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Written for the Banner of Light

# TIE MAEVOURNEY

IRISH CHARACTER AND

ILLUSTRATIONS FROM LIFE.

BY HENRY T. CHILD, M. D.,

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

### CHAPTER XIII.

Lind's Courtship and Marriage. A few months after Edgar's departure, a new train of events occupied the attention of the Dunderery's, and as Katie played an important part in these we must present them to the reader.

Lind had several suitors. She consented finally to accept the hand-and, she hoped, the affections-of a young nobleman named Barnet Conant. His father, Lord Conant, lived but a short distance from Lord Dunderery's, and the families had been intimate for many years. The alliance was quite satisfactory to all parties, and but little of romance about it. If it be a fact that "the course of true love never did run smooth," and the reverse of the proposition, that the love that does run smooth is not true, then theirs was not.

Mr. Conant was a young man of more than ordinary abilities, and remarkable for the benevolence of his character, which had endeared him to a very large circle, especially of the poorer class, among whom he had occasionally met Katie, and had heard much of her goodness. Indeed, they were quite well acquainted with each other.

Katie was well pleased with her friend's prospects, for every true soul recognizes that there is something holy and complete in a true marriage. And, when there seemed so much propriety as in the present instance, all must feel happy at the prospect. It is not complimentary to human nature that there should be so much acrimony and bitterness on the occasion of the entrance into the matrimonial state. Petty jealousies, which have slumbered for a long time, are often awakened in small and unbalanced minds, who find on these occasions an opportunity to feed a low disposition for gossip and detraction; a practice far too prevalent in the world.

the friend and confidant of Lind, we have seen They were daily together. In this new emergency, Katie's counsel was so essential that it would have been wrong for her to have withheld it. Her rule of life being to follow her highest impressions of duty, not only every day but every hour, she possessed no sickly sentimentality with regard to what the world calls consistency—which too often means the repetition of some action which we do not and cannot defend or approve.

Katie felt very conscious that, while her friend was thus under the softening influence of love, she could mold her character much more effectually than she could under other circumstances, and it was not her custom to lose so good an opportunity to exercise a favorable influence upon her friend. She thought to call out the higher and more noble traits of womanly character which lay dormant.

Our readers will be interested in a report of some of these interviews. It has been asserted that when a person is about to be drowned, there flashes across his mind, in the most vivid manner, all the important events of his past life. So, when one is about to be immersed in the love and affection of another, it is probable that many of the events of the past-and the future-will crowd rapidly upon the mind. It is well known that on such occasions as these, the common and necessa-

ry incidents and duties of life acquire a new and striking degree of importance. Perhaps in no other department of life does the true character and real importance of the mission of our heroine stand out more conspicuously than in the practical application of her knowledge and her powers to the simple duties involved in every day life, which are the common lot of humanity, and belong to all conditions of life, and cannot safely be ignored by any. The lessons which she gave Lind in her simple but persuasive language warmed, too, by her purity and love-will be valuable to others.

Lind, from her position in life and indifference to home duties and cares, was almost entirely ignorant of the practical duties of housekeeping. She had not been in the kitchen for many years, her when she was a child and occasionally wan-Dunderery's palace. She had been installed as one, had frequently visited the old cook, and re- lieve the child of its sufferings. ceived some important lessons in the culinary art, the old lady had been willing to receive. democrat

two young apprentices!" Not only fine takes and and other attainments not less essential for this . Sees, Some of these can been a groot, but mach

meats came upon the table from day to day, awakening a deeper interest in Lind's mind, from the fact that she had not only witnessed, but had actually had something to do with the preparation through which they had passed, in order to come to the table properly. Old Bridget had an extended reputation for making fine bread and biscuit. She possessed some secret about these matters, which had never been revealed to any one. But her young apprentices, especially Katie, had gained so warm a place in the old lady's affections that she explained it all to them. When success had crowned their efforts, the old lady, with praiseworthy magnamimity, requested John, the waiter, who was a favorite with the cook, to inform Lady Dunderery that these biscuit were made entirely by the young ladies, adding quaintly that she might give them "a certificate," a practice among good housekeepers as a matter of encouragement to worthy servants, and most satisfactory evidence of ability. These certificates are very much prized by servants, especially when granted by persons of high rank; and, although they cannot read them, they make a great account of the autograph.

Lind was very much surprised to find how much of real interest there was in things which had heretofore seemed to belong to another race. She studied the cook-book with much more interest than she had ever read any novel, and a feeling of respect began to grow up in her mind toward those who perform what are called menial labors, but which are, in reality, essential duties in life. Instead of looking down upon the old cook now. she felt quite a respect for her. The praise the biscuits received was as grateful to the old woman as though they had been of her own make.

The knowledge which she was now gaining daily, enabled her to discover how ignorant she had been. The fact that, on the plane of biscuitmaking, she had been really below old Bridget, was evident to Lind; and this opened her eyes to see her own deficiencies. Katie saw how these things were working with great satisfaction, and Mr. Conant, who was a true nobleman, was delighted with the recital of Lind's experiences, which her relation to him led her to reveal fully. She had found one in whom she could lovingly

confide-which is the secret of true happiness. "I see," he remarked to her one day," that your own happiness in the future is very much involved in your present labors. In every position of life, knowledge is power. I have noticed, in my limited experience, that much irritation and annoyance on the part of young married persons, arises from ignorance of the subjects on which you are now gaining knowledge. From our position in society, it is not at all probable that either of us will ever be required to labor in order to Although Katie had nominally declined being procure the necessaries, comforts or luxuries of life. Yet it has been my conviction for a long time, that labor is the only means of obtaining true dignity; that the producer is the only one who has a divine right to that which is produced. I subscribe to the sentiment of the poet, that we

Count that day lost whose low descending sun Sees from our hand no worthy action done,'

and, you know, I have adopted the motto, 'Let no day pass without gaining some useful knowledge." It was highly gratifying to Katie to find her labors so agreeable to both of her friends. She desired to extend them, so as to embrace all the practical duties of life; and in other departments she was equally successful.

She remarked to her mother after she returned from Lord Dunderery's one day, that it was astonishing to see with what ease and rapidity her friend Lind acquired knowledge on various subjects. Her mother replied that she was receiving the benefit of being a willing pupil.

"Yes," rejoined Katie, " and it is the deep interest which both she and Mr. Conant feel in these things, that prompts her to take hold of them as she does."

Notwithstanding these labors, Katie found time to attend upon the sick as usual. All her plans were so well laid, that she accomplished more than any one would have supposed possible. Nor did her association with the Dundererys interfere in the least with her labors amongst the poorest and most ignorant classes. After sitting for hours upon velvet-covered lounges, with embroidered and lace curtains around her, she could be found sitting upon a rough log at the bedside of some poor sufferer, speaking words of counsel and cheer to the gloomy and desponding, and ministering to the wants of the sick and the dying. It was on one of these visits to a stranger, who had recently removed to their neighborhood, that she met with a person who is to figure in these pages hereafter; therefore we will notice their first meeting. The reader will remember that in a dream Katie saw a Doctor Kenrick, who gave her some practical advice which relieved her mind.

Patrick Sullivan had married a woman from Belfast, and they had recently moved into this although old Bridget, the cook, was very fond of neighborhood. Their only child, a little girl of five summers, had been ill for a long time with dered in there. Bridget was a fixture in Lord rheumatism and spinal disease, thereby losing the use of her limbs, besides being a great sufferprime minister before Lind had seen the light of cr. The physicians of the neighborhood had been day, and held undisputed but quiet sway in her unable to render her any permanent relief. Katie department. Katie, who was at home with every visited them, and had been able sometimes to re-

Mrs. Sullivan was a woman of considerable rewhich were evidences of the favor in which she finement for one in her station in life. She had was held." Katle had also been able to give her formerly lived in the family of Bishop Kenrick, of some valuable hints, which, for similar reasons, Belfast, and knew his only son, Henry T. Kenrick, who had become a physician since she left, If any one but Katle had suggested to Lind, as He was a young man of excellent character, and she did, that she should spend a portion of the had a finely developed organization. His father time daily with old Bridget in the kitchen, taking had designed him for a position in the Church, practical lessons in the culinary art, it would have but young Henry, inspired by a deep love of hubeen considered an insult. But Katie's intention manier, declined the offer, and desired his father was to go with her, and, having obtained Bridget's to permit him to enter the medical profession, for consent, they went to work joybusly and, strange which he had not only a good intellectual capacito say; old Bridget was highly delighted with her ty but warm sympathies, strong physical powers

pastry, but various vegetable dishes and roast | important profession. Though but a young man,

his reputation had already been well established. Mrs. Sullivan felt, as a woman only can feel whose whole soul is absorbed in a deep, earnest thought, that Dr. Kenrick could cure her child. She asked Katie to write to him, and urge him, for the love of God and numanity, and the warm, gushing feelings of a fond mother's heart, to come and heal her child. Katte wrote the letter, feeling an earnest desire that he would come. Doctor Kenrick remarked, as he perused her letter, that there was an impression conveyed by it which not only impelled him to believe he would accomplish great good by his visit, but that his future career would be much influenced thereby. He wrote in reply that as soon as he could make the necessary arrangements he would come, and stated the time that they might expect him.

Katie said to Lind, as she was going home one vening:

"I shall not be here to-morrow. We expect Dr Kenrick, from Belfast, to visit Mrs. Sulliyan's child, and I have promised to be there."

"Oh, you must come. We cannot get along without you," replied Lind.

"I will be with you the next day," said Katie. In the morning she went to Mr. Sullivan's, and found that the child had spent a restless night, and was suffering very severely. It was lying upon a couch, entirely unable to move. They sat around it, and sought by every means in their power to soothe its aching frame and cheer its little heart. And as they talked pleasantly, at times she seemed to catch a thought, and grow more calm and quiet.

About noon they were much gratified to observe a person riding down the road, whom Mary at once recognized as the much desired Dr. Kenrick. Katie also recognized him as the man who had appeared to her in her dreams.

After the Doctor was introduced to Katle, he remarked that there was something in her letter that impressed him so strongly that he thought he should have known the writer anywhere, and he was very happy to meet with her.

Taking the child upon his lap, to the great alarm of both the ladies, for they had not been able to move even its little hands without causing a scream, the doctor passed his hands gently over its back. The smile which nighted up the child's face at once dispelled all their fears. Mrs. Sullivan said:

"Did I not tell you that he would cure our little Katie?"-for that was the child's name.

In a few minutes he stood her down upon the floor, and she walked, a thing she had not done for months. She then sat upon the Doctor's lap for half an hour, while he talked with the ladies, going over the history of his father's family at the time when Mary lived with them, and enumerat- tions connected with their own marriage. ing some of the changes which had taken place since she left.

about with all the joy of young child-life.

young mother's heart, no language can ever depict. The light of her eyes, which had grown dim with sorrow and weeping, came back with renewed lustre.

The deep fountains of Katie's being had been stirred. New and strange thoughts came to her. Her inmost soul had been touched. She remembered how our blessed Lord had performed the miracles of healing; and she had not forgotten his declaration-"He that believeth on me, the things that I do he shall do, and greater things." She knew that in the records of the Church there were numerous instances in which holy men and women, imbued with the divine fire of love, had healed the sick, given sight to the blind, and made the lame to walk, but she had never witnessed any of these things. When these divine manifestations burst forth, in all their glory, through some brother or sister, we can scarcely realize that they are but glorified humanity, and we worship our fellowman, rather than the divine principle which has been made manifest. So, while Katie and that joyous mother gave praise to God, their gratitude and thanks were poured out upon the instrument through whom the healing power came.

Katle started for her home in a whirl of amazement entirely new to her. The equanimity of her character had never been disturbed in this manper before, and she knew not what it meant.

It is not to be supposed that any one possessing her feelings could associate so intimately as Katie did with her young friends who were about to enter the matrimonial state, without partaking of their spirit. All associations have their influence upon us, as fire warms and ice chills, so universal is law in its effects.

Katie related her experience to her friends the next day, and Lind charged her at once with being in love with the Doctor. Katie did not know what to say. A strange feeling had come over her. Was it a merely transient attraction toward the Doctor-something that would soon pass away?-or was it a deep soul affection, which would grow stronger and more binding? Time alone could reveal. She innocently remarked: "As to this power of healing the sick, it is what

myself, I should be glad to have a husband who possessed it."

She started a little at the sound of the word, for t was the first time she had ever used it. "But," she added, "I do not suppose he felt any particular attraction to me. He treated me with

ings toward Mrs. Sullivan and myself." Lind jokingly said: "Katie, I have been at a loss to decide who should accompany you at our wolding; but I am undeclided no longer; it shall be Doctor Kenrick." Then she added, laughing: "How shall we make

the utmost kindness and propriety, but I did not

notice any difference in the expression of his feel-

lis acquaintance?"
Instantly she exclaimed: his acquaintance?".

"I have thought of a plan. You know we desire to be married by a Bishop, and our old Bishop is so feeble that he cannot leave his bed; so we will have Bishop Kenrick; and as he is an old man, it will be very proper for his son to accompany him." Katie smiled as she remarked:

"Well, that would be very nice; but I had almost made up my mind to ask you to excuse me from coming to your wedding. You know my

"Yes," said Lind, "and this will remove them, too; so don't say anything more. I am glad things are working so well. I will ask Mr. Conant to write to the Doctor soon, and engage his father to perform the marriage ceremony for us."

Mr.: Conant was pleased with the plan, and wrote accordingly. After making the request, he alluded in a very delicate manner to Katie, as the young lady who wrote to him about Mrs. Sullivan's child, and whom he met there. Then, after expressing his feelings in regard to Katie, he added that they would be happy to have him accompany her on the occasion of their marriage.

Lord Dunderery had been a schoolmate of Bishon Kenrick's, and Lord Conant was a distant relative of the family. These facts were stronger inducements for the Bishop to accept the invita-

Soon after this the following letter was received: BELFAST, IRELAND, Sept. -, 18-. TO MISS DUNDERERY AND MR. CONANT:

Friends-I am in receipt of yours of the 10th inst. My father expresses much satisfaction at the compliment which you have extended to him, by inviting him to be present at the solemnization of the marriage of the descendant of an intimate friend of his early years, and of a distant relative -his highness, Lord Conant. He desires me to say, that if his health will permit he will be with you on that interesting occasion. As to myself, it will be necessary for me to accompany my father. as he is just recovering from an attack of disease. I have a pleasant impression of the young lady you refer to, and shall be happy to accompany her on that occasion. I shall write to her, but I shall be obliged to ask her to excuse me from visiting her before we meet at the time appointed.

Your obedient servant, HENRY T. KENRICK.

Lind was sitting in the verandah, looking for Katie, having just finished reading the above note, and seeing her enter the grounds, she ran to meet her and to impart the good news. Next to the enjoyment which flows from a prospective happy union, is the desire that our most intimate and beloved friends may realize the same. Many a married couple looks with pleasure upon unions which have sprung from influences and associa-

It was a trial to Katie's equanimity to restrain the emotions which filled her mind in regard to After partaking of a plain dinner, the Doctor the anticipated letter. He had already measured left them. The child, meanwhile, was running her character by the letter she wrote in reference to her friend's child, and she knew that she could The thrill of true happiness which filled that measure him more correctly after receiving the promised letter.

In a few days the letter arrived. It read as follows:

BELFAST, IRELAND, Sept.

MY DEAR FRIEND-When I received the letter von wrote me in reference to Mrs. Sullivan's child. I had an impression that you and I would meet each other frequently, and that our intercourse would be both pleasant and profitable; and at our meeting these impressions grew much stronger. I felt it as a reality, although there was nothing in our surroundings that indicated that we should ever meet again. You may therefore judge of my surprise at receiving a very kind and cordial invitation to meet you on a festive occasion, in which the parties are entire strangers to me, you being probably the only one in that company whom I have seen. My impressions, derived from reading your letter, and the brief interview I had with you, still further strengthen me in the belief that I shall find you a pleasant and genial companion. I have learned that happiness finds its central source and springs of action in the deep interior consciousness of our own souls, and that we receive from others, almost invariably, that which we look for. As the skillful fisherman knows what particular bait is necessary to catch certain kinds of fish, so the student of human nature and human character knows whether it is well to throw out the harpoon upon the broad sea of human life, and strike some flerce passion, or to drop down the gentle chords of affection, baited with sympathy and love, into the quiet waters of the soul, and draw from thence by attraction. Hence each may find associations adapted to their conditions. It would give me pleasure to ivisit you prior to the 10th of next month, the time appointed for the wedding: but you know the character of my profession makes it quite inconvenient for one so deeply absorbed in it as I am to leave, even for a short time. I expect to accompany my father to Lord Conant's on the 9th inst, when I shall be happy Very truly yours, to meet with you.

HENRY T. KENRICKA: This letter was very gratifying to Katie. Bhe felt that the Doctor had no impulsive feelings I have always prayed for; and if I cannot have it toward her. Her mind resumed a composure that made her very happy.

A few days before Lind's marriage, Katie received the following letter from Edgar:

ST. PAUL'S, ROME, Aug. 30th. My DEAR FRIEND-if I may still be permitted to call you thus-distance separates us, and I have no other index of your feelings and condition than that which the vibrating chords of friendship reveal to me. My mind is deeply absorbed in the great work of self-abnegation and purification. You will, I am sure, be glad to hear of my success. I am weak by nature, but made more so by indulgence in habits which have gradually fastened themselves upon me. I have if it be pursued exclusively, it leads them to tramlearned this fact; that while the indulgence of ple upon, and injure or neglect the rights of other pernicious habits has weakened my moral nature, persons and objects, which belong properly to

it has also removed a portion of the sting which results from violations of the moral law. I became conscious of this from the fact that as I labored earnestly and prayerfully to guard against the weaknesses and temptations which beset my past life, and in some degree was successful, the sting of remorse became more poignant, even for less violations; and I am convinced that the righteous judgments of heaven are thus meted out to us by our own consciences-that to know one's self diseased is half a cure. Six months have rolled away since I placed myself out of the reach of those conditions which led me to immoral acts, and yet I still find myself at times suffering even more than I did when I was constantly yielding to these desires and impulses. I find them still with me, though they are not permitted to ripen nto the fruits of action.

Another fact in my experience, I find that conlemnation comes from within myself. Formerly this was almost altogether from others. Now my own conscience is very constant and vigilant, and I feel the need of the fires of purification and the waters of affliction before I can be refined, and all the dross consumed. I am glad to feel that you pray for me, and I am often conscious of your presence with me as a living reality.

That you may continue as a guardian-angel to your weak and erring brother, is the constant prayer of one who is seeking for that peace which passeth all understanding, and who will ever remain your brother and friend.

EDGAR A. DUNDERERY.

P. S. I realize more clearly than ever the true object of the confessional in our Church. It is a beautiful ritual, if we can only find pure and Godlike persons to whom we may confess. I think, however, each one should be left to select the person to whom they feel most attracted in this plane. I know no one that I can confess to as I do to you. You will therefore pardon the freedom with which I write to you. The Dundererys were not quite willing that Dr.

Kenrick should go to Katie's father's to meet her -in their humble dwelling and plain way of livving-a fear which we shall see was entirely groundless. They therefore arranged for Katle to spend a few days at their mansion.

Mr. Conant informed the Doctor that he would be able to meet her at Lord Dunderery's, and they would be glad to have the pleasure of his company on the evening previous to their marriage.

Young Mr. Conant was at home when Bishop Kenrick and his son arrived there, on the afternoon prior to the marriage. Soon after the old gentleman had been introduced, they began to settle down in a cosy manner, prepared for a long talk about the good old times when they rambled over the heather together, and enjoyed themselves in fox-hunting, boating, and other sports, which, though long since abandoned by both, still left their rich blue clusters in the precious vintage of memory, and which, with their autumnal-tinted leaves, came with freshness and beauty to both. But neither of the young men was specially attracted by these retrospections, and there was no reluctance on the part of the Doctor to accept an an invitation to ride over to Lord Dunderery's and visit the ladies, whom they found in readiness to receive them.

Lind was in a very happy mood, her arrangements were all completed, and numerous rich and costly gifts had been coming in for several days, and each new token of memory, interest and affection awakened pleasing emotions. She had nover appeared so beautiful to Mr. Conant as she did when they entered the drawing-room, and were welcomed by her and her friends there assembled, among whom was Katie. Attired in a white dress, her rosy/cheeks blooming with health, her dark, lustrous eyes, and black ringlets, in which were gracefully twined a few natural flowers, contrasted very appropriately. The other young ladies were guests for the wedding, but there was no difficulty in deciding the question as to who was the belle (literally, the most beautiful one) of the company.

The Doctor recognized his friend, though the change in her surroundings and associations from those of their former meeting, might have made it difficult for him to do so, had he not anticipated meeting her here." Perhaps, if we are to recognize our friends in the hereafter-and what would heaven be without this?-they will appear to us somewhat as she did."

Such was the thought that flashed across the mind of the Doctor, as they caught each other's suiles of recognition. It was very gratifying to see how those young ladies of rank recognized the true nobility of Katie's soul, and met and mingled with her on a plane of equality.

During the evening Katie was very bright indeed. The purity of her physical nature was always conspicuous and impressive, and at times her mental condition became much exalted, and brilliant flashes of thought were uttered by her. All present listened with delight. The Doctor was especially charmed, and no one in the company could appreciate the depth and beauty which marked her thought and expressions, so fully as he did.

In the course of the evening she had a vision, which, as was usually the case, embodied a lesson from which every one might draw something practically useful, Maggie Ann, who was acoustomed to witness these conditions in her young friend, perceived that there was something likely to come, and, whispering to her, asked: what she saw. The others drew around her, the Doutor directly in front, Soon, after they had sung a pleasant and favorite air, she said:

"Now I see it plainer. There seems to be a large crowd of persons moving about in various directions, crossing each other's paths, and sometimes coming in conflict. Most of those that L now see are intent upon the pursuit of, some object; and while this is proper, to a certain extent,. The second second second

their position in life. There are two extremes first, those who have no definite object in view, and are wandering about without any particular point to lead them, easily drawn hither and thither; by any temporary excitement; and while they may not injure others positively, by crossing their paths and interfering with their labors, they are really of but very little use to mankind. The other extreme consists of those to whom I have referredpersons who in their eager pursuit of a few objects, lose sight of many important events and incidents that lie immediately in their pathway, thus constantly losing golden opportunities for the accomplishment of great and good objects. A medium course between these is that which is crowned with the highest success, and produces the greatest amount of happiness by its successful results.

Passing from this general outline to a particular object, I see now before me a young person, who is among what are called the common neople of the world. His father occupies an important position, but it is one to which he has raised himself by his own labors and the cultivation of his talents. He designed to educate this boy for the Church, and the position which he occupies. But I see that early in life, before any one had thought of directing his course into any particular channel, there were influences around him which were preparing him for a different position.

Strange influences are now around him. He finds himself drawn away from his playmates and the usual sports of youth, to visit the sick and minister to the wants of the needy. He has grown up to be a young man, and the waywardness of youth has given place to the sobriety of manhood. He stands before me, and before the people, a member of that noble profession that ministers to the wants of humanity in its extremity, where even the strongest man feels how powerless are all his efforts to stay the tide of destruction, and turn aside the hand of the destroyer. There is no other profession or station in life that requires of the moral, intellectual and spiritual man, so much purity and strength as that of the physician, thrown as he is, into the haunts of vice and infamy, made familiar with the terrible secrets of the low and vicious, and by no means a stranger to the evils that abound in what is called good society, and often made the depository of their secrets; called frequently to minister to those who are suffering from diseases which are the result of false conditions, debased appetites and crimes. Hence a tremendous responsibility rests upon him. He should keep himself free from all temptation or crime, that he may be ready to minister to a body diseased-which is often but a small part of the trouble-and also to a diseased mind, which is often the chief cause of the physical difficulties.

Fearful as are all these responsibilities-and they are clearly presented to him-I see him enter upon the labors necessary to gain an admission into this noble profession, with a lofty and determined resolve that he would strive ever after the beautiful ideal that in his best moments stood out in bold relief before him. He passes through the temptations incident to college life with a pure and exalted ambition that fires him with desires to be a good and true physician. And when the highest honors of his Alma Mater are bestowed upon him, he enters upon the labors of his profession, unmoved by the plaudits of admiring friends. But he has stamped upon his mind a deeper and more earnest determination to be, as far as possi-

'Supremely great yet grandly good.' " All minds were concentrated upon the Doctor, for they knew that the vision was of him, and for him. She continued:

"He has passed nobly through these temptations to encounter others, in his more enlarged sphere of action and arduous labors in the field of his chosen profession. He struggles along through one trial after another, until success has crowned his efforts, and a noble and distinguished, wellearned position is gained. Still an ambition that belongs to a true nature, prompts him to desire to attain to greater heights of usefulness."

Here Katle hesitated a moment, and then proceeded:

"I will tell you what I now see. There are certain positions which belong to mankind, as individuals, and when they have scaled their heights, they can go no further. Then comes the necessity for some one to stand by their side, who will be to them as a beautiful mirror, in which they may see their own lives revealed. This is the true effect of our social nature, which brings us to stand face to face with some one to whom we are drawn, by the strong bands of attraction, and we are enabled to raise ourselves to a higher condition. He is now conscious of this fact, aware that the time has come when there is to be opened to him a new sphere of life, a higher field of action, a grander and more beautiful plane, in which the light of a diviner condition shall give increasing lustre to all of life's duties and labors. These higher conditions have not only their peculiar revelations, but they shed a halo upon all the past. It is only when the true man and woman have blended their influences, not only on the physical and mental planes, but also on the moral and spiritual, that the highest truths, the most exalted and beautiful perceptions are realized, and from these the most perfect happiness flows. I still see, in the vision, this noble man. He is about to enter upon the realization of these things.

Time has rolled on. He stands in the meridian of life, having realized the first fruits of that condition which flows from a perfect union of souls; when each is aspiring after the highest and best developments.

There is now a full and free perception of each other's conditions and needs, and also of many things which can only be understood as this high estate is realized. Such natures are not only a law unto themselves, but a glorious heaven also. There is for them in this life a land of beauty which the world can neither give nor take away. I see him now in the sere autumn of a green old age, standing beside the companion of his love and his life, each having found in the other the perfect union of the physical, in which all their wants and feelings have mingled and united; a beautiful blending of the intellect, in which all powers and faculties, cooperating with each other, go forth into the vast domain of the intellectual and scientific, and drinking together from lofty fountains and pure streams, realize the highest and most exalted joy that belongs to this department; and, lastly, their souls, uniting in one harmonious and beautiful union, melt and mingle in one perfect sphere as kindred drops; and the ecstacy of that higher life, which prophets and seers have foretold, and poets have sung, is in a measure realized. The atmosphere which surrounds them. and in which they bathe, is love, pure, true and exalted, which no language of earth or heaven can describe; for if out of the fullness of the heart the mouth speaks, out of the superabundance of the souls thus filled to its utmost capacity-which, however, is continually and rapidly increasingthere can be no utterance. It sits allent because the language of shadows fail; and those feelings which com have no expression, raise the soul on the wings of the colorial and eternal, and carry it away into unknown regions of beatlinde, where the fires

of a purer love and a holler devotion call forth in llence its diviner againstions.

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Oh my friends, this picture is not for one, it is for all! It is no fancy sketch. I am borne away on the wings of heavenly love, and mine eyes are drinking some of the celestial beauties of human possibilities. Oh, will you not labor in earnest, in season and out of season, for that strength and purity of your nature that shall place you upon the highway which leads to these most exalted and desirable realities?-in a word, to HEAVENthe gates of which stand just before us all, as we shall divest ourselves of all the earthly impurities that have gathered around us in our brief journey through life? And standing forth in the immaculate purity and spotless innocence of a divine and holy life, the everlasting gate shall be lifted, and we shall even now, while dwelling in this mundane sphere, walk near that beautiful land whose ways are pleasantness, and whose paths are peace; and there, amid the green pastures of life, and by the still waters, whose crystal streams reflect the purity of our own conditions, we shall enjoy union of soul with soul where each shall blend and shine in greater beauty, as they twine immortal wreaths of love divine; a union of which all earthly unions are but as dim and shadowy types; a union which is in store for all of God's children. For there is not, there cannot be, any possibility within the range and the reach of the archangel, that does not belong to the lowest child of the Infinite Father of all."

There was something in the pure and holy influences of the lofty and divine inspiration, which flowed in such harmonious numbers through this lowly child, that lifted all who come under its influence, to a higher and holier condition. And as the echoes of these last sublime utterances fell upon the ears of this little company, they seemed bound together; and though no voice was heard, each head bent in response to its fellow, and thus they remained for a long time. No one seemed willing to break the spell that bound

At length Katie arose, and offering a blessing for the company, they soon retired. The Doctor and Mr. Conant rode home silently. They were too

But before we proceed to give an account of the marriage, we have a duty to perform, which will be revealed in the next chapter.

[To be continued in our next.]

### SPRING IS COMING.

BY JOHN ALFRED LANGFORD.

The Spring is coming! Through the air The winds the welcome tidings hear, And softly breathing on the face— Health-bringing is their sweet embrace— They murmur of the sunny time, The flowery fields, and vernal prime; And as they sweep the earth along, Spring, Spring is coming!" is their song.

The Spring is coming! Every tree Gives sign of Summer pageantry,
And buoys our hope through every hour
With promise of the future flower; While fancy hears the rustling leaves. And garlands for the loved ones weaves, And to the speechless lends a tongue, And "Spring is coming!" is their song

The Spring is coming! Hill and plain Echo to each the joyous strain; The birds, in tuneful revelry, Hold love's soul raising jubilee, And fill the fragrant air around With ear-intoxicating sound; And this the lay they ever sing: The Spring is coming—welcome Spring!"

The Spring is coming! Sons of toil,
Now from the city's wild turmoil
Away, away into the fields,
And taste the joy that Nature yields!
Away, and spend the leisure hours
With birds and trees, and streams and flowers;
And with the whole in chorus sing— The Spring is coming-welcome Spring!"

BY L. K. COONLEY.

DEAR BANNER-On Saturday afternoon, March 25th, 1865, I attended the funeral of Mr. A. P. Lord, aged thirty years, a prominent and much esteemed citizen of this place. He was not a member of any Church, but quite regular in attendance at the Presbyterian. The services were held in the Methodist Church. The Presbyterian minister, Rev. Mr. Sickles, in conjunction with the Masonic Fraternity, officiated. The minister came up the aisle in advance of the coffin, follow-ed by the relatives of the deceased. The audience was seated. As they were approaching the chancel, I saw two coffins, instead of one; the visionary coffin followed behind the real, and was much smaller in size. When the real one was placed in front of the desk, and the Reverend took his sta-tion, the visionary coffin passed up to the top of the desk, and rested with the head near them inister, where it remained a few minutes, and then disappeared. From similar experiences, I con-clude some near friend of that minister will pass o the next life before many months, When quiet was observed, and the minister was

reparing to read from the Psalms, a visionar Mr. Lord arose between the desk and his own coffin, facing the altar, and seemed attempting to speak, wishing to say, "Brethren, you can do our fellow mortals much more good by being more ac-tive in the duties of our Brotherhood." But he was nnable, in appearance, to speak aloud (to his own perception) from the psychological effect still felt from diptheria (by the spirit), that having been his primary disease. When the Reverend commenced to read the psalm, the figure disappeared. When to read the psaim, the figure disappeared. When the Reverend commenced to read the hymn, there came by his side two visionary persons: the one a fine looking woman, and the other a beautiful little girl, not far in appearance from nine years little girl, not far in appearance from nine years of age. These persons I had known when they were in the form. The lady, Mrs. John S. Oheney; the girl, "little Mayte" (Mary, the daughter of my excellent friends, Mr. and Mrs. H. O. Kelsey, with whom Mr. Lord lived previous to his departure). Mr. Cheney has been in spirit-life a few years; "Mayte" but a few weeks. The little girl was very attentive to the reading and singing of the hymn. The lady seemed most interest. ing of the hymn. The lady seemed most interested in the singing. At the close of the singing they disappeared. The discourse was a medicy, from the text—"And there is no discharge from this As the sermon commenced, there came a little old visionary man, with contracted brain who seemed to keep control of the speaker whose remarks were sometimes harsh with de-lineations of God's damning powers, and then the delightfulness of knowing in the next life those whom we have loved here. As the minis-ter was reaching the climax of his ideas of his God's awful dealings with the sinner, little Mayte and her lady guardian again appeared. Mayte was dressed very neat and singular; long white stockings, close bodice, with a short skirt, reaching from the waist, just below the knees, made in frills, with flowers of many colors. She viewed the Reverend speaker a few moments, then gave him a look of mortified surprise, and turned her back to him; then he changed the tenor of his remarks. The lady disappeared, and in her place came a person enveloped in a cloud, the vitality of which seemed to me to be the spirit of Mr. A. P. Lord. Just then the minister began to address the mourners, and tell the audience of their friend's many excellent qualifications (they could not be overrated), and of his late conversations with him. Among other things, he said," Our friend told me of his deep attachment to his niece, little Maytie'" (during the recital of which the little spirit turned, and danced with very joy.) "He told me that he had no doubt he should soon meet her again." And the Rev. Mr. Sickles, a Presbyterian minister, of Dixon, said, right out loud, "And I believe he will." A thrill ran through the audience, and my vision was over.

Written for the Benner of Light. "YET A LITTLE LONGER." BY WILFRID WYLLEYS.

Longer, yet a little longer, Shall the legions wield the sword; Longer, yet a little longer, Shall the wine of wrath be poured. Longer, yet a little longer, Struggling in immortal pain, Shall our mourning land be groaning O'er her bravest children slain. Longer, yet a little longer, On the beaten foeman's path, Must the victor bands of Sherman Pour the vials of their wrath. Longer, yet a little longer, In the battle's flaming van, Must he ride—the bolt of terror-The conquering Sheridan. Longer, yet a little longer, Ere the perfect day can dawn, Must the lion-hearted Thomas

March his veteran legions on;

And thy sturdy soul, Ulysses!

On the stronghold of the traitor

Still retain its iron grip;

Thou wilt "ne'er give up the ship." Longer, yet a little longer, Must our brave men rot and die, In the rank dens of corruption, 'Neath a hostile Southern sky. But the tide of Wrong is ebbing; Fails its black and angry flood; Longer, yet a little longer, Must its trail be tinged with blood. Patience, oh ye mocking doubters! There is comfort in the light, When God's glorious angel, Morning, Drives away the demon, Night. Patience, yet a little longer, And the morning will arise With a more than earthly glory Beaming from her radiant eyes; And the night of human anguish, Crushing hope beneath its tread, Yield a rich reward, and noble, For its holocausts of dead. Oh, the seas of human slaughter!

God! we pay a fearful price;

But the guerdon of our freedom-

It is worth the sacrifice! Human bondage, gone forever, With its foul, polluting stains; Human freedom rescued, strengthened, And its strongest foeman slain. We shall hall the morn of Freedom-For our nation-strong and pure, Freedom, which, while roll the ages, Still unsullied shall endure. And the Right shall soon be victor. And the Wrong at length shall yield; And the vile hordes of oppression Shall forever quit the field. Longer, yet a little longer, Ere our triumph hymns shall rise; "O, the grand result is worthy All the toil and sacrifice.' Longer, yet a little longer, Must our country wield the sword, Ere the boon of perfect freedom To her children is restored. Indianapolis, Ind., March 18, 1865.

# Original Essays.

THE PROGRESS OF SPIRITUAL DEVEL-OPMENT.

BY NOEL.

Far back in the past, before historic times, written or monumental, the priesthood had, subjected the minds of the people to religious creeds, and to these creeds were conformed the laws of governments, and the entire social system of every nation. The priesthood, not satisfied with ruling over the consciences of the people, and arbitrarily directing the religious element in man's nature, they even obliged them, in obedience to their teachings, to change the current of their affections, by prescribing laws in regard to the conjugal redations, and the particular kind of knowledge to impart to their children. In no sphere of thought or culture was man free to think for himself or at liberty to exercise his reason unless in accordance with the teachings of the priesthood. With the advance of mind, theological systems were originated, founded upon the old creeds, varied in some particulars; yet however changed, the same old principles of the ancient creeds formed the basis of them all. '

So strongly were the people enchained, and so deeply were they indoctrinated with these creeds, that every effort of the mind, every thought and idea was obliged to conform to the teachings of the priesthood. So thorough and effective were these teachings, forming the basis of instruction from parent to child, they were successively perpetuated from generation to generation, even down to the present enlightened age. Yet during all the past there were some minds so constituted, who could not receive all the teachings of the priesthood as truth, and although these were few in numbers, these few made every effort to free themselves from the shackles of the priesthood; but the only result was to change the form without changing in the least the principles of the old creeds. Thus there has always been a continual struggle among mankind not to free themselves from the basic ideas of the old creeds, but to what was thought a more liberal or a more supposed Orthodox interpretation of them,

These unavailing efforts of the human mind only tended to a multiplication of forms of the ancient creeds, and however varied and changed these forms, all theologies, even those of the present day, are founded upon the principles embraced in the original creeds of the past ages. The influence of the priesthood over the minds of the people is equally as great at the present time as if the past. And now, as in all past times, the later form of theology considers all prior ones as based upon error, whilst yet, in fact, they all have the same foundation; and those of the present are equally detrimental in their influence in retarding the progress of mind.

It cannot be dealed that all we have said in relation to the creeds of the past and the teachings of the priesthood, is equally true of theology, and it teachers at the present time, and is equally true that all the evils existing in the world may be traced to the pernicious teachings of theology, and the influence its teachings have over the minds of the people.

Is not the social system in all its bearings an outgrowth of theological teachings? Is not the standard of morals based upon theology? Is not the jurisprudence of all countries based upon the particular theology of each nation? Is not the education of the rising generation based upon theological creeds and dogmas? Thus the mind has become enslayed, and until a very recent date

woe to the individual who in the investigations of science, or in literature, or in social life liared express a sentiment not in conformity with the prevailing theology. Thus all through the ages, the thoughts of men have been misdirected, and as a consequence, their actions have also been mental, essential, and necessary to the misdirected; thought and action being directed by the teachings of theology. In the social system, the relations of man to man have always been antagonistic, the interests of all being opposed to each other in all the relations of life. The want of harmony and unity of purpose as a natural consequence of theological teachings, produced discord and strife, and man could not recognize that in the happiness of his fellow man his own hap-

piness was involved. Theology fails to recognize, and therefore does not teach that in the divine economy all and everything is the result of law; that God is a God of law; that his laws are ever active and operative in all the domain of nature-in man, mind, and spirit. Instead of this great truth, theology compels us to believe the absurd and inconsistent dogma, that God is partial and changeable—partial in his revealments to mankind, and giving to different peoples a different code of morals; and changeable, by regretting and undoing that which he had previously pronounced as good. And in and throughout all the supposed revelations, as well as in all the teachings of theology, it is represented that God is revengeful in his nature—is influenced by passion, and, although all-wise, resorts to expedients to accomplish his purposes.

It is through the instrumentality of these teach

ings, and the compulsory enforcement of these

dogmas by the priesthood, that the mind of man has been prevented from seeking truth in any other channel. He durst not exercise his Godgiven reason. He was denied the privilege, the right, of looking up through Nature to Nature's God, from investigating causes and effects, from taking a comprehensive view of the great machinery of worlds and universes moving in obedience to law, in order and harmony, because it was sacrilege to attempt to learn that which the priesthood themselves did not know-sacrilege to attempt to acquire a knowledge of those things which were not revealed in "God's" word-sacrilege to investigate the law of cause and effect governing not only the celestial spheres, but terrestrial objects, and particularly man. The most important of all things is to gain a knowledge of ourselves. That study is the first step, and that knowledge includes all that man can know, or ever will. It includes a knowledge of all things in nature below man. If man had only studied his own nature, his capacities and powers, his physical, mental and spiritual organization, he would long since have thrown off the shackles which bind him to the car of theology. The social system would be reconstituted and changed in all the relations and all the activities of man. if he had a knowledge of himself. Theology and the priesthood prevented him from acquiring that knowledge. With the possession of that knowledge there would be no occasion for spiritual advisers, nor churches, cathedrals, synagogues, etc., with all their paraphernalia of ceremonials. Men would not believe in religious dogmas which were opposed to Nature's laws. All theological systems would be abandoned, and their absurdities only remembered as things of the past. Men would be just and righteous to themselves and their fellowmen. There would be no monopoly of interests, but man would recognize the rights of his fellow-beings. Labor would receive its just reward, and every man be protected in his pursuits. Crime would no longer be committed, because the necessity would not exist, and because of the knowledge of the sure and certain consequences that would follow. It would be against the interest of men to injure, in any way, their fellowmen. There would be no occasion for courts of law, for judges, juries, nor lawyers-no need for jails, penitentiaries, workhouses, almshouses, houses of refuge, etc. A complete revolution in the social system would result, if man had only a proper knowledge of himself. Theology has been the cause of all the misdirection and evils existing in society. If theology had not given direction to all the activities of man's moral and mental constitution, and man had studied his own nature, he would have had a proper regard for his physical organism; he would not have acquired vitiated tastes, unnatural appetites and desires; he would in his conjugal relations have been true to himself and to his mate, and looked forward to the healthful organism of his progeny as his highest duty, and the chief purpose of his physical life. As a consequence there would be less disease, less defective organisms, and man's physical constitution would improve greatly beyond present con-

To a pernicious theology may clearly be traced all the evils man is afflicted with; and that all theological systems have the same origin may clearly be proved. The direction of thought has ever been in the same channel, the object not being the attainment of truth, but to make truth, or what was supposed to be true, conform to theological dogmas. Such has always been and will continue to be the case, so long as false theologies are reverenced, and their teachers considered as possessing more sanctity than other men.

But a new era has commenced. Its glimmering ight may be clearly seen, although it is scarce in its early dawn, and with it it brings joy and gladness to the human heart. It brings with it a new philosophy, not founded upon the old theologies, but embracing principles which find a response in the consciousness of every man and womannew, only because advanced minds of the present day have a glimmering of those immutable, unchangeable and eternal laws by and through which all the manifestations in Nature are produced, and especially of man, his proper status and immortal destiny. In this our day minds are giving way to "regret" the and generation we have a faint glimpse of the law unfolded in the progression of matter and of Spiritualism a more powerful hie spirit. Through all the past ages these laws have any whose tyrannical power has been active, and their ultimation was occasionally germs of liberty in the past. We have manifested in particular human organisms, but these persons had no conception of the laws which produced these manifestations, nor did they understand their uses and ends. This new Philosophy, or Spiritualism, is op-

posed to all of the theologies with their creeds and doctrines, and repudiates them in toto. The | which now greet our waiting, longing one is founded upon myths, fables and ancient as the tree branches off and puts on records, contradictory, inconsistent, and too absurd for intelligent, minds to receive. Its morali- more nearly at hand. If the fundam ties are hypocritical, and in its totality knores every principle and law of the divine intelligence. bodied intelligences, is indeed a savin The other accepts nothing which the conscious ness does not approve. It traces Nature in all Philosophy thus involved may have its manifestations, traces effects to causes, and causes to effects, and from a knowledge thus ob- ism, and every other ism or fanaticis tained of the laws by which the divine intelligence acts, a knowledge is gained of the design scythe of the mower is polished by us and uses of all things, and the end or ultimate in true blade come forth brightened b the thought of the divine mind, which is the indi- of opposing forces. vidualization of the human spirit.

Theology is a system of inconsistent expedients. The God it worships has failed in every attempt ifestations. They would have circles to make manking good and happy; and even in lectures, all comprehended in the f

Christendom who was obliged to use ent to save mankind from the unfortun

Spiritualism is a philosophy of prin laws principles of universal applicati and development of all things-laws uniformly operative, inherent in all n spirit, controlling the means to accou ends, ever unceasingly active in all o nomena and manifestations of Natureand laws the instrumentalities of the telligence to produce all visible and in fects from existing causes. Spiritualism that with the advance of mind manking nore all the theologies of the past. T may be slow, but it will be sure. It h commenced; the scintillations from glimmering light have become visible minds, who have freed themselves shackles of theology, and embraced the osophy. The law exists, and develop progress will go on in the right dire ultimately, in future ages, mankind deemed. But the work must go on pro Every man and woman that has em Spiritual Philosophy must aid in the by reforming themselves, by being jus to their physical and spiritual natures. by being righteous ourselves, that we the reform of others. We must rec God in ourselves, and ever act up to o standard of right, instead of-as theolo -to seek God at some immeasurab from us. Theology places God and th salvation away from the individual; b alism teaches that every soul must s that as we improve and progress, we be and more Godlike.

As the old theologies are abandoned mation of mankind will progress; beca lief in authority will cease, and maupon his own manhood, his own reas ers, his own conscious perceptions, the in him. The belief that any human existed in the past was a model for ages to imitate, will be acknowledged cal fallacy, as it is not, and cannot be a fallacy held in all past ages in re originators of every religious system, a such a belief no theological system cou ly extended, or exist beyond a generati ualism has nothing in common with s The present and the future concerns S Onward and upward is the word. Let and women of the present, live up to conceptions of right and duty. Progre destiny of the race. Eternity is befo mortality is ours. The conscious pri ceasingly active, exists forever-is in God is immortal.

CHARACTER AND OBJ SPIRITUALISM.

BY MRS. M. J. WILCOXSON

A peculiar feature of Spiritualism tracted my attention; and especially year have I many times felt inclined subject through the columns of our fa nal, the Banner.

In all my acquaintance with Spiri particularly of late, I find what seen misapprehension of the true character of our soul-cheering Philosophy. In munity, whether large or small, it has ed essential by the majority of our O serve unity of belief in order to secu action, and consequent success, in the tion of our Gospel. And, at first view appear to be one of the grand pre-requ prosecution of our labors. But, on a tion and rigid analysis of the real na jects of Spiritualism, it will be seen millions of believers, there is universa only upon one point, and that is the fo influence and communion. As regar osophy, (nature, extent and real good fluence,) we have our individual o are, consequently, at non-agreementor less degree. Some accept the fact of munion in connection with the Meth some receive it as a most welcome an help to the Presbyterian, Universalis Catholic or Hicksite persuasion, as t be. Spiritualism, then, is proving itse

which is destined to leaven every the

This is just what our glorified teacl

And repeatedly have they told us that

reason, we could not organize as a sej

tinct Order. Spiritualism is destined to modify change all the isms of this mundance organization can, therefore, never be it embraces within its infinite circle a pendent, and sub-dependent orders For, as we take the circumference of thing, and see with what it is filled, w odist Spiritualists will be Methodist observance of religious worship. Spiritualists will, for a time at least, dogmas of the Calvinistic creed; and other religious societies. Many, it is these multiplied sects, may, for vari apostalize from the faith they have such extent as to incur the ordeal o and close communion in the Churc denied them, they will, as a consequ home among the as yet unorganized Spiritualism. But, in thus congrega can thy harmonize? This is the que appears to agitate and almost alarm minds among us; and because Spirite consequence, splitting into separat branches of the now thrifty tree, son all put our shoulders to the wheel a

And we may lawfully and justly ourselves upon the evidences of her we may know that the period of fr ple in Spiritualism, viz., the ministra need not fear for the ultimate results through Perfectionism; Mormonism shall know how to appreciate it.

prove certainly that Spiritualism, wi

sal organization, might not become

despotism as Catholicism or thoestabl

In a certain field of my labors I f minds attracted to the phenomena of r this enlightened age a God is worshiped by all cises. Some of these can see no god evil, in the Bible, and every Christian sect. Any abuse of old, stereotyped authorities is justifiable with them-a prayer is ridiculous with somewhile directly opposite sentiments are held by others of the congregation; and, with every thrust of the satirical sword, some honest soul feels cruelly wounded.

In the same place another distinct class may be found; viz: those who stand intermediate between avowed Spiritualists and the Orthodox ranks, deeply interested in the philosophy of the New Gospel, as promulgated by trance and inspirational speaking, in which the positive affirmations of science, sacred and profane revelation, are made an overwhelming argument in support of Spiritualism. Such arguments they cannot refute. Here, the Bible becomes a valuable weapon in skillful hands. Here, we not only respect the authorities of the past as true to the world's development, but we meet opposers on their own ground. We take their sacred canons, and thereby prove both Ancient and Modern Spiritualism. And if men reject the authority of the canonical Scriptures, we have left us the strong lever of Science which none can withstand. In this latter mode of argument is resident a power to reach this latter class of minds to which I have referred.

Now, with such a diversity of attractions and opinions, there are some who insist upon drawing these antagonistic elements into one society; while, on the other hand, some as honestly contend against the plan as productive continually of disorganization.

The time has doubtless come in which we can no longer support the free platform of the past: but still the most enlarged liberty is ours. Instead of being confined to one hall or place of disposed to vindicate what I regard as one of the meeting, as a platform for the utterance of conflicting ideas, we are learning that the more halls the better; the more meetings of diverse character the more is the diverse public sentiment educated or disciplined.

If some public or private teachers recommend questionable morality, it is no fault of mine-My Spiritualism is not answerable for it: if some Spiritualists prostitute the angel-crown to unworthy purposes, its jewels may be soiled, but their intrinsic worth is not lessened. Neither has God made me the judge or keeper of my brother or sister. The law they live by will surely bring its penalty. The needed discipline-the lesson-will surely come.

I am more and more of the opinion that attraction into separate and several combinations of harmonious or congenial minds, must go hand in hand with every successful attempt at organization. And, even then, organization cannot be otherwise than arbitrary in a greater or less degree. This is evident from the fact that it has its restrictions and limitations; to some it will be offensive, to others a protective system.

## WHAT IS SPIRITUALISM?

BY I. REHN.

This singular question has been and is receiving as many answers as there are varieties of minds engaged in the attempt; and it is now proposed to add another to the already long list.

It may be generally remarked, however, that that is defined to be the genuine article which some particular clique or individual may happen to be employed in propagating in the spiritual field. This is natural enough, and to those not over and unnecessarily sensitive, need occasion no alarm. It is only by a comparison of ideas upon this, as upon other subjects, that we can arrive at just conclusions. If, therefore, there be those who define Spiritualism to be free-love or affinityhunting; others who claim it to be rope-tying performances, by "clumsy magicians;" others still, who say it consists in physical phenomena; and yet others who would have it to be the patching up of old, threadbare, rickety theologies, to which also may be added a large class who have so sublimated it by the heat of their glowing imaginations, that it has become impalpable, or, at best, but a dazzling meteor, only to be wondered at and admired, but too angelic to be long-lived, besides many more of a similar class of hobby-riding opponents, it should not be a matter of surprise. It would be well to remember two things: The first is, that we, who so boldly strike for the ever glorious right of private judgment, and hold up to every lover of his race this inestimable boon, and the liberty. which is its natural sequence, are not the proper ones to quail before its exercise, on every occasion whereon those who avail themselves of it happen to enunciate that which we deem to be false or pernicious; we are not to constitute ourselves the infallible judges and interpreters of what may be said and done under it, or in its name. The other is, that if fanatics rave and vent their follies, or even advocate their vices, those who have clearer heads. if not better hearts, have, thereby, the stronger weapons with which to enter the contest, and, as in every such conflict, must triumph in the end.

They must be fainting Spiritualists, indeed, who are so tenderly strung as not to be able to bear a note of discord, or the working of a power from which the very movement with which they are identified is the chief instrument in removing the chains. There has been no cause, perhaps, in all the career of man on earth, that has not had to bear wounds inflicted by its friends as well as its enemies; and those the sorest by the friends inflicted.

Those who seek justification and redress under the law of force, and a flerce, unrelenting theology, might, well enough, "hew their enemies to pieces," and thus "exterminate the heretics." But we, who preach toleration, must give force to our precepts by a practice of their virtues, if we would command the respect of the world or ourselves. A cause such as ours—rich in the treasures of a divine philosophy, founded in the eternal law of matter and spirit, and whose lustre will be all the of spirits at will?" Why, if I jump into the river, more revealed by the attrition it undergoes—is not to be despaired of, even though false prophets assume its robes, and harlequins dance to its divine | condition we can live, act and perform. It is in music.

But we may be told that the public associate all the follies announced in the name of Spiritualism, with true Spiritualism, and thus bring it into discredit. This, in a measure, may be true; but govern the planets! where we announce the liberty of thought and speech, it may be unavoidable. Under circumstances such as these, it will be a much more consistent and profitable employment for us still to affirm the right of opinion, and the expression of it, than to indulge in hard names and illiberal denunciations. We have taken bold and lofty ground, and we must be prepared to take the consequences, good and bad, trusting to the power of truth and sound sense to accomplish their results in the

The writer may be supposed to sympathize with some, or all of these isms, or hobbies, from the stand taken in this paper. If there are such who entertain this opinion, I can only say to them that I am a Spiritualist-a believer in its grand philosophy-and as such, have always a word in defence of that liberty which is the basis of it all. If it is abused, it is our duty to correct that abuse, as far as good argument can do so, and leave to bullles and theologians the fisticults and fierce denunciations.

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In explanation of my position, therefore, permit me to say, that I believe the conjugal relation to be a sacred and divine one, not to be disregarded, or its obligations abandoned; that free-love is unnatural and inconsistent with the true interests of the race; that Spiritualism consists in the propagation of the truth of nature, and the practice of truth thus evolved for the benefit of man as a physical, intellectual and moral being; and thus applies to his habits in all these respects, and may have something to do with his diet, clothing, business, exercises, education and spiritual cul-

If spirits exist, and have power to demonstrate their existence by exhibitions of physical power, they may "tie ropes" as well as move tables, and do many more things; some of which seem absurd enough, it is true. But whether absurd or otherwise, they prove the power, and thus reach some minds in a way that may be required.

We shall justly expose ourselves to the contempt of the world when that time shall arrive in which we, as Spiritualists, having given such a mighty impulse to the cause of individual liberty, shall commence to barricade the way, because John Smith or Betsy Black claims the right to travel it, and carry their budget of isms on their backs. Thus shall we, too, repeat the folly of Protestantism, which, through its founder, Martin Luther, started a ball to rolling, that, in its onward course, not only rode over the hobby of its prime mover, but will yet crush to atoms every sect that has sprung out of its bosom. There are a great many things said and done in the name of Spiritualism, which I do not approve; but I am not a standard for the world, and therefore feel most important elements of the spiritual movement, which is " an open field and fair play."

When our cause becomes so feeble and impotent as to be incapable of maintaining its integriy because somebody latches his hobby upon it, we shall be justified in despairing of it as a power n the world. That time has not yet come nor do I believe it ever will. For one, I am resolved to claim the exercise of such liberty for myself, and to defend it as far as possible for others, in the full assurance that at last,

"The right will ever be uppermost, And ever be justice done." Philadelphia, Pa., March, 1865.

### CONDITIONS AND PHENOMENA.

All must be aware that it is by conditions we are, at first, put out upon this material plane. It is by conditions in nature we become in embryo and then are brought forth to the perfection of manhood. It is the character and condition of the soil that produces the quality of the vegetable. It is the condition of the atmosphere that germinates flowers, alike of the tropics as of the arctics. The whirlwind spreads onward by the conditions of the elements. The storm and sunshine come by the peculiar operation of cause and effect. It is the condition that sheds the rain and drives the clouds away. Conditions must, necessarily, be associated with phenomena. The wheels of Nature are ever active, and results or effects are ever being produced. Those who are so skeptical of the evidences of the fact of spirit-communion, should remember that the whole order of existence is phenomenal, though arising from conditions which may never come within the power of human penetration to unveil. The results or phenomena of our every day life are connected with the conditions that surround us. I cannot perform a day's labor unless the body is in a condition to attain it. It is in the various occupations of life that, from conditions, phenomena are ever resulting. The blacksmith at the forge produces the various order pertaining to his work. The vast operations in machinery are but the phenomena of a thousand different causes and conditions to this result. Circumstances, or place, will often suggest great improvements in science. A train of thought sometimes will lead to the most astonishing discoveries; and, from the conditions which it may be advanced, come the phenomena of the steam engine. the telegraph, and the vast round of human im provement.

What is it, but from condition, place, circumstance, or whatever you may call it, has the fact of Spiritualism been projected? The conditions and phenomena with the family at Hydesville, are now the wonder and marvel of the world. Twenty-five years ago, the science of Spiritualism was slumbering, or latent among the truths of ages. As the conditions of the elements bring on the rain, and of science developing the mysteries of her store, so those of our daily pursuits, our thoughts, of time and occasion, will continually be associated with phenomena through years, and even centuries onward. If you are a doubter of spiritual truths, will you have it that there will be nothing new to come? Is it the order of nature that phenomena must confine themselves only to one plane, that of the materialistic alone, or to be found also on a more exalted one, where the truths of eternal life come revealed, and the human heart has found joy unspeakable, because

man must live forever? It will be found that the phenomena of spirit communion can only be manifested through certain conditions. If I should be out on street walking at the rate of four miles an hour, and under a state of physical activity and excitement, should desire some immediate attestation of spiritual presence, it is but reasonable to infer the conditions would be decidedly unfavorable to it; but should I place myself in a more passive condition, either in the circle or without, and confine myself to the law of its influx, then the angel-world would come near, and soul communicate with soul.

It is the scoffer who asks, "If your theory be so-and-so, why do n't you command the presence can I breathe there as well as in the elements I belong in? Certainly not. It is in the proper the proper condition we can call about us those of the departed. How sublime is the truth that we are to live beyond the grave, while the revelation of it comes through laws similar to those which

### For the Banner of Light.

Useful Schrestions. Aim to do some permanent good, that your ex-

istence may be crowned with usefulness. Struggle to keep your thoughts upon useful and elevating subjects, that the higher faculties may be duly cultivated.

Be sure that you do not search for faults in others more than you do in yourself, for one should know his weak points in order to grow strong.

Be sure and embrace every opportunity of doing good to others, but always remember to be guided by wisdom in bestowing charities, sympathy or counsel. Every one leaves examples that others may

son should leave an example that they would not wish others to imitate. It should be the aim, from day to day, of every

follow, whether they wish it or not; then no per-

one to make some improvement in self or surroundings by well directed efforts, for it is often

that earnest striving results in vast good to man-

When the object is pure and the motive good no one should allow himself to be discouraged by failures, but always use them or the experiences as stepping stones to higher attainments.

Quarreling and disputing should never be engaged in by any one. If one feels to hate another, or wishes to retaliate, let him go and do some kind act, that he feels will be appreciated by his opponent. If you do not first succeed, try again; but be sure and cultivate the kindest feelings, and let your life be a living example of peace and good will toward all animated beings.

Be considerate in your claims upon others never presume too much, but be doubly sure that your claims are just, and can be met without giving distress to any one.

Mankind should live together as one great brotherhood, each striving to do his share of life's labor for the mutual benefit of all, without the least regard to dollars and cents, only as a means of exchange, until a better system is instituted, which must ere long be ushered into existence. GEORGE F. BAKER.

### Phenomena. Spiritual

Physical Manifestations---Church, the Medium.

The letter of Mr. S. S. Jones, in your issue of March 4th, cannot fail to interest every inquirer after the facts that lie at the foundation of the Spiritual Philosophy. But they are especially and intensely interesting to those who, like myself, have witnessed these manifestations, and spent light after hour in friendly converse, not only with the invisibles mentioned by Mr. Jones, but with a great many others, among whom were many cherished friends and relatives who have passed to the other shore. I can endorse every word in that letter with regard to the naturalness with which they can kiss and caress their friends, while in the material bodies which they are able to improvise for the occasion; and they will be endorsed by hundreds of others, who have had their last remaining doubts of spirit communion removed by the manifestations witnessed at these circles.

But it is not my intention in this to relterate the facts given in Mr. Jones's letter, or anything witnessed in the dark circles, of which I gave an account in the Banner about one year ago. I write now to stop the cry of collusion and deception, raised by opponents when told that these things take place in the dark. This objection, however, is seldom raised by any one familiar with the manifestations produced through the mediumship of Mr. Church.

Through the senses of hearing and feeling an amount of testimony may be obtained that will remove the most obstinate doubt that may be honestly entertained upon this subject. But when to these is added the testimony of the sense of sight, nothing but a prejudice that stifles all the nobler impulses, and hushes the voice of rea-

son, will longer cry, "collusion" and "deception." By conversing with a great many spirits whom I had known in earth-life, and many whom I had not known, and handling, and being handled by them, I received evidence till I had no more doubt of their intelligent existence and their power to materialize themselves under favorable conditions than I had of my own identity. I was permitted to see them with my eyes, and thus another ise was added to the witnesses already testify

sense was added to the witnesses already testifying to the fact of spirit-existence and communion.

At several scances, held previous to the one which is the subject of this letter, we had promises from the spirits that, as soon as favorable conditions the spirits that, as soon as favorable conditions. from the spirits that, as soon as favorable condi-tions could be obtained, we should see them in a light which they had the power to produce, that would not interfere with the material forms through which they manifested. This promise was fulfilled in one instance, when I was not pres-ent, and I must acknowledge that when the inci-dent was related to me, I felt a little as Thomas did when told of a celebrated spiritual manifestation that transpired some eighteen years ago, in a room, "while the doors were shut." But a few days subsequent to this occurrence, the medium was at my house with his father, a man of known integrity, whose faith is unshaken, and whose comfort in ultimate spiritual communion with his denoted children and friends is unshaken. The Doctor and wife requested me to say "there departed children and friends is unbounded. In departed children and friends is unbounded. In the evening it was proposed that we should sit down and have a quiet hour of communion with friends from the other side of the river, little dreaming of anything more than the ordinary manifestations at such times. The party was composed of the medium, his father, Mrs. Wilson composed of the medium, his lather, hirs. Wilson and myself. Placing myself between the medium's father and Mrs. Wilson, we all joined hands, while the medium sat facing us at the distance of six or seven feet. We had scarcely put out the light, when we were familiarly saluted by Nimewaukee, in his cheerful manner, rallying us upon the smallness of our circle. We were soon upon the smallness of our circle. We were soon ioined by Miss Fleetwood, mentioned in Mr. J.'s letter, and Miss Sarah Happy, a friend of ours, who died in Jacksonville, Ill., some ten years ago, who seemed much gratified with so quiet and

pleasant an interview.

After some time spent in pleasant conversation, After some time spent in pleasant conversation, remount of control of the kind now in the light. I must here further corroborate the naturalness of these manifestations, by giving an incident that then occurred. The window curred that then occurred to far from the walls, let in the season out too far from the walls, let in the season of the moonlight so as to interfere with their prepar-ations. Nimewaukee, the Indian spirit, borrowed a knife and a pin from the medium, and went and drove the pin through the curtain into the wall. This not being sufficient, he borrowed another pin from Mrs. Wilson, and one from myself, and drove them into other parts of the curtain, where they remained for several days. All being ready, a phosphorescent light began to appear upon the wall, about six feet from the end of the room, and about five feet from the floor. It soon increased so as to throw the light across that end of the room, when all three of the spirits that were maroom, when all three of the spirits that were ma-terialized on that occasion, walked out in full view of all the circle—the one whom we know presenting the same appearance she did in earth-life, and no doubt the others did the same. Nimewaukee appeared as a very tall Indian, with a blanket over his shoulders, with long, straight hair and retreating forehead. Judging from ap-pearances, he is at least as tall as he represents himself to be, which is seven feet and two inches. During all this part of the exhibition, which lasted ten or fifteen minutes, the medium was sitting in

full view, as much surprised and delighted as any of us at these new and startling manifestations.

I have been thus particular in relating these incidents, as they demonstrate that these beings, with whom we converse, whom we handle, and who touch and caress us in the dark, are, for the time, just as material as ourselves, and can be seen with the natural eye, under proper conditions. They also render utterly pointless the argument that these things are not realities, but are only seen and heard under some abnormal condition, induced by the power of the medium. Had this been the case, and had not the driving of the pins into the wall with a heavy pocket knife, with as much noise as would be made by any one in the much noise as would be made by any one in the body performing the same act, been real, but only existed in the imagination, not a trace of the act would have existed after the normal condition was restored; but the pins remained just as they were driven into the wall by the spirit, for several days, and were seen by believers and unbelievers, who could not be suspected of being in any abnormal explicit.

mal condition.

There are many other incidents connected with this scance; but my communication is already long enough. These facts should have been reported at the time of their occurrence, but, after reading Mr. Jones's interesting letter, I concluded that now would be a favorable time to lay them before the numerous readers of the ever-welcome Banner.
J. N. WILSON.

Dwight, Ill, March 8th, 1865,

# Correspondence.

Notes from Mrs. Matthews.

Dear friends of Eden, Hyde Park, South Troy, and Lowell, Vt., whose homes I have visited this winter-remembering that you expressed an earnest desire to hear from me, and our kind friends, Dr. and Mrs. Roundy, who accompanied me home, and as I have not time to write to you individually, I come through the Banner, which finds its way to your Northern homes. I will give you a little sketch of our journey homeward, as

you requested. We had a good meeting in Morrisville, notwith We had a good meeting in Morrisville, notwithstanding the severe cold weather, and a pleasant visit with Bro. Brewster (uncle of the noted Allen Boy) and family. I learn that Mr. B. is very successful in treating the sick. We were invited to visit Bro. Shaw, where we found warm hearts. We called upon Bro. Bennet, of Stowe, and found Mr. and Mrs. B. well versed in the Philosophy of Spiritualism. The old gentleman's eyes kindled with a spiritual light as he spoke of dropping the worn earth-garment. worn earth-garment

worn earth-garment.
We were cordially received at Berlin, by Bro.
Lewis and wife, their father and mother, Mr. and
Mrs. Edwin Mitchell. We had some excellent
circles at their beautiful home. I trust we gave
some germs of truth which will give them more
faith in spirit-communion. We shall often think
of these friends and their cheering entertain-

We had a harmonial circle at the home of Hon. Daniel Baldwin, of Montpelier. They have a beautiful residence near the State House. Mr. and Mrs. Baldwin are true, practical Spiritualists. We shall often think of our delightful visit with these genial friends. As we were taking leave of them, they placed in my hand a handsome pres-ent in the form of a "greenback," which was thankfully received.

thankfully received.

I lectured at East Montpelier to a skeptical but attentive audience. We found a few earnest investigators, willing to acknowledge the truths given them by their spirit-friends. We were pleasantly entertained by Mr. and Mrs. Hammond, Mr. and Mrs. Davis, and Mr. and Mrs. King. We would be glad to meet those warmhearted friends again.

After visiting my relatives in North Montpelier, we passed on to Lebanon, N. H. to meet our en-

we passed on to Lebauon, N. H., to meet our engagement there. We found many dear friends whom I met two years ago, when Mr. Matthews was with me in the earth-form. I gave a lecture in the Town Hall, and we had pleasant and profitable circles at the homes of Bros. Kimball, Greeable circles at the homes of Bros. Kimball, Greely, Sargent, Slaten, Huntington, Father A. Pushee, and Edward Durant. I can truly say we had a spiritual feast with these good friends, father and mother Lane not forgotten. Father Pushee inspired us all with soul-stirring music upon the violin, accompanied by Minnie Durant upon the plano. It was enough to call spirits from brighter spheres to listen. I am sure the dear old gentleman is inspired by some of the old musicians who have passed to the higher life. His hair has grown white with the frost of time, but still he is young and buoyant in spirit. He spoke cheeringly of the new birth, to which he is fast hastening. Oh, how he will be missed in the home-circle and in the halls of pleasure. Mother Pushee is still hale, the halls of pleasure. Mother Pushee is still hale, and enjoys company. We received good communications from our sister mediums, Mrs. Kimball, and Miss Kendrick. Miss Kendrick is just entering the field as a public speaker. No doubt she will find friends, as she is pleasant and unassuming.

I gave two lectures in Hanover, by request of Mrs. Wetherbee, who is about the only Spiritualist in H. She says "the light must shine there;" ist in H. She says "the light must shine there;" and I am sure it would, with a few more pioneers like herself. Mr. W. is not a Spiritualist, hut treated us like a brother. I learn that Mrs. Kimball has given circles there with good success.

I have reason to believe we left some spiritual gems in Lebanon, and we received kind tokens from warm friends, which will grow brighter as we journey toward the summer-land.

We called upon Bro. S. Glidden, of Claremont, N. H. I have often visited these good friends in

N. H. I have often visited these good friends in company with Mr. Matthews. A visit to them cheers and strengthens my spirit. I regret we had not time to call upon Mr. and Mrs. Gilman, and other friends. They are not forgotten.

I often hear the remark that "Spiritualism is not popular." Then there is a large number of our most intellectual and sound-minded people who are unpopular. A friend of mine once said, "Falsehood is more popular than truth." It may be for a time, but truth will outlive error. So will spiritualism outlive the greede of to der

Spiritualism outlive the creeds of to-day.

I arrived home safely, and am now with my good mother, darling Etta, and sister Barbara, who has just returned from a visit, where she has been administering consolation to those who have re-cently lost dear friends, I am obliged to refuse numerous calls to lecture,

The Doctor and wife requested me to say "they enjoyed their Northern trip very much, and should hold in grateful remembrance all the friends from you, and meet you all again.
Yours fraternally, S. Helen Matthews.
East Westmoreland, N. H., March 24, 1864.

"A Spiritual Temple."

In your Banner of April 1st, 1865, under the head of "Local Cooperation and Organization," I find an article full of the very thoughts of my own brain for the past five years, and, of course, I am delighted to have them expressed in so public a way. I have told the people of Worcester, that, above any and all people, we Spiritualists should have the most beautiful, comfortable and inviting place in which to congregate for social and religious enjoyment. I have said that there is any harmony of form and keeping, and the whole to be canopied with a spacious dome of beautifully stained glass. In such a room we could sit and worship not only God, but the power he has given

worship not only God, but the power he has given man to erect such heavenly places for his children to assemble in and enjoy the life on earth.

Worcester is a great social centre, and it contains a host of Spiritualists, but those who are proud (and I know we cannot leave off our pride as long as we hold the earth-body,) will not go from a comfortable church into a cold, wooden room, with no carpets, no cushions, no beauty, no comfort, a room only fit for the exhibition of vege This is no suitable tables, fruit and poultry. This is no suitable place to ask people to go into, even to listen to angel utterances. No; we must begin now, to have our light shine from a more ample, beautiful and perfect temple; and I am sure that the angels

will agree with me in this.

We have the best speakers here, and some of the best mediums, and the subject is becoming more and more popular, and even interesting all classes, more or less. This light must be seen and its influence felt, if it is of God's unfolding; and, for one, I rejoice to be even a feeble co-worker. I hope some one of our great cities, (and I wonder that New York has not led off in this enterprise,) will soon have a model temple for Spiritualists to congregate in. Keep it before the people.

Worcester, March 31, 1805.

S. L. WALKER.

### The Missionary Spirit.

I fully endorse Brother Fish's sentiments on this subject. It is needed very much to bring the people to the "knowledge of the truth." There are thany small towns, even here in New England that are prevented from investigating the "Spiritual Philosophy" by their inadequacy to employ the high-priced mediums of the day to come among them to lecture or attend their circles.

I have learned something of the public senti-ment, by associating with that class the past win-ter. I spent seven weeks pleasantly, and, I trust, profitably, at Upton, where I found many warm friends to the cause, who welcomed me to their homes as one of their family. I attended circles three or four evenings every week, and on Sundays I gave two lectures which were well attended. I held three meetings at George Hill, (so called,) in Grafton; the last one in the school house where they gove good attention and many house, where they gave good attention and man-ifested a desire for "light, more light." The peo-ple of Upton and Grafton are generous, whole-souled Spiritualists, and did all they were able,

by contributions, to compensate for the time thus devoted to their interests. This would hardly suffice for those who have families to support. Why, then, would it not be proper, and even a duty for these characteristics. duty, for those Spiritualists who are able, to con-tribute to a fund, for the purpose of sustaining duty, for those Spiritualists who are able, to contribute to a fund, for the purpose of sustaining those who go out and give their time and talents to promulgate these eternal truths? The so-called Evangelists have their Home and Foreign Missionary Societies, and why should not the Spiritualists? Certainly it would not require much time nor labor; for, wherever the light dawns upon investigating minds, mediums are quickly developed, in their own midst, to earry on the well-begun work. All over our land the cry is: "The harvest (of that) is ripe, but the laborers are few," notwithstanding there are already developed enough mediums to carry the tillings of this great joy to every hamlet and house in the United States. We need a little more of the missionary spirit, and the means to carry it out.

Then, indeed, would the inhabitants of the earth rejoice, and the walls of sectarianism would quickly crumble to the ground, the foundation being washed away with the brotherly love and the sweet intercourse with the beatified hosts that walk the earth unseen. I am willing, for one, to labor, even as I have done the past winter, "without a hope of reward;" yet I cannot consistently do so unless my expenses are paid. I doubt not there are many with like sentiments whe laste there are many with like sentiments.

do so unless my expenses are paid. I doubt not there are many with like sentiments, who lack the means to go forth and endeavor to dispel spiritual darkness from the earth-sphere.

Exeter, N. H., April, 1865. Mrs. E. J. Pike.

Colonel John W. Crosby.

When the echoing notes of the rebel guns re-bounded from the walls of Fort Sumter, and pro-duced the wonderful spectacle of a general up-rising of a free and peaceful people, with a firm determination to rush to the defence of their Government, the brave man whose name heads this article was among the first to enroll his name in response to the call of the President. He joined the Twenty-first Regiment P. V. (Colonel Dare's) ns Second Lieutenant. This regiment was the first in the field from this city. After three months' service he reënlisted in the same regiment, then under Colonel (late General) Birney, and went as under Colonel (late General) Birney, and went as Captain. Having served eight months, five of the companies, his among them, were transferred to the Sixty-first Pennsylvania Volunteers. He was promoted to the position of Major; was wounded, on the 5th of May, 1863, at the second battle of Chancellorsvile, in the hip, and again, on the 3d of May, 1864, in the battle of the Wilderness. He came into the hospital at Belle Plain, under the care of the writer. He had a serious scalp wound, and was directed by the surgeon, against his wishes, to leave his regiment and go into the hospital. A ball had grazed the top of his head, and carried away the scalp nearly three inches in length and about an inch in width. He came to Philadelphia, and remained until the first of July, when as his wound was not healed, he returned to the hospital in Washington, on the memorable occasion when the rebels made an attack upon that city. The the rebels made an attack upon that city. The Sixth Corps, to which he belonged, having been brought up from City Point, he obtained a furlough for forty-eight hours, and, being the senior officer, took command of the regiment. They met the enemy at Fort Stevens, on Seventh street, and, after a short but severe engagement, drove them off. In this battle the Major had his left arm shattered, and in less than three hours after leaving the hospital he returned to have it amputated, with the glorious satisfaction of naving driven the enemy from and saved the Capital. In a few weeks he returned to Philadelphia; but his arm was very slow in healing. During this period, as a reward of merit, he was promoted to the position of Lieutenant-Colonel in the regular army. On the 20th of March he left this city to join his regiment in front of Richmond; and, in the battle

of Sunday, April 2d, he fell mortally wounded.
Colonel Crosby has been for many years a Spiritualist, and in conversation with the writer has spoken of his feelings on going into an engagement. He said he was fully aware of the presence of his spirit-friends on these occasions, so much so that he lost all consciousness of feer, and the whitethat he lost all consciousness of fear, and the whizzing of musket-balls produced no more trepidation

nin him than the falling rain.

His first thought was for his country. "That," said he, "is worth more than the lives of a generation of men." He was a true soldier and a noble man, and the beautiful lines of Fitz Green Halleck

will apply to him as he called upon his men to—
"Strike! till the last armed for expires;
Strike! for your altars and your fires;
Strike! for the green graves of your sires—
God, and your native land.

They fought, like brave men, long and well;
They piled that ground with rebels stain;
They conquered - but one seeke fell.
Bleeding at every vein.
His few surviving comrades saw
His smile when rang their proud horeak!
And the red field was won.
Then saw in death his eyellds close,
Calmiy as to a night's repose,
Like flowers at set of sun.

Like flowers at set of sun.

Come to the bridal chamber, Death!
Come to the mother's, when she feels
For the first time her first-born's breath;
Come, when the blessed scale
That close the pestilence are broke,
And crowded cities wall its stroke;
Come in consumption's bassily form.
The earthquake shock, the occan-storm;
Come, when the heart heats high and warm,
With banquet song, and dance, and wine,
And thou art ferrible—the tear.
The groan, the knell, the pall, the bler,
And all we know, or dream, or fear
Of agony, are thine.

But to the hero, when his sword Has won the battle for the free, Thy voice sounds like a prophet's word; And, in its hollow tones, are heard The thanks of millions yet to be." Philadelphia, Pa., April, 1865.

N. B. Starr, Spirit Artist.

Again I must claim your indulgence for a brief space in the Banner. I am in receipt of letters from all parts of the country, making inquiries in relation to the painting of spirit portraits. To many of these letters I cannot reply for want of time. I hope that this communication will be taken as an answer to all those persons who do not get a reply from me personally. I would say to all those who want spirit pictures, that there exists a great who want spirit pictures, that there exists a great misapprehension in regard to the nature of a spirit likeness. It is this: when a spirit passes from the earth-sphere, it is only for a brief space that it retains its earth form. It very soon drops that, and assumes a likeness and form that is the exponent of its moral and affectional condition, and as such appears to its associates in spirit-life. This law does not at all interfere with the fact that, under certain conditions, they can resume their earth-form, and appear to us for the purpose

H. T. C.

of recognition.

Another fact is this: that the development of the moral and affectional nature does not always destroy the earth likeness, but modifies and alters it to a greater or lesser extent, according to the correspondence that existed between the moral and physical nature while in earth-life. To illustrate: If I were to portray the spirit likeness of a very good and amiable spirit, who, while on earth, had a very homely face and form, the spirit likeness would be so beautiful that its earth-friends would not recognize it.

I can nearly always portray the likenesses of little children, because their physical and moral natures are always beautiful, and in harmony

I will also undertake, if any person will send me their photograph, to paint a picture from it that shall be the exponent of their moral and affectional nature. In other words, I will paint a portrait exhibiting their idiosyncrasies of char-acter. It must not be inferred from this that I am acquainted with or cognizant of the misdoings of men and women. It is only the tendencies of such that I see. I very frequently come in contact with persons who are very amiable, who are nevertheless sorely tempted to do wrong. I see in these cases both the temptation and the power

of resistance.
With regard to painting a recognizable likeness,
I make no guarantee. I will run no risk. I will
do the best I can under the inspiration of an influence that has never as yet failed to do all it agreed ence that has never as yet failed to do all it agreed to. All those who see fit to order pictures will get a painting that, as a work of art, will probably be worth all they may pay for it. Further than this, I promise nothing. The paintings, life-size, and enclosed in a fine gilt frame costing about twenty dollars, will cost not less than sixty-five nor more than one hundred dollars. One half must be paid in advance, the remainder when the picture is fin-shed, and before it is sent.

ished, and before it is sent.

Persons enclosing one dollar to me will receive two photographs, taken from beautiful spirit paintings that have been recognized. N. B. STARE.

Cincinnati, O., April 9th, 1865.

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# Correspondence in Brief.

#### From Lime Springs, Iowa.

Feeling that it may be interesting to the friends of progress to hear how the spiritual movement is advancing in the West, I will endeavor to give a short account of what we are doing in this place. We are but tyros in the new philosophy, having been engaged in investigating the subject of Spiritualism only five months; but I am happy to say that we have met with good success. We have already five mediums, four of them trance speakers, and one a healing medium. The latter is a ers, and one a hearing meaning. The latter is a young man by the name of Warren White; and among the cures he has performed, I will mention the following remarkable case: A man by the name of Galop had been suffering with a disease of the lungs, and had become so reduced that it was only with great difficulty that he could talk, and early get a relief form medical treatment. and could get no relief from medical treatment.

Mr. White cured him by simply laying his hands
upon the parts affected, and rubbing them.

I have myself been a sufferer from neuralgia.

and was cured by him in five minutes, and have felt nothing of it since.

It is pleasing to see so many anxious to investi gate, notwithstanding the opposition from the church and the clergy. Our circle room is filled with anxious, and, I believe, honest minds.

There is quite a large society of Spiritualists in herry Grove, in Minnesota, about ten miles north from here. I had the pleasure of listening to Bro. J. L. Potter, at that place, a short time since. He met with a perfect success.

Lime Springs, Ioua, 1865.

F. ADAMS.

### Spiritualism in the Far West.

I left my field of labor in the East last June for Des Moines, Iowa, where I was engaged to speak before the Religio-Philosophical Society of Spiritualists. I was received very kindly by all, and left them with a promise that I would return at my earliest convenience. I arrived at Fort Dodge February 12th, and gave six lectures to increasing audiences; at Iowa Falls, 18th of Feb., I gave three lectures to large audiences, and at Cedar Falls one lecture, and engaged to return there, and also to Waterloo.

After a tedious ride by stage of some eighty or After a tedious ride by stage of some eighty or ninety miles over poor roads, with slow teams, I arrived at Cherry Grove, glad to get through at any rate. I found some good minds there, well posted in our Spiritual Philosophy, and had large audiences. Mr. A. B. Regester and John L. Nichetter are the leading men at that place; they feel that they have got strong enough to hold a three days' meeting, when a general invitation will be extended to all the cours and hear for themselves. extended to all to come and hear for themselves. It will take place the last days of June, or the

It will take place the last days of June, or the first of July, and I have engaged to return to them. I spoke one evening at LeRoy, on my way to Abbert Lea, where I shall remain through April. If some good physical mediums would make a tour through the West, they would do a good deal of good, and would be well supported. Will they consider the matter? consider the matter? J. L. POTTER. Albert Lea, April 8th, 1865.

#### Colorado Territory.

We are making some progress, here in the Rocky Mountains, as Spiritualists. Mrs. Briggs, a blind lady, and Mrs. Geltner, both of Central City, are doing their part, as mediums. Mrs. Briggs is a doing their part, as mediums. Mrs. Briggs is a fine clairvoyant, also a good speaking medium. mrs. Giltner is what we call a healing and sympathetic medium; she is also partially developed as a speaking medium. We live in hopes to find some gentleman speaker. I intend holding circles at my house, as I have done hertofore, for the purpose of developing some one, so as to relieve the ladies of a portion of their labors, and assist in extending the truths and beauties of the Spiritual

We are anxious to secure a good physical or test medium. I can say, with friend Wolff, that a good medium need not fear being supported in our midst, as it is quite evident that we are growing more numerous, and, as a necessity, are bette able to support the cause. J. K. Jones. Nevada City, C. T., March 28th, 1865.

### A Suggestion.

I am very much interested in Spiritualism, and would like to see and know of the best possible proofs of spirit identity. There appears to be one method, and a very beautiful one, too—to obtain communications through rapping mediums—that has, so far as I am aware, been totally neglected. Telegraphic operators, who can read by sound, are very numerous, and many of them have gone to summer-land. How simple a thing for the de-parted to communicate by raps with his brother telegrapher here; and what a test it would be to those cognizant of the communications thus obtained.
Will not some of our rapping mediums suggest

count of them through the Banner?
W. L. HARVEY.

Camp Berry, Portland, Mc., 1865.

### Dr. H. P. Fairfield in the West.

In a brief note to us, dated 10th inst., the Doctor ays: "I have been in Richland Centre, Wiscon-in, giving a course of spiritual lectures. The peo-

### Mrs. M. H. Fuller.

Test, clairvoyant and magnetic medium, has re-cently moved from Cass Co., Michigan, to Elkhart, Ind., where she is accessible to many of our friends, and, from many years acquaintance, I can recommend her as a good, honest and conscientious worker in the cause, and those who need such services will do well to give her a call, and I hope will not forget that the time and services of hope will not torget that the mediums are worth something.

WARREN CHASE.

#### Tokens of Respect for the late President Lincoln.

The resolutions unanimously passed by the Hebrew congregation, Ohabel Shalom, worshiping in Warren street, Boston, are so very appropriate, that we cannot forbear transferring them to our columns:

printe, that we cannot forbear transferring them to our columns:

Whereas, it has pleased our all-merciful Father to remove from our midst like Excellency Abraham Lincoln, President of these United States of America, by death, at a moment when the whole Nation rejoiced in the promised peace of our distracted country; and,

Whereas, This death has been caused by the foul hand of an assassin, who came unawares upon his lilustrious victim, whilst enjoying relaxation from his arduous duties, in the company of the partner of his bosom; and,

Whereas, Feeling that this calamity concerns every individad, not alone of this country, but throughout the civilized world, affecting, as it does, the capability of mankind to govern themselves, and dealing a fearful blow against Republican institutions; therefore,

Resolved, That we, the congregation "Ohabel Shalom" of the city of Boston deeply deplore this sad event, and we humbly bow to our Heavenly Father, praying that this last, this "greatest sacrifice" of all, will suffice "the Monster Moloch," and that the Lord our God will be pleased to sanctify the death of our Chief Magistrate, to the end that no more victims shall be required to end this unboly war.

Resolved, That with grief and horror we noticed the attempted double assassination of the Secretary of State of these United States, Mr. Seward, and his family—one ripe in years, wisdam and honors; that this natempted assassination is scarcely less to be deplored than that of the Chief Magistrate, whose death the Nation now mourns, and that no cord can convey the deep series which we feel within us, Titat The Filler of the deep series which we feel within us, Titat The Filler of the dead us out of the chaos of War to the Paradise of Peace.

Resolved, That we deeply symmatics with the bereaved family of the late most worthy of War to the Paradise of Peace.

Resolved, That the choos of War to the Paradise of Peace.

Resolved, That the shorn lamb, He who was from the "bernainsg" the Payercrow of the "Widw and Orphan," will

every passess on, and members and animous, during that time.

Resolved, That on the day of the funeral of the lamented dead, a foneral sermon shall be preached in the Synagogue, and that we (the members of this congregation) unanimously resolve to close our places of business on that day for the purpose of keeping it as a day of mourning.

Sections of the property of the above Resolutions be forwarded to the widow of our lamented President, as also to the family of the Secretary of State; that they be sealed with the Beal of the Congregation, and algued by the President, vice.

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

A STATE OF THE PARTY OF THE PAR

This Paper is issued every Monday, for the

BOSTON, SATURDAY, APRIL 29, 1865.

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BPIRITUALISM is based on the cardinal fact of spirit commun on and influx; it is the effort to discover all truth relating t man's spiritual nature, capacities, relations, duties, welfar and deatiny, and its application to a regenerate life. It recognizes a continuous Divino inspiration in Man; it aims, through a careful, reverent study of facts, at a knowledge of the law and principles which govern the occult force of the universe of the relations of spirit to matter, and of man to God and the printicual world. It is thus catholic and progressive, leading the religion as at one with the highest philosophy.—Londo Spiritual Magasine.

LUTHER COLBY. - - - EDITOR.

#### The National Tragedy.

We have been repeatedly told by our angelruides that these latter days were to subjec us to trials the like of which we had never seen before; that old things would be changed, and old systems broken up; and that the result of all would be a thorough schooling in humility, and patience, and faith, in which points our education I had been very greatly neglected.

So great a shock as was given us by the violent leath of our beloved President has indeed been more than those who feared even the worst were t all prepared for. Little did they think that there was a probability that the President and his Cabinet would be suddenly removed together; and yet that was in reality the shape in which this diabolical plot stood. The assassins evidently intended to make way with all the heads of the Government, hoping to throw the affairs of the country into chaos and bring on a state of anarchy. But they knew not that though individuals Ifell the nation remained, and that free principles were beyond the reach of man to harm. If any were beyond the reach of man to harm. If any result in particular has as yet been reached by this dire catastrophe, it is the establishing of the fact that the people are prompt in rallying to the cause of the country when it is put in jeopardy hus making it stronger than ever.

It has long been feared for President Lincoln hat he would fall at the hands of an assassin, for violence had been threatened him since the day when his first election was assured. He evaded the catastrophe four years ago, only to fall unexectedly upon it now. If he were fated to die by riolence while in the Presidential chair, it was petter for the nation that his hour should come when it did, than just before his first inauguration. Had this occurrence taken place then, there is no computing the extent of the calamity which the nation would have been summoned to er

We thought when he went to Richmond; immeliately upon the evacuation of the city, that he ecklessly exposed a life which was of priceless alue to his country; but, like the child at heart which he really was, he himself said of it to a proesting friend that he should have thought it a rash xperiment if anybody else had tried it in his sit nation. So guileless was the man, he had never nade an enemy in his life, and supposed, in the rust of his simple heart, that no living person harbored a thought of malice against him. But it was better so than to have gone through life in suspicion of everybody and everything around him. As it was, his character was not cramped by any of those fears which take the natural heart out of a man, and finally give him over a prey to the de mons which he had far better defy and overcome. For although our beloved President has lost his life at last, he parted with none of his true charac-Will not some of our rapping meaning suggests this method to telegraphic operators? If communications have ever been given in this way, will some one acquainted with the facts give an action who is gone will live long after his departure; who is gone will live long after his departure; though dead, he yet speaks with an eloquence which never made itself so powerfully felt while ne was in our midst.

Who cannot feel now, looking back over the eventful history of this country for the last four says: "I have been in Richland Centre, Wisconsin, giving a course of spiritual lectures. The people all turned out en masse, and we had a lively man hands? There has scarcely been a public and profitable time, spiritually speaking. Most of the people were ready for our Spiritual Philosophy, by a natural growth. Drs. Beebe and Pear are the leading men of Richland Centre, and wisdom, whose prediction and plans for the nation would like to have our lecturers remember them." years, that its guidance has been in other than human hands? There has scarcely been a public man, or a man of large experience and practical wisdom, whose prediction and plans for the nation sight, they certainly ought to have done. Beyond all dispute, our affairs have been directed from bove. The hand of man has been impotent to perform what has been done so well by the intel igences of heaven. An article in the Boston Fraveller, on the day of the President's death gave expression to this great and impressive fact n a most unmistakable manner. It said, among

"Long ago, by thoughtful men and careful obs sunlight that the fate of this nation was taken out of the hands of men, and carried along visi-bly by the arm of the Almighty. The utmost wisdom of man has through the whole of this rev-plution been confounded, and the efforts of the strongest and most capable leaders on both sides have availed nothing. Their words of warning and of counsel have been of no avail, and alto other unheeded in the gigantic march of irresisti-ble events. They have been driven along like helpless waifs on the ocean billows, and their struggles to help themselves have been as vain as lose of infancy.'

The newspapers have supplied the details of this ruel assassination in all possible forms and combinations, so far as they have become known They are a shocking body of facts, which will be repeated with horror and detestation to the lates generation. It seems that the deed had been long contemplated by its perpetrators, and circumstances go to show that there was a close-mouthed conspiracy for the work which included at least six different persons as the immediate actors and several more as accessories. The appearance of the box occupied by the President at the theatre in which the dark transaction occurred, shows beyond cavil that the murderer took his plans with the utmost deliberateness and caution, first going into the box during the day and arranging with great particularity for the position of the chair in which the victim was to be seated, and providing against disturbance from the entrance by securing the door of the alley-way, so that no one could open and come at him before his work was done. The business was an unparalleled combination of boldness and secretiveness, of reckless defiance and a wary provision against premature detection. And then the dramatic style in which the murderer, after leaping from the President's box down upon the stage, brandished his dagger in the faces of the crowded assembly, crying out the Latiu phrase, which had poor application in our affairs-" sic semper tyrannis!"-showed

man whose soul he had just released to the realms of a larger liberty.

It all came with such a shock upon the minds of he community, that none could begin to realize the occurrence in its true dimensions. The length and breadth are not fully understood yet; as for the consequences which are to proceed from it, they can only be measured by the passage of time. The whole country has been plunged into deep mourning. Not a street, and scarcely a house, but put on the outward habiliments of grief. Even the oor and humble, white and black alike, did what they could to testify a sorrow which was indeed heartfelt and profound. In a great many instances, such simple manifestations were touching to behold. Boston was for days clothed in the weeds of mourning. Little or no business was actively engaged in, and men conversed upon nothing but the mysterious event which had fallen upon us out of the skies. Public meetings were held in the Churches, at the Exchange, and in Fanuil Hall, the burden of all the speeches and prayers and resolutions being the great sorrow which was caused by the violent death of a President loved and honored and confided in by all.

There are volumes to be written over this unexpected occurrence, but they would not convey, vhen written, a tithe of the thoughts and feelings which crowd upon the mind and heart of every ne, and will never find expression. We cannot nore fitly close the present article than by repeatng some of the eloquent, pathetic and happy phrases of Governor Andrew on the character of President Lincoln, which he read to the two ranches of the Legislature, after having been summoned in convention. Said the Governor:

"The purpose of his mind waited for the instruc-tion of his deliberate judgment; and he was never ashamed to hesitate until he was sure it was intellicently formed. Not greatly gifted in what is called the intuition of reason, he was, nevertheless, of so honest an intellect that, by the processes of mehodical reasoning, he was often led so directly to its result that he occasionally seems to rise to at peculiar sphere which we assign to those that peculiar sphere which we assign to those who, by original constitution, are natural leaders among men. Not by nature a leader, neither was the by nature a follower; and by force of his rare union and balance of certain qualities, both intellectual and moral, he was enabled to rise to the lighty of master of his own position, in a place exacting and difficult almost beyond the precelents of history.

Perhaps little that he spoke or wrote will pass into literature, vet few men have ever written or spoken with greater effect or to better purpose, in appealing over the passions of the hour to the sober judgment of men, face to face with their combined duties and interests; and very few there have been who knew so well as he how to reach the understanding of plain and honest men who ompose the intelligent masses of the American

Possessed of a will of unusual firmness and to nacity, his heart was placable, tender and hu-mane. He exerted powers the most extensive and various, stretching into that undefined and langerous region of administrative jurisprudence, where the rights and duties of the military comnander-in-chief limit and merge into themselves he functions of the civil magistrate, and even of the judicial tribunal. And yet, if we should con-cede to his enemies all that disappointed animosi-ty and a defeated disloyalty have been able to allege against him, we should still be enabled to challenge all human history to produce the name of a ruler more just, unselfish or unresentful. Cheerful, pa-ient and without egotism, he regarded and treat-ient and by the servant of the people, using his lowers only for their cause, using no more than he cause seemed clearly to demand, and using hem alike without passion and without perturba-

Without disparagement, then, of his loftiness of motive and fullness of achievement, and with-out detraction from the measure of his glory, may we not recognize in his career a Direction Supreme above the devices or conceptions of man, and, seeing thus how a Divine Hand has led us through these paths of trial, yield confidingly to its guidance in all future years?"

#### The Funeral Solemnities in Washington.

The funeral ceremonies of President Lincoln ere observed in Washington, on the 19th, with great solemnity. The sun rose in the morning in a cloudless sky, and the western breeze was soft and gentle as it swung to and fro the mourning emblems on the pillars of the Capitol. All the discordant elements of nature were hushed the ordinary occupations of men were suspended, and in the early hours of the day the streets presented a Sabbath aspect of quiet and repose. Nearly he entire population were abroad by ten o'clock. Every prominent point on the line of the procession was occupied. In the immediate neighbor hood of the Executive Mansion a dense crowd as sembled. All the buildings on the Avenue were n mourning, as they have been since the death of the President was announced.

At eleven o'clock guests began to arrive at the Executive Mansion-in the centre of which lay the corpse-comprising the heads of the Government Bureaus, Governors of States, Members of Municipal Governments, prominent officers of the army and navy, the Diplomatic Corps, (in full costume,) members of the Christian Commission and Union League, Committee of Philadelphia and New York, merchants of the principal cities, mempers of Congress, and others, were present; also onored Representatives, holding the highest official stations, from all parts of our own country and foreign lands. The scene was solemnly grand and impressive.

The President, in company with his Cabinet, excent Secretary Seward, entered the room at noon. President Johnson approached the catafalque, and took a last brief look at his illustrious predecessor, and retired to his position in full view of the coffin and remains. The religious services then took place.

The corpse was then removed to the hearse, which was in front of the door of the Executive Mansion, and at two o'clock the procession formed. It took the line of Pennsylvania avenue. The streets were kept clear of all incumbrances, but the sidewalks were densely lined with people, from the White House to the Capitol. The roofs, porticoes and windows, and all elevated points, were occunied by interested spectators.

near St. John's Church, the City Hall and Capitol. The bells of all the churches in the city were tolled. The body was conveyed to, and deposited in the rotunda of the Capitol. This was the longest funeral procession that ever took place in Washington. One hour and a half was occupied in passing a given point. It was in the highest degree imposing, and many thousands of hearts throbbed in unison with the solemn dirges as the procession slowly moved upon the way.

As the procession started, minute guns were fired

Mrs. Lincoln was not present at the funeral. It is said that she has not even seen her husband's corpse since the morning of his death. The procession was three miles long.

In this city, on the day of the funeral obsequies, all places of business were closed, and services were held in the churches. Public and private buildings were draped in mourning. The same was the case throughout the country.

One of the first public acts of President Johnson will be to issue a proclamation appointing a that he gloried in what he had done, and counted day of national mourning for President Lincoln, on having his infamous name written on the his. The 25th of May or the 1st of June will probably toric page by the side of that of the pure and good be the day selected.

#### The Attempted Assassination of Score tary Soward.

About the time the President was shot, a man rang the door bell at Secretary Seward's house and stated to the servant that he was the bearer of medicine presented by Surgeon General Barnes, which he was ordered to deliver to the Secretary in person. Being told by the servant boy that he could not enter the room, he pushed by him and ran up stairs, and meeting Frederick Seward, the Assistant Secretary of State, at the door of his father's room, he struck him a heavy blow over the head, badly fracturing his skull, and then rushed into the room where Secretary Seward lay upor a sick bed. George F. Robinson, a soldier, and a nurse

Secretary Seward on Friday night, has related circumstantially the proceedings in the chamber from which it appears it was through his brave and determined endeavors that the consummand determined endeavors that the dead way. tion of the murderous designs of the flend were frustrated. According to Mr. Robinson, Fred. Sew. ard. Major Seward and Mr. Hansell were a wounded on the stairway. As Mr. Robinson opened he door to learn the cause of the disturbance, the door to learn the cause of the disturbance, a man struck at his breast. In his hand he had a long knife, the blade of which appeared to be twelve inches in length and one inch in width. Mr. R. determined to oppose his progress, and raised his arm to parry the blow, and received a wound in the centre of his forehead; the knife lanced off and the assassin's hand came down pon the brave man's face and felled him to the oor. Miss Seward at this juncture escaped from e room and ran to the front window, screaming

The assassin leaped to the bed where Mr. Seward lay, still apparently in a helpless condition, and gave a tremendous blow at his face. He missed his mark, however, and almost fell across

Mr. Seward's body.

By this time Mr. Robinson had recovered, and caught hold of the assassin's arms. While he was thus attempting to hold the assassin, the latter struck Mr. Seward on the left side of the face and then on the right side. The assassin then raised up, and he and Robin-

son came to the floor together. They both got or their feet, Robinson still keeping hold of him. The assassin reached his left arm over Robinson's shoulder, and endeavored to force him to the floor Finding he could not handle Robinson in tha osition, he dropped his pistol, which had been orced against Mr. Robinson's face in the hand which was around his neck. He caught hold of Mr. Robinson's right arm with his left hand, and struck behind Robinson with the knife. They till continued to struggle for a few moments Robinson forcing him toward the door, which was open, with the intention of throwing him over the

When they had nearly reached the door, Majo Augustus Seward entered the room, and he (Rob inson) told him to take the knife out of the assas sin's hand. Major Seward immediately clutched the assassin. The latter then struck Robiuson in the stomach, knocking him down. He broke away from Major Seward and rushed down stairs During the struggle, when, he cannot say, Mr. Robinson received a wound quite serious, some wo inches in depth, on the upper part of the right houlder-blade, another a little lower down on he same side, and also a slight one on the left

While struggling with the man near the bedside, he had clutched the wrist of the right hand, in which was the dagger, and did not release his hold until knocked down by the assassin near the loor, and after Major Seward had come up to his

He returned to the room after he found the assassin had escaped, and found that the Secretary had got off the bed on to the floor, dragging with him the bedclothes, and was lying in a pool of

Upon going to the Secretary he found no pulse in his wrist, and stated to Miss Seward, who had reëntered the room, and asked if her father was dead, that he believed he was; but upon a second examination Robinson ascertained that his hear examination tobinson ascertained that his heart was still beating. The Secretary said: "I am not dead; send for the police and a surgeon, and close the house." Robinson then placed the Secretary upon the bed, telling him that he must not talk. Mr. Seward did not speak after that.

Mr. Hansell told Mr. Robinson that, having been allowed by the roise he had storted for the Secretary and the secretary bear the Secretary and the secretary said: "I am not dead to secretary said: "I am not dead; secretary said: "I

alarmed by the noise, he had started for the Sec-retary's room, and was met on the stairway by e assassin and thrust to one side. Mr. Robinson remained with Mr. Seward until

eleven o'clock next morning, when he was remov-ed to the Douglas Hospital. Every attention is being paid to this brave man by the attendants of this institution, and his condition is very favor-

Doctor Verdi, on the evening of the 20th, gave it as his opinion that Secretary Seward was out of comings of those who profess, but do danger, although very excitable and troubled about the critical condition of his son.

### The Great Event.

Our country mourns.

A great sorrow surges all hearts to-day, and binds us in the bond of one common sympathy. We feel that we have lost something nearer and dearer to us than a ruler; something more tender sweeps over our heart-strings, and the lips fain would say, "Our father has passed away."

For has he not, by his deep and tender sympathies, bound himself to us by more delicate ties than those that spring from the far-removed poli-

On every hearthstone to-night fall the shadows. Tears are falling; tears we cannot stay, for the great, beloved man has fallen.

But all that was grand and noble is living still. His freed spirit has gone to "the regions of the olest," carrying with it the love of all loyal

Through his death we are lifted into a higher atmosphere, and to-day, and forever, we that love ilm walk by his side.

The augel has lifted for him the veil which falls etween us and his glorious form.

In the shadow of its folds we sit and weep, but ot the sorrow of despair, that he is no more with

He has only gone aloft to catch a larger vision f human progress.

Our grief is not that of midnight darkness, for along the horizon of the evening shadows the lingering rays of his earthly greatness and goodness are discernible, while angels, walking to and fro to greet him, rift the clouds and cause gleams of the light of Eternal Day to shine upon us. Oh, glorious passport to heaven's glories is the

laily life of such a man. For every soul like his that walks through this

earthly life we should rejoice. Its passing on and upward is no loss.

We have only greeted an angel on his way to neaven. Words are weak to portray the goodness, the

ong and patient endurance of such a man. Thought feels the confines of flesh, and longs to ourst, like a noonday sun, through the lowering clouds of woo.

But human hearts have enshrined him, if the ips can but feebly speak his praise. He is gone from our earthly vision, but our face are set heavenward, whither he is flown.

He has passed on, and by the great event we are changed.

We are not the same as yesterday. This great national sorrow has mounted us higher, and carried us above and beyond the minor conditions of life, which grow dim and fade

rom our visión. His death has baptized us as a nation. The waters are cold, but they purify our souls nd seal us in one common brotherhood, one trust

We feel that we can almost grasp his palm.
We know that he is not far away, but watching that Mrs. Addle L. Ballou, of Fonon the tower to herald the dangers of our night.

Rozbury, Mass., April 10, 1865.

H. A. A. who were expected to be present.

The End of Rebellion. .We may feel assured in our hearts work of Rebellion is practically at an e continent. With the fall of the rebel which it has sat entrenched for four le he whole conspiracy capitulated to th the Union; but the crowning act of ou over it was the succeeding surrender Army of Northern Virginia to Gen. G surpassed strategy, superior military tions, and controlling genius. Grant s central figure in this grand work. Thou signed parts to others which had all outshone his in brilliancy, when all the ate features of his comprehensive plan h shown themselves, he appears almost w

east show of an effort in that direction

great power by which the whole has be

There is dramatic unity, so to speak, in

of his military career. Gen. Grant gave generous terms to army under Lee, better even than they c expected. By a single stroke of his per that army a body of citizens again, to and purposes. Many of the Northern pe demurred to the generosity of the offer officers, but it had been fully agreed President, and was fairly adopted as the the Government. It was said that the and men of all the other rebel armies ceive equally favorable terms on sur their arms and ceasing their resistan authorities of the United States. At the the present writing, the report has gaine less currency that Johnston has made der to Sherman upon exactly the same

Davis has fled, and thus parts with al er and influence he ever had at the Sou last heard from he was reported to be Georgia. But he cannot hope ever to star federacy with nothing but the State of G some small portion of the State, to me of. His armies having been taken from business of insurrection is ended. If h in getting safely out of the country he sider himself fortunate; and even the only days of ignominious contempt to p eign soil, when he will many a time wis out of the world altogether.

### "What's in a Name?"

Some of the believers in and advocate itualism have of late manifested a go sensitiveness when designated as S Such, when writing and speaking upo ject, invariably, we find, call themselve of progress," "advocates of the harmo osophy," "reformers," etc.; but neve alists. This is all wrong. We flung to the breeze over eight year

Banner, and, in an humble way, incu great truths of Spiritualism. From the the present we have not been ashan name—and never shall be. Although Judases may creep into the spiritual r unprincipled people, under the guise oyants," " seers," " reformers," etc., wr them the mantle of Spiritualism solely it matters not. Such things always b and always will continue to be, we supp sufficient for us to know that Spir IS A MIGHTY TRUTH, and cannot be mountebanks; that the New Dispense told by the great and good medium, Jo teen hundred years ago, has dawned; ar world, through tribulation and suffering come purer than ever before, and com universal knowledge that Infinite Wisdo and controls all things, both mundane mundane. Through terrible sacrifices earn humility; and through humility enter the vestibule of Righteousness, other way.

The Spiritualists have a great work to Then why do they not rise above the li means to do their duty boldly, as S heeding not the opinions of the world, nor

## The Western Sanitary Fo

The Spiritualists throughout the co noving earnestly in their efforts to be re n the coming Fair, and are contributi reely, in money and goods. The Con this city, appointed to cooperate with Fuller, of Chicago, are at work, and ha raised in money and goods upwards of § of which is in money—and are in a fi obtaining considerable more.

There will be another meeting of the at the Circle Room of the Banner of Lig lay afternoon at 4 o'clock, April 28th. endance is requested.

The Spiritualists of Providence, R. I. ontribution for that purpose in their n Sunday, amounting to one hundred an five dollars, to which more will be adde

Mrs. Fuller is meeting with success in phia. She is to be in Albany, N. Y., She wishes us to say to all Spiritualist gressionists that there may be many v ike to make donations to this Fair, wh be reached by her personally or by lette she does not intend to neglect or ove one. To such she says, "Friends, v you all to send us donations. As the t ting short, raise all the money you can. every description will be very accepta particular to direct to "Northwestern Commission, Chicago, for the Fair, Spi partment, care of Mrs. J. S. Fuller." T

sixty pounds. Friends, endeavor to make the proce Spiritual Department" in this Fair that of other Societies. It all goes to he and maimed soldiers.

ican" and "United States" Express (

will convey free all packages weighing

### The Assassins.

When we indite this paragraph, the ort that at least one of the assassins a al has been taken while endeavoring to the house of his family in a workman's and that the murderer of the President surrounded with his whole party some Maryland, and is sure to be caught. alone be done, and let it be done with so view of the awful crime which has been c There are manifestations of passion in p the public sentiment would never be so isfied if it alone were allowed full play shment followed in its due course a The lesson will be one never to be for criminals. There have been assassination of men in power, but in our history we been called upon to withstand the shoot cruel tragedy, at swell at

The notice of the Spiritual Confankato, Misin., on the 21st and 22d inst ate for insertion in our last issue. that Mrs. Addie L. Ballou, of Fond du a gifted inspirational speaker, was am

#### Lyceum Hall Meetings.

Miss Lizzie Doten was able to resume her course of lectures on Sunday, April 16th, speaking in the to the time of putting our paper to press, state afternoon upon the subject of "Character," under that he was in rapid pursuit of Johnston, who was an inspiration from the invisible world. In the retreating, and that Raleigh, N. C., was occupied invocation previous to the address, earnest and by our forces with but slight opposition. Gov. touching allusions were made to the great calamity which had befallen the nation by the untimely Hillsboro' and Raleigh, on the 13th. The report removal of its wise and good Chief Magistrate by the hand of violence.

"Conjugal Relations in Spirit-Life," was a fitno doubt many received much light and instruction in regard to this interesting subject. Certainly some entirely new ideas were advanced, which startled, as well as amused, the audience. The lecture was listened to with the closest attention, not only on account of the absorbing interest felt in the subject, but from the apparent soundness of the theories advanced, and the ability with which they were maintained.

At the close of the lecture, an original poem was given, under spirit-influence, entitled "Womanhood." It was a bold and outspoken vindication of the proper position of the sex.

Miss Doten closes her lectures here next Sunday, after which she goes to New York City, and speaks in Ebbitt Hall during May.

Miss Emma Hardinge speaks in Lyceum Hall, in this city, each Sunday during May, her first appearance here in the lecture room for three years. She will meet with a cordial reception.

#### Prof. J. G. Stearns, the Psychologist.

We learn from the Professor that he is on his way to New York, and thence to Boston, his native city. He says he "has been battling against error, superstition and ignorance for the last twelve years in the West; been mobbed and imprisoned; but the good angels have ever watched over him, and now he rejoices to see the walls of ignorance crumbling before the mighty power of truth and wisdom."

He has recently lectured in Meadville, Pa., and the paper there speaks of one feature of the entertainment as follows: "But the most exciting scene was the representation of Zouaves fighting and dying on the battle field; little boys that never saw a Zouave were made to go through the firing, like veterans, with sticks for guns, until, finally, one by one, they fell wounded. One little fellow, seemingly out of ammunition, pulled off his jacket and clubbed his musket, (a walking cane,) slaying all around him, until finally he fell on top of some of his victims. The audience heard their dying groans; and veteran soldiers of the army of the Potomac came on the stage at the request of Prof. Stearns, and examined them; and in their report to the audience they said they never saw anything more natural on the field of battle."

### The Alien Boy in Banger.

The Bangor Whig and Courier of the 14th inst. says, "The Allen Boy, through whom 'spiritual manifestations' were given in Portland recently, is now here, and scances are given every night at Pioneer Chapel. We attended one on Tuesday evening, at which similar manifestations to those at Portland were given, and we are free to say that we could see no possibility of imposture on the part of the boy, or of collusion with any other person. Instruments were played upon, and the spirit hand ' (so-called) exhibited, and shaken by various persons in the audience, in a most unaccountable manner. We advise the curious to go and see for themselves. At a subsequent private sitting, at which we were present, similar manifestations occurred, while the medium's hands were uncovered and distinctly seen by the persons present. These manifestations took place in a small room, the instruments being placed behind the two chairs in which sat the boy and the gentleman appointed to sit beside him. The spectators were sitting only six or eight feet in front."

### The Capture of Mobile.

Mobile has been captured by the united efforts of our army and navy, after a severe struggle. Secretary Stanton has promulgated official dispatches from Gen. Canby announcing the capture of Spanish Fort and Fort Blakely. With Spanish Fort were captured twenty-five officers and five hundred and thirty-eight men, with five mortars and twenty-five guns. The majority of the garrison escaped by water. The capture took place on the night of April 8. The next day Fort Blakely was captured by assault, with twenty-four hundred prisoners and twenty guns. Unofficial dispatches received at New Orleans say that the old flag was hoisted on a church steeple in Mobile at 2.30 P. M., on the 12th, and that Gen. Granger's oforces occupied the city. The rebels began to evacuate on the 10th, and on the 12th had all left.

### Reducing Expenses.

Every one is gratified to find that there is a prospect of stopping the gigantic expanse to which we have been put by the war. The Secretary of War has given public notice that there is no longer any need of conscripting men, and has ordered enlistments to stop everywhere. A great many regiments will disband and come home in the course of a few months, whose places it is not thought it will be necessary to fill. The navy will not require any additional expenditure, either, but the national vessels will at once be released from blockade duty, and many of them sent to foreign waters. We shall all be glad to know that there is a prospect of keeping the public debt about where it is, and checking any very great increase of local taxes.

### The New President.

The press and people come forward without hesitation to sustain President Johnson in the arduous duties to which he has been suddenly called. It is a welcome proof of the unanimity o sentiment with which the nation rallies to the de fence of its institutions, whether its constituted agents live or die. This nation will live and be vigorous long after every man who now comes to the prompt support of its Government has passed from the stage of existence. The general opinion is that the successor of President Lincoln will a prove a firm and uncompromising enemy to treason and traitors, but will offer conciliation and forgiveness to the deluded masses who have taken up arms against their country,

### Meetings at Templar Hall. 137

Mrs. M. A. Ricker, a trance speaker long and favorably known in this city and State, for her earnest zeal and labors in the spiritual ranks in imparting to others the light and truth she possesses, holds regular meetings every Sunday, forenoon and afternoon, in Templar Hall, corner of Province and Bromfield streets, which are well attended. They are free to the public.

### Dr. J. R. Newton,

Who is now healing in the West, will leave Da-verport, Iowa, on the Soth hist, and open an of-lice in Springfield, III., May 5th, where he will re-main till the 20th main till the 20th.

### Army News.

The latest reliable news from Gen. Sherman, up Vance was captured by our cavalry, between states that Vance had been sent to Sherman by Gen. Johnston, who was at Hillsboro', with instructions to surrender the State of North Caroliting theme upon which the spirits might well be na to Gen. Sherman; but these instructions were considered competent to enlighten mortals, and afterward withdrawn, and Vance was returning to Johnston without having seen Sherman, when he was captured. He is now prisoner of war, not having carried out his mission. The same report also states that Jeff Davis and family had joined Johnston at Hillsboro', which is about thirty miles west of Raleigh.

Gen. Thomas's cavalry has defeated Gen. Forrest and captured Columbus, Ga.

Gen. Stoneman had made a successful march from Tennessee into North Carolina, capturing Salisbury, and large quantities of stores, and many nrisoners.

#### Elder Grant Challenged to a Discussion with Rev. Moses Hull.

Elder Grant is lately getting more rabid than ever against Spiritualism. We can't positively say that his sad condition has been induced by his not finding those "some twenty Lynn Spiritualists" that did n't "recant;" but certain it is, he has "demon on the brain." Here is a nut for him to crack. The following we copy from Rev. Mr. Hull's paper, The Progressive Age, of April 15th:-

"We now throw out a challenge. Elder Grant may accept it and appoint the place, giving us due notice. We propose to debate the following question:

Resolved, That the morality taught and lived y a majority of the Spiritualists of America, is by a majority of the Spiritualists of America, is ahead of that practiced by any other people, those under the immediate teachings of Prophets, Jesus and his twelve Apostles, not excepted."

### The News in Europe.

They must think in Europe, as soon as they shall receive the tidings of our victory at Richmond. the surrender of Lee, and the sad death of the President, that as a people we have for four years past been pretty thoroughly disciplined by the events which have crowded themselves upon us, If we can go through these great extremes of feeling, surely we can go through almost anything that comes to our hand. Though we suffer from insurrection, or are deprived of our beloved President by the hand of a conspiring assassin, still we stand as a nation, with our character not in any way weakened, but rather strengthened by the ordeal of so dreadful a discipline.

#### Stability of the American Idea.

A mighty truth is embodied in the following brief but significant note from Secretary McCulloch written to a friend in New York, the day after the assassination of President Lincoln:

MY DEAR SIR—You will perceive that the new administration is inaugurated, and the wheels of government are not stopped for a moment. My hope is, and my belief is, that this great national calamity will teach to the world a lesson which will be of the most beneficial character to our republicant form of government—that it will show publican form of government—that it will show that the assassination of our Chief Magistrate does not affect in the slightest degree the permanence of our institutions, or the regular administration of the laws; that an event which would have thaken any other country to the centre, does not even stagger for a moment a government like burs. Very truly yours, H. McCulloch.

### Death of Mr. Cobden.

Richard Cobden, the distinguished English Reformer, died on the 2d of April. He and his friend John Bright, both members of Parliament, have ever warmly espoused the cause of our Government against the rebellion. Among the two thousand persons who attended his funeral, there was only one peer. Mr. Adams, the American Minisonly one peer. Mr. Adams, the American Ministreet and the standard of the ter to England, was present; also Mr. Gladstone and other prominent members of the House of General Assembly of Connecticut, Speaker of the commons. Outside of Mr. Cobden's family, no House, Mayor of the city of Norwich, and United

November 22d, 1800, and 18 a direct descendant of Fresh bread, to a limited extent, from a bakery in this city, will be delivered to the suffering poor in this city, will be delivered to the suffering poor on tickets issued at the Banner of Light office.

FITS—A Sure Cure for these distressing complaints is in this city, will be delivered to the suffering poor on tickets issued at the Banner of Light office.

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FITS—A Sure Cure for these distressing complaints is in this city, will be delivered to the suffering poor on tickets issued at the Banner of Light office. Commons. Outside of Mr. Cobden's family, no one seemed to be so moved by the sad rites as his life-long friend and coadjutor, Mr. Bright. At the solemn words in the service, "Ashes to ashes dust to dust," he burst into a paroxysm of grief, crying bitterly.

### Visitors to the Convention.

Many persons living out of Boston are desirous of attending the Convention of Spiritualists to be holden in this city during the Anniversary week in May, and wish to find places where they can board during that time. In order to assist such, we request friends who can accommodate them, in the city or in the suburbs, to leave their name and number at this office. We hope our friends will e as accommodating in the matter as possible.

### An Old Lecturer again in the Field.

The many friends of Mrs. Mary Macomber Wood (formerly Mrs. Macomber), who listened to the eloquence and inspiration from her lips when she was a resident of Connecticut, will be glad to learn she is about ready to take the field again as a speaker. She intends to start the first of June, and answer calls. Address, 1505 Ellsworth street, Philadelphia, Pa.

### The Lady's Friend.

The May number of this favorite periodical pens with a beautiful engraving called "The Cup of Cold Water," an illustration of a poem by Thomas Hood, which conveys the profound moral lesson that often in the doing of very little and simple things is to be found "the accepted sacrifice." The Fashion Plate is, as usual, double, and remarkably well engraved. The other contents of this number are in keeping with its usual excellence.

### Conway on Spiritualism.

The London Spiritual Magazine for April says, A course of four lectures has just been delivered on Sunday mornings, by the Rev. M. D. Conway, at South-place Chapel, Finsbury. On the whole the subject was fairly and temperately discussed, and with singular freedom from pulpit conventionalities. A review of these lectures is announced for delivery at the Spiritual Lyceum."

### Worcester.

There is a lively degree of interest manifested n Worcester, in regard to Spiritualism. The large hall where Spiritualists hold their meetings is crowded to its utmost capacity each Sunday, to hear the Spiritual addresses. Mrs. Laura Cuppy, who has been lecturing before the Society during this month, closes her present engagement there next Sunday.

### J. M. Allen, the Lecturer.

Mr. Allen made us a call last week, on his reurn from a few weeks' tour in Maine. He is ready to answer calls for lectures, either on Sundays or week evenings. He spoke in Newton last Sunday, and is to speak there again next Sunday. He can be siddressed at this office.

## Bela Marsh's Spiritual and Reform

Our readers will bear in mind that our friend, BELA MARSH, has established a fine Library of Spiritual and Reform Books at his store, No. 14 Bromfield street, of the privileges of which they can avail themselves, paying for the use of each volume the small amount of two cents a day. It s Mr. Marsh's intention to comprise in his colection every work of the class we have designatd. Additions of new books will be made as soon is published. The great demand now existing for this class of reading, and the constantly increasing interest in the subjects upon which it treats. ombine to render it a great public desideratum and one which will be duly appreciated. We commend the enterprise to the special attention and patronage of our readers.

#### In the Field Again.

Geo. A. Peirce will speak in Maine the coming eason, upon subjects pertaining to Christian Spirtualism, if desired so to do, at accessible places nd at reasonable distances from his home. Will also attend funerals. In all cases a reasonable compensation will be expected. Address, Auburn, Maine, Box 87.

#### To the Sick.

Dr. Jehiel W. Stewart, practical physician for he cure of chronic and acute diseases, will be in Elmira, N. Y., from the 2d to the 8th of May, at No 74 Gray street.

### ALL SORTS OF PARAGRAPHS.

After our paper was ready for press we relived from Dr. H. T. Child, of Philadelphia, a full count of the proceedings of the Spiritualists here, who met in Sansom Street Hall on the 19th, o solemnize the occasion of the funeral of the President. Addresses were made by Dr. J. L. Pierce, Dr. H. T. Child, Mrs. Wilhelm, M.D., S. J. Finney, Mr. Rehn, and Jacob L. Paxton. The reort will appear in our next.

Read the Prospectus of THE AGE, a nonthly periodical, devoted to philosophic movements, and social and cooperative science, which may be found in our advertising columns. We nail with joy the advent of all such publications, and trust the publisher will receive a full share of oublic patronage.

THE NATUREPATRIC CURE.-Dr. U. Clark's Icalth Institute is daily attracting numerous paients, a list of whose names is kept for reference o those who need assurance of the genuineness of is remarkable cures. The poor are treated free on Tuesday and Friday forenoons. A crutch of one of the Doctor's cured patients was lately left

The train which bore the remains of President incoln to Illinois, and the accompanying party, onsisted of nine cars. The remains of little Wile Lincoln were sent home by the same train which carried the body of his father.

The Secretary of War offers a reward of one fundred thousand dollars for the capture of the villians engaged in the assassination of the Presi-

A terrible accident occurred at the Charlestown Navy Yard April 20th. By the bursting of a shell, rom which a workman was drawing the fuse, four ersons lost their lives, and several were badly In this city there are one hundred and four

hurches and halls open on the Sabbath for reli-

gious worship, with an average attendance of sixty-eight thousand four hundred and seventy. Th population of the city is rising one hundred and venty-five thousand. Senator L. S. Foster, the new Vice President,

as born in Franklin, New London Co., Conn. November 22d, 1806, and is a direct descendant of House, Mayor of the city of Norwich, and Unite States Senator, to which position he was elected in 1855, and reflected in 1860.

A military guard has been placed ground th residence of Senator Sumner at Washington.

Men of genius make the best husbands. A fool has too much opinion of his own dear self and too little of women to be easily governed.

Mary H. C. Booth, a poetess of some fame, who has spent considerable time in Switzerland, died at New York on Tuesday morning. Mrs. Booth's mother lives in Hartford.

"Why do you set your cup of coffee on the diair, Mr. Jones?" said a worthy landlady one morning at breakfast. "It is so very weak, ma'am," said Jones, "I thought I would let it rest."

Squeaking boots can be cured by saturating neir soles in boiled linseed oil—put on hot.

The generality of men more easily forgive a rival than a faithless woman-unlike women, who always hate the female rival more than the faithless lover.

"THE BANNER OF LIGHT" is an excellent literary weekly paper, of the largest quarto size, published in Boston by William White & Co. It contains original Novelettes by the best writers, and translations from the French and German. And translations from the French and German.
A very good original story is now being published in its columns, written by Henry T. Child, M. D., of Philadelphia. There is also a Children's Department, filled with original stories, poetry, etc., suitable for children's reading. This department is conducted by Mrs. Lays, W. Williams. aitable for children's reading. This depart ant is conducted by Mrs. Love M. Willis, one f the most gifted writers in the country. The Banner" is principally devoted to the cause of bipiritualism, though there is a large amount of their reading interesting to those who are not professed Spiritualists.—The Old Colony Sentinel. The smaller the calibre of the mind, the greater

he bore of a perpetually open mouth.

All new dies made at the U.S. Mint for coining noney are to bear as a national motto, "In God we Trust," in accordance with the special act of he last Congress.

One of our eminent oculists has just performed successful operation on a gentleman who had a ady in his eye.

Why are good resolutions like fainting women? Because they want carrying out.

In the Paris Archives of Justice there are three hundred thousand full and accurate reports of ases of suicide, every one of which contains all etters or scraps of writing left by the murderer which relate to his crime.

There is a peculiarly forcible kind of whiskey lately come in vogue in London, branded "L. L. and when a cockney says " Come and 'ave a dram of double hell," he undoubtedly gives the right title to it.

The slanderer, unfortunately, is like the wasn and not the honey-bee. He does not generally lose his sting with the first use of it.

England's debt is \$4,000,000,000, and the annual interest amounts to \$131,000,000.

Not long since a married couple in Farmington, an Buren County, Iowa, early one morning, found a cow and a calf in their lot; the cow had a collar on with a note attached, requesting that she should be taken care of till called for. Some nights afterwards, a basket was found at their door containing an infant about a week old, and a note,

saying that the baby was the owner of the cow. The regents of the Smithsonian Institution at Washington have decided to rebuild those portions of the building destroyed by fire, and to make them fire proof, at a cost of one hundred and twenty thousand dollars, which will be paid from the surplus fund of the institution.

One gentle lesson still remains, It comes with every year anew:
These flowers have waited for the Spring,
And I must wait in patience, tool

Once, in a conversation upon dynamics, the late Beorge Stephenson, the celebrated engineer, having been asked, "What do you consider the most powerful force in nature?" "I will soon answer that quotation," he replied. "It is the eye of a woman to the man who loves her; for if a woman ooks with affection on a man, should he go to the utmost ends of the earth, the recollection of that ook will bring him back."

There are now two hundred and sixty-four post owns in Great Britain which send a mail to Lon-ion; fifteen towns which send four mails to London; seventy-three towns which send three day mails; and six which send five day mails.—Ez.

Mrs. Partington was heard to exclaim, on reading the above paragraph, "La, me, what in the world will become of the females, if all the males keep going to London every day?'

More of the misery of mankind arises from the want of forbearance in trifles than from real misfortunes. The small discomforts which arise from the humors of others wear and distress, whereas the mind rises up to support itself against a great or real trouble. Thus let each do his part in speaking words of comfort, which will soothe and drop like balm into the wounded spirit.

ANGELS DON'T SMOKE.-A preacher not long e asking to stay all night at a country house, since asking to stay all hight at a country house, was forbidden by a lady. Knowing her to be a member of the Church, and generally pleased to entertain ministers, he began to quote Paul to her, hoping that she would understand by this that he was a preacher. He hardly got out, "for thereby some have entertained angels unawares," when she said, "I know, sir; but angels would not come with tobacco in their mouths." The preacher left without further ceremony. vithout further ceremony.

An aristocratic amateur performance was given in London recently," on behalf of a baronet and family, reduced to great poverty."

#### Spiritualists' Convention.

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

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

#### L. L. Farnsworth, Medium for Answering Scaled Letters. Persons enclosing five three-cent stamps, \$2,00

and sealed letter, will receive a prompt reply. Address, Box 3577, Chicago, Ill. Residence, 469 West Lake street.

#### James V. Mansfield, Test Medium, Answers sealed letters, at 102 West 15th street,

New York. Terms, \$5 and four three-cent stamps

### Bread for the Suffering Poor.

TRAVELERS should always be supplied with Dr. T. B. Talbot's Medicated Pineapple Cider, as they meet with so many changes of water. One swallow of the Cider will counteract the bad effects of a change of water: concentrated, one bottle will be sufficient for a trip. A vallow for car or boat sickness. For sale by M. S. BURR & CO., 26 Tremont street, Boston

and druggists generally. B. T. BABRITT, SOLE AGENT.

.64, 65, 66, 67, 68, 70, 72 and 74 Washington St., New York.

### Hilton's Insoluble Cement,

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

HILTON BROS. & CO.. Proprietors, Providence R. I. On receipt of 59 cents, a family package will be sent by mail.

Feb. 11.—3m

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

ADVERTISEMENTS.

Our terms are twenty cents per line for the

first, and fifteen cents per line for each subsequentinsertion. Payment invariably in advance. (PROSPECTUS.)

### THE AGE: SOIENTIFIO, FREE, PRATERNAL, SPIRITUAL,

SOIENTIFIO, FREE, FRATEBNAL, SPIRITUAL,

Vol. VII., beginning in June, 1865, enlarged to 16
(or 52 Octavo) pages, bound with a cover.

IN behalf of "New England Ideas," the revelations of Science, and the imprivations of makind, we enture to ply our puny oars anew in the waves of the world's advancement. While we shall not shrink from the criticism of any and every name or institution that stands in the way of the interests of the masses, the readers of The Age are assured that its pages shall not be called in mere partisan controversy. In the calm interest of Truth, as the botanist examines plants, as the calm interest of Truth, as the botanist examines plants, as the astronomer surveys the stars, as the chemist sightest the elements in his crucible, or as the geologist studies the grant foundations of the world, would we review the great questions of the age.

foundations of the world, would be contributed from the age.

We purpose to devote The Ace, in part, in its enlarged form, to Philanthropic movements, and Social and Cooperative Socience, to notice important improvements and discoveries, and to publish a variety of articles on Geology, Astronomy, or other kindred Natural Sciences. In addition to its orginal matter we shall carefully aclect, from sources quite inaccessible to many readers, whatever may seem to be of permanent value.

we need to many requers, whatever may seem to be of permanent value.

We also purpose to increase our former quota of contributors, while, to maintain the Scientific and Liberal tone desired by the Publisher, two qualifications will be steadily required of volunteer writers for the New Monthly as Indispensable conditions of admission to its pages, viz., candor and ability. If, in endeavoring to realize this ideal, offences must come to the few, may they come alone from the faithful point of the PER OF TRUTH.

The friends of progress, thinking and aspiring young menand women everywhere thirsting for knowledge, for human and self-improvement, are invited to co-operate with the sub-criber in the circulation of a journal devoted to the interests of man in the higher departments of his career, independent if the, color, or creed, and in the spirit of universal presented.

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The Publisher of the The Age proposes that its mechanical execution shall exhibit the most varied and attractive styles of modern printing, and efforts will be made to steadily increase its circulation. Every reliable advertisement (and only such will knowingly be admitted) which occupies its pages, besides enauring the printer's equivalent, will tend to consolitate and establish its character as a Commercial Advertiser.

Address, BRYAN J. BUTTS, Publisher and Proprieton, topedale, Mass. Boston: By the Publisher, 221 Washington reet (Hoom 17). April 29.

MRS. S. D. METCALF, Clairvoyant Physician, describes diseases and prescribes remedics. Medicines prepared from Roots and Barks. For examination by letter, and address, stating name and age. Address, No. 5. Parker atreet, Winchester, N. H.

TO THE SICK AND AFFLICTED

DR. JEHIEL W. STEWART. PRACTICAL PHYSICIAN

CHRONIC AND ACUTE DISEASES. Wild be in ELMIRA, N. Y., from the 2d to the 8th of May, at 14 Gray street. After that time, I shall be in the Southwestern part of New York and Northern Pennsylvania

uithwestern part of New York and Northern Pennsylvania il further notice.

I will heal the sick and afflicted, both of mind and body. No edicines given, and no surgical operation performed. My larges are made to conform with the patient's means to pay hose that are auffering and have no means, will be treated ithout pay. The Father God has helped me, and is helping to still—I find as lask, I receive—and as others ask me, I will celly give. I can describe and locate diseases merely by the attent's coming into my presence. I will not touch the pactit, but he at a distance from him or her while I describe and iscase. I depend on a magnetic power with which Karave has endowed me, in healing the sick and afflicted. I of only remove the disease for the time being, but go to the cat of the disease and remove the cause, and therefore it is using. I will also read character, as well as describe disease, n seeing the handwriting, picture, or halt of the person. Ty Address, Box 2047, Rochester, N. Y.

### DRUNKARD, STOP I

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Proplict Bird.
to the Memory of Col.
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The Sunset Land. A tone Hath Died in Vain.

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The Voice of my Mother.

The Streamlet.

The Streamlet.

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The Streamlet.

The Streamlet.

The Streamlet.

The Streamlet.

As Vinited Bard.

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Rest.

mory Bens. ing of Eros to the Hours. owers in the Market. nes to tazle. nes to a Young Friend. ie Shadow-Land. A Tribute to Norway's Dead.
Rest.
The Poet's Spell.
Our Leader Trusts in God.
The Poet's Home.
The Mystery of Melancholy.
Lines Written near the Scene
of Perry's Victory on Lake
Eric.
Give us "Freedom" for our
Battle-Cry.
Out and In.
Song of the Sciote.
"Every Day a Burlal-Day."
O Bright Genesee!
"Home, Sweet Home." The Lord is our Shepherd we never shall want." lowers. he Love-Dream. He is in the World. lines written on Receiving ti Portralt of a Sister.

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EVIDENCES

MODERN SPIRITUALISM, DEING a Debate held at Decatur, Michigan, March 12th, Disth and 14th, 1861, between Mr. A. B. Whiting and Ikey-Joseph Jones, upon the question: "Resolved, That the origin of Modern Spiritual Phenomena is entirely liyothetical, and therefore, the Revelations from that source are not at all reliable."

reliable."
This discussion created great interest in Decatur, and vicinity, as the disputants are well known as gentlemen of ability. Br. Whiting is one of the ablest lecturers in the spiritual ranks. This psimphlet of one hundred and fourteen pages, is just such a document as our friends should circulate among

keptics. Price 40 cents, postage free. For sale at this office.

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# Message Department.

Each Message in this Department of the BAN-MRR 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 condution called the trance. The Messages with no names attached, were given, as per dates, by the Spirit-guides of the circle—all reported verbatim.

These Messages indicate that spirits carry with

them the characteristics of their earth-life to that beyond—whether for good or evil. But those who beyond—whether for good or evil. But those who leave the earth-sphere in an undeveloped state, eventually progress into a higher condition.

We ask the reader to receive no doctrine put forth by Spirits in these columns that does not

comport with his or her reason. All express as much of truth as they perceive-no more.

#### The Circle Room.

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

#### Invocation.

From the sacred altar of human life we do offer our petitions unto thee, oh Power that was, and is, and ever shall be. We need not ask thee to give us this day our daily bread, for the bread of Eternal Life is our everlasting inheritance. We need not ask thee to deliver us from evil, for through thine own immutable law thou art delivering us. We need not ask thee to bless us, for through thine everlasting mercy thou art perpetually blessing us. We need not ask thee to watch over and defend us, for we know thy children are never forgotten by thee. If the smallest atom floating in the sunbeam is remembered by thee, need we fear that the human soul will be forgotten by thee? We know thou wilt care for us; we know thou wilt lead us into paths of wisdom. It may be that we shall be chastened for a time; the great waves of affliction may roll over our souls, yet thou art our loving parent all the same; thou art the everlasting law by which we are surrounded and sustained. We sink into the lowest hells of earth, and though darkness, misery and all its inheritance are our attendants, yet the sunlight of thy face is never entirely withdrawn from us. There is no day in which the sun does not shipe, no night in which we cannot see some stars. Oh Spirit of Eternal Love, we would ask that these mortal children be more conscious of thine own Divine Presence within themselves. Oh, let them know that within their inner lives is thy kingdom, thy throng, thy dwelling place. Thy children need not look for thee in outer life, for thou art within them. Therefore they are never without thee. They are never alone, never forsaken. Though they ofttimes seem to be, yet thou art with them. Though shadows innumerable close around them, thou art in the shadow as in the sunbeam; thy love is an inheritance to all thy children. Even the murderer, the outcast of human life, they, too, are remembered in thy great mercy. Though remorse writes in deep furrows upon their soul-life, still thou art their parent. We know we are thy children, and therefore entitled to thy inheritance. Oh Father, Spirit, we commend unto thee all the thoughts and petitions of these thy children. We know thou wilt care for them. We know thou wilt answer them. We know thou wilt bless them in Time and March 2.

### Questions and Answers.

CONTROLLING SPIRIT.-We will now consider the inquires of correspondents, or questions from the audience.

CHAIRMAN .- A correspondent from Palmer,

Ques .- " I desire more light upon the subject of magnetism. Is there any way to counteract the control of a mesmerizer over his subject?

Ans .- Is there any way to counteract the control of a mesmerizer over his subject? Why, certainly there is, by the introduction simply of a superior power more positive than that the magnetizer or mesmerizer is exerting over the subject.

CHAIRMAN .- The person desiring the following extract read, wishes the intelligence controlling to enlighten him upon this matter: Whether the spirit is correct in his opinion in regard to infants, or do they attain the stature or spirit-form they would naturally have had, had they lived to maturity in an earth-body?

"The spirit of man attains its form and stature in the body, and his spiritual body, or form is a in the body, and his spiritual body, or form, is a perfect type of the physical; hence you will be able to discern your friends and acquaintances here readily and easily. When the infant dies, its little spirit is transported hither, and ushered into the presence of its friends, who attend upon it with affectionate care and aid, and assist in the development of its intellectual and moral powers, the other transfers and size it will ever be are though in stature, form and size, it will ever be an infant. This infantile spiritual condition arises from this fact: That at birth one has not the same amount of spiritual essence as at middle or maamount of spiritual essence as at middle or mature age; for, as the physical powers are enlarged, developed by age, culture, food, etc., so are the spiritual; as the physical powers extract nourishment and increase from food, so do the spiritual. This, to many, may seem strange; but remember, that all matter has its due proportion of spiritual essence, which essentially exists, and increases the size, power and vigor of both the spirit of higher and lower order of animals. The spiritual part of food is taken up by the spirit of the one using of food is taken up by the spirit of the one using it, and forms part and parcel of that immortal power that survives physical dissolution, and falls not beneath the dire strokes of Time. Infants, though ever infants in stature, may yet progress intellectually; they may unfold, develop the powersgiven them, but can never attain remarkable in-tellectual power. As the infant in form, stature, features, etc., ever remains an infant, so does every other spirit assume and hold forever, form. features, stature, etc., which are a perfect type of the physical body."—Philosophy of Creation.

A .- The spirit who has endeavored to enlighten humanity in regard to a matter upon which all desire light, is evidently moving in a very prescribed circle, a very small one, seeing and understanding through certain peculiarities that belong to himself, and himself alone. Now the spirit, so far as its manifestation is concerned, is dependent upon form; but so far as its life is concerned, it is not dependent upon form. It is an all-powerful, independent, indestructible essence-a part and portion of Infinite God. Your spiritual correspondent says that the infant remains forever the infant in spirit-life. Now we certainly cannot agree with him. Although it may take whole cycles for the infant form to perfect itself, yet so sure as law rules, so sure that form will be perfected. Law is law, and perfection is one of the attributes of law, as we understand perfection.

Q .- [From the audience.] What does recognition of spirit consist in, in its form or principles? A.-The power of recognition consists in the

power of attraction more than in form.

QR.—Has little to do with form, I suppose. A.—The great element of love finds countless channels through which to manifest itself and each and all are well adapted to it. Do not suppose that these human physical forms are the highest you will ever recognize. To be sure they are the highest of which you can conceive now, you being on the physical plane. But so sure as progression is the order of life everywhere, so sure ! A .- Yes,

there are higher forms through which intellect manifests itself.

and straight to the second and the second and the second straight to the second second

Q.-Do deformed bodies in earth-life, have deformed bodies in spirit-life?

A .- No, never. They can and do take on the semblance of deformity, that by that they may be recognized by spirit-mediums, or clairvoyants. Q.-What is the most perfect form you have ever seen in the spirit-world?

A .- There is nothing on earth with which to compare that form; and as you can understand spiritual objects only by comparison, you will easily perceive that you could not understand us were we to attempt to describe that form to your human senses.

QR.-I will try to understand.

A .- Pardon us if we decline. It would be time uselessly occupied.

Q.-How can it be a question with spirits as to whether the infant spirit attains the full stature of man or womanhood?

A.-Well, how happens it that it is a question the earth? Some say that the earth is solid and that it is round, while others contend that it is not. Some say there is nothing solid, and present substantial proofs that their theory is correct. Others declare that two thirds of the universe is solid, and the other third is fluid. We account for them simply in this way: That all souls, spirits or human bodies are aggregated differently; all see and understand differently upon all subjects.

On.—There is no difference of opinion in this in the spirit-world.

A .- It is very possible that the intelligence communicating with regard to the article in question, firmly believed that the infant spirit did not grow in stature in the spirit-world. We have said that it did grow, did attain the perfect structure of man or womanhood in the spirit-world; but perhaps we ourselves are at fault in this matter. Therefore it were well for you to weigh and measure all by your own reasoning powers that come to you from the spirit-world, accepting only so much as seems to be truth to your mind.

Q.—Do you teach that man is a part of God? A .- We certainly do.

Q.-Are there any idiots that have not immor-

A .- As individualities, as distinct personal identies, they have not immortal souls, those who are in the spirit-world.

Q.-What kind of souls do they possess? A .- Souls peculiar to themselves.

Q.-If man is a part of God, is not God divid-

A .- We do not so understand it. The hand is divided from the body, and yet it is a member of

Q.—How is it with regard to prayer? A .- Prayer is simply an uprising of the faculties of the soul into a higher atmosphere, a more spiritual condition. You might as well pray to a planet, a flower, as an outside, separate intelligence. We only desire to produce a better condition of mind by prayer.

Q .- Is not the creature distinct from the Crea-

A .- No; the creature and the Creator are one and inseparable, and you cannot prove to the con-

Q.-Where, then, would be our faith?

A .- " Faith is but a substance," so said St Paul; and we believe he never spoke a greater truth when he said it was nothing more than a substance. Now, then, it is but the wardrobe of the living spirit. And we believe that spirit to be hope, truth. He who leans upon faith, leans upon a material foundation that, sooner or later, will cease to support

QR.-Without faith it is impossible to please

A.-Do you so understand it? We certainly do Q .- Will you mention some of the chief obstruc-

tions to spiritual progress on the earth?

A.—One is that selfishness that is born of hu man life, and belongs particularly to human life. Another is an outgrowth of your human surroundings that binds you to public opinion, tells you that you must choose by public opinion. Faith may be said to be one of the greatest stumbling-blocks in the way of spiritual progress. Faith has been the rock on which many a soul has been wrecked, so far as human life is concerned. How many poor souls have pinned their faith to some religious creed, only to awake in spirit-life to find it had failed them; it was but a faith, a substance, a something that had left them on the other side of life. Why not substitute knowledge? Why not enter into the divine area of wisdom for truth? Why select your priests, that they may tell you of God's law. when the great God has endowed you all with priests of your own, who stand ready to show you the truth? Listen to the priest within you, for he will never mislead you, but ever point you into the straight and narrow way. No one was ever known to be misdirected by him.

Q.—What is the remedy by which we may pro-

gress spiritually here? A .- St. Paul says that he would recommend that all seek for the best gifts, and we would add, that an earnest seeker never seeks in vain.

Q.-Does not the word God imply a great Central Power, governing the universe?

SPIRIT,-And has it not always had that central power?

Qn.—Is not individual power more mighty than power in a mass? S .- Are you sure that all this great individual

power is not a universal power? QR.—Scattered?

S .- So it may appear to human minds, but di-

vine wisdom says that it is indissolubly united. Q.—Can there be power without an agent?

A .- Yes, but it cannot be manifested. QR.-So I claim that the Supreme Power will

sometime reveal himself to us. A .- It is our opinion that you, to-day, see all of God that you will ever see. As much of the Di- be one, I suppose. [You ought not to be ashamed vine as you ever will see, you see this moment.

understand that which is infinite. QR.—Spiritualism teaches me to believe in God. 8.—Spiritualism teaches you to believe in a Supreme Intelligence, overruling all things. You may call that intelligence Lord, God or Jehovah, may give it ten times ten thousand names, but it

is a principle you cannot fathom, all the same. Q .- Will the spirit ever reach perfection of soul? A.-Perfection, when defined according to the usages of human life, means a point from which there is no higher progress, the end. But when spiritually defined, it simply means a something that is just as it should be. The spirit ever lives in the perfection of its own life. It matters not whether it is in the highest degree of human life or the lowest we are able to conceive of. Every condition is perfect in itself. The Supreme Power ruling the universe doeth all things well; and if that Power doeth all things well, surely, then, perfection belongs to the spirit to-day, just as much as it ever will.

Q .- Does not God bear the same relation to the world as man does to his child?

Q .- Are not the man'and his child two indvidual souls?

A .- So far as the manifestation is concerned, they are; but resolve them to their divine essence, March 2. and they are one.

### John N. Hanley.

I am John N. Hanley, of the 72nd New York. was captured at Gettysburg, passed through many rebel prisons, and finally died in Georgia. I've not been in a very pleasant mood since I went out of this world, for, somehow or other, in spite of all my trying to Christianize myself, I feel pretty bitter, for, I tell you what it is, I see such rough treatment, I am a little inclined to be rather savage myself.

My folks have never have had any definite account of my death. They know I was wounded and captured, but more than that they don't know. I should like, if there is any way that I can, to get a hearing with them; I should like to, and more than that, if there's any way I can get with you mortals, with regard to the solidity of a hearing with a man that seemed to have kind of a supervision of the last prison I was in, I'd be glad of it. His name was Clark—Andrew Clark and he told me that he would send home what things I left; that he would write for me, and a good many other things he was going to do, for which I paid him well in greenbacks.

Now he's proved himself to be a liar, and I only want to just get a hearing with Clark, so that I can not only wring his neck, but let him know that I think he's a liar. I don't know, sir, that world in regard to the growth of the infant spirit he knows anything about this thing. I want him to know that folks that die have got some sense left, can see, hear and know what's going on, and folks that promise they'll do things for you when you're dying, and do n't keep their word, ought to suffer. Now I want him to know that I'll come to him if I possibly can, and if he doesn't fulfill his promise, just so sure I'll do all I can to make trouble for him.

I see, now, that old Abraham Lincoln was smart when he instituted that plan that touched the pocket-books of the wealthy as a means of defraying the expenses of this war. At once they began to ask who touched their pocket-books, and what they were touched for; and those who seem to take little interest in putting down the rebellion, find themselves obliged to give of their wealth to help the thing along.

Well, I did n't come here to preach a sermon. I only meant to come and tell my own story. I was nothing but a teamster here, before I was a soldier. I know very little about talking in this way, or any other way, but I know very well that I'm alive if I have lost my body.

Now, sir, if you'll be kind enough to just say this much to my folks. I'd like to say a good deal more. Well, supposing you direct to Tom Hanley, New York. Oh, if I can only get it through to that Clark! That's what troubles me most. He lives; he isn't killed so easy. [He may be on your side before your letter reaches him.] I hope he will. If he does, I shall be pretty sure to have a reckoning with him. March 2.

### Phil Wilkins.

I promised, sir, if this thing was true, to come back and report myself. I don't know as I've staid away very long, but I thought if I could come here and report myself early, I 'd better do it.

I am from the other side, sir. That is to say, I was a soldier in the Confederate army; was sixteen years old, and was from Greensboro, Alabama. Most of my folks had a knowledge of this thing, and there was a sort of agreement between myself and my consin, who went into battle at the same time that I did, that if we were killed in war, and Spiritualism was true, we'd come to this place or some other and manifest. [Did you know of this place? Oh yes, sir,

Now, sir, if you'll be kind enough to say that little Phil Wilkins comes here, and says, in some respects he finds things as some Spiritual folks say, and others he doesn't, I'll be very much

I should be very glad to send home a good long eccount to my folks, but suppose it's no use. I tried in Montgomery, at a little circle that was convened there, to manifest to my folks, and did pretty well; spelt out "I greet you from across the way." They understood it was from me, but that was about all I could do

Well, sir, I suppose you make no difference between a reb and one of your own, do you? [No.] Good-day, then.

### John Murphy.

Well, sir, I suppose I'm here, like all the rest. for something. I'm not very much posted about these things, but I've only been in the spirit-land since last May. But I know enough about it, sir. to know that we can come back and talk. If we get the right sort of a machine to come back with, we can be pretty much as we've a mind to.

I'm a little down, sir, for I do n't know how this thing is going to turn. I do n't seem to find things in the spirit-land as I expected, at all. I hope it is so, but somehow or other the old religion I had here is n't with me. Some of us that come to the spirit-land shake off our religion as an oil duck would shake the drops of rain off. But there's others that seem to have all their old religion with them still, the same as when here. You see I was a member of the Catholic Church here, and there was nothing in the world that would have made me believe it was untrue. I was sure it was true; had nothing else to live by here. But when I went across—ah, what did-I-find? Well, it was not in the market, anyway; that was what surprised me. All that was told us when here about heaven and hell was n't true. They tell me in the spirit-land that these exist within ourselveswhat we by our own acts make for ourselves. I suppose it 's so, sir.

Now, I'm ashamed to come back to me folks and tell 'em I've got no religion. I can't say I'm a Catholic now, for I aint, though sometime I'll to tell the truth.] Well, I suppose not, sir, but Inasmuch as you are finite, you cannot expect to | you know, sir, what is born in us and brought up in us all the way, is very hard to get out of us. Well, I do n't know; I'm sort of unhappy about it. Well, sir, I suppose it will all turn out right,

any way, to all. I suppose I'm John Murphy, anyway, whether I'm a Catholic or not. I do n't suppose me belief in the Catholic Church will make any difference; and I don't know, sir, but if I had just the tools to work with, I do n't know but that I could put a gentleman's coat together just as well as I ever could; that is, if I had the tools to work with, you know. Well, I lay down, sir, the goose, the shears and the needle. I get off my bench to go to war. I don't know but what I made as good use of my time as any one could. Well, at any rate, I got nothing to look back and feel bad about. I did the best I could, and I lost me body-that's not me life-lost it all. I ask of the great God, if there is one-and I suppose there is, though I not see him as yet, but at any rate I'll keep thinking, there is one well, all I ask of him is that he'll just show me the right way and help me to walk in it. That's the most I'll ask of him.

they say; lost me body, that's it; and after he knows that I'm still alive, I like to talk to him. I've a great deal to say to him; oh, so much! but I'll not say it here. [Where does Daniel reside?] Well, sir, I suppose he's in Manchester, New Hampshire; at any rate I left him there. Ah. he's a Catholic, sir, clear round; he's a Catholic as much as I ever was meself. You know it is the Catholic Church that holds the Irish together. Well, sir, when one of 'em steps outside of it, 't is thought to be a terrible thing; and, for the life of me, I can't stay inside, for I seem to have left the Church behind me, so I do n't know, sir, what at all to do with myself in the spirit-land. I'm round,

I think is good, I'll be pretty sure to take hold of. Well, sir, I've nothing to pay you with. I'd bushel your coat if I was here in the body. But as I'm here in a borrowed body, I'll have to ask that you'll do just as well as you can for me, for which I'll be much obliged. Good-morning, sir. March 2.

I mean by that, the very first sort of religion that

#### Minnie Waters,

I am Minnie Waters of Cincinnati; was ten years old, and died on the 16th day of December, 1864. I want to send a letter to my father, George N. Waters, or to my mother, Charlotte Waters. I shouldn't have come way here if I could have come home. But my Uncle Job says if they do n't furnish mediums for us to come home, they must the ideas of one intelligence. But the spirit, a expect we'll go among strangers if we get the op-

My Uncle Job was killed in the war. He was killed at the first Bull Run battle. He's been in the spirit-land a good while, and I've learned much from him. I know a great many things about folks here-about our folks-that I did n't know before I died. I used to ask mother about her mother, because other little folks had grandmothers, and I wondered why I had none. Mother never wanted to tell me anything about her. She only told me that she died when she was a little

Grandmother says she hung herself in a fit of jealousy, and she very soon learned that it was groundless, and she was very sorry for committing so unwise an act. I do n't know as mother knew that grandmother hung herself, but I reckon she did; but she did n't want me to know it, I suppose. But I like her. She is one of my teachers, if she did hang herself and I like her ever so much Grandmother has said in the spirit-land, perhaps mother did n't want to tell me she was a suicide But she need n't have felt bad about telling me. I only wanted to know about my grandmother, and when mother did n't tell me, I was curious and thought very strange.

Grandmother says if mother will give her the privilege, she will come back and tell her many things about life, about God, and about all that pertains to that which is to come hereafter, or the future. And I guess if I was on the earth and had anybody offer that to me, I'd accept it pretty quick.

I had a terrible sore throat; I've got it here, [Can't forget it, can you?] I do n't see how I can, when I've got it again. Well, my father is a Universalist. He believes in the universal salvation of everybody, and that's good and true, but he do n't believe folks can come back. Well, just tell 'em that I 've come here, and I want to come home. And I shall bring my grandmother with me. Well, good-bye. [Come again if you don't succeed.] I hope I shall succeed, because I don't like to come before so many strangers. [Do you think your mother will get this?] Oh, yes, I know she will, if you'll write it down as you do the

### Invocation.

others.

Oh Life, in whose presence Death kneels a conmortality, thou glorious Presence that ever has been, that is and ever shall be, that inner consciousness that belongs to our individual lives, we would turn outward toward thee in thanksgiving and praise. Oh Life, from whence we have come, upon whose bosom we are reclining, unto whose eternal future we are tending, we would worship thee, not as a person, het as an Infinite Power, a Presence, an eternal law by which all souls are sustained. Oh, we may call thee God, we may call thee Jehovah; we may call thee by many names, and yet thou art Life, only Life. We find thee everywhere. Thy home is everywhere; beneath the sod, upon the sea-shore, in the sunshine, the shower, the midnight shadow, in the morning light. Everywhere, through all conditions thou art found. Oh Father, Mother, Life, we would render thee thanks, although thou dost not require it of us. We would praise thee, although thou art never requesting praise of us. Oh we would go outward after thee, although it may be thou hast not called us. Shall we ask thy blessing to fall upon these thy children? Oh Life, thy benediction falls, like sunshine, alike on all. No one is exempt from thy love, no one can pass away from thy sustaining power. Thou art ever with all thy works, sustaining and bringing them into life. So, oh God of the past, of the present and of the endless future, we render thee all honor, all thanks, forever and ever. Amen. March 6.

### Questions and Answers.

CONTROLLING SPIRIT.—The inquiries of your

correspondents we will now consider. Ques.—Will the controlling spirit kindly inform Spiritualist whether bright and dark spirits familiarly converse with each other?

A.-Certainly they do. If they are not prohibited from intercourse here in this, your mortal sphere of action, it is not unreasonable to suppose that that intercourse is continued in the second sphere of life.

CHAIRMAN.-A correspondent sends us the following paragraph, with the request that we read it to the controlling influence, for the purpose of eliciting explanation upon the subject. As history records many similar cases, and as no satisfactory explanation has ever met the eye of our correspondent, he desires to ascertain the views of the superior intelligences" in regard to this singular obenomenon.

A CASE OF TRANCE.-Mrs. Warren Potter, of Greenfield, who has been in a condition resem-bling sleep, for eighteen weeks, awoke on Thursday. She states that it was the will of God that she should go into that state, and that on Thursday He revealed it as His will that she should awake, and she awoke. She also states that she has known all that has been said and occurred in her presence during the whole time. has known all that has been said and occurred in her presence, during the whole time. Some pretty severe experiments have been used to bring her to consciousness, by electricity and other agencies, but she has withstood them all. Hundreds of physicians, quacks, clairvoyants, Spiritudells and others have visited her during the time. Her disease has proved to be a species of religious insanity, well known to medical men as appearing in persons in her state of health. She concluded on Friday that she had waked up too quick and went asleep again.

A.—The lady in question is simply under the psychological or magnetic influence of a band of the present in the state of the state

CHARMAN.-F. L. Crane, of Topeka, Kansas Daniel Murphy, know that I'm gone out dead, as writes as follows: Q.-We are informed that Michael Nostrada mus, a physician and astrologer, of Provence

France, wrote a book of "Phrophetics et Vaticina tions." many of which have been, since his death verified. It is also stated that he died A. D. 1586 Now will the presiding spirit please to get the said Nostradamus, either now or at some future time, to speak of these Prophecies through Mrs Conant as a medium, and if any have proven in correct, the reasons of the failure? Also, when can the work be found? Or can this presen spirit speak truly, or rather intelligently, upon this subject? I mean to ask, is he acquainted kicking for tack, and the very first man that hires me, that I happen to like, I'll work for. That is,

A.—It is barely possible we might be able to call the intelligence in question to this place Should we find it practicable, we at a future time may do so, or attempt to do so.

Q. [From the audience.]—Are spirits allowed to annoy each other in the spirit-world?

A.—The spirit is free, in the most extensive sense of the term. This being true, they are a liberty to annoy each other, if they see fit? Q.—Can the spirit control more than one mine

at a time? A.-Yes.

Q.-And all be speaking at the same time? A.—Yes; but there can be but one personal

positive control. The influence may extend to many susceptible minds, and all those variou persons upon whom the influence falls, may speak an individuality, can be but in one place at a time Q .- What course would you advise one to pur sue who was annoved by spirits?

A .- Seek to place your own spirit in a harmo nious condition. Seek to be in harmony with al outward surroundings, and above all, with all in ward surroundings. This is the most direct cours

Q.-Will you explain to us by what means spirits can influence mediums, and immediately depart and others take control? S.—How is it that I can be speaking with you

one moment, and the next, turn and be speaking to another distinct intelligence? QR.—I think you misunderstand my question. A .- No, I certainly do not. After the fashion o

the true Yankee, I have answered it by asking Q.-Is there not some mode of operation by which different spirits take control of a medium A.-Certainly; each one holds an individua control. After one intelligence has used up all o that magnetic life that is necessary to their con

trol, they then retire and give place to those who find conditions favorable to their control. You mediums may be compared to revolving lights At each revolution they shed a peculiar sphere of spiritual aura. That spiritual aura, or spiritua atmosphere, is adapted to some one or more intel ligences, or disembodied spirits. For instance, a the present time, while the medium is casting of that peculiar spiritual aura that is adapted to me I can dwell here and control as though the organ ism were my own. But when that condition changes, I could no more live here than you could live ten miles above the surface of the earth.

Q.—When our receivers are so drawn on, doe God wisely fill them again?

A.—Surely; give and take is the order of life

Q.—Explain how some return easier than oth ers who have left the form? A.—Some know the way back, and some do not

And again, some are so attracted to condition here, that they must of necessity come and mingle in those conditions. With some there is little or no attraction for earthly conditions. Sometimes the cause is its belief in Christianity. For in-March 2. stance, a spirit when on the earth may have been educated or schooled in this natural sphere of action to believe there was no return after quered victim, beneath the warm sunshine of death, that their condition was entirely fixed whose love all souls rejoice because of their im- and beyond human life. Now earrying that positive influence with them beyond the vale of hu man life, therefore they are very apt to believe that their case is fixed, that they must remain where they are. But one who has passed ou knowing that the great highway is open for all souls, and that they can return to earth on that highway and manifest, they are easily attracted

to earth. Q.—Cannot those who do not know the way be

easily informed of it? A.—Not always. "There are none," the old adage says, "so blind as those that won't see none so deaf as those that won't hear." Q.—Do not spirits have definite occupations in

the spirit-world?

A.—Certainly; the spirit is ever active. Q.-How can we obtain more power from the spirit-world than we have at the present time? A.—By making the very best use of what you

An Old Shipmate of Captain Jones, I am a stranger to these things. I would like to

March 6.

ask a favor. If it is against your custom or rules you can refuse to grant it. I shall not feel offend If I am not mistaken, this is Boston. [It is.] am unable to judge correctly of localities, or very accurately concerning them. I would like to asl what part of Boston I am in. [Near the Old South Church.] Near State street? [No; or

Washington street, not very far from State street Were you acquainted in Boston?] Somewhat. would like to ask if you, or some one of you good gentlemen here, will favor me by going down to the Merchant's Exchange, and making inquiries there concerning the barque Telegraph. Said barque sailed from Cronstadt, Russia, the first of November last, bound for Boston. Now if you will favor me by going to the Merchant's Ex change, after you have learned what you may be able there, I'll tell you my story. [A gentleman present says that the barque Telegraph arrived here last Friday.] How can I get an audience with her commander, Captain Jones? [You can send him a desire to that effect. If he chooses you will get an audience; otherwise, you will not.]

How soon do you publish letters given to-day [In six or eight weeks. If there is anything important, and you can get the consent of the controlling spirit on your side, we will have it published in advance.] Well, I'm inclined to think inasmuch as the passage has been long and many disasters have been encountered, that the bark will not be ready for sea again for some time, so may be safe in not asking you to publish my mes sage before the rest.

But I will ask this much, that Captain Jones will go to one of your best mediums-none of your half way ones-and there he will meet an old shipmate, who, will give him such counsel as he seems to need more than anything else at this time. I've watched him all through the passage here, and enabled him to come through withou foundering Lilost track of him about four day

ago, and was n't able to tell whether he'd arrived or not. So I asked the favor, you will under psychological or magnetic influence of a hand of stand. Do you now simply say this: An old ship Now see here; I should like to let me brother | disembodied intelligences called spirits. of Death. You'll do it, sure? [Yes.] Good-March 6. day, then. No name.

Michael Hennessey.

If it place God and yerself, you'll say that Michael Hennessey, of the 59th Massachusetts, who died in a rebel prison, at Salisbury, would like to spake with his folks. I'm pretty well starved out of ideas, but as I get around I shall be able to tell about meself. Me folks wants to know about me. I got the Major-General to come here. He says it will be all right.

You understand, sir, do n't forget, Michael Hennessey, of the 59th Massachusetts-you understand, hey? [Yes.] Well, sir, beg your pardon, I not got much-[You must direct your letter to some particular one.] Yes, sir; then I'll direct it to Pat Hennessey, and I want a hearing just as quick as he get news I come back this way. I not want to wait long. [Where is he?] Well, sir, he's hereabout somewhere. [Boston?] If not in it, he's not far from it. Don't you forget now? They say in the spirit-land that those who come unrecommended, or without nothing but their own natural goodness, get trated just as well as those who come with the straps on their shoulders. [Certainly.] Good-day, sir.

March 6.

George W. Dyer.

I am George W. Dyer, of Kingston, Delaware. I was eight years old; been dead since April.

I got sick with a fever. My father is in ahe's-he's a prisoner, my father is. My mother's got nobody to see to her, and she hasn't got any money; and the baby is sick, too, and I ask the folks to let me come here so I could-so I could tell my uncle George, who is in Memphis, Tenn.. to go straight fast to my mother's, and give her something. She's-she's sick, and the baby is sick, too.

I can't get no talk through to my father. He s where letters don't go. He's in prison. [They will let him out soon, won't they?] Maybe so. But I want my uncle George, who's in Memphis, Tenn., to go to my mother, and give her some thing, now, right away.

When he and my father was in partnership together, he took all the money and run off. Now he ought to go to my mother, because she's got nothing. If he don't-if he don't, he'll be sorry when he comes to the spirit-land. He'll be awful Borry.

I only been in the spirit-land since April, and I can't say any more. [Have you said all you wanted to?] No. If my mother was here, I'd like to say more, but I don't now. [Come again if you do n't succeed.] I will succeed. The gentleman here said I would.

I want it to go to George W. Dyer, Memphis, Tenn. [Is that your name?] Yes, and that's his name. He's my uncle. Good-night. March 6.

### ·Louisa Dixon.

You dwellers on the shores of Time are very apt to think that you are living in the real life, and that that which you are going to is altogether unreal. But here you are mistaken. The spiritual is the real, the substantial, while the material is the unreal, the unsubstantial, that that must very soon pass away.

When my dear friends looked at my form for the last time, they felt that they saw all there was of me-that all Louisa was there-there was nothing beyond that. But oh, as I stood by I felt as though I must speak to them, and tell them that the spiritual alone was the real, that I lived, that I loved still.

It is five years since I left the body, since I was joined to that angel band that live in the hereafter. During all these five years I have sought earnestly to open correspondence with my friends, but I, could not; for the Church, like a gigantic monster, has reared itself between us, and I have sometimes almost despaired of ever being able to reach them until they come to me spiritually. But to-day I am blessed beyond my expectations. I am able to take the first, and perhaps the hard-. est step of all in coming back. You who dwell' here can but faintly realize the joy that possesses the returning spirit after intense struggles for years to overcome the prejudices and the powers that seem to rise up like mountains between their friends and themselves.

My dear friends are on Southern soil, but yet I have faith in the Great God who rules, that I shall succeed in reaching them. I propose to send a few thoughts, if possible, to my brother, Dr. Alvin Dixon, of Montgomery, Ala. He is liberal in his views, and perhaps may listen to the call.

Oh, tell him I have watched beside him when he has watched for hours, and counted the feeble pulse of the spirit of some loved one. Oh, then I have wished I could present myself to him and let him know that I was there. But no; his eyes could not see, his ears could not hear, so he remained alone, and I alone. Oh, tell him that his sister Louisa comes and begs, pleads with all that intense anxiety that characterized her when here, to speak with him just once, and if I am anable to identify myself to him, I will retire and

Five years ago, at seven o'clock and ten minutes past, in the morning, I passed away. My last words were to him, "Alvin, I do not fear; I am MAN AND HIS RELATIONS happy." Those were my last words. I come giving them to you, giving them to you, strangers, that I may inspire him with faith, with hope with trust. I was twenty-two years of age. My disease was said to be consumption. Farewell Bir Tre March 6.

Written: filled with shadows, as was my short earthly life; yet I will, through the blessing of the great and good Father, lead you safely to the end of your mortal life, and at its close will meet you with open arms. LUCY.

To Sir Edward F. Strickland.

### MESSAGES TO BE PUBLISHED.

ty, of the Sid New York, to his cousin, Father Hargerty, of Dublin, Ireland; Rebecca Kenley, of Richmond, Va., to her mother, and sister Julia; Dr. John Ware, of this city, to his Dublin, Ireland; Rebecca Kenley, or Monmond, vs., to her mother, and sister Julia; Dr. John Ware, of this city, to his friend, Restleaux.

Tuedday; March 21.—Invocation; Questions and Answers; Wm. Smith, of 3d Indiana Reg., to his brother James, perhaps in the Army, and a person called "Joe." in Salisbury prison, North Carolina; Wm. Fuller, of the 69th New York Reg., to fitends in New York; Robt. B. McKenale, to his father, Alexander McKenzie; Louisa A. Dale, to four friends, in New Orleans La.

friends in New York: Bobt. B. McKenale, to his father, Alexander McKenale; Louisa A. Dale, to four friends, in New Orleans, La.

Thursday, March 22.—Invocation; Questions and Answers; John Powers, to friends, in London and Glasgow; Thomas Shales, to his mother, in Dayton, O; Anna Louisa Downs, to her mother, in Provincetown, N. R.: Edward Brown, to his father, Hon. Alexander Brown, of Virginia, and friends.

Thursday, March 20.—Invocation; Questions and Answers; Timothy Burke, to friends in Warren, Ind.; Annie Henrietta Faunce, to her father. Lieut. Col. Thomas J. Faunce, in Western Virginia; Jack Hulley, of New Orleans, to friends, Charlie and Jim; Michael Scanlan, to his brother Peter, and family, in Springfield, Mass.

Monday, April 3.—Invocation; Questions and Answers; Alvin Jones, of the 18th Obio, Co. A; James Fabens, of the 6td New York, to Diok; Ann Maria Clark, to her father, Alexander Clark, prisoner in Boston Harbor; J. J. Fontarive, of Boston, to his son.

Tuesday, April 4.—Invocation; Questions and Answers; Lieut. Col. Price, to his friends at the South; Wm. Conners, of the 17th Mass., Co. D, to his wife, and friend, Tim Kelley; Col. Thomas L. D. Perkins, former proprietor of the Hancock House, in Boston, to his friends; Emma Stacy, to her muther, in 6th Avenue, New York City.

Thursday, April 8.—Invocation; Questions and Answers; Mary Catharine Gerry, of Virginia, wife of Col. Wm. Gerry, to her children; Dr. Abijah Khney, of the Confederate Service, to his two sons at the South; Capt. Henry G. Taylor, of the 5th Virginia Cavalry, who passed out near Richmond, Va., (on Sunday, April 8th.) to his friends.

DONATIONS IN AID OF OUR PUBLIC FREE CIRCLES.

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Mrs H. T. Stearns, Dover, Me.
Dan'l Porter, Cayton, N. Y..
Ransselar Cooke, Avon, N. Y..
Dr. T. D. Phillips, Cassodaga, N. Y.
A Friend, Fitchburg, Mass.
Jos. Davis, Sinslaw, Oregon.
Josiah Adams, Quincy, Mass.

BREAD TICKET FUND. RECEIVED FROM

Obituaries.

Called home, after a'short but distressing illness, March 6th, the loving spirit of Mrs. Ellen T., the cherished wife of

26th, the loving spirit of Mrs. Ellen T., the cherished wife of Albion P. Bonney, of Buckfield, Me.

The deceased was thirty-six years of age, and passed calmly onward, feeling that her spirit would be safely horne by gentle angels to the happy band of dear ones who had gone over the river before her, and were standing upon the bright shore to welcome her to her new abode. She was pleasantly situated, and enjoyed her home very much; and she poasessed those qualities of mind and of heart which enabled her to make home happy, and to be useful in the community in which she lived. It was not easy to give up all, yet her faith enabled her to do it, and with a firm Christian trust that she should meet and know the dear ones in her heavenly home, she passed away.

and know the dear ones in her heavenly home, she passed away.

Many times during her sickness did she converse cheerfully about going home, being always sustained by an abiding faith in the Fatherhood of God, the Brotherhood of the entire human family, and the comforting idea of the ministrations of split friends. She always wore a pleasant smile, and had a cheerful word for every one, so that to know her was to love her, and those who knew her best loved her most.

She leaves a husband, with whom she had lived but sixteen months, an infant daughter, besides a widowed mother, brothers and sisters, who reside in the far West, and other near and dear friends to mourn her departure. The mother came to Malno in October last to visit her friends, ant was with her daughter when the grim messenger came. A few hours before her death she seemed to be trying to repeat something. The following passage was repeated to her, and she said that was what she was thinking about, "Though I walk through the valley of the shadow of death I will fear no evil." At her request some favorite times were sung, in which she joined in a voice almost audible at times:

"Come thou, then, dear loving Bilen,

"Come thou, then, dear loving Bilen,
With thy soul so warm and true;
Tell us of thy home in heaven,
Paint it to our spirits' view."
Bucksfeld, Me., 1865.

L. BISBEE. Passed to higher life, Feb. 20th 1865, Orris Hubbard, of West

Passed to higher life, Feb. 20th 1865, Orris Hubbard, of West Butler, N. Y., aged 75 years.

Bro. Hubbard was the first one to embrace the truth of spiritual intercourse in this section of country. He seemed to be the person chosen by the angels to stand as a landmark to guide those who were to follow after him in the true spiritual naths. He displayed an independence of mind by defending the course at a time when it was very unpopular. In this ise was rewarded by seeing his friends and many of his relatives embrace his views before he passed on. His zeal for the cause of Spiritualism was manifested in his efforts to sustain the different papers devoted to its interests; hence he early became a subscriber to the "Spiritual Telegraph," "Spiritual Age," and "The Clarion." When the Banner of Light made its appearance he became a subscriber, and remained one until the hour when all earthly instrumentality falled him.

Father Hubbard was well known as a kind and benevolent man; his house was always open to receive the careworn traveler; and especially was it his delight to entertain lecturers who are laboring with the angels to spread the light and truth.

While filling an engagement to speak on the subject of Spir-

traveler; and aspecing with the angels to spread the light and truth.

While filling an engagement to speak on the subject of Spiritualism, at a place near the residence of Bro. Hubbard, I realized the benefit of having him present. His spiritual condition, coupled with the fact that he was mediumistic to some degree, attracted to us a high order of spiritual intelligence that benefited both speaker and hearers. The last days of Bro. Hubbard were such as are only enjoyed by individuals who fill up a life of usefulness. His experiences in Spiritualism, and his confidence in the theory of the future state, as revealed through the teachings of the same, enabled him to leave the form without fear; and as the angel came to release him from his worm and diseased body, it left no trace of a struggle. He has been resurrected to a little higher plane than we occupy, yet he is with us often. May his pleasures in spirit-land be all he anticipated.

Wolcolt, N. Y., April 2, 1865. he anticipated.
Wolcolt, N. Y., April 2, 1865.

Passed on to her spirit-home, from Clarence, Green Co., , March 22d, 1865, Mrs. Mary Olds, wife of Derins Olds, in

Wis., March 22d, 1865, Mrs. Mary Olds, wife of Derina Olds, in the 54th year of her age, by spotted fever.

The deceased has been a firm believer in the Spiritual Philosophy for twelve years, and in her last earthly moments her faith was unshaken, site being permitted to see and converse with those loved ones gone before, and to feel assured that with her all is well. Her mission with us is fulfilled, she having been instrumental in alleviating the pains of the suffering ones of earth, being a good healing medium for several years. Her maternal affections were very strong while on earth; but she realized that her onward march would strengthen those soul-ties, and imbue her mind with that mental food which to the progressive mind can better be appreciated than explained.

explained.

She leaves a dearly beloved husband and four children to toil on in earth-life, preparatory to that second birth which shall usher us into the presence of those that have gone to prepare our minds by their ministrations of love, wisdom and use, to be unfolded harmonlously. The funeral discourse was given through the organism of

G. W. RICE.

Freed from his earthly suffering, after a long and distressing iliness, Bennett A. Haskell, aged 21 years, son of Wm. S. Haskell, of West Garland, Me.

kell, of West Garland, Me.

He was a soldier in the 2d Maine Cavalry, and died in the hospital at Barancas, Florida, Feb. 10th. He was the second son and brother who has given up his young life for his country, and our last. He was a firm believer in the spiritual faith, and did not fear to die. His was a stormy life. Those earthly friends whom he loved opposed him continually, making his young life almost a burden. He was a powerful medium. He has since returned in spirit, and identified himself to his family.

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Thuriday, March. 9.—Invocation; Questions and Answers; Emille Vrunashle, to Frederick Vrunashle, in the Army; Alexander Phelps, of Montgomery, Ala., to his family and friends; Rebocca Gaines, of Germantown, Pa., to her mother and sisters; John Parkhurst, of the 7th Rhode Island, to friends in Portsupouth.

March 6.

ters: John Parkhurst, of the 7th Rhode Island, to friends in Portsmouth.

Monday, March 12.—Invocation: Questions and Answers; Major-General Whiting, of the Confoderate Army, to Thomas; Robert Reidelberg, of the 8th Reserve Corps, to Charlotte Reidelberg, of Princeton, Pa.; Louisa Hodgman, to her husband, Col. Hodgman, prisoner in New Orleans.

Tuesday, March 14.—Invocation; Questions and Answers; Elizabeth Channey Frothingham, to John D. Frothingham, of Jeeds, Eng.; Budolph Seiberg, 20th Mass., Co. C, to Hubert Seiberg; Gen. Zaschary Taylor, to Jefferson Davis; Theodore Chase, of the 18th Vermont Regiment, to his friends; Charles T. Gardeld, of St. Louis, Mo., to his mother, and father, Lieut. C. T. Gardeld, in the Army.

Thursday, March 18.—Invocation; Questions and Answers; Major Win L. Forney, of the 2d Virginia Cavalry, to his brother, of Peppereil, N. H.; Henry Orne, of the 2d Pena., to his brother; Catrick Weish, to Jim Welsh, of Boston, Mass.; Frances Elwell, of Gainsboro', N. C., to her father, Col. Thos. Elwell.

Frances Rivell, of Gainsboro', N. C., to her father, Col. Thos.

Elwell.

Monday, March 20. — Invocation; Questions and Answers;
Monday, March 20. — Invocation; Questions and Answers;
Lieut. Wm.: H. Haddam, 2d Wisconsin, Co. C, to his friends;
Albert Townsend, 4th New Hampshirs, Co. I. James Hagger

street, Troy, N. Y.

THE BARLY PHYSICAL DEGENERACY
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GREAT BOOK FOR YOUTH. Send two red stamps, and
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street, Troy, N. Y.

## Pearls.

And quoted odes, and jewels five words long, That on the stretched fore-duger of all time Sparkle forever."

EVENING MUSIC OF THE ANGELS. EVENING MUSIC OF THE ANGELS.

Low warblings, now, and solitary harps,
Were heard among the angels, touched and tuned
As to an evening hymn, preluding soft
To cherub voices. Louder as they swelled,
Deep strings struck in, and harsher instruments,
Mixed with clear, silver sounds, till concord rose
Full as the harmony of winds to heaven;
Yet sweet as Nature's spring-tide melodies
To some worn piliprim, first, with distending eyes. To some worn pilgrim, first, with glistening eyes, Greeting his native valley, whence the sounds Of rural gladness, herds and bleating flocks, The chirp of birds, blithe voices, lowing kine, The dash of waters, reed or rustic pipe, Blent with the dulcet, distance-mellowed bell, Come like the echo of his early joys. In every pause, from spirits in mid air, Responsive still were golden viols heard, And heavenly symphonies stole faintly down. —[Hillhouse.

The firmest friendships have been formed in mutual adversity, as iron is most strongly united by the fiercest flames.

#### apring's morn.

Spring's sweetly blushing morn,
"Waked by the circling hours,"
Which hill and vale adorn
With freshly-blooming flowers,
Diffuses mildly-beaming light
Where reigned stern Winter's night; Extends her beauteous, rosy hand, Through Nature's works, o'er sea and land. Her birds hear her inspiring voice, They move, they waken, they rejoice!" And suddenly, from each verdant tree, Discourse in sweetest melody.

Innocence is that affection of the mind which would offend no one.

> The foam-globes on her eddies ride Thick as the schemes of human pride
> That down life's current drive amain,
> As frail, as frothy, and as vain. —[Scott.

To love high thoughts and good deeds is to love

THE SMOOTH ROAD. As we go down the vale of life, With flowers the road becomes less rife. -{Hogg.

Charity is the stream which flows from the fount

# Children's Department.

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

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

Written for the Banner of Light.

### THE SEARCH FOR SUNSHINE;

MARIANNA, WILLIE, BUSIE AND JOE.

### CHAPTER VIII.

What should we be like if we had nothing to try our patience? Very much like little plants that are not exposed to the cold air or the storm: the first touch of cold, or of rough wind, withers them and spoils their beauty; while the sturdy ought to have done. I have a great white flag, oak, that ever since it sprung up from the acorn has met every rough blast and every chilling frost, has grown grand and noble, and put out its fresh leaves every year, as if it had a great heart i I will lift it at sunrise in the morning, and with of love under its rough bark.

least trouble to herself. It seemed to be the easi- , and bring me the comforts I need." est thing in the world for her to say, "Don't touch that!" "Get out of my way!" "I wish signal-flag ready, and raised it to a brisk breeze, you knew how I hate boys around my feet!" But Willie loved to get into the kitchen, for all that; the boys were put on board. They had ventured for there was the old clock, like his mother's, and out into the great world. there, too, was the odor of baking pies and cake, and, sometimes a stray raisin lay on the floor, or a rosy-cheeked apple, that seemed very sweet and luscious; and there was Minnie, the cat, that he liked to play with; and he could look out into the garden through the windows, and watch the clouds that made him think of Oakland, and of Susie. So, on the whole, the kitchen was a pleasant place, although Miss Jackson did fret at him. But Willie allowed, little by little, a spirit of illwill toward her to creep into his heart. He began to find pleasure in trying to tease her and vex

When Miss Jackson was out, he would try and do some disagreeable thing to trouble her when she returned. He would disarrange her dishes. her look of vexation when she returned. This spirit of unkindness grew so rapidly, that before Willie was aware it he had become quite a tyrant, and he was not satisfied with troubling Miss Jackson, but began to torment poor, innocent Minnie. He offered her a bone, and then quickly drew it away; he tickled her ears when she was asleep, and spilled over her milk, and pulled the tender hairs about her mouth.

One day Miss Jackson had borne all she thought it best to bear from Willie, and she soundly boxed his ears. This made him so angry that he seized a stick and threw it at poor, unfortunate Minnie. It hit her on the leg, and made her very lame. She hobbled to her mistress, and Willie, ashamed and frightened, ran out of the house to hide himself in the garden. He found Joe there, to whom he told his troubles.

"I know how you feel," said Joe, "because I have felt just so. When I lived in beautiful Italy, I never know what hate was, because my mother loved me so much, and she only showed me what love was. But when I had no one to love me, then my own love was tried, and I found I had something else in my heart. There was one boy who liked to tense me and see me get angry; and I thought I never could be kind to him, and I used to strike back when he struck me. But after I was sick, and that good friend showed me how much better it was to show kindness than hate, I thought I would practice on

I used to ask my mother then to stay close to me and help me. I had taken my little violin, that my good friend had given me, and I went out to play and sing for a few pennies. Just as I started, the bright sun shone through the dark clouds, and as I saw it I wished myself as beau-Himl. and as full of goodness.

Ethese good wishes were in my heart, like so much sunshine, and I began to sing on the corner, and I thought of my mother, and wondered if she had anything to do with making the sun shine through the long street; and although I did not

feel and, yet tears came to my eyes.
"Just then Tim came along, and seeing me, cried Monday I reed ander & dest to

rising in my breast, and I laid down my violin and doubled up my fist; but just then, as if the sunshine had a voice. I heard, 'Angelo!' and I looked no more at Tim, but up to the light. Then I called Tim. and said:

'I think you were unkind, but I will not be unkind to you in return. Come, let us shake bands.'

But he only laughed at me, and called me a minister; but I did not care, for I was sure I had cat.", done right. He kept on teasing me whenever he could, but I remembered how pleasant it had seemed to return good for evil, and so I did not try to vex him; but when I got more pennies than I needed, I used to give some to him, and when he saw that I really meant to be kind, he began to do little acts of kindness to me. I remember I was sitting one day in our miserable room, when I heard a step, and in came Tim. He had brought a great orange and some cake, and he put them down beside me, and then ran out, as if he was half ashamed. But I called him back, and made him share them, and we began to talk, and I told him all about my mother. He said he wished he had a mother, but he had nobody but a cross aunt, who had turned him away, and left him to the care of bad people, and he had run away from them and lived as he could.

I asked him to come and stay with me, and he did, and he became one of the best friends I ever had. My good friend was not dead then, and he found him a place in the country; and he goes to school, and writes me nice letters sometimes. In the last one he says:

'Joe, if ever you get into trouble, remember there is only one way out, and that is by love.' Now. Willie," continued Joe, "I suppose you think it won't do any good to love Miss Jackson; but supposing you try to do good to her, and see how much warmth there is in her heart."

Willie sat still after Joe left him, thinking of all he had said, and finally running to Joe, said: "I think I will wait till to-morrow. I don'

feel exactly like beginning to-day." "But," said Joe, "suppose the sun should conclude it would n't rise to-day because it is cloudy, and so we should not feel its warmth through the clouds, what a cold, damp day we should have. I have a book that has a nice story about to-morrows in it, and if you will wait, I will read it to

Willie was delighted with the prospect of story, so Joe began reading:

There was once a famous old man, who lived in a great castle on an island in the sea, and he had two sons; and one he called Now, and the other To-morrow. These were strange names, but stranger than all were the dispositions of the boys; for one was brisk and lively, and full of fun, and sies and daisies. I think it must be what the the other was so dull and stupid that he was nev- ministers call grace." er ready for anything.

One day their father said to them:

"Boys, here I have lived all my life in this great castle by the sea. I have seen the waves beat against the stone battlement, and I have heard the winds howl, as if they would tear my stronghold down; but I have never ventured out on to the waters, or been beyond the rough rocks that make the breakwater. But I am sure there is something better than this miserable life. I sure that if I had tried when I was younger, I might have found a way to have gone to a better place than this barren island, where I have to snare birds for food, and dig for water to drink But I am old, and you, my boys, must do what I made from a sail that drifted on shore, which I have kept always to remind me that I could go when I chose to raise it as a signal of distress. my blessing you shall go out into the world. Miss Jackson could fret and scold without the Don't forget your old father, and return to me,

When the morning came, the old man had his and before many hours a ship was hailed, and

The old man lived all alone. He was lonely enough, but the thought of the return of his boys kept him cheerful. Years rolled on, and he still waited and watched. Every day he went up to the top of his castle and watched for coming sails; but they went past, drifting by like little specks of glistening sand. Then the old man went down and groaned and sighed, and said:

"Oh my boys! my boys! would I had never sent you from me!"

His face grew more and more wrinkled, and he was almost blind, so that he could hardly see the white sails as they glided by far in the distance.

At last, one day, as he went early in the morning up to the tower to watch, he was sure that he saw many white specks on the water, and they or her mats on the floor, and then laugh to see came nearer and nearer, and as he watched they grew as large as his hand. At length they approached, and he heard the sound of music and the noise of many voices, and they all shouted and joined in sounds of merriment. The old man hastened down to the rocky shore, and a thousand boats came rowing toward him. From the first one that touched the shore jumped his beloved son Now, who embraced him lovingly, and soon told him of his life since he left the lovely island. He had brought the wealth of the whole world to lay at the feet of his father. Gold from Africa, precious stones from India, rare garments from the East, and wonderful inventions from the West. There were things beautiful and things useful, and the old man was almost wild with delight,

"But tell me," said he, " how you gained all this." "By always doing what I found to do at the very minute. I conquered whole kingdoms, and subdued whole nations, and gained all the honor and riches of the world; for everybody seemed to think me the real lord and master."

"But where is my son To-morrow?" said the old father.

"I know not," answered Now; "my poor brother left me long ago."

When the evening came, and the mirth had ceased, the old man sat down on the rocky shore and mourned for his poor son, To-morrow. As he sat there, a solitary boat put off from a vessel and neared the shore; and forlorn and poor, and weak and helpless, landed To-morrow, and fell at the feet of his father.

"Oh my son! my son!" said the old man. "Why do I see you in all this grief?"

"Father," said To-morrow, "I could gain nothing, for I was never ready. I could not do what brother had returned to you, I determined to come 

They all went together from the lonely island by the sea-old Father Time and his two sons, Now and To-morrow. Now was a great and wise king, and blessed all who served him. He made the sad happy, the foolish wise, and the poor rich, But To-morrow failed at everything, and could be-

nothing but a poor miserable servant. "What a queer story," said Willie; "but I do n't see what it has to do with Miss Jackson and the

"Why," said Joe, "if you serve the good king Now, you will be very likely to do just right; but if you listen to the poor miserable To-morrow, you will do nothing at all."

"Oh I guess I see," said Willie. "I must do right now, and then I am sure of a beginning. I do not wish to be a servant of the unfortunate Tomorrow."

Willie went into the kitchen and sat a long time looking out of the window, wondering where Miss Jackson had gone, and if she came in whether he could find courage to speak to her; but she did not come, so he had time to think over his good reso-

There lay poor kitty that he had injured. He stroked her back and rubbed her head until she purred herself to sleep. Even these little acts of kindness comforted his heart, for it is true that loving deeds, be they ever so slight, are the best medicine for trouble of any kind. Gentle thoughts of his mother and Marianna came to him, and then Susie's sweet face seemed to come to his memory so distinctly, that he almost felt that he

"I wonder," said he to himself, "if what Mr. Tom said is really true, and that the angels know what we do. I hope Susie did not know that I hurt poor kitty. But, after all, it's no worse to have her know it than to know it myself. I feel

as mean—as mean as—" Willie did not know what to compare himself

to; but he was so sensible of his meanness, that he crept up quietly to bed while it was yet early. Although Joe was older than Willie, yet he was always ready to enter into all his troubles, and to comfort him as best he could, and he never laughed at him.

"Willie," said he, "did you ever think that you could do anything to make people good and kind?" "I want to know first," said Willie, "what

makes you talk so like a minister sometimes." "Well, aint that fun?" said Joe. "I did n't know as I did; but sometimes—well, I'll tell you if you won't tell anybody."

"I won't. Joe." "Well, I feel just as if something came right to me, just as the sun comes to the flower beds; and then, you see, words spring up just like the pan-

"What's that, Joe? I never heard of it." "Why, it's something that comes right from heaven, and I think it 's my mother that brings it. because, you see, I feel just as if the soft air of Italy was breathing on me; and I think I hear my mother singing, and then thoughts come just like sunshine, as I told you; and I don't feel like Joe. the poor boy that digs in the garden, but grand, like, as if I was playing on a splendid organ, and all the world was listening. I shall tell you about have looked out on sunny days, and seen white it sometime, and how nice it is to think we can specks afar out over the waters, and I have felt | make people better, even if we are boys, and can't preach. But you are sleepy now, Willie, and I'd rather tell you sometime when I am out in the garden, and can see the beautiful sky."

[To be continued in our next.]

### To Correspondents.

S. F. R., IONA, MICH.-What you say to children in regard to taking medicine could hardly benefit them, since children are under the control of their elder-if not wiser-friends in such matters, and they are not considered capable of judging for themselves. The subject of health is of great importance, but methods of cure are not understood by children.

BLUSH ROSE.—Your last letter to the children has taken to itself wings, and hidden in some stray nook so safely as to be of no avail. The expectation that it would "turn up" also fails, and so, with apologies, we say "write again."

## New York Matters.

[Correspondence of the Banner of Light.]

New York, April 18, 1865.

Miss Hardinge spoke on Sunday afternoon at Cooper Institute on our nation's loss. She paid Abraham Lincoln the greatest tribute that could be given to a mortal, tracing his life from boyhood to the last act of his earthly existence. I clip the following from Monday's Tribune in regard to this discourse:

"Miss Emma Hardinge gave a lecture Sunday afternoon at Cooper Institute upon the subject of our great national calamity, which was largely attended by an appreciative and earnest audience. In the peculiar vigor of her style she paid a glowing eulogy to the deceased chieftain, and eloquent ly argued that not only the immediate assassin was ly argued that not only the immediate assassin was guilty, but all the leaders of this rebellion, which begun in duplicity, hypocrisy and covert villainy, so fitly ended with the cowardly knife of the assassin. She nevertheless viewed the whole affair in the broad, comforting light of Providential dispensation; said that the rebels had really lost their best friend in Mr. Lincoln; believed that apart from personal individual regret for the loss of a noble statesman and man, the Union was more benefited than the rebellion; and concluded by assuring her audience that at least President by assuring ner audience that at least Fresident Lincoln's immortality was glorified in this his martyrdom. The drift and purpose of Miss Hardinge's argument was that the entire war was a work of Providence; that Abraham Lincoln's special mission being accomplished in the triumph of the national arms, Providence saw that his kind heart would not permit him to hang quite so many traitors as would secure our country against future rebellions, and so disposed of him through the instrument of the rebellion itself, for his historical immortality, and for the place of a sterner, less merciful successor."

A. J. Davis and F. L. H. Willis both spoke with much power and eloquence on the great calamity which has befallen the nation. Mr. Davis also spoke of his own father, who went to his spirithome last week; said he had lived to a good old age, and was ready and willing to go, as he had outlived death and the grave; said that he saw his spirit depart to its new home.

Mr. Willis spoke in the evening on "The Resurrection of the Body," which was quite appropriate for the day and occasion. He thought it absurd, at this late day, to believe that the material body was to be raised in a future day, or that it ever had been in any one case.-

Judge Edmonds attended the meetings, and moved that the Spiritualists unite next Sunday in I found to do, but waited and waited, and I made | a mass meeting. A committee from all the socieeverybody miserable and poor and distressed. If | ties was appointed to carry out the work. Judge one was rich, I seemed to take all his riches from Edmonds, and also Mr. Willis, both said it was him. If any one strove to do good, I always well known that our late President was a Spiritstopped him. Oh the whole world that I ap- unlist, and that we, as Spiritualists, should show proached became wretched, and, hearing that my some tribute of affection and respect for his memory.

Mr. Beck the husband of Mrs. Beck, one of the feel and, yet fears dame to my eyes.

Also, and beg to be his servant."

The old man wept at the misery of his son, but first mediums in the spiritual ranks, passed to the out, 'Hallo, my haby!' and tripped up my feet, so that I fell into the filthy gutter, and my little violatin was all covered with mud. I felt the anger this servant.

Mr. Beck/ the husband of Mrs. Beck/, one of the first mediums in the spiritual ranks, passed to the spiritual philosophy. Mesers. Willis and his, Advisis and my Advisis and first fanday in Bridgewater on the second Sunday, and in Davis were present at the funeral. Shawkur.

Matters in Providence.

Before retiring to-night, I wish to record, for the columns of the Banner, the results of the afforts made to-day for the Northwestern Fair of the Sanitary Commission and Soldiers' Home, which is to open in Chicago May 30th. The subject was presented to our congregation by our sister, Mrs. J. S. Fuller, of that city, the accredited agent of our Spiritualist friends there. Collections were taken in the Lyceum, and in the afternoon and evening meetings, raising more than \$175. The response of our friends, I trust, may be liberal, for if they are, the fact will have an important bearif they are, the fact will have an important bear-

Hitherto we have been ignored, oftentimes treated with contempt, and sometimes spurned. Witness the narrow-minded bigotry of the managers of the New York Fair, who refused the donations of Brother Partridge. Our numbers are sufficient to make us a power and on such an occations of Brother Partridge. Our numbers are sufficient to make us a power, and on such an occancient to make us a power, and on such an occasion as this, when, as a body, we are appealed to, let us project ourselves into the measure with a force that shall let the world know our strength and means. If our deeds of beneficence are noble, we shall prepare the wav for that other work we shall prepare the way for that other work awaiting our hands and hearts the solution of and June; in Washington during March. Address, 861 Bailthear world and social problems soon to be prothose moral and social problems soon to be projected into the pathway of the race, and first to arrest the attention of this nation.

It is time we recognized our mission, and be pre-

paring for it. We are not forever to be iconoclasts, forever to be wielding the sledge-hammer to batter down the walls of old superstitions, but we are to be builders, reformers and renovators. The old must be cleared away to make room for the new; but let us see to it that we are not always making ready. Wisely let us heed the opportunities of each hour and day, crystalize into a positive active

power, and make our philosophy the element of that progress destined for the race. Our meetings are well attended, and have been for some months. Brother Fish called out large audiences, and by his eloquence of philosophy and facts made a deep impression.

Mrs. Currier is speaking with power, and has very large audiences. New faces are seen at our hall on successive Sundays, attracted by the power of Spiritualism, which brings hope and healing to the way-worn and weary, litting the dark cloud enveloping the tomb, and opening to the view of mortals the sunshine and the pleasures of the Summer-Land beyond.

Our Sister Robinson, of Lowell, spent a few days with us, but was called home by sickness in her family. During her short stay, many had, through her mediumship, convincing tests; several who had never known much of Spiritualism, received communications from departed dear ones, which rent the veil, and doubtless will be the seed of re generation. Friends who may desire in any local ity a medium, will do the cause of truth a service if they should secure Mrs. Robinson. In saying this, I speak not to disparage others. But her phase of mediumship is peculiar, and will prove effective.

Fraternally thine,

W. Foster, Jr. Providence, R. I., April 9th, 1865.

### NOTICES OF MEETINGS.

BOSTON.—Meetings will be held at Lyceum Hall, Trement st., (opposite head of School street,) every Sunday afternoon at 24 and evening at 7% o'clock. Admission, ten cents. Lecturers engaged:—Miss Lizzie Doten during April; Miss Emma Hardinge during May.

BOSTON SPIRITUALISTS CONFERENCE will meet every Thursday evening at Templar Hall, Bromfield street, corner of Province street, Boston. All are invited. Admission free. THE BIBLE CHRISTIAN SPIRITUALISTS hold meetings every Sunday in Templar Hall, corner of Bromfield and Province streets, at 10% A. M. and 3 P. M. Mrs. M. A. Ricker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

streets, at 10% A. M. and 3 P. M. Airs. M. A. Roker, regular speaker. The public are invited. Seats free. D. J. Ricker, Sup't.

The Spiritual Friends will hereafter hold their meetings at Girard Temple, 534 Washington street.

CHARLESTOWN.—The Spiritualists of Charlestown hold meetings at City Hall. every Sunday afternoon and evening, at the usual hours. The public are invited. Speakers engaged:
N. B. Greenleaf, April 20; Susie M. Johnson during May;
A. B. Whiting during June.

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

NORTH CAMBRIDGE, MARS.—Meetings are held in Bruce's Hall, every Sunday, afternoon and evening. Speaker engaged:—Mrs. A. A. Currier, April 30, and June 4 and 11; Mrs. K. J. Willis, May 1 and 14; Mrs. B. A. Byrnes, May 21 and 22. Quibox.—Meetings every Sunday in Rodgers' Chapel. Services in the forenoon at 10%, and in the afternoon at 2% o'clock, TAUNTON, MASS.—Spiritualists hold meetings in City Hall regulariy at 2 and 7M P. M.

PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden Hall Sundays afternoon and a Spiritualists.

regularly at 1 and 13 F. M.
PLYMOUTH, MASS.—Spiritualists hold meetings in Leyden
Hall, Sunday afternoon and evening, one-half the time. Speaker engaged:—Miss Martha L. Beckwith, May 6 and 12. Lowell -Spiritualists hold meetings in Lee street Church.
"The Children's Progressive Lyceum" meets at 10% A. M
The following lecturers are engaged to speak aftermoon and
evening:—Mattle L. Beckwith during April; Charles A. Hay-

den during May.

HAVERHILL, MASS.—The Spiritualists and liberal minds of
Haverhill have organized, and hold regular meetings at Music
Hall. Speakers cugaged:—Mrs. Sarah A. Horton during April;
N. Frank White during May; Mrs. E. A. Bliss, June 4 and
11; Miss Emma Houston, June 18 and 25.

11; Miss Emma Houston, June 18 and 25.

WORCESTER, MASS.—Meetings are held in Horticultural Hail every Sunday afternoon and evening. Speakers engaged:—Mrs. Laura Chppy during April: hirs. A. A. Currier during May; Charles A. Hayden during June.

PROVIDENCE, R. I.—Meetings are held in Pratt's Hail, Wey bosset street, Sundays, afternoons at 3 and evenings at 7% o'clock. Progressive Lycoum meets every Sunday forenoon, at 10% o'clock. Speakers engaged:—Charles A. Hayden, April 30; A. B. Whiting during May; Susie M. Johnson during June.

ing June.

PORTLAND, ME.—The Spiritualists of this city hold regular meetings every Sunday, in Congress Hall, Clapp's Block, corner of Congress and Elm streets. Free Conference in the forencen. Lectures afternoon and evening, at 3 and 70 clock. Speakers engaged:—Mattie L. Beckwith, May 10 and 27, and during Soptembor; Mrs. Laura Cuppy during October.

OLD TOWN, ME.—The Spiritualists of Old Town, Bradley, Milford and Upper Stillwater hold regular meetings every Sunday, afternoon and evening, in the Universalist Church.

NEW YORK .- Hope Chapel. Meetings every Sunday. Speak r: -F. L. H. Willis. er: — F. L. H. Willis.

The Friends of Process and Spiritualists of New York hold their meetings at Ebbitt Hall every Sunday, at 10% and 7% o'clock. Seats free, and the public generally invited. The Children's Progressive Lycour also holds its regular aessions at 2 r. M. Speaker: — A. J. Davis during April and June. THE FRIENDS OF PROGRESS WILL hold spiritual meetings at Union Hall, corner of Broadway and 23d street, New York, every Sunday.

ery Sunday.

Brooklyn, N. Y.—The Friends of Progress meet every Sunday ovening at the Scientific and Progressive Lyceum, No. 138
Washington street, Brooklyn, N. Y.
NEWARK, N. J.—The Spiritualists hold meetings every Sunday in Upper Library Hall, Market street, at 2% and 7 o'clock

P. M.
CINCIPHATI, O.—The Spiritualists of Cincinnati have organized themselves under the laws of Ohio as a "Beligious Society of Progressive Spiritualists," and have secured Metropolitan Hall, corner of Ninth and Wainut streets, where they hold regular meetings on Sunday mornings and evenings, at 10% and 7% o'clock.

DATTON O.—The Spiritualists of Dayton, O., hold meetings every Sunday in Harmonial Hall, Post Office building, at 10% A. M. and 7% P. M. WASHINGTON, D. C.—Spiritualist Meetings are held every Sunday, in the new hall corner of D and 9th streets.

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

[To be useful, this list should be reliable. It therefore be coves 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 known not to be a lecturer, we desire to be so informed, as this column is intended for Lecturers only.

MISS LIZZIE DOTEN WIII speak in Boston during April; in New York City during May; in Philadelphia during Octo-ber. Will make no other engagements to lecture until further notice. Her many correspondents will note the above an-nouncement. Address as above, or l'avillon, 57 Trement st., Boston, Mass.

MES. LAURA CUPPY will lecture in Worcester during April; in Malden during May; in Banger, Me., during June; 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. Farnk Whitze will speak in Stafford, Conn., April 20; in Haverhill, Mass., during May; in Chelsea during June; in Lowell, July 2, 9 and 16. He will answer calls to lecture week evenings. Address as above.

DE. L. K. COONLEY will lecture and heal in Chaisworth, Chenoa, El Passo, Kappa, Peoria, Ill., and vicinity from the first of May to June 18th. Address, care of Mr. Woodard, El Passo, Ill. He will receive subscriptions for the Banner of Light.

M. H. Houghton will speak in Malden, Mass., June 18 and 25 M. H. HOUMTON WILL SPEAK IN MAIGE, Mass., June 18 and 25, Moses Hull speak in Adrain, Mich., April 30; in Milwaukee, Wis., May 7 and 14; debate with Elder Stephenson, May 25, 5, 27 and 28; will speak in Sterling or Dixon, Ill., June 10 and 11; in Coldwater, Mich., June 18 and 25; in Jones-ville, July 2. Address accordingly.

H. B. Storke will speak in Foxboro, Mass., April 20. Address accordingly, or 4 Warren street, Boston.

A. B. Whitino, of Michigan, will speak in Providence, B. I., during May; in Charlestown, Mass., during Junc. Will receive calls to lecture week evenings. Address, Albion, Mich., till May 1st; afterwards as above. MES. AUGUSTA A. CURMINE Will lecture in Worcester, Mass. luring May. Address, box 815, Lowell, Mass.

Miss Marria L. Browvirs, trance speaker, will lecture in Lowell during, April; in Plymouth, May 6 and 13; in Port-iand, Me., May 25 and 37, and during September. Address at New Haven, care of Goo, Bookwith.

coming year; in Woodstock, April 30; in Rochester, May 21.

MISS SARAH A. NUTT will speak in North Dans, Mass., dur-ing May; in Woodstock, Vt., June 11, 18 and 25, and July 8, 16 and 23. Address as above, or Claremont, N. II.

and 33. Address as above, or Claremont, N. H.

J. M. Prebles will speak in Milwaukee, Wis., during April.

E. V. Wilsow lectures in Memphis, Tenn., during April.
will be at home, Monekaune, Ocento Co., Wis., during May.
Parties wishing his services week evenings will address him as
above. He will give magnetic readings of character and tests,
during the west-days.

Miss. Sarah A. Byrnus will speak in Lynn during April,
in North Cambridge, May 21 and 25. Address, 87 Spring street,
East Cambridge, Mass.

Miss. H. T. Syrakes will lecture in East Exeter, Me., April
30; in Dover, during May.

Miss Lizzie Carrier, Vosilanti, Mich. will lecture during

more street, Baltimore, Md.

ISAAC P. GREENLEAF will speak in Stockton, Me., May 1, June 4, July 2, and Aug. 6: in Levant, May 21, June 16, July 18, and Aug. 20; in Newport, May 14, June 11, July 9, and Aug. 13.

Mas. A. P. Brown will speak in Danville, Yt., every other Sunday until further notice; in West Concord, Yt., April 26, She will attend funerals if desired. Address, St. Johnsbury, Centre, Yt.

Miss Susin M. Johnson will speak in Milford, Mass., April 30; in Charlestown during May; in Providence, R. L., during

June.

MES. LYDIA ANN PRAESALL will lecture one-half the time at Utica and Washington, Mich., until further hotice.

MES. S. A. HORTON will speak in Haverhill, Mass., during April: in Rutland, VL, the first Sunday of each month until November, commencing May 7; in Middlebury, May 14; in Williston, May 21; in Ferrisburgh, May 28. MES. SUSIE A. HUTCHINSON will lecture in Cincinnati, Ohlo, during April. Permanent address for the present, Syracuse, N. Y.

N. Y.

J. G. Fish will speak in Hammonton, N. J., April 20; in Philadelphia, May 7 and 14; in Now England, May 28, and June 4 and 11; in Cincinnati, June 18 and 25, and July 2, 9, 16, 23 and 30. Will receive subscriptions for the Banner of Light, Address, Hammonton, N. J.

W. K. Ripley will speak in Stockport, N. Y., April 30; in Medusa, May 7, 14 and 21. Address as above, or Foxboro',

Mass.
Lois Waisbrooker will speak in Liverpool, O., April 30; will attend the Quarterly Meeting in Uncle Seth Hinshaw's Hall, Greensboro', Ind., May 7. Address accordingly.
Miss Emma Hardinas lectures East up to the Fall, and West up to Christmas. Sundays engaged. Address, 8 Fourth avenue, New York.
Miss Cop., Williams J. Cop. 101. Miss CORA WILBURN, LaSalle, Ill. She will receive sub scriptions for the Banner of Light.

D. H. HAMILTON will answer calls to lecture on Reconstruc-tion and the True Mode of Communitary Life. Address, Ham-monton, N. J.

MRS. ANNA M. L. POTTS, M. D., of Philadelphia, will lecture upon anatomy, physiology, bygeine and dress reform through the Western States. Address, 622 State street, Chicago, Ill.

GROBOR F. KITTRIDGE will answer calls to attend public circles, and lecture on Sundays, in Northern Michigan. Ad-dress, Grand Rapids, box 692. MRS, LAURA DE FORCE GOEDON, inspirational speaker, New Orleans, La.

MISS EMMA HOUSTON, Manchester, N. H. Mrs. A. L. Gale, trance speaker, will receive calls to lecture Address, 18 Lowell street, Boston. Mrs. E. K. Ladd, No. 140 Court street, will answer calls to octure.

J. S. LOYELAND. Address, Banner of Light office, Boston. MRS. COBA L. V. HATCH. Address, New York City.

BENJAMIN TODD, inspirational speaker. Address, Elgin, Ili., care of N. E. Daggott.

care of N. E. Daggott.

F. L. Wadsworth's address will be Battle Creek, Mich., till further notice.

MES. SOPHIA L. CHAPPELL. Address, care of Mrs. A. Patterson, No. 260 Walnut street, Ciucinnati, O. J. L. POTTER will make engagements through the West to speak where the friends may desire. Address as above, or care J. M. Mills, Indiantown, Tama Co., Iowa.

MRS. E. A. BLISS, Springfield, Mass. Thomas Cook, Huntsville, Ind., will answer calls to lecture on organization. B. T. Munn will lecture on Spiritualism anywhere in the country within a reasonable distance. Address, Skaneateles

F. L. H. and Love M. Willis, 192 West 27th street, New York City. REV. D. P. Daniels will answer calls to lecture and attend funerals. Address, Lafayette, Ind. MRS. MARY J. WILCOXSON, Hammonton, Atlantic Co., N. J.
DR. JAMES COOPER, of Bellefontaine, O., will answer calls to
speak on Bundays, or give courses of loctures, as usual. Will
receive subscriptions for the Banner of Light.

REV. ADIN BALLOU, lecturer, Hopedale, Mass. MR. and MRS. H. M. MILLER, Elmira, N. Y., care of Wm. B. MRS. H. F. M. BROWN may be addressed at Kalamazoo, Mich. MRS. N. J. WILLIS, trance speaker, Boston, Mass.

C. Augusta Firch, trance speaker, box 1835, Chicago, Ill.

Mrs. A. P. Brown, impirational speaker. Address, 8t.

Johnsbury Centre, Vt. J. W. SEAVER, inspirational speaker, Byron, N. Y., will an swer calls to lecture or attend funerals at accessible places. Mrs. C. M. Stown will answer calls to lecture in the Pacific States and Territories. Address. San Jose, Cal. G. W. Bick, trance speaking medium, will answer calls to lecture. Address, Brodhead, Green County, Wis.

ELIJAH WOODWORTH, inspirational speaker. Address, Les-lie, Ingham Co., Mich. L. JUDD PARDER, Philadelphia, Pa., care of J. L. Paxson, 931 Race street. SAMUEL UNDERHILL, M. D., is again in the field, and ready to receive calls for lectures. Address care of A. J. Davis, 274 Canal street, New York.

MES. JERNETTE J. CLAEK, inspirational speaker, will answer calls to lecture on Sundays in Eastern Massachusetts. Address, Lowell, Mass.

MES. FRANCES T. YOUNG, trance speaking medium, No. 12

Avon place, Boston, Mass. MRS. EMMA M. MARTIN, inspirational speaker, Birmingham, Mich.

MRS. PRANK BEID, inspirational speaker, Kalamazoo, Mich. A. P. Bownan, inspirational speaker, Richmond, Iowa. MISS BELLE SCOUGALL, Inspirational speaker, Rockford, III. Mrs. Ida L. Ballou, Fond du Lac, Wis. W. F. Jamieson, inspirational speaker, Decatur, Mich.

WILLIAM H. SALISBURY, trance speaking medium, will answer calls to lecture. Address, No. 1 Bank Row, Taunton, Ma. Miss H. Maria Worthing, trance speaker, Oswego, Ill., will answer calls to lecture and attend functals. MISS L. T. WHITTIER, Dansville, N. Y.

PROSPECTUS

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

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