and they are certainly remarkable. into common sense; sectarists are striving to Je- I conversed with a number who were rejoiding in rusalemize Americans of the nineteenth century; the freedom of complete restoration to health. thinking Churchmen, both in the orient and occi- He does not profess to cure all. Jesus "could do no mighty works" in some Judean villages. The Protestantism and the intensified centralization of "Chicago Evening Journal," noted for religious conservatism, admitted this much: "Hundreds, with maladies of every description, hobbied forward to be cured. Whether or not cures were performed, we do not know, but certain it is that people who had lost the use of limbs and of the senses, were made to dance, see and hear." The doctor frankly, admits that spirits and angels aid him in his mission.

glitter on the divine pages of God's great rock-

book, Nature, yet damp, fresh with biographical

facts of constant formations, and musical with

Dr. Bryant is meeting, too, with wonderful success in Detroit. In August he goes to Milwaukee, spending some two or three months. Dr. J. Wilber, wielding a mighty magnetic power, is now in Delaware, Ohio, healing physical and mental ailments.

Dr. Hathaway, a most estimable man, and per manent resident of Milwaukee, has his rooms continually filled with patients. Divinely beau tiful is the mission of the Healers, and those possessing these gifts from on high wishould clierish kindness and brotherly love one toward the other, and, to use apostolic language, in the rivalry, except to excel in doing good, for the love of doing goodles, water there we had we something

In this prairie village I lectured two avenings in the Baptist church to appreciative audiences fraternal bands, of workmen to repair Zion; and the deacon and family present also two blengy rebuild the Jerusalem, that, is to be, and all to the mon, and offering prayer, and the choir singing. glory of a diving humanity. of leave adoug WANTS. ... and side of this Bate, and far more rational views of God We need, in the world, wide vineyard, loving and the final destination of souls are being roles. brotherhoods of laborers, and banded sisterhoods generally disseminated, even among churchmen,

a positive demonstration that Spiritualism is gradually leavening the great mass of humanity. The spirit of bigotry and traditionary superstition is disappearing before final.

before the state of the state o

STREET, A. S. MRS. C. F. DODGE. . This very excellent lady, the wife of the Rev. C.F. Dodge, a Universalist clergyman, is not only a Spiritualist, but is gifted with superior mediumship, , She writes under influence, examines and makes medical prescriptions, gives psychometrical delineations, and speaks occasionally in a highly impressional and inspirational state. Brethren of the Northwest, call her into the great of loneliness be mocked and lost in the dull harvest-field, and keep her there, by cordial realms of silence. receptions and fluancial encouragements, that mortals, through her ministrations, may be edified and their lives glorified. Her post office address is Palmyra, Wis.

SPIRITUAL PROGRESS.

The general facts and teachings of Spiritualism are marching through the land in rapid strides. The press, the bench, the pulpit, and senate chamber, feel their power, and many, with becoming manliness, confess the truth. Be sure, there is less said of the phenomena; but the theories and principles that grow out of these angelic instructions from the spirit-world are being inwoven, not only into our current literature, but are cropping out from nearly all recently published scientific works. Bennett's New; York Herald admitted last winter that "Spirit manifestations made a chief and most exciting subject of attention in numberless households. \* \* \* \* \* \* \*

Clergymen, traveling lecturers and colporteurs bear witness unanimously to its equally alarming and astonishing growth." It is not the mere fact that spirits commune with mortals that the clergy so doggedly oppose, but the spiritual philosophy, as in direct opposition to secturian theology. Nevertheless, God and the angels are back of the whole movement, and while the old dies, the future will add new triumphs to truth. And what is encouraging, also, many more phenomenalists are becoming calmly philosophical, extreme organizations rounded off, and tangential souls better balanced.

FLOWERS. It was the good Wilberforce, I think, that said, "I look upon the corn and the grain as the bounty of God; but upon flowers as his smiles." Another has termed them the "alphabet of angels," whose sweet, dewy lips speak a language as interior as the higher life. Who was not delighted with Mary Howitt's story, "The poor man's garden, hedged around with flowers?" A French skeptic, feeling foregleams of immortality, said: "When I go, clothe me with spring blossoms, intoxicate me with roses, bury me'mid flowers." And in T. B. Read's "Vision of Death," he invokes the flowers over the grave of a beautiful youth. thus:

hus:

"—— Bloom, bloom,
Ye little blossoms I and if beauty can,
Like other purest essences, exhale
And penetrate the mould, your flowers shall be
Of rarcet hue, sweetest perfume."

What choice life-lessons they teach us; what culture to the soul; what aids to the ideal eminences that redden along the sunsets of the future; what stories they tell of archetypal preëxistences; and what sermons of unselfishness they preach, begging us to scatter the fragrance and budding beauty of good deeds all over the rough places of life, thus becoming wandering minstrels of mercy. Loitering, a few years since, with a friend in a rear yard of Auburn State Penitentiary, I saw, jutting through the window grates of a prisoner's cell, trailing vines, and flowers in full bloom, placed there by pale hands, in morning's time, to catch the sunshine; and I said, he cannot be a bad man! My sympathies were touched. I wanted to extend him a warm hand, call him my brother, tell him I loved him, and would fain come unto him. Be sure, in an impulsive moment he may have committed a crime, and infinitely greater criminals may have pronounced upon him the stern sentence. Did not Jesus say, "Go and sin no more?" Gladly would I have borne him on love's wings into the realm of better conditions, placing him 'mid summer surroundings; and calling angels to guard him, bid him look hopefully toward a smiling and peaceful future.

Mysterious are life's disciplinary processes. The fire must try every man's work. Yea, each must find his Calvary, and bear his cross, ere he can

"And I said, in underbreath, All our life is mixed with death, And who knoweth which is best? And I smiled to think God's greatness Flowed around our incompleteness, Round our restlessness His rest." Battle Creek, Mich,

> NO MORE! BY S. B. KEACH.

No more the sorrows of absence, in their keener strength, shall be felt. ' No more the hopeless pain of parting when no ray of light from over the river shows us the chain that binds our hearts as one. is only lengthened for a time, not severed. I thank heaven for the assurance given me that Time will

restore all that Death had robbed from me; and not only restore after the great transition, but even now, day by day. Imperishable are the memories of childhood and youth; and how can I doubt, if I can recall the past in thought so that I even seem to live over again those blessed days, that I may by-and-bye renew in reality the same bright experiences.

But it was not always thus. Blind in the first sad moments of a great sorrow, we feel that all has bids us seek for health and harmony of the earth passed beyond recall, and the future may bring form, in order to bring a corresponding effect to fiesh sidness, but never the joy that is gone. Faith the soul. For these reasons, and many others. I hath taught me to look upward and beyond the past, for the same sun that sank upon our desolation, will light with the dawn's radiant promise the fields and meadows—yes, and the graves. Let to the earnest words of Mrs. Townsend, advocatus not leave the lesson half learned, that bright ing the practicing of principles, uttered at the intelligences are revealing to us, but realize that Bridgewater, Vt., Convention, the report of which the lamented, the wildly loved, are here. We shall meet them in heaven, we know; let us feel that When earth-angels like Mrs. T. appeal to the we are with them now, and they still with us. In nineteenth century for reformatory action, then the still night, listen: there are voices speaking to we may well believe there is need of it. For us in tones we must remember; there are forms these reasons, and many others, I confess myself passing around us, and the old-time tenderness is pro reform-dress, pro non-condemnation, pro vegein the caress of their soft hatids, i amine

Close the eye. Let the heart beat calmly on. Trust life and soul with ethereal guardians. Sleep, Now the spirit is free for a moment, and mounts with tireless pinions the heights of space. In a sweet breath, or a step from intemperance to with tireless pinions the heights of space. In sound sleep we surrender ourselves to the care of the mysterious Helmsman, who folds around us robes of sweet forgetfulness, as we float with him upon the unrufiled waves of thought, further and further out upon the deep, calm sea of peaceful dreams, safe, for a time, from the pursuing, grasping hands of sorrow, pain, unrest and wrong.

Tis in those kingly moments we forget the clanking of our fotters and the shadows that pursue us; hear forgotton music, and feel the touch of hands the clay light pressed for years; without effort we tread heights that glow in wondrous ends hard admining; there is no toll in the accension to the buoyant heart and unwearied feet, for angels walk harmony."

with us the starry, path, and we wake to say we have dreamed of Heaven. In the busy hours of day we know our hands are strengthened to perform their toil, and our spirits soothed with a healing power when the path is rugged to our wearled feet. Let us thank Him for the knowledge we have gained through sorrow. No more the cruel doubt, worse than death, and utter loneliness we have felt. We will await in peace and hope the reunion of hearts that shall be eternal. And say no more, they are gone beyond our sight forever, where their voices cannot reach us. or their radiant forms of beauty cheer us. No more say, though we reach out our pleading hands toward them, they will heed us not, and our cry

And one, when we and life were young, who passed away in arms of angels, as a star fades in light when morning cometh; I shall no more think of her walking among green fields, by pearly brooks, her path radiant with immortal glories, lonely, in Heaven, for it is not denied her to return to earth, so lonely without her.

Her presence lights up the sacred past till I see forms of old, as buried years uncover their treasures in the magic rays; illumines the present with a chastened glow, like the effulgence of many stars, and throws upon the future a radiance that beams through the Valley of Death, till it is no more a land of shadows, and the way is plain to the gates of the immortal cities.

# THOUGHTS: \*\*\*

BY C. F. ALLEN.

Questions of vital import are to-day thrilling the mind of nations, pertaining to the temporal and spiritual welfare of our being. All theories, to be enduring, must be outwrought into human life, else they melt away in the noontide heat of earth magnetisms. While ornament is one of the essentials of life, utility is another, as much to be prized and as needful as beauty. We admire the rose and the arbor as combining taste and use, yet despite the spiritual senses, something more substantial is desired while we are enclosed in the earth form. Therefore the ground is tilled, and provisions are made for a bountiful harvest, by which the most spiritual being yet in flesh may and must satisfy Nature's demands. Even thus while theory is beautiful, and like the blossoming of "the mother fruit of New England" in its fragrance, mankind still looks gladly forward to the time when change (or progression) shall bring forth the delicious fruitage. Man respects the medium Jesus; yet that respect flows as much from admiration of his conduct as of his language. Eloquent were the divine messages which he gave; still more noble was the realization of his inspiration in his daily life. "Go and sin no more!" fell in soothing accents from his lips, with no haughty sneer accompanying the loving tones. Calm, yet grand, in his pure selfhood, he communed with "publicans and sinners," though a frowning world cried "Crucify him!"

Theoretical Spiritualism to-day gives to man a divine gospel. Christ-like, it says, "Go on your mission, extending the hand of Love to all earth's children, interlinked by God-ties in a grand relationship." The language is eloquent, the oratory unsurpassed, and strong men bow their heads, and tender-hearted women weep. But when the surging waves of every-day life sweep o'er the soul, where stand those who were so swayed by the Theory-the buds and blossoms of truthfulness? They dare not-alas! too oft-"contaminate" themselves to lift up the oppressed and speak kindly to the erring; for Mrs. Grundy would stand aghast at such an innovation of propriety. They may be moved to give money, old clothes or advice, but they say, "I cannot sink my individuality to elevate the degraded ones; acknowledging their acquaintance in the street

would folks sav!" Practical Spiritualism—the fruit—says the same as Theoretical: for it has need of the buds and blossoms; but it acts what it says, thinking that after so many years of truth-telling it is time for applying those truths.

would at once cause me to lose caste, and what

Practical progression embraces all phases of Reform, from the lifting up of the down-trodden to proclaiming "Liberty to the land, to all the inhabitants thereof"-Liberty, physical and mental, religious and social. The fruit is with a few who dare act out their convictions of rightthough not in its fullness: for many years must yet elapse ere that can half be comprehended. H. C. Wright, in his "Marriage and Parentage." (which work, with profit, might well be, and I wish was, in every family) nobly advocates Fidelity to ourselves in this world, as the only true preparation for the next; also, "The kingdom of Heaven is with those, and only those, who understand and comply with the conditions of present life, and health to body and soul." These words. as well as the entire book, contain food for reflection and action. Matter, though inferior to mind, does not alter the fact that the mind depends upon

its physical temple for its proper manifestations. Health of body induces health of mind, while a healthy mind is rarely seen in an unsound body. Throughout the mass of human life we view bowed forms reeking with filthy disease; from out this darkness comes a cry for true life. How can the soul wash itself pure in the waters of Truth, unless physical conditions give it untrammeled freedom? Fetter the body with impure magnetisms, and the spirit seldom attains sublime heights of Wisdom and Love.

Thus, practical reform, or religious progression, echo a hearty amen to the sensible remarks from Juliet Stillman, which appeared in the Banner of a few months ago, entitled "Hints on Dress"; also appeared in the same number of the Banner. tarianism, pro raising the fallen, (anti " affinity " seeking,) and for any reform that will benefit and

sobriety, or the leading of the prostitute to a life of virtue, or a few inches less in a street-sweeping dress, or a little less log for a few more apples, I for one—and I am glad to know I am not alone—and life of the leader of progression, though words looks and deeds of opponents cause the chills of dark magnetisms to sweep o'er the sensitive heart, like winter blasts o'er the shivering leaves of the household plant.

Todnine of the following true and beautiful words from Miss M.E. Tillotson; "If all would practice what they know of right, the world, would be readily moved; but if reformers only, ask for improvements, continuing to parontice customary colls; hard will be the task of the lierolo few, and slowly will approach the era of health and

slowly will approach the era of health and

Report of the Three Days' Meeting Mold at Greensbore', Ind., May 19, 18 and 14.

(Reported for the Banner of Light.) The Meeting that had originally been appointed for the 5th, 6th and 7th, was deferred one week to meet conditions that seemed more favorable.

FIRST DAY. Meeting called to order by Dr. Cooper, of Bellefontaine, Ohio. Dr. Braffitt, of Paris, Ohio, elected to the chair; Lois Waisbrooker, Secretary; Dr. Cooper, Agnes Cook, of Richmond, Ind., and Silas Small, of Greensboro', Committee of Arrangements.

Dr. Cooper read a poem by Charles Mackay, entitled, "Old Opinions."

"Old opinions, rags and tatters, Get you gone! get you gone!" Mrs. Alcinda Wilhelm, M. D., then took the

stand, and said: Strange are the vicissitudes through which we have passed since we last met. I need not remind you of the exultation with which our people mind you of the excitation with which our people hailed the approach of peace, in the surrender of the rebel army and the fall of Richmond, nor how that joy was turned into mourning by the assassination of our President—one who was of the people, not the leader, but one of us; sometimes slow, but always sure; always on the side of the right; one who knew, by the bitter experiences of childhood, the curse of poverty and conression; civing the who knew, by the litter experiences of childhood, the curse of poverty and oppression; giving the strength of his young life to the support of his mother and sister; struggling with the giants of the forest as successfully as he has since struggled with the giant of slavery; passing through all this toil, and, with but six months' schooling, up, up, to the highest office in the gift of the people, and stepping from thence to a position in the skies. If he erred, it was on the side of mercy; but his work is done. We have passed through dark hours, but we shall have still darker hours and fiercer conflicts in the future; for, through us, other nations are to be purified, and crucifixion physically is the birth of liberty spiritually. But, while we have a right to appreciate individuals, while we have a right to appreciate individuals, Principle is the true watchword. We, as a nation, have become classic; the blood of the President has mingled with the blood of the common soldier. The blood and tears of both enrich the subsoil into which the Tree of Liberty is to strike new roots.

to which the Tree of Liberty is to strike new roots. The apeaker then drew a vivid description of the fate of the assassin; compared the boon of well-doing with the gnawings of remorse; asked if it was a license to sin, because we could see for the murderer, beyond the frowning battlements of centuries, the undying spark of progression, pointing with the finger of hope o'er all the ages of anguish that intervene. Closed by urging upon her hearers the importance of life, in its deeds more than reards; saying that theary is good, but more than words; saying that theory is good, but

practice better. practice better.

Benjamin Todd, of Wisconsin, followed with appropriate remarks. He said: I call you friends, for I recognize the Fatherhood of God and the Motherhood of Nature. Though I do not even call myself a Christian Spiritualist, but an Infidel one, yet I am not without my Bible. Yes, I have my Bible, and each human being is a word therein. I love to turn up the rocks, as leaves, in this great book, the grand old Book of Nature, and to study the flowers, as letters whose combinations spell use, beauty, love and progress; and what more is there of life? By the way, Brother Todd is a regular son of thunder, with the lightning all in, but chain lightning at that

and chain lightning at that.
Dr. Cooper next presented the claims of the Chicago Sanitary Fair.
Music, and adjourned till half-past nine on Saturday morning.

SECOND DAY.

First Session .- Order of Exercises read by Dr. Cooper, Music: "Beautiful Hills."

Mrs. Mary T. Clark was announced as speaker. She first read the poem, "To give is to live," and then gave as her subject: The Privileges and Duties of Spiritualists. Spiritualism is that which we can live by and die by. It is the development of all previously perceived truth; the culminating blossom thereof. We have lifted the hand and cut the string that held the balloon of progress to the earth; we have discovered the way of the coming glory, and we have no right to keep of the coming glory, and we have no right to keep silence; speaking is one of our privileges, and one of our duties, also. The Christian claims great privileges—but what are they? That of being told to repent, and have faith in another for the heaven we have never earned. That of reading the Bible, and finding two Gods—Jelovah and Jesus. Skin off the cream of imagination, dive down into the common sense of the matter, and what is there left in the Christians' interpretation of the Gospel? We have a God that we are not ashamed of. The heathers themselves are ashamed of the Christians' God. But, making the wealth of brain-development the measure of our conception of God, we have no fixed revelation crushing back the inner nature. We have but one God; one whose characteristics are fixed in the power of our conception to understand, and each for himself. I once belonged to the Church, and hoped some day to have impudence enough to daim heaven on the merits of another; but now I know that I shall live forever, and have just such a heaven as I make for myself; and I would rather accept a low position as my right, than a high one at the expense of another. Our heaven is before us in the even balance of justice; the smallest atom of wrong or in-justice would throw the universe out of balance; but we can trust the power that keeps the equilibrium. If we take a low position, the path of progress is before us, and no insurmountable ob-

progress is before us, and no insurmountable obstacles therein. We can no longer be hoodwinked by the opinions of the past, but think for ourselves. This is one of the many privileges of Spiritualists; but our duties must be commensurate therewith, or we should have and not earn.

Here the speaker dwelt for awhile on the duties of Spiritualists, and then said: The Churches are infidel to their own faith. If you would be the nation of the future, live your faith; do this, and, setherical strength from all nations of the sections. gathering strength from all nations, you may raise up such a nation as the world never saw Principle; and not expediency, is the true law of progress. But the next question is: Shall we or ganize? shall we have a national creed? Did you ever know a creed that was not baptized in blood? Alas for the blood of Jesus! what fanatic horrors has it not developed? Creeds are full stops; a drop-ping of an anchor in the River of Progress. Give us individual creeds, individual rights, natural organization, even as atoms make the mountains displace these atoms, let the torrent furrow its sides or sweep away portions of its base, it is a mountain still. But, in the privileges and duties of Spiritualists, woman has her full share; she is the nerve-power of a nation, and her greatest duty and privilege is to the rising generation, Music, and a poem by B. Todd, entitled: "The

Lois Waisbrooker followed in a few remarks, enforcing the last position of the speaker, showing how even a *look*; the firm silence where speech was not possible, in the cause of truth, ultimated itself, through the organization of the mother, in leeds of valor in the next generation

Poem read by Dr. Cooper, from Mackay-"On,

Music, with the words, "Tis Very Tough."
Adjourned till two o'clock P. M. Adjourned till two ociock P. M.
Afternoon Session.—Regular lecture by Lois
Walsbrooker, commencing with a poem—"Reformers." Subject: The Laws of Inspiration. As
God is the life of all things, the elements of inspiration must be found in all things, and not

Mrs. Wilhelm followed with appropriate remarks.

Bro. Todd said: There is no question in the world upon which there is such a diversity of opinion as that of God. Each makes his own God, and we have just as big a one as we have material to make him of. The priest of Christendom is just as much an idolater as is the installent one worships the work of his hands the other of his is just as much an unitare as a the neutrent one worships, the work of his hands, the other, of his mind. Compare the God of Zoroaster with the God of Moses, and you have the difference in the character of the two. Some talk of being indebted to God; I don't owe God snything; if I did, I should never be able to pay it. On the contrary,

God owes me everything; and among the first things that he pays in is education. Father God and Mother Nature are determined that we shall and Mother Nature are determined that we shall be educated. They won't take home ignoramuses. We may play truant, but it will do us no good. He then gave a vivid illustration of the tendency of the atonement, showing that it is the Orthodox, and not the Spiritualistic view of things that gives license to sin, and concluded with a poem.

Adjourned till 7 pr. m.

Evening session—Mrs. Wilhelm, speaker. She gave a short discourse upon necessary conditions in order to good spirit manifestations, followed by a public circle, in which spirits were described and names given, some of which were recognized.

and names given, some of which were recognized.

Music; after which the meeting adjourned.

THIRD DAY, Sunday morning, at 91 o'clock, the services were

opened with music.
Discourse by Bro. Todd. Subject: The Natural Evidences of Immortality. After giving a vivid description of old theology, telling how it had dried up all the springs of joyousness in his youthful heart, and then contrasting it with the teachings of Spiritualism, he proceeded to say that these natural evidences were not found in the Church, nor in the facts of Spiritualism, but were inputs in many a nature. innate in man's nature. True, Spiritualism demonstrates life beyond this life, but that does not prove that life is to be without end. Looking at man's nature, there is a demand for eternal life; and if there is not a supply for that demand, then and if there is not a supply for that demand, then God and Nature have commenced a work that they are not able to finish. But the most important, the most unanswerable argument of all is, the substances of which man is composed are indestructible. The body is not the man, nor the man the body. We have a building of God, a house not made with hands, eternal in the heavens, and God built it. God lays the foundation stone. It is God manifest in the flesh. The Godprinciple is man's personality, and surely the Godprinciple cannot be destroyed. Next, take man's individuality. Of what is it composed? Of the consciousness of forms, Think of something that has no form, and describe it, if you can. Forms are God's mode of manifesting himself; but how does man get those forms into his individuality? By inspiration. God lays every living stone. But By inspiration. God lays every living stone. But forms are inexhaustible. Thousands upon thousands may look upon a beautiful thing, taking into their individuality the form thereof, and yet the thing itself be no less, either in weight or measurement. It follows, then, as a logical necessity, that, if man's personality be indestructible, and the material from which he derives his individuality inexhaustible, he must be immortal. The speaker finished with a poem.

Music—"Tenting on the Old Camp Ground."

Music—Tenting on the Old Camp Ground."
Adjourned till 2; P. M.
The afternoon session was opened with music; then followed a poem by B. Todd; after which, Mrs. Withelm took the stand as speaker for the hour. Subject: Freedom for all. Freedom, physically, socially, religiously and politically, each faculty and function springing out from the central soul, the personal life fails of its legitimate action without freedom. Bondage is the abnormal, freedom the natural condition. Physiological freedom gives health; health brings harmony. True religion makes us free, is natural, strong and stirring, and belongs to us all. God's religion is the action of the universe living out its destiny. The human, if true to itself, would be free as the flower, or the bird. Religion is written in the grand book of Nature's Divine Revelations, and though in this our babyhood we may not be able to comprehend the whole, we can feel its intu-itions. Freedom for all. Children have their rights. Parents should understand this. Chil-dren are often punished for the sins of the parents. As we do by our children, so do our laws by us. The law shuts its erring subjects up in prisons of wood or stone; we, through ignorance, shut our children up in inharmonious bodies. The darker the deed, the darker the prison, calling for sympa-thy and remedial agency, instead of punishment. Political freedom for all, and all for freedom. What a struggle we have had, for the last four years, for even the physical freedom of a portion years, for even the physical freedom of a portion of our people; but the grand conquest is worth the cost. Religious and social freedom must come, but they will come with conflict—the conflict that is to usher in the new heavens and the new earth. The speaker closed with "The Triumph of Freedom," given through Lizzle Doten, on the amendment of the Constitution, rendering it with thrilling effect.

ing effect. Music, and adjourned till 71 P. M.

Evening session—Opened with music.
Mrs. Mary Thomas Clarke, as speaker for the evening, then came forward, and said: The inspiration and power of music quiet the soul, bring-ing forth its loves and aspirations as the earth brings forth its flowers, streamlets and music, drawn to outward expression by the attracting power of love and harmony. But while listening to the glorious truths uttered here, the question still comes, Shall we ever lose our individuality, and with it the power we possess of attracting to ourselves every particle of God's universe needed to sustain, build up and make perfect our immortal lives? It is this self that alone can comprehend spirit. As a part of God, it must be perfect in its unfolding, yet manifesting different degrees in coming up from the lower kingdoms. But if man is to retain his individualized existence, why not the lower forms of life? If the lower forms lose their identity, why not the higher? The speaker then took up the question of the importance of ante-natal conditions, by showing that acts bless us or mar our happiness, and acts depend much upon organization. Organization coming through influence of the heart-life of the mother, it is through woman's elevation, and the proper appre-ciation of her God-given mission, that the elevation of the race must come. "The seed of the woman shall bruise the serpent's head." Thus closed our three days' love-fenst, and a

love-feast it truly was.

Lois Waisbrooker, Secretary.

### A Spiritual Letter.

The following letter was written by a lady residing in the West, to her aged mother, who then resided in Syracuse, N. Y., but who passed to the spirit-world in March last. The letter was sent to us for publication by a member of the family, We trust the mother was able to appreciate the truths therein contained, for they will be as lights to guide her on her journey through the spheres:

Fort Dodge, Iowa, Jan. 23, 1865.

MY DEAR MOTHER—I feel it a duty to write you. I hear by sister Nancy your health is very poor. She thinks your time is almost done on earth. You have lived to a good old age. I hope the future to you is no dread, but a glorious reali-ty. It is a continuation of the present—a living existence in which you will feel and realize the desires and aspirations of the present, and reap the fruition of hopes that the material life fails to satisfy. Do not suppose, when you enter the spirit-world as a disembodied spirit, that your labors are finished—that your journey is ended. Life is ever onward, and we are all buds and blossoms upon its mighty tree. We must ever learn more and more of life. Everything in spirit-life will call you onward; the voice of God will speak to you in every atom—and your senses will feel that God is calling you, and as you are his child. you must obey.
Clairvoyance, though poorly understood, brings

Afternoon Session.—Regular lecture by Lois Waisbrooker, commencing with a poem.—"Reformers." Subject: The Laws of Inspiration. As God is the life of all things, the elements of inspiration must be found in all things, and not alone in the Book, as theologians tell us; the nature of that inspiration depending not on that which inspires, but on the coudition of the inspiration of the inspiration of the inspiration depending not on the clements of a stench from the lovellest rose; the beawill find honey in the same flower; and the highest developed among mortals will find their hearts swelling with inspirations of unutterable gladness as they look upon its blushing loveliness.

Mrs. Wilhelm followed with appropriate rethe earth, eighteen hundred years ago, his opponents oried, "Blasphemy; crucify him! crucify him!" and now that he lives again in the nineteenth century—now that this same spirit of truth is manifesting itself through human form—the cry
from the opposing world is "Blasphemy!" And
did he not predict this himself? Did he not distinctly declare that when he should again walk
the earth, he would "come to his own, and his own would receive him: not "? He also said, wion moved forward to the graveyard, followed by the signs shall follow those that believe." I think all who witness these manifestations of healing the sick, opening the eyes of the blind, become that the control of the family; but most of the blind, become the control of the family; but most of the blind, become the control of the family; but most of the family; but most of the family; but most of the blind, become the control of the family; but most of the family and the family and

these things are what Jesus spoke of when on sarth. Christ taught us to imbibe his spirit; to make our life conformable to his precepts; to be like unto him, pure, peaceable, holy, forgiving, etc., as he was. Spiritualism is nothing more nor less than this—so Spiritualists are the victims of persecution today.

persecution to-day.

But Spiritualism has not done its work yet; it has a greater work to do. It will soon have a controlling power over government. It availeth but little for a man to say that no benefit is derived from communion with spirits for the truth speaks otherwise. The temple of truth is now being firmly erected.

Now, dear mother, do look upon death as a door Now, tear mother, do look upon death as a door to a more glorious and higher existence, where you will meet your dear departed, waiting friends. I shall expect you will be as a guardian-angel around us. I hope I shall have a spirit-vision in which I shall behold you.

Yes, dear mother, I often think of my near and dear friends whom I have left in the East—perhaps never to see again on earth. And I look forward to a happy reunion of parents, brothers and sisters, in a better and purer world; but if I still remained in mental darkness—as I once was—I should feel very different in parting with friends; but now I feel that it will be only a short time that we shall be parted.

time that we shall be parted.

But, while sojourning here, I feel the presence of loved ones gone before. Oh, how thankful I am that my eyes have been opened to perceive the true light that has dawned on humanity. The vision I had of another world has filled my heart full of here and laws and release the construction. vision I had of another world has filled my heart full of hope and love, and raised my once droop-ing spirit. Now, when I feel weary of earth's cares, the vision I saw comes again to my mind, and I then feel strengthened to hear all with pa-tience. If all of earth's care-worn creatures could comprehend the priceless pleasures which the dwellers in the bright spheres above endeavor to unfold to their minds and the glories which they unfold to their minds, and the glories which they are destined to attain, they would no longer "mourn in dust and ashes," for the flood-gates of tears and sorrows would be forever closed, and new hopes and aspirations would spring up in their souls. Your ever loving daughter, SUSAN H. ABBOTT.

> Written for the Banner of Light. THE DEATH OF CREEDS.

BY D. M. II.

The diamond streamlets of the soul Are gushing forth in joyous song; No more in darkness and in dole-The hours, all golden, speed along.

The melting clouds reveal the light, Quick flashing forth from Nature's springs; The raptured spirit hails the sight, And Hope replumes her drooping wings,

The galling chains that long have bound Earth's children down to narrow creed, Link after link fall to the ground. And men stand forth, redeemed and freed.

Now Death, of all his terrors shorn, No longer palls the trembling heart: No more with hopeless tears we mourn, When from our dearest friends we part,

Part, did I say? We do not part! The River of Death it is not wide; And at our call the loved ones start, And slip their boats across its tide. Stoughton, Mass.

#### A Spiritual Funeral.

Something like a "sensation" occurred lately in this "City of Churches," Pontiac, Mich., among the members of the denomination of Orthodox worshipers, a brief outline of which will doubtless interest your readers.

A promising young man, twenty years of age, son of Mr. Thomas P. Nisbett, (a name known to some of the readers of the Banner,) an Englishsome of the readers of the Danner,) an Engish-man, and for several years a "London City Mis-sionary," was drowned during the recent floods in Oil City, Pa. His remains arrived here on the 27th of March, and arrangements were made to

inter them on the following day,
Mr. and Mrs. Nishett are converts to Spiritualism, and the family, including the deceased son, were inquirers, and consequently were in bad odor with the elect, especially as it was well known that Mr. Nisbett had, on several occasions, made public confession of his faith in modern

Spiritualism.
On the day preceding the funeral, among the great number of friends and neighbors who paid visits of condolence, were several persons who were very anxious to ascertain "what church the body would be taken to," "to what Christian de-nomination the parents belonged," and "which of the ministers was going to officiate at the funeral." To these queries the father courteously replied that his religious views had undergone a great change; so that, unless he could procure some person entertaining views similar to his own to preach the funeral sermon, he intended performing that duty himself." Some persons thought (thought aloud) "it would be curious"; others, that it would "kind of mean," till numbers were on the qui vive to know the end of it.

The deceased was, till the day of his death, a member of the Hose Company and was highly respected. About two o'clock P. M. on Tuesday, the 28th, the members of the Hose and Engine Companies turned out in uniform to attend the funeral of their late comrade. A goodly number of Spiritualists, some with their teams, from city and country, joined the procession, and the mournful cortege wended its way to the Universalist church, accompanied by a great crowd, in which every sect in the city was largely represented. Every available nook in the church was occupied, and old and young, black and white, saints and sinners, mingled and jostled each other in the portal and on the stoop. The eager, the curious, the earnest, the careless, and the inquisi-

But where, and who, was the preacher? Sur-prise characterized the countenances of not a few, when two indies were ushered behind the readingwhen two ladies.were usuered common the coanned-desk, both of them known to several of the congregation as Spiritualists, namely, Mrs. Lydia Ann Pearsall, and Mrs. Emma Martin.

Mr. John Southard, many years Deacon of the Baptist Church in Pontiac, but for several years

Baptist Church in Pontine but for several years past a Spiritualist, of peculiar mediumistic powers, an inspirational poet and a staunch opponent of error, opened the proceedings by reading some highly interesting verses composed, impromptu, by himself, and very appropriate to the occasion.

Mrs. Emma Martin, in solemnly impressive strains, invoked the "Great Father of Spirite," after which she, with much feeling and pathos, sure an inspirational hymn in honor of the Creator and His works, addressed to the bereaved parents, the weeping brother and sisters, and to the congrega-

weeping brother and sisters, and to the congrega-tion. Silence and attention were complete and profound.

As Mrs. Lydia Pearsall arose to address the udience, the query, "What may ner of woman is audience, the query, "What mad ner of woman is this?" was legibly impressed on the faces of many. The text, "Now we see through a glass many. The text, "Row we see through a glass darkly," &c., was chosen as the subject of the discourse; and in a logical, argumentative and uncompromising manner she claimed the truth, the whole truth, and nothing but the truth; and with unfiling hip pertinacity held up Orthodox assumptions argument and with without a same arms. tion and errors; and with withering sarcasm rent the flimsy fabric which has so long beclouded the

mental vision of earth's children.

Her expressions of pleasure and satisfaction that the great public mind was being awakened from its ignorance and torpor to a vivid sense of having been deluded, attracted much attention from her hearers. She then proceeded to the con-sideration and explanation of some phases in the Spiritual Philosophy, giving a glowing and elo-quent description of the beauties of the higher life, and closed with an exposition of what is termed, "Death," speaking sympathetic words of comfort and counsel to the bereaved. Altogether the discourse was most encouraging and instructive.
Mrs. Emma Martin, after singing another hymn,

closed the services with prayer.
The calvacade then re-formed, and the proces-

# Spiritual Phenomena.

The Alien Boy Medium at Bockland, Maine.

The Allen Boy is about thirteen years old, thick set and active, with red hair and corresponding complexion. He arrived in this city on Monday, May 8th, and I was requested to attend a scance at the house of George Morgridge, in this city, on that day. The editor of the Democrat and Free Press, with many others, was invited, and on my arrival I found myself in the presence of quite a respectable company, both in regard to character

Dr. Randall, who travels with the boy, manifested a good deal of anxiety and uneasiness for the result, as he wished, probably, to make a good impression on the editor, as his paper would come out on Wednesday, the 10th; but all to no purpose, for no manifestations were made during the evening, and we were all obliged to go away disappointed. However we were invited to attend another sitting at the same place the next evening, and we were all promptly on hand. Before proceeding to give the result, I will endeavor to give you some idea of the arrangements made for the sitting. In the first place, a chair was placed very near the corner of the room-as near as it could sit and hold the instruments-in this chair were laid a dulcimer, a guitar, a drum, a small bell and drum-sticks. Directly in front of this chair were placed three other chairs, so as to form a space behind them of about four feet by seven. These chairs were placed in the following order: One common chair, within four inches of the wall of the room; at the left of this, a high-back rockingchair, eighteen or twenty inches from it; a shawl was then thrown over the backs of the two chairs, shading the instruments behind them from the light. Another chair was then placed to the left still further, in which the boy sat. These arrangements were made before our eyes, and all had liberty to handle and inspect the instruments.

Dr. Randall then took his seat behind the audience, shut off a part of the light-though still light enough to see everything in the room distinctlyrequested us to choose the most skeptical, to sit in the chair. A gentleman was chosen, who, on being requested, took off his coat and sat down in the rocking-chair, and laid his left forearm across the boy's lap, the boy seizing it with both his hands, one above the elbow the other at the wrist, the boy facing the audience. A light shawl was then thrown over the boy's hands and the arm scized, the boy constantly keeping a motion of his hands, by gently pinching or pressing the arm, to notify the gentleman that his hands were still there. After sitting fifteen or twenty minutes, the shawl between the rocking-chair and the chair at the right began to move; all at once the instruments were handled, and in a moment the guitar was held out over the head of the gentleman in the chair, then it was placed in his lap in a proper position for playing. The drum was now thrown on the floor, and the dulcimer sounded, when we were startled by three smart raps on the back of the chair, as if demanding something. Mr. Randall inquired if they wished some one to sing, which was answered by three raps. Some one in the audience began to sing, the dulcimer playing an accompaniment. The singer would suddenly change from tune to tune, from slow to fast, from grave to gay, the player changing as suddenly without losing the time. This playing and sounding of instruments continued some ten minutes or more, when the boy called for some more powerful demonstration.

The chair on which the instrument had been placed, was thrown over the gentleman's head on to the floor in front of him. When he saw the chair floating over his head, he dodged and hit his head against it, which caused a swelling over his left eye. The boy, on learning this, remarked, "You have wounded the gentleman; now please heal him," telling the gentleman to lay his head back against the back of the chair. The gentleman obeyed, and a hand came and patted the place injured. During all this time the committee-the gentleman in the chair-often notified us that the boy's hands were on his arm.

Mr. Randall now asked if he should let on more light. This was answered by raps in the affirmative. The light being let on, the hands were shown more distinctly. This hand-showing continued for some time, till all were satisfied that there was no humbug in the matter. One hand seized the shawl between the rocking-chair and the chair at the right, say some nine or ten inches to the right of the rocking-chair, and drew it slowly down so that all saw it plainly. Mr. Randall again asked: "Will you write your name upon the slate?" which was answered in the affirmative. A slate without frame was shown us, then handed to the committee who passed it over his right shoulder. A hand seized it, and, (I should judge by the peculiar, grating sound) laid it on the floor. It took the pencil in the same manner: then all was silence. Now we could hear the writing upon the slate distinctly; something was written, and then a dotting or crossing, as of Is or Ts. The pencil was then dropped upon the slate; in a moment we heard it writing again. The pencil was thrown out and lodged upon the editor's arm, and the slate was held up over the committee's shoulder. On examination we found two names written upon it, which appeared to be in different hand writing. Dr. Randall requested that they would shake hands with the audience, who. one by one, were shaken hands with or touched, the most of them the latter. When my turn came I was touched very lightly, when I requested and rather insisted on shaking hands. I instantly received a smart slap on the back of my hand, which was distinctly heard by the whole company. At one time the boy threw off the shawl from his hands, saying: "Here are my hands and here are my feet," while the instruments continued sounding and seemed to turn over on the floor. At length two smart rans notified us that the scance was over, and I found myself astonished, but, I hope, somewhat wiser than

Mr. Randall held his scances every day or evening, (except Sunday,) sometimes failing to have any manifestations, but generally succeeding, till Thursday, the 18th, when he left for Boston. Thursday afternoon a private sitting was held, when few except Spiritualists were admitted. The manifestations at this sitting were of a more positive nature, otherwise not differing from former sittings. At one time two hands were seen at once on the right side of the committee; at another, the committee remarked, "Hands press me

&c., making a complete confusion of tongues. However, the committees-all that have sat in the chair when there were manifestations-pronounce it real, and some of them say it is truly wonderful. And thinking people in general, here, as far as I have conversed with them, pronounce it no humbug, but very mysterious; and some say it will be scientifically explained by-and-bye.

A gentleman whom the Church calls infidel, remarked to me the other day, that he wondered at the Church for calling it humbug; "For," said he, it is the greatest and only tangible evidence of the immortality of man that I have ever seen; and why the Church should discard this, which is strong evidence that they have been telling the truth. I cannot tell.

An old gentleman who has passed the bounds of the Church, a reading, thinking man, who opposed, disputed, questioned and denied Spiritualism in every phase, said to me: "I give it up; I am confounded! I will oppose it no more." These things convince me that Spiritualism is progressing, in spite of the many encumbrances hanging upon it. Yours truly,

#### Our Washington Letter.

CLOSE OF THE LECTURING SEASON—PROGRESS

OF THE CAUSE-J. M. ALLEN'S LABORS. With the last Sunday in May our meetings in Washington stand adjourned until October, it being impracticable to continue our Sabbath evening gatherings through the hot weather. The universal success which has characterized the past season, is in no small degree attributable to the energy and practicality of those friends of Spiritualism here, who, when the organization was apparently swamped and going under, as sumed the management of affairs, righted the

little craft, and piloted her safely into port. The cause is stronger in Washington to-day than ever before. The barriers of prejudice in every department of life are giving way before the onward march of Omnipotent Truth. The chief characteristics of Spiritualism, are manifesting themselves everywhere. The disintegration which precedes higher formation, is silently but effectually and practically progressing. Thus addition comes and power is gained. Next season will furnish increased evidence of a greater, deeper, and more universal appreciation on the part of Washingtonians toward the science, the philosophy, and the religion of Spiritualism, than has been manifested the past season. Verily, the cause must increase and intensify itself here, as well as elsewhere. The spiritual forces at work will not abate one jot or tittle, whether men and women hear, or whether they forbear. Divine and eternal energies are in operation, and will not cease until man is in every sense, in every particular, "redeemed, regenerated and disenthralled." Spiritualism, "pure and undefiled," must go on, conquering and to conquer, from light to love, from grace to glory, ever blessing as it goes. Meanwhile our ever-present duty is to faithfully

" Sow seeds, To blossom in their manilood, and boar fruit When they are old."

Bro. J. Madison Allen has been our speaker luring May, and by his public and private efforts has greatly endeared himself to us. His style is both pleasing and persuasive, being generally animated and impassioned enough to keep the interest of an audience well up to the close. Alive with earnestness, he emphasizes more by voice than by gesture. Modest and unassuming, his deportment is in favorable contrast with those of the great ego school. In all he says there broods tender and beautiful spirit of Love and Charity. under whose divine influence Spiritualists should be more and more willing to be reared. A revelator and constructor, rather than an expounder or interpreter, his present labors are but prefatory and preparatory to the prosecution of his great lifework, the furtherance of the mission with which he has been delegated-the unfolding of a practical educational movement of the most valuable, vast and vital importance—the perfecting, in obedience to the direction and inspiration of higher powers, of a Universal Alphabet, which shall endure for all time. Based upon the immutable principles of Nature, such a system will stand all the persecutions of men, through all the convulsions of time, and prove one of the most effectual agents within the compass of man, for practically uniting the various Nationalities of earth, and bringing all peoples into a more brotherly and harmonious relationship.

In the agitation and presentation of this subect, he is aware that the world to-day, in the plentitude of its wisdom and charity, is disposed to give what it has always given to those who esent a new idea for the good of humanity—anything and everything but a hearing. 'T is ever the same old story. But thank God! the so-called idealisms of to-day are but the realities of tomorrow. There is precious encouragement in the fact that, "God never permitted us to frame a theory too beautiful for His power to make practicable." The Universal Alphabet, however, is not only a beautiful theory, but a glorious fact, which the future will gladly accept and adopt. Tried by the impartial standard of exact sciencethe imperial test of Reason and Nature-and found to be true as the needle to the pole, "without variableness, neither shadow of turning"-it patiently awaits the hour when it shall be publicy proclaimed and fully made known to the children of men. In the meantime, "the world that moves" is fast getting to see and feel its neces-

Progressive, practical and prophetical, Brother Allen's public topics embrace as wide a range of thought and action as characterized the various individualities who from time to time control him. Passing easily under control, individual spirits have but little difficulty in manifesting themselves through him, rendering his presence, in addition to lecturing, much sought after by those at whose residences circles are usually held.

I learn that his companion, C. Fannie Allen, whose communications to the Banner your numurous readers are conversant with, is also an excellent and versatile medium, and generally accompanies her husband in his travels. May the angels ever inspire, protect and direct them, as well as the entire army of our spiritual workers, who, marshalled under the "Banner of Light" -Love, Truth and Wisdom-are so effectually battling for the cause of humanity, which is the cause of God.

Washington, D. C., May 28, 1865.

PRESIDENT LINCOLN'S DEATH FORETOLD.—Amongst the number of mediumistic predictions other, the committee remarked, "Hands press me on each side at the same time;" and again, the guitar was held over the committee's head from a direction opposite the boy, and played upon at the same time; and many other things were done, too numerous to mention. A small boy in the audience and a man declare they saw the face of a woman behind the screen.

Quite an excitement prevails here on account of these things. Some call it all humbug, regarding it inthelight of sleight-of-hand playing; others call it the devil's works; others, necromancy; others, meamerism, psychology, electricity, &c.,

J. BURNS, PROGRESSIVE LIBBARY, 1 WELLINGTON ROAD, KEEPS FOR SALE THE BANNER OF LIGHT AND OTHER SPIRITUAL PUBLICATIONS.

This Paper is issued to Subscribers and sold by Periodical Dealers every Monday Morning, six days in advance of date.

Banner of Light

BOSTON, SATURDAY, JUNE 10, 1865,

OFFICE, 158 WASHINGTON STREET, BOOM No. 3, UP STAIRS.

WILLIAM WHITE & CO.,

PUBLISHERS AND PROPRIETORS. For Terms of Subscription see Eighth Page.

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 force of the universe; of the relations of spirit to matter, and of man to God and the spiritual world. It is thus catholic and progressive, leading to true religion as at one with the highest philosophy.—London Spiritual Magazine.

#### Discussing Spiritualism.

The temper in which certain journals, magazines and pulpiteers go at the work of discussing Spiritualism, as they call it, shows, beyond the need of further inquiry, what are the aims and motives which inspire them in relation to it. Unable to make any impression on the truth by one-sided, prejudiced and inconsequential arguments, they next tried ridicule, and with no better effect. Still the developments went forward, and still they refused to learn of those facts which were every day accumulating. For a time, since such journals as the Boston Courier have ceased their rhetorically vigorous assaults on the New Philosophy, there seemed to be a lull in the labors of the volunteer force, which considered it their special mission to overthrow Spiritualism and plow up its foundations. Some believers fondly thought, or certainly hoped, that the unwelcome work of opposing it was at an end, and that those who had been occupied with it had retired from the field altogether. It was but a temporary delusion, however, from which it will take but little to arouse them. We have of late fallen in with several ill-tempered assaults on the philosophy which has made, and is still making, so many converts and so much happiness, all going to show that the blind spirit of letraction and opposition is not yet killed, nor will be while there is a truth to be discovered and developed in the universe.

To illustrate our remarks: the Atlantic Monthly, in a late article, reviewing the recent volume of Browning's poems, makes the unsupported assertion that Spiritualism is a subject too ignominious to be handled with impunity; from which most readers would infer that his having touched the matter is a blur and blot on his fame as a poet, and that in order to have your genius appreciated, you should formally subscribe to the Orthodox style of religious faith. A writer in the Providence Journal notices the statement of the Atlautic, along with its inference, and says that it is a fact that the blot on Browning's fame, in consequence of his subscription to the spiritual philosophy, is "very generally conceded, even by his warmest admirers." And the same writer candidly adds, "Spiritualism, it must be confessed, is decidedly disreputable. It is only the few who can afford to live without a character for respectability, and the many who have but a slender chauce of ever being able to attain one, who may venture, openly, to countenance it."

The last remark supplies the key to nearly all the opposition which our beautiful philosophy meets with. It is not assailed because it lacks for truth, because it fails to satisfy the inmost of the human heart. husks when the soul asks for nourishment, butlet the age blush for shame at being compelled to admit so low and disreputable a fact!-because it s "decidedly disreputable." Of all the reasons why a cause ought to be opposed, this should be the very last, instead of being the first. What is reputable, then, is all that we are at liberty to consider, whether in science, philosophy or religion! This life is of no particular value except as it is in keeping with what is popular! We must follow the fashionable, even in our faith! We cannot afford to feed our souls, except with such food as has been prepared at the popular orthodox restaurants! Growth and development are to be permitted only according to the model Policy and popularity are to enter into and control all things, spiritual as well as temporal, religious as well as secular! What an admission is this to make, for an independent and intelligent Ameri-

can journal! The writer in the Providence Journal, notwithstanding all his slavish palaver over what is supposed to be "reputable," still finds a great deal to admire, even if he does not approve it, in the character and career of the distinguished medium Home. He goes at a sketch of his life with an evident relish, especially dwelling on those parts of it which admit of an illusion to courts and the court circles of Europe, to nobles and princes, and the beautiful Eugenie," empress of the French. It is all twaddle, of course, and all in perfect keeping with his declared opinion about sticking closely to what is reputable. And Home's wife too, is perfectly levely in this tondy's eyes. She has a character, according to his scribbling pen, whose intuitive grace and childlike innocence belong to a type as rare as it is beautiful." What is such a writer's estimate of anything or anybody worth, after he has so freely confessed the standard to which he refers all his opinions, viz., that of "reputableness"?

But we will pursue this matter still further, even at the risk of disgusting the Teader, in order more thoroughly to expose the hollowness and impudence of these writers, who presume to tell others, in the columns of journals which should be ashamed to give room to them at all, what they ought to believe, and what not to believe, and why they ought to accept on the one hand and discard on the other. The same writer in the Providence Journal narrates the particulars of a scance given in New York by Mr. Home, just before leaving for Europe. According to the writer's previous confession, he must be either "one of the few who can afford to live without a character for respectability," or one of "the many who have but a slender chance of ever being able to attain one," or he never would have ventured to present himself-in such an assembly in the world. He says the tables were turned, but his head was not. Possibly it was turned years before he ever saw Home. We have seen some very cleverly turned heads in our day, made to figure on vessels, and over doors. Our friend finds it suddenly "respectable" to be present at that seance." There were persons there whom even he was not affaid nor

ल्या ए। यो पृथ्युं को नेबंदि लेकि

tion," an "eminent Unitarian clergyman," and the editor of a leading Orthodox newspaper, That made him all right at once, They, like himself, undoubtedly belonged to one of the two classes of individuals before mentioned by him, and so he rested easy, and came out of the evening's trial with his reputation unscathed. How he managed to do it, he might consider it none of our business if we should ask him.

There is any quantity of this sort of stuff about Spiritualism in the newspapers. Sift it all down, and people are surprised that they should for a moment have paid the least attention to such nonsense, much more that they should have been frightened by it. It is nothing better than what this shallow, cowardly, uninformed, and, as we incline to believe, thoroughly unintelligent writer, for the Providence Journal confesses it is an effort to show that Spiritualism has not yet become sufficiently respectable to make an open profession of. Only let it become the fashion, or he rage, and in such views as his it would be all sound, and true, and right. Thus it has been, in fact, with everything that has gained a permanent footing and exerted a wide and powerful influence in the world. Thus, too, until men become indeed independent, will it continue to be. We are disposed to find no sort of fault with the fact; but when we can let a little light in upon the truth by exposing the paltry modes and motives of its detractors, we consider it our duty, as it is our pleasure, to take up the pen and do it.

#### The Result of the Late Convention.

The Spiritualists' Convention held in this city on Anniversary week, closed its sittings on Friday of the same. In addition to the well known and constant workers in New England, the Convention was favored with the presence and labors of our Bro. A. J. Davis and lady, Anna C. Doubleday, Giles B. Stebbins, and Henry C. Wright. Among the marked features, distinguishing this from all others we have ever known, is the entire absence of all fanaticism. The usual attendance of persons with special missions and methods for introducing the millennium in a few days, or at once, has fallen off entirely, and instead, this Convention has been composed of men and women deeply in earnest to find out some way in which their energies may be more successfully used in hastening the progress of truth. The general course of remark on the part of the speakers has been upon the question of Sunday instruction for the children. Good and beautiful thoughts have been uttered. We hope they will bear much fruit.

The Convention resolved to make itself a permanent institution, and adopted a constitution for that purpose, and appointed its officers for the ensuing year. Among them we notice Thomas Hunt, of Salem, as President, Daniel Farrar, of this city, as Vice President, and John Wetherbee, Jr., as Treasurer, and J. S. Loveland as Secretary. These names are a guarantee that what the Convention attempts to do will be accomplished.

The Convention has been highly favored by the sweet singing of Miss Laura Hastings and others and also the magnificent readings of Mrs. D. R Stockwell, of this city. We noticed only one thing which grieved us. In some instances there were, as we thought, unnecessary personal reflections, when a single word to the one implicated would have entirely relieved the misapprehension. Spiritualists preach the largest charity, and certainly should practice an ordinary degree of it.

We publish a portion of the proceedings in this week's Banner, and shall continue them in future numbers.

### Summer.

We are come to Summer again—delightful Summer. June is always a welcome month. If earth is ever attractive to mortal sense, it is now. We offer the heartiest of welcomes to the new season. A pleasant and remarkably advanced Spring has preceded it, making its final entrance all the more delightful. The country sight finest. Farmers are happy; and farmers' boys enjoy themselves as they will not again, until they hunt woodchucks in the stone walls while gathering the ripe corn in the month of October. The cursions, so popular of late years, and which afanglers take this month to be at the streams, and ford so much pleasure and recreation, in connecfollow up the courses of the brooks with delightful zeal. About rural homes the trees are green and grass, vegetables and flowers are doing their very prettiest. The expression of the time is that of active life; there is no death anywhere to be seen; all things are springing up, developing their vigor, and making the face of the earth look as beautiful as possible.

### The Foreign News.

The British Government is slowly talking over the propriety and policy of withdrawing its recognition of the South as "belligerents," and, on the whole, thinks it will not' take so rash a step so long as even one rebel port—as that of Galveston-is left blockaded. In France there is a great panic over the stories about emigration from the leading cities of the United States to Mexico. The Emperor was to be recalled from Algeria to Paris, correspondent of a London journal declared that faithful advocate of the Spiritual Philosophy. he "would not stand it." By the time he begins to fulminate on the subject he will find that our seven day's excitement is all over. There is little use in Europe's trying to shape or direct affairs on this continent. We shall hereafter have things entirely our own way.

### \_ To Conductors of Meetings.

The friends who have charge of spiritual meetings in different parts of the country, should be more prompt to inform us of any change that takes place in regard to them. In several localities where meetings have been suspended, no intimation has been given us to that effect consequently the notices have continued to appear in print. This is not right. We insert the notices of such meetings gratis, whenever they are sent to us, and the least we expect is that some one should feel interest enough to notify us of any changes.

We wish to have our List of Medium's Appoint-

officers, Masons and Odd Fellows, the various or ganized societies of workingmen, the benevolent societies, and marched through the city to Music Hall, where an oration was pronounced by Chas. Garrison, says "he will now devote himself to the Sumner. The procession was very long, being building up of a new colectic sect, based on one hour and three-quarters passing any given rationalism and the denial of special revelation. point, and was looked upon by hundreds of thou- Parkerism reduced to its lowest terms. Mr. Gar ashamed to meet. He states that he met there sands. Our city rarely if ever has had so many rison seems determined to have no peace with the several persons of distinguished literary reputations at one times out the opposite like while he lives will be lived as the lives of the

Newspaper Change, Etc.

Rev. Moses Hull, of the Kalamazoo Progressive Age, informs us in his paper of May 20th, that that is the last number he shall publish; that it has lived its time and done its work; that it has not received patronage enough to support it, and would have ceased to be ere this, had it not been for the aid of a few whole-souled Spiritualists who came to the pecuniary aid of Bro. Hull. We deeply sympathize with our brother, whose soul is in the good work, and trust that his future labors in behalf of the cause of Spiritualism will be more remunerative. In lieu of the Age, its subscribers will receive the forthcoming Religio-Philosophical Herald, to be issued from Chicago, Ill. We should indeed be ungrateful to our cotempory, did we not take this occasion to espe-

cially thank him for his kind notice of the Banner. In Brother H.'s "Parting Word," he says: "We shall answer calls to lecture anywhere between the two seas, or, perhaps, settle down and take the 'regular' charge of a congregation. We have several invitations to that effect already."

Mrs. H. F. M. Brown also sends out a parting word in the Age, appropriate to the occasion.

We, too, have been through "a sea of trouble" similar to that alluded to by our brother, since we established the Banner; but, by indomitable energy and angelic aid, we have surmounted all obstacles, and are happy to inform our numerous patrons that this paper is now established upon a basis so firm—THE HEARTS OF THE PEOPLE—that neither foes from within nor foes from without can do us any material harm.

As our patronage increases, we shall, from time to time, add increased talent to our already large corps of contributors, and otherwise improve and beautify our sheet, thus making it not only accentable to the Spiritualistic reader, but to the public generally. In fact we design it shall be a FIRST-CLASS FAMILY PAPER. And we would here take occasion to announce that we shall publish a fine Story in our next, from the facile pen of Miss Sarah A. Southworth, whose writings are already familiar to our readers. Its title is, "VI-OLET LEE'S VOW."

### Free Meeting next Sunday.

The meetings in Lyceum Hall, next Sunday, June 11th, will be free to the public, afternoon and evening. Mr. J. S. Loveland, one of the ablest minds in the lecturing field, will speak upon the present duties of the Boston Spiritualists in reference to the subject of Children's Sunday Schools or Lyceums, as the great necessity and means for our growth and success as a progressive power in the world. As this is a very important matter, we trust that all parents who have their children's interest at heart, will be present. Our friends appear to be taking hold of this matter with an earnest determination to accomplish something. Success will crown earnest labor in a good cause.

#### Meetings in Haverhill.

The Haverhill Publisher, of May 30th, speaking of N. Frank White, says: "This eloquent and talented speaker closed his lectures here on Sunday, the subject of the afternoon lecture being Special Providences,' and that of the evening 'Individuality, the Ultimate of Unfoldment, both of which were treated with great ability, and presenting many seemingly new truths with a force and clearness which could scarcely fail to carry conviction to the dullest comprehension. At the close of each lecture a beautiful poem, embodying the sentiments of the remarks, was improvised." Mrs. E. A. Bliss lectures there during this month.

### The Picnic.

We are informed by Dr. Gardner that he has made arrangements for a picnic at Island Grove, Abington, on Tuesday, June 20th. Cars will leave the Old Colony Depot at 81 o'clock in the morning.

This is the first picnic of the season, and Dr. Gardner was urged by numerous friends who visited the late Convention in this city, as well as our own citizens, to have it take place at as early a day as practicable. Our people are eager for the enjoyment of another of those pleasant extion with a spiritual feast for the mind.

### "The Gist of Spiritualism."

The work, which we have before referred to, being a series of five lectures delivered by Warren Chase, in Washington, last January, is now ready for delivery. It makes a neat volume of one hundred and eighteen pages, elegantly printed on clear type. Those who have ordered the book will be supplied at once. We anticipate a large sale for it, and trust we shall not be disappointed, for it is well calculated to engage the earnest attention of a large class of readers.

### Personal.

Dr. A. Paige, well known in the Northern and Western States as, an eminent lecturer on electricity and reform topics, died, on the 26th of May. at his residence in Springfield, Mass., after a painto see what was best to be done, and the Paris ful illness of eleven weeks. He was especially a

> Plymouth Meetings. Fannie Davis Smith, having recovered from a

evere illness, has resumed her position in the lecturing field, and is speaking, during this month, before the society of Spiritualism in Plymouth,

Spiritual Poems.

"VOICES OF THE MONING, by Belle Bush."
The spiritual believers have put forth a large number of books more or less tinctured with their peculiar views, but all marked with rather liberal tendencies: The "Voices of the Morning" is one of these publications, and viewing it as an assortment of plous poetry, it is about the least objectionable in sentiment of anything of a similar kind that we have seen, while the versification itself bears unmistakable evidence of the intellectual ability of the fair poet. Her book contains about ability of the fair poet. Her book contains about seventy poems on as many different subjects, and those of a patriotic, moral and philosophical cast, more particularly, are really very pretty, and deserve to be popular. Spiritual poetry, being be-

We wish to have our List of Medium's Appointments and the Notices of Meetings as correct as possible for general reference, and trust that all parties interested will promptly aid us in keeping it so.

The National Fast.

The National Fast in honor of the memory of our late President was observed in this city on the 1st inst. All business was suspended. A procession was formed under the auspices of the city government, composed of about three regiments of military, the Fire Department, State and City officers, Masons and Odd Fellows, the various or vestigator.

The Springfield Republican, in speaking of Mr.

graduly New Publications, at the ( SUPERIOR FISHING. By Robert B. Rossvelt, author of "The Game Fish of the North." New York: Carleton. For sale in Boston by Nichols

A man who can write an honest, yet attractive, book on Fishing, after such men as Dr. Kay, and Frank Forester, and J. J. Smith have gone over the field before him, must hold a skillful pen as well as a light and lucky rod to cast his flies with. Mr. Rosevelt certainly possesses all of an angler's genuine enthusiasm, toned and tempered by that quiet sort of sentiment which seems to belong as a birthright to all the true disciples of guileless old THE FRIEND OF PROGRESS, June, 1865. New Iznak Walton. He writes freely and freshly of York: C. M. Plumb & Co. Izaak Walton. He writes freely and freshly of streams and lakes, drawing the trusting reader on and on, until he is lost in the delightful entanglements of the woods, and absorbed in the contemplation of the spotted prey which it costs the highest skill and the largest patience to secure.

Mr. Bosevelt is President of the New York Sportsmen's Club, and at a late Convention of all the State Clubs, was winner of the prize for casting the fly. He devotes the larger portion, if not the whole, of his book to a description of the scenery and fishing of Lake Superior. That part of the world of waters is a new and undiscovered land to fishermen, who will thank our author for disclosing it to them. Some of his stories are truly wonderful, and excite one in the reading almost like a romance. Besides giving directions about how and where to fish, the author tells his reader how to make and dress artificial flies, how to cook the game after it is caught, and how to protect and care for the fish. Recreation and instruction are combined in a wonderful degree in these pleasant pages. An author is fortunate in choosing the sea or the forest for his theme; yet happy as the topic is, it requires a rare pen to treat either of them attractively, freshly, and with skill. We think Mr. Rosevelt has made an exceedingly attractive and entertaining book out of his delightful materials. It will find welcome readers among all naturalists, tourists, and lovers of the angle.

FAIRY FINGERS. A Novel. By Anna Cora Ritchie, author of "Autobiography of an Ac-tress," "Mimic Life," "Fashion," &c., &c. New York: Carleton. For sale in Boston by Nichols

Mrs. Ritchie, late Mrs. Mowatt, is a talented and accomplished lady, who has been a good actress and is an exceedingly pleasant author. Her "Mimic Life" was an attractive presentation of scenes belonging to theatrical life, and delighted a multitude of readers. Her "Autobiography of an Actress" was no less attractive, and won for her a large share of fame in the literary world. The present work is in the approved form of a novel, whose scenes are laid in France, the country of the author's present residence. She paints the the work. habits and manners of the people with whom she is familiar, making her sketches appear like pictures. The tale is highly imaginative, and at the same time it appeals powerfully to the sentiments of the heart. There is a tenderness, a strain of sweetness in it, which will take all readers of sensibility captive. The gifted author likewise finds in it an opportunity for displaying that versatility which is a leading characteristic. We predict for "Fairy Fingers" a wide popularity. It is just such a book as will be in demand for summer reading by such as ask for all the new and choice novels of the day.

HUGH WORTHINGTON. A Novel. By Mrs. Mary J. Holmes, author of "Tempest and Sunshine," "Lena Rivers," "Darkness and Daylight," &c., &c. New York; Carleton. For sale in Boston by Nichols & Noyes.

The stories by Mrs. Holmes are all of a domestic character. Their interest, therefore, is not so intense as if they were more highly seasoned with sensationalism, but it is of a healthy and abiding character. Almost any new book which her publisher might choose to announce from her pen would get an immediate and general reading. The interest in her tales begins at the beginning of them, and is maintained to the close. She invariably points a healthy moral and adorns a good tale. Her sentiments are so sound, her sympathies so warm and ready, and her knowledge of manners, character, and the varied incidents of liquor shops, five brothels and a large dance hall. ordinary life is so thorough, that she would find it difficult to write any other than an excellent tale if she were to try it. "Hugh Worthington" combines all the well known excellencies of its predecessors, which is saying all that even its author could desire, if it were her favorite production.

PETERSON'S NEW COOK BOOK; or, Useful and Practical Receipts for the Housewife and the Uninitiated. Philadelphia: T. B. Peterson & Bros. For sale in Boston by A. Williams & Co. This is a stout and well got-up book for the household, treating of matters of the largest practical importance in human life. Between its covers are to be found 858 new and original receipts for preparing and cooking and bringing to table all kinds of Poultry, Puddings, Meats, Soups, Vegetables, Pies, Pastries, Pottings, Sauces, Preserves, Fish, Cakes, Jellies, Omelets, Desserts, and Made Dishes. Such a work, if at all reliable, must of course be of the first value to all housekeepers, old as well as young, by reason of the information it contains. Besides its valuable receipts, it supplies sensible and practical rules for purchasing all kinds of meats, fish, poultry, and whatever else pertains to the regularity and comfort of the household. The pages are in admirably large, clear, and open type; the receipts themselves are brief and perfectly intelligible; and experienced cooks testify to the value and reliability of all that is set down for culinary prac-

LOVE AND MONEY. By J. B. Jones, author of "The Rival Belles," "Wild Western Scenes," Wild Southern Scenes," &c., &c. Philadel-phia: Peterson Brothers. For sale in Boston by A. Williams & Co.

This well printed novel by a popular author, of a sensational stamp, is issued in paper covers, and makes a convenient volume for reading in the cars, on the boat, or in the country solitudes. The publishers announce on its behalf outright that it is equal to anything from Thackeray or Dickens; but that is saying a great deal more than there is any need of saying, even if it were all true. There is at any rate, a stirring variety of characters in the story; it is original, if not startling, in plot; the plan has been worked up with more than the usual elaborateness; the general fone of the story is that of the sensational school of romance; and on the whole, it is calculated to attract readers: We cannot say much about the interior morals and merits of the story; even if the author had any such thing in his thought while working out his plan. But the book is exciting, and that is probably all that was aimed at. As such, it will be more or less successful.

-Invitiged for puddigues: I was not in H. a LIFE AND MARTYROOM OF ADRAHAM LINCOLN, the Sixteenth President of the United States.
Philadelphia: Peterson Brothers. For sale in
Boston by A. Williams & Co.
This sketch of the late ismented President's

career, published in paper covers for popular use and demand, contains a full and complete history of his life, a recital of all the absorbing facts connected with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination, death, and funeral act, is a coward, notified with his assassination.

a sketch of his career as a lawyer, and politician. an account of his services in Congress, a record and analysis of his appeches, proclamations, acts, and services as President of the United States and as Commander-in-Chief of the Army and Nayy, from his first inauguration to his assassination. The general reader will find it extremely interesting, and it forms a convenient book of reference whenever one would like to turn back to any of the leading topics which have combined to make the past four years memorable in his-

This reform periodical has reached its eighth number, which is well filled with contributions on a par with any of the previous issues. The editor, in laying down his platform, says:

"Our work' must of necessity be fragmentary. The narrow limits of these pages preclude anything like completeness in the recognition of the many important movements and vital questions of the day. It will, however, continue to be our purpose to deal no useless blows, to waste no strength, but to the extent afforded us by limits, means and talent, seek to appeal to the highest faculties and aspirations, to approve the wisest and most important movements, to enforce the most sacred claims, and uphold the truest re-

OUR YOUNG FOLKS, June. Boston: Ticknor &

The June number is full of its usual interest. Mrs. Stowe's description of the Pet Flo. is charming. "Winning his Way" has its continued lessons of usefulness. In fact, each article, or tale, makes its salutary impression. Let this magazine become one of the household treasures to be monthly expected wherever there are children to be pleased or instructed.

HOURS AT HOME. June, 1865. New York: Charles Scribner & Co. Boston: A. Williams & Co. Number two of this neat and well printed monthly, devoted to "religious and useful literature," but of decidedly evangelical tendencies, has made its appearance. It contains a larger variety of contents-but of equal ability-than the previous number. It has an engraving of "Christ blessing little children," from the famous picture by Over-

THE MARTYRED PRESIDENT. By Mrs. P. A. Hanaford. Boston: B. B. Russell & Co.

This neatly printed little book contains twentyfour pages, embracing six poems, from the pen of the gifted poetic writer, Mrs. P. A. Hanaford. These poems, treating, as they do, upon so absorbing a subject, will be read with deep interest. A fine lithographic portrait of Mr. Lincoln prefaces

A TRIBUTE TO LINCOLN. Mrs. Caroline L. Haylen has published a poem in pamphlet form, making twenty-three pages. For sale by W. L. Hayden, 33 Court street, Boston.

THE HERALD OF HEALTH contains good and wholesome teachings, which, if lived up to, would benefit body and mind.

NEW WORKS COMING.—Carleton, of New York, has several new works in press, which he will issue in a few days. Among others is a new novel. entitled: "Looking Around," from the pen of the well-known author of "A Long Look Ahead," True to the Last," "I've been Thinking," etc. -A. S. Roe, whose works are very popular. Also another work from the inimitably funny "Or-pheus C. Kerr," and a New English novel, entitled: "Wylder's Hand," which has met with much favor across the water.

### ALL SORTS OF PARAGRAPHS.

Another essay from "O. B. P.," on Ancient and Modern Spiritualism, will appear in our next.

BOSTON MORALS.-Liquor is sold by the glass in one hundred and thirty-two places on North street, in this city. One block which is owned by ble Boston lady, contains

The merchants of this city are making efforts to establish a line of steamers hence to New Or-

One thousand dollars has been offered for an English guinea of the date of 1676, which was reently found in a garden in this city.

The Trustees of the State Agricultural College have chosen the following officers: President, Gov. John A. Andrew; Vice President, Henry F. French, of Cambridge; Secretary, Charles L. Flint, of Boston; Treasurer, Nathan Durfee, of Fall

The busiest thing in the world is an idle rumor. and the most active one. Its origin is sometimes difficult to find; yet it is sired by They Say, and condemned by every well meaning person.

News from Mexico continue to speak of the growing unpopularity of the Maximilian Government.

The Constitutional Amendment allowing necross to vote has passed the Connecticut Legislature by one hundred and fifty-seven to seventy-six, and the question now goes to the people. It is high time all the Free States had done the same

An Austrian Princess lately died in a debtor's prison in Vienna.

Miss Muloch, the popular author of "John Halifax, Gentleman," has become Mrs. Craig. The story goes that the bridegroom is much younger than herself and had been her pet as a boy, the early attachment being matured by her nursing him through his convalescence from a railroad acident in which he fractured a leg.

A Dutchman, while admiring the review of General Sherman's army, was heard to exclaim: "Mine Gottl mine! Gottl how glad I am dat I am an American."

Oat-meal and alcohol, made into a poultice, is said to remove pain, and swollen face, occasioned by bad teeth, in one hour after application.

There is often but a slight separation between a woman's love and her hate. Her keen teeth are very near to her sweet lips.

In Oxford, N. H., is a tombstone with the following epitaph upon it:

ng epitaph upon it:
"To all my friends I bid adien,
"A more sudden death you never knew;
"As I was leading the old mare to drink,
the Bhe kicked and killed me quick as wink."

Alast that art should abuse nature, and that the hair of dead women should grace the heads of living beauty. What next will fashion ordain?

The extermination of the Indians is the policy advocated by mearly all the papers published in the Indian country, from the Mississippi to the Pacific, 'A sad comment on the civilization and humanity of the age. Here is a field for the la-

bors of some of our " Missonary Societies," . . .

## Correspondence in Brief.

Spiritual Movements in Vermont. Spiritualism yet lives in Vermont. Here in Woodstock the meetings in Union Hall are held every Sabbath, and are well attended. A. E. Simevery Sabbath, and are well atteuded. A. E. Simmons keeps his appointments, and as, soldier-like, with the two-edged sword of satire he annihilates error, so, farmer-like, does he cast the seed of good into our hearts, that it may take root in the fertile soil. Other noble workers are often with

On the 14th and 21st of May, Miss Sophia Ken-On the 14th and 21st of May, Miss Sophia Kendrick, of Lebanon, N. H., occupied the desk. Her discourses are of a practical, reformatory character; but with the useful there is a rare blending of the beautiful. She intends soon to take the field as a lecturer. We anticipate much pleasure and benefit from the coming of Miss Nutt, in June and July

I have been in West Windsor, and Windsor, much of the time since January, under spirit-control, attending circles and public lectures, and giving personal communications to individuals, from their angel friends. Many who were skeptics became convinced of the realities of spirit-intercourse. In Windsor, some said that Spiritualism was dead; but if so, the angels came and laid their hands upon its unburied corpse and it became

alive.

I believe that now there are more inquiries made concerning the truth of Spiritualism than ever be-fore. Its divine teachings tell us of the love and goodness of God, and reveal to man that he is both an immortal and progressive being, and command him, by all he lives for and holds sacred in this world, and all the hopes he has placed in the great hereafter, to bend all his energies in the di-rection of truth and purity.

I would say to your extended circle of readers,

I would say to your extended circle of readers, that I announce myself ready to labor in behalf of our glorious cause. June 4th and 11th, July 9th and 16th, August 6th and 13th, and September 3d and 10th, I am engaged to lecture at Sheddsville, in West Windsor, Vt. Otherwise, I have made no engagements to speak; and those desiring my services as a spiritual medium and trance lecturer, are requested to consult me by letter, directing their communications, until further notice, to

Woodstock, Vt.
Yours in the cause of truth,
BETSEY C. PELTON.
Woodstock, Vt., May 22d, 1865.

A Correction.

In the Banner of May 20th, I notice an article from John Nesbitt, which unintentionally deceives many. Now, while I thank the writer for his intended kindness, by publishing the benefit received through myself, I must deny that portion where it is said I have been "associated" with the calchested Dr. Newton, for some time past. where it is said I have been "associated" with the celebrated Dr. Newton for some time past. I have never been "associated" with him, as might be inferred from the article. Dr. Newton needs no "associates" or "partners" to aid him in his great mission of "Healing," except what he has from a higher source. I often visited his rooms after I was restored to health, relating my wonderful restoration to thousands, in order to give others more confidence; and, through him, I have seen thousands restored. Please correct the artiseen thousands restored. Please correct the article referred to, by the publication of these few lines at your earliest moment, and oblige yours in the cause of truth, AMANDA HARTHAN. Oswego, N. Y., May 25, 1865.

#### Miss Susie A. Hutchinson.

Mrs. Susie A. Hutchinson will finish a course of five lectures, before the society of Spiritualists in this city, on next Sunday, June 4th. She speaks under influence, with considerable power and interest to those familiar with the new Philosophy. She solicits from the audience subjects on which to speak, and the society has been highly enter-tained and generally pleased with the solution of the various subjects offered to her for elucidation. She goes from here to Madison, Ind., with the good wishes of many friends, where she has an engagement for three Sundays.

D. U. PRATT, Pres. Society.

Cleveland, Ohio, May 29, 1865.

Danville, Vermont.

I heg leave to say a few words in regard to the great and noble cause, Spiritualism, in Danville, Vermont. For the past year I have spoken in that place every two weeks, and have been little to be the past year. listened to by very attentive audiences; and I trust the great and glorious truth has found its way to many hearts. To the friends of the cause in that place I wish to tender my sincers thanks for the many little kindnesses shown me.

MRS. A. P. BROWN. St. Johnsbury Centre, Vt., May 30th.

On the ninth of November, 1864, I David Harrington, of Chemung, came to Dr. Stewart, affileted with inward curvature of the spine, with which I had been troubled for ten years, and for the last eight months had not been able to labor. I had heard of Dr. Stewart's wonderful success, and therefore was induced to come to him. After three treatments I was able to labor every day. Last spring I determined to get help, if possible, and went to a celebrated doctor in Pennsylvania, who told me my case was incurable—that he could cure all cases of the curvature of the spine, unless the curvature had set in, and could have cured me three years ago. I recommends all that are afflicted to call on Dr. Stewart. DAVID HARRING

Chemung, N. Y., April 18, 1865.

recommends all that are afflicted to call on Dr. Stewart.

Chemung, N. Y., April 16, 1865.

I feel so thankful that I have been restored to health, that I feel it my duty to speak of it in print. For twelve long years I have suffered with female weakness, spinal complaint, diseased lungs, and had a number of attacks of bleeding at the lungs. Was prostrated upon my bed for one year, scarcely able to be moved, and at another time was both helpleas and could not speak a loud word in nine months, and was always a great sufferer. I availed myself of every means in my power to gain relief, and sought medical aid everywhere. Was at times unable to ile down, and could only breathe by being belstered up in a chair. I was given up by my physicians as past cure; my friends gathered round my bed many times, supposing my spirit would soon take its departure. At times I would be relieved, but my disease not removed, which would prostrate me at any time, and asa last resort my physicians recommended a change of climate in hopes of prolonging my life. My friends took me to Washington, and other places, and there sought medical aid; and after six months they returned with me, for I was no better, and I expected to end my days in weariness and pain. My physicians had ceased to give me medicine, except, morphene, to aliay my sufferings. In this manner I suffered on for twelve long years. Finally Dr. Stewart came to our place, March 24th, 1865. I was advised by friends to seek his aid. At first I declined, laving no faith in his method of treatment, and had given up all hopes of ever being well, but to please my friends I consented to see him, though with a faint and heavy heart. He asked me no questions, but immediately described and located my diseases (which were complicated) without my saying a word, or he coming near mothrough the examination; but said to me. "I can cure you;" and, as he said these words, my heart, grew lighter, and after one treatment was so much releved as to be able to lie in my bed all night without any p

#### L. L. Farnsworth, Medium for Answoring 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,

Test Medium,
Answers sealed letters, at 102 West 16th street,
New York. Terms, 85 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.

Those who wish to consult an excellent

To Correspondents.

[We cannot engage to return rejected manuscripts.] We never notice communications or letters sent to us by

T. C. B., Sr. JOHNS, MICH.-We have no other information than that given by our correspondent. We recommend that you write the artist for reference, before making any contract

QUINCY, Mass .- We have received an anonymous oblivary notice from Quincy, Mass. As we have no means of knowing

whether it is genuine or not, we cannot print it unless vouched

DR. J. H. H., KNIGHTSTOWN, IND.—We published the article with a full knowledge of the facts. We had a purpose in it, which will be developed in time.

W. C. WILLISTON, VT .- \$12.00 received.

Costiveness the most Prolific Source of Ill lealth. Dr. Habrison's Peristaltic Logences, indorsed by all the medical journals as the most agreeable, convenient, effective and sure remedy for Costiveness, Dyspepsia, Piles. Pleasant to the palate, cause no pain, act promptly, nover require increase of dose, do not exhaust, and for elderly persons, females and children are just the thing. Two taken at night move the bowels once the next morning. Warranted in all cases of the Piles and Falling of the Rectum. We promise a cure for all symptoms of Dyspepsia, such as Oppression after Eating, Sour Stomach, Spitting of Food, Palpitations; also, Headache, Dizziness, Pain in the Back and Loins. Yellowness of the Skin and Eyes, Sick Headache, Coaled Tongue, Billousness, Liver Complaint, Loss of Appetite, Debility, Honthly Pains and all irregularities, Neuralgia, Fainlness, &c.

Travelers find the Lozenges just what they need, as they are so compact and inodorous that they may be carried in the vest pocket. For sale by J. S. HARRISON & CO., No. 1 Tremont Temple,

Boston, and by all Druggists. BUY METAL-TIPPED SHORS for children's every-day wear. One pair will out wear three pairs without them. Sold everywhere. Sm-April 22.

ADVERTISEMENTS.

Our terms are, for each line in Agate type, twenty cents for the first, and fifteen cents per line for every subsequent insertion. Payment invariably in advance.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah. A Rare Posthumous Work!

## THE IDEAL ATTAINED;

BEING
A Story of Two Steadhast Souls, and how They Won their Happiness and Lost it not. BY MRS. ELIZA W. FARNHAM.

ALL to whom the fame of Mrs. Farnham as a Philanthropist and Writer is known, will be cager to peruse this her only work of faction. The volume is, however, an inspiration more impressive than a poem, and more profitable than a sermon. The lessons convoyed by the book are new in the history of faction; the personations as real as it is possible to render ideals so exalted. "Eleanor Bromfield," her "Little Phil," and "The Tunnel," are all as living characters as any of Dickons's creations.

Life during the early days of California is portrayed most vividly.

"A love story of novel and peculiar construction."
"There is nothing namly-pamby about Mrs. Farnham's books, either in subject or style."—Evening Post.
"A book much above the common run."
"A marked and positive character of its own."—Boston Advertiser.

"A charm about it which even the most confirmed reader of romance will appreciate."—N. F. Dispatch.

"The two principal characters are powerfully depicted."—
N. Y. Nees.

"No common novel. It presents to us carnestly, with profound sympathy and great delicacy of appreciation, the ideal of a lady of rare talent."—New Yorker.

found sympathy and great delicacy of appreciation, the ideal of a lady of rare talent. —New Yorker.

"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 sententionness, instead of that of somewhat dramatic action. So noble a posthumous work it is not the good fortune of every gifted person to give to posterity. Though Mrs. Farnhain 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 Facific 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 to-day, and therefore it is more bold and striking. There are two feading characters in this absorbing story, and the portraitures constitute the embodiment in words of a lofty ideal which possessed the author's noble heart. —Banner of Light.

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

"The Day and postpaid, on receipt of price."

"The Day and postpaid of the course of the author's noble heart."

"Bant by mail, postpaid, on receipt of price.

"The Day and postpaid of the trade. For sale at this office.

would be if described to-day, 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 long ideal which possessed the author's noble heart."—Banner of Light.

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

EF A liberal discount to the trade. For sale at this office.

Image: The Angel of the Army of Knitt-The Voice of may Mother. The Mangle of the Shirt of Song.

A song for the Army of Knitt-The Voice of may Mother.

The Angel of the Army of Knitt-The Voice of may Mother.

The Shirt of Song.

A song for the Army of Knitt-The Voice of may Mother.

The Nand Now.

What is Life?

Lines to it sale.

We all survey and the processed to author's noble heart.

The Angel of the Army of Knitt-The Voice of may Mother.

The Prophet Bard.

Lines Written on Visiting an atsylm for the Blind.

"We Reap in Gladness what we sow in Tears."

A tribute to Norway's Dead.

Rest.

The Moder of Precy's Victory on Lake Prowers.

The Moder of Precy's Victory on Lake Price.

The Moder of Precy's Victory on Lake Price.

The Moder of A Sister.

The Angel of the Army of Knitt-The Voice of may Mother.

The Spirit of Song.

The Shift of Birds.

The Sanset Land.

The Spirit of Song.

The Spirit of Song.

The Sund Army of Knitt-The Voice of may Mother.

The Sund Army of Knitt-The Army of Knitt-The Voice of may Mother.

The Streamlet.

The Dark's first of Norm.

The Streamlet.

The Dark's first of Norm.

The Streamlet.

The Dark's first of Norm.

The Dark's first of

Testimonials.

We insert, for the benefit of others, the following testimonials from persons who have been restored to health through the instrumentality of Dr. J. W. Stewart, a successful magnetic physician. The certificates are genuine, and tell their own story. He is now practicing in the State of New York, and will be at the Tompkins House, in Ithaca, until the first of July.

On the ninth of November, 1864, I David Harrington, of Chemung, came to Dr. Stewart, afflicted with inward curvalence of the state of the sta

OARD FROM DR. J. P. BRYANT. IN accordance with previous advertisements, I now give notice that I shall close my rooms in Detroit, on Wednesday, May 31, 1865, at 60 clock, r. w. Dr. D. A. Please and Sox will succeed me in healing the sick, occupying the same rooms, 127 Jefferson Avenue. Dr. Pease has been long and favorably known as a successful practitioner. His afable manners, and genuine sympathy for the afflicted, has won for him an enviable name. Of his uniting energy and success thousands can testify. Being personally acquainted with them, I cheerfully recommend them to the suffering with perfect confidence in their ability to cure all forms of disease of either body or mind. May 27.

IN THE ADMINISTRACE.

#### MRS. JENNIE DUTTON, CLAIRVOYANT PHYSICIAN, Office No. 95 Washington Street, CHICAGO, ILL.

MRS. DUTTON will answer professional calls, and give Clairvoyant Sittings for Consultations and Examinations. Especial attention given to the treatment of diseases peculiar to her own sex. When persons desiring an examination cannot be present, a full delineation of the case can as well be given from a photograph of the person, and will be forwarded by mail upon the receipt of \$2,00. Superior medicines especially prepared and sent by express, when required.

Address, P. O. Box 539, CHICAGO, ILL. June 10.

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

ATE of Detroit, Chicago and Waukegan, has opened rooms. In the American House, Delaware, Ohio, until June 8th, 1865; will be in Cleveland, from June 12th to July 12th. He cures all curable diseases with a few operations. No incidence given. No surgical operations performed. Persons who cannot afford to pay are cordially invited, without money and without price. Cleanliness only being required. June 10.

ROOMS TO LET.

A LARGE, AIRY FRONT ROOM may be had, without board at No. 58 Pinckney street. Address, D. WILDER, In., State House. I. G. & P. B. ATWOOD, Magnetic and Clairvoy.
June 10.—3m. 1 St. Marks Pl., opp. Cooper Inst., N. Y.

MRS. C. S. HULL, Magnetic and Electric Physician, 89 West Madison St., Chicago, Ill. 7w°-Je 10. JUST ISSUED

FROM THE PRESS OF WILLIAM WHITE & CO., 158 WASHINGTON STREET, BOSTON, A VERY NEATLY PRINTED VOLUME.

### Comprising one hundred and eighteen pages, titled. THE GIST OF SPIRITUALISM,

BY WARREN CHASE,

BEING A COURSE OF FIVE LECTURES delivered by him in Washington last January, embracing a concise and con-densed review of the Philosophy and Destiny of Spiritualism, viewed separately in its relations to Science, to Philosophy, to Religion, to Government and its Social Life. These Lectures are sharp in their criticisms, pointed in their comparisons, and clear in their statements. The strong, rational grounds assumed will particularly interest the thinking and intellectual reader, and are well calculated to fill a place in Spiritual Literature heretofore not filled.

A liberal discount made to the trade. Price, at retail,

50 cents. For sale at this Office. June 10.

READ THE GREAT FUNERAL ORATION And ON ABRAHAM LINCOLN, BY MISS EMMA HARDINGE. Fourth edition now in press. Price, 25 cents. For sale at this office.

# CABINET ORGANS,

ONE TO TWELVE STOPS ! IN CASES OF 

These instruments are conceded by musical connoisseurs to be unrivaled by any other of their general class, whether European or American. A recent number of the Leipsic Sig-nal, the leading musical journal of tiermany, admits their su-

nal, the reading musical journal of Germany, admits their seperiority.

For indorsement of the aspectority of these instruments, the manufacturers refer with confidence to the most eminent organists and artists generally of New York, and other principal cities.

The attention of those desiring very elegant furniture is invited to several new styles, just finished. Descriptive Catalogues sent by mail to any address.

SALESROOMS: 374 Washington Street,...... Boston.

596 Brondway,.....New York. MATCHLESS CURES, WITHOUT MEDICINE.

NATURÆPATHY---FOR ALL HUMAN MALADIES. DR. URIAH CLARK, PRACTICAL NATURAPATHIC PHYSICIAN,

PRACTICAL NATUR. EPATHIC PHYSICIAN,

Sees Disease at a Glancel Heals by Nature's All-Potent Elements! Often Cures Immediately by Powers Once deemed Mysterious!

DR. CLARK'S NATUR. EPATHIC HEALTH INSTITUTE. first of the kind ever founded, insuring thorough, systematic treatment, free from all undue pretences and false practices against which the public needs cautioning—now permanently open and daily thronged with invalids. Many cures require only from 10 to 30 minutes. Patients needing treatment a week or more, on short notice can be taken at the Institute, the large, first-class house, late residence of Dr. II. J. Bigelow, leased and consecrated to sacrod uses in behalf of the sufficted. Agreeable assistants co-operate with Dr. Clark to silord visitors a genial home of health and harmony. Consultations free Free religious services with music, Sundays 108 a. M. Letters promptly answered, and Circulars with terms, list of cures, and reliable references sont free if writers send prepatid and superscribed envelopes. The poor free Tuesday and Friday forenoons.

forenous.
Address, DR. URIAH CLARK, 18 Chauscy street, Boston, Mass. PROF. LIEBIG'S

FOOD FOR CHILDREN AND INVALIDS. Tills highly nutritions and pleasant food, so popular in Germany and England, was devised the past year by the celebrated chemist, Baron Liebig, of Berlin. Infants who are deprived of the mother's milk, can be made healthy and strong by the constant use of this food. And invalids, those who are consumptive, dyspuptic, or feeble from any cause, will find it most excellent and strength imparting.

Messrs, JAS, R. NICHOLS & CO., Manufacturing Chemists, 180 Congress street, have made arrangements to prepare this food perfectly pure and fresh, in large quantities. It can be had of Drugdist and trovers in all cities and large towns. Be careful that each package has upon it the name of the preparers, Messrs, J. R. N. & CO. 3m.-June 3.

D. F. CRANE, ATTORNEY AND COUNSELLOR AT LAW, 28 COURT STREET,

BOSTON,

BOSTON,

April 15. JUST 18SUED.

BELLE BUSH'S NEW VOLUME OF POEMS,

VOICES OF THE MORNING.

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

CONTENTS:
Introduction.
The Oracles of the Oak.
A Song of Freedom.
'Union is strength."
The Prophet Bird.
The Prophet Bird.
The Volunteers of New York.
Lines to the Memory of Col.
Elias Pelssner.
A Tribute to the Memory of Col.
A Tribute to the Memory of Song of Psyche to the Winds and Waves.
Wadsworth.
Not One Hath Died in Vain.
Hymn to Death.

Lecturers, traveling agents, and all deaters in Spiritual and Reform books, might find it to their advantage to interest themselves in the sale of "Voices of the Morning," as the books can be obtained at a liberal discount.

[TP Price \$1,25; postage free. For sale at this office.

ADDI 22.

### PETERSONS' NEW COOK\_BOOK:

USEFUL AND PRACTICAL RECEIPTS FOR THE HOUSEWIFE, AND THE UNINITIATED. CONTAINING

EIGHT HUNDRED AND FIFTY-EIGHT NEW AND ORI-GINAL RECEIPTS FOR COOKING AND PREPARING ALL KINDS OF Vegetables. Made Dishes, Poultry. Puddings, Omlets, Terrapins, Pastics, Preserves. Desserts,

Tellies. Pickles. Potting. Ments. Syrups, Together with valuable information to all lousekeepers, with rules for purchasing all kinds of Meats Fish, Poultry, and all things appertaining to the Comfort, Regularity, and Welfare of the Household; being the most complete and perfect Cock Book eyer issued from the press. Soups, Pies, feet Cook Book ever issued from the press.

The Complete in one large volume, strongly bound, full gilt ornamented back for sale at this office. Price, \$2.00; postage free.

May 27.

JUST ISSUED. A REVIEW OF A

LECTURE BY JAMES FREEMAN CLARKE, THE RELIGIOUS PHILOSOPHY

RALPH WALDO EMERSON, LIZZIE DOTEN, INSPIRATIONAL SPEAKER.

Published by WM. WHITE & CO., 158 Washington stree Price 15 cents per copy; postage free. THE WONDERFUL

THE WONDERFUL

STORY OF RAVALETTE;

ALSO,

TOM OLARK AND HIS WIFE,

THEIR DOUBLE DREAMS AND THE CURIOUS TRINGS THAT

HEFFEL THEM THEMES; OR, THE ROSICRUCIAN'S STORY.

By DE. P. B. RANDOLPH, author of "Pre-Adamite Man,"

Plealings with the Bead," etc., etc.

The author, in his introductory, says, "In giving what follows to the world, no one can be more alive to the fact that this is the latter half of the nineteenth century, and that the present is emphasically the era of the grandest Utilitarianism, levolution, Matter-of-Fract, and Doubt, that the world ever knew, than is the editor of the following extraordinary tale. Ho has a novelist, for departing from the beaten track of "War, Love, Murder and Revenget," Politics, Passion, and Prussic Acid, which constitute the staple of the modern novel," Price \$1.25, postage free. For sale at this office. May 28.

TWO DISCOURSES, BY REV. F. L. H. WILLIS,

BY REV. F. L. H. WILLIS,

DELIVERED before the First Bocisty of Reinstualists

To which is appended, also by request of the Congregation,

the Willis to the Unitarian Convention recently held in New

York.

Price, W cents; postage free. For sale at this office. June 3.

FURTHER COMMUNICATIONS FROM THE WORLD OF SPIRITS, ON subjects highly important to the human family, by Joshus, Solomon, and others, given through a lady.

Price, bound in cloth, 75 cents, postage 16 cents; paper, 56 cents; postage 10 cents. For sale at this office, tf May 16.

# Message Department.

Each Message in this Department of the BAN-NER 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 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 rerbatim.

These Messages indicate that spirits carry with them the characteristics of their earth-life to that heavend whether for good or will. But these who

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

We ask the reader to receive no doctrine put

forth by Spirits in these columns that does not ort with his or her reason. All express as much of truth as they perceive—no more.

#### The Circle Boom.

Our Free Circles are held at No. 158 WASHING-TON STREET, Room No. 4, (up stairs,) on MON-DAY, TUESDAY and THURSDAY AFTERNOONS. 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.

"And there shall be no night there?" Heaven grant that the night of oppression, of ignorance, of slavery, in its manifold forms, shall no longer find a resting-place on these fair American shores. Heaven grant that thy people shall have learned the value of peace. Heaven grant that they shall now be willing to accord for each child of the Father, such justice as they would ask for themselves. Heaven grant that the fair robes of America's guardian angel be no longer stained with blood. Oh, Spirit of Eternal Truth, come and enter the temple of liberty and freedom; come and take thy seat in every heart, and thou shalt perchance find a resting place here. Oh grant, Eternal Justice, that these thy children may henceforth know thy meaning; grant that they henceforth understand thy voice, and know that thou art eternal in all thy ways. Oh grant that thy sons and thy daughters, who shall in the future enjoy peace and plenty, remember that they have been dearly bought. May they not forget the fallen ones. May they remember, with tears, the green graves and sad hearts that have grown out of this war. May a part of their mission be the washing away the tears that fall from the eyes of sorrowing ones. May the green graves of the fallen become altars whereon they shall hourly bring fresh buds of peace. Oh, may they go up and down in the land proclaiming good will to all mankind. And while the Chief of the Nation, from yonder heart of freedom, proclaims peace and good-will to all, may it find an echo in every heart. May each son and daughter of the living God turn with nobler purposes and higher resolves, forgetting that they are many, and remembering that they are only one. So they shall prosper, so shall they enjoy thy smiles; so shall they forget war and April 4.

#### Questions and Answers.

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

CHAIRMAN.-G. T., of Rensselaerville, N. Y. sends two questions, as follows:

1st Ques.-Do individualized evil spirits exist in the spirit-world?

Ans.-In brief, then, evil exists only in your finite comprehension of good. In the absolute, there are no evil spirits.

20 Q.-What is meant by the unclean spirit spoken of in Matthew, 12th chapter, 43d verse, and what are the seven other spirits mentioned in the 45th verse.

A .- Simply an allegory; a something that existed in the mind of the writer, and there alone Q.-In old theology there seems to be a person called an angel of light; is not that human

reason? A .- Well, human reason would certainly be a dwell in. Indeed, we are not certain that you are

Q.-If departed spirits can and do take forms like the hand and body, where would the old resurrectionists stand?

A .- The old idea of the resurrection of the physical body has been exploded long ago in all honest and reasonable minds. That the disembodied can return, we know. That thousands and tens of thousands do return, we also know. That it is a fact that has been-many times demonstrated, we know. That it has become not only a belief, but a positive knowledge with many, we also know. You are constantly being resurrected; constantly leaving the old and entering the new. Q.-How is it with those who, having died, are

said to have been seen after that, bodily? A .- If they were seen at all, they were seen in spirit; surely they could not have been seen in the body. That would have been an absolute impossibility. Nature is very exact in all her movements; never breaks one of her laws. It is said by a class of false reasoners, that Jesus the Christ, arose from the dead in physical life. This is not so, nor is it so that any individual, either of his time, or any other time, ever arose from the dead. When once a separation has been effected between spirit and body, the spirit cannot re-

turn to its body again, for has come under a new and higher law. Q.—Is that the reason Mary did n know Jesus, when she met him in the garden and took him to

be the gardener? A .- We are not sure that he met even Mary according to the record; indeed we place very little

confidence in the record. Q.-If he was not with them in body, why did he say to Thomas, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but

believing" A .- Why does the returning spirit at the present day, grasp your hand; showing to you that they are physical, real and tangible? The same power by which they took on physical, tangible life, in those days, is made use of by the returning spirit to-day.

Q .- How could he have ate with his disciples, if he was not present with them in the body?

A .- Are you sure that he did? We are not; the revelation says so, and a very poor, fallible revelation it is. Pardon us for our declaration.

Q .- May not the record be true, and Christ have been there spiritually?

A .- Doubtlessly he was there spiritually. Q.—The record then may be true, may it not?

A.-There is very little life in the record, consequently very little truth. Qn.—The record says that he ate fish with his

disciples. A. The record says a great many other fool-

ish things. Q.-If we throw the Bible aside, what shall we

have to guide ma? a stereor to the got

A .- Your own common sense, which is far better; Johr own ligher concentions of Petry, which will, naver mislead, you. "You, must, remember,

lain in the tomb? A.-Well, supposing we should tell you that the

the authorities gave it up to them; that it did not in the dark, for which I've cursed him many find a resting-place where the record says it did? times since I went to the spirit-world, and I'll You have many things to learn and many to un- tell you why. In passing out from my body in learn.

have known if the body had been removed from almost impossible to straighten them. the tomb?

A .- Again we tell you we have no belief, not the smallest portion of helief in the record. It is

fallible from the beginning to the end. ever existed and was crucified?

A .- Yes, you have. Q.-And why, if we are not to believe the

A.-Because there are other evidences than that given in your so-called sacred record that Jesus existed. Even those who are not friendly to him or his doctrine, admit that such a person did exist at such a time; that he was crucified according | side. to the law of the land. Indeed, we have abundant evidence from other sources that such a person as Jesus did exist. Aside from the so-called Bible, and better than all, higher than all, is the evidence we have from himself. We certainly could have nothing better.

#### Lieut. Col. Price.

Well, you have killed us-what will you do with those who live? You have asked for your way, and we have asked for ours. Might has ruled. We have died, and you live. People who fight for the supremacy, always think they are right. The nation struggling for its liberty always struggles amid prayers and tears, and feels that it has a God aiding it.

Scarce forty-eight hours have elapsed since I passed from mortal life, and to-day, while I am speaking through this foreign, borrowed body, my own dear friends are weeping over my dead

You're victorious. Well, for your sakes I'm glad. Allow me to ask, sir, is there any way by which I can communicate with my family? I fear they are in no condition to seek out these persons. Imeaning the mediuml.

Well, will you say that Lieutenant-Colonel Price, of the 19th Georgia, visits you to-day, with the hope of meeting his friends? [Certainly.] I am sad, sir. The sorrow of my friends reaches me and overwhelms me. I do not regret the loss of my body, so far as I, as an individual, am concerned, but I cannot endure to see those dependent upon me, now mourning in utter hopelessness, knowing no way to turn. Oh you may ask why don't they apply to persons in power? and I might answer they would rather die as I have. You are strongest, you are greatest. Go to your temples, and thank your God for it. He will hear you, no doubt, and bless you, as he has. Fare-April 4.

#### William Conners.

17th Massachusetts, sir, Company D, William Conners my name, twenty-five years old. I have been in the spirit-world ever since the second battle of Bull Run, and I just got here to-day, after more than five hundred thousand promises. [A large number.] Well, maybe I've stretched it a little. I suppose I have, but then I was promised so many times that I should come.

Now, sir, I 've come here to tell the folks that my brother James was not in the rebel army at all. He never was in the army. They put him in but he would n't work in the harness, and so they let him out; and it was reported that he had gone into the rebel army; that he was fighting on one side, and I on the other. Well, I always said he was n't there by his own free will, if he was in the rebel army. And in the course of a few weeks, perhaps sooner, he'll be this way and revery appropriate sphere for the angel of light to | port for himself. So the folks need n't feel unkind toward him, thinking he's in the rebel army; and there's a good many of 'em that do.

> And now as for myself, and the money that was said to have been due me, it was n't due. It was paid, and I sent the money home to the folks by Tim. Kelley; and if it has n't arrived at its destination, why then it's stopped in Tim. Kelley's pocket. I thought he was honest, and I'm not a-going to say now that he aint honest. But if the folks have n't got what I sent home with him, why, if he got there-and I'm pretty sure he has got home-if they ain't got the money, why then it's stopped in Tim. Kelley's pocket, that's certain. And if it did, why, the very best thing for him to do is to go to work, and pay it up. No matter if he goes to shoveling dirt for Uncle Sam; it would be more honorable than stealing widows and orphans' money when they need it. Oh, I-I-I 'm talking hard, sir, I know, but you have to talk pretty hard, else these folks here, that are living in such thick skulls, can't understand you. Now I'm not going to say if Tim's got the money, he borrowed it, or he did anything else with it. He stole it-that's all you can make out of it.

> Now if Tim. did n't give the money to the folks, that I gave him to take home, why then he's stole it, that's certain. Now if he should come on the other side, and I knew he didn't give the folks the money, if it's a thousand years in the future, expecting I can feel right toward him while he's got that infernal bad garment on, he'll be very much mistaken. So he'd better get rid of that garment before he comes to me.

> I don't feel very outrageous toward anybody that's harmed me, but I only want to show 'em where they're wrong, that's all. Well, that's what's called me back here. All have to have something to pull us back.

> Now if I can get a chance to come again, I should like to. And if Tim. has really done this wrong, and wants to confess to some one, tell him to come to me. I'm the right confessor. Tell him that I'll stand at the confessional from morning till night waiting for him. Good-day, captain, April 4.

### Col. Thomas L. D. Perkins.

How do you do, sir? I am not very well posted in your manner of carrying on business here. I heard something about this Spiritualism before death; believed nothing in it. I come here for the purpose of clearing up my own character, of setting some of my friends on the right track. They of communing through this medium; but they scem to have been led astray, and I don't wonder at it.

I was sick for a long time; in all over two years. Sometimes I would rally and get to feel pretty well; then I would come down again. But I never thought for a moment that I was going to die; and up to the last hour of my life—on earth I should say-I had every expectation of living, getting better, if not entirely well. Lexpected to live, I expected to get better, expected to be able to attend to my business matters, and arrange everything satisfactorily.

I called in the assistance of a physician, who was recommended to me as being one of the best

t, for I was past being helped.

O.-What became of Christ's body after it was do anything for me, because there was no use in

Now instead of telling that to me, and giving body was claimed by his father and friends; that me to understand my true condition, he kept me the way I did, I left my affairs in an unsettled Q.-Wouldn't the Angel have been likely to and tangled condition, so much so as to make it

I was under obligations to many of my friends, which obligations were left undischarged. I might have discharged them all, if I had known that I was so soon to leave the earth; and then Q.-Then have we reason to believe that Christ instead of their feeling toward me as they do now, they'd feel very differently. Now they feel that I was dishonest, unjust; that the world is better without me than it would be with me.

If I know myself, I did not mean to be dishonest with them. I was only waiting to feel well enough to attend to business; only waiting to get along; as my medical adviser said, "Oh, I'd be all right soon." And so I went, on the other

I return here to-day, sir, for the purpose of giving those friends to understand that I did not mean to wrong them; that had I known my true condition, I would sooner have destroyed my own physical life, than have wronged them. I did n't fear death. It was n't that that gave me this intense hope, but somehow or other I had been restored to health many times before, when I was far sicker than then, as I thought, and so I expected I should still live on.

My good friend, Captain Slade, of the Lancers, I was under great obligations to; and he ofttimes thinks I was a rascal. I don't like it. Had I have known my true condition, I should have been just with him and all others. And if there is any one at fault in this matter, it is my physician; charge the fault home upon him, for in my opinion-I don't want to say he's either a knave or a fool-but he seems to be one or the other, to

You speak, sir, of my giving incidents of my life. I don't think there is any need of it. I was Colonel Thomas L. D. Perkins, former proprietor of the "Hancock House," in this city. I shall be known. And if any of my friends want any stronger evidence that I still live, and that I meant to be honest with them, let them come and talk with me. Good-day, sir. April 4.

#### Emma Stacy.

How do, sir? I am Emma Stacy, and I lived in 4th Avenue, New York. I asked permission of the gentleman in the spirit-land to come and to tell my mother that my father is coming home. He was a prisoner in Richmond, and he 's coming home now.

My father's name is William Stacy. He was private in the 62d New York, and he's been a prisoner ever since last spring; not all the time in Richmond, but most of the time there. The last my mother heard was that he had died. He was sick, very sick, but he got better and got well. He's only just a little lame. He is not sick, and he's a coming home just as fast as he can.

My uncle Henry is in the spirit-land, and hehe says tell your mother to-not to be afraid; write back and let these folks know when your father comes home.

My father 'll say he's been through worse than death, but he's escaped that. Oh yes; oh yes; he's out of prison. He's only waiting far a chance to come home, and he's coming right along just as fast as he can.

I've gothny little brother here. Tell my mother he's a-going to talk when he learns how. [Is he younger than you?] Oh, yes; he is n't three years old. Yes, sir; I should be ten, if I was here. [Have you been in the spirit-land long?] Oh, no, sir; only since my father went away. It's most, it aint two years. He's a coming home sure, true, and nothing'll happen to him; nothing'll happen to him. He'll come home safe.

### Invocation.

Eternal Source of Life, in whom there is no leath, we know we are in thy presence. We know we are surrounded by thy blessings. We know thy right hand is leading us through all the darkened waves of infinitude. And yet, oh Eternal Fountain, we only know thee as the Infinite Jehovah; only know thee as a Presence, great, sublime; a something we cannot analyze. The past has not revealed thy mysteries to us, the present refuses to do so, and the eternal future, maybe, will hold the secret from us. Yet whatever and whoever and wherever thou art, the soul will turn to thee. The soul will ever lift itself in prayer to thee. The soul will ever be guided by thee, The soul must know thee in its own interior life. must comprehend thee. But, in its finite expression. it cannot understand thee, for life's leaves are only turned one by one; life's lessons are learned one at a time; so the soul cannot grasp all things. It cannot turn and view even the mysteries of its own life. It is a mystery to itself. Oh, then, thou Infinite Creator, though we cannot know thee, we will praise thee. We will worship thee, we will adore thee, and sing glad halleluiahs to thy honor and glory, throughout that endless future through which we shall journey. April 6.

### Questions and Answers.

CONTROLLING SPIRIT.—We are now ready to onsider inquiries.

Ques.-Why do we but seldom get a communication, through mediums, from persons or spirits who, while on earth, lived a strictly Christian

Ans.—The question seems to be almost utterly devoid of common sense. Who shall determine what soul does really live a true Christian life, except the soul itself? Your correspondent certainly cannot for any one outside of himself. That all classes or grades of intellect have communed through the various God-given subjects, is a fact that has been well proven. It needs not our assertion.

Q.-Why do not those who have been members of Evangelical Churches more often commune through this medium? A. That is a question that they could answer

much better than I could. All have the privilege must obey the law of the organism; also remain in harmony with their own law, and the law of surrounding conditions. Many thousands of persons, claiming to hold good standing in Evangelical Churches, have communed through this, as through all other subjects.

Q.—It is said that our particular friends in spirit-life watch over us. ...Why is it that those particular friends are not here with us? A .- Are you sure that they are not here? They certainly are,

Q.-Why do they not communicate, and endeavor to identify themselves to us?

Ai-Bimply because this sennce is not formed

of Jesus, and this should teach you to believe it should teach you to believe it should to be faulty.

encouraged me, when I have learned since that blessed privilege of communing with their friends is liable to be faulty.

he told others he knew I could n't live. He didn't personally, may do so in this indirect way.

expects to find?

Q.—Does every soul find in spirit-life what it A.—No, we do not think it does; certainly not at once. You may expect to be supremely happy immediately after passing through the change of

Death. It does not follow you never will be hanpy-that your expectations never will be realized. Q.-When the soul finds the objects of its expectations, are those objects objective or subject-

A .- Well, they are not a part of the selfbood of the individual, therefore must be objective.

Q.-How is it ascertained that they are not a part of its selfhood? A.-Because they do not belong to his individ-

uality Q.—How is it ascertained that they do not belong to his individuality?...

A .- It is ascertained by consulting the law of correspondences; also the law of individualities. Every outwrought form possesses its own distinct individuality; and whoever is able to read the law of that individuality, may ascertain that fact. Q.-Can you tell us how those objectives are produced, that appear to the spirit in spirit-life?

A .- All those various forms that you are familiar with in spirit-life, are not what you call objective forms, but they are mere external spiritual conditions. They have been wrought out through your own soul-life as physical beings. You never could have made a table without the help of your individual spirit. That assisted Nature in producing form-the physical, the external. Now that same indwelling spirit, when free, produces those objectives from its external surroundings, by following out the same law in the spirit-land that it followed out here. If you here wish to make any article of furniture, you go to work in the usual way and means to produce that article. So it is with the spirit. Do they desire certain conditions in spirit-life, they straightway go to work to project those conditions for themselves, to give form to the wishes that have been born of their own internal lives.

Q.-Whence those wishes born of their own internal lives?

A.-Can you tell us whence comes the thought that the words you have just uttered have given form to? No, you cannot; neither can we answer your question.

Q .- Are not a very large per cent. of the answers given here, produced from the brains of the mediums themselves, being acted upon by the minds of the questioners?

A.-No, we think you are wrong. Although there are very many instances when the plastic brains of some mediums are thus acted upon, and you ofttimes are deceived, yet, in the majority of cases, personal, outside communion you certainly do have.

Q.-How can we discriminate between the two classes of communication?

A .- Well, in the first place, you should try to avoid producing similar conditions; namely: those that are but a reflection of your own minds. You should seek in all sincerity for the highest and best truths at all times. You should lay down your own positive natures, and be willing to be led like teachable children; and, rest assured, whenever you approach any of your well-developed subjects under these conditions, you will never be led astray.

Q.-Why is it that when we must believe as a necessity, rather than because we know our condition, that spirits do not make the effort to produce that evidence to us, so we may understand our condition?

A .- One of your most highly prized poets has said:

" He that 's convinced against his will, Is of the same opinion still.

Supposing that they did return and seek to enforce the truths that were such to them upon you when you were unprepared to receive them? Why, it would be like casting pearls before swine. When you are ready to receive truth, it will be given you. "Ask, and you shall receive. Knock, and it shall be opened unto you." There are many spirits, who, in their anxiety to return and give you truth, efttimes overstep the boundaries of good judgment and reason, to find that they are coldly repulsed. What is the consequence of their coming? They are sad and depressed; sad for years. Is it wise to force truth upon you under those conditions? In our opinion it is unwise. The time seems very short since, in one of your distant cities, the would-be wise world cried: Crucify them! crucify them!" to the physical subjects through which certain over-zealous spirits sought to enforce truth. The inhabitants of the spirit-world then and there declared they would never make another attempt to instill truths into human minds until such minds were ready to receive them.

Q.-Do you, by the aid of clairvoyance, foresee the coming of a war between the religious systems

of the earth? A .- We certainly do see that.

Q.-Within what period of time will this war

A .- That we cannot tell; but, in our opinion, it will come during the present century. Q.—What has been the effect of the present war

out that? A.—The present war has tended to individualize you, as a nation, more than anything else we know of. It has learned you, each and all, to rely

more upon yourselves, and less upon those who rise up from time to time, claiming to be your teachers." Now, out of your present religious systems will grow a condition of warfare, at the end of which your present systems of religion will die. They will die, for you've starved them almost to death. Even now, there are but a few crumbs left for them to feed upon, and very soon these must pass away from you. And, as all great changes come by war, the present systems of religion must

Q .- Will it come by the sacrifice of individuals? A .-- No, but by the great, general flood-tide of progress that is rolling through the nation. Q.-What do you perceive to be the main prin-

ciples of this religious warfare? A .- We may call it a war between the greater and the lesser good. Now you all know that the great things eat up the little things." Therefore

you know which will conquer; Q .- Has n't it always been hitherto the case that the lesser ones have eaten up the greater? A-No, we do not so understand it. It may so seem when you have not carefully observed. But if you look beyond the surface, you will see that

er ones. Q.—Does everything that occurs, appear to be the greater good?

the greater things have always conquered the less-

A.-Yes; the very greatest good that could have

occurred, to your comprehension; All evil is only such to human comprehension War, to your human comprehension, is an evil; and yet, when spiritually and divinely understood it is a great ins of suce of one " Missenary Both Res."

QR.—Whatever occurs, then, is the triumph of that this so-called sacred and infallible record in the city, and he never so much as intimated to for that object. It is formed for another distinct the greater good over the lesser good was written many hundred years after the death me that I was not going to get well. In fact, he object, which is, that those who have not that I was not going to get well. In fact, he object, which is, that those who have not that I was not going to get well.

Q.—It is the same thing, then, as " whatever is, is right?" still indoif vil

A-Yes; we do not believe in the existence of a second power in the universe. Now, then, if God holds superior control governsall these manifestations, they must be good, because they are from the great principle of truth, justice, love and wisdom, If this be so, it follows, as a matter of course, that God is supreme. Now it is impossible to overthrow that theory, and still claim to believe that God is supreme.

Q.—If everything is in constant change and progress, then human life in the future will be far

more glorious than at the present, I suppose?

A.—Yes; and yet life is constantly repeating itself. Everything lives, moves or grows in cycles, and growth with nature is very slow. Her steps are very precise, She is very sure; never makes any mistakes. So it is very possible that the same conditions, apparently, may exist in the far distant future. We say it is possible, judging from the past; we at least have a right to expect

Q.—Do souls really improve?

A.—Not as souls; in their manifestation they do improve. But the soul, as a soul, is ever perfect; that is our opinion. It is a principle, an immutable principle. The manifestations change, not the

Q.—Is it your opinion that the souls living on earth at the present time have had a previous ex-

A.-Well, it is our opinion that you have had a prior existence on the earth, some of you, in what form we are unable to determine.

Q.-Why do not such ones have any recollec-

tion of it? A .- The soul, as a soul, remembers all condi-

tions through which it has passed; but it cannot project that knowledge through its human consciousness. But the time will come when memory shall stand up in its dignity and assert its

Q.—Then in the cycle of time afterwards will not memory forget itself?

A.—Not as memory.

Q .- Will the soul be unconscious of itself, and so become unconscious?

A.—No; the soul is never unconscious of its own inner experiences. You talk of the soul's remaining unconscious for years. It does not, for did it, it would lose its individuality. It is only shut out from its external surroundings; only unconscious of those surroundings, not of its own inner experiences.

Q.—Are not introspection and consciousness one

and the same thing? A .- If not one and the same, they are very closely related to each other. You may ask how it is. that we know so much concerning the soul? What we have learned we have learned partly from intuition, by observing the changing spheres of souls on the earth, and by communing internally with then. What if I should tell you that I had, at some past time, communed with your soul? You would say, "oh, I don't remember it; I know nothing about it." It is very possible that your soul may remember it; that your soul may reach out its hands toward me, and welcome me as its friend. April 6.

### Mary Catherine Gerry.

I hope now to be able to send a few thoughts home to my friends. I left them on the 18th day of last May. I was forty-two years of age, and I died at Clinton, Virginia, having gone there from Richmond.

My name, Mary Catherine Gerry, wife of Colo-

nel William Gerry. I have left two daughters and a son. I am anxious, oh, so anxious to get some word through to them. I have learned with delight that your forces occupy Richmond. I do hope that I may now be able to send some word home to my friends. Oh, try to aid me, won't. you? [Certainly.] I want to tell the children their grandfather Hill

is very, very anxious to communicate with them. He died leaving the most of his effects to strangers, and they thought very hard of him. So did I, before my death; and many hard things were said of him, and he has felt very bad about it. He wants to communicate with my children, who were his direct heirs, so he may clear up that in their minds.

I won't reflect upon what I suffered during the last few years of my life. I believe it was good for me, made me ready to go, It changed me entirely. I am happy in the spirit-world, although everything is different from what I expected. I see nothing, I realize nothing as I expected. It is far better than what I expected, only I seem to be in such close relationship with those I left, that all their sorrows I make mine. Good-day. April 6.

### Dr. Abijah Kinney.

I am very glad to be able to come here, although

I feel rather sad. When this war first commenced, after the first heavy battle I went into the field as a surgeon, although I had long since retired from practice. I was upwards of seventy years of age, and I had not done much at my profession for a good while, but they were greatly in need of surgeons at the South, so I went into the field; and I suppose the exertion and excitement, and the privations of camp-life, were too much for me, for I only stood

it a few months, then I took the fever and died. I was not what you call secesh. I did n't believe that it would ever amount to anything on the part of the South. I so told my sons; but they answer ed me in this way, "Why, father, we are just as sure to beat as the sun is sure to shine to-morrow." I said, "Maybe you will, but I don't believe it. For my part, if it is right for the South to conquer, I hope she'll do so; if it aint right, I hope she'll be

Well, they went in as soldiers in the Confederate army; and I said if men are foolish enough to get their limbs blown off in war, they must of course be cared for so I went as surgeon, has been an and

Now I'm back here with the expectation of communichting with my two sons at the South; They are both living, and both feeling pretty sad-well; pretty well used up; and I begin to think that the time has come for the South to feel that their cause is hopeless, for them to give up, and that the old man was n't so far out of the way when the told! them they would n't beat, that they would fight until they were completely ruined, but they would i not conquer.

I was right in that, but I was n't right in anoth!/ er thing, and that was, we lived after death, but in a different condition from that I now exist into I did n't believe anything in this coming back; nothing at all in it. But you see I believe it how;" because I'm living in it, and because Iknowit's true. [Did you ever hear anything of Spiritualism?] Ohl bless you, yes, I heard of it How! could I'dd otherwise? I lived in the world, stid

it's all over the world, you know.

You can say that Abijah Klinney has come here
to day, and hopes to communicate with his two,
sons. He is not dead; he s alive, fully as much for
as he ever was, and I'm not sure, his my acquire
not renewed, that I could not go into the field and
amputate a limb as well as I ever did, provided

I had a body like my old one. I feel so conscious of my own life, own individuality, that it seems to me as if I had power to do most anything.

I don't purpose to prove that I am living, that I can come back and talk in this way, unless my sons want me to. If they want me to come and prove to them that I did come here and talk, they have only to give me requisite conditions, and I shall come to them.

They tell me you're successful. I'm very glad of it. I hope now you'll learn wisdom here, and our folks will learn wisdom. [We all need it.] Yes, you all need wisdom bad enough. If you must gain it at the point of the sword and mouth of the cannon, why, get it that way. As I told my sons, if they wanted the experiences of the battlefield, they must go get them. I'm pretty sure they have got them. I'm under obligations to you, sir. April 6.

#### Capt. Henry G. Taylor.

Say, sir, if you please, that Captain Henry G. Taylor, of the 9th Virginia Cavalry, has reported himself safe and happy here.

.. I was acquainted with your beautiful philosophy, and was no stranger while here to it. Had I more strength I would say more. It is only a few hours since I yielded up my own body. I was wounded on Sunday, passed out to-day. [At Richmond?] Yes, sir, near it. My friends, sir, will expect to hear from me. April 6.

#### MESSAGES TO BE PUBLISHED.

Monday, May 8.— Invocation; Questions and Answers; Geo. M. Jackson, to his friends, in Boston, and in New York State; Archibald Lewis, of Amesbury, Mass., to friends; John Barnes, of the 11th Michigan, to his mother, and Jos. Craudon; Edith Hardee, who died in Paris, France, to her uncle, Gen. Hardee, of the rebel army; Capt. Faunce, of the 21st Georgia, Co. A, to his wife; Emily Cooke, of Baltimore, Md., to her mother, and her father in the 9th Maryland Reserve Corps; A Poem.

Poem.

Tuesday, May 9. — Invocation; Questions and Answers;
Geo. W. Saunders, of the least New York, Co. K, to Stephen
Merritt: Eunice Clark, who lived on Richmond street, Boston, to her sons; Andrew J. Dudley, of Jersey City, N. J., to

his parents.

Thursday, May 11.—Invocation; Questions and Answers;
Peter Fitzgerald, of the 11th Muss., Co. B; Henry H. Downs,
son of the late Commodore Downs, to his friend, Thos. Anderson; Chas. G. Hill, to Mrs. Maria Hill; Alfred N. Sprague, of
Concord, N. H.; Nellio F. Weir, of Germantown, Fa., to her

parents.

Monday, May 15. — Invocation; Questions and Answers;
John Herney, to friends in Jersay City, N. J.; "Cousin Benja,"
to friends; Joel Warren, of the 10th New Hampshire Reg.;
Hosea Williams, of Montpeller, Ve., to his friends in general,
and Mr. Clark in particular.

Tuesday, May 16. — Invocation; Questions and Answers;
Hugh Fitzwilliam, who resided near Danville, Ga.; Willie
Sliort, of Buffalo, N. Y., to his father's friend, Mr. Thompson;
Mary Golding, of Lowell, Mass., to her husband, Michael Golding.

Ing.

Thursday, May 18.—Invocation; Questions and Answers;
Harrison Elkins, son of Col. Thomas Elkins, to friends in Elkinsville, Ala.; Geo. Phillips, of Lewiston, Me., to B. Catiff, A. J. Parks, J. Kelly, and P. Andrews; Herbert Shelton, of Indiannpolis, Ind., to his mother; Virginia Thompson, of New

dianapolis, Ind., to his mother; Virginia Thompson, of New York City, to her mother.

Monday, May 22.—Invocation; Questions and Answers; Eleanor Reed, of Detroit, Mich., to her father, Capt. James Reed; James Luddersfield, of Macon, Ga., to his sons; Isaac Edmonds, to his friends, in Springfield, Ill.; John Hinkley, of the 3d New Hampshire; Father Streeter of Boston, Mass., Tassady, May 23.—Invocation; Questions and Answers; Leopold Herman, of this city, to his wife; Wm. Matthews, to his wife Mary; Noah Sturtevant, of East Boston, to A. H. Allen, of this city; Charlie French, son of Ellhu French, of Chicago, ill., to his parents.

#### **DONATIONS** IN AID OF OUR PUBLIC FREE CIRCLES.

	MODIAN LUM		
	Rev. Dr. Urlah Clark, Boston, Mass	85.	00
۰	Asa Skinner Decatur, Ind.	•	25
	Julius Carroll, Foxboro', Mass.	-1	οü
	West Campton X II		25
	Edward L. Vermitth, New York City		50
			ŏŏ
	Adnah Williams, Gatesburg, Ill. H. S. Brown, M. D., Milwaukee, Wis.	٠,	50
	H. S. Brown, M. D., Milwaukec, Wis		5Ö
	A Friend at Circle Room		50
	8. W. Allen, Carversville, Pa	1.	ŏŏ
	J. M. Pickering, Bettsfield, Md	î.	õõ
	Friends at Circle Room	i.	75
	C. Brownson, Toledo, O	. 5.	UÜ
	Hannah E. Rowsh, Wooster, O	. • I.	00
	8. C. Hayford, Huntington, N. Y		51
	C. Sawyer, Boston, Mass	. 2	.00
	Miss Emma Hardinge, Boston, Mass	. 2	U
			•
	BREAD TICKET FUND		

## Asa Skinner, Decatur, Ind. T. W. Tuttic, Boston, Mass. S. C. Hayford, Huntington, N. Y. Obituaries.

RECEIVED PROM

Passed to higher life, April 4th, 1865, Thomas Peabody, of Lebanon, N. II., who had lived his eighty-fifth winter in the

Brother-Peabody has for many years been an independent thinker and strong reasoner, ever seeking the whys and wherefores, and feeling that he should be able to "give a reason for the faith that was in him." Consequently he has long been branded by the superstitious and bigoted, "Infidel." By his reasoning and investigating turn of mind, he was always asking those who were inclined to believe without evidence the savings of their ministers."

been branded by the superstitious and bigoted, "Infidel." By his reasoning and investigating turn of mind, he was always asking those who were inclined to believe without evidence the agyings of their ministers, "knotty questions," which rendered him uncongenial to that class of people; but his traits of mind led him to investigate the phenomena of our beautiful theory on ticler first appearance, and through them, as thousands of others have done, to his great joy and fature happiness, he gained the first tangible evidence of a future conscious state of existence, where we shall naturally gravitate to just such conditions as we are prepared to receive by our unfoldment, or development while in the form. This opened to his mind new beauties, and added another powerful incentive to live purely and truly in harmony with every attribute of his beling; for it not only gave him more pleasure and truer enjoyment here, but is a sure passport to higher and happier conditions hereafter.

I had the pleasure of conversing with him a day or two before his departure. Although feeble in body he was strong in spirit, and expressed an earnest desire to passover to the other side, where he felt that his companion and other friends his spirit, and expressed an earnest desire to passover to the other side, where he felt that his companion and other friends his spirit are we waiting and beckoning for him.

It was his wish that some tranca medium should attend at his funeral; but if one could not be procured, he desired that some of his Spirituniist friends might assist at his burda, as no priest should ever be allowed to pray over his remains. Miss Sophia Kendrick, who is now used with more than ordinary ability by those in spirit spheres (with much future promised served, in a manner more than satisfactory to the friends. The controlling infinence spoke of the peculiar characteristics and past life of the deceased with a truthfulness and a manner far surpassing the knowledge of the instrument, paying a touching tribute to the hone

Joined the spirit hosts, from Sumner, Me., May 21st, Mrs. Sophia H., wife of Mr. Leonard Robinson, aged 66 years and 4

Mrs. Robinson was a Spiritualist. Her husband, and some of her near friends who yet remain in earth-form, are made glad in the joyous knowledge of spirit-life and companiouslip. They know, though now she is unseen by them as formerly, she still lives, and can, under favorable circumstances, associate with them.

sic still lives, and can, under lavorance chromascauce, cate with them.

Mrs. Robinson experienced on earth the beautiful and com forting influences of spirit companionship up to the last moments of her material sojourn. For many years past she heard the cheerful songs of spirits, and has often wondered why otters could not enjoy similar blessings. Though now in the realms of the freed immortal, she will not forget her dear carth-friends. Already has also sent a word of love and counsel to them. Nor will earth-friends easily forget her. Without enemies and heloved by all, happy induences will ald her to work great good in the hearts of those she loves.

GRO. A. PEIRCE.

### THIRD EDITION.4

### THE LILY-WREATH

SPIRITUAL COMMUNICATIONS RECEIVED CHIEFLY THROUGH THE MEDIUMSHIP OF MRS. J. S. ADAMS.

Go and whisper to the children of earth, and tell them that that they term the fleeling vision, is but the soul's reality.—

FLORA.

TIME little buds that have in love been given, are now gath ered and twined in "Love's" "Lily. Wreath: "No thought of self-approval prompts the hand that scatters them to un crowned brows. He gives from "Love's bright bower, buds that have delity opened fragrant to his souls. Let them fall gently on the brow of many forms that come to angel-gardens, gathering Hope's bright wreaths. Even from spirt-echoes, even from angel-pens, there come imperfect breathings; that call for Charlty's soft mantle to rest thereon. They have been whispered in love, they have been breathed from happy homes, where earth's children shall abide. To each and all, Love whispers, "Come," and the buds thou hast gathered from the "Love whispers," Come," and the buds thou hast gathered from the country its of the contract of pure after the contract of the country in the c tion; and brighter, somer summer to deck thy brow forever.

Price \$1, postage 16 cents. For sale at this office. Ap. 121.

DY MES. E. GOODRICH WILLARD, to which are solve the Direction of Dr. Miss. E. GOODRICH WILLARD, to which are solve the Miss and the Location of Deart; illustrated with a plate.

The Dwal Unity, of the Universe;

Or, the True, Relation of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and Famala, as leaded in the control of the Male and the control of the control of the Male and the control of the

# Hew Books.

THIRD EDITION.

First Volume of the Arcana of Nature. BY HUDSON TUTTLE. Carefully revised and corrected by

DY HUDSON TUTTLE. Carefully revised and corrected by the author.

OONTENTS:

PAR I. CHAPTER I—A General Survey of Matter. Chapter II—The Origin of the Worlds. Chapter III—The Theory of the Origin of the Worlds. Chapter IV—History of the Earth, from the Gaseous Ocean to the Cambrian. PARY II. Chapter V—Life and Organization. Chapter V—Hand of Organic Beings. Chapter XII—Influence of Conditions. Chapter YIII—Dawn of Life. Chapter IX—The History of Life through the Silurian Formation. Chapter X—The Old Red Sandatone Sories. Chapter XII—Carboniferous or Coal Formation. Chapter XIII—Oolife; Lilas; Wealden. Chapter XIVI—Origin of Man. PARY III. Chapter of Life Chapter XV—The Tertiary. Chapter XVI—A Chapter of Indrences. Chapter XVII—Origin of Man. PARY III. Chapter XVIII—The Human Brain. Chapter XIX—Structure and Functions of the Brain and Nervous System, Studded with Beference to the Origin of Thought. Chapter XX—The Source of Thought, Studded from a Pillosophical Standpoint. Chapter XXI—Revised from their Source to their Legitimate Results. Appendix—An Explanation of some of the Laws of Nature, their Effects, &c.

Price, § 1.25; postage, 18 cents. For sale at this Office. pendix—An Explanation of some of the Laws of N their Effects, &c.
Price, \$1.25; postage, 18 cents. For sale at this Office.
May 17.

### SECOND EDITION-JUST ISSUED.

Second Volume of the Arcana of Nature. OR, THE PHILOSOPHY OF APIRITUAL EXISTENCE AND OF THE SPIRIT-WORLD. By Hudson Tutle Heaven, the home of the immortal spirit, is originated and sus-

tained by natural laws.

The publishers of this interesting and valuable work take pleasure in announcing to their friends and patrons, and the world, that the second edition of the second volume is now ready for delivery.

CONTENTS:

world, that the second cdition of the second volume is now ready for delivery.

CONTENTS:

Chapter I—Evidences of Man's immortality, Drawn from History; Spiritualism of the Nations. Chapter II—Proofs of Immortality, Drawn from History, concluded. Chapter III—Evidences of Man's immortality, Drawn from Modern Spiritualism. Chapter V—Consideration of Spiritual Finenomena and their Distinction from such as are not Spiritual, but Dependent on Similar Laws. Chapter VI—Space Ether. Chapter VI—Philosophy of the Imponderable Agents in their Relation to Spirit. Chapter VIII—Philosophy of the Imponderable Agents in their Relations to Spirit, concluded. Chapter VI—The imponderable Agents in their Relations to Spirit, concluded. Chapter XI—The imponderable Agents as Manifested in Living Beings. Chapter X—Spiritatis Elements. Chapter XI—Animal Magnetism. Chapter XIII—Animal Magnetism. Chapter XIII—Animal Magnetism. Chapter XIII—Philosophy of Change and Death. Chapter XIII—Philosophy of Change and Death. Chapter XIV—Philosophy of Change and Death. Chapter XIV—Philosophy of the Spirit Sphere. Chapter XVII—A Chapter XVII—Spirit, its Origin, Faculties and I'ver. Chapter XVII—Philosophy of the Spirit Sphere. Chapter XVII—Philosophy of the Spirit Sphere.

#### THE HABITS OF GOOD SOCIETY.

A HADD-BOOK OF ETIQUETTE FOR LADIES AND GENTLEMEN: with Thoughts, limits and Ancedotes concerning Social Observances: nice points of Tastes and Good Manners, and the Art of Making oneself Agreeable. The whole interspersed with humorous illustrations of Social Predica ments; Remarks on Fashion, &c., &c. One large 12mo; ele-

at cloth binding.	
EXTRACT FROM TABLE	OF CONTENTS:
Gentlemen's Proface.  Ladies' Preface.	Dinner Parties. Little Dinners.
Thoughts on Society.	Ladies at Dinner.
Good Society.	Rabits at Dinner.
Bad Society.	Carving, &c.
The Dressing Room.	Balls.
The Ladies' Tollet.	Dancing,
Dress.	Manners at Supper.
Fashlons.	Morning Parties.
Ladles' Dress.	Picnics. Evening Parties.
Accomplishments. Feminine Accomplishments.	Private Theatricals
Manners and Habits.	Receptions, &c.
Married Ladies.	Marriage.
Unmarried Ladies.	Engagements.
Unmarried Gentlemen.	The Ceremony.
Public Etiquette.	Invitations.
Calling Etiquette.	Dresses.
Cards.	Bridesmalds.
Visiting Etiquette.	Presents. Traveling Etiquett
Dinners.	
Together with a thousand other	matters of silch genera

rogerner with a thousand other insters or sich general in-terest and attraction, that no person of any good taste whatever can be otherwise than delighted with the volume. It is made up of no dry, stupid rules that every one knows, but is sensible, good humored, entertaining and readable. The best and wit-tiest book on "Manners" ever printed, and which no one should be without. be without. Price 31,75; postage free, For sale at this office. Jan. 30.

## THE ART OF CONVERSATION,

DIRECTIONS FOR SELF-EDUCATION. AN ELEGANT 12NO VOLUME, IN CLOTH.

A N admirably conceived and entertaining book—sensible, in structive, and full of suggestions valuable to every one who desires to be cither a good talker or listener, or who wishes to appear to advantage in good society.

lahes to appear to advantage	n good society.			
Among the table of contents, will be found chapters upo				
Attention in Conversation,	Dinner Conversation,			
Satire-Puns,	Silent People,			
Sarcasm.	Timidity-Its Cure,			
Teasing,	Modesty,			
Censure.	Correct Language,			
	Belf-Instruction,			
Fault Finding,	Sell-Innitucially			
Compliments,	Miscellaneous Knowledg			
Egotism,	Languages,			
Politeness,	Vulgariams,			
Stories-Anecdotes,	Argument			
Questioning.	Disagreeable Subjects,			
Liberties,	Selfishness,			
Impudence,	Sacrifices.			
Staring.	Divinicos			

Every young and even old person should get this book; read it and study it over and over again; and follow those hints in it which lead them to break up bad habits and cultivate good ones. It is the most perfect and excellent work of the sort ever published.

ever published.
Price \$1.50; postage free. For sale at this office. Aug. 20.

#### THE SOUL OF THINGS; PSYCHOMETRIC

RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton.

"Enter into the soul of things."- Wordsworth. PART I.—Psychometrical Researches and Discoveries.

FART 1.—Payconeutrical Researches and Discoveries.

CHAPTER 1.—Pictures on the Retina and Brain. Pictures formed on the Retina when beholding Objects; These Pictures Enduring; Pictures seen with closed eyes; Visions of the Blind; Visions of Objects seen long before by the Sick and Healthy; All objects once seen are permanently retained in the Brain.

CHAPTER 2.—Pictures on Surrounding Objects. Daguerrean Pictures; Pictures taken in the Dark; Pictures taken on all Bodies continually, and enduring as those bodies; All past Bistory thus Recorded.

Charters 3.—Psychometry. Dr. Buchanan's Experiments; Effects of Medicines upon Persons when held in the Hand; Characters described from Unseen Letters. CHAPTER 4.—Experiments. Experiments with Geological, Meteoric, Miscellaneous, Geographical, Archeological and Metal-

CHAPTER 5.—Remarkable Phenomena Explained. Spectral Illusions; Apparitions; Visions.

Illusions; Apparitions; Visions.
Chapter 6.—Utility of Psychometry. Utility of Psychometry to the Geologist, the Psicontologist, the Miner, the Astronomer, the Physiologist, and the Anatomist; its Employment in the Cure of Diseases; Its Benefit to the Artist and the Historian; Radiant Forces passing from Human Beings and Influencing Others; Influence of People on the Country in which they live; Influence of Country on the People; Woman more susceptible to Psychometric Influence than Man; Psychometry as a Discoverer of Crime. CHAPTER 7.—Mysteries Revealed. Fortune-Telling; Dreams; Relics and Amulets; Hallucinations.

CHAPTER 8.—Conclusion. Psychometry reveals the Powers of the Soul; As the Hody becomes Weaker it becomes Stronger; Evidence of our Future Existence.

Evidence of our Future Existence.

Part II.—Questions, Considerations, and Suggestions. How Objects are seen Psychometrically; Seen best in Darkness, and with closed eyes; Why called Sight; Mesmeric Influence not needed to induce the necessary Sensitiveness; Where the gare is Directed; Why the Psychometer is unable to see some Objects; The Nature of the Light by which Objects are Seen; How the Psychometer Travels, or Appears to Travel; How the Psychometer Travels, or Appears to Travel; How Account for the Hearing of Sounds; Going Backward in Time; Continued Effects of Influences; Departed Spirits; Procominant Influences; Conclusion.

The For sale at this Office. Price, \$1,50; postage, 20 cents. July 25.

### A Veritable Autobiography'i ELIZA WOODSON A STORY OF AMERICAN LIFE.

THIS book has met with the readiest sale, and received the most favorable notices of any recently published anonymus fation.
The conviction generally expressed by the critics, that it is an autobiography, is well founded:
The talented author is now appearing before the public in other books, which are securing for her a wide and enviable reputation.

other books, which have a securing for her a wate and carrier reputation.

Alcanwhile the public are eager to learn the particulars of the early history and life-struggles of one so gifted, all of which are to be found in ELIZA WOODSON.

Read the following extracts from recent opinions:

"No one can take the volume in hand without being impressed by the deep experience in which it must have had its origin, and the minuteness and fidelity of touch with which the secrets of a remarkable interior life are brought to the surface."—A. Y. Tribune.

"The narrative will have an elevating and stimulating influence upon those who enter into its teachings."—American Literary Gazette.

ence upon those who enter into its teachings,"—American Lucrary Uatette.
"The book is very powerfully written, and without any of the adventitious sids usually employed to give interest to a work of faction, succeeds in exciting the deepest sympathies of the reader."—Itustrated Nees:

44Wo have been deeply interested in this book."—Lyons Republican.

publican.

"It is a quaint, original book, full of pure teachings and good, noble thoughts, from cover to cover. All its tendencies are for good." Freeport (ull.) Journal.

"Eliza Woodson is a work superior to most of its kind."—The New Nation.

"One elegant volume, 425 pages. Price, \$1,25, postage free.
For sale at this office.

district the B. K.ORANI St. Letter to the state of the st Or, The True Relation of the Mais and Female, is also plainly elucidated.

The second chapter contains he Bebly to Man's Long Examine Question of Woman's Court Treathert of the Life of Mohammed; or, the History of Woman's Court Treathert of the Life of Mohammed; or, the History of William Outside of Woman's the Court Treathert of the Life of Mohammed; or, the History of William Outside of Mohammed; or, the History of William of the Life of Mohammed; or, the History of William of the Court Treathert of the Life of Mohammed; or, the History of William of the State of Mohammed; or, the History of William of the State of Mohammed; or, the History of William of the State of Mohammed; or, the History of William of the State of Mohammed; or, the History of William of Mohammed; or, the History of Mohammed; or the History of Moh

# Rew Books.

THIRD EDITION A SPLENDID VOLUME.

ENTITLED, POEMS FROM THE INNER LIFE

BY MISS LIZZIE DOTEN.

THE quick exhaustion of the first edition of these beautiful Poems, and the rapid sale of the second, shows how well they are appreciated by the public. The peculiarity and intrinsic merit of the Poems are admired by all intelligent and liberal minds. There had long been an earnest call for the republication in book form of the Poems given by the spirit of Poe and others, which could not be longer unliceded, hence their appearance in this splendid volume. Every Spiritualist in the land should have a copy.

Table of Contents:

A Word to the World [Prefa-ory];

The Song of the North,
The Burial of Webster,
The Parting of Sigurd and ory);
The Prayer of the Sorrowing,
The Song of Truth,
The Embarkation, Gerda,
The Meeting of Sigurd and
Gerda,

Love and Latin,

The Spirit-Child, (By "Jennie.]

The Revelation,
Hope for the Sorrowing,
Compensation,
The Eagle of Freedom,
Mistress Gienare, (By Marian,)
Little Johnny,
"Birdie's" Spirit-Song,
My Spirit-Home, [A. W. Sprague,]

1 Still Live, (A. W. Sprague,)

Farewell to Earth, [Poe,]

Retail price of the full glit edition, \$2,00; postage free. Retail price of the edition in cloth, \$1,25; postage, 16 cents.
Published by WILLIAM WHITE & Co., 158 Washington street, Boston.

April 2.

A New Pootic Work. BLOSSOMS OF OUR SPRING BY HUDSON AND EMMA TUTTLE,

TABLE OF CONTENTS:

America: a National Poem.
Vision of Death.
The Course of Empire.
A Visit to the Ocean.
The Snow.
Pet. A Hope.
Spirit-Voices.
A Bream.
Light.
The Three Patriots. Memories. Why Dost thou Love Me? Pet. Loulou. Bodings. Loulou.
Bodings.
Weary.
The Second Wife.
Heaven.
Nutting.
I.'ve Been Thinking.
The Destitute.
Sleighing.
Weep.
Strange.
Love.

Love. How She Came.

Leonore. An Indian Legend of the Al Au Indian Legend of the leginantes.
The Old Bachelor.
Liridal Musings.
Lele.
The Dying Robin.
Death of the Year.
Lights and Shadows.
My Home.
On the Nea.
An invocation.
The Undererved.
Life's Passion Story.

Strange.
Love.
Love.
Love.
Ilow 8he Came.
Everallyn.
Joan D'Arc.
Commissione WM. WHITE & Co., 188 Washington street,
Bacton, Mass.
Price, in olch, 61; postage, 20 cents. For sale at this Office.
Bacton, Mass.
Price, in olch, 61; postage, 20 cents. For sale at this Office.
March 26.

THE HISTORY
Of This
SUPERNATURAL
IN all Ages and Nations and in all Churches Christian and
Pagan, demonstrating a Universal Fatth. By WillLiaM
HOWITT.
"There are two courses of Nature—the ordinary and the extraordinary."—Butler's Analogy.
"Thou cannot not call that madness of which thou art proved
to know nothing."—Tertalitien.

CONTENTS OF YOLUME I.
An Apology for Fatth in the Nincteenth Century: Spiritual
late before the American Beverlepment: Manifestations of the
Supernatural in Germany—continued: The Supernatural of the Apocryphia; The Supernatural of the Apocryphia; The Supernatural of the Supernatural of the Apocryphia; The Supernatural of the Supernatural in Ancient Egypt; The Supernatural in Ancient Lowe; The Supernatural in Ancient Supernatural in Ancient Supernatural in Ancient Supernatural in the Supernatural in Ancient Supernatural

Magic in its Relation to the Supernatural; The Supernatural in the Greek and other Eastern Churches; Supernatural isin in the Waldensian Church; The Supernatural isin in the Waldensian Church; The Supernatural amongst the So-called Heretics and Mystics of the Middle Ages; The Splittualism of Luther and the Early Reformers; The Supernatural and the Church of England; Present Materialized Condition of the Church of England and of General Opinion; The Miracles in the Churchyard in Parls in 1731 and Subsequently: The Supernatural and the Church of England—continued; Spiritualism in North America; Spiritualism in England; Opposition to New Facts; The Philadelphian Brethren; Spiritualism amongst the Dissenters; George Fox and the Friends; Madame Guyon and Fenelon; The Prophets of the Cevennes; The Wesleys, Whitcheld, and Fletcher of Madeley; Bohme, Swedenborg, and Irving: The Moravian Brethren, or Unitas Fratrum; A Chapter of Poets; Miscellaneous Matters; Conclusion. ters; Conclusion.
Two volumes. Price \$3,00. For sale at this office. June 1 FOOTFALLS

BOUNDARY OF ANOTHER WORLD. WITH Narrative Illustrations. By ROBERT DALE OWEN, formerly Member of Congress, and American Minister to

VV formerly Meinber of Congress, and American Minister to Naples.

"As it is the peculiar method of the Academy to interpose no personal judgment, but to admit thoso opinions which appear most probable, to compare arguments, and to set forth all that may be reasonably stated in favor of each proposition, and so, without obtruding any authority of its own, to leave the judgment of the hearers free and unprejudiced, we will retain this custom which has been handed down from Socrates; and this method, dear brother Quintus, if you please, we will adopt, as often as possible, in all our dialogues together."—Cicero.

CONTENTS.

PREFACE.—List of Authors Cited.

BOOK I.—Plelibinary. Statement of the Subject Cited;
The Impossible; The Miraculous; The Improbable.

BOOK II.—Touching Certain Phases in Sleep. Sieep in
Concests. Despuis. BOOK II.—Disturbances Populably Tranco Hauntings, BOOK III.—Disturbances Populably Tranco Hauntings, General Character of the Phenomena; Narratives; Summing

Up.
BOOK IV.—OF APPRABANCES COMMONLY CALLED APPARI-TIONS. Touching Hallucination; Apparitions of the Living; riors. Touching Hallucination; Apparitions of the Living; Apparitions of the Dead. 1600K V.—Indications of Personal Intervenences. Re-BOOK Y.—INDEATIONS OF PERSONAL INTERPRESES. Re-tribution; Guardianship.

BOOK YI.—THE SUGGESTED RESULTS. The Change at Death; Conclusion; Addenda to Tenth Thousand; Appendix; Index.

Price \$1.50, postage free. For sale at this office. June II.

A BOOK FOR THE CENTURY!

### WOMAN AND HER ERA! BY MRS. ELIZA W. FARNHAM.

Two Volumes, 12mo., nearly 800 pages. THE REMARKABLE and POWERFUL WORK comprehends an exhaustive treatment of the WOMAN QUESTION. The argument embraces the following divisions:

THE ORGANIC.
THE RELIGIOUS.
THE HISTORIC.

Also, the testimony of Popular Scattment and Common Observation; with a clear Analysis of Woman's Nature and Experiences; Her Affectional Qualities, Intellectual Methods, Artistic Powers, Capabilities in Evil, Woman in the Kingdom of Uses, Maternity, Spiritual Development, The Ideal Woman, Era of the Feminine, &c., &c., &c. The following are specimens of the notices already extended this work by the press:

"A remarkable, original, powerful work."-Buffalo Courier "One of the most remarkable productions of the age."-N

"One of the most valuable books of the century."-Daily "A book which is likely to attract no little attention." Evening Post.

"Unlike any of the works on Woman that has proceded it, broader, deeper and more comprehensive."—Nels Covenunt. "A very thoughful and suggestive work."—Rius. News.
"It has profoundly impressed us, both in regard to the gran deur of its object, and the ability of its anthor."—Liberator. "Mrs. Farnliam writes perspicuously and invitingly." Chicago Journal. Concego Journal.

1 Price, plain muslin, \$3,00; extra gilt, \$4,00. For said at this office.

June 4.

MYSTERIES LIFE, DEATH AND FUTURITY. Illustrated from the Best and Latest Authorities,

Illustrated from the Best and Latest Authorities,
BY HORACE WELBY,
Author of Predictions Realized," "Signs Before Death," etc.
THE aim of the writer is to render his book acceptable to
a wide number of readers, therefore he has endeavored to
make it attractive by the notes and comments of expositors of
our own time, as well as from those sacred treasures of learning,
and those studies of Scripture, which strongly reveal to us the
relation of God to man. The most reverential regard for
things sacred has been fostered throughout the work; and although the stores of classic thought and fancy have been occaslonally resorted to for embellishment and illustration, these
have been employed as subsidiary to the Spirit and the Truth.

CONTENTS:

Isfe and Time: Nature of the Soul; Spiritual Life; Mental Phenomena; Belief and Skepticism; What is Superstition? Premature interment; Phenomena of Leath; Sin and Punishment; The Crucifusion of our Lord; The End of the World Foretold; Man after Death; The Intermediate State; The Christian Beaurycotion; The Puture States; The Recognition of each other by the Blessed; Adversaria; The Pligrim's Progress; Appendix.

greas; Appendix.
Price \$1,50; postage free. For Bale at this office.
April 34,50; postage free. THE EARLY PHYSICAL DEGENERACY
THE EARLY PHYSICAL DEGENERACY
THE AMERICAN PROPLE.
A GREAT BOOK FOR YOUTH, Schridwyrd stainus, and
A obtain ft. Address, DR ANDREW STONE, 96 Fight
street, Troy, N. Y.

# Miscellaneous.

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS.

THERE unparalleled Powders, known as the GREAT FEITRIFUGE, NERVINE AND FEMALE REJULATOR, possess the most perfect control over the Nervous, Uterine and Circulatory Systems of any known agent. They are wholly vegetable. In all cases they work like a charm, without purging, ventiting, nausea, or the least possible injury or bad effects, producing their results gently, soothingly, silently and imperceptibly, as if by magic.

The following partial lists justify their claim to being the

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

1. All Positive Ferers: as the Inflammatory, Billous, Rheumatle, Intermittent, Searlet, Small Pox, Measies.

2. All Positive Nerrous Discases; a Rournigha, Headache, Toothache, Gout. St. Vitus Dance, Lockjaw, Fits, Bellingum Tremens, Ilysteria, Collec, Crampa Convulsions, Ricepless ness.

ness.
3. All Negatire States: as inas all Menstrual Derangements,
Leuchorrhea, Threatened Abortion; also, the Vomiting,
Nausea, Cramps, and Paintui
Urination of Pregnancy.

4. Positire Diseases of the
Sexual and Urinary Organs,
and of the Stomach and Bowcis.

Circulars with fuller lists and narticulars sent fronto to any

cis.

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

WANTED.—Agents, local or traveling, male or female—particularly mediums—in all the towns, cities and villages of the United States, and foreign countries. A LARGE and LIBERAL commission given.

Mailed, postpaid, on receipt of the price.
PRICE, \$1,00 per box; \$5,00 for six; \$9,00 for twelve.

Office No. 91 Nr. Marks Place, New York City.

Address, PROF. PAYTON SPENCE, M. D., General Delivery, New York City.

For sale at the Banner of Light Office, No. 158

Washington St., Roston, Mass.

Washington St., Boston, Mass.

HEALING THE SICK, BY THE

LAYING ON OF HANDS. THE UNDERSIGNED, Proprietors of the DYNAMIC INSTITUTE, are now prepared to receive all who may desire a pleasant home, and a sure remedy for all their like, our institution is commotions, with pleasant surroundings, and located in the most beautiful part of the city, on high ground, overlooking the lake. Our past success is truly marvelous, and daily the suffering find relief at our hands.

P. C. Mitchell, Milwaukee, three years totally deaf in one ear, and eye sight so impaired that he was unable to read or write without glasses, besides paralysis of the whole system. Eye sight and hearing perfectly revisored in less than, Is min utes, and otherwise greatly strengthened.

Philip Adler, Milwaukee, Wis., Rheumatism in heart, chest and one arm. Cured in less than 10 minutes.

L. Juneau, Milwaukee, (son of Paul Juneau,) White Swelling and Rheumatism in both limbs, with Bothe Disease; could seargely walk with crutches; in 20 minutes was made to walk without them, and in a few weeks became fleshy and in good health. TESTIMONIALS:

STONINGTON LINE! NEW YORK, VIA GROTON!

Carsleave Station of Boston and Providence Railroad for

"COMMONWEAL/TH," CAPT. J. W. WILLIAMS, MONDAYS, WEDNESDAYS and FRIDAYS; for Steamer

"PLYMOUTH ROCK." OAPT J. C. GEER, TIESDAYS, THURSDAYS and SATUR-DAYS, at 5.30 o'clock, p. M., landing in New York at Pier No. 18 North River, (foot of Corriandt street) connecting with all Railroad and Steambout lines for the North, South and West, Tickets turnished and Baggage checked to New York, Phila-delphila, Pittsburg, Pa., Battimore, Md., Washington, D.C., Dun-kirk and Buffalo, N. Y., and the West. Passengers for Philadel-phila, Baltimore and Washington, make connections with the KIRK and Buffalo, N. Y., and the West. Passengers for Philadelphia, Baltimore and Washington, make connections with the Railroad without Charge or Transfer at New York. Breakfast can be obtained on board the boat at New York, in season for passengers taking the ears for the above places. Returning, one of the above boats leave Pier IS, New York, at 5 P. M. Freight taken at lowest rates. Steamers' Bertins and State Rooms obtained at 76 WASHINGTON STREET, and at the BOSTON AND PROVIDENCE R. R. STATION, Pleasant street, foot of the Common. JOHN O. PRESIBLEY, Agent, Boston, July 23.

New York Normal Institute for Physical Education.

A NORMAL CLASS for the preparation of Teachers in the new system of Light Gynnastics invented by Dr. Die Lewis, will open at Mrs. Plumb's Academy of Physical Culture. No. 59 West 14th street, New York, on Thursday, July 6, 1865, to continue ten weeks.

to continue ten weeks.

Mrs. Plens has engaged to assist her in conducting the Class, Mr. E. S. Holf, late leading Teacher of Dr. Lewis's Normal institute, Boston.

Vocal Gymnastics and Elocution in charge of Prof. C. P. Brouson, A. M., M. D. Lectures by Dr. Dio Lewis, and eminent medical men of New York.

The Course of instruction will not only qualify those pursuing it, both men and women, for lucrative employment, but prove remedial to persons in delicate health.

The advantages will be found unsurpassed. Terms—For Gentlemen, \$70; Ladies, \$50. Send for Circular.

May 27—3w-cow



THE BEST MOVABLE COMB
BEE-HIVE IN THE WORLD:

THE BEST MOVABLE COMB
BEE-HIVE IN THE WORLD:

K, P, KIDNER
K, P SEE-HIVE IN THE WORLD:

Found stamp for Book Circular.

K. P. KIDDER, Burlington, Vt.

ITALIAN QUEENS for solution of the most colobra. HTALIAN QUEENS for sale, from the most celebrated importations. For par-ticulars, address, K. P. KIDDEB, Burlington, Vt.

Mendenhall's Patent Hand Loom, Operated by a crank, for weaving Flax, Wool, Hemp, Cotton and Rilk; being the only complete Loom ever invented. For particulars enclose stamp for Circular to the manufacturer for the Eastern States.

K. P. KIDDER, Burlington, Vt.

NEW AND STANDARD WORKS ON SPIRITUALISM ALSO, PAMPHLETS, NEWSPAPERS, Etc., · FOR SALE BY BURNS PROGRESSIVE LIBRARY, 1 WELLINGTON ROAD,

CAMBERWELL, LONDON, ENG.

ALL New Publications on the Spiritual and Progressive A. Philosophy, whether published in England or America, can be procured as above, soon after their issue; also, any of the Works advertised in the columns of the BANNER OF LIGHT, Subscriptions taken for the BANNER OF LIGHT at 17s. per annum. Sample copies always on hand.

DRUNKARD, STOP I THE Npirit-World has looked in mercy on scenes of suffering from the use of strong drink, and given a nexicon that
takes away all desire for it. More than three thousand have
been redeemed by its use within the last three years.
Send for a Cheulan. If you cannot, call and read what it
has done for thousands of others. Encloses stamp.

27 N. B.—It can be given without the knowledge of the
patient. Address, C. CLINTON BEERS, M. D., 31 Essex
street Boston.

Homes For All. Lands for Sale in the eclebrated settlement of Hammonton, New Jersey, 30 miles from Philadelphia on railroad, and near the New York Railroad. No better soil in the State; for Fruits, Yegetables and early gardening is the best in the Union. Hundreds of acres, now producing, to be seen, on which from 200 to 600 dollars are made on each acre. Mild and healthy climate; soft, water; schools, mills, stores, &c. Price from 20 to 50 dollars per acre for 20 acres and upwards. Ten acre Fruit Farms at 300 dollars. Terms casy. Title perfect. For full information address R. J. BYRKES, Hammonton, N. J. All letters amwered.

SCROPULA, CATARRH, CONSUMPTION, &c. WM. R. PRINCE, Flushing, N. Y., offers his "Texatisk ON NATURE'S SOURREIGN REMEDIALS," from Planta, comprising eighty-free Specific Remedies for Diseases. Price, 10 cents and stamp, mailed.

3m-April 6. SOCIALISTS and REFORMERS are Wanted to form an Industrial Colony, Address, D. C. OATES, with stamp, Date General Respital, Worcester, Mass.

DR. J. T. GILMAN PIKE, Hancock House, - - - Court Square, BOSTON.

# Mediums in Noston.

HEALING THE SIOK, OLAIRVOYANT

EXAMINATIONS, Etc.

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

She ins also associated with her an excellent Clairvoyant, who will examine patients, describe their diseases, and prescribe for their cure, by seeing the person, or by a lock of their halr, by mail, for the moderate fee of \$1,00. She will also sit for apirit-communications. ELMWOOD HOUSE, RW Washington street, Room No. 24.

Nay 12.

MRS. R. COLLINS. OLAIRVOYANT PHYSICIAN and HEALING MEDIUM

No. 6 Pine Street, Boston,

CONTINUES to heal the sick, as Spirit Physicans contro
Evantuations \$1,00. All medicines prepared by her wholly
composed of Roots, Barks and literas gathered from the garden
of Nature.

A CARD-REMOVAL THIS is to Inform my numerous patients and friends, in city and country, that I have purchased and fitted up for my future residence and office, the nice Burck Horse No. 2 Hot-Lis Plack, leading out of Hollis street, near Washington and Tremont streets, Boston, where I shall be happy to walt on them, and prescribe for all kinds of discasses, and give advice, as usual.

June 3. 8w\*

DR. MAIN'S HEALTH INSTITUTE. AT NO. 7 DAVIS STREET, BOSTON.

THOSE requesting examinations by letter will please en close \$1.00, a lock of hair, a return postage stamp, and the address, and state sex and age.

MRS. FRANCES, Physician and Business Chaircontact of the control of

Hours from 9 a. m. to 9 r. m. Do N'T MING. April 29 DR. WILLIAM B. WHITE, Sympathetic, Clair-voyant, Magnetic and Electric Physician, enres all dis-cases that are curable. Nervous and disagreeable feelings removed. Advice free; operations, \$1.00. No. 4 JEFFKREOR PLACE, (leading from South Bennet street), Boston. Jan. 7. MRS. ELIZABETH WHITMARSH, Magnetic Physician and Trance Medium, may be found at No. II Montgomery Place, on Wednesday and Thursday of tach week. Will sit for communications, examine, prescribe and manipulate for the sick.

CLAIRVOYANCE. - MRS. Col.GROVE may be consulted personally, or by letter, respecting Busines, Health, &c., at 34 Winter street, Boston. Directions by letter \$1,00; lost or stolen property, \$2,00. mr—April 22.

MADAM GALE, Clairvoyant and Prophetic Medium, is Lowell street. Examination of Diseases by Letter, \$1,00; three questions answered on other business for 50 cents, and two 3-cent stamps.

MRS. LOUGEE, Clairvoyant Physician, will receive the sick and relieve their sufferings at No. 2 Prescott Place, leading from 1098 Washington street. Hours from 9.8. M. to 12 M., 1 to 4 P. M. Examinations. \$1,00. 2M\*-Je 3

MRS. LIZZIE WETHERBEE, Healing Medi-IVI um, No. 12 Lincoln St. (near Summer.) Boston. Hours from 9 till 12 M., and 2 till 5 P. M. No medicines given. May 27-4w\*

MRS. A. C. LATHAM, Medical Clairvoyant and Healing Medium, 202 Washington street, Boston.
Treatment of Body, Mind and Spirit.
April 22. MISS NELLIE STARKWEATHER, Writing
Test Medium, No. 7 Indiana street, near Harrison Av.
Hours from 9 A. M. to 6 F. M. 3n-May 20.

MRS. F. A. SPINNEY, Sympathetic, Magnetic
and Healing Medium, No. 22 Purchase street, (near Summer) Boston. No medicines given.

MISS E. F. HATHORNE, HEALING AND DEVELOPING, TRANCE AND IMPRESSIONAL MEDIUM, No. 8 Avon Place, Boston. SAMUEL GROVER HEALING MEDIUM, No. 13 Dix Place, (opposite Harvard street.) Jan. 7.

DR. J. P. BRYANT. (OF CLINTON AVENUE, BROOKLYN, N. Y.,) PRACTICAL PHYSICIAN,

FOR CHRONIC DISEASES, WHEL close his Rooms in Willis Block, 127 Jefferson Ave. Detroit Mich., on Wednesday, May 31st, 1885, at 6 o clock p. s., and will open Rooms in "NATIONAL HOTEL," GRAND RAPIDS, MICH., on MONDAY, JUNE 5th, 101 June 14th, and at ADRIAN, MICH., on MONDAY, JUNE 19th, 101 June 25th, 1885, Buring the month of July, Dr. Burany, may be addressed at his residence, 58 Clinton Avenue, Brooklyn, N. Y.

By particular request of a number of citizens of Mirway KEE, Dr. Bryant will open rooms in that city, on MONDAY, Avenya 7th, at 48 Wisconsin street, (opposite the Post-Offace) for three months.

for three months,

CARD.—The urgent appeal from Messrs, Hoffman, Stariweather, Reed and Shaw, of Chleago, Hi, is under consideration. I will visit Chleago, January 1st, 1soi, for three months,
if possible. Very respectfully, J. P. BRYANT.

May 21—16

SOUL READING,

Or Psychometrical Delineution of Character.

M. R. AND MRS. A. B. SEVERANCE would respectfully amounce 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 post and future life; physical andses, with prescription therefor; what business they are best-adapted to pursue in order to be successful; the physical and mental adaptation of those in tending marriage; and bints to the infarmoniously married, whereby they can restore or perpetuate their former love.

They will give instructions for self-improvement, by telling what faculties should be restrained, and what cultivated. Seven years' experience warrants them in saving that they what faculties should be restrained, and what cultivated. Seven years experience warrants them in saying that they and o what they advertise without fall, as hundreds are willing to testify. Skepties are particularly invited to investigate Everything of a private character REPT STRICTLY AS SECH. 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, Mil. AND MRS. A. B. SEVERANCE,
Jan. 7. If Whitewater, Walworth Co., Wisconsin.

TO THE SICK AND AFFLICTED. DR. JEHIEL W. STEWART.

OF 121 PLYMOUTH AVENUE, ROCHESTER, N. Y.,

PRACTICAL PHYSICIAN FOR CHRONIC AND ACUTE DISEASES, Wild, be in ITHACA, N. Y., at the TOMPKINS House, from May 10th to June 1st, 1865. 4w May 20. DR. H. S. PHILLIPS.

MAGNETIC HEALING PHYSICIAN, HAS located at YINELAND, N. J. Office two doors west of H Railroad Station, on Landis Avenue. His treatment is the Apostolic mode—healing by the laying on of bands. My 20-2m DR. P. B. BRISTOL HAS just returned home from his successful engagements in the East, and is now ready to heal the slek, as usual. He may be addressed at all times at Auburn, N. Y. 2w-Je 3.

B. CONKLIN, Test Medium, 599 Broad-way, New York, Room No. 5. Im-May 20. SCENES IN THE SUMMER LAND! NO. 1 .-- THE PORTICO OF THE BAGR.

NO. 1.—THE PORTICO OF THE SAGE.

BY HUBSON TUTLE.

THE Artist has endeavored to impress on cauvas the view. The 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 himself of that mysterious land beyond the gulf of durkness, he has published it in the popular Carte pr Visitz form. Single copies 25 cents, sent free of postage. Large size photograph, 81; large size colored, 82. Usual discount to the Trade. For sale at this office.

- PROGRESSIVE PUBLICATIONS. WESTERN DEPOT, No. 336 STATE STREET, corner Harrison street, Chicago, Ill. Agency for the "Banner of Light,"

LIBERAL, SPIRITUAL, PROGRESSIVE AND REFORMATORY BOOKS AND PERIODICALS. A fine assortment of STATIONERY, NOTIONS, PHOTOGRAPHS, &c., will be kept constantly on band.

Address, TALLMADGE & CO.,

April 30. Buz 2222 Chicago,



Both for Old man A Controlling Agents, For sale by JORDAN & WILDER, Controlling Agents, 8w-May 13. 191 Washington street, Boston.

SIX DOLLARS FROM 50 CENTS. CALL and examine something urgently needed by every-body, or sample will be sent free by mail for 50 cents, that retails for \$6,000. R. L. WOLCOTT, 170 Chatham Square, N. Y. Nov. 29-1y

WILLIAM HUNTER, ATTORNEY AT LAW, No. 19 Court Street, between Front and Main,

May 13. MEMPHIS, TENN. MISS I. HASTINGS.

(Italian Method,) and Francia and Latin Lakouages, will visit pupils at their residences, or receive them at her own, 33 Lowell atreet, Boston. Terms reasonable. If—June 18.

DELA MARRII, at No. 14 likomistab Strakkt, keeps con stahily for sale a full supply of all the Spiritual and Re of Marriy Works, at publishers price.

Jah. 7. L. Orders Promptly Attracted To.

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

### SPIRITUALISTS' CONVENTION IN BOSTON.

IMPORTANT MOVEMENT FOR THE

### EDUCATION OF CHILDREN.

THREE DAYS' SESSION.

[Reported for the Banner of Light.]

FIRST DAY.

The Second Anniversary Convention of New England Spiritualists met at Meionaon Hall, Tremont Temple, Tuesday, May 30th, 1865.

The Convention was called to order by Dr. H. F. Gardner, at 104 o'clock, by reading the call published in the Banner.

H. C. Wright was appointed temporary Chairman, and Dr. H. F. Gardner temporary Secretary. On motion, J. S. Loveland, F. W. Robbins, Lizzie Doten, A. B. Child, J. Edson, A. E. Giles and O. H. Wellington were appointed a Nominating

Committee. This Committee reported the following persons as permanent officers of the Convention, who were

H. F. Gardner, Boston, President.

H. C. Wright, Lizzie Doten, Boston, Emma Hardinge, New York, Thomas Middleton, Woodstock, Vt., J. G. Waters, Salem, A. J. Davis, Mary Davis, Orange, N. J., Vice Presidents.

J. S. Loveland, Medford, L. B. Wilson, Boston, Secretaries.

Dr. H. F. Gardner, Dr. A. B. Child, J. Wetherbee, Jr., Business Committee.

The following persons, from the several Counties represented in the Convention, were appointed a Committee on the Call:

ed a Committee on the Call:

J. S. Loveland, Middlesex, Mass.; Anml Brown,
Suffolk, Mass.; J. Buffum, Essex, Mass.; A. E.
Giles, Norfolk, Mass.; F. W. Robbins, Plymouth,
Mass.; S. Thayer, J. C. Rae, Bristol, Mass.;
Mrs. E. A. Bliss, Hampden, Mass.; J. W. Foster,
Androscoggin, Me.; I. P. Greenleaf, Penobscot,
Me.; Dr. N. Randall, Windsor, Vt.; Seth Shaw,
Providence, R. I.; R. J. Durant, Grafton, N. H.;
N. F. White, New Haven, Conn.; Mrs. P. J. Hussoy, Fairfield, Conn.; Anna C. Doubleday, New
York City; A. J. Davis, Mary Davis, Orange, N.
J.; H. C. Wright, Cosmopolitan.
The Convention then adjourned.

#### AFTERNOON SESSION.

On the assembling of the Convention in the afternoon, H. C. Wright presented the following

resolutions:

Whereas, The Popular Theology of Christendom, in its fundamental dogmas, ignores the self-evident truths and facts of human nature in regard to our relations to one another, to God, and immortality; and by so doing it directly tends to darken reason, to stupefy conscience, to be wilder our moral perception, and render the mind incapable of distinguishing butween truth and error, and right and wrong; therefore,

Resolved, That it is the sacred duty of all friends of progress to guard their children against the stullfying and demoralizing tendency of that theology, and to be more carnest and constant in their efforts to bring them under the influence of puror, nobler and more rational and practical ideas of God and immortality, and of their relations and duties to their fellow-beings.

Resolved, That, as Spiritualists, our ideas of man, of his na-Resolved. That, as Spiritualists, our ideas of man, of his nature and destiny, are more in accordance with facts, and therefore better adapted to promote his purity, elevation and happiness in all relations, than those entertained by the devotees of the Popular Theology; therefore we should spare no pains to disseminate these ideas, and to bring men and women, in their domestic, social, commercial, ecclesiastical and governmental relations, under their influence.

Resolved. That the superiority of our ideas of man, of God and immortality over those entertained by the adherents of the Popular Theology, ought to be and will be judged by our superior earnestness, wisdom and unselfish devotion in our efforts to save ourselves and our fellowbeings from the evils that result from wrong doing.

He then spoke in explanation of his resolutions He said every Spiritualist should be a propagand-ist, and seek to root out every vestige of the stultifying and demoralizing tenets of the Popular Theology. I know from forty years experience that everything that is vile under heaven has been sanctioned thereby, and found refuge therein. be placed on a par with the mythology of Hindostan. In proof of this, he instanced the dogmas of Immaculate Conception, the Vicarious Atone-

ment Salvation by Grace, Eternal Hell and the Infallibility of the Bible.

Mr. J. C. Rae related an inelected of a young Methodist minister of the Providence Conference, who startled his clerical brethren by stating in their presence a new idea. He asserted that if ministers and missionaries failed to fully perform their work in this life, they would be obliged to come back and do it. Heaven speed the young man in preaching the fundamental doctrines of Spiritualism.

Dr. Randall affirmed that the demoralizing in-

fluence of the Popular Theology was due to the demoralization of the priesthood; and their condition was the natural, necessary result of their being hirelings. Spiritualists, he thought, were in danger from the same cause.

The Rev. Mr. McKeown, of Taunton, then took

the platform and entered his most emphatic pro-test against some of the ideas advanced. He evidently did not take kindly the onslaught upon the clergy; and would always defend an absent the clergy; and would always defend an absent friend; Jesus had been assailed, and he would de-fend his Saviour, and, also, the priesthood. J. S. Loveland explained that the last speaker mistook, if he supposed that we assailed Chris-

mistook, if he supposed that we assailed Christianity. That is one thing, while Popular Theology is quite another thing.

Dr. O. H. Wellington offered to take the Bible as the Word of God, and Jesus as the Saviour of the world, and then prove the common dogmas false therefrom. None of the clergy, however, seemed disposed to accept the challenge.

Anna C. Doubleday said, Whatever enslaves is demoralizing, and whatever teaches us to look out of self is false. The old does both

Elder Miles Grant was recognized by the chair

Elder Miles Grant was recognized by the chair, and remarked that he did not wish to impose his views upon the audience, but direct attention to views upon the audience, but direct attention to
the call which affirms the demoralizing tendency
of the Popular Theology. He asked, If the Bible
proves it, is not the Bible doctrine false?
"Yes," from many in the house.
Is it proved by the Bible?
"No," from all parts of the hall.
H. C. Wright, in explanation, said: The question
is, Is the Popular Theology demoralizing? not,
Does the Bible teach it? As to the Bible, he had
only to say that if it denied self-eyident truths, it

Does the Bible teach it? As to the Bible, he had only to say, that if it denied self-evident truths, it was a self-evident lie. The Bible says, God commanded infants to be stoned because of their father's orime. Things were not truths because they were in the Bible, nor false if not there.

The Resolutions were then laid upon the table, and the Report of the Committee on the Call made in part, when the discussion was resumed by Mr. Douglass, of Maine, who was nuch surprised at

in part, when the discussion was resumed by Mr. Douglass, of Maine, who was much surprised at the course which the question had taken. He was a new convert to Spiritualism, and loved the cause because God loved it and the Bible taught it. However, it appeared in the sequel, that he only believed therein so far as it taught a God of Love; the damnation portion he most decidedly repudiated, and thought the old theological teachings to be extremely demoralizing.

J. S. Loveland next called attention to the object of the Convention, which was not to prove the demoralizing influence of the Popular Theological teachings in the convention, which was not to prove the demoralizing influence of the Popular Theological teachings in the convention, which was not to prove the demoralizing influence of the Popular Theological teachings.

the demoralizing influence of the Popular Theology; that was already settled with us; but we propose to here institute a different mode of teaching.
Spiritualism is a New Dispensation, a new life, a
grand and glorious experience; and we wish to
institute a system by which its beautiful teachings can be made potential in the education of our children. We want to be builders of the true, not

more destroyers of the false.

Mr. A. Bradley thought the resolutions did not express the sentiments of Spiritualists; they are express the sentiments of spiritualists; they are for peace, these breathe war. Why not denounce atheists, instead of the Church? Howare lest you fall into the same ditch with others. The last speaker (Mr. Loveland) caused his blood to chill be the malignitus of his smith.

by the malignity of his spirit.

Mr. L. very pleasantly smiled at this compliment to his spiritual status. But a venerable gentleman called the speaker to order, which call the

tleman called the speaker to order, which call the chair sustained.

Mr. Bradley closed by an earnestdenial that we have a New Spiritualism.

Mrs. E. A. Bliss stated that she had just come in, and found the Convention in a somewhat disorderly condition, which she attributed to the theological spirit here, represented by a number of the clergy present in the hall. Mrs. B. very kindly yet distinctly reminded the Reverend gentlemen of the ordinary courtesies expected on such occasions.

EVENING SESSION.

The Convention was called to order by the President; after which Miss Laura Hastings favored us with one of her most beautiful songs.

Dr. A. B. Child opened the speaking with the

following address: Dr. Gardner has announced that the subject prominent before this Convention will be to devise and secure some plan by which our children may be guarded against the demoralizing tendencies of popular theology. The following remarks are not designed to cherish any opposition to popular theology, for it has been right that it had birth, and growth, and maturity, and it is right, also, that it should die. Neither have the following remarks any resistance to popular governments, that are inseparably woven into the tangle of popular theology.

The past has been right, the present is right, and the future will be right—but changes must come. And wee to the glory of existing institutions when such changes come upon them as this century shall reveal. Justice and mercy—justice and charity is the theme of the following remarks. In popular theology, and in popular governments, justice is a very large institution, and charity is very small. I get the meaning of the word justice from every-day life, from the practices and professions of the people, and with the people's definition of justice, with their practices in justice, I do not feel bashful in saying that human justice is a sort of phantom—is a jack-o'-lantern, that can be seen only when it is dark. There is no virtue in justice nor in there justice in any virtue for in justice, nor is there justice in any virtue, for virtues stand above the need of justice. Charity is a virtue, justice is not. Virtues, in practice alone, can make light shine on the present darkness of the moral world.

Like stars, virtues shine brightest when the heavens are the darkest. As one star differs from another star in magnitude and beauty, in light and power, so virtues differ; and, of all the virtues, charity is the greatest.

"One star alone of all the train, Can guide the sinner's wandering eye."

And that star is charity. It is charity that gave brightness and attractive power to the Star of Bethlehem. In silence it directed the footsteps of the Wise Men of the East. In silence, too, it shall direct the footsteps of the wise men of the world. Some time in the future development of human wisdom there will be no power so powerful to move the tide of popular sentiment as charity; for there is no influence so genial, so generous, so fervent, so effectual, for human nature. In every department of human government charity will be the guiding star, when man shall govern man in wisdom. All the efforts of men, isolated or com-bined, to banish sin and crime from the world, have failed, and will forever fail, till man shall govern man with some government that shall differ from the government of popular theology, which is, in church and state, too, human justice, The institution of human justice is a bundle of self-righteousness; the timbers in the fabric are rotten, and the superstructure will fall in this century.

Justice and judgment, payment and punishment through long centuries, have been sought for to essen the crimes and the sins of the world. In the acts of justice are cruelties, penalties, blood, agonies, sorrows; and from every track of human justice crime and sin comes up. From the past to he present day, crime was never so vigorous as it is now; sin was never so mighty. Justice, in hu-man hands, has done all it can do; it has failed to man nanus, ans done an it can do; it has failed to do the work that man designed it should, viz., to balance the morals of men, to set the world all right, to cast out sin and crime. The work of justice has been mighty in power and wide-spread in magnitude. It has planted sin and crime everywhere where human beings are, while man has intended it for the destruction of both,

Man supposed that justice was to measure life, to measure men, to weigh their morals in the balance, to compare their deeds, to repair the acts of yesterday; while justice is really to measure corn and potatoes, wood, cloth, land, etc., with. Justice, in human hands, is for physics, not for metaphysics.

Justice may measure boards, and cloth, and land, and weigh in the balance, but it can never measure life—pulsating, thinking, feeling, willing life. Life is measureless, and so are all its attri-

All that can be judged can be measured. Judgment is comparison, comparison is the work of justice. The actions of men cannot be compared or judged, for there is no measuring string to reach and measure the cause of their production. It is a great while since Christ told man to judge not his fellow-man—to not compare the acts of men, their morals and religions, but to forgive seventy times seven, and to resist no evil. Christ taught

worth the ink to write it down, or the paper to make the record on. And yet what large professions of charity all governments of justice have made. How large are the professions of charitable deeds in popular theology, and in the morals of the world. But where are they to be seen? Is the murderer forgiven? Is the robber forgiven? Is any one forgiven that violates either one of the ten commands of ancient times? No, not one, not

Charity may have shed some feeble rays on the Charity may have shed some feeble rays on the demeanor of real friendship, and some stronger rays may have fallen on a mother's love; like a bird of passage it may have lit upon a lover's heart to fly away. Its holy influence, like a falling meteor, has only yet flashed upon this dark world to bless it. In all the history of the past there is no record of charity in the laws of justice. A man of justice, simply, does not know what charity is; it is a leaf that he has never yet turned in the experiences of his progression.

The meanest man in the world may be a just man, but a charitable man must be a generous

'Justice before mercy." So it is; as childhood

is before manhood, so justice is before mercy.

The old Bible gives justice preeminence; the new Bible makes charity supersede all the denew Bible makes charity supersede all the de-mands of justice, however exalted it was esteem-ed in the past. As Christ stands superior to Mo-ses—or rather, as the precepts of Christ stand su-perior to the laws of Moses—so shall charity stand before the wisdom of the world superior, in its rul-ings, to justice. As the generous love and liberal-ism of the popular religion of the next century shall stand superior to the bloody bigotry of the past and present, so the manhood of charity shall come. after the childhood of justice. come, after the childhood of justice.

In morals, justice is simply revenge; it takes life when life is taken; it steals the liberty of the thief, and for pain and sorrow given, pain and sor-row are returned in punishment. Justice repro-duces the sin, and often the same sin it punishes.

duces the sin, and often the same sin it punishes.
Justice aims to secure the safety of the people, while it places the people in jeopardy, absolutely. In the ordinance of nature, revenge always slays the slayer, and robs the robber. Leave justice, then, in the hands of spontaneous nature; there it signifies something.

Nature must cure the man of cruel deeds, by dealings of cruelty toward him. Every cruel man, and every cruel nation, has yet to suffer cruelty at the hand of nature's cruel justice. Every painmaker, nature makes a pain-bearer.

maker, nature makes a pain-bearer.

But the pain-maker don't know this. The cruel man don't know that the cruelty he gives, nature will send back upon himself. The cruelty and the tyranny of a nation will, sooner or later, make its

downfall and destruction.

The cruel edict that starved our men in Souththe green edict that starved our men in south-ern prisons, was, unwittingly, a suicidal blow to the government that made and enforced the edict. The blow that assassinated our President, was a blow that killed his assassinator. And the blow that kills the murderer, the assassinator, shall be

struck again.
Ohrist said, "forgive the murderer," and he prac-

ticed this saying.

The course of human progress is from littleness to greatness—man must come from the littleness of bigotry to the largeness of liberality. In his progression he must wade through a sea of blood, progression he must wade through a sea of blood, an ocean of tears, the hell of anguish that justice prepares for him, before he can come to the haven of Charity. These hard experiences must be passed in going from the childhood of bigotry to the manhood of liberality. So the sea of blood, the ocean of tears, the hell of anguish that justice makes for the world, is made to this end, and it is negatiful it is right.

Just men have never come to read the motto on the title page of justice yet, which is: "Do unto others not as you would have others do unto you."

The world has never known the danger of justice and the security of charity. Wisdom has kept men blind to the dangers of justice, in order to give them schooling in it. Had not this been true; men would never have embarked in so dangerous practice. Children play with edged tools, not knowing their real use. They out their flesh, their blood runs, and their tears flow. Men know the use of edged tools: that they are to out wood, hay, cloth, &c., with, not flesh. So spiritual manlood has learned that justice is for dead things—not for living life. But the experiences of childnot for living life. But the experiences of child-

lood must be passed to come to marhood,
As man must pass the sad experiences of suffering, so to this end the wisdom of Nature makes him sincerely believe, in his greenness, that justice, in his earthly life, is his only security. So he sets about the work. The working capital is large, and is all invested in state-houses, meetinghouses, court-houses, prison-houses, navies, armies—and these are the institutions of popular theology. All these institutions are only for the support of justice. And I tell you, in the name of reason, man handles justice in these institutions with no more discretion than babies handle open razors. It is the business of Nature, not of man, to deal justice to the moral world.

It is justice in human hands that makes human blood run—it is justice that makes human hearts ache. It is justice, directly and indirectly, that makes the great volume of human sorrows every where. But all this is well, and is a necessity in the ordinances of nature. Man's greenness must be passed through. Nature lets man have his childish ways, so that in the cruel experiences that come therefrom, he may read his folly, and thereby learn to be a man. When a man gets smart enough to see how foolish nature makes him act to cure him of his folly, he will no longer need the curse of justice.

When a people demand the blood of man on the battle-field, demand that an evil door be punished, be imprisoned, suffer the horrors of solitude or execution on the gallows-look at that people, then look at Moses, then look at Christ, then count the long generations of slow progres-sion through which that people has to travel in sorrow to come from the retributive justice of Moes, from the childishness of the Church and State,

to the practical charity of the liberalism of Christ.

Behold no man standing before the world a Christian, a generous man, a follower of Christ, before he forgives his neighbor, his countryman, his enemy, his fellowman everywhere, every offence, without any payment, without any punish-

Justice has no command for charity; it cannot prescribe or proscribe it. Justice is of the earth earthly—charity is of heaven heavenly. Justice is physical—charity is divine. Death dismembers and dissolves the former, and unshackles and frees the latter. Justice is the instrument of man's meaner nature, charity of his diviner nature. Justice asks payment for debt-charity forgives all/ debts. Justice asks payment, and gives punishment for stolen goods—charity gives to the thief what he stole, and more than he stole, and treats what he stole, and those that he stole, and treats him with clemency and generosity. Justice says, "Take the life of the murderer, for he hath taken life"—charity says, "Oh Father, forgive the murderer, for he knoweth not what he doeth." Justice makes the bleeding wounds of sin and crime hleed more—charity binds them up and heals them. Justice sees only effects that fall—charity sees convers that ordere. Justice sees causes that endure. Justice sees one side—charity sees all sides. Justice deals with fragments, angles, thorns-charity with whole things, circles, round worlds.

Charity is more than the forgiveness of sins, it is the perception of use in what justice condemns It dissolves the material incrustations of sectarianism; it obliterates the fabulous lines that man's childhood has drawn to distinguish the holy from the wicked.

A man of Christian charity, of broad liberality,

perfectly satisfied, in his own mind, that merit and demerit in morality and in religion, is a hu-

Justice is bigotry, sectarianism, partyism-char-Justice is bigotry, sectarianism, partyism—charity is liberalism, one great brotherhood, one family, whose father is a God who is everywhere and in everything. Justice is the devil, a fiction—charity is the millennium, is a reality. Justice will converge and come to an end—charity will grow wider, as the soul of man goes further on. Justice is popular theology and popular govern-ment—charity is a new theology, a new govern-ment, which the liberalism of the world has to

gain through terrible conflicts yet. Charity sees use in all sects and all parties, in all actions, good and bad. Justice sees use in one and practiced charity.

A Church of justice is not the Church of Christ.

Popular theology is a Church of justice; justice knows no charity. All the real charity that a government of justice has ever shown the world is not worth the link to write it down on the verset.

God only in part. Charity sees a great God. God only in part. Charity sees a great God—God in all things. To see God in everything is to see use and goodness in everything—to see design, wisdom and purpose in all the world. When goodness and use are seen in everything, our char-ity covers everything. Charity for a thing is the love of a thing. Charity for a man is the nearness and the dearness of the man to us.

and the dearness of the man to us.

Charity knows no sin. Where the sun shines, darkness is not. Where charity is, sin does not abound. Charity covers a multitude of sins. As the gardener covers weeds to destroy them, so charity covers sins to destroy them. The round eye of charity sees all things lovely.

Every success reached for by the hand of human justice will, sooner or later, be a failure. No success reached for by the hand of charity can over he a failure. An enemy is dangerous. Justice will sooner or later.

ever be a failure. An enemy is dangerous. Jus-tice never turned an enemy. Charity will always. As the warm rays of the summer sun dissolve the cold ice of winter, so the soft influences of

charity will soften an enemy's heart.

He who has an enemy is always an enemy to his enemy; so he who has an enemy always stands on a level with his enemy. Charity steps in, and enemies go out of the heart. Enemies make the world dangerous, and justice makes enemies. What the world wants is security—is successes. Neither can be had under the rule of justice. The rule of charity is the people's security; the justice of a people is a people's destruc-

So far as this Convention, or any other, shall go to incite and foster in the minds of men and children acts of charity between one and another, so far it shall have gone toward rearing a column that shall support the new and eternal superstructure of the grand temple of liberalism, that, ere this century ends, all may come and worshin in

No one seeming in a hurry to speak, J. Wetherbee, Jr., took the platform, and proceeded to criticize some of the Doctor's positions, as follows:

I feel as though I ought to say a few words in behalf of justice. Do we not every one of us believe the Golden Rule to be a virtue? But it is justice. Are not there some shortcomings on the justice. Are not there some shortcomings on the part of charity? Our friend says justice pertains to physics—to measurement. But when the body comes under the domain of chemical law, you can no more measure it than you can man in his life. I think I have seen some of the meanest men God ever made, and should be loth to have them presented as models of justice. I have one in mind who would travel from Roxbury to Boston to pay a sixpence, if mistake had been made, and yet he is extremely mean. The speaker then detailed a conversation between an aged lady and the Rev. Lyman Beecher. She was desirous of uniting with his church, but could n't believe in endless damnation, and to pave the way Mr. Beecher told her he believed God had power to save all men if he chose. (Bro. Wetherbee, who was a Baptist, had his Sunday School lesson spoiled by this remark.) It is said that a leg of mutton once spoke audibly to Mahomet, and told him it was poisoned. Popular theology speaks audibly to us all that it

is poison.

Mr. Woodman, of Maine, followed, saying, No theology can be true unless it rest upon a true philosophy, and no true philosophy except it rest on facts. We now learn that the spirit is not a mere point, but is in the form of the body. We find that all the phenomena of Nature are the product of spirit-power. Spirits are not a direct creation of God, but are impartations of the Divine Spirit. The popular theology teaches that salvation is mechanical, and can be wrought in an instant of time. The doctrine of forgiveness of sin, as taught by the Church, is extremely demoralizing. There is a sort of allegorical truth in all these old notions, but so obscured and hid that they are vertable falsahoods.

illustrated his position by referring to the prominent tenets of Orthodoxy. He liad no sympathy with the light and flippant manner in which many spoke of the blood of the lioly Martyr of Oalway. He did, in a strong sense, die for man, and was the type of all noble souls who have given their lives for the welfare of others.

A. J. Davis followed, urging the need of social influence. We are here to represent our children. influence. We are here to represent our children, and should not spend too much time on old theol-

Music and song here varied the programme, after which, H. C. Wright spoke of the young as tender plants, needing care and culture. Let us learn how to work by the zeal of the sects.

Lizzie Doten proposed that we do something. The best way of undermining the old theology was by rightly educating the young.

Laura De Force Gordon, just from the South,

gave an account of the movement in New Orleans. Thomas Middleton spoke of theology and the culture of the young.
On motion of H. C. Wright, it was voted that

to-morrow be devoted to a consideration of the subject of devising some methods for the education of the young. Adjourned.

#### Yearly Meeting.

The Spiritualists of Niagara Co., N. Y., and the egion round about, will hold their Annual Meeting in the Arcade Hall, in the city of Lockport, on Saturday and Sunday, the 10th and 11th of June. A good corps of speakers, both normal and inspirational, together with some of the most powerful physical mediums in the country, namely:
Melville Fay and wife, and Charles W. Reed, who will give cabinet exhibitions, under the supervision of Ira Davenport, father of the world-known Davenport Brothers, are engaged to be present, and perform the duties assigned to each, in harmony with the teachings of the Spiritual Gospel.

The great changes which have occurred in our

country since our last anniversary meeting will make this more interesting than any preceding meeting. The suppression of the great robellion: the assassination of the President; the chaotic peace; and the readjustment of our civil institutions adapted alike to all, without reference to sect or color, will, in a greater or less degree, involve the

discussions in all moral convocations. So mote it A warm-hearted invitation is tendered to al who sympathize with the reformatory tendency of the age, to attend this anniversary, and bear testimony to the truths that underlie the foundation of the new national government, as well as the ever-unfolding and progressive truths of the Spiritual Philosophy. WARREN CLARK, Sub Com.

#### Picnic Excursion for the Philadelphia Spiritualists,

Friends and Members of the Childrens' Pro-Friends and Members of the Childrens' Progressive Lyceum, will take place on Friday, June 16th. The Excursion will leave Thirty-first and Market street, West Philadelphia (the West Chester Depot), at 7½ o'clock A. M., and proceed to Silwood Grove, a beautiful locality, ten miles distant from the city. Music for dancing and the enjoyment of the company will be provided. The grove is fitted up by a gentleman of experience and liberality, with all desirable conveniences. Tickets for the Excursion—for adults, 75 cents; for children, 40 cents—can be procured from M. B. Dyott, the officers and members of the Lyceum, and of Dr. Child and Dr. Pearce, at Sansom-Street Hall, on Suuday.

### Middle Granville Yearly Meeting.

The Yearly Meeting of Spiritualists and friends of progress will take place on the 16th, 17th and 18th of June, 1865, in Middle Granville, at their hall in that place. The curse of physical slavery has received its death-blow. Let there be a vast gathering to consider how the shackles of mental stavery may be broken. Entertainment furnished free to all, Henry C. Wright, Mrs. Augusta A. Currier, Mrs. Fanny Davis Smith, and others are Expected to be present.

By order of Committee, STEPHEN WING.

G. F. BAKER, V. P. SLOCUM. Middle Granville, N. Y., May 14, 1865.

LECTURERS' APPOINTMENTS AND ADDRESSES, PUBLISHED GRATUITOUSLY EVERY WEEK IN THE BANNER OF LIGHT. [To be useful, this list should be reliable. It therefore be-

hooves Societies and Lecturers to promptly notify us of appointments, or changes of appointments, whenever they occur.

Should perchance any name appear in this list of a party day, afternoon and evening, in the Universalist Church. known not to be a lecturer, we desire to be so informed, as J. S. Loveland will speak in Boston, June 11. Address, Banner of Light office, Boston.

Miss Lizzie Doten will speak in Philadelphia during October. Will make no other engagements to lecture until further notice. Her many correspondents will note the above an nouncement. Address as above, or Pavilion, 57 Tremont street, Boston, Mass.

street, Boston, Mass.

Mus. Laura Cuppy will lecture in Taunton, June 18 and 25 and July 18, 23 and 30; in Quincy, July 2 and 9; in Haverhill during August; in Portland, Me., during October. She will answer calls to speak week evenings. Address as above, or care Banner of Light.

N. FRANK WHITE will speak in Chelsea during June; in Lowell, July 23 and 16; in Haverhill, July 23 and 30; in Seymour, Conn., during August; in Worcester, Mass, during September; in Troy, N. Y., during October. Will answer calls to lecture in the West Sundays and week evenings through the rest of the fall and winter. Apply immediately. Address as above.

DR. L. K. Cooxyan and Market Market Sundays and West Sund

Address as above.

Dr. L. K. Coomley will lecture and heal in Chatsworth, Chenoa. El Passo, Kappa, Peoria, Ill., and vicinity from the first of May to June 15th. Address, care of Mr. Woodard, El Passo, Ill. He will receive subscriptions for the Banner of Light.

M. H. HOUGHTON will speak in Norwich, Conn., June 4 and 11; in Maiden, Mass., June 18 and 25. Address as above.

Moses Hull will speak in Sterling or Dixon, Ill., June 10 and 11; in Coldwater, Mich., June 18 and 25; in Jonesville, July 2. He will attend grove meetings, if applied to in season. Address accordingly, or Kalamazoo, Mich. A. B. Whiting, of Michigan, will speak in Charlestown Mass., during June. Will receive calls to lecture week evenings. Address as above.

nings. Address as above.

Mrs. Augusta A. Currier will lecture in North Cambridge,
Mass., June 11; in Middle Granville, N. Y., June 18 and 25; in
Bangor, Me., during July and August; in Milford, N. H.,
Sept. 3 and 10. Address, box 815, Lowell, Mass.

Miss Martha L. Beorwith, trance speaker, will lecture in Portland, Me., during September. Address at New Haven care of Geo. Beckwith. CHARLES A. HAYDEN will speak in Worcester during June: in Foxboro', July 2; in Haverlill, July 9 and 16; in Bucksport, Me., July 23 and 30; in Chelsea, Mass., during September; in Lowell during October; in Philadelphia during November. Will make engagements to speak in the West through the winter and spring of 1866, if the friends desire. Address as above.

MES. M. S. TOWNSEND speaks in Chlcopee during June. Address during June, Chlcopee, Mass.; July and August Bridgewater. Vt.

Austra E. Simmons will speak in Woodstock, Vt., on the first Sunday, in Bridgowater on the second Sunday, and in East Bethel on the fourth Sunday of every month during the coming year. Address, Woodstock, Vt. Warren Chape's address will be South Hardwick, Yt., for June and July. He will answer calls to lecture and attend Conventions in that section of the State. He will receive subscriptions for the Banner of Light.

J. M. ALLEN will speak in Taunton, Mass., June 11; in North Cambridge, June 18 and 25. Address, Banner of Light, Boston, and during July and August, at Scarsport, Mc.

Miss Sarah A. Nurr will speak in Woodstock, Vt., June 11, 18 and 29, and July 9, 16 and 23. Address as above, or Claremont, N. H.

MES. H. T. STEARNS will lecture in Kenduskeag, Me., June 11; in Dover, June 18 and 25. Address, South Excter, Me. Mrs. E. M. WOLCOTT will speak in Eden Mills, Vt., and vicinity during June and July. Address as above.

Mrs. F. O. HYZER will lecture in Bartimore, Md., during June. Address, 861 Baltimore street, Baltimore, Md. Miss EMAR HARDINGS will lecture in Psychology R. I. during June. Address, 881 Baltimore street, Baltimore, Md.,
Miss Emma Hardings will lecture in Providence, R. I., during July. Address, 8 Fourth avenue, New York. Her time is all taken up prior to leaving for Enrope.

J. M. Perbles, of Battle Creek, Mich., will lecture in Providence, R. I., during September and October.

ISAAO P. GEREMLEAF will speak in Newport, Me., June 11, July 9, and Aug. 13; in Stockton, July 2, and Aug. 8; in Glenburn, June 26, July 23, and Aug. 21; in Levant, June 18, July 18, and Aug. 20; in Haverhill; Mass., during September. Address, Exeter Mills, Me.

Mes. Laura De Force Gordon has come North for the summer, and will remain in New England a few weeks. She will speak in Lowell, Mass., June 18 and 25. Address as above.

Amma M. Middleberook will speak in Albady, N. Y., during

Will speak in Lowell, Mass., June 18 and 20. Augress as anovo.

AMMA M. MIDDLEBROOK will speak in Albany, N. Y., during
June. Engagements are made for the remainder of the year.

Address, box 718, Bridgeport, Conn.

Miss B. C. PELTON will speak at Sheddsville, in West Windsor, Yt., June 11, July 9 and 16, Aug. 6 and 13, and Sept. 3 and
17. Those desiring her services as a spiritual medium and
trance speaker are requested to consult fare by letter, directing
their communications, until further notice, to Woodstock, Yt. MRS. FANNIE DAVIS SMITH WIll speak in Plymouth, Mass., June 11 and 18.

Church. We are too wholesale in our condemna-tion of these doctrines; for they are not false in to-to, but are the perversion of true principles. He Mrs. Susis A. Huvohinson will speak in Madison, Ind., during June; in Cincinnati during Augusti Address as above to Syracuse, N. Y. pyracouse, N. Y.

J. G. Fish will speak in New England, June 11; in Cin-clinnati, June 18 and 25, and July 2, 6, 78; 23 and 30. Will ve-ceive subscriptions for the Banner of Light. Address, Ham-monton, N. J. W. K. Ripley will speak in Malden, Mass., June 11; in Dover, Me., during August and September. Address, Foxboro Mass.

Lois Waiserooker will speak in Cadis, Ind., June 11; will be at the Yearly Meeting, Flora, Boone Co., Ill., June 25, Ad-dress accordingly.

J. L. POTTER, trance speaker, will make engagements through the West to speak where the friends may desire. Address, Cedar Falls, Iowa, until further notice. MISS MARTHA B. STURTEVANT, trance speaker, 72 Warren MISS SOPHIA KENDRICK, trance speaker, will answer calls to lecture Sundays, week evenings, or attend funerals. Adiress, Lebanon, N. II.

cas, Lebanon, M. H.
GEORGE A. PERICE WIll speak in Maine the coming season
port subjects pertaining to Christian Spiritualism. If desired
o to do, at accessible places, and at reasonable distances from
is home. Will also attend funcrats. In all cases a reasonable compensation will be expected. Address, Auburn, Me.

box 67.

E. V. Wilson, Menekaune, Oconto Co., Wis. Parties wishing his services week evenings will address him as above. He will give magnetic readings of character and tests during the week-days.

MRS. SARAH A. BYRNES, 87 Spring street, East Cambridge, D. H. HAMILTON WIll answer calls to lecture on Reconstruction and the True Mode of Communitary Life. Address, Ham

monton, N. J.

Miss Lizzie Carley would like to make engagements for the late fall and winter months with the friends in New York and Pennsylvania. Address, Ypsilanti, Mich.

Mrs. Anka M. L. Potts, M. D., of Philadelphia, will lecture upon anatomy, physiology, hygeine and dress reform through the Western States. Address, 462 State street, Chicago, Ill. GEORGE F. KITTRIDGE will answer calls to attend publicircles, and lecture on Sundays, in Northern Michigan. Address, Grand Rapids, box 692. MRS. ELIZABETH MARQUAND, inspirational speaker, 97 Walut street, Nowark, N. J.

MISS ENNA HOUSTON, Manchester, N. H. H. B. STORRE, Brooklyn, N. Y. L. JUDD PARDER, Somerset, Somerset Co., Ps.

MRS. FRANCES T. YOUNG, trance speaking medium, No. 1 tvon place, Boston, Mass. MRS. CORA L. V. HATCH. Address, New York City. LEO MILLER, Davenport, Iowa. MRS. N. J. WILLIS, trance speaker, Boston, Mass.

F. L. WADSWORTH'S address will be Battle Creek, Mich till further notice. MRS. E. A. BLISS, Springfield, Mass. MRS. E. K. LADD, No. 140 Court street, will answer calls t

#### NOTICES OF MEETINGS.

Boston.—Meetings will be held at Lyceum Hall, Tremont st (opposite head of School street,) every Sunday afternoon a 2Mand evening at 7% o'clock. Lecturer engaged:—J. S. Love

THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Templar Hail, corner of Bromfield and Province streets, at 10% A. M. and 3 P. M. Mrs. M. A. Ricker, regula speaker. The public are invited. Seats free. D. J. Ricker Sun't.

Supt.

Religious Service, with vocal and instrumental sacremusic, is held at Dr. U. Clark's Health Institute, 18 Chaunc street, Sundays, at 10% A. M. Froo.

Crarkestown.—The Spiritualists of Charlestown hold mee ings at City Hall, every Sunday afternoon and evening, at the usual hours. The public are invited. Speaker engaged: A. B. Whiting during June.

Chelsea.—The Spiritualists of Chelsea have hired Librar 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.

Nouth Cambridge, Mass.—Meetings are held in Brace' Hall, every Sunday, afternoon and evening. Speakers engaged:—Mrs. A. A. Currier, June 11; J. M. Allen, June 12.

Ouingy.—Meetings every Sunday in Rodgers' Chapel. Se

and 25.

QUINCY.—Meetings every Sunday in Rodgers' Chapel. Sevices in the forenoon at 10%, and in the afternoon at 2% o'clocl Speaker engaged:—Mrs. Laura Cuppy, July 2 and 9, FONDRO', MASS.—Meetings in Town Hall. Speakers engaged:—Mrs. S. A. Byrnes, June 11 and 18; Charles A. Hayden, July 2. Meetings during the summer months at 1% and Mrs. Mrs. 11. TAUNTON, MASS.—Spiritualists hold meetings in Concer Hall regularly at 2% and 7% P. M. Admission 5 cents. Speak or engaged:—Mrs. Laura Cuppy, June 18 and 25, and July 16 23 and 30.

23 and 30.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyde Hall, Sunday afternoon and evening, one-half the time. Let turer engaged:—Mirs. Fannie Davis Smith, June 11 and 18.

LOWELL.—Spiritualists hold meetings in Lee street Church "The Children's Progressive Lyceum" meets at 10% A. 7

The following lecturers are engaged to speak afternoon an evening:—Charles A. Hayden during October.

HAYSENIA, MASS.—The Spiritualists and liberal minds of

HAYERHILL, MASS.—The Spiritualists and Liberal minds of Hayerhill have organized, and hold regular meetings at Music Hall. Speakers engaged:—Mrs. E. A. Bliss, June 11; Mis Emma Houston, June 18 and 25.

Wongester, Mass.—Meetings are held in Horticultural Halevery Sunday afternoon and evening. Speakers engaged:-Charles A. Hayden during June; Miss Emma Houston during July; N. Frank White during September; Mrs. Anna Middlebrook during November; J. M. Peebles, Dec. 3 and 10. PROVIDENCE, R. I.—Meetings are held in Pratt's Half, Wey 'clock. Progressive Lyceum meets every Sunday forenoon t 104 o'clock. Speakers engaged:—Susie M. Johnson dur

POBILAND, ME.—The Spiritualists of this city hold regula meetings every Sunday, in Congress Hall, Clapp's Block corner of Congress and Elm streets. Free Conference in the forencon. Lectures afternoon and evening, at 3 and 7 o'clock Speakers engaged:—Mattle L. Beckwith during September Mrs. Laura Cuppy during October.

ROCKLAND, Mr.—Meetings are held at Rankin Hall ever

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 Hail every Sunday, at 10: and 7% o clock. Seats free, and the public generally invited The Children's Progressive Lyceum also holds its regula sessions at 2.P. M. Speakers:—Miss Lizzle Dotten during May A. J. Davis during June.

VINELAND, N. J.—The Spiritualists of this place hold regular Sunday meetings at Union Hall.

CINCINNATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Metropolits Hall, corner of Ninth and Walnut streets, where they hold regular meetings on Sunday mornings and evenings, at 10 and 7% o'clock. Washington, D. C.—Spiritualist Meetings are held ever Sunday, in the hall over Union League Rooms, 481 8th stree

PROSPECTUS OF THE

### BANNER OF LIGHT FOR 1865:

A Journal of Romance, Literature and Gereral Intelligence; also an Exponent of the Spiritual Philosophy of the Nineteenth Century. WILLIAM WHITE & CO., Publishers and Proprietor

WILLIAM WHITE. I ISAAC B. RICH. | CHARLES H. CROWELL. LUTHER COLBY ..... Editor, ASSISTED BY A LARGE CORPS OF THE ABLEST WRITTE

TERMS OF SUBSCRIPTION, IN ADVANCE:

paid for.

Subscribers in Canada will add to the terms of subscriptic 26 cents per year, for pre-payment of American postage.

POST-OFFICE ADDRESS.—It is useless for subscribers write, unless they give their Post-Office Address and name.

write, unless they give their Post-Gove Maire.

Subscribers wishing the direction of their paper change from one town to another, must always give the name of the Town, County, and State to which it has been sent.

Town, County, and State to which it has been sent.

The Specimen copies sent free.

Subscribers are informed that twenty-six numbers of the Banker compose a volume. Thus we publish two volumes vear.

ADVERTISEMENTS inserted at twenty cents per line for insert, and fitteen cents per line for cach subsequent insertion.

All communications intended for publication, or in a way connected with the Editorial Department, should be a dressed to the Editor. Letters to the Editor, not intend for publication, should be marked "private" on the envelop All Business Letters must be addressed:

"BANNER OF LIGHT, BOSTON, MASS.,"

William White & Co.

WHOLESALE AGENTS: JOHN J. DYER, & CO., 25 School street, Boston, A. WILLIAMS & CO., 100 Washington street, Boston, C. THACHER, 9 Court street, Boston, THE AMERICAN NEWS COMPANY, 121 Nassau street

lew York City. A. WINCH, Philadelphia, Pa. JOHN R. WALSH, Madison street, Chicago, Illinois. TALLMADGE & CO., No. 356 State street, Chicago, Illinoi RETAIL AGENTS: C. M. PLUMB & CO., 274 Canal street, New York. C. W. THOMAS, 40 Fourth Avenue, opposite the Bib House, New York. T. B. PUGH, southwest corner or Sixth and Chestnut St

T. B. PUGH, southwest corner of sixth and Chestauter John Bircolf, southwest corner Fourth and Chestauterstreets, Philadelphia, Pa.
W. D. ROBINSON, No. 30 Exchange street, Portland, Me. DAVIS EROTHERS, 33 Exchange street, Portland, Me. J. W. BARTLETT, Bangor, Me. C. H. ANDERSON, 485 Seventh street, (opposite the Follome), Washington, D. C.
E. E. ROBINSON, No. 8 Market street, Corning, N. X.

the manhood of liberality. So the sea of blood, the ocean of tears, the hell of angulab that justice makes for the world is made to this end, and it is substituted in many in the studies of his life has mastered the hard volume of the experiences of justice, he takes up the volume of Uharity, and on the title page reads the motto, "Do as you would be done by."

The doctrine of forgiveness of allegorical truth in all these old notions, but so obscured and hid that they are veritable falsahoods.

When a man in the studies of his life has mastered the hard volume of the experiences of justice, he takes up the volume of Uharity, and on the title page reads the motto, "Do as you would be done by."

One of the state of time. The doctrine of forgiveness of allegorical truth in all these old notions, but so obscured and hid that they are veritable falsahoods.

Uriah Clark said he supposed by popular the ology we mean the doctrines of the Evangelical that we may be an expension of the page reads the motto, "Do as you would be done by."

One of the state of the supposed by popular the ology we mean the doctrines of the Evangelical that we man the doctrines of the Evangelical that we man the doctrines of the Evangelical that they make the supposed by popular the ology we mean the doctrines of the Evangelical that they make the supposed to the supposed by popular the ology we mean the doctrines of the Evangelical that they supposed the page of the Bahiner on year. It will be page of the Bahiner on year.

The sunday of teaches the truth of the supposed the page of the Bahiner on year. It will be page of the Bahiner on year. It will be page of the Bahiner on year.

The sunday of the takes the behavior of the Bahiner on year. It will be page of the Bahiner on year. It will be page of the Bahiner on year. It will be page of the Bahiner on year.

The sunday of the takes the bahine of the sunday the sunday of the sunda martiner in all all all street ment the a chain has of forther dispen-