

VOL. X.

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inad **THEE** in 1984, Xo. 6570.00.0 LADY AND LOVER

A REAL ROMANCE.

BY ALEXANDER T. HATHAWAY.

OHAPTER L

"Ome I What fray was here? Yet tell me not, for I have heard it all, Here's much to do with hate, but more with love."

The silver moonlight poured its beautifying rays over the noble city of Venice and the adjacent waters. Domes and balconies, turrets and spires, were gilded anew in its glorious sheen. The Grand Canal and few even with disgust.

the three fundred watery streets that veined the proud city in all directions, threw back with all gentleness the bright beams that fell like the soft rather thoughtfully in an opposite direction. kiss of heaven's breath upon them. It seemed to the beholder as if the entire city were laced and in-

like a old argosy just returned from a voyage, fullfreighted, and moored in silence at the head of the broad Adriatic. Before it stretched the Lagunethat mysterious and darkly deep sheet of water into joices me that I have reached this my seventeenth which so many a feeble, unresisting victim had from birthday, and that thou art still living to share its time to time been cast at the dread hour of mid. pleasures with me." Partition -night, and given up his soul to Heaven beneath the

stars, without an ear to catch the agony of his dying he, taking her hand and holding it affectionately in ories.

features of this Queen of the Seas stood out in bold evening ?" relief and beauty. Here were to be seen the famous Giants' Stairs. Here stood lofty palaces and dark. low-browed dangeons, together. There was the memorable Bridge of Sighs, suggesting the saddest

ers, their balconies and turrets, and minarets and splendid facades, all flashing like erected halberds in the steady wane of moonlight that enveloped the noble city.

On that very same night, full many a weary pris. confusion into which she was thrown. "Hereafter I will not so plainly express myself;" and, raising her soner strode to his dungeon bars to catch a breath of fresh air, with his emaciated and almost blood. delicate hand to his lips as he simultaneously halfless hand grasping the dull iron that held him in, bowed his head, he pressed it a moment there, and, and throwing longing looks over the waters beneath with a proud smile upon his features, passed silent-Viola continued her solitary stroll till she had, ala lady of high and noble birth, the scion of truly most unconsciously, reached the garden walk, and noble stock, leaned in languishing attitude over her down that she leisurely found her way. It was with a feeling of surprise when she discovcarelessness on her hand of snow, listened to the ered, on suddenly turning around, how far she had sound of the light guitar thrummed by some secret come, and especially unattended. She started to return to her friends again, when a low and musical There was a wave of music, as well as of moon- voice foll on her ears with a sweet and welcome sallight, resting everywhere over the water. Moved utation, calling:

her lips; and when a soft smile chased over their portals across the marble floor of her countenance, it memed as if a gleam of heaven's purest and most golden sunshine had stolen to her heart, and, softly nestling there, had lighted it up with love.

Her head was cast wholly in a classic mold, and set off to the greatest advantage the striking beauties of her features. I. It was bet upon 'her shoulders like some fair and well-proportioned temple upon a marble oliff-the pure white cliff itself having been chiseled by Nature's hand until it was admirably fitted to support so truly royal a superstructure. Whenever she averted her head only partially, her throat swelled like the beautiful throat of some sweet warbler whose songs ascend to Heaven.

On that night of brilliancy, yet of mystery too, there were crowds of admirers at her hand, and every lip vied with every other one in speaking its praises of her queenly beauty.

But she soon grew.tired of these tamely spoken flatteries. Her heart yearned for something purer, that had more coul in it. She turned away from them all with undisguised weariness, and from not a

As she moved away, unattended entirely, she chanced to come upon her father, who was walking

"Ah !" was the count's impulsive exclamation, "and how is my darling daughter Viola enjoying terlaced with beauteous threads of silver, and each herself this evening ?' Is there any one thing wantthread a sheet of sparkling, flashing water. It lay ing to make the happiness of her young heart complete ?" "My dear father," she replied, in a low volce, "I

am as happy as you could expect me to be. It re-"God bless thee," my devoted child !" exclaimed

both his own. "God bless thee, my Viola! But On this most levely of all nights, the prominent have you seen the youthful Count Ruberto this

" I have, my father."

"And where is he at this moment, Viola ?" ""I know not, my father," answered she.

.... I would wish you to bestow on him all the favor thoughts in the mind of the beholder. There were you properly out, my daughter. He is a worthy the old palaces of dukes, with their domes and tow. I young min, and a scion of a truly noble stock." Viola cast down her beautiful eyes upon the tesselated pavement of marble, but returned no reply "Forgive me, if I have wounded you by my overearnest speech," he instantly added, perceiving the

have the treasures that secret meetings with theo so , Ruberto !" a second time repeated Count Cesario. generously yield me, and I heard them up in my "I would know who it was! Speak, Ruberto !" The young nobleman, who had by this time wiped heart for other days, to dream upon when otherwise might be unhappy. I love the Viola! and it is from his forehead and face all traces of his recent enbliss for me to know that I am loved by thee in recounter with his foe, leaned forward toward his inturn. Why should I not be happy ? Why should I

not be contented ? My heart no one can tear from me save with my life itself; and with that, of course, go all its priceless treageres, too !"

As he finished speaking, he raised her hand to his lips, and pressed it with a kiss of the most fervent affection.

BOSTON, SATURDAY, FEBRUARY 1, 1862.

"I must be gone, Bandolo Waald Viola soon after, starting as with a sudden thought. "They will surely miss me from the hall, and then they will search for me, and find me here in the garden, and you here with me. too! Oh, would that you could but go back with me, Bandolo!"

"Hush, Viola! Say no more! Thy proud father has forbidden it forever ! But he may not prevent my loving thee, and here do I, most earnestly avow it. Farewell, Violal farewell1, I shall watch patiently for thee, and shall be at thy side when thou wouldst fain pour out thy troubled thoughts upon the night-breeze, or the faintest zephyr that skims these waters. Farewell !"

"Good-night, Bandolo ! I shall but sorrow for thee the more, until thou art by my side again !". A second time he pressed ther white hand to his

lips, while, on bended knee, he bowed before her. He rose at last to find that she was gone.

"An angel went that way !" said he, in a low tone, as she became lost to hig view in the shadows of the long rows of columns that beset her path. Immediately he started to return again by the way he had entered the place, and had proceeded but

a few steps, when a voice fell upon his ear:

"Be at you, sir! Defend yourself!" Bandolo turned about, in surprise, to ascertain from whose lips such threatening syllables could pro-

ceed, when he discovered a man standing close at his back, rapler in hand, and wlittering wickedly in ed. the mochlight, who seemed to dely him.

"What would you have with me, sir ?" demanded Bandolo, placing his hand on the hilt of his own sword as he spoke. word as he spoke. Knavel robber !" he continued, in a voice husky with the depth of his passion, but in which a stern and impetuous determination was perceptible.

In an instant the glittering blade of Bandolo lcaped from its scabbard, and he made a sudden and vigorous thrust at the other's heart. He saw, at a glance, that his opponent

terrogator, and hastily whispered something in his ear. **.** Count Cesario started back with unbounded surprise, lifting up both hands.

Ruberto still kept nodding affirmation of what he had just imparted."

The count was profoundly troubled, and turned away. Slowly and abstractedly he paced the brilliant halls of his noble mansion, nor stopped to exchange a syllable with any soul present.

All observed the marked change that had so suddenly come over him, but were unable to fathom either its cause or meaning.

Presently, Ruberto sought the side of Viola, and fell in conversation with her. His thoughts were greatly disturbed, but hers were almost as light and free as those of a singing bird. She had just returned from an interview with her accepted lover. Why should she not be full of joy ?

"Viola," began the youthful Count Ruberto, "I have just been wounded."

Viola started with affright, not being able to comprebend him.

"I have been wounded," he repeated. "It was in your own garden !"

The suspicion at once flashed across her mind that bossibly he might have fallen in with Bandolo, and been wounded in a hasty encounter with him.

"You read my meaning, I see," said he, with a look that imported much. "Yes, Viola, you know by whose blade it was this villanous act was done !"

The countenance of Viola was in an instant suffused with the deepest crimson, and she threw at him a glance full of the angriest pride, mingled with a merited rebuke.

"What do you mean, sir ?" she haughtily demand-

" May I not be excused from telling you, fair lady," said he, "what you already know ?"

"I am altogether ignorant of what you would say," she rejoined, imperiously now, and rising, as if sumwrid herself of her unsolicited companion. . "Btay, lady, but for a single moment, I breveyou ! I will here tell you all. It was by none other than Bandolo's blade that I received this wound."

" Bandolo's !" she involuntarily exclaimed. "You have truly spoken," said he. It was myself

who met him in the garden but just now. " Bandolo in the garden ?" she again exclaim

not have sought to see! What could I do but remain silent in my chosen hiding place, and there suffer? But call me not a villanous, low spy ! Oh, Viola ! wrong me not also in that way !"

NO. 19.

She made no reply to him, although he paused for moment, as if she might voluntarily retract the charge she had before made.

"When I saw thee at length return to the house," he went on, "I stepped holdly out upon the wall and challenged him whom I deemed my most formidable rival, to single combat. We took our swords and fell to, and, save this mere soratch he gave me, I am not ashamed to tell even theo that he wrested from me my rapier; for, be it known to thee, fair lady, as it is well known to every gentleman of rank that this same Bandolo is reckoned the most skillful swordsman in all Venice ; and it is no disgrace to have been disarmed by a professed master of his art."

While he was speaking in this strain, Viola was searching him with looks that betrayed the keenest excitement, and there was even a smile of triumph hovering about her curling lips, as he told how he had been deprived by her betrothed of his sword.

"Thy father knows of the occurrence, already," said he, dropping his voice to a confidential and halfmysterious tone, "and-"

" Yourself told him of it !" she accused him, with rehemence.

"I did-I did, fair lady. He saw the plight I was in, and at once demanded of mean explanation. I told him that Bandolo had fought me in the gardon."

" Tule-bearer, as well as spy !" said ... Viola, contemptuously.

"Not so. I was forced to tell him all. But he nows nothing as yet, Viola, of your meeting him in the garden. I have not told him of that. I have faithfully kept your secret from him. I knew too well what a dark shadow such intelligence would east over his path, this evening."

Viola offered no reply, not so much as by way of thanking him for keeping the secret of whose possession he was thus openly boasting; but immediately rising from her seat, left him without another word, and was soon mingling again with the gayest of the gay.

Young Ruberto turned away to conceal his chaorin. Us had the torrible related and mortified. More than this, no misorable culprit could for more wretchedly unhappy.

As soon as Bandolo had left the garden, immediately after the passage-at-arms with Count Ruberto, he gave orders to his gondolier to row him to a perticular point, where he and his page Fedore intended to disembark. 🖌 The light and agile craft sped on and on, and in its luxuriously furnished depths reclined the elegant form of Bandolo, his head thoughtfully supported by his hand. He now and then gazed over the glistening prow, as it cut its swift way through the silver sheet of water, and essayed to count the ripples that swelled and rose with their mimic crests on either side. lie cast his eyes over the water as far as he could see, and beheld reflected in its limpid bosom the rays from a thousand lights, and listened tranquilly to the melodious strains from the light-hearted gondoliers. He thought of her he had left behind, to be preyed on by the same tormenting reflections that were awakened within his own heart. He oven dared to dream of the balmy days and the soft, starlit nights of tender love. His heart was even then dancing with the inspiration of his restless thoughts. Now and then he shook his plumed cap within his hand, as if he were impatient to bring around him the pleasant hours of which he dreamed. Or he slowly placed it on his head again, and, with a halfdisappointed air, fell once more to dreaming. He was at length aroused from this intermittent series of reveries by his gondola beak's grazing against the marble steps on which he wished to set foot, and by his active page, Fedore, calling his attention to the fact that this was the place where he was to discinbark. Suddenly his brave heart began to palpitate, and he sprang out upon the wave-washed stair with a resoluteness and agility that betokened an inward strength not yet fully developed. "This way, boy !" he spoke to his page, pointing the way ho would go. "Ah, master Bandolo !" replied the youthful page, I had quite forgotien it. But for you, I might have lost my way." "I am familiar with all the mazes of Venetian streets," said Bandolo, " and well may I be. I have had occasion too frequently to know the most direct ways to points I would soonest reach." There was an emphasis about this remark of the young bravado, that shut out the most distant. thought of deception. He meant even all he said. For some distance thereafter they went on together, always selecting streets last frequented, and? concealing themselves within the shadows formed by door ways, arches, recesses, pillars, and columns. At length they arrived before a particular house. . and, with no further word, Bandolo placed his hand . to the door and opened it. They ascended two or three flights noislessly, and . finally reached a large apartment that might al. most be termed a balcony, so much did it overhang . the street ; and at the door of this room Bandolo softly knocked, so as to be overheard by none but. whoever might be within. "Enter !" a husky voice sounded from the other side of the door. Bandolo obeyed the summons, and, bidding his page follow him, opened the door and passed through. It was a narrow, though a rather high apariment,

whose surface they wearily wished they might be ly on. buried forever. On that same night, too, full many balcony, and, with jeweled head resting in seeming

lover scated in his silver-beaked gondola below.

by stalwart arms and guided by graceful motions, gondolas in every direction shot across the glistening waters like light and airy birds; and costly of the person calling, when a figure emerged from jewels, countless and rare, vied with brighter and the dark shadow of an adjacent column, olad in a yet more sparkling eyes to throw back even a share light and silken half-robe, and stood ercot before of their own beauty upon the water. Lights gleamed her. and shot forth from stately palaces and houses of splendor across the liquid streets. There were many shouts of laughter, and the cohoes of silvery voices, suppressed and softened tone. everywhere, and they fell on the ears of enchanted gondoliers like the low and dreamy music that peaks, others ?" asked the more than half-bewildered at the hour of vespers from the distant convent bell. | maiden. Joy, and light, and beauty shed their radiance everywhere. And as the Queen of the Night ascended putting my poor, unhappy, worthless life in jeopso regally and majestically into the deep blue ocean ardy, that I might once more behold my heart's own of the sky, it looked down upon the mass of wealth | idol ?"

and grandeur, and happiness, and revely of Venice, as if it felt a genuine pride in the gay scene on which it shone.

Count Cesario the sounds of revelry were frequent and prolonged. Songs and laughter chimed gaily "I ask for myself to night no more than the same and musically together. A hundred flames, from as privilege that all others are enjoying." many lamps, flung their glare over proud maidens and bejeweled matrons. Their jewels, without number and beyond estimation, threw back the expressions of my delight at thy feet-to offer thee light till the eyes could not rest on them any longer, my congratulations that another happy anniversary with pleasure.

anniversary of the beautiful young Viola, the only had been gone through every year since her birth, overhead ?" and this year it was observed more imposingly than ever.

The high-born Viola never looked before so surpassingly lovely as now. Her dark and exceedingly danger, when here I behold all my life and happi-

lustrous hair was drawn back in wavy lines from ness at stake? Teach Love to know a thought of her low, broad forehead, and fell in profuse ringlets danger, if thou canst, Viola!"

over shoulders that seemed of alabaster, Her's were "But, dear Bandolo, how I wish that you could eyes that were fall of dreams-dreams of love and gain admittance to yonder proud mansion, and tread innocent delight that were yet to come. They were its gay halls as freely as those whose hearts are large and very dark, and clearly expressed evry there only for the selfish hour that is passing."

deep feeling begoiten of her soul. Her cheeks, fair "My sweet Lady Viola, thou knowest too' well that and well-filled, were not guiltless of two sweet and cannot be. For me, so true a bliss as that is proroguish dimples, that looked like little whirlpools soribed, and without doubt forever. But still, my in swiftly running streams, Full and ruby were love, that thought cannot make me wretched. I

" Viola ! Viola !"

She bent forward in an instant to catch a glimpso

"Bandolo I" she exclaimed. "Ah, dear Bandolo I" "It is I, indeed, lovely Viola," replied he, in a

"But why here on this night. Bandolo, of all

"Do you chide me, then, for coming, Viola? for

"Bandolo! Do not thus suspect me, my love! . I only-sought to know by what fatality you are brought into the midst of so much danger to night. Within the brilliantly illuminated palace of the Forgive me for what I carelessly said !"

"You are forgiven already, my love," replied he; "What mean you, dear Bandolo ?"

"That I have come, like the rest, to lay the hearty has come around to thee. That is all."

This particular day chanced to be the birth-day " "You are thoughtful of me, Bandolo."

"Why should I ever cease to be, my love? Does daughter of the haughty Count Cesario. His lofty the green earth forget, even in darkest obscurity, mansion was througed with noble and worthy friends, the blessed sun that warms her breast? Does the come to pay respect to her rank, and to assure her dark and wave-troubled ocean ever cease to rememof the seventeenth anniversary of her birth, of her ber the silver moon, whose slender crescent sails surpassing beauty and worth. This same ceremony monthly, like a fairy boat, up into the ocean of blue

"But you have not yet counted the danger you inour, Bandolo !"

"Nor would I seek to do that. What care I for

Ler, believe me !"

the count said.

mean master of the art of using the blade, and instantly he changed his own manner to one of greater prudence. He made several feints at the person, he, half tauntingly. "Was there no one with him in and, at last, when provoked beyond his endurance by a stinging remark of the other, inflicted on him an admonitory flesh-wound only, disarmed him altogether with the same blow, and then as quickly turned his heel contemptuously upon him.

The steel of his opponent rang on the still night air, and fell among the rare exotics that were clustered in an adjoining parterre.

In another instant Bandolo was out of sight of his disgraced opponent, and was skimming lightly over the gleaming water in his fairy-shaped gondola, rowed by the bands of a trusty carsman.

There was also in his barge, reclining obediently at his feet, a young and beautiful page, named Fedore.

Swiftly the gondola shot away, like the flight of feathery arrow; and Bandolo gazed back on the mansion of his lady love, with its glittering turrets and spacious balconies, with a deep drawn sigh.

CHAPTER II.

"But when the planets, In evil mixture, to disorder wander, What plagues, and what portents !"

On receiving his wound and losing his weapon Ruberto forthwith betook himself to the company he looking him full in the face. had left in the halls.

he entered in such a sad and woful plight-his dress not there as a spy-as a mean and detestable eaves greatly deranged, his countenance flushed with an. dropper." ger and mortified pride, and the stains of blood still on his forehead and cheeks.

"How is this, Ruberto ?" exclaimed Count Cesaplacing his hand on his arm.

Ruberto, affecting unconcera.

"Yes, but how did it happen? Where did you get it ?"

"In the garden, Sir Count. In your own garden, out a few moments ago."

"In my garden? And at whose hands, pray?" "By the sword of a bandit and a robber-a villain. Sir Count, whom I dared to drive away from your own domain !"

"But, Ruberto, you overwhelm me ! Why did you not cry out for assistance? You should never have should there find these alone. I would have talked to risked your own valuable life by an uneven encoun- thee of the measureless wealth of my love; of my ter with a robber, and merely to protect my mansion, passion for thee, and all thy loveliness ; of the temtoo !"

ing his face, and shooting a sort of triumphant leer fallen on my very knees before thee, Viola, and, unout of his eye, "ab, Sir Count, it was no common rob- worthy as I am, have dared to ask the rich boon of

"Who, then, was it? Speak, Ruberto."

"Nor was it only to protect your noble residence that I thus freely put in jeopardy my life and my name," added the young man, heeding nothing which hold I" he continued. "How sorely, how cruelly was

a tone of much affected surprise.

" Was it all such a secret to thee, fair lady ?" asked the garden ?"

"Count Ruberto! Why do you thus address me respecting Bandolo? Am I as yet responsible to you for my conduct, or companions? Am I not my own mistress still ?"

"True, Viola," he answered, in a half whisper; but yet-but yet-other eyes than thine alone were there to witness the passionate and devoted attitudes exhibited by this same Bandolo, before thee! Other eyes than thine alone saw him take that lily hand of thine, and press it again and yet again to his lips ! There were other cars, too, than thine alone, that eagerly drank in those expressions of passionate affection, he poured forth so lavishly ! Thou must not think thou wast alone with him, fair lady."

"And did you, Sir Count, see me with Bandolo this evening ?" she demanded, marvelously excited with her lightning thoughts. "I did, Viola, in the shadow of a column that con-

cealed me."

He spoke it with all deliberation. "And heard what passed between us ?"

" Pardon me, Viola; I could not well avoid hearing it all."

"Sry that thou art !" she indignantly exclaimed,

"Say not_that, Viola. I was not_there for the The affright and confusion was indescribable, as purpose of overhearing your conversation. I went

> "Then wherefore were you there, pray? Explain yourself, if you can."

" Because I saw thee pass out unattended into the rio, in great surprise, advancing toward him and garden. I resolved to follow thee. This is thy beventeenth birthnight, and I thought to offer thee such con-"Only a soratch-a mere flesh-wound," answered gratulations as become the time, and such expres-

sions of sentiment as rule my heart."

"And could not that have been done as well here ?" "No, lovely Viola, it could not."

"And, pray, why not? You have the power, as well as other men, to speak in very low whispers. when you will. What did you say but just now, in such a mysterious whisper to my father ?"

A heightened color flitted momentarily over the fine countenance of Ruberto, and he replied at once :

"I followed thee into the garden, because I knew I pest with which my sad heart is torn at times : of "Ah, Sir Count !" exclaimed the other, half avert- what I did so long hope and pray. I would have

thy love in return !"

Viola sat as calm, and composed, and colorless as a marble statue.

"But what a eight was it not my ornel fate to benot my heart made to bleed, at seeing what I did !. "I demand that you shall break this suspense, and what, of all other things in the world, I would

LIGHT. BANNER OF

[FEB. 1, 1862.]

out of which a couple of windows looked off upon the water. In the further corner of the room sat an	y0
old crone, who turned her face from the allent con-	•
templation of the stars the person about entering.	no

"And what do you find writ in the heavens, to night, good mistress Nancie ?" asked Bandolo. as he sat down quietly by her side.

" The stars refuse to give up their mysteries," she responded. "Why, what would you, master Bandolo ?" What do you this night seek to know ?"

"Look once more into the face of the heavens, good Nancie, and tell if there be nothing portentious there, that I should know at onco."

The old woman bent her gaze on the starlit sky for a few minutes, all the while seeming to slowly count and recount her finges; and then turned on Bandolo again, and said :

" Not a syllable. The night and the morrow-yes, and full many a week beside shall go well with thee. Thy sky is clear and unclouded : or what clouds there are, are but idle puffs of powerless smoke. Fear not for yourself, Bandolo."

"But my enemies, good Nancie? I have enemies !" "So be it, then," responded the astrologer. "Every one has encuice, and they the most whose merit is the largest. Think of that. Fear not, I tell thee, master Bindolo !"

Hastily sliding a coin into her hand, and beckoning Felore to follow him out again, he was soon in the street, and in his gondola. Once more he was ploughing the sleeping waters. Once more he rested thoughtfully on his hand. And still once more he gave rein to his wildest and fondest dreams.

He had now dismissed both his page and his carsman, and was gliding through the darkest and least frequented streets back to the noble mansion where dwelt Viola. Love gave a new vigor to the sinews of his arms, and he bent to the oars most manfully. The parted waters dashed against the sides of his boat with a sound of lulling music. Bandolo could not but think it danced in a perfect sympathy with his own excited heart.

At last he floated beneath the shadow of the lofty mansion of Count Cesario; and, while his gondola glided noisclessly now underneath the window of Viola, the eyes of the lover boatman were upturned to the same, to discover the figure of his beautiful mistress. But nowhere was she to be seen. The flashing and dancing lights had long ago been extinguished within the noble halls. The strains of music, and the echoes of joyous laughter had ceased, and all was dark and silent.

Bandolo was sad beyond expression. He never felt so truly before that he was all-all alone.

CHAPTER III.

"You think, I 'll weep ;

No. 1 11 not weep :-I have : it cause of weeping ; but this heart Shall break into a hundred thousand flaws. Or e'er l'll weep. O, fool ! I shall go mad."

On the following day a large crowd was collected in the famous square of San Marco, engaged in carnest and heated discussions.

It was about a public placard that had been posted that same morning, offering a large reward for the capture and safe delivery of the well-known brigand, Baudolo. This placard, that caused so much excitement, had been posted on every wall in every square and other public parts of the city. Men stood gathered about them in enger groups, trying to strike on some secret clue that should end to the bold robier's discovery. Gondoliers, too, as' their light back and a course, supped a moment, and, while thus resting on their oars, discussed at length the probabilities of his capture, and the chances of his being at that very moment out of the city.

Count Cesario, being one of the Venetian nobles. who, by their own imperious voice, had decreed that

	NNER OF HI
timber to a state been ever almost mon	For some time they had no efficacy whatever. 'He
"They have fastened their keen eyes already upon	seemed as one entirely dead.
you. Fly, Marcol fy !" . "T would be nothing but folly, now. No; I have	Once more the door of the council chamber opened,
no fears. I will not fly. I will stand right where I	and the mysterious attendant entered.
am. Leavo me to myself, Pietro."	"He makes no syllable of confession, yet," re
The men rapidly came up.	ported he, to the Doge and Council.
" Is not this Marco ?" inquired one of the three,	"Then let the torture go on !" ordered the Doge.
laying his hand at the same time on Marco's	"It has been repeated again and again," replied
shoulder.	the attendant; "but he says not a word; hardly a
" Marco, forever," he proudly and unflinchingly	groan can be extorted from him."
returned.	"Obdurate villain 1" exclaimed the Doge.
"Hold forth your hands, then !"	"He has swooned away, and we know not if he
"For what, sir ?"	be dead already," announced the attendant.
"To be bound."	"Then away with him 1"
"To be bound? What have I done, that I should be deprived of my liberty? Are not your dungeons	"And whither, sire?" "If he be truly dead, to the pier; let his body be
full enough already, and overflowing, too? Are not	thrown into the Laguna, that his companions may
their heavy walls piled up high enough, even now,	believe he was drowned !"
upon the bleeding hearts of their poor prisoners?"	" But if we can again restore him ?"
"No more words, Marco ! Hold forth !"	"Then to the dungeon with him. He shall there
" Is resistance, then, in vain ?"	keep his secrets all to himself."
"Either alive or dead, you must go before the	Bowing low, the attendant left the chamber.
Council! It is their order."	When, at length, Marco did return to a state of
"Then I obey. I disobey no laws of my native	consciousness, he was in a state bordering close upon
city. Venice! I alway loved thee from my youth !"	frenzy. His brain was in the dizzy whirl of a di-
With perfect submissiveness he held forth his	lirium soon after, and in this forlorn condition was
hands, and suffered them to be bound. His arms were	he violently borne away to a dark, damp dungeon. Once more was the haughty Count Cesario at some.
large and muscular, and looked as if he might burst bis fetters like green withes. Yet he offered no sort	He immediately summoned Viola, his daughter, into
of resistance, scarce a protest.	his presence. She entered the room at his command,
A few minutes afterwards beheld him ushered	looking much more like an angel, than a being of
with great solemnity and ceremony into the pres-	flesh-and-blood.
ence of the mysterious Council of Ten. There sat the	"Be seated, Viola," said he, as his eye fell on her.
Doge himself, dignified, proud, and implacably stern,	Her maid, Juliet, she had dismissed just at the door,
occupying his superb chair of State. Around him, in	in the hall.
a mystio semi-circle, were raged in separate seats,	Viola obeyed her proud father's request, and, as
the ten most powerful persons that all Venice con-	she appeared to comprehend at a glance that his
tained. It lay with them to decree what should be	present mood was unpropitious for kindly and gentle words, she preserved a mute and rigorous silence.
the value of human life, to overthrow or build up human happiness within the State, to make and un-	"I would speak with you, Viola," coldly began her
make, to erect and destroy, to grant license and set	parent, " of Bandolo; he who at this day is held in
boundaries, to protect age and innocence, or send de-	fear by all Venice; whose life is scarce worth a rush
vastation and woe across every man's threshold.	at this moment, and for whom, either dead or alive,
Marco stood uncovered, and, in spite of his stout	a large reward has just been publicly offered."
inward resolution, trembled with awe, in the pre-	Viola dropped her gaze despondingly upon the
sence of the Doge, scarcely venturing to lift his eyes	floor, as her father began. Her color left her cheeks
to the place where the latter sat. In appearance,	altogether, and her eyes grew large and staring.
he was humility itself.	She seemed to be trying to make some meaning out
Presently the Doge addressed him.	of an incomprehensibility she had found upon the
"Your name is Marco?"	floor. "Bandolo," continued her father, " is a robber-a
The prisoner bowed his silent yes. " Tell the Council what you know, then, respecting	pirate—a brigand—a villain ! His life is already a
the villain Bandolo-where he is, the bandit for	thousand times forfeit to the State, for the bold
whose arrest, Venice, to day, offers a liberal reward.	crimes he has committed with such impunity; and
What know you respecting him ?"	it is of him that'I wished to speak with you, Viola."
"Sire," he modestly, but firmly, answered, "I can-	- The girl ventured, at this point, to raise her eyes
not say."	inquiringly to the countenance of her father, but on
For the first time since entering, his eyes were	meeting the stern and forbidding expression that
lifted to the countenance of the Doge.	concentrated itself there, dropped them instantly to
"Know you nothing of him ?" demanded the Doge.	the carpet again, her whole frame trembling with
"I cannot tell," again answered Marco.	fear.
"Bring in the other !" ordered the Doge to his	"Only yesternight," continued he, in a voice grow- ing more and more passionate, "only yesternight
secret attendant at hand.	ing more and more passionate, "only yesternight

Immediately the door of an adjoining room was was he in the garden! He-the robber! the briawung back, and a person was conducted into the gand! the bandit! How he got there-whence he apartment by the attendent who obeyed the order. | came-or where he went-no one knows. It is just It was the very gondolier whom Marco had, that that which Venice eveks this day to know. Viola, and same morning, cursed for a knave and a coward, and is willing to pay a large reward for finding out !" Again she raised her eyes to his face, and as quickwith whom he refused to share his knowledge of ly again let them fill to the floor. "You love him ark, my daug Bandolo's whereabouts. "You love him " ack, my daughter, and tell me

On beholding him, Marco started in spite of him self. Yot his lipsynttered no whisper of exclamation. "Did not this follow, named Marco," demanded the Doge of the man last brought in, "tell thee that

he knew the hiding-place of Bandolo ?" " He did, sire," answered the gondolier.

"And did he not also refuse to disclose it to thee, so that the arch enemy of Venice might be brought to punishment ?"

Strike now at the cause. Neither falter nor pause, Arise in your strength and put Error to flight ; Slavery, the tyrant, again," replied Looking defiant, word; hardly a Dares you to do what you know to be right. Long hath this slav'ry know not if he With its foul knav'ry, Ruled o'er a nation that claims to be free, Shackled its people, Court, camp, and steeple-Made them bow down to its cruel decree let his body be ompanions may Will you now linger Till the raised finger

4

Of Justice is pointed at you in scorn, Baying you dare not Rise up and spare not That which is piercing your life like a thorn?

Written for the Banner of Light.

STRIKE AT THE CAUSE.

BY JOHN S. ADAMS.

While in the distance Arméd resistance Calls forth your life-blood and treasure like rain, Will you, all trembling, Duty dissembling, Say, take back your slave and scourge him again?

No 1 every chain sever l Strike now or strike never. Bend Slavery back to its lair, to its den ; All it wants is will God's wish to fulfill. Go forth in his strength, do your duty like men !

WARREN CHASE AT LYCEUM HALL, Sunday Evening, January 5, 1862.

Reported for the Banner of Light.

THE OLD AND NEW INSPIRATION. There is no broader subject than this; and it reand the value of each.

ers, opinions and beings are never reliable. When receive his primary lessons concerning himself, his man becomes perfect, there is no further progress, God is a spirit; and human-kind are his children. lieve the Bible is the word of God. and its errors are only those of translators or transcription.

But God is infinite, and none of his human instrumentalities are perfect. In the outer world, we behold the works of inspiration, or the inbreathing of Deity in Nature, that turns worlds upon their axes, and keep up the whole machinery of existence. The evidence enough of the action of power upon these who shall say there is not an impartiality in his animal alike, according to their structure? Birds beasts, each and all are equal sharers in God's care. according to their condition and plane of life.

her stern parent, "to know him is to love him." How is it with man? Do you not find man con- ingly, without any fixed orbit. But as the comet is "I knew it! I knew as much ! Then I have not inually aspiring and desiring another life? Man held in its course by a fixed and irrevocable law, so aspires from himself; the beast only to itself. is he held and governed in all his actions, by an unconjectured wrongly, after all! But this love, Vioaspires from himself; the beast only to itself. We extend beyond our circumference. Animals ex. ist within their circumferences. We reach out of or conditions which belong to the human soul; and la, must be broken off ! You hear me? Must !" "Father !" was all the daughter could protest, or purselves, and feel beyond, and are distinguished the soul being conscious of the fact, thus from the lower revelations of life. Man's in- ing the externalist that he is seeking for them in ternal structure is as peculiar as his external. We in one direction, than the soul, ever conscious that all have our peculiarities of mind as well as of body, the true state of harmony is inherent in itself, and and no two beings are to be found alike; and this that it possesses the power to ultimately attain to it, variety is continually extending. No person will be bids him not to despond, but to be of good courage found, again, to remain stationary. The animal and try again. found, again, to remain stationary. The animal the intervaliant of the search after happiness, until his intellect becomes day what they were one hundred years ago; men baptised with spiritual light, and he is enabled to are more than they were then. The animal is satis. perceive the externalities of Spiritualism. He now fiel. Men never are. We are governed by a higher stands midway between Materialism and Spiritualsentiment, which enables us to reach forward and obtain more than the animal can obtain. We are prompted by feelings of self-protection and defence, man, which will never end until the old man is subeven as the animals are, instinctively. You may dued and the new man reigns gloriously triumphant, seek to change God's purpose, but you never can do it. He no sooner yields to the desires of the flesh, than The storm at sea will not abate, nor the laws of life be supended at your bidding. What God does is by him until he exclaims with Paul, "O wretched man general and not by special laws. He does not take that I am I who shall deliver me from this body of the chances off you-does not save you; but the ef- death? I thank God through Jesus Christ our fort is your own. If you would secure your house Lord. So then, with the spirit, I myself serve the from lightning, you would not put up prayers, but a is made painfully aware of the existence of the lightning rod. All this tells us that "God helps two laws of his being in passing through the intense those who help themselves, and works in the work. fires of spirit development and purification. He is ing soul." To do, is to be. If you read history, can you sick of the world, and with an eye of faith looks to find that God was partial toward the Jewish nation? He dealt according to general laws; and because of their wickedness, they were scattered. God does not severing the cords which bound his affections to the tread in a circle. Finite man does this. When man only had a partial and fragmentary. belief in another existence-when he only hoped or | nature are all rounded off, and there is a perfect believed in the renewal of our future life-when blending of all the faculties, so that he can exclaim, man believed he should go to heaven and his dearest friend go to hell, he knew nothing of inspiration or its source; and from this standpoint you will not He recognizes God as his Father, and humankind as have to go back far to find the time when it was be- his brethren and sisters. lieved God stopped the sun in the heavens and suspended the rainbow in his fingers. But as science advances, God steps further back. Having discovered the nature of the elements, man knows how to the clouds of ignorance from the minds of many, and avoid successfully what was once attributed to God. enabled them to take a more comprehensive view of The seers of former times and the mediums of to- al subjects than they did before. True, it has thus day come under the same head. Individuals in our period are acted upon or inspired by those about structures erected by ignorance and superstition to them. It is natural and common. They were in- impede the onward march and progress of the human spired, according to the Bible record, to go into the mind. And it will continue its work of destruction, mountain and talk poetry; just as to day they are earried forward into the heart of our present con-flict, by the impulsion of the noticity of the model. flict, by the impulsion of the patriots of the revolu- minds of the children of earth. Then will commence tion and the past. There is the reason of the failure the work of construction ; and a beautiful temple of your prophecies. The messages are not reliable, will be erected, in which will shine each human being because they are but the opinions of finite, limited as a polished stone, reflecting back the image of the human beings. Yet they are ten times more reliable than your newspaper dispatches are tc-day. Not a day passes but falsehoods are put into circulation, and the next day are contradicted. Yet would in Washington, has the following motto conspicuousyou do away with newspapers? You cannot do by displayed over his stand to the former without them. So would you do without these angel messages, because not up to your standard of perfection ? You cannot. The other world is better than this-that, I know. If you reject spiritual communications, what will you do with this Book? "Yet all demonstrations than to be ignorant in old age." in a little products first function of

build their foundation upon this Book. Though it is not reliable, yet it is inspiration. We shall yet know more about it, and then can use it for more good. We feel the want of human sympathy, friendship and love in this world; how much more the sympathy and friendship of those who have gone on before us! If we would save our friends frem distruction here, would not the angel prompters extend their protection over us, if permitted to? We know their love is stronger, and their feelings deeper.

We must come up to a more elevated standard of morals and religion than in this life. Your religion has,run in your feelings and not in your intellect. It should embrace both, for our feelings are never reliable; they are the keys of the passions, and transitory feelings. We act upon one another, and the spirits work upon us-upon our feelings, and lead us not always right, but in the way our reason sometimes rebels against.

The inspirers in the other world are like unto us, learning, studying, inquiring, as much as ever. The spirit-world is a new field for their study, and they are willing and anxious to bring us the result, and are doing so as best they can. It is the soul's duty to know all it can, and to draw from all sources of life the truth, and apply it as well as may be.

THE TENDENCIES OF SPIRITUALISM

REMARKS BY REV. SILAS TYRRELL BRFORE THE BOSTON SPIRITUAL CONFERENCE.

Spiritualism is related to the world of mind ; and the world of mind is related to the world of matter. Man is an emanation from Deity; a thought of the infinite God incarnated in matter for its harmonious development and perfection as a conscious rational being

The human form is the masterpiece of God's workmanship, and the crowning glory of the material world. It is an ultimate of all other forms in Nature, and must therefore be in sympathy with them as the source of its existence, and also as the fountain from which it must draw nourishment and supquires much more time than I can devote to it. I shall port so long as; it exists as a human form. It is a be obliged to divide the subject into infinite and temple in which God has enshrined the germ of the finite inspiration, that we may know which is which, human spirit for individualization-a crucible in which the flinty heart of man is to be melted over the fires of human suffering, until it is purged from There seems to be a difficulty in the human mind sin, and reflects back the image of the Father's love to distinguish the one from the other. Finite pow- and purity. It is a school-house, in which man is to

and there is nothing but inertia, and inertia is death. Therefore, every human being must necessarily par-Some philosopher has remarked, that, if the human take of his spiritual nature. Hence, the tendencies mind was not continually turning and changing, it of Spiritualism, whether they relate to the external would necessarily cease to exist. Some persons be-ualize his spirit, and unfold his spiritual faculties, that he may be able to perceive the good, the beautiful and the true.

Mankind may be divided into three grand classes; the Materialists, the Intellectualists, and the Spiritualists. And yet these three may be said to be one. both as regards their origin and their destiny. True they do not all occupy the same position in the scale of being. The Materialist is at a greater distance divine government is manifested in these direc- from God in his affectional nature than the Inteltions, and so is the inspiration of God. There is lectualist, and the Intellectualist than the Spiritualist. The Materialist in his search after happicvidence enough of the action of power upon these ness, is like the man who gropes his way along in inert particles. If we turn our gaze to the next the dark to find something. He wanders all around kingdom above the rock, we find life; some power is it, stumbles over it, but does not find it. Because he acting there. What is it-what but God ?-and cannot see God with the natural vision, he rashly concludes that there is no God. He fixes his mind upon an object and assures himself that upon the breathings? Do not the deadly nightshade and fra- accomplishment of it he shall be happy. But as grant rose alike find nutriment in God's bosom ?. soon as he places his hand upon the prize, his prom-Does he not work on the organization of rock, plant, ifed happiness recodes from him, and he is left to mourn over his ruined hopes and blighted prospects. Apparently, he is like a ship at sea, without either obart, compass or rudder; or like the comet, that rushes madly and blindly through the heavens, seem-

> ism, where he is externally conscious of the demands put forth by his spiritual nature. A conflict has commenced between the external and the internal God for power to break the fetters from his spirit, that it may be ushered into the atmosphere of spiritearth, and he is born into newness of life. His soul is baptised with the Holy Spirit, and he stands forth a regenerated man The angular points in his "I have overcome the world." He now can see the divine good of the use of all things in the Universe, I believe that Spiritualism has a tendency to produce this condition in the soul of every human being. It has already broken down many of the barriers which a false theology has raised. It has dissipated far been disintegrating in its tendencies. It has knosked down and pulled to pieces many of the false, Almighty Architect forever.

their rank should be secure to themselves and their descendants forever, had been chosen out of that number as one of the terrible Council of Ten, whose decds were such a mystery to all, and to whom was virtually confided the government of the Venetian Republic. Ile had heard the tale that the young Count Ruberto dropped in his car the night before, and instantly determined to employ the whole of his terrible power, as a member of that mystic Council, to bring Bandolo to summary punishment, and thus remove his iufluence from the path of his beloved daughter. It was through his exertions, chiefly, that the Council decreed, in their secret night session, that a liberal reward should be offered for the notorious bandit, whether he should be taken alive or dead.

Count Cesario was deeply stung by the bold intrusion of Bandolo, on the evening before, and now he resolved to be rid of him forever.

Two men stood talking in confidential tones, not far from the steps of the ducal palace. They were clad in the costume of working men, and betrayed the nenal signs of ignorance and poverty. Even by their manner of regarding the nobles, and others of rank who swept by them, could their inferiority be discerned.

"Never will they take him alive," remarked one of the two, whose name was Marco.

"No, nor dead, either i" returned the other, who was called Pietro.

"I am sworn!" said the former.

"And so am I I" responded the latter.

- "Only this morning," continued Marco, "I have been implored by a gondolier, to give up what I knew of his whereabouts."
- " You !"

" Yes; and a large share of the reward was offered me, too, if I would help drag out the noble-hearted Bandolo from his place of concealment."

"You spurned the offer ?"

"Spurned it ! Yes, and I cursed the wretch for a lump of avarice, who made me the offer I I called him meanness itself, and hade him go tell his plans to the statues about the palace; they might hear him-I never could! I told him to call on the dread dungeons of the Piombi and the Piozzi, to open wide their jaws and unearth the pale prisoners, who need bat cerements about their limbs to be buried already! As for my heart making any disclosures of what secrets were buried there-never i never i

"And what said he. then ?"

"The dastardly villain I he declared that he knew me well, and he would have me brought before the Connoil, and then if I would not disclose my scoret. I should be bound hand and foot, and stretched on the cord! But what do you think I cared for his threats? They had no effect on me. I am not a .man to be frightened in that way."

"No. nor L"

"But hold ! Who comes here ?"

"By my life they are the secret spice of the Coun-

" The sples (" divanderage fall webs i r agnicals provided A unit is

" He did, sire." "What sayest thou to that ?" next demanded the Doge, in a more imperious tone, of Marco. "I say nothing to it, sire," he answered. "And why nothing? Because it is true?" " Because it is false-every syllable !" " Do not be hasty," urged the Doge. "You have

secret. ----" " But, sire, I told no secret to him."

" You teld him you knew of the hiding place of Bandolo ?" " Not I, sire l"

" What !"

" I say, not so. I answered him that the dungeons might just as well be expected to open their insatiate

jaws, and disgorge their pale and heart-crushed prisoners, as for him to hope that I would disclose what I knew !" That was all." "Then you truly know nothing of Bandolo ?" urg-

ed the Doge, surveying him with intense scrutiny. "Nothing that I can reveal, sire," was the respectful but resolute answer of Marco.

"Bear, him away to torture !" commanded the Doge. "The rack shall wring out his secrets ! Bear him away at once !"

Instantly a couple of men, attired appropriately for their peculiar office, sprang into the councilchamber, and, after first securely binding the unresisting prisoner hand and foot, led him out into the darkened room where torture was won't to be inflioted. ,

In utter silence the council continued to sit, awaiting their victim's anticipated disclosure.

The cord was twice, and even thrice, stretched

agony to escape his lips. And when Nature did momentarily yield at last, his oruel tormentors simultancously relaxed their malignant work, and looked inquisitively into his face, to learn if he was prepared to make his disclosure.

secret to give up. On with your fiendish work !"

ing. His eyes rolled upward in an agony of pain. tures they as yet knew little of. Chubby faces once A death-like sweat stood in bended drops on his now crowded at these windows ; there were joyful greetpale forehead, and his lips, which were half parted, ings and sad partings at the threshold; there was were of an ashy whiteness.

much as another groan.

away. He was gone.

gaged a long time in applying their restoratives. and sour sorrel.

reply. "Could I think, for a moment, of permitting a daughter of mine to marry one like himf What father would? No. Viola ! this bond between you, whatever you may choose to call it, must be broken at once !- at once / Already the youthful Count Ruberto has besought of me your hand. He comes of noble ancestry, and his own kin are anxious that the union shall be consummated. It is my wish, too, that it be consummated. Otherwise, if he does not succeed in obtaining your hand, he will at once procced to Spain, and there seek an alliance with some lovely senorita."

"Father," softly pleaded the beautiful girl with

"It would be far better for him to do so." she answered, calmiy.

" He shall not !" Imperiously returned the haughty parent; "he shall marry you, and only you! And the terms of this union shall be determined on, too. between the families, within three days! Mark what I say, Viola-within three days! I give you time, therefore, to make up your feelings finally, and communicate them to me. If, at' the expiration of that time, you are ready to marry Ruberto, then the nuptials may be celebrated forthwith; but if notthen to the convent / I have already arranged it with Father Petroni."

"But, my father !" protested Viola.

"Words are of no use now, Viola," answered he. It will be just as I have said. So make all due preparation."

"Count Cesario" turned away from his child with a" step that expressed both haughtiness and passion, and Viola was once more alone.

She lost no time in throwing herself upon a couch that was at hand, and fell into a most violent purwith its merciless power across his sinewy limbs. oxysm of weeping, in which her faithful maid, Jubefore the wretched man suffered the first groan of lict, finally discovered her.

TO BE CONTINUED.]

Old Cellars.

Coming upon a decayed old cellar hold in the stillness of the country, and pausing to give free rein to "Go on with your torture !" oried out the herolo the imaginations and reflections that will spring unsufferer. seeing what they would be at. "I have no bidden to the surface of the soul at such a moment, we are always saddened by the current of feeling Still once more; therefore, they drew the cords that sets in and takes possession of our thoughts. tighter upon him. His limbs were stretched apart, Here lived and died a generation, if not more than and his extremities drawn from their very joints, one. Here old men passed away, and babes were until it seemed as if the limbs had been parted in born into a world where their souls were to comtheir scekets. The big blue veins crossed and red mence the system of development. Here maidens crossed one another, knotting themselves in hard were married to those they loved, and gave away the lumps upon his temples, as if they were full to burst- | dearest wealth of their lives to young men whose nathe sound of glad voices all about the place ; the "Confess, then !" broke forth the chief tormentor. | well-sweep used to go down with a creak; and the Btill not a syllable from the sufferer's lips. Not so house dog barked at the belated passer. But all this is gone now ; desolation has overtaken the spot " Die, then, with thy secret I" should the ruffian. | where once dwelt a happy family ; and fond Nature In an instant the wretched victim had swooned gently seeks to make the scene beautiful and impressive, even in its loneliness, by draping it with a They hastened to unbind the cords, and were en- growth of long grass, and tall weeds, and burdocks,

A darkey who blacks boots at the National Hotel, WARD AND AVED

A Harris NO NORTH, NO SOUTH, and the Base of the NO MARTI NO WEST er an grasterig aus st NO TRUST 1 Lially the heat

YOUTH AND AGE, -It is less pain to learn in youth

FEB, 1, 1862.]

LIGHT. BANNEROF

side, and then up another flight of stairs in another

part of the house, which seemed to shake the house

from top to bottom. Mrs. Wesley did not credit the

stories related to her, and said : " If I hear anything.

shall know how to judge," and soon after she heard

the violent rocking of a oradle in the nursery, where

no oradie had been for years. Mr. Wesley was of-

fended at what was related to him by his wife, and

said, "Let me hear no more of it;" but that night,

at prayers, when he began a prayer for the king, a

knocking began all around the room, which was con-

tinued every morning and evening while the prayer

for the king was repeated, The next evening, as he

attempted to go into his study, the door was swung

violently back into his face. On another occasion, as

Mr. and Mrs. Wesley were going into the kitchen.

they heard as if a vessel full of silver was poured

upon her breast, and ran jingling down to her feet.

Several gentlemen and clergymen advised Mr. Wes-

ley to quit the house, but he constantly answered.

the devil."

visible world.

"No ! let the devil flee from me: I will never flee from

Such are some of the facts which I gather in rela-

tion to the nature and condition of the super-mun-

dane phenomena of the sixteenth, seventeenth and

eighteenth centuries, or the age of witchcraft. Many

more instances might be cited ; but these I deem suf-

ficient for my present purpose. That age has passed.

It was a fearful age to those who were unfortunate

in being subject to the influences which crushed

them beneath the iron heel of despotism, supersti-

tion and religious intolerance. But it foreshadowed

a brighter period-when men would look more calm-

ly upon deep, hidden mysteries, which they could

neither fathom nor solve-an age of light, an age of

wisdom, an age of science, when men would reason

rather than sway the sceptre of despotism, and con-

demn to death the unfortunate mediums of an in-

49 and 25.

Last Sunday (January 5.) these two numbers com-

pleted each its full round of years in my history-

the first marking the period of my earthly pilgrim.

age. To me, on the whole, a sad and eventful-life as

any one will find in my " Life-Line of the Lone One."

Drifted into being by powers over which I had no

control, and without consultation, a waif in a cold

season of year, and colder social surroundings, and

soon deprived by death of both parents, pennyless

and friendless, a town pauper at four years of age.

and sold by the laws of New Hampshire for sixteen

years to a cruel man ; a further at fourteen ; and a free man at twenty-one ; and that twenty-two ;

Spiritual Phenomena. [Entered seconding to Act of Congress in the year 1861, by A. H. Davis in the Clerk's Office of the District Court of the United States, for the District of Massachusetts.]

COMPENDIUM OF FACTS ON SUPER-MUNDANE PHENOMENA.

> BY A. H. DAVIS. CHAPTER III.

THE AGE OF WITCHCBAFT. PREVALENCE OF THE BELIEF IN WIEARDS AND WITCHES-EDIOT OF SAUL-THE MANIA IN NEW ENGLAND-THE MANIA IN EUROPE-OHABAOTER OF THOSE INFLUENCED -ENORMOUS BACEIFICE OF HUMAN LIFE-NATURE OF THE PHENOMENA WITNESSED-ANN COLE, HARTFORD. CONN.-ELIZABETH KNAPP, GROTON, MASS .- WILLIAM MORSE, NEWBURY, MASS .- GEORGE WALTON, N. H.-DISTURBANCE IN WILTS COUNTY, ENG., 1661-DISTUR-BANCE IN THE WESLEY FAMILY.

. ... Achast he eves The upland ridge and every mountain round But not one trace of living weight discerns Nor knows, o'erawed and trembling as he stands To what or whom he owes his idle fear-To ghost, or witch or fairy, or to fiend, But wonders and no end of wondering fiends." ANONYMOUS.

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to the total

TOULS OF

Under this head I shall treat upon the supermundane phenomena of the sixteenth, seventeenth, and eighteenth centuries. Living as we do in an age of advanced light and wisdom, we look back into the past and censure our fathers for what seems to us to be their blind zeal, bigotry, superstition and religious intolerance. Educated as they were, they doubtless acted in good faith, and thought they were doing God service even while they were sacri-Mather says: ficing the lives of some of their best oitizens in order to crush out what to them seemed to be a dangerous innovation upon the church, which they held as sacred as the apple of the eye.

far as we can trace history; but in no age do we find it so prevalent as in the sixteenth, seventeenth All this while the devil did not appear in any visiand eighteenth centuries; and in no age has the ble shape, neither were there many words spoken belief jeopardized the lives of so many of the human by Satan; only once, they having put out their light, family. Saul, it is true, sent forth an edict that they heard a soraping upon the boards, and then a every wizard and witch should be put to death; piping and a drumming, which was followed by a but we learn of no very serious fatality resulting voice, saying, 'Revenge ! Revenge ! Sweet is re-from this edict-and soon after we find him commit from this edict-and soon after we find him consulting the Witch of Endor.º

teenth, seventeenth and eighteenth centuries, are is that which occurred in the family of George Walstained with blood-blood spilled at the altar of the sanctuary. Nor was it a bloody crusade to crush out infidelity, but a blind warfare waged against an invisible foe. This period is noted in our own history, for the Salem witchcraft; but the phenomena witnessed, were not confined to New England, but spread with alarming and fatal rapidity all over Europe.

In this country, the mania commenced in Salem and Danvers, in the year 1692. The first case occurred in Danvers, in the family of Rev. Mr. Paris, a phenomena witnessed in this case were as follows: minister of the gospel; and of nineteen executed at one time in Salem, it is said that more than onethird were members of the Christian Church; and besides these, there were many others, men and women of distinction and rank.† According to Dr. Increase to be bewitched, or possessed with a demon, were men and women of sterling integrity and piety. Although history seems to point to New England, yet we find cases occurred in Europe, as far back as the it began to spread in England and America. The sacrifice of human life on account of this fearful mania, was enormous.

ing, the tongue for many hours was drawn like a semicircle to the roof of her mouth, which could not be removed from that position. In December she began to speak. Many words were uttered, wherein are the labial letters, without any motion of the lips ; which was a clear demonstration THAT THE VOICE WAS NOT HER OWN."

The next case to which I shall allude, is that which occurred at the house of William Morse, Newbury, Mass., in the years 1769 and 1770. This case occurred under the immediate observation of Dr. Mather, and was reported by him at the time. Of this case I shall not enter into detail, but simply give the reader a synopsis of the phenomena witnessed, taken from the report of Dr. Mather.º The disturbance commenced on the night of December 8, 1769, and ing. A night or two after, another daughter heard

continued to December 26, 1770. At one time noises were heard on the roof of the house, as though struck with heavy sticks. At another, five great stones were thrown into a window, at the west end of the house. At another time, while Mrs. Morse was making the bed, the bedstead was lifted from the floor,

and a long staff was thrown out of the window. A heavy chest was removed from place to place, when no visible hands touched it, and people were some. times barricaded out of doors, when there was no visible agent present to do it. Two keys being tied together, the one was taken and the other left, and flung about, making a great noise. Ashes were strewn about the hearth and floor, and flung into their victuals while eating. An iron pln was twice thrown at Mr. Morse, and his inkstand was taken from him while writing, and with all his searching he could not find it; but finally it dropped down the chimney upon the hearth. A ladder which they had lost was thrown against the door with great violence. In closing the narrative of these strange disturbances, Dr.

"December 9th, 1770, the boy (Mr. Morce's son) was violently thrown upon the floor, and they carried him into the house of a doctor, and then he was free from disturbance. The next morning he came The belief in wixards and witches dates back as home quiet, but soon he cried out, "I am pinched

The next and last case which I shall allude to, as having occurred in New England during this period, ton, in the province of New Hampshire, A. D. 1698. This case, which was published a few years since in the Boston Courier, and taken from a London quartu volume, under the title of "Lithobolia, or Stone-Throwing Devils," was witnessed and atteated to at the time the disturbances occurred, by Samuel Jenks, Esq., Deputy Governor of West Jersey : Walter Clark. Esq., Governor of Rhode Island; Mr. Arthur Cook, Matthew Boyden, Rhode Island; T. Maul, Salem, New England; John Hussy and wife, and others. The On Sunday evening, two grandchildren of Mr. Walton affirmed that they saw a hand thrust out of the hall window throwing stones at the porch. On Monday night stones were thrown into the kitchen and down the chimney. On Tuesday night five or six stones were thrown into the maid's chaminfluenced during this poriod, and who were thought ber, near the kitchen, breaking out several panes of glass. Two young men, who were in the house at the time, not only saw the stones thrown, but heard a dismal sort of whistling, whereupon they ran out with the intent of taking the stone-throwing devil, but he was too sharp for them. was not until between the years 1645 and 1692, that They saw nothing, but heard, as it were, the trampling of a young colt. Stones were thrown while they were at work in the field, and one of their number (Mrs. Clark.) would not be persuaded but that the boys at work might throw them : and straight

and continued, at intervals, for a series of years. | wide apart in forms, not far apart in souls or feel-The first that was noticed was on the night of De- inge, and not likely to be wider, even to accommocember second, a little before ten o'clock. Robert date the foes of our religion. When the spiritual Brown, a servant in Mr. Wesley's family, was sitting philosophy crept over our household, first taking with other members of the family in the dining possession of my heart, then of the beloved daughter

,, ^

room, when they heard knocking at the door, which and her mother, it soon drove the clouds and fogs was repeated several times, after he had been to the and doubts and skepticism from our cottage, and door and discovered nothing. On going to the top brought joy and sunshine, instead. Now we know we of the garret stairs, he saw a hand mill whirled have not lived in vain, nor lost the experience of our about with great swiftness. The next evening, a earthly troubles. Many families, to my knowledge, daughter of Mr. Wesley heard the door of the hall have been blessed as we have by the messengers, open, and a person walk in, and the rustling of a silk and more no doubt will be, as it spreads over the gown. It seemed to walk round her-then to the land and melts away both superstition and skeptidoor-then round her again ; but she could see noth- cism. WARREN CHASE.

Boston, Jan. 8, 1862. footsteps coming down the stairs, walking by her

Written for the Banner of Light. . FORWARD, BRAVE HEARTS!

BY DE VERE VINING.

When the storms of sorrow roll Darkly o'er the struggling soul ; When the body writhes in pain, When our wealth and earthly gain Passes from us, why complain? 'T will not give us peace again. Forward, brave hearts to the van Forward, hope befits the man ; Bid the soul assert her power. To triumph in depression's hour.

When the fiend of stilly birth Doth assail your neighbor's hearth : When the demon, laughing sly, Glances from your brother's eye, Will you stand and see him die? You can save him if you try. Forward I snatch the yielding soul From the tempter's base control, And with love and reason's force, Stop him in his downward course.

When Progression's path is barred, By old Superstition's guard, Who, with weapons ready drawn, Waits young Reason's coming on? Will'you stand and see the fight. Raging in your very sight. Without giving all your might In defence of Truth and Right? Forward ! brave hearts, every man, Forward, boldly to the van, And with Reason's mighty sway, Clear the way 1-clear the way 1

When the monster, Slavery, Binds the arm that should be free, And with giant steps and slow Seeks your country's everthrow : When your struggling brother man-Free as you in God's great plan-Writhes beneath the oppressor's ban, Will you stand his woes to scan? Forward, brave hearts to the van ! Forward ! in the cause of man! And in Truth and Justice strong. Right the wrong 1-right the wrong

Thus with brave hearts in the van. And the future good of man, For the prize. We will battle 'till our eyes Close in endless victories. Woodstock, 1862.

Newburyport Matters.

an emigrant at twenty three; a husband at twenty-We have not had any lectures here for some four; a father at twenty five; a day-laborer at months past, but still the work goes on. For a few twenty-six ; State senator at thirty-five ; a lecturer weeks past Annie Lord Chamberlain has tarried here. on Spiritualism at forty; a grandfather at forty. holding oircles for musical manifestations, which nine; and a spirit at the appointed time. The first forty years seemed of little value to me the most convincing of any of the numerous forms have been truly wonderful. I consider them to be or the race, and brought me dar more suffering and which spirits use to convince mortals of the immor misery than joy, for I had no religion, and am thank- tality of the soul. I have heard a large drum beaten ful I had not any with hell in it, as such would have by spirits as loud and quick as ever I have heard in en a curse and evil, and I had all I could hear a band on the public streets. A guitar is carried around the room, being played upon, also a tambo-The last ten years, since the spirit-world has rine and bells, all giving fine music. A large dinner is found on the floor, after sawing. I have seen a piece of wood which was partly sawed off, and then broken, requiring considerable power. I have heard my lot cast at the bottom of society, that I might the feet of spirits dancing upon the floor, as plain as though it was done by a person living in the flesh. These manifestations are in the dark, but such is the management of the circles, that all are convinced of the reality. I understand Mrs. Chamberlain is ready to answer calls addressed to her, at Boston. She intends returning to this city the first of February. I would advise friends desirous of witnessing wonderful phenomena, which as nearly as possible brings us to the reality of spirit-life, to secure Mrs. C.'s services, as her terms are very moderate. You have recently recorded the demise of Miss those who endure it. Poverty, which so long held Carrie E. Richardson, of this city. Miss R. was a me in its grasp, having slackened its hold and al- firm believer in Spiritualism. To her it was a glolowed me the comforts of life, is still far more at. rious reality, by which she could anticipate the approach of the King of Terrors, without a fear; in fact, with joy unspeakable. Since her decease, she better prospects than I can the rich-and so did has answered a sealed letter through the mediumship of Mr. Mansfield, which fully identifies her and gives most wonderful tests. I may say, without trespassing on the privacy of the family, that Miss Richardson, long before her death, left letters in which she bore testimony to the faith that was in her. Among other matters, she requested her sister to continue to perform on the plano the tunes they always played together, and she would be present. And she has fulfilled her promise. A few days ago, her sister was performing a favorite air, when suddenly Carrie's voice was heard as natural as when present in the flesh. She had a fine alto voice, and the spirit voice was as clear as when she was in health. I cannot close without saying that I understand that Mrs. Chamberlain has had musical instruments played upon while here in daylight, but I have not witnessed it and cannot give my personal testimony, but I have it from responsible witnesses, and have no doubt of its truth. While here, she made her homo with Bra. R. Sherman, who, with his lady, have been untiring in their efforts for years, in the cause. They have made great pecuniary sacrifices, and their house has always been offered freely for the accommodation of test mediums, where the public can meet to investigate. This has been done without any fee, their reward being the satisfaction of having endeavored eldest an M. D. in hospital service in the army,) we to give to others the glorious news they have received Newburyport, Jan. 14, 1862. A. HORTON

HASHISH. BY HUDSON TUTTLE.

8

It is a slugular freak of the human mind, one which would never have been predicted, this idea that it can set aside spiritual development and oulture by a draught of drugs, and, by one simple movement of the esophagus, enter the highest spiritual condition ; still more startling that such a theory should originate in the ranks of Spiritualists-these who, above all others, place the greatest importance on individual culture, and value above price spiritual improvement, or the ennoblement of the internal man. Yet such is the fast-such the erratic freaks of misguided understanding.

I do not doubt, that clairvoyance can be produced by drugs ; that Hashish will do it ; but I dispute the idea that the state so produced is reliable. It bears the same relation to true clairvoyance, that the visions of nightmare do to the sweet dreams of angels. True, under their influence, fancies, assuming substance, flash and glitter before the mind; but they are unreal, flickering, deceiving; mirage visions, alluring the traveler scross the burning waste to his doom; the allusions of the phantasmagoria. I have seen a man under the influence of liashish, fancy he was an Indian prince, and, when disputed, fall into such a rage that if he had not been confined, he would have seriously injured his dearest friends. I call the attention of its advocates to the well known fact that it is not always the spiritual in our natures which it arouses, but rather the predominant faculties. If the spiritual is in the ascendant, spiritual visions will result ; if the gross and animal, they will be dangerously intensified. The Hashish eater becomes a fiend, a brute, anything, everything low, debased, abhorred. This I know from actual experiment, and as very few have the spiritual in entire ascendant, experiments always bring out the animal faculties, gleaming with red hot intensity. Experiments are always dangerous, and the re-

sults are such as show, in a most conclusive manner, their entire worthlessness as far as they throw light on the domain of spirit. There is nothing healthy or certain about such results; vagaries of the dis. yeloping man's spiritual nature, Hashish, like alcohol, tobacco, opium, cannot otherwise than exert the most baleful consequences. Whatever is gained by its exalting qualities, is lost, tenfold, in the resulting depression.

We have not, cannot, should not have a royal road to the superior state, where we know all things by intuition. Long and happy cultivation of the godlike qualities we possess, alone can bring us to that condition where we can drink of the waters of Spirit Life. We must harmonize our lives-must think right, live right, do right; must become organ ized right ; to feel that divine radiance which flows downward from the celestial spheres.

The ancients used drugs, and inhaled gases, in order to bring on the"" Divine afflatus;" but we have yet to learn what they acquired by so doing but self-deception. The true oracles give no proof of having been thus produced. The ancients are excusable for resorting to all practicable means, so rare was the gift of clairvoyance, but the moderns are not, among whom it is so bountifully bestowed. If they gained nothing, we cannot. The forced utterance of the prophets always was, and is, vague and incoherent. The tendency of the uso of drugs is always bad, especially of Hashish, the most pow-erful of all narcotios, and its habitual use brings utter prostration and death, to which the horrors of delirium tremens is a sweet dream of Elen. - [Herald of Progress.

instead of encouraging the artificial means of acquiring the higher spiritual condition, let us learn and teach others the manner of so doing by the endowments of our organization. The fact that one individual can enter the superior state, not only proves the possession of spiritual perceptions, but that all men can do likewise, by developing to the same plane. Much better then, even if the artificial state be as desirable as the natural, to grow into, than stimulate up, to its perfection.

Mistakes enough are committed, even in the clearest clairvoyance. The best conditions, with our imperfect knowledge, yield errors, far too many. What then shall we say of the maudlin confusions of the drug eater, who mistakes the horrid visions of a congested brain, the faculties of which work not in harmony, for the voice of angels, and glimpses of the Great Beyond?

Dr. Zachery Gray tells us that he saw a list of between three and four thousand who suffered death on account of witchcraft ; and a large class of these were poor decrepid women, and as strange as it may appear, the phenomenon witnessed in its more extreme phase, was no more remarkable than what has been witnessed in the ninetcenth century, in al. most every town and village throughout the civilized in the field. world. Speaking of the fatal result of this mania in Europe, one writer says : "One can hardly form an idea of the extent of the

horrors which followed for two conturies. One half of the population was either bewitching or bewitched. In the year 1515, five hundred supposed witches were executed in Geneva in three months: and one thousand were executed in one year in the Diocese of Como. Remigus boasts of having burned nine hundred in Lorraine between the years 1580 and 1595. The multitudes executed in France about the year 1520, is incredible. One writer states the number to be thirty thousand. A twentieth part of the whole population of Wortzburg were burned for this alleged orime. One hundred thousand are supposed to have perished in Germany by this fatal ing and drumming. For hours together there would madness."

Speaking of England, he further adds:

In 1828 a poor woman narrowly escaped with her life from a resort to the trial by water, the wellknown ordeal long in use in Europe, in deciding who were witches. If the unhappy persons were drowned, they were accounted innocent; but if not drowned, they were put to death without further proof."

The phenomena witnessed, as I shall now proceed to show, were strikingly similar to what are witnessed in our own day, and known as spirit-manifestations; the drummer was condemned as a witch, and to and no one thinks of attributing them to witchcraft : nor, unless wedded with blind zeal to the church, to demons or devils. In fact, the phenomena were not so prevalent or varied then as now. The first case to to low and vulgar, but were witnessed by some of which I shall allude, was that of Ann Cole, Hart. ford. Conn. Concerning this remarkable woman, Dr. this country, but also in Europe. If these mani-, Mather says:

"She was a woman of sterling integrity and pisty. . . She was taken with strange fits, wherein her tongue was improved by a demon to utter things she knew nothing of. This having continued some hours, the demon said: 'Let us confound her lan. guage, and then her discourse passed into Dutch. The Rev. Mr. Stone being by at the time, declared that he thought it impossible for one not familiarly acquainted with the Dutch, (which Ann Cole had not in the least been) should so accurately imitate the ily, is related by Rev. John Wesley, and attested to Dutch tone in pronouncing the English."

Such were some of the peculiar phases of the phenomena witnessed in the case of Ann Cole, who was executed on the charge of witchcraft in 1662. The next case to which I will now refer, was that of

Elizabeth Knapp, Groton, Mass. This case occurred in October 1671. Speaking of her, the same author 8878 : "She was taken in a strange manner. Sometimes

weeping, sometimes laughing, with violent emotions and agitations of the body. The November follow.

• 1 Samuel, Chap, 28.

Goodrich's History of the United States. Mather on Special Providences.

American Mag. Useful Knowledge, March, 1885. TDr. Mather on Special Providences.

hor boy was struck with a stone on the back. Not only were stones thrown, but the pewter was thrown down from the shelves, and sometimes they heard a humming noise in the air, like a bullet discharged from a gun; and a noise like that of snorting and whistling was generally heard by the men at work

The case which occurred at the house of a Mr. Mompesson, Tedworth, Wilts county, England, A. D. 166I, is another striking illustration that the phenomena of that age were similar to what are being witnessed now. For some time the people of the town had been troubled with an idle drummer, who pretended to have a pass from an officer in the army. Mr. M an officer in the place, on reading the pass, and knowing the handwriting of the gentleman, discovered a cheat, and ordered the drummer to put off his drum, and a constable to secure him; but not long after he got clear. In April following, Mr. M ----- was much disturbed by knockbe beat upon the drum "round heads," " cuckolds"

and the "tatoo," as well executed as could be by The popular belief in witches still exists there. the most skillful drummer. On the fifth of November there was a great noise in the house, when the whole room was filled with people. The next night chairs walked up and down the room, and children's shoes were hurled over their heads. In December, 1662, they heard a noise like the jingling of money ; and the January following, lights were seen in the house, which seemed blue and glimmering." Finally," transportation, and during his absence the house was quiet.

The manifestations of this age were not confined the most intelligent and plous families, not only in festations proceeded from his Satania Majesty altogether, as was generally supposed at that period, he evinced a strange fancy in his selection of localities and individuals on whom to play his freaks. Even the pious Wesley family were not free from his mo-Ic tations, although they were not condemned as

the account of the disturbance in the Wesley fammy nine others of the family, and is published in the Memoirs of the Wesley family, second edition, by Adam Clark.§

As the facts connected with this case are so well before the public, I shall barely allude to some of the prominent features of the phenomena witnessed. The disturbance commenced in December, 1716.

o Dr. Mather on Special Providences. + This is Dr. Mather's exposition of the case. He attributes the whole phenomena to Satanic influence. But the manifestations of the present day led me to believe the boy to be a medium, controlled by the splitt of Powell, an Indian, wronged and outraged by the pions fathers of the eighteenth century. Mather's Special Providences.

1See also Capron's Modern Spiritualism, page 18.

without it.

opened its windows, and let its congenial light and bell is rung furiously, and carried to each person in soul-sympathy on my head and into my heart, life the circle. A flat-iron weighing seven pounds is carhas been joyous and happy, and I feel the blessing ried through the air as though it were a feather. of existence, and the goodness of God, or whatever But one of the strangest feats I have witnessed, is power brught me here to fit for the life beyond. the sawing of wood on a small saw horse. The dust Every year and every month, life grows more pleasant and happy, as I near the spirit-shore, and every day I bless God for it, and am not sorry that I had feel and know the trials and sufferings of the thousands who come out of great tribulation.

I have taken the lesson, and my heart cannot be separated in its sympathies from the poor, the oppressed, the outcast, and the down-trodden of myrace : even if cast into hell in another life, my sym pathies and my soul will follow them, and if it cannot aid them out, will share with them the misery in sympathy, which a merciless God or world has inflicted. I am happy in being free from misery, and yet reaching ever a willing hand and heart to tractive to me than wealth, and as I see the misery in both, I can cheer and encourage the poor with Jesus.

A calm serenity was settled over my soul, dispeling the clouds and rendering it impervious to the polson shafts so often hurled at it by mistaken and erring mortals, and the spirits aid, Assist, and enable me to walk in places of moral, social, or political darkness or sin, and often to aid a fellow mortal. Oh, the blessings of Spiritualism! How little are they appreciated-nay, even hated almost as Jesus and his blessings for the poor were by the popular churches of his day. But such is human life. I look calmly and hopefully to its sunset for me, yet shall try to improve each day as best I can, and be ready when the messenger comes, and the boatman calls my name: but I hope and trust, when I am a spirit, and only a spirit, I may be able to reach and

sympathize with the suffering and poor of this life, for in that I find my greatest happiness, and scem to do them good.

The same day that completed the forty-nine, also completed the twenty five years of married life, and in this, too, the blessings of Spiritualism have been felt, shedding a glorious halo of harmony over my little home, and blessing us all as we were never before blessed, and rendering more firm every family tie. Blessed as we have been with angel visitors and messages, and with three as good and worthy children as any family in our State can present (the are moving smoothly and happily toward the eve- In the future they will have their reward. ning shades of a hard and thorny life, yet blessed in its evening with joys beyond our hoping, and prospeous for the next life which no Unristian sect could In governing others, you must do what you can, offer. We have passed the silver wedding, though not what you wolud.

Never believe for a moment that you can by stimulants enter a desirable state to receive the whisperings of good angels. It is a delusion, leading straight and swift to ruin.

IT IS COMING.

BY WM. ORLAND BOURNE.

In the age of mythic vision, Years agone, as years do fly, Poets dreamed of fields Elysian, Where the glories never die.

Painted they the bright delusion, Often called the golden age, And they lent the gay illusion Borrowed light from fancy's page.

But their strains rehearsed the story Of the ancient days of dream, When the world's primeval glory Made the past enchanted seem.

IT IS COMING! BUTE and onward ! Coming from the realms of day | While the snirit looking sunward. Like an cagle, sees the ray.

Earnest souls around us labor. Yearning for the coming time. When the scimitar and sabre, Sheathed, shall cease their deeds of crime.

When the words of love shall waken 2 World-wide fires in hearts of men When the spirit shall be shaken Till it finds its God again.

Night's high priest, th' Egyptian Pharaoh; Bids the hastening time delay, Planting in the pathway narrow Stubble creeds that fear the day.

Telling Faith's bright, earnest children, They that bear the oppressor's chain-Get ye to your bonds again !

Yet a day shall end your sorrow, Ye shall serve the gods ye know. On the morning of the morrow Out of Egypt ye shall go."

Long the world has heard the fable. Bought the sin-procrastined day, But the towering walls of Babel Boon shall wed their native clay.

Earth's old temple, dome and pillar, Like a channel, filled with death. Builded by the brother-killer, Mindeth what the spirit saith.

In its shadow, pure and olden, Lieth Freedom's corner-stone. Which we seek, while songs embolden Hearts of giant-trust alone.

Out of darkness light is springing-Out of dumbness glorious speech : Prophets from the dead are bringing Living souls that boldly teach.

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Out of, brass and out of iron Boon shall come the shining gold, While the beams shall then environ. Realms whose splendor is untold.

Then shall Love spring forth unbiddens: Then shall Light spring forth unborn; For their foes shall all be hidden 'Is the unclouded golden morn.

BANNER OF LIGHT.

destiny-unless he is sure that he is freer in every

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OUR DESPOTISMS.

Let no man think that we, above the other nations of the world, are free. Free, in name, and perhaps by comparison with other people in some particular points of public policy, we may be; but free absolately, or even relatively with what we boast and profess for ourselves, we certainly are not. Odd, and even startling as it may sound to many, weryes, we Republican American+!-are as much the creatures of despotism as any of those whom we are in the habit of commiserating as so much less fortunate. Let us just stop a moment and see how it is, and if it he not so.

Take any religious belief, or profession, to begin with. Can any reflecting man look around him and say that the mass of our people are not bound, almost hand and foot, by the professions and declarations of those around them ? How much true independence is there, in our making up our minds on topics of such vast weight and import ! Who deliberately sits down to think over the matter of his belief by himself, unreached and unprejudiced by any influence higher than that of his own reason and instincts? Who is not afraid, sometimes, to say that he read this, or this, book on the subject of his faith, while he was in the threes and convulsions of his doubts, lest he may be taunted with having touched the "unclean thing,"- that is, the unpopular thing-a volume of Backle, for instance, or one of the series of Essays by Emerson, or a plain but profound sermon by Parker?

Talk about courage ; how many of us possess that article in one fractional part of the degree we think we do? Who has the courage to form his own opinion, above prejudice, timidity, or persuasion ? Who dires express his (p bion, even when frankly called os for its statement? What man of reflection does not, from time to time, feel unspeakably uneasy, not to say mean, when he becomes aware that his faculties are in a measure clapped into jail by this same fear of what others will say, and that he has actually lost the use of the powers with which he was at his birth entrusted ? But a still higher courage than that of expressing an unpopular opinion to an unwelcome au lience, whether of one person or morewho dare go behind his previously expressed opin-

The fact that certain skeptical persons have been essential sense to day than he was a hundred years ago, and more capable of doing for himself and the favored with no spiritual experience of their own, is race now than he was then, he may well doubt if all often urged against the justice of the claims of Spirour boasted progress has as yet touched his nature itualism. It is a common question among them,

himself and say that he is the subject of no external selves to me?" miserating as superstitious and pitiful. We fre- not influenced in the same degree, or in a similar quently obey the behests of a tyranny more grind- manner, by any one of the thousand agents in the ing than that of any autocrat, and still appear un- world of matter and mind. The atmospheric change conscious of being enslaved at all. This is the most of to-day may give one man a cold, while another miscrable of all human conditions.

Invisible Minlaters.

presence. Who, then, is prepared to say that they been operative in thousands of other reople. thought.

outward organic medium. There may be no thundertones falling on the external organ, but the "still mind. small voice " of the Spirit may have its deep utter-

ance in the silent chambers of the soul. God and angelic teachers do not always speak to the understanding through the ear. A distinct impression may be made on the spirit through its own peculiar medium of sensation. In this manner the treasures of immortal thought may be exposed to human contemplation, and thus the intelligences of a higher world still speak to man. Unseen by mortal eyes, they yet walk among the dwellers of earth; they speak, though our cars are dull and insensible : they converse with us in day-dreams and midnight visions, but few comprehend their mystic tongue.

If, then, we are benighted and cast off from an gelio companionship and intercourse, it is not because Heaven has no longer an interest in the affairs of men ; nor yet, because the superior wisdom of the present time renders such instruction un. necessary; but rather for the reason that man is so blinded by his own selfish schemes and material ideas that he will not be taught from Heaven. Yet t is true that

Heaven encircles all. The blest Immortals Near us, divine with Love's pure beauty, stand; Alluring us, through Faith's translucent portals, into the Better Land."

Corruption in High Places.

S. B. B.

From the revelations of corruption recently made by Congressional Committees, and admitted by at least one Secretary himself, people might be led to believe that the time never will come when we shall have a government entirely purged and free from these iniquitous practices. It does look strange indeed, that some of the very men who have been crying out loudest against public fraud and corruption, should be found guilty of it themselves, just as soon as they get into positions where they may practice them. But we must set all that down against the ordinary infirmities of human nature. Half the time, and more than that, this grumbling about other men's being so much addicted to fraudulent practices, means not much more than dissatisfuction because the gruphler cannot have the same stenlings.

An Objection Considered.

at any point. Unless he can calmly look within " If the Spirits can come, why do they not present themdespotism, he may seriously question if he is any Now it is a fact that cannot have escaped the no better off than those he has been in the habit of com- tice of the intelligent observer, that all persons are

may escape unharmed ; one walks securely among all the unseen agents of infection, while another falls a

victim to the shafts of the invisible destroyer. We I am assured that Angels walked with the ancient know an individual who has been vaccinated twenty Seers. They visited them by the sen-side, and the times, with as little effect as the same operation mountain and wilderness were consecrated by their would have on the bark of a tree, while the virus has

cannot now visit the abodes of the living? God and It is reasonable to infer that a similar difference Nature are unchanged, and the human mind is sub may exist in our mental susceptibilities. Indeed, ect to the same general laws. If the souls of in- this is a fact that might be freely and foreibly illusspired Bards were fired from Heaven-and the lips | trated. The effects wrought by external agents on of Prophets made eloquent by being touched with a the body, are not more multifarious than those of live coal from invisible altars-the dwellers of this outward forms and conditions on the mind. An ob-Shadow Land may still be inspired, and mortal ject regarded by one man with profound indifference, tongues give utterance to the spirit's burning kindles in the bosom of another the fires of consum-

ing passion. One man becomes insane from his un-Man is not always addressed in the same way. wise devotion to business, while the second, by the The soul may be directly informed, or through its healthy stimulus imparted to his faculties by the same pursuits, develops a strong and comprehensive

> It will be sufficiently evident on reflection, that the various degrees of susceptibility afford not the slightest ground of objection to the reality of the effects produced ; or to the completeness of the system whereby the psychologist explains this mental electric action and the resultant psycho physiological phenomena. Men are so diversely constituted bodily and mentally, as to exhibit conflicting results when brought under the influence of the same agent. Moreover, the weak in body and the imbecile in mind are not the first, in all cases, to be affected by foreign agents, whether material or spiritual. The strongest minds, like the sturdy oak, have been smitten and laid low. The giant may suffer from miasma, while the dwarf may escape; and the feebleness of infancy has more than once survived the action of the frost, and the little child has been found alive, and nestling in the frozen and pulseless bosom 8. B. B. of its mother.

The Beal Matter.

When the good and wise Bishop Berkley was spoken to about an appointment to a Bishopric, he made this memorable reply : "I am not in love with feasts, and crowds, and visits, and late hours and strange faces, and a hurry of affairs often insignificant. I had rather, for my own private satisfaction, be master of my time than wear a diadem." A man of the world-that is to say, a worldly man-would not understand what the man could mean, and would be not a little inclined to think him beside himself. The supposed end of accumulation, as it was at first understood, is to secure leieure ; in that leisure it was thought lay all the germs of culture, especially those which are called "opportunities ;" but it appears that, in the hot and hasty pursuit of the left itself, the real end that was hidden within it has been lost sight of ; leisure is sought, if sought at all, chiefly by reason of a mis apprehension that it is the same thing with idleness, and not at all on account of its being filled with the divine chances for enjay sont and improvement.

Coleridge once said, on being offered a lucrative chance with him who is enjoying the pickings and situation as writer for the London Morning Post, that he preferred five hundred pounds in the counry, where he could be at perfect liberty to turn over the leaves of folios, and of his own unbroken thoughts along with them, to twenty-five hundred pounds under a master in town. He very well knew trouble is, that very few men can stand against the the more than golden value of leisure to a man of a force of temptation. Few can bear even a good contemplative habit. Carlyle wishes, in sundry share of prosperity. It takes a naturally strong places, that what he has hitherto written for the world might have been written without interruption, sidious influences that creep in upon ong during the as the prime business of his life, and not by hasty sunny reign of prosperity, but are effectually shut snatches and rather like the sewing of carpet-rags out from the door in the cold airs of poverty and or the patching of a bed-quilt. These are the men -and their congeners are all of like opinion-who would give infinitely more for leisure fime to live in. than for a big salary whose demands for earning it are sufficient to cat out about all the life they have. In this spirit too spake the good Bishop Berkley, and thus say all who value time higher than money, it being all that money at the best can secure to us.

Borrowing and Lending.

There seems to be some infatuation about a loan, especially a loan of money. No sooner does one man Charlestown, Mass., will deliver two lectures at Lymanage to extract five dollars from the pocket of ceum Hall, in the afternoon and evening. We hall another, and that other a long acquaintance and the advent of this gentleman into the lecture-field friend, than a strangeness seems to set in on the with pleasure, for he is a deep thinker and a clear borrower's part toward the benefactor, the one ac. and powerful reasoner. He is dashing, bold, and all commodated appears to conceive a sudden and unao- powerful to sustain the positions he is led to ascountable dislike to the one who was willing to ac. sume. Ho is a Spiritualist from the force of unseen commodate him, and it is ten to one if the man re- powers, not from his designs or desires. His colceiving the five dollars does not very shortly shun | lege training and theological studies were intended the one who loaned it altogether, and even go so far to make him an Orthodox minister; but driven by as to out him dead when he does chance to meet him. the elements of the unseen world, he finds himself There is a concealed perversity in human nature on launched in the broad ocean of Spiritualism, without this point, which it is next to impossible to account any visible pilot or captain to guide his course. Unfor. Why it is that a man turns on his benefactor like the seas of the material world, the great sea of in this fashion, passes the reach of all ordinary com- spiritual life needs no pilots and has no captains. prehension.

But not a few shrewd and dry individuals take advantage of this quality in the human character, to get rid of disagreeable and importunate acquaint interest of the exercises by her beautiful readings. ances entirely. We know a lady who said that she married her husband at last just to get rid of him !! He had bothered her more than half to death, prob. which is now made free for the admission of all, will ably, with his attentions, and could not, or would add an increased attendance, and a deeper interest not, see that he was excessively disagreeable to her; to its old patrons. The readings of Mrs. Rand, which and so she up and married him, to bring the matter are highly spoken of, will be appropriate to the day to an end ! It is exactly the same with men who and to the devotional feelings of the congregation. are glad enough to lend others small sums of money, feeling pretty certain that they will be troubled with people than lectures written, or normally spoken ; but them no longer. The late Amos Lawrence, of Bos- there now seems to be a leaning in favor of the latton, once told a deserving young merchant who came ter. And an argument in favor of the latter may to him to ask for assistance, that he would gladly be urged, from the fact that a large number of our give him what aid he required, if, when he next saw | best trance speakers are becoming both conscious and his benefactor coming up or down the street, the normal in the delivery of their lectures, and with young man would not turn suddenly off upon a by- their powers of eloquence not diminished thereby. street! It appears that Mr. Lawrence, therefore, but vivified. We do not mean by these remarks to understood the whole mystery of this business. utter a word against trance-speaking, as it has been But, to sum it all up, there is no mistake that many and as it is now, but we must claim that normal a man is cheaply got rid of for an acquaintance, speaking is better adapted to the practical demands whom a loan of five or ten dollars is sufficient to of Spiritualists, while trance-speaking may be better make obligious of one's existence.

Personal Qualities.

Very few persons stop to think that their disposition and temperament have anything to do with their readily enough that in society these points are of that he was born to inaugurate our American liter. second to none of its class on this continent. ature under auspices so pure and beautiful.

The hint can be carried into all kinds of business A trader can do better by being pleasant, from principle and habit, to his customers, than if he met them coldly, or crabbedly, and took no preliminary pains to warm them with his own atmosphere. Inst.:

Customers go where they are treated well: they love to trade where their feelings lead them; and Lycoum Hall pext Sunday,

FEB. 1. 1862

On Sunday, February 2d, Mr. H. S. Chapman, of The soul goes at its own sweet pleasure, whithersoever its own inherent powers direct.

Mrs. L. P. Rand, of Milford, Mass., will add to the both in the afternoon and evening.

We think diversity of Sunday exercise at this hall,

Trance lectures have been more acceptable to the adapted to that which belongs to the devotional, unseen world.

Our Club Rates.

Certain of our subscribers who have received their professional or business success, although they admit | papers at club rates, send us \$1.50 for a vear's subscription for a single paper after the expiration of the first importance. Yet it is so, and they are wise the time for which they subsoribed as members of who do not neglect to take them into their serious the club. Of course it is impossible for us to comconsideration. Irving is loved by his readers more ply, for the reason that a club of less than than Cooper is by his, by reason of the difference in three copies for \$5.25, or four or more copies at their temperaments; the former being in all respects \$1.50 each, would but little more than pay for the zenial and lovable, while the same traits were not as | white paper on which the BANNER is printed and the visible in the other. In the long run, these amiable cost of mailing. It is only by reason of a great qualities tell with the most effect and return the rich- | number of clubs that we are enabled to afford our est dividends. A lovable man may not get as much | paper at club rates. We could not possibly furnish present attention and applause, because he cannot, single copies at club rates, even if our circulation or will not, say what are called brilliant, but are was doubled, unless we reduced the size of the paper, much more apt to be only bitter and biting things; had our labor performed at half price, paid nothing but his day comes around at the last, and by some to our corps of contributors, and occupied our premimysterious magnetism he seems to draw all men unto ses rent free. When our paper-makers furnish us him. If a writer is a truly good and pure man, at half price, and everything else in the shape of with a nature overflowing with kindly sentiments, expense is reduced one half, we may be able to send humane sympathies, and genial humor, he cannot our paper at \$1.50 a year for single copies; but so help betraying it all in whatever he utters; no mat- long as we furnish so good a paper, as everybody ter if he writes upon the humanities, or upon mere says we do, it is but fair that we should be paid the geography. It was essentially thus with Washington | low sum we ask for it singly or in clubs, for which rving, and we are glad from the bottom of our hearts we have and will continue to publish a journal

Professor Clarence Butler.

We find the following handsome and well deserved compliment to Prof. Butler, in the editorial columns of the Lowell Daily Cilizen and News, of the thirteenth

"Prof. Clarence Butler, late of Texas, spoke twice yesterday in Welles Hall; in the afternoon on the religious wants of the age, and in the evening on the their feelings generally manage to get the control, national crisis, with our duties and responsibilities.

ions and recise them, making his speech of to-day criticise, and perhaps condemn, his speech of yesterday? Who has the courage to say what he thinks to-day, in the light of to-day-and likewise to say what he thinks to-morrow, in the light of to-morrow ?- no matter whether he appears "consistent" to such minds as are content to travel in a small are, or are incapacitated for making a wider sweep of the circle of thought?

Then there is the lack of courage-not a new thing, by any means-to let the Fashion take its own course, and pass him by or not, as it pleases. We allude to fushions of all sorts-not more in dress than in manners, speech, building houses, and making display generally. A good fashion is a good thing, undoubtedly, for it operates as a vast laborsaving machine in teaching people how to get rid of the trouble of setting up tastes of their own, and fol. lowing the suggestions of their own principles; but a poor, a worthless fashion-who has the courage now.a-days to refuse to follow it, not to speak of the higher courage demanded for combatting it? After all, and at the most, how few there are who dare act from their own taste, educated and disciplined, of course-or from their own judgment, or their own convictions, whether in dress or anything else? What perfect slaves we are, surrendering ourselves as calmiy, as we do, to the so-called "social requirements " around us, nor making one severe struggle even to overthrow them !-- How-few-smong_us_can lay claims to individuality in these things! How few dare dress as they think proper-speak what they honestly feel-condemn or oppose where they instinctively feel they ought-and act out nothing but their own proper ideas of right and wrong, the falso and the true !

Then there is the despotism of politics. What a dreadful result has been wrought by this despotism. which we can see for ourselves to-day. We under stand very well how necessary it is to have parties and party-machinery, but who can estimate the evils that have fallen upon us by reason of the blind devotion with which we have followed party leaders? Who can deny that the fearful trial, by arms and through blood, into which we are plunged to day, is not the direct result of this habit we have so long indulged of giving up all our opinions to the management of others, and letting them " fool us to the top of their bent ?" It is so much easier to let other men lead us, than it is to take the trouble of thinking for ourselves. And out of this habit has grown a gigantic evil; the land has long been under the rule of corruption; and nothing less than this bloody and tearful war was able to cut out the cancer with which the nation has been eaten.

On the whole, we may well ask what we really have gained in the course of our "modern progress." and what we have lost. We have certainly not made .a very great advance in civilization, unless the indi-.vidual mind can be said to have been freed from the shackles that have for ages been fastened upon it. 'Unless man in the gross, has really become awakened to his own high worth and the grandeur of his | in a future number of the BANNER, the rest of the

But seriously, there is no need of our suffering such an colipse of faith in the truthfulness of human nature, because we see these proofs of a poorly disciplined and mis-educated humanity. The only and well-disciplined man to resist the thousand inpinching distress. So that we do but see, in these frequent frauds that are brought before the public eye in these days, that the education of a good share of the men of this generation has been either wilfully wrong or elso sadiy neglected. These things. which all honest persons hold up their hands at in horror, are no more nor less than the natural result of a wrong education in the past. They were to be looked for, from the beginning; and are to be looked for still, until their very provalence and startling character shall prevail upon fathers and mothers in these days to instil into the minds of their offmaking a vain show and exciting general envy.

Predictions now Fulfilling.

abundant evidence of the truth of one branch of ject, that to go into camp is much healthier than to the book, we published some extracts from it, and re. of cleanliness are carefully adhered to. cently our attention has repeatedly been directed to As an illustration of what we are now stating, it much that is to them intensely interesting.

alluded to, is brought about, such will be the case.

Camping Out.

It is pretty widely believed-the experience of the hardy lumbermen of Maine to the contrary notwithstanding-that it is an awfully hard lot for our spring something loftier and purer than thoughts of brave subliers to be obliged to camp out during this stinging winter weather, many of them having been ' dandled in the lap of luxury" all their lives and knowing little or nothing of practical hardships. The events now transpiring around us afford Yet we find, after a little investigation of the sub-

Spiritualism, and that is, it is prophetic. For years go into barracks during the rigid winter months, past. we may say a dozen at least, messages have and that the general health of the soldiery is wonbeen almost daily received pointing directly to these derfully improved, rather than impaired, by the events, and of these messages none have attracted practice. But that fact, we conclude, depends very more attention than those contained in a large oc. much upon the other and not less important fact, tave volume of 450 pages, entitled " Messages from | whether the person is properly protested from sud-John Quincy Adams." On the first appearance of den changes of Temperature and the ordinary laws

it by several correspondents, who have discovered in | and a proof, likewise, of the facts of the matter, a writer in the Providence Journal says: "You will All through the work are evidences of the deep find a regiment will be ten times, more healthy interest which the spirits of those who once lived in camp than in barracks. When in barracks, the with us continue to have in our National welfare. men look pale and sickly; the hospitals are filled And it shows, furthermore, that they are not mere | with the sick and dying. But when in camp, the idie lookers on, but participators in our struggles for men look plump and hearty. The sickly student or human rights, and efficient co-workers with us in clerk finds himself growing stronger every day. The every good cause. Much that is predicted in this men, instead of shrinking from their duty, are ever book has come to pass, and much the time for which | ready to work, and to do hard work, too. ' They are has not yet arrived. So precisely has the former | Nature's noblemen, and breathe her fresh air, and been fulfilled, that we are fully justified in placing | recline upon the bosom of mother earth and suck in some degree of confidence in the latter, and it is her sweetness. Accordingly, let the friends of the just at this point we would commend the work to the soldier not be troubled because he is in the tent. attention of our readers, as one which they cannot | We have passed many happy hours in them-hours fail to peruse with great pleasure. After the night | which we shall remember with pleasure long after the comes day, and after the war comes peace; and it is war is over." It occurs to us to speak of it nowno small satisfaction for us to know that the war that our young men who are confined in stores and now going on will. in its ultimate results, prove so shops, or over desks and books, could do a grand beneficial to mankind, that we shall feel a thousand. | thing for themselves by combining in companies evfold paid for all our present sacrifice of life and ery Summer, and starting off on a few week's tramptreasure. If one half of what is foretold in the work | ing and camping time. Nothing would bring them up to a condition of high health any sooner, and We shall publish further extracts from this work | make them really love the life which more than half of them now merely linger in.

at last, even of their interests. There is many fortune, we truly believe, that has been laid and in- ing in the latter discourse, being declared the only creased by the practice of suavity and heartfelt kindness of manner. It is an excellent testimony gress of the age, and of civilization generally. Those to the fact that mankind do appreciate such things, troubles furthermore might be considered a just reteven if a good part are disinclined to practice them.

Subtile Agents.

observer, that the agents which most powerfully affect the body, are all invisible. The atmospheric and electric changes that frequently occur; the noxious vapors exhaled from the earth ; the effluvia generated in diseased bodies, and evolved from the decomposition of animal and vegetable substances; and all the unseen agents of infection, are so many illustrations of my remark. And if the most remarkable functional and organic effects are thus produced. and the specific conditions and tendencies of the body are determined by agents which are imperceptible by the senses. who will venture to assume that the MIND may not be powerfully and almost constant- address in the lecturing column. ly acted on, and its functions influenced by the spheres of Invisible life and thought ? That man in his mental, more especially than in

The institution of slavery received a terrible soath. cause of our political trouble, and the present attitude of the seceded states a rebellion against the proribution on the North for having countenanced and fostered the system so long. He advocated an edict of emancipation as best, not only for the blacks, but A moment's reflection will satisfy the philosophic also for the whites of both sections; and demanded both by the progress of the age and the cause of human rights, generally. The professor is small in stature, of a nervo-bilious

temperament, with a very energetic and rapid deliv ery, and commanding the use of language in a most remarkable degree, His discourse in the afternoon both oratorically and rhetorically considered, could hardly be surpassed. He has gifts for lecturing which few can equal."

We trust to record yet other proofs of the growing liberality of the press in regard to our speakers ; as well as other evidences of the constantly increasing popularity and esteem in which the gentleman to whom the above paragraph alludes, is hold. See his

Minges.

Many of our readers will recollect the passage in his physical nature and relations, is thus influenced, Tristam Shandy, in which occurs a timely and valuwe are made deeply conscious from an investigation able reflection on the subject of Hinges-showing of the laws of mind, as well as from personal experi- that, even in the case of a door, everything depends ence. True, the mind cannot always perceive the on their working altogether as they should and when spiritual presence, or recognize its agency in the ex- they should. The point applies to everyday affairs, isting mental state. So the body is equally insensi- just as well as to house doors. It is of the first imble of the presence of those agents which influence portance that the hinges are all right, for on them its vital chemistry, and change its physiological con- all the rest turns. They must needs be well oiled, ditions. A faial illustration of the power of those firmly fastened, in exactly the right place, to a hair. agents may be at hand ere the unconscious victim is As a door, by turning properly on its hinge, opens admonished of his danger. These considerations and discloses other apartments, with their new scenes might justify the inference-even if we had no phe- of intesest and new objects of affection-so do the nomenal illustrations of the fact-that the human little events of the world, and the big ones, too, all mind may be controlled by influences emenating from turn on their hinges, and disclose views which were invisible spiritual sources. Surely, if the body, or- neither seen nor thought of before, and by which ganized of the gross elements of the physical world, the mind can be benefitted only as the events swing is most directly and powerfully influenced by intan- back properly to enlarge and extend the scene. A gible media, it is not irrational to presume that the hinge is an article of the first importance. On it mind may derive many of its most beautiful and re- hang all our future destinies. Be sure and see that liable impressions from the Spirit World, S. B. B. it is in all cases carefully fastened and well olled.

The Music at Lyceum Hall.

We cannot forbear saying a few words about the music which has been so judiciously and acceptably introduced at the Free Meetings at Lyceum Hall. In addition to the voices of the oboir, and the music of the organ, a Band of wind and stringed instruments, under the direction of Prof. A. Bond, have performed for the last two Sabbaths, and we understand their services will be continued through the season. Professor Bond has secured the attendance of some of the best musicians in this capacity, and the effect of the voices and instruments combined, is grand, barmonious and glorious. When our readers learn that this feature is introduced at Prof. B." own expense, they can properly appreciate the book.

Learning and wealth are often best used when least shown. Another to the use the could be

Mr. Colchester in Boston. This celebrated medium has been with us a few weeks, during which time he has given thousands of tests of spiritual manifestations to persons in every sphere in life. His mediumebip is peculiar and interesting, and his visitors are startled by the ease with which he is controlled by one spirit after another in rapid succession, each identifying himself or herself to the inquiring friends. Mr. C. is perfeetly gentlemanly in his deportment, kind and courtcous, and has won host of friends during his stay in this city. He will remain in Boston until February 4th, will then spend a fortnight in Providence, R. I., and goes from thence to New York. Early in the spring he will start for Europe, On our eighth page our readers will find a communication from an ex-elerical Spiritualist of this city, which speaks in just forms of Mr. Colohestor.

FEB. 1, 1862.7

BANNER OF LIGHT.

New Publications. THE SUTHEBRANDS. By the author of " Rutledge."

New York : Rudd & Carleton, For sale in Boston by A. Williams & Co.

The first thing that strikes the one who takes this book in hand, is the peculiarity of its binding. It is a new shade of muslin, and we think it very neat and taking. Those who read "Rutledge," though ignorant till this day of its authorship, will be sure to read "The Sutherlands." And yet they are totally dissimilar books. Both are eminently she has great powers folded away, which will some day reach a wonderful result in the world of litera. | readers. It is as follows :

ture. Though these are dreadful war times, the community of readers will not fall to peruse a handsome volume which has so rich and profound a source of enjoyment for them.

ATLANTIO MONTANT South and and the second se is the continuation of Professor Lowell's Biglow Papers. This series of papers, which commenced in the January number, is continued in the present five Nations would unite for the destruction of North number by a humorous discussion of the Trent at. America, and that God was angry with the people, fair, under the title of " Mason and Slidell : a Yankee Idyll." The "Biglow Papers," the publishers abore of the ocean will be a little south of Pleasant inform us, will be continued in each number of the Hill, Ky., and of North Carolina.

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Atlantic, during the present volume. From the reception which those of the series already published Sacramento was submerged, the water rising eleven have met, there can be no doubt that their popularity will be as great as that of the original series. which was published during the Mexican war, and

whose appearance marked an era in American humorous literature.

To Correspondents,

[We cannot engage to return rejected manusoripts.] A P. BOWMAN, RICHMOND, IOWA .- Your spicy

letter has been duly considered. Your remarks are

just. We have long held the opinion you entertain .

but when correspondents insist on knowing why their

sentences may be-we are obliged to give our reasons,

impossible to publish all the matter we receive, how-

brother, that it is our earnest endeavor to perform

H. BETTS, BURR OAK, MICH .- Rest - assured our

and con., more than our space would properly allow,

matter. There is a time and place for all things;

our judgment we deemed it best to do so.

hence we brought the discussion to a close when in

SUSIE RIVERS .- Your articles have been received

Gammon.

tens and stockings for our soldiers, doing when some

passions that are raised to fever heat? How many

men will go secretly and send a ton of coal to a poor

our patrons.

your request.

ALL SORTS OF PARAGRAPHS.

A SPIRITUAL MANIFESTATION TWENTY-ONE YEARS Ago .- The editor of the Boston Herald has been shown a copy of the Christian Freeman, dated May

28, 1841, which contains the Report of a Lecture on Shakerism, delivered by one William H. Carter, a seoeder from the Shaker Society at Enfield, Conn., containing the narration of several "visions " among the Shakers. One of the visions narrated-that of American, and will, receive the hearty praise of a little girl-is of so singular a nature, when taken American readers. Whoever the authoress (?) is, in connection with the present unboly rebellion, says the Herald, that we copy it for the perusal of our

> "A girl, fourteen years of age, went into a trance and remained three days, and to all appearance was insensible of feeling, for the lance and electricity had no effect upon her. On coming to, she related

what she had seen in the world of spirits. Among ATLANTIO MONTHLY POR FEBBUARY, 1862 .-- One of other things which she saw, there was a person who took her by the hand and told her many things. Bonaparte-thousands of spiritual things, and birds of paradise. Her guide informed her that ere long especially the Southern portion of them, and that the South would be entirely destroyed, and that the

> There has been another great flood in California. feet in some parts of the city, destroying a vast amount of 'property.

AMUSEMENT. .- The " Cataract of the Ganges," and the astonishing feats of Mr. William Hanlon, the Zampillærostator, atttract crowds to the Academy of

Music. Matilda Heron is playing with great success at the Museum.

ECLEOTIC DRUGGIST .- We take pleasure in calling the attention of the public, especially the citizens of the South End, to the wholesale and retail druggist establishment of OOTAVIUS KING, No. 654 Washington compositions fail to appear-no matter how illegibly street. Mr. King has long been noted for keeping written, or how ungrammatically constructed their the best selected stock of roots and herbs to be found in our city, of which he has every variety. They otherwise we are rudely censured. It is absolutely are selected, pressed, and put up by himself with great care, and warranted fresh and pure. Mr. K. ever much we may desire to do so. Please receive gives advice gratis, and has for many years been faour thanks for past favors, and rest assured, dear vorably known as a gentlemen in whom the public have the utmost confidence, and who has won a repour arduous duties in a manner acceptable to all utation for liberality and kindness of heart which has made him hosts of friends.

JOTHAN PODD'S TRIP TO PARIS .- This is an amuspaper is conducted on liberal principles-Truth for | ing game for the little ones, published by A. Wilits basis. We treated the subject you allude to pro liams & Co., No. 100 Washington street. It is an interesting account of the adventures that befell our for a long time, to the exclusion of other interesting traveling friend-adventures eccentric in the extreme; but the point of it is, that every time the narrative is read, the game can be so transposed, as to make an entirely new narrative. It admits of twenty-five thousand transformations, and can be and filed for publication. We have made a note of Price 50 cents.

MANUSCRIPT STORY LOST .-- We are requested to notice the fact that some time last Spring, Mr. Ran-Gammon is as bad as Mammon-perhaps a sight dolph lent, lost, or mislaid a manuscript story called worse. What were the ladies, who now knit mit- "Retribution," or something to that effect. It was written on, he thinks, over one hundred pages of of those same soldiers were out of work, and would foolscap paper, and the author has no idea what behave given almost anything for a little timely help came of it. Any person having said MS, will confor their families? How much would some persons | fer a favor by sending it to this office, where it will do toward suppressing their passions, who are now be taken care of till the author's return from the making such notorious sacrifices on behalf of the Orient.

Calm and strong soul, much may be done by a human being with a pure will and amid a quiet life. washerwoman, letting neither herself nor anybody | But with certain deeper changes in that inner life, else know aught about it, who do take great pains to and for many a stormy soul, an outward change is let people see what sized coin they drop into the con- almost a necessary means of an inward renovation. tribution box on Sunday? How many persons have We are no radicals, but we dearly love a revoluthe courage to hold their tongues simply, when they tion-like that of the stars. No two nights are the

respect people ought to pay you, what people think

of you, and then to you nothing will be pure. You It seems strange, that, with all our liberal growth, will spoil everything you touch ; you will make sin and the wide spread interest in Spiritual developand misery for yourself out of everything God sends ment, the progressive Press should be so meagorly you; you will be as wretched as you choose on supported. Is it from mercenary selfishness, or indifcarth. or in heaven either. ference to the needs of the age, that men look their

acquaintance that "his friend the captain" would obligingly hold the stakes, the canny Northerner replied, "Ay, ay, that's all very well, but who's t'hauld t'captain ?"

Berryer, the distinguished French lawyer, has been honored by a banquet given him by the members of the Paris Bar, on the occasion of the fiftieth anniversary of his entrance into the profession. Jules Favre presided. M. Berryer had been overpowered during the whole time of dinner. He rose and attempted to address the company, but tears prevented him from being audible. At length he remarked that some one had recommended him to write out his speech; but, said he, "of what use would that have been, for I could not see to read it ?" Having expressed his gratitude in broken sentences, he sat down, overpowered, by the applause which followed his last words.

"There is no sex in souls," somebody says. Wrong, superficial, and absurd-the radical mistake which causes a great deal of blundering and bewilderment. Woman is woman in every fibre and tendril of her spiritual nature. Man is man in intellect, affection, imagination and will. They are as much two halves of a whole humanity, as the two lobes of the heart are the halves of one complete vilal organ; and if so, marriage in its higher and spiritual relationships cannot be abolished by the stroke of death.

Rev. H. W. Beecher in a late sermon, speaking of naterial wapts, says:

"It is right to seek enough ; but who knows what nough means. That is a word that no dictionary could ever define, and that no hydrographer, no supported by the mariner, though he had line and plummet, could ever should be.]-En. sound. You can find the bottom of the ocean, but you cannot find the bottom of that word. It takes the wings of the morning, and dwells in the uttermost parts of the sea. It ascends into heaven, and descends into hell. There are no metes and bounds that the human mind can put to it. It varies in dimensions in different men's thoughts, as much as stars do in size. And in the same man its meaning is ever shifting. For that which is enough when he sets out in life, is but a beginning when he becomes advanced in age, and is but the foundation on which he means to build an ample enough. And he never reaches enough. And yet, out of this very strife for infinite aggrandizement in secular things, come most of the troubles that men bring to God in prayer, and ask him to overrule. They receive no answer to their country. We will send the book by mail to any part prayers, because they do not pray anything fit to be of the United States, on the receipt of \$1,00. prayers, because they do not pray anything fit to be answered. And that is the reason why many doubt whether God answers prayer."

Communion of Souls in Physical Bodies.

DR. CHILD: Dear Sir-Can an interchange of thought between distant individuals be effected otherwise than by angel ministrations? Please give us a chapter upon this subject through the columns of the BANNER OF LIGHT, and oblige a friend to the cause of truth. E. II. P. Jay, Maine, Jan. 17, 1862

In answer to the above interesting question, I can only give the impressions that make my own convic tion. Others may have different impressions and different convictions. There is no out-ide standard in external things for interior in things; so what each one thinks is right to each, so far as each has

to commune with absent friends, and exchange thoughts without respect to distance or place, and

without any external means of conveyance. To the soul there is no such thing as distance. Distance

The Spiritual Press,

An old Yorkshireman being informed by a betting pookets and starve their own natures of the aliment they most require! The pitying angels look down upon such narrowness, and wonder that men are so blind. Progression is sure to redeem the world, but the gospel aids of soul communion and moral psy-

chology through the Press and the lecture room, are quite essential to hasten the desideratum. Hence, whoever feels for humanity, and would hasten the hour of its redemption, ought to labor for the means employed. The Spiritual Press have done much to inaugurate the reign of freedom and enlarge the scope of the human mind; but, shame to their gratitudel men have neglected the hand that fid them, and refused fuel to the light that guided them out of slavery 1 What follows? They have flickered. faded and disappeared, while the cloud-lamps of superstition brightened to lead men astray | But the day brightens, and the blaze of Immortality wraps the earth in burning. While the many lights are swallowed up in the few, the colors that float from eternity may all dazzle upon the Banner, and spread from pole to pole. The Herald breathes Philosophy and Progress, the Banner multiplies Light and spreads the gospel of the spheres. We need

them both, and there is ample means to sustain them. The cause they advocate is growing fast and sure, and coming ages will bless their efforts.

Fraternally yours, ' LYMAN C. HOWE. New Albion, N. Y., Jan. 2, 1862.

[You perhaps are not aware that the "Bising Tide," " Spiritual Reformer," and several other papers devoted to Spiritualism, are live institutions; although you speak " with the tongue of a prophet" when you say that the Spiritual press is not so fully supported by the advocates of Spiritualism as it

The Banner of Light.

Bound Volumes of the BANNER for the year 1859-Vols. 5 and 6-can be procured at this office. Price \$3 each.

The Arcana of Nature. .

This volume, by Hudson Tuttle, E-q., is one of the best scientific books of the present ago. Did the read-ing public understand this fact fully, they would have the work without delay. By reference to the seventh page of this paper, last column, the reader will find an enumeration of its contents. This work has found its way into Germany, been translated into the Ger-man language by a gentleman well known to the sci-entific world, and has been extensively sold in that

American Nteel Pens

We have been using these pens for some time, and find they are not only better, but cheaper than foreign manufacture. We also, learn that Snow's Pens have been adopted by the Board of Education of the City of New York. All persons who want good pens at low prices, will consult their own interest by addressing a ine to J. P. SNOW, Hartford, Conn., or 33.5 Broadway, New York, and getting terms, prices, &c. By enclose ing \$1, you will get one hundred and forty-foursamples, by return of mail.

ADVERTISEMENTS.

As this paper circulates largely in all parts of the country, it is a capital medium through which advertisors can reach customers. Our terms are moderate. _____

had experience. I cannot question the claim, that angels may be messengers for the interchange of thought between mortals, and Leannot do less than claim that every human soil how in the physical body has the capacity developed, or modernic without egotism, that his Medicines, of which he has every variety used in the Botanic and Eclectic systems of practice, may be relied on as the very best to be precured in the country. His extensive experience and practice have enabled him to compound remedies for Scrouis, Humor. Lung, Liv-er, Kidney, Urinary, and other diseases incident to the cli-mate, which are unsurpassed. OCTAVIUS KING Feb. 1.

MR. COLCHESTER.

AMUSEMENTS IN BOSTON.

BOSTON MUSEUM-Tremont, between Court & School treuts. Admission 25 cents; Orchestra and Reserved seats; So centa, Performances commence in the evening at 7 1 9 o'clock, and Wednesday and Baturday afternoons at 8 o'clock. BOSTON ACADEMY OF MUSIC-Washington street. Guodwin & Wilder, Lussees. Cataract of the Ganges. Per-formances every ovening, and Wednosday and Saturday af-ternoons. Prices-80, 28; and 15 cents. AQUARIAL AND ZOOLOGICAL GARDENS-Cen-tral Court. Living Whales, Aulmals, Reputes, Ac. Open from 9 A. M. to 10 F. M. Admission 25 cents; Children under IO yoars, 15 cents.

10 years, 15 cents.

MORBIS BROTHERS, PELL AND TROWBRIDGE'S OPERA HOUSE-Nearly opposite the Old South Church. Tickets, \$5 cents.



BY A. B. CHILD, M. D.

AUTHOR OF "WHATEVER 18, IS RIGHT," NTC.

8 NOW READY, and will be sent, post-paid, to any part o the country for 25 cents. This book, of three hundred Aphorisms, on thirty-six print-

ed pages, contains more valuable matter than is ordinarily found in hundreds of printed pages of popular reading mat-ter. The work is a rich treat to all thinking minds. For sale at the office of the Banner of Light, 158 Washing-ton streat Derton on street, Boston, Dec. 21.

NOW READY;

THE GREAT CONFLICT!

Cause and Cure of Secession.

Bingle colles 12 cents; ten copies \$1, mailed free; one

undred coples 28.

Aundred copies 38. All orders addressed to BELA MARSH, 14 Bromfield st., Boston, BANNER OF LIGHT OFFICE, or ROSS & TOUCEY, 121 Nassau street, New York, will be promptly supplied. Dec. 28. Uf

English Works on Spiritualism.

THE NIGHT-NIDE OF NATURE; Or, GHOSTS AND GHOST-SERIS. By Catherine Crows. For sale at the Banner of Light Office. Price 80 cents.

LIGHT IN THE VALLEY.

MY EXPERIENCES IN SPIRITUALISM. By Mrs. Newton Crosland. Illustrated with about twenty plain and colored engravings. For sale at the Banner of Light Office, Price \$1.00 Dec. 21. 4 tf

EVERY ONE'S BOOK.

JUST WHAT IS NEEDED IN THESE TIMES:

A New Book by Andrew Jackson Davis! THE HARBINGER OF HEALTH

CONTAINING MEDICAL PRESCRIPTIONS FOR THE Human Body and Mind.

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How to repel discaso, regain health, live as one ought, roat disease of every conceivable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the truest conditions of harmony-this is what is distinctly taught in this olume, both by prescriptions and principles. There are to be found more than

300 Prescriptions for more than 100 forms of Disease.

Buch a mass of information, coming through such a sourc makes this book one of Indescribable Value for Family Reference, and it ought to be found in every household in the land.

There are no cases of disease which its directions and rules do not reach. All climates, and all states of the climate come qually within its range. Those who have known the former volumes of the author.

will be rejoiced to know that in the latest one MR. DAVIS REACHES THE WHOLE BACE, and is freely lending himself to a work of the largest value to the human family.

It should be in the hands of every Man and Woman, for all are as much interested in its success as they are in their own Bealth and Happiners. Here is the PLAIN ROAD то Воти і

A handsome 12mo., of 432 pages. Price only \$1. Single coples mailed free on receipt of price. For the BANNER OF LIGHT OFFICE, Boston, Mass. Nov. 23.

declare they have the courage to carry out what they say? How many are willing to make personal and private sacrifices, while they are all the time telling of the great amount of sacrifice which they are ready to make for the public good? Who can tell what is the length and breadth of Gammon ?--of its properties, its shapes, its shamelessness, and its entire falsity? •

Notice to the Public.

Mr. Mansfield has now ceased answering letters directed to us and enclosing two dollars for the Banner: and if our readers desire his services hereafter, they must enclose him the letter to be answered, with his usual fee-one dollar. The reason for this change is, that Mr. M. has too much business of his own to attend to, and as the offer was in the first place voluntary on his part, we cannot find any fault at its withdrawal.

MEETINGS IN INDIANA - Dr. James Cooper, of Bellefontaine, Ohio, will deliver a funeral discourse on the departure of M. Patty, at Windsor, Randolph Co., Indiana, on Sunday, Feb. 2d; will speak at Muncie, on the evenings of the 4th and 5th; at Anderson, the 6th and 7th, and at Chesterfield the 8th and 9th. Subscriptions taken for the BANNER OF LIGHT, and he will have Spiritualistic and Reform Books for sale.

"A ten vears' Investigator " says he will have nothing more to do with the Spirits, unless they will present themselves visibly to him, that he may know positively who he is talking with. Perhaps our brother's spiritual vision will in time be opened, and the light beam in upon his soul.

delivered at Dodworth's Hall, New York, by Cora L. V. Hatch, was received too late for publication in lecturing in the country round about, averaging four this issue.

DAVIS'S "HIBBINGER OF HEALTH" sells rapidly-a sure criterion of its intrinsic merits. We have "a few more left of the same sort." See advertisement.

For abstract report of a lecture by Warren Chase, at Lyceum Hall, Boston, Sunday evening, Jan. fifth, experiments on the cultivation of cotton in the Midsee second page.

H. B. Storer willspeak at Willimantic, the two first Sundays of February ; at Stafford, the two first, and Somerville, the two last Sundays of March.

ton Hall, New York city.

Do'n't fail to read the interesting Story commenced on our first page. It is from the pen of one of the first scholars in the country.

"There are many graceless preachers on grace, many uncharitable ones on charity.

heavens the same : all the luminaries are revolving to the music of their own spheres. Look on that new risen star. He is elected by universal suffrage a glorious representative of a million lesser lights; and on dissolution of that congress-how silent, but how eloquent !--- he is sure of his return.

If a man can not do his duty in the situation he is in, he can not do it anywhere.

Railroad trains are protected from accident as houses are from lightning-by good conductors.

The pride of emptiness is an abomination ; and to talk much is the foolishness of folly; nevertheless it is the part of wisdom to bear the impertinence of fools, to hear their absurdities with patience, and pity their weakness.

A GREAT TRUTH .-- I believe that many who have never written a line for the press, have suggested volumes for others to write. If all could look the well of truth to the bottom, the credit of authorship would be wonderfully parceled .-- GEORGE STEARNS,

NEVER PUT OFF.

Whene'er a duty waits for thee, With sober judgment view it, And never idly wish it done; Begin at once, and do it.

We are under obligations to Hon. Charles Sumner, for valuable public documents.

Nothing so wins upon strangers as true politeness. A little attention shown in a stage, or in the cars, or at a public table, costs us very little. But what an effect it has upon the person to whom the attention is shown I The pleased look, the gratified smile, show us we have gained a friend.

F. L. Wadsworth is one of our most efficient leoturers in the field. We are pleased to learn that his "A TRUE EXPOSITION OF SPIRITUALISM." & lecture bealth is completely restored. He writes from Battle Creek, Mich., that he is is getting along finely, lectures per week.

> A man who has no bills against him, belongs to the order of no billity in more than one sense.

> The United States agricultural society has adopted a series of resolutions, adverting to agricultural education, and prepared a premium list for a series of dle and Northern States ; and also of hemp and flax.

AN HONEST LIFE.-The poor pittance of seventy years is not worth being a villain for. What matter is it if your neighbor lies in a splendid tomb? Sleep you with innocence ! Look behind you through the track of time ! A vast desert lies open in re-Mis Emma Hardinge has just finished a course of trospect; wearied with years and sorrow, they sink very able and interesting scientific lectures at Clip. from the walks of man. You must leave them where they fall; and you are to go a little further and you will find eternal rest. Whatever you may have to encounter between the oradle and the grave, every moment is big with events, which come not in suc-cession, but bursting forcibly from a revolving and unknown cause, fly over this orb with diversified in.

fuence. Do you wish to be miserable? Think about yourself; about what you want, what you like, what

with the soul is one eternal here, and time with the soul is the same as distance, one eternal now. Distance and time, the same as high and low, are attributes of matter, not of soul.

The soul-world is much better than the physical world, for we need not to go up and down, for there is no up and down; we have no need to go away and travel to see friends, for they are ever with us. The world of thought and internal feel ing is the spiritual world—we think of a friend, and our soul is with the soul of the friend we think of, no matter how far asunder the physical bodies are. The soul wanders at the pleasure of thought, or rath er the soul makes our thoughts by its own wanderings. When I think of my departed mother, my soul actually communes with her. When we think of dear friends, away from our own home, our souls actually hold intercourse with them. This communion, from the yet undeveloped condition and exercise of the soul's faculties, renders, us unable to form this communion into tangible expressions of thought externally. Exercise and development of the soul will in time enable us to ultimate this communion in the tangible, external interchange of thought in words and sentences, no matter how far our friends may be removed from us by earthly measurement. It is for the want of an exercise, of a schooling, or rather of a development which is ever spontaneous, of the soul's faculties, that at present prevents us from the recognition of this real soul communion, which is mostly indicated now by only the thoughts and vivid remembrances of departed nes.

Many times have I seen the spirits of friends who still inhabit the physical body, come into my presence, when at the same time their bodies were miles words are too faint and feeble. Sentences cannot express the unutterable realities of actual soul communion,

Dead folks, so called, I have held communion with which communion is the same as communion with iving folks. The manner of this communion I canmy soul's senses. A new world and a new life were opened, and my soul's perception, with the quickness ings, at its own pleasure. I feel and know that this power and capacity of soul communion is inherent in me: and if it is in me, I know that it is in every other mortal that lives on earth. And as the little child that has only yet learned a part of the alphabet that will reveal a world of literature and intelligence to his maturer development, so this foretaste of soul communion is to me but the a b o of an infinite world of spiritual beauties, that a maturer soul development will unfold to the wondering, longing gaze of a God-blest humanity, A. B. C.

NEW YORK, Test, Business and Prophetic O Medium, can be consulted for a short time longer, at his Rooms 75 Beach street, opposite EdinLoro' st. lins the marvelous Phenomena of Sulrits Wriving on the body. Also, in connection, Dr. C. Conklin, the well known Healing Medium, of New York. 1m Jan. 18

WH. L. JOHNSON AND M. W. PRAY. DENTISTS.

HAVE taken rooms at 175 Court Street, Boston where they are prepared to perform all operations in SURGICAL AND MECHANICAL DENTISTRY. Dr. J. makes the Surgical branch of Dentistry a speciality, in which he has had an experience of eighteen years. Be-ing endowed with strong Magnetic and Healing powers, he is enabled to extract teeth, in mary cases without pain. If of siso makes use of his healing powers in the treatment of Nervous Disease in all its forms. If Jan 25.

WANTED-BY MRS, J. R. CONANT-One or a suit YY of Rooms, near this office. The charges must be mod-orate, and the pay will be prompt. For full particulars in-quire at this office, or of Mr. J. II. Conant, at White Brothers, 86 Tremont street. Jan. 5.

THE FUGITIVE WIFE.

A NEW AND INTERESTING BOOK, by WARREN CHASE, Bela Marsh has just published an interesting work, written by Warren Chase, author of "Life Line of the Lone One," the title of which is "THE BUOTIVE WIFE;" being a Daview, Children and Commuter on Martiana Adultary Review, Criticism, and Commentary on Marriage, Adultery, and Divorce, Polygamy, Monogamy, Celibacy, and Free Love, Shakerism, Communism, and Sucislism. Interspersed with Poems and Sketches of Actual Life, as seen by the author dur-ing many years' travel, with proposed logal remedies for do-

Price, in paper binding, 25 cents; in cloth, 40 cents-sent by mail. Published and for sale by BELA MARSH, 14 Bromfield st., Boston, and by the author. Jan, 18, eowSw

HAMMONTON SETTLEMENT.

LANDS FOR SALE IN THIS BEAUTIFUL AND THRIVING SETTLEMENT.

THE soil is a fine, sandy loam, adapted to the growth of L Wheat, Clover, Corn, Peaches, Grapes, &c. It is the best fruit soil in the Union. The Climate is mild, healthy and agreeable; the markets, are the best, and all facilities are now at hand. This Settlemonia was started three years ago, away. As soul meets soul, we met and held com- and the land sold to none but actual sottlers, and the result munion; communion that I cannot tell in words, for has been, five hundred houses, two mills, five stores, and four public schools have been crected, and a population of three thousand industrious, liberal, enterprising and moral soltlers, from Now England and the western States, making a very desirable and thrifty community.

A large number of acres have been planted with Grapes and fine fruits. This settlement offers a rare opportunity for those wanting homes and protection against hard times. The farm lands are offered at the low price of from \$15 to not describe ; it is not in words and sentences ; it \$20 per acre. Those who cannot pay all cash can pay one eems a great deal more real. The thoughts and quarter cash and the balance in one, two, and three years, feelings of those spirits, In silence, were tangible to with interest. Also, town lots and cottage lots, of from one acre to five acres, from \$80 to \$200 each.

ALSO, INPROVED PLACES-Two beautiful, Improved places, for sale, on a fine lake of pure spring water, with vineyard, of thought, swept the whole limits of its own unfold- fruits, &c.-desirable for a Water Cure. Grounds well laid out.

To visit Hammonton-loave Vine street wharf, Philadelphia at 7 1.9 A. M. and 8 1-2 o'clock P. M., direct for Hammonton. Inquire of R. J. BYRNES, Hammonton Land office, near the station. Letters, inclosing a stamp, will be answered. R. J. BYRNES.

Hammonton, Atlantic Co., N. J., Jan. 1662. 5w Jan 4. PRINTING

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JUST PUBLISHED

'AMERICA AND HER DESTINY;" ANSPIRATIONAL DISCOURSE, given extemporancourly, at Dodworth's Hall, New York, on Bunday Evening, Aug. 26, 1861, through EMMA HARDINGE, by THE SPIRITS. Price, \$3 per hundred, or 5 cents single copy ; when sent by cent additional. Just published and for sale wholesale and retail at the

soner of Light office, 158 Washington street. 11 Nov. 2.

A NEW BOOK.

A N extraordinary book has made it appearance, published at indianapolis, Ind. The following is the title :

AN EYE-OPENER:

OR. CATHOLICISM UNMASKED. BY A CATHOLIC PRIEST.

Containing-"Doubts of Infidels," embodying thirty imbothand Questions to the Cirgy; also, forty file Close Questions to the Doctors of Divinity, by ZEPA; a curious and interest-ing work, entitled, LE BEUN, and much other matter, both musing and instructive. This book will cause a greater excitement than anything

This book win can be a greater excitament that anything of the kind ever printed in the Baglish Language. When the "Eye Opener" first appeared, its effects were so unprecedentedly electrical and astounding, that the Clergy, in consultation, propored buying the copyright and first edu-tion for the purpose of suppressing this extraordinary pro-duction. The work was finally submitted to the liby. Mr. West, for his opinion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demolition of all creeds, nevertheless, in his cylnion, nothing would be gained by its suppression. Said he, let furth and

error grapple. The "Kye-Opener" should be in the hands of all who de-

Price, 40 cents, postpaid, The trade farmished on liberal terms. For sale at the BANKNE of LIGHT Office, No. 158 Washington st., Boston. tf Sept. 14.

Essays on Various Subjects,

INSERTS OIL VCI IVIN SUBJECTS TATENDED to dividate the Causes of the Changes com-Ing upon all the Earth at the present time; and the Na-ture of the Calamities that are so rapidly approaching, do., by Joshua, Cuvier, Franklin, Washinzton, Paine, do., given through a lady, who wrote "Communications," and "Fur-ther Communications from the World of Spirita." Price 60 cents, paper. When sent by mail 10 cents in ad-dition for postage.

dition for postage.

Further Communications from the World of Spirits, on subjects highly important to the human family, by Josh-us, Solomon and others, given through a jady. Price 50 cents in cloth-10 cents addition for postage, when

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Departoi, Sabbath Day, Death, Crimo, Harniony, Mediume, Love, Marringo, etc., etc., given by Lorenzo Dow and oth-ers, through a lady. Price 25 cents, paper.

The Rights of Man, by George Fox, given through a lady.

Price 6 cents. The above works are for sale at the BANNER OF LIGHT Office, No. 158 Washington street, Boston, Mass. Oct. 5

"WHATEVER IS, IS BIGHT" VINDICATED.

Booten and the second s

DR. L. L. FARNSWORTH.

DR. L. D. FRANKERS AND PHYSICIAN, is permanently PSUCHOMETRIST AND PHYSICIAN, is permanently located at No. 63 HUDSON STREET, Boston.; Persons sending autograph and \$1, will receive a full delineation of character. Dr. F. also examines disease and prescribes by a ionding auton and the state of the state of

LIGHT. OF BANNER

The Messenger.

6

Each message in this department of the BANNER we claim was spoken by the spirit whose name it hears, through Mas. J. H. CONANT, while in a condition called the Trance. They are not published on account of ilterary merit, but as tests of spirit communion to those friends who may recognize

them. We have to show that spirits carry his characteristics of We here to show that spirits carry whe characteristics of their earth life to that beyond, and to do away with the erro-neous idea that they are more that FINITE beings. We be-lieve the public should know of the spirit-world as it is— should iteran that there is evil as well as good in it. We ask the rewire to receive no dectribe put forth by spirRs in these columns that does not comport with his reason. Each expresses so much of truth as he p-receives— no more.

Our Circles.- The circles at which these communica-tions are given, are held as the BANNER of LIGHT OFFICE, No. 158 Washington BYRERT, Room No. 3 (up stat s) (FUF) MONDAY, FUEDAY and THURBUAY afternoon, and are free to the public. The foors are closed precisely at three o'clock, and none are admitted after that time.

MESSAGES TO BE PUBLISHED. The communications given by the following named spirits

will be published in regular course : Tuesday, Dic. 3. --Invocation: "Is the Progrets of the Bpirit immediate; or is it by di tinct degrees?" "Will Elec-tricity ever be used in the movement of large Material Bub-stances?" Reulem Price, Johnson, VL; Patrick Smith, New York; Charles Pettes Anderson, Georgetown, D. C.; Maria, to Louis Morro.

to Louise Moore. Thuriday, Juc. 5.—Invocation; "What is a Miracle?" Herr Schradstall, New Orleans' Elizabeth S. Mason, to her father; Herbert Langdon, Chesapcake City, N. J.; Lizay

Monday, Dec 9 - Javocation; "Was there over a Univer-Monday, Dec 9 - Javocation; "Was there over a Univer-sal Deluge?" James Rafferty, Moon street, Boston; Jenny sal Deluge?" John M. Whitte-Monday, Dec 9-Invocation; "was there over a Univer-sal Delage?" James Rafferty, Moon street, Boston; Jenny Bigelow, to her mother, Frances Ryder; John M. Whitte-more, Cambridge; Isaac T. Hopper (published in No. 13). Thirday, Dec. 10.-Invocation; "What is Life?" "Is Con-science an Unerring Guide?" Samuel T. Jacobs, Oberlin,

Science an Unerring Guide?" Samuel T. Jacobs, Oberlin, Mich.; Hannah Connolly, New York; Patrick O Brien, Dub-lin, Ireland; James Morgan, to Margaret Ellinwood; Wm. Stone, to his wife. *Thursday, Dec.* 10.—Invocation; "The purport of the mes-sage from England;" Theodore Jackson?; Catharine Perkins; Locab Withows - Naily Glosson

Juseph Willier; Nelly Gleason Juseph Willier; Nelly Gleason Juseph Willier; Nelly Gleason Juseph Willier; Nelly Gleason The Celebration of Christ-mas;" Denuis Bullivan; Rhoda Wilkins; George & Moore, Cabotrille, Indiana (printed in No. 15); Alice Maria Bucklay. Thursday, Dec. 26. --Invocation; "Do the Spirits come at

the call of mortain?" Leland Chase; Bleardo Hernandes; Peter Sears; Mary Ann Powers: Harriet Sewell; Capt. Is-

Monday, Dec. 30 .- Invocation ; "Is the Soul's Progression Endless? William Watson; Elizabeth Perkins; Freddy

Endless?" William Watson; Elizabeth Perkins; Freddy Davis; Josith Copeland. Tueiday, Inc. 31. - Dr. Wm. Clark, Boston (printed in No. 16); Catharine Boyce, Princeton, N. 8.: Charles P. Young, San Francisco, Cal.; Thomas Gould. Orleans Mass. Thursday, Jan. 2., -Invocation; "When will man become infinitely happy?" Wm. T. Fernald, St. Louis; Rebecca Hop-pin, Philadelphia; Margaret Connelly, Manchester, N. H. Monday, Jan. 6. - Invocation; "Shall man ever become law unto himself-and if so, when?" "Why are the com-munications given at the circle more for strangers to than be-ilevers in Spiritual manifestions?" Willie Downs, High street, Boston; Florenews, Upton, Charleston, S. C.; Joseph Stiln: Plorenew S. Upton, Charleston, S. C.; Joseph Stil-

 Boston: Florenew'S, Upton, Charleston, S. C.; Joseph Bill-Hings, jewelher, Monigomery, Ala, to his son Henry; Patrick Murphy, Dover, N. H. Turday, Jan. 7.—Invocation; Missellaneous questions; Martha Hutchins, Belfast, Me.; Hiram Kethey, to his wifetin Boston; P.-dly Jenness, Rye, N. H. Tuurday, Jan. 9.—Invocation; "The Chief End of Man;" "What is it to be born again?" William Sherman O-good iprinted in No. 17); Benjamin Bancroft, New York; Lizzie belton, New York; Charles Heaman, to his son; Sally Brown, is the relutive: To Charles Williams to her children; To Clarence Williams Monday, Jan. 13.—Invocation; "Perfection;" Richard S.

Devonshire, Manchester, England; Elen Maria Sampson, New York City. Turrday, Jan. 14.—Invocation ; "Will the Biditi of man

forever retain its present shape or form?" Nancy Hapgood, Worcester, Mass.; Charles Kimball, Boston; Philip T. Mon-

Wordester, Mass.; Charles Rimbali, hoston; Filing F. aton-try, Now Orleans. Monday, Jan. 20.—Invocation; Miscellancous Questions Thomas Daskin, Second Michigan Regiment; Mary Lee, to Major Robert Leo, Nashville, Tenn.; Solomon T. Ringe, Koene, N. H.; Thomas Knox, Fembroke, N. H. to Abby

Kore, F. R., F. Homas Kuoz, Feinbieke, N. H., to Kooy
 Korz, Frativille, Als.
 Tuesday, Jan. 21.—Invocation: Miscellaneous Questions;
 "Light:" Antonio Murreil, sallor, bark Saturn, N. Y.; Lucy
 M. Pendleton, Albany, N. Y.; Samuel T. Johnson, St. Louis,
 No.; Ohve Dwight, Brooklyn, N. Y., to Philo Sprague.

Invocation.

Infinite Wisdom has taught us to pray, and therefore we do pray. The great Author of Life, hath implanted prayer in mortality, and therefore it springs forth in obedience to his call.

Oar Father and our Mother-thou who art the source of life, and to whom all life is tending, we once more come to thee through mortal temples, in prayer. We ask theo, oh Father, for no special blessing. We ask thee not to turn aside from thy foreordained law, but ask thee, oh, our Father, to give unto thy children in mortal a comprehension of thee, that they may know that thy blessings are ever with them, and thy presence actuates all they do. Throughout of nature, we find thy prese Wher

isly the demands of his form-no more; and he new er gets any more. Oh, thou child of the Infinite, it is not so with you. You may ask to day and receive; ask to-morrow and receive; and though your desires are answered sgain and sgain, you are never satisfied. Nov. 26.

Thomas P. Hopewell. I'm hardly used to this way of doing business.

your body, so I can't do very well.

and throat. I was sick some time, and desperate through for ages to come. He shall not know for glad to get away from earth. I was thirty-six years many years, because the deep crust of materiality of age, and my name was Thomas P. Hopewell.

it 's all over now, and I 'm all right. That 's enough, plies a belief in the coming of the angels.

Nov. 26 to you, and be off.

William T. Sands. Wall, bub, what 's the news. It 's a bad place for news, where I live, I tell you. My name was William T. Sands. I'm from New York, sir; forty-one ycars of age; died in consequence of the rupture of a blood vessel somewhere in the region of the stomach, two years ago. About this war. How is it going to turn? Do n't

know? Well, you keep a poor news shop, do n't you? Well, there 's a man around these parts I am anxious to get hold of. Will you help me to do it? Well, how 'll you do it? Put it in a paper, eh ?--what, the Police Gazette? Well, his name is Owen Brady. He is Irish, by birth or parentage, I do n't know which. He's a friend of mine. and I have business with hingand some of it is unsettled. In the first place I want to talk with him-to let him know I

am here, and then ask him to come and talk with me. In the first place, tell him I'm here. The last time I saw him, I said, "Owen, you come to my place such a day-naming the day-at ten o'clock, and we'll settle up that affair. Then you can make t all right with me, and I will with you." Well, he never came. I don't know why. Now I

have got to find some other way, and invite him to come to me. I have no place of my own now, as I used to have, so I shall have to borrow one while I the time of my death. talk with him. Now about these mediums. You have them all up and down the country. Can you talk through them all? Well, then, I'll in-lieves in the return of spirits, and he has requested

know about asking for an interview. What do you think about it? I'd like it; but if I'd make more trouble than I would do good, I'd better stay away. It will throw over all their old ideas, and they won't know what to do about it. I'll tell you what I'll do. I'll tell them I'm dead and alive, and I'll give my affectionate regards to my wife, Maria Louise, and if she wants to know more about me, 1 ll be

Joy H. Fairchild.

I have been called here to-day by the curious request of one on earth who stands in the relation of enemy to me. Notwithstanding he declares himself to be an enemy only to acts and deeds of earth, when we consider that a man's acts are a part of him. then we are to look upon such persons as enemies also to form and spirit. So I consider that one who styles himself my friend, but declares himself ve been used to a different sort of a body from an enemy to all my externals, has called upon me this, and it comes unhandy to use one you aint ac-through curiosity. He says, "Come, and any se-quainted with; and I do n't know anything, or did n't, cret of my soul you have heard, you may reveal." I before I came here, about speaking after you 've lost read there an extreme of love and hate-something our body, so I can't do very well. I belonged in Ohio, and they say this is Massachu. I belonged in Ohio, and they say this is Massachu. I o an individual with an unformed desire for truth setts. I've been here before, but I hail from Ohio, and light, which must continue for ages, because the now-Bentonville, Ohio. I died of cancer in my face deep crust of materiality in him will not be broken

rests upon his spirit. I do n't care about coming to strangers, but I've got friends of my own I'd like to come to. I've got which has long slumbered in the tomb-some name a brother in Massachusetts that I haint seen for most of a mortal among my kindred which the world is eight years, and I thought I'd try and come down not familiar with." I will give a name that I see this way and see if I could n't get a chance to talk written upon his affections. That name that I see with him. I want him, or should like to have him, Frances Mercer, who died near fifty years ago, and go out to Missouri-he knows where-and sell my has many times sought to break the deep crust which place, and take pay for his trouble, and pay the rest surrounds him, and has many times failed. I be-where it ought to go. This is one thing I want to say, but there are a good many other things. I had that name. I believe also that her spirit holds samoney, to be sure. I suffered a good deal, and my cred communion with this individual. He aska that friends that took care of me, I suppose, took it. But I may withhold his name. This very request im-

s'pose. Ny brother's name is David, and if I'm sure of if he did, all that flows from man, and as each getting a letter to him, I'll be on the road to do thought was good before God, there is nothing that something else, I think. I rather expect he's in Lowell God does not own and will not claim. Oh, my friend, -a little ways from here, I take it. He thinks I's I entreat you to bathe your soul in the clear waters kind of avaricious, and one of that sort he did n't ex- of truth, with which you have little to do, and when actly like, and we wa'n't very friendly for awhile. you shall have cast off the crust of materialism, first But I suppose he'll forget all that, and will do about of all begin to practice that golden, beautiful, grand as I ask him to, and it 'll be all square. He won't lose and sublime rule, given by Confucius, and demonanything by going-that's sure. I left things so he strated by Jesus Christ. Have charity, with all the can settle them easy enough—some of them any time "Bittering gems that follow in its pathway. If not within three years after my death. Write to him at found there, you will not be satisfied with any crown Lowell, Mass. He'll get it. I don't know whether which you may wear. If you pass to the spirit-world it's day or night here, stranger, but I 'll say all day | without them, you will be less happy. Gather these gems before you pass hence.

He despises my actions ; he condemns me. I, too, condemn many acts that I have done; I could not see the mighty ocean of truth now before me. I thank God for each and every act of my material existence, though among them are very many that have plunged me into hell-for although they have so plunged me, they have brought me into greater knowledge and truth. Sorrows in consequence of what you call sin, are to be the means by which you are to be redeemed from sin.

Therefore they who have walked through great tribulation, are nearest unto God. From Joy H. Fairchild to one who professes to be

friend, in Dedham, Mass. Nov. 28.

Matilda Mason.

My father is an Atheist. My mother also has very little belief in an hereafter. I was brought up under the direct care of my aunt, who was a very pious lady. I have been what the people here call dead since 1858. My disease was called a tumor of the chest, but I don't think the friends were right in supposing it to be that disease. I was told by my spiritual attendants that it was an abnormal growth in the stomach, and not a tumor, by any means, and that it was caused by an injury I received when I was about seven years of age. I was twenty-one at

vite him to come to me at any time he sets, and ['11 me to come to some place, where I can communicate be there, if I can—and if I am, he 'll know it, be sure to; and if not, I 'll know it. I rather think he 's in New York York To an have any agency in to; and if not, I'll know it. I rather think he 's in New York now. He 's a sort of a traveling planet_a little while in one place and then in another. I was one of that class who believe all we see around us is the result of chance, so I'll trust a little to chance in the future. Well, now, I've got a wife and one child. I do n't know about asking for an interview. What do you

for me to breathe as I was sinking. I am sure of my repeating the lines taught me by my aunt : " Jesus, lover of my soul,

Let me to uy bosom fly, While the billows o'er me roll.

And the tempest still is nigh."

And so I passed out of earth, and entered the jirit world. My first thought when coming to consciousness, was, how shall I convince my father of the reality of existence beyond the earth. And while I asked aid of God, a kind spirit said to me, There is a great highway opened by which you can do so : you have come from the earth, and will some time have strength enough to go back." I have never found that strength till to-day. I earnestly desire to speak to my father and mother. I shall not like to have them go to the spirit-world without some knowledge of that world, and no belief in that world; for I see all around me many such beings, who are as weak as infants and need nourishment as much, and who are not always able to get such sustenance as they require.

Archibald De Witt. Written :

My son-my William-I am here, and would peak with you of Heaven, and tell you that all are lessed with sight in the home beyond the tomb. ABCHIBALD DE WITT. Nov. 28.

Invocation.

nfinite and eternal, and canst call into existence world again. I want to tell him he never will. He myriads of new formed life-thou mighty Bpirit of will die by accident. His term of imprisonment the past, whose steps are from everlasting, and runs over three years longer. He will die before whose power guides and governs all things, accept that is half expired. My mother sends her blessing, our gratitude to thee, as expressed not only through and prayer for his redemption. He thinks he hears our reason, but in the song of thanksgiving as unto her voice rebuking him, particularly sometimes at thee the spirit-voices proclaim that thou art God, night. It is only when we are near him to produce and all in all. Without thee there is no life, without good impressions, and the rebuke comes from his mourning, there is no joy, without darkness, there own conscience, and not from us. One of the waris no light. We would therefore thank thee for all dens of the institution believes in our coming, and these things, for mourning as well as for joy, for he will read the letter to him. Good day. Dec. 2. darkness as well as for light, for sorrow as well as for happiness. Again we beseech of thee to accept of our thanks, as they come unto thee out of the deep well-springs of our being, because thine own hand Dec. 2. hast planted them in our existence.

God's Manifestation to Man.

We have a question to consider briefly, and after the consideration of this, if any friend has a question to propose, we shall be ready to answer it. The question we have to consider is this:

"What is the first manifestation of God that is ap parent to man's physical senses ?"

We believe it to be motion. As motion is the absolute demonstration of life, and life the demonstra tion of God, so then we believe motion to be the first manifestation of God that is apparent to men. The religionist goes forth into Nature, and sees there God, and declares he sees him all around him. But when in his home he does not see God there. There is no motion there-nothing apparent to the outward senses-nothing declares cutwardly of the life inwardly. The religionist perceives God through motion, and all persons are religionists to some extent. You may disclaim a belief in God-you may deny a belief in future life, but the most skeptical are oft-

times the most religious. What is the sensation of a man as he goes forth into a beautiful garden? It is his religious nature that is called forth. The God in motion deelares the handiwork to be beadtiful and good. So our ques-tion gives, as its solution, that the first manifestation of Divine power is the power of motion. That is felt perceptibly and sensibly in natural good. But when taken out and placed in artificial life, it becomes in one sense devoid of motion. The motion which a man could see in the growing tree, he does not witness in the inanimate object at home. It is so far imperfect to his external senses. Now there is as much power of God in this table, as when the wcod was growing fresh in the tree. When removed from the outward senses, men do not perceive that God takes care of it.

We are now ready to answer any question which may be propounded by any friends present. There being none, we will pass on to the next control. Dec. 2.

George W. McFarland.

Cap'n, I came here to get a passage home. What is the terms? Well, skipper, you do n't suppose I want to take possession of this little craft-it is not the craft I want. I don't know exactly how to express myself-I want to send a letter home.

Well, skipper, I haint been in port long, and don't know how to begin. I don't want to crowd on too much sail, for this is a pretty light craft. The old fellow has stood a pretty heavy sea, and I believe I will find a safe passage. I will tell you who recom mended me here. It was Captain Hatch. Well. I sailed with him a long while ago. I did n't know he had gone aloft, but when I got into these parts he undertook to help me along. I sailed with him two voyages from Boston, eight or nine, perhaps ten years ago. But you see, Cap'n, 1 jest come into port-been here about ten days.

Oh, yes, yes! first thing, my name, eh ? My name is George W. McFarland. I hailed from Trenton, Maine. I was on a voyage from Turk's Island to Boston, went aloft on duty, and that's the last I knew. I was twenty-eight years old. It was the brig Continental, Captain Jennings. Now Cap'n,

in a kind of sleepy way. I was told I missed hold and fell. I do n't know how.

Charlotte K. Tapley.

[FEB. 1, 1862.

Charlotte K. Tapley is my name. I was fourteen years old. 1 was born in Brookfield, N. Y. My father is at Blackwell's, convicted of murder in the second degree, and arson. I want to write to him. I go to him sometimes at night. He sees me and I go to him sometimes at hight. And note in and thinks I come to accuse him of his great sins. I go to tell him God is merciful-more so than man. go to ask him to lay the foundation of a better life. Oh, thon mighty God of Creation-thou who art He thinks he shall soon be free, and go out into the

Lily Knox.

Written: Dear Grandpa and Mother, we are all here safe, and Aunt Ann will help us in all we do. LILLY KNOX. Dec. 2.

Written for the Banner of Light. TO LIDA A. GOVE.

BY SARAH.

Oft as the moments swiftly fleeting Pass. unreturning by, And museful thoughts in strange repeating With winged prospection fly. Sad fancy paints our parting hour, When I must leave the olden bower, Away to other scenes repair; And, oh, if then I might but share The genial presence of my Lida l True, sympathizing and trustworthy; If, when lone thoughts employ my breast,

Thou mightst be my companion blest !

Oft. too, as shades along the dial In timeful silence move, I'm thinking how, 'mid hours of trial, Thou, friend, dost faithful prove ; And by thy loving presence kind, Thy sympathing heart enshrined With candor's sweet, confiding grace, So radiant in thy pleasing face,

Love in my soul has kindled for thee. That shall not cease as suns roll o'er me : But glow still ardent in my breast, On mem'ry's future pages blest.

Yes, though I far from thee should wander, Fond mem'ry will, I know,"

As oft upon the past I ponder, Becall thy smile's love-glow ; Though mirrored then its friendship-ray, I know still round my lonely way 'T will sunshing.'mid the shadows fling, While thoughts of that unending Spring, Our future home, where naught can part us, Where Time's sad waves can ne or roll o'er us, No torturing pain afflict the breast, Shall whisper of our meeting blest !

But till we reach the shadow-portals, Of that fair Morning Land, Where now, methinks, loved, bright immortals In joyful waiting stand, Let us with hope and courage true The winding paths of life pursue, In patience each obstruction meet :

And when death's vale our eyes shall greet, With Peace her white wings waving o'er us, The Morn-Land opening bright before us. 'Mid welcome greetings of the blest, We'll calmly enter into rest.

Miami, Ind., 1862.

SPIBITUAL COMMUNICATIONS.

DEAR BANNER-Accompanying this you will receive this is new to me. I have no recollection of any-thing after the 19th of November. Well, I've been the base of th an answer to a sealed letter, addressed to Seth Hin-

ever we may chance to go, whether to hell or heaven. we will find thee there, oh, our Father, and may thy children in mortal know, as well as believe, that thou art everywhere ; and though darkness is around them, thou art in the darkness, and when the midday sun shall shine, its rays shall be thy benediction. Then, when they shall walk through the dark night of sorrow, their souls will ascend on the wings of prayer and nestle within thy arms. Oh, may thy ministering angels cluster around and lend their aid to the children of humanity, and may they perceive thee in the light and in the darkness, and realize, if they are in hell, it is because thou art there, and if in heaven, it is because thou art there, also. May we all feel thy hand in everything, we ask of thee, in behalf of the human family. Nov. 26.

Development.

Have the friends a question to propose to us? If there are none, we will speak briefly upon one already before us. A friend asks if man did not attain his present state of development through the brute creation. Did he not come up to humanity through all the lower orders of animal life?

This question has been asked many times, and as many times has it been answered, but each time according to the variety of knowledge or degree of unfoldment of the one who answered it. Now we may differ in our interpretation from all those who have spoken before us; but, if true to ourselves, we must apeak according to our own condition of thought, and must take that standard which is our own best guide, if we would answer the question. He who believes a thing because some one clse does so, has no belief at all ; but he who believes because he has that within him which causes him to Believe, such a one has a belief indeed which amounts unto knowledge.

We cannot for a moment suppose that the human race sprang from a lower order of animal life. We must believe that man was ever human; from the hour of his first being called into individual existence, we believe him to have been human. Now we also believe that we possess all the attributes found in the lower order of animal life, and that each life and form of earth, is manifested in some degree in his nature. That which perceives, grows, and ever is found ascending the ladder of progression, never descends.

The lower animals can never go beyond a certain point in intelligence, but receive their sentence from the great ruling power of the Universe. To man's reach, nothing is unattainable, and he is most influenced by the spirit of unrest and dissatisfaction, when he can clearest see the distance between himself and Deity, which path he must journey over step after step. When you ask if man came up through the lower order of animals, we unbesitatingly answer you, no. You are as distinct a part and portion of God's work, as is the lion and the lamb. the ox and the ass, or any class of the vast variety of animal life before you. That you are bound to all things upon the face of earth by material ties, we know ; but we also know you are born from a different point in the eternal scheme, and to which the life below you can never attain. We know that man's life is one of aspiration and longing, while that of the animal is dull and satisfied. We know also that the animal rests from his troubles after death, but man is only put afresh upon a new journey. That there are animals in the spirit-world, we know; but they are no more progressed than they are with you. ... They are as high as they can be, and progression with them has ceased. It is upt so with man. The animal has just enough institut to sat-1.27 5.

glad to talk with her about herself and the child. I don't know but this will strike her strangey, but I see no other way. My wife is in a family where all are opposed to anything of this kind, and l do n't know as my words will have any effect; but 'll throw them out and trust to luck. Good-day. Nov. 26.

Mary Jane Lovejoy.

Tell my mother, living in Concord, N. H., I have been away for seven years. I was eight years old when I left. My name was Mary Jane Lovejoy. I died of scarlet fever, and my grandmother Lovejoy was the first to receive me when I went to the spiri world. My mother has many times wished I would come, if the angels can come to earth. I'm not an angel, tell my mother-only her child. My mother of that world? has always felt that I might have been saved, if she please, tell my mother if God had wanted me to live, he would have kept me on earth. She must n't

My mother would n't have some of her friends know she believes I can return, because she 's afraid hardly seemed I had left the earth. they 'd think less of her. But I have heard her wish that the spirits would return, and it was just as loud to me as if she had said it. I want to ask her if she remembers one night about two years and a haif ago when she was in her chamber reading a spiritual was the name of my father and mother. book called Davis's Great Harmonia. She kept the book looked up in a trunk, for fear somebody would see her reading . She was thinking about me, and she thought I was with her, and she has thought a great deal about it since. Oh, I was with her, and want you to tell her I was, and I want to talk to

May I go? Did I talk loud enough? Did you hear all I said? Nov. 26.

Jonathan Ladd. Written :

My son, as I was in direct rapport with the subect, I cannot refrain from sending you a line to inform you of my presence, and of my approbation of your study of the great laws of life in the material and etherial realms. Go on, and receive in the future a crown of wisdom. JONATHAN LADD. Nov. 26.

Invocation.

peace with thee! .We would see all thy earthly fam. only two girls not much better than I. ly at peace with thee! And to be at peace is thou alone canst give. We ask thee further, that at peace with thee. And may thy mighty voice, great family that are continually crying unto thee for ald. Nov. 28.

For a few moments we will hold ourselves in readi ness for any questions that may be propounded to us by any friend present. If there are none, we will pass on, and give room deem his promise. for the next control. 25.757

Nov. 28. Nov. 28.

1. 10. 08

Question .- Be so good as to state the appearance

I seemed to be suddenly transported to some beauhad been careful of me, because I was getting well, and took cold and got worse again, and died. If you fond of flowers. The wilder the scenery, the more beautiful it was to my view. I seemed to be in one of the wildest spots of the earth, so beautiful, and blame herself, nor anybody, because she took good the air so soft, and the song of birds, with the trees, care of me and did the best she could. water, flowers and fruits, all seemed to be a part of the carth, and, while more beautiful, so like that it

> I was born in Patterson, N. J., and died in Lunenberg, Pa. I was generally called Matild. Frazer, which was my aunt's name-because I lived with her. But my right name was Mason; that Nov. 28.

James Flynn.

What 'll I say, Mister ? what 'll I say? [Say what you please.] My sister Margaret wants me to come back and tell what I stole. She does not think I will come. I was down where she lives, in Twentysecond street, New York, where there was a medium, and just for the fun, she said to me, " Jimmy, if you will go and tell what you stole the week before you died, I will believe you." I stole a gold pencil out of a vest pocket, and some money-I do n't know how much-and a pair of boots, not much good. I was at work at a store in Fulton street-I do n't remember the number. I stole them out of the counting room, the week before I died. I was killed-not sick at all. A horse knocked me down, and the cars went over me, and took the side of me face off, and that's the way I come to be dead. Mr. Demeritt wanted me to come and tell what I stole, and if he believes that I have come, I want him to go down and see me mother, and give her something to keep Infinite Spirit of the Universe! We would be at her from freezing. He has got money enough, and

I died in March, 1860. My mother don't know I to be in harmony with thee! Therefore we ask stole at all, and now she will know it. My mother's to come unto a full comprehension of thee and of name is Flynn-Margaret Flynn. I am telling the thy character. We ask that thou wilt whisper to truth, Mister, that 's all. [That 's right-that will the inmost recosses of our beings that peace which please your friends.] My friends! I do n't know that I have got any friends. The man who told me thy vast family over all the oarth may know and be about it, don't believe 1 can come. May be, some at neace with thee. And may thy mighty voice, one will call his son back, and ask him what he though silent and noiseless, and the soft requiem of Nature be, peace, be still? And may thy higher mother? She lives in Liberty Lane. I don't go to my church of man be at peace and obey thee. We ask as he knows where she lives, but he has seen her these things not for ourselves, but in behalf of that when she took me there. Will I go? Good morning. Nov. 28.

George M. Bidwell. Written :

The person who is called for in the enclosed note, will respond as soon as he has power, and thus re-GROBOR M. BIDWELL.

North In

right. I 've not been sent below yet, and do n't good to enter into a short explanation. I come here and want a chance to say I'm all know as I shall be. 1'd heard of some of your rinraps-what do you call 'em ?-and I thought if there was any good in it, I'd like to know. Some other fellows, here, stay sick and have to turn in a good while, before going ashore. I've no family, but parents, I s'pose, and they 're

gone aloft. I aint particular who this is to go to. only wanted to say that I'm well, as far as I can see. Lehall stay here until 1 can get my traps to-gether. Property? Did you ever know a man be-fore the mast to get any property? They are generally indebted to their shipmates for a burial. I guess you are a sort of a land shark. As far as 1 know, I am all right; I had a fair wind, and got here pretty quick. When I went off, I was spoken for and shipped before I had any idea of being on the other side. The last sensation I had was a sort f turn over.

Well, fair wind to you, skipper; when you come over, if you want a pilot I will come after you. Dec. 2.

Henry Wright.

William, how are you? You do n't know me, do that it is you, if you can and will." In the answer down South, playing a few tricks-what I call tricks. the letter was a complete test.

What I am here for is to give tests, not to you, nor designed for your direct benefit. You see I was in nication by Dr. Cooper, is represented in an oil paint-Washington seven days ago. There was a party ing received from Walcutt, in which may be seen a met there, two of whom only had any belief in beautiful dwelling, surrounded by charming scenery; Spiritualism; the others were pretty hard, had pret also a faint representation of a place at a distance, ty thick shells will need a good many crushings surrounded by a glorious spirit halor "This is the before they will see the first real light. I happened home to which the spirits will eventually conduct to know one of them. I was out in Mexico with the aged Seth.

him, in the battle of Churubusco. I told him where I had seen him. He thought what I said of him ed with these particulars, in order that the commucame from his own mind, but do n't believe that nications may be understood. I am occasionally mind can travel. He said if I would go to the place traveling and lecturing in the cause. Greensboro' is where they receive communications, and give his my Indiana home. The friends meet in the new hall name and some circumstances connected with his for periodical meetings. Myself and Dr. Cooper have history, he would be bound to believe me.

His name was Richard Hobart-we used to call him Fair Dick, because of his clear complexion. He might be out much in the sun, and yet not change his fair appearance. I give this merely to show that I know him well. It was all by accident I run afoul of him. Well, I tell Dick I can't make a speech on the occasion, but should be glad to have im believe that spirits can come back and be happy. I told him I thought the present war would be draw game. There is not so much of fight in the

Yankees as there used to be. The war will sort of flatten out, and the one that considers itself as having the weakest side will cave in. Of course he did n't think so. He asked me something about Davis, Jeff. Davis, and particularly whether he was held the Boston medium, Mansfield, but there were so in high repute in the army (in Mexico). The an-many spirits waiting to communicate with their swer I made him was this. It is not pretty to say friends, through him, that I had to refrain. For in the presence of ladies, but I give it, lest he should that reason I impressed this medium that he was say I was not true in my statement: "I believe, as wanted here, but did not tell him what for." far as I remember, he was generally considered a d-d rascal." I hope the ladies will excuse it. We picture of thy spirit home, which was painted by had some more small talk there, but not of much the medium Walcutt, was executed by spirit artists socount.

of a month or two, and see now things are. Re- far short of the beauty of that home, which is to be member me to all the friends. Good-by. Dec. 2, 3 Constraint of California and the and the there are and a fe

Seth Hinshaw, of Greensboro', has been for some time in correspondence with George E. Walcutt, of Columbus, Ohio, and from time to time has received likenesses of his deceased children, wife, etc. At one time he received the likeness of himself in his

coffin. It is right to remark here that Seth Hinshaw and Mr. Walcott have never met, and yet the likeness of himself in the coffin, as well as in other places, is perfect.

On the 17th of December. Seth wrote to J. V. Mansfield, inclosing a sealed letter addressed to his wife, Hannah Hinshaw, who died in the year 1822. and also to Jabez, their son, who died in 1844. The letter was inclosed in a double.envelop, well sealed with gum, sealing wax over it, and directed outside, For the Spirits." This was enclosed to Mr. Mansfield, with a written request to the spirits to answer it, and also that he would return the sealed letter to Mr. H., with the seal unbroken, along with the spirits' reply. This was done. Seth Hinshaw desires me to say the seal was unbroken. The contents of the sealed letter were simply

these : " Dear Hannah Hinshaw, and our son Jabes, please write something to me by which I may know

you? My name is Henry Wright. I think I know a reference was made to twins, who were dead, born you, too, (holding out a hand to the soribe). But when the wife, Hannah, died; also to the portraits never mind-keep on writing. I suppose you want which Seth has received since the death of his wife. to know what brings me here to-day. I have been These facts were unknown to Mr. Mansfield; thus

I am requested by Seth H. to make you acquaint-

received certificates from the organization here au-

thorizing us to solemnize marriage in accordance with law. This looks like progress for us. Indeed, know that where I am accustomed to travel the cause seems to be steadily progressing.

I am yours in the faith of spirit, MARY THOMAS, of Cincinnati. Greensboro', Ind., Jan. 10, 1863.

Communication from the spirit world, to Seth Hinshaw, written through Dr. James Cooper, of Bellefontaine. Ind., Jan. 8, 1862 :---

Dear Seth-I have long wanted to talk to thee of our spirit home, and would have done so through

Thee will understand, dear husband, that the at the request of our children and myself, and if a

Now I'll say a word in conclusion. Dick, if you fair representation of the reality. Thy reception are honest, own up. I will call round in the course will be as there represented, but the painting fails a home to thee for only a short time-so short that it might only be called a place of reception, for, in in tende ma cours a land and and and

FEB. 1, 1862.

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BANNER OF LIGHT

the distance to the left, where the rosy light rises up,

there is a beautiful lake, in the midst of the orystal waters of which there is an island, on which is the home I have prepared, with the assistance of our children, for thee; and in a boat of crystal, clear as the waters, propelled by paddles held in spirit In-dian hands, will thy released spirit be borne to the named below are requested to give notice of any change of shore, where thy children, and all thy progressed their arrangements, in order that our list may be kept as corfriends, will stand upon the golden sands to receive rect as possible.

friends, will stand upon the golden sands to receive receivers receivers the second receivers the second receivers the water, birds of two first Sundays in Feb.; Thomason, the third Sunday of Feb.; and the fast in beautiful plumage and songful throats will hover around the and court thy caresses. Golden and silver and red and scarlet fishes will come and service fishes will come and service fishes will come and service fishes will come fishes. Will make arrangements to speak in the New England States during the Spring and Summer. Address asboye, or Liver-more Falls, Me. sport around thy boat, and try to attract thy atten-tion. Sweet odors from unseen beds of flowers will sport around thy boat, and try to attract my the attract my the sector of the sector o

in rapturing cadences upon thy ears. When thee arrives at the island, it will seem as ford, Ill. When thee arrives at the Island, IL WIII SCEIM as though it was night, but not such night as earth ex-periences, for there will be a subdued radiance re-flected from all Farrounding objects, for it would not do to allow the full effulgence of 'our home to burst ot allow the full effulgence of 'our home to burst in the sense of the sense acriptions for the Banner of Light. are prepared for the many beauties that will arrest thy attention and constantly surround thee.

Lamps of many colors, both as to light and material, will hang from the fruit bearing and flowering trees and shrubs; a procession of thy friends will be formed, at the head of which will be myself and thee, next will come our children, and those of thy, at truest friends; then the poor blacks who have received aid, comfort and sympathy at thy hands, and whose gratitude will be shown by their assisting at the reception to be given thee; next will come the mediums who have been assisted in their work by thy liberality and encouragment; these will be fol-lowed by a multitude of spirits, who are now looking

approvingly on what thou art doing. Thus we will passup the avenue that leads to our abode, and which stands upon the summit of a gentle rise which overlooks the luke with its flowery shores, and the distant hills which rise gradually until they assume the majesty and grandeur of mountains, whose tops reflect the light of higher and brighter spheres, to which, in good time, thee will be progressed.

The music and the birds will accompany thee and us, and when thee approaches the dwelling, a crowd of beautiful children decorated with flowers, and bearing many colored and sweet smelling flowers in their hands, will meet thee, and showering the flowers upon thee and at thy feet, they will fly to thee, cling to thee, and all forming in a song of welcome, lead thee to thy home, a description of which I will not attempt to give thee, for I cannot find language to do it justice.

Oh, how I love thy dear earth companion, and what a reception we will give her when she comes. Countless angels wait upon her every footstep, and guardian care is given her at all times. She need not fear; all will be well for her in spirit-life.

Go on, dear husband, in thy work, and while thy span of life, which has already been lengthened out by the Giver of all good, continues, give thyself to the cause of wisdom, truth, and humanity, not forgetting that Liberty is not a boon for the favored few, but that all should taste its sweets.

Much love to the dear children of love who still remain with thee on earth; and oh, dear one, try to have them all search faithfully until they obtain the oil of truth to fill their lamps with.

For this, dear one, have we brought to thy hospit able door this medium, and having fulfilled, through him, what we have long wished to do for thee, or rather give thee, with many blessings, we leave thee to happy hours and pleasant memories, confident that the All-wise will tenderly watch over thy green old age, and make thy last days better than thy first.

From the wife that pillowed her head on thy youthful bosom, and gave her young love into thy HANNAH. keeping.

My Dear Husband Seth-All praise be given to our Heavenly Father for making this wise provision in his great Esonomy, whereby spirits and mortals could communicate when separated by time and eternity. You, my dear husband Seth, have had an abundance of proof in years past, that should lead thee higher than seeking for evidences of spirit communication by what you call tests. But the flesh is weak yet, I find, and needs now and then a test by which you can lean upon as you near the portal of the world just outside your physical senses. to im Day by day I come to you, and do m press you of my presence and the much that awaits you in heaven. Oh, my dear Seth, would that your eyes could but for one moment see the multitude of spirits that you daily walk among. You would not think I was far from you, or that you were uncared for. Jabez, dear, comes to you. Have you forgotten the twins? They, too, are with you. Oh, could you but see us come and look at those portraits which have been given you since our separation, you would, methinks, say, "Haunah, Hannah, tarry with us a while before you return to your spirit home." Darling, I could tell thee much, and will, by and by. Mr. Rogers I have seen since he came here. He knew me as soon as he saw me. Well, Seth, we see thee talk much about the war in the land thee liveth in. At this time it presents a fearful aspect. With all its power, we feel the United States is in a critical condition. But for all that, it will survive the shock in its struggle for liberty-liberty of mind, liberty speech, and liberty from chattel slavery. Jabez is not present. Were he, you might expect a word from him. The dear one will be pleased, as will his mother, ever to talk with you while you tabernacle halow.

NOVEMENTS OF LECTURERS. Parties noticed under this head are at liberty to receive subscriptions to the BANNER, and are requested to call atten-

F L. WADSWORTH will lecture every Sunday in Battle The Wichigan, until forther notice; at Providence, R. I., four Bundays of May; at Taunton, Mass, first two Bundays of June; at Marblebead last three Sundays of June, Ad-dress accordingly. He will answer calls to lecture in New England during the Summer of 1869.

MES. MARY M. MACUMBER will lecture in Providence, R I. in Feb.-[No engagements for March, April or May]-Port-land, Me., in June; Bufford, Conn., two first Sunday in July; present, earth companion ; and next thy best and Somersville Conn, the two last Sundays in July. Addres West Killingly, Conn.

West Killingly, Conn. Mas. A. P. Thówrson will speak in North Haverhill, N. H. one balf of the time; at Bath, N. H., one fourth; at Dan-ville, V., one fourth, for the present. Also, will speak on week evenings, and attend funerals, if desired, by addressing her at North Haverhill, N. H.

MBS. FANNIS BURBANK FELTON will lecture in Ran-dolph, Mass., February 2; [the second Sunday in Feb. is not engaged]; in Quincy, Feb. 16 and 23. Address 25 Kneeland street, Boston.

MES. AUGUSTA A. CUBRIER will lecture in North Danvers. February 2; Portamouth N. H., 16 and 23; Portland, Me., last Sunday in Murch and first two iu April; Chicopee, Mass., four Sunday of May. Address box 815, Lowell, Mass.

MISS EMMA HOUSTON will lecture in Portsmouth, N. H., February 2 and 6; Charlestown, Mass., Feb. 16 and 23; Mar. 30 and April 6, 13 and 20 and through the months of May, June and July, in Bangor, Me. Address, East Stoughton, Ma. MES. FRANCES LOED BOND intends to pass the Winter in the State of Wisconsin, and those wishing her services as a lecturer will please address her at Madison City, Wisconsin,

care of T. N. Boyee.

BANDEL D. PACE, trance speaking and healing medium, answor calls to lecture in the Middle and Western States. He will ray special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich. Miss EMMA HARDINGE will lecture in Philadelphia in March. Address, care of Mrs. E. J. French, 8 Fourth Ave-nuc, New York.

Miss L. E. A. DEFORCE can be addressed at Philadelphia, Pa., through February. Designs spending the Spring mouths in Pennsylvania, New Jersey and New York.

LEO MILLER will speak in Marblebead, last three Sun-lays in Seb.; in Chicopee, two first Sundays in March. Ad-dress, Hartford, Ct., or as above.

MRS. M. S. TOWNSEND will speak in Taunton, Mass., March 23 and 30. Intervening Sabbaths spoken for, but not positively engaged yet.

DR. L. U. BRUCE will answer calls to lecture on the Spirital Philosophy, Anatomy and Physiology. Address Banner f Light, Boston, Mass MISS LIZZIE M. A. CABLEY, governmental lecturer, will re-

colve calls to speak upon the Fulu e of America. Address Dr. A. B. Child, 15 Trement Row, Beston.

S. PHELES LELAND. Friends desiring lectures on Goology or General Reform, during the Sall and Winter, will please write soon. Address Cleveland, Obio.

ME. and MES. H. M. MILLEE may be addressed at Nor-ich, Chenango Co., N. Y., for the present, or Conneaut, thio, curo of Asa Hickox, permanently.

PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tre-PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tre-mont street, Boston. Speaks in Boston, February 9. H. L. Bowker will give ticket lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass. Dr. H. F. GARDNER.46 Essex street, Boston, Mass Dr. O. H. WELLINGOR, No. 104 W. Springfield st., Boston, Mas. FRANCES T. YOUNG, trance speaker, 68 Myrile street. Mas. A. H. SWAM, care P. Clark, 14 Bromfield st., Boston.

MES. A. H. SWAN, CATO F. Clark, 14 Bromheid St., Boston. Miss. H.C. NORTAGUE, CATO OF Clark, 14 Bromheid street. Miss Lizzin DOTEN, Care of Banner of Light, Boston. L. JUDD PARDER, Boston, Care of Bela Marsh. Rev. BitAs TYREEL, 40 South street, Bo. ton LIWIS B. MOREOR, 14 Bromheld St., Boston.

LEWIS D. MOREORIA BIOMEORIA, Mass. BENJ, DANFORTH, Boston, Mass. DR.O. O. YORK, Boston, Mass. J. H. CURRIER, Cambridgeport, Mass. Mas. Barah A. Branks, 33 Winter st., E. Cambridge, Mass. W ELLERY COPELAND, Roxbury, Mass. W TE. For Roxbury, Mass. WE.E. RIOS, ROUDURY, Mass. CHAS. T. IRISH TAUNION. Mass. care of Steples & Phillips. MISS B. ANNA RYDER, Plymouth, Mass. E. B. YOUNO, DOX SS, Quincy, Mass. Mas. JENNIE S. RUDD, Taunion, Mass. Rev. STEPHEN FELLOWS, Jail River, Mass. A. C. ROWNER, Fall River, Mass. A. O. ROBINSON, Fall River, Mass.

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(Banner of Light Ome, Koom Ko. 3.) **ACC** Mr. C. is controlled by a circle of reliable Spirit Phy-sicians, who will examine patients, give diaguoses of all dis-cases, and prescribe for the same. Those who reside at a dis-tance and caunot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into magnetic rapport with them. He will furnish patients with Medicines when required, prepared by Spirit direction, having superior facilities for so doing.

Taxas.-Examinations and Prescriptions, at office, \$1,00; family visits \$2,00; by letter, \$1,00 and swo three-cent postage sta

age stamps. AP Family practice respectfully solicited. The best of references given. June 22.

REMOVAL.

DR H. L. BOWKER has removed his office to No. 0 Hud-son street, Boston, ('ormerly at 7 Davis street.) Medi-cal examination froe, at the office, daily, Sutdays excepted. Examination by lock of hair, will be sent to any address for

Stammation by lock of main, will be read to any address for §1. The poor can have an examination free, if they will judiciously distribute twenty-five copies of my cards. Psychometric Readings of sharacter \$1. Medicine sent to any party stating their case, ou reasonable terms. Patients furnished with board and treatment. If Dec. 14.

furnished with board and treatment. II Dec. 14. SAMUEL GROVER, Trance, Speaking and Healing Mo-Diano, (near Washington street) Boston. Hours from 9 to 19, and from 1 to 6 F M, Sundays excepted Territ for Examinations, 31. S. Speve will also visit the Blek at their homes, if request-ed, and attend funerals. Residence, No. 3 Emergon street, Somerville. Sm^o Oct. 19.

SPIRIT INTERCOURSE.

MR.JAS. V. MANSFIELD, of Boston, the world-renowned Letter-Writing Test Medium.--cortified by thousands of actual written tests-may be addressed at 12 Avon Place, by inclusing \$1 and four 3 cent poetage stamps. Office hours from 9 A. M. to 5 P. M. U June 8.

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-tory and Physician, 48 Wall street, Boston. Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. tf Feb. 16 M RS. L. F. HYDE, Writing and Trance Medium, may be found at her home, No. 44 Harvard street, leading from Washington street, Boston. 6f Sept. 14.

 Main Washington Street, Boston.
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 Sept. 14.

 M RS. E. GETCHELL, Trance Medium, No. 2 Chapman st., corner of Washington street, Boston. Terms 60 cents per hour.
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 Nov. 2.

 M RS. ADA JONES 80 Washington street, Witting and Test Medium. Hours from 10 A. # 10 9 r. #.
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 M RS. M. W. HERRICK, Clairvoyant and Trance Medium at No. 17 Bennett street. Hours from 9 to 13 and 3 to 6; Wednesdays excepted. Terms, \$1.
 3m
 Jan. 11.

M R.B. F. D. CABLTON will be happy to wait upon all those who would like to converse with Spirit Friends. ferms liberal. No. 210 Merrimack street, Newburyport. Jan, 25.

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oner. Not having space to give here, the full contents of the book, we subjoin a few of the important subjects upon which it treats:

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aulta.—Appendix. An Explanation of some of the Laws of Nature, their Effects, &c.
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Vant_Nute.

Kindly and lovingly remember us to the dear ones below. Your faithful and loving

HANNAH HINBHAW. To Seth Hinshaw Greensboro', Ind., Jun. 8, 1862.

Michigan.

DEAR BANNER-As I have been sojourning in this Western state for a few months, and seeing the progress that the Harmonial Philosophy is making, I have taken this method to let our Eastern friends know that Michigan is still among the living. I find that the progressive mind has not all died away as I had supposed; but instead, the inhabitants of the Western cities are reaching forth their arms of aspiration into the great reservoir of spiritual facts. striving with an enthusiastic spirit to learn of this great truth of intercommunication between this, our mundane sphere, and that of our beatified spirit friends.

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Bearls.

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

FAITH.

There is a flower, a holy one, That blossoms on my path, No need of dew or daily sun, Or falling showers it hath ; It blooms as brightly in the storm As on the cloudless day. And rears unharmed its ample form, When others fade away:

That plant is Faith ; its holy leaves Reviving odors shed. Upon the lowly place of grief, Or mansions of the dead. God is the sun ; his living light In happy hours he lends, And silently, in sorrow's night, Religion's dew descends.

Plant of my soul, be fading things By other hands caressed, But through life's weary wanderings, 1 'll bear thee in my breast ; And when the icy power shall chill The fountain of my breath, Thy loveliness shall cheer me still. E'en in the hour of death.

We sleep, but the loom of life never stops ; and the pattern which was weaving when the sun went down, is weaving when the sun comes up to-morrow.

> A CHILD'S SONG. Keep it rolling-that 's the way; Keep it rolling, rolling ; Roll for work, or roll for play, Keep it rolling, rolling; Gathering, growing, let it go Over the soft and feathery snow.

Keep it rolling ; only see How it grows by moving That 's the way with you and me-Advancing is improving ; 'T is not by the much we know, 'T is by doing that we grow.

Keep it rolling ; if at rest' 'T will be hard to move it then : Then not growing it will waste, Melting into naught again. So with us, our chance abusing If not gaining we are losing.

Keep it rolling ; by-and-by 'T will be more than you can do; While you can go forward-try, D More is not required of you ; Whether work or play be in it. Do it well when you begin it. [Merry's Maseum.

The higher you rise, the wider is your horizon ; so the more you learn, the more you will see to be learned.

> THE SECRET OF TRUE LOVE. He that loves a rosy check, Or a coral lip admires, Or from starlike eyes doth seek Fuel to maintain his fires : As old Time makes these decay. So his flames must waste away.

But a smooth and steadfast mind. Gentle thoughts and calm desires, Hearts with equal love combined. Kindle never-dving fires. Where these are not, 1 despise Lovely cheeks, or lips, or eyes .-- [Careto

Colchester, the Medium. MR. Marron-I am frequently asked by my friends, if L can tell them where they can find a good test me-

LIZZIE DOTEN AT LYCEUM HALL, BOSTON. Sunday Afternoon; January 19, 1862.

[Reported for the Banner of Light.] THE TRINITY.

Hall, last Sabbath afternoon, was "The Trinity;" oept it; and it has only been received in the past her text, the famous "Athanasian Creed." The world groans under a bondage imposed upon dependent energy, and thrust down these walls of it by the efforts of well-meaning men to reduce Deity oreeds which were risen up between them and the to his lowest terms, that mon may take Him in clear and shining light of God the Father's relationsmall doses; to make the Incomprehensible compre. ship. hensible, to bring the Infinite within the capacity of Now, why did Jesus, torn of our spiritual Father, the finite. But all the philosophers of the past, all in the sense that all his children are, receive a the vast aspirations of human nature toward the greater degree of the Divine wisdom, power, and Sopreme, have failed to reach him; and still the love than other men? The true explanation will heart keeps its lowly position, and looks up, feeling not be willingly accepted at first; but future revelathat there is something above it to which it cannot tions shall prove its verity. It was foreordained, a attain, but must continually make approximations. necessity, in the spirit-world, that there should be The Greeks gave many gods to mankind ; they felt born among men an example, a life and immortality a divinity in all things ; they seized upon the best such as they had not yet received, to teach man that conception then possessed by mortals, that the most if he lived spirit ually, naturally, truly, harmoniousof Deity is manifested through man; and they re- |y, he should "lay his hand on the lion's mane," and cognized, as do we to-day, his informing presence should tame the powers of Nature, should rise supethroughout all nature. Thus their heroes were dei- rior to the laws of his own being; that he should fied, as the manifestation of divinity in the flesh; hold communion with the angelic and spiritual exand when they passed away, leaving only an indi- istences in the world beyond, and live in the presvidualised memory, then the apotheosis began, and ence and power and wisdom of God the Father; man became God-glorified and worshiped as a that he should conquer the world, and that he could agiritual being.

The truth has ever appeared, that when mankind their joyfal acclaim. And here is a lesson to all have stood aloof from creeds and dogmas, and lived mothers, that as they live in true harmony and comin native and pure religion, they were most sincere, munion with the source of all wisdom and holiness, enjoyed their highest aspirations, and their lives so will their offspring wear, in soul and body, the

left this pure, unadulterated religion, for the " docing to him the powers of the Godhead, only so far in its precepts, led them in the "ways of plsasantness and paths of peace." But men have clung to creeds, through all the

ast; and this one article of the Trinity has been is a like inconsistency. laid down as essential to salvation-that is, belief in

it. That most intricate mystery, as read in your

Religion is a pure principle, a native instinct in the word. The weakness of poor human nature, its Deity, religion, and worship, according to his own

But the incarnation of Deity is so real and so great, that it comes with every true and good man. God is eternally living and dying for the race. He is manifest in sons and daughters at all times; but it is not the Infinite comprehending Himself within the finite. Therefore, this mystery may be dismissed The subject of Miss Doten's discourse, at Lyceum at once from the mind. Human reason will not acbecause men could not or would not reason with in-

even overcome death itself, and so lay down his life In the present day, man is subjected to the self. and take it up again at will. This was the same old Pagan idea; besides struggling under a needed revelation; and God sent forth his spiritual mountain of the Jewish superstitions. As the an- ministers to act psychologically upon the simple, cient Jews sacrificed of their flocks and herds as an pure mind of her that should be "blessed among atonement for sin, so, following the same prejudice, women " forevermore as the mother of such a or principle, the Christian doctrine must needs pro child; and until the hour Jesus was born, the vide a sacrifice, and therewith has deified the victim, high angelic infidences wrought npon her spiritual Jesus, and made him equal unto God, presenting nature. And at the nativity, "Glory to God in the him to the world for supremendoration and worship. highest; on earth peace, good will to men!" was

were holiest and truest; and in proportion as they impress of the sons and daughters of God. The first principle, or first Person, of the Trinity,

trines and commandments of men," they dwelt in so gradually blends and mingles himself with huthem, sufficed therewith, satisfied that they needed manity, that it is difficult to divide him from the no further rightcousness. The first church in Amer. second person, the son. All are his sons, all are his ica dedicated to the true God, in Salem, 1629, of daughters; and God is manifest in all. The error which Rev. Francis Higginson was the first minister, of the Ohristian church is in taking the letter of the had in its profession of faith not a single article of word an i letting the spirit go. Jesus said, "I and creed; it was a simple confession of believing in the Father are one." The church says, Is it not, God, and of resigning themselves unto Jesus Christ then, evident, has he not taught us from his own as the highest manifestation of the Deity, not ascrib- lips, that he is God? So the husband and wife are pronounced "one," who live in the same thought and as revealed in his pure life and his godly conversa. feeling, in perfect relation to each other; but how tion. This profession of faith, so long as men abode absurd would it be to understand that phrase literally, and declare them identical, one and the same, no longer male and female, without distinction of features, attributes, characteristics, or powers ! But it

God is infinite wisdom and power, and all the manifestations of his being are only different ideas hearing this day, who could understand, or who of Deity. As man has diversities of ideas, and emcould distinctly and clearly define it? It seemed bodies those in diversities of forms, so God, in His but a mere agitation of words, a pretentious inge-nuity of language, obscuring the light of religion's simple truth. David, Adam, Moses, and in Minos, Rhadamanthus, the hearts of men; it existed before Jesus of Nazer. Zoroaster, Confucius, Jesus, Paul-all embodiments eth was known, as the first principles of mathemat- of ideas, different in- kind and degree, but all incarics, or philosophy, or of any science, always existed nations of the Divine Mind. Now why should man Let alone, mankind will worship truly, consistently, kneel at the feet of Jesus, and worship him as God, rationally; but endeavor to bend their faith, to equal in power and glory to the Father, any more oblige them to conform to a creed, and they will es. than he should worship Mahomet or Confucius? All cape from it if possible, or will come under mere men have had their different forms of religion in form, and worship the letter, ignoring the spirit, of the past, and each, man has his own peculiar idea of

that he was a son of God, when the quickening spirit made itself manifest in Jesus of Nazereth. Now, he has come into a clear perception of the Holy Ghost, the all-pervading spirit of this age. This is the era when all are to be mediums of its power. In the conversations are held between a band of intellec. Divine love and power have seemed lost to humanity, renzo Dow, Osceria, etc. Many interesting queries were as if shut up into the sepulchre where Jesus was put to the higher) intelligences by this little band laid. But they were taken away in order that the holy comforter, the spirit of all grace and consolation, might come unto you; that it might grow in your hearts, and make you all noble and true men and women, all sons and daughters of God. How have you been imploring heaven, with tears and moanings, for a new resurrection in your midst, that you may here in the fiesh. Your prayer is to be answered; at their office, No. 13 South Mississippi street. Post the promise is near at hand, and your souls already office address, box 873, Indianapolis, Ind. feel the vivifying influence of the regenerator. Fear not, then, brothers and sisters. Your salvation does not depend upon any article of human faith. Your salvation from ignorance, from superstition and sin, from the hells of temptation in your own being, depends upon your perception of this truth. In the of January, 1862, leaving her sorrowing husband with the care of five children. words of one of your own noble philosophers : "Quit too much association; go home and commune with yourselves, and in your own hearts." And when vou have broken your God of tradition, and set aside your God of revelation, then shall the presence of the true, God inspire and fire you wholly and forevermore. Amen.

The A B C of Life.

This is the age of condensation. We no longer live, act, move, or do anything as did our fathers before us ; but we crowd everything-no matter what, into the briefest possible space and time, just as if we were pushed for minutes, and could not on any account wait for the slower moving hours. Men no longer walk along life's pathways, but they run, leap, fly; here to-day, gone from sight to-morrow, and on the next are rapping out full descriptions of the seven celestial spheres through somebody's manogany. Shakspeare says that

"There 's a tide in the affairs of men, Which, taken at the flood, leads on to fortune;"

ind we have heard, and I believe,

There 's a tide in the affairs of women, Which, taken at the flood, leads-God knows where. And so with authors, so with books. The man won't be tolerated in these rapid times, who in his innocence of the spirit of the age, presumes to gives us a long-winded book on any subject whatever. " Condense! condense! condense !" is the cry, and the author who fails to heed it is literarily, if not literally, damned; for he cannot find readers. The day of three volume novels and voluminous essays has gone ; their sun has set forever. But while we have a right to look for condensed works, and cannot be persuaded to read any others, yet we are not quite prepared to look for works that are all cream-all fat, as is a little book of two score pages just put into my hands June. by a friend to help while away the tedium of the voyage to Europe, which I shall have commenced before this writing is in print. Dr. Child, and only he, could have success in the attempt to compress so much pregnant meaning in so small a space. The much pregnant meaning in so small a space. The book is better than his larger work, because many of its statements are clearer, and more easily com-prehended by those who are impatient of the trouble of thinking, and the labor of studying out an au-thor's meaning. The first thing that stands we can taking an taking and the taken and taking and taken and taking and the taken and taking and taking and the taken and taking and taking and taking and taking and taking and taken and taking and taken and taking and taken and taking and taking

The first thing that struck me on taking up the book was its beautiful dress, the clear and finely cut type with which it is printed, the clear more of the type with which it is printed, the clean work of the printer, the fine arrangement of the various sections, 8 p. m. 7 1-2 r. m. Dr. H. Dresser is Chairman of the Assoand the excellent color of the paper. I think I nev-er saw a pamphlet got up in so good a style, and on will lecture every Sonday, morning and evening. return from abroa shall most assuredly nat-

FEB. 1. 1862

The Spiritual Reasoner.

This work by E. W. Lewis, M. D., of Watkins, N. present days, all the miraculous manifestations of tual investigators, and the spirit of John Locks, Loof inquirers, and the answers are pregnant with thought. The volume is for sale at the Banner of Light office, Boston, at thirty seven cents a copy. When sent by mail, 10 cents additional for postage.

Ciniryoyant Physicians.

Dr. S. W. Howard and Lady, the distinguished Clairvoyant Physicians, have permahently located in the city of Indianapolis, Ind., and respectfully come up from these graves of hope in your hearts, in the only of interaction afflicted. They examine and stand in the glorious light of your immortality, and prescribe for patients at all hours of the day,

Obituary Notices.

Another wife and mother among the angels i Mas. NANCY E., wife of Andrew CAMPBELL, of Stafford, Conn., aged 42 years, left the worn out tenement of clay, which comsumption had so emaciated, on the 15th

- The father held his little boy Close to his aching breast, And stepped to take a last fond look Of the cold, dead form at rest.
- And as I saw the tear-drops fall,
- Like summer's gentle rain, Adown the father's sorrowing cheek. And heard his sigh of pain,
- I looked upon the little boy-
- A contrast strange was there-A joyous smile lit up his face, In grief he had no share.
- Oh i childhood innocence, I said, Perhaps his little eyes Behold his Spirit-mother there,
- And she can soothe his cries.
- God grant no evil e'er may hide
- That angel form from him-No darkened cloud of bigotry
- His soul-light ever dim. M. S. TOWNSEND.

Born to Spirit-life Jan. 4. 1862, JENNIE, youngest. daughter of Samuel and Catharine MORGAN, of Cuba. N, Y., sged 7 years 5 months and 28 days. N. R. MILLEB.

NOTICES OF MEETINGS.

LYGEUM HALL, TREMONT STREET, (opposite bead of School street.) — The regular course of lectures will continue through the winter, and services will commence at 2:45 and 7:15 o'clock, P. M. Admission Free. Lecturers engaged: Henry S. Chapman, February 2: Prof. Charence Butler, Nob. 0: Mrs. Gora L. V. Hatch, Feb. 10, 23, and March 2: Prof. Clarence Butler, March 6: Mirs. Fannie Davis Smith, March 23 and 30; Miss Emma Hardinge in May.

CONFERENCE HALL, NO. 14 BRONFIELD STREET, BOSTON .-Spiritual meetings are held every Sunday at 10 1-3 A. M. Conference meetings at 3 and 7 1-2 P. M. P. Clark, Chairman. The Boston Spiritual Conference meets every Wednesday evening, at 71-2 o'clock. The subject for the next evening is:-- '. Mediums''

OHABLESTOWN .- Bunday meetings are held at Central Hall. al 3 and 7 o'clk, afternoon and ovening. Buckkers engaged Clarence Butler, Feb, 2, Miss Emma Houston, 16 and 23. MARBLEWEAD.- Meetings are held in Bassett's new Hall. Bpeakers engaged :- F. L. Wadsworth, last three Sundays in

LOWELL .--- The Spiritualists of this city hold regular meet-LOWNEL---TROBDITURAINER OF this city hold regular mede-ings on Sundays, forenoon and aftornoon, in Welle's Hall, Speakors engaged:--B. J. Minney, Esq., during February; Belle Scougall, during March. NEW BEDFORD.--Music Hall has been hired by the Spirit-unlists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening.

MILWAURER, WIS-Lectures every Sunday at

dium. I take this opportunity to inform them through the columns of the BANNER, that they can find the best one it has ever been my good fortune to meet with, at 75 Beach street, in this city.

For the last fourteen years I have been an earnest investigator of Modern Spiritualism. I have witnessed the varied phenomena as given by the immortals through some of our best and most reliable mediums in the past, and the evidence of the truth of Spiritualism was so overwhelming, that for the last ten years I have been a confirmed believer in its beautiful and soul-exalting teachings.

There are thousands in our midst to-day, who would rejoice to know that their dear loved ones, who are lost to them here, have survived the disso-Intion of their earthly bodies; that they can come back to them and rob death of its sting, and deprive the grave of its long boasted victory, by assuring them that death is but the door to life eternal, and that the grave holds naught but the poor casket of the precious jewel ; while the spirit, the real man or woman, is reveling in the light and glory of the spirit-world.

All who want an evidence of this glorious truth, an evidence that is overwhelming and convincing, let them call at once and see Mr. Colchester at his rooms in Beach street, and give their spirit friends a chance to greet them.

I write the more carnestly on this subject, because "I speak that I do know, and testify that I have seen," and if the skeptic will not receive my witness, I am sure, if he will take the trouble to examine for himself, he will be compelled to yield to the amount of evidence which his spirit friends will present to him. SILAS TYRRELL. Boston, Mass.

Urieb Clark. MR. Eprron-I wish through the medium of your paper to call the attention of the public to our worthy brother, Uriah Clark. I have been acquainted with him for the last few years, and have witnessed the unfolding of his interior powers. Those most intimately acquainted with him, best appreciate his attainments in the moral, spiritual and intellectual departments of being. He has a keen appreciation of the wants and needs of humanity, and in his lectures probes to the very heart's core the organized and heterogeneous mass of inharmonies legalized, socialized; and sanctioned by the world at large. His heart is evidently in the work, and from its abundance "the mouth speaketh" with telling effect. No reasoning mind can listen to him without feeling the need of reform, in church and state. He has the rare gift of combining argument with eloquence, which renders him both pleasing and instructive. He gives the finest readings of character I ever witnessed, tracing also diseases through years of progress, and relates past indents in the life of the individual. Bro. O. has now given himself up fully to lecturing, and no progressive mind should fail to hear his lectures, and witness his tests. Waterlown, N. Y. E. A Hornsoox.

short-sighted necessity for the concentration of ideas. conceptions of truth and right. explains the acceptance of this doctrine and worship The sincere and true in the Christian church have of the incarnation of the divine life, so perfect in it- long been endeavoring to clear away this mystery. self, but so imperfect in its expressions through the God has called to the children of his love, while they were in the midst of this Christian darkness, and flesh.

But there must be a truth underlying all this said unto them, "Look not to the right hand nor the echnical rubbish of the ages. No superstition ever | left. Look up hither, to my clear and shining glory. sprang up and flourished amongst the race, but pro- | 1 am your Father, your Father still." It is not difceded from a truth, and had a root striking deep ficult to recognize the first person in the Trinityinto the eternal first principles of all things. So for a child to recognize its own father and mother. there is a truth in this "Trinity," which the en- when it has dwelt with them for years, and shared larged and enlightened faith of humanity now earn. their love and kindness and care. The world is coming nearer and nearer to a conception of the Father. estly strives to discover.

There is a trinity throughout all Nature. Man. Man feels his divinity stirring within him, the throes when he thinks of Deity, gives it three attributes : of an incipient omniscience.

Wisdom, Power, and Love. He finds a trinity in Teach man what he is worth; teach him all his himself-a soul, a spirit, and a body. The soul, the divine capabilities, and he will stretch himself like nost interior nature, the living principle, pure and an awakened giant, and use his spiritual power ; he indestructible and incorruptible, and from God Him. will no longer be hindered by the flesh, or the devil, self; the spirit, his own individual power; and the or the fear of hell; but, by one grand and mighty fiesh, sustaining all, and acting as a medium of com- impulse within him, will work out his own salvation, munication between the two interior powers and the | without any fear or trembling. When he has grown world without. He sees this trinity throughout cre- strong enough to cast off the servility of his spiritual

ation ; a law of the universe, infinite in range and nature, and do away with the 'dol-the mere exterapplication. It is a conclusion from which he can- nal individualization he has so long worshiped as not escape ; therefore he says : "Is there not, then, God, in the person, of Jesus of Nazereth, then he will this Trinity-a Father, a Bon, and a Holy Ghost ?- rapturously perceive the living principle, the spiritthe three principles respectively personified by Ca. | ual truth, the glorious incarnation contained therein tholicity and Calvinism alike, oreative power, the -the highest and best revelation of the Deity ever ecessity of salvation, the gift of regeneration. yet presented to mankind. Humanity can take Man is ever according to the Delty which he courage when it can understand that God could thus necessity of salvation, the gift of regeneration. creates, and, conversely, that conception is always ac. incarnate himself, and yet not use up all his spiritcording to his capacity and development. In the far ual substance in one poor mortal; and it can believe past, man created, or thought of. God in his own in the promise of other revelations of the holy and image, as an angry and jealous Being, according to divine life yet to come.

his own perverse nature; he believed that dread The third person in this Trinity, also, blends so Sovereign of the universe must necessarily be dis. gradually, yet intimately, with the Father and Son, turbed by his departures from right; and he de- as hardly to be recognized as a distinct principle. eired to conciliate and propitiate the offended Deity. Jesus said to his disciples, "If I go not away, the Therefore, when Jesus appeared, these old Jewish Comforter will not come unto you; but if I depart, I ideas clung to the skirts of his garments; and even will send him unto you." Here is the philosophy of when he was crucified upon Calvary, man made Spiritualism in the present day. Unless external haste to accept him as the Saviour of the world, sent forms and signs are taken from you, to which you of God, and himself God incarnate. cling, you will never live in the spirit, in the princi-Somewhat of a parallel with this were the pre- ple which takes hold of your hearts, and is the

sumptions of the Ancients concerning your own poor breath of your lives.

The Father, the Son, and the Holy Ghost. The little habitable globe. At first, this world was the centre of the universe; it was a flat surface, but the creative, the sustaining, the nourishing, the love of sun, moon and stars were all made for its service; the universe, is the Father. The Son is the manieverything around and above was for man-for the festation of that Father. All things that are born of perfection of the earth. But by-and-bye, when soi- God, the highest angel before the throne, the feeblest entific men came to understand more clearly the insect that creeps upon the earth, all are his sons nysterics of nature and science, then it was revealed and daughters. And the Holy Spirit, which is the to man that this world is but one of the paving. breath, the inspiration pervading oreation, the spirit stones in the great floor of the celestial temple, one of all truth, is inundating the world like a mighty of the astral lamps fit up in the glorious arch of flood, bearing us all upward on its bosom : it is eternity, one of the dust atoms scattered out from changing the ideas of humanity, changing the old the hand of Almighty power. Buch have been man's conceptions, creeds, doctrines and dogmas, clearing conceptions of a Saviour. Because one good man has away the dust and all the confusion in the minds of lived, more true, noble, and godlike than all others, men, and letting the glorious light of the eternal he is the God, and God the Eternal One must leave world shine in.

The last revelation comes now to man. He knew his throne of power, the throne of the universe, and 18. Par 20 34 14 the Father, when he became a living soul ; he felt come here to die for humanity.

ronize that printer, whoever he may be.

As to the contents of the book, the highest praise I can give it is to say that its three hundred and seven sections would furnish me three hundred and seven sections would furnish me three hundred and seven capital texts wherefrom to preach as many Hallevery Sunday at 10 1-2 o'clock A. M. and 7 1-2 P. M. sermons, and those, too, quite as good as any I ever yet delivered; for the book is full of great, and sometimes very significant suggestions, such as are calculated to provoke thought in thinking minds, and induce those to think deeply who are not in the habit of so doing. In these days of illness I am not in the habit of picking flaws either in men or their works; but if I were so, there are but very few chances to do it in the case of this little gem that disastrous to many Newspaper Establishments in our counhas just been rubbed off the soul of Dr. Child. It try, has made us feel its influence sovercly, we are yet proud to is a gem, and to those who know diamonds from paste, say we have surmounted all obstacles, and are now able to very beautiful one, too. I hope the author will keep the BANNER on a foundation of colidity and respectawrite no more, for I deem it hard for him to excel the present effort, for the work is really a condensa- denial for the good of the cause, and only ask our readers to tion of his best thoughts, which it is doubtful if he meet us in the same spirit; for they know, as well as we do, can ever surpass. There are assertions made in it that the BANNER is well worth its subscription money, as that it is not easy at the first blush to accept; yet when the reader digests them well, I have no doubt entirely original matter, and often — anonymously or otherthat, although bitter in the mouth, yet they will be wise-from some of the brightest minds in this and the spirit found sweet to the inner understanding. sphere.

This is a good world, after all. God is good, and o are men and women, and the very instant we bathe our souls in the river of Charity, that instant we are very apt to fall in love with Child's largehearted Optimism.---It is a good thing to rely on God as this man does, for he, like our well-beloved Elizabeth Barrett Browning, hears

" The little birds sing east, And the little birds sing west, Toll slowly. And he smiles to think God's greatness Flows around our incompleteness, Round our restlessness His rest."

Reader, get the'little book, for I believe it will arry a sweet balm to your weary soul, if it is weary, and troubled, and very sore, as mine is, and I think it will be a balm to it, as it certainly in some P. B. RANDOLPH. sort was to that of

Dicctings. The Spiritualists of Kenduskeag. Me., and vioinity, will hold a series of Meetings in Kenduskeag Village, Friday, at 2 o'clock P. M., and loth of February, commencing Friday, at 2 o'clock P. M., and closing Sunday with the afternoon services. Some of the best speakers will be present on the occasion. A particular invitation is hereby given to all speakers, and also to the friends in general who can use it convertes to most with no general. who can make it convenient to meet with us.

Arrangements will be made to accommodate all that CHESTER WELD,) J. O. TILTON, V. S. PALMER, Cor. Com. Kenduskeag, Jan. 20, 1862.

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Scripture Illustrated by Moral and Religious Stories or Little Children. By Mrs. L. M. Willis. Mrs. Wils's pen has frequently added attractions to our olumns, and she is well known to the little ones. This volume of 64 pages, contains twelve stories and poems, alternately, and is a beautiful little gift book for the young. It is especially adapted for the use of Spiritual and liberal Sunday Schools. For sale at the Banner of Light office. Price 10 cents.

Hall, Milwaukee street, commencing at 21-2 and 71-4 p. x. Lecturors desiring engagements please address Albert Morton CLEVELAND, OHIO.-Speakors who wish to make appoint-ments at Olevoland, are requested to address Mrs. H. F. M. Brown, who is authorized to confer with them.

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