

### VOL. X.

### BOSTON. SATURDAY, FEBRUARY 8, 1862.

"You are disheartened, Viola. Your nerves ar

"But, Nancie, to-morrow is the day on which I

must go. My fate is upon me already ; it has over-

taken me. I feel its long, skinny fingers laying hold

of me. Oh, I cannot endure' it, Nancie, indeed, I

Thus did this lovely creature continue to lament

her doom. She declared, again and yet again, that

it would be a living death for her in the convent.

She had but just began to love the world, and the

clouds in her sky were painted and glowing with the

most beautiful colors. She had, in very truth, but

just began to realize some of the carliest and most

charming dreams her heart had over known. The

first taste of the world's joys had given her a relish

for them all, and it would surely be starvation to her

heart to shut her up now, where she could never

When at last she took her departure, and embrac-

ed her kind hearted old nurse, as she believed, for

the last time, it had become quite dark, and the

lights had begun to gleam and glimmer in the streets,

and reflect themselves in the depths of the clear and

She found her way stealthily back to her father's

mansion again, and to her chamber. And once ar-

rived there, she burst forth in an agony of grief that

The next day, exactly at the hour specified, she

was summoned into the presence of her haughty

father, with whom was seated the old Monk Petroni.

Viola reluctantly obeyed the summons, too well

While the conference between her father and

Petroni was going on, she did not once so much as

raise her eyes to the face of the person into whose

spiritual charge she was about to be committed, but

sept gazing abstractedly upon the highly wrought

In due time all the preliminaries were adjusted.

Count Cesario took final leave of his daughter. Juliet.

her devoted maid, stopd weeping by. The cortege was

formed, and, stepping from the marble stairs on

board the goudola provided, the young creature was

borne away over the clear water toward a distant

And by this single hasty act, the mansion of the

proud and vindictive Count Cesario was left utterly

emed utterly uncontrollable.

knowing it was not to be disregarded.

and costly carpet that covered the floor.

part of the city.

desolate.

sadly out of tune."

know them more.

glistening water.

cannot."

## Literary Department.

Written for the Banner of Light

## LADY AND LOVER.

### A REAL ROMANCE.

BY ALEXANDER T. HATHAWAY.

CHAPTER IV. " Men, wives and children, stare, cry out and run. As it were doomsday." " Revenge his foul and most unnatural murder."

It was the hour of midnight, and the secret Council of Ten was in session. In his high chair of state sat the Doge, wearing the insignia of his ducal rank and power. Around him were ranged the mysterious Ten.

Blue and dim burned the lights above their heads, throwing down but dull rays on the dark and sombre tapestry of the room, and imparting to the place a gloom and uncerthly solemnity such as would chill the stoutest heart with a shudder of horror.

"Call in the prisoner !" commanded the Doge. "Which one? He who was put to the rack this

morning?" inquired the attendant. "The very same," answered the Doge. "Bring

him in !" Obedient to the order, the attendant opened a se-

cret door that was sunk in the massive palace wall, and in another instant was gone. His absence was somewhat prolonged, during the

whole of which time the Council sat in their mysterious circle, rapt in profound silence.

Presently the door opened again, and the attendant appeared; but this time he was alone.

"Where is the prisoner ?" demanded the Doge, "He is not here," was the respectful reply.

" Where then ?"

"Nor yet in his dangeon cell."

"But where then? Where then ?" repeated the Doge, somewhat impatiently.

gain some point they had in prospect.

" The dungeon keeper says he sent him hither more

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took to his swift gondola and sailed silently away. "He has made oath to me that I shall marry the "No such order has been given, replied the Doge, hesitation upon the fastenings, he opened the door "Count Ruberto is dead !" said her father. young Count Ruberto. He has given me three days in deep astonishment. "Bring hither the keeper was found murdered this morning in his bed! And only in which to prepare my heart for the event, and and entered. what is still more mysterious, he was murdered by 0108." A light was burning dimly in the apartment, and the nuptials are to be made ready at once." its half-smothered and flickering rays shed a truly Bandolo." Each member of the Council instantly gazed into "But do you not love Ruberto ?" inquired Nancie, the face of the other, with an expression of deep won-"Father !" broke forth the astonished girl. "How dropping her voice. Was a start of the start fearful gloom over the heavy tapestry and hangings der. They were all filled with astonishment. that ornamented the walls, and the windows. A do you know that ?" "His own stiletto was found in the Count's bosom. A hidden spring in the wall was touched by the magnificently furnished couch stood in the further villain and a spy !" attendant, and on the instant a door flew wide open. The name of Bandolo was wrought upon it. Is part of the room and upon its soft and downy furni-"Then you love some other, perhaps ?" Confused and trembling, the luckless dungeon keeper ture was sleeping a human being. not that enough? I have my fears even of you, The beautifully expressive eyes of Viola were cast was brought into the darkened and tomb like room. Bandolo advanced on tiptoe toward the couch, and Viola." down on the floor, as she stood silent, making no "Where is the prisoner Marco?" demanded the "Of me !" ent down to see if he could recognize the sleeper. eluding them altogether. reply. "Yes, of you !" I fear that you have made known Doge. "Now tell me what it is. Viola. Tell me. my The first hasty glance satisfied him, for immediately All eyes were fixed on him. to him my determination respecting your marriage he erected himself to his upright posture, and stood child," plead Nancle, in her old, affectionate man-"I sent him hither full an hour ago," answered with young Ruberto." with folded arms. ner. the crest-fallen jailer. "Father! you do me wrong! I have .not scen The girl leaned forward her head and whispered a It was Count Ruberto that slept I " By whose hands ?" asked the Doge. Bandolo I" "Now has the fated hour arrived !" muttere ! word in her old nurse's ear. "That may be; by may nevertheless have been " By an attendant's." " Is it so ?" astonishedly exclaimed the nurse. Bandolo, half aloud. " How could I have stepped in "But did not the attendant give you his mame ?" somewhere near, to pick up the pregnant words you Viola merely nodded in affirmation. to prevent its coming? How could I have given thee "He said it was Alphonzi, and that he had orders may have idly dropped. There is no power to say "What if you do not consent to marry the young such a warning as thou wouldst have heeded? No from the Doge and Council to bring the prisoner at what he does not hear. Where he is, no one knows., -no: it was ordered that thou shouldst rush on Count Ruberto ?" asked Nancie. once before them. He bore iron manacles in his We have this day proclaimed the offer of a larger "Then I am to go to the Convent. Father Petroni thine own fate! It was ordered so !" hands, and was careful to place them on the prisonreward than before for him, but I fear greatly if has been consulted already, and my father is immov-For a few moments, all was silent again. A gloom, er's wrists before he left the cell." any reward is large enough to secure him. He seems able. He cannot be changed. What shall I do ?" as that of a tomb, pervaded the spacious apartment. "And you let the prisoner go, then," pursued the omnipresent. His very being is a sealed mystery to For a few moments old Nancie gazed out over the He continued : Doge us all. He lets us into only enough of his conduct. open heavens, and silently contemplated the stars "Thou shalt not marry Viola, and here I swear it ! "Yes, Sire; what should I have done?" to make the remainder still more mysterious. But with which its blue and cloudless surface was thickly She shall sever become the bride of such an one as " Did the attendant give you the pass-word, as he come, Viola !" dotted, and instantly turning to Viola again, she thou! Thou art but a coward, when awake-a ought to have done ?" "What, my father ?" asked the still weeping girl. said : traitor-a sneaking spy ! It is for thee, and such " Every syllable correctly," replied the dungeon "I have said that you should make up your mind 1. 1. 1 " It will not be so, my child." as thee, to die violent deaths ! . The whole race of keeper. either to marry Ruberto, or no one. Ruberto is " What will not be so ?" eagerly asked Viola. " You have been duped !" such merit nothing but violent deaths! And here is dead, as I have said. You shall therefore be put out "You will not marry Count Ruberto," thine, waiting at the bedside for thee !" 4 Sire !! of the power of any other one, at once." " Upon that I am fully determined for myself," On a sudden the sleeper became restless; and, "I say you have been deceived, Let us see. How " But what would you do, father ?" resolutely answered she. ossing on his couch, he murmured in low and broken was the so-called messenger dressed ? Like that at-"To the convent, I say ! The old monk Petronl "But Fate will interpose its hand to snatch thee accents : tendant yonder ?" shall keep you closely in his charge till you are from the threatened trouble," said Nancie. "I see "Wi.hln three days, Count Cesario | Aha-within " Precisely." thoroughly cured of this passion for Bandolo. Your it-1 have read it already in the stars overhead. thres days / I will marry your daughter then !" "Had he light eyes ?" union with him would disgrace my name forever. Fear nothing, my child ; all will yet be well. "Liar !" exclaimed Bandolo, the hot blood man-" No. Sire : dark \_\_very dark." It shall not be, Viola! I swear it !" Embracing and fondly kissing her old nurse again, tling his cheeks; "thou shalt never marry Viola ! beauty. " Stoutly built ?" ... Again the child fell to weeping violently, as if she I give thee my word !" she started out the door and bade Juliet follow. "On the contrary, very slightly." would not be comforted. Half an hour afterwards, the well known form of He placed his hand on his sword, and grasped the "Do you not know who he was, then ?" continued "Therefore prepare yourself, Viola. To-morrow, the Doge, excitedly. Bandolo himself entered the chamber. eweled hilt of his dagger. at noon, you will leave this place for the convent." " You here. Bandolo ?" said the old woman, greatly But the load and unguarded tones in which he ad-"Indeed, Sire, I cannot imagine," answered the af Thus speaking, he turned and left his child alone, frighted keeper. dressed his hated rival had the effect to rouse him amazed. and still weeping. "He was BANDOLO !" "And why not here, Nancie ?" asked he, in reply. from his slumber. Partially raising himself in It was now the middle of the afternoon. The sun Is there any single place in all proud Venice where " Bandolo ?" his bed, he looked bewilderingly about him, and dishad but just began to sink gradually down to his " The very same ; the man for whom so large a recovered to his amazement that his much feared rival, I may not be? Tell me that, Nancie-tell me that /" western bed, and Viola was in the chamber of the "No, none, Bandolo," replied she. "But are you Bandola, was at his side. his loyal and devoted heart. ward has been offered by the State. Back to your old nurse, Nancie. She was not accompanied by "What, ho !" shouted he, in his overpowering Juliet, for she had come to take a last fond farewell duty, sir, and henceforth see that you are more watchnot afraid ?" "Afraid I Of what? Who ever taught me fear? ful than ever. We may send for you again." affright; "come, valet! come! Ho I help, ho ! help !" of her dear old friend, and would have nonepover-The words, however, had scarcely passed his lips, or ner usar out might pass between them. The dungeon keeper left the room in a tempest of know how to be prudent; but fearful, never !" astonishment, his heart the prey of a terrible con-"You should be anxious about your life," said when he found himself suddenly held in the vice-"My dear old nurse," sobbed Viola, throwing her like grasp of the powerful Bandolo, and thrust viofliot between fear and chagrin at his great disaparms affectionately about the neck of old Nancle; she. lently back again upon his couch .... "No. My life is in the hands of a higher power pointment. "I'must leave you, perhaps, forever !" than man's. The same God watches over me ever. Seizing now his dagger by the hilt, and drawing And at this point she burst forth in a fresh fit of It was at that same hour of the night, and while t from his belt. Bandolo exclaimed in a loud voice and the same Fate ever awaits me. I shall not die weeping. the proud Count Cesario was sitting in the council before my time; and I feel certain that my time is "" No. no. Viola! Do not talk thus. my child! to his adversary : chamber of the ducal palace, that two females, young not yet. But what do you read to night in the heav-"Death to all such villains !"-and plunged the Your fortune will surely change for the better. I in years and clad only in proper in-door apparel, ens, prophetess?" blade into his heart. know it will. Keep up a stout heart, my child; all were hurrying along the streets, now stealing be-Ruberto instantly stretched out his limbs passive- will yet be well." Nancie looked out intently into the face of the neath the shadows of lofty and frowning houses. ly in death, and his last breath left him. He was "But, Nancie, what hope can there be for me heavens, and then said, turning around to him : now gliding noiselessly and with fingers on their lips in the dismal walls of a convent? What hope is "There is much trouble about your path, Bandolo." 1944 NO gone. Without ever pausing to read the expression of left to the wretobed prisoner in the Piosst dungeons, "I know that, well enough already," he replied. within some darkened archway or secret recess, and again hurrying on and at the top of their speed, to

finally burst from the lips of the beautiful Viola, in a half whisper. la 1 da 1 da e They had reached the lowest door of the building. in whose upper room old Nancie was in the habit of dealing out her mystic prophecies.

In a moment more they were in her presence. "Viola," exclaimed the old orone, at seeing the young girl enter the balcony at such a strange and fearful time of night, " how came you from home on such a night? Your father is with the Council, tonight."

These two females were no other than Viola and

"Hush now, Juliet! Here we are, safely, at last!"

her maid Juliet.

"That is the very reason, dear nurse, I have obosen this hour to come and see you, answered Viola. Old Nancie had for years been the faithful and devoted nurse of Viola, and to her had always been confided all the little secrets of the latter, even for a long time after they had been separated.

"Does anything go wrong with thee, my child ?" asked Nancie, in a tone of affectionate sympathy. The young girl threw herself into her old nurse's lap, and, laying her head upon her bosom, wept as if her heart would break.

"Why-why, what is the matter, child? What troubles this little, innocent heart so sorely? Tell me, Viola I Tell your dear, old nurse all !"

But Viola continued weeping violently, as if she would be neither consoled nor comforted. Presently, after she had recovered in a measure

from this outbreak of her grief, Nancie raised her head from her bosom, and with her kerchief wiped away the tears from her swollen eyes, and affectionately urged her to tell what it was that troubled her heart so much.

Juliet, the maid, would, perchance, have spoken, but she dared not forestall the words which she well knew were most properly spoken by the lips of her mistress.

At length, however, Viola found the syllables her heart so fondly desired, and she began :

"My dear Nancie, I am so wretched! I am miserable indeed !" " You need never have told me of that, for any one

could see it at a glance," respended the old sootheryer. "But you must now tell me, Viols, what it is that makes you so wretched." "My father is the cause of it, Nancie; my own

father !"

and climbings, he finally reached the door of the parent, now become fearfully stern, and her oyes " By whose order, sir?" ment. "And how has he made you wretched ?" fatal deed of the previous night, Bandolo at once room he would enler. Placing his hand without were inflamed with long continued weeping. "By that of thyself, Sire, and the Council."

orave." "True, good Nabela, true !" "She is to be married." " What I' the terior

like you from his threshold. He is a man of high the satisfaction of his revenge. rank and great power. He has taken an oath that she shall, within three days' time, consent to marry Count Ruberto, or else be banished from his house to a convent."

"Speak to me truly, Nancie"

"I tell yon," answered she, "only what the silent whom her father has sworn to marry, within a very effect that union with her consent, then ----- " "She goes inside a convent ?"

"You have said it, Bandolo."

"She shall not marry Ruberto !" exclaimed the oung man, in a rising passion.

"Just as you will have it, so shall it be," said the orone, looking out into the sky.

" Is it only truth that you tell me ?" he asked. "Nothing more; it will all turn out even as I have told you."

Bandolo went out from the presence of the old woman in a state of great excitement, and in a few shadows fell the most darkly, he soon stopped in the boat, fastened it to the shore.

Taking a curiously wrought key from his pocket, swinging it back on its hinges, at once entered the crimes. garden.

He found his way, stoalthily and cautiously, around the garden-walks, and at length came close to the mansion itself. It was one of the noblest of whose occupations would be most likely to throw which even Venice could Lioast.

Stair upon stair he untiringly ascended, now proceeding guardedly along & colonnade, and now enand anon his lip ourled haughtily.

Again he found his way down the windings of the noble mansion as before, and, arrived at the garden gate, he applied his secret key to the same; and it

### CHAPTER V.

To a nunnery: go l

mor ran with lightning rapidity all about the clty, volces of the stars utter to myself. You love a lady that the young Count Ruberto had been found murdered in his own apartment at an early hour that brief period, to Ruberto; and if he is not able to morning, and that the dagger of Bandolo, bearing his own name upon its jeweled hilt, was found buried in his breast.

merited punishment.

Presently proclamation was publicly made from the lofty marble stairs of the ducal palace, that any moments was in his gendols, that lay sleeping in one who should either testify to any fact likely to the shadows of the high stone stayrs. Plying his oar bring Bandolo to the light, or who should himself briskly, and guiding his slight craft only where the coapture and bring him before the Council, should receive double the reward previously offered for him. rear of a magnificent garden, and, leaping from his And it was further proclaimed, that if the person arresting him should chance to be an escaped criminal, or guilty of any misdemeanor toward the State, he proceeded to unlook the gate with the same, and, he should receive a full and free remission of all his

An offer so liberal could not fail te enlist the feelings of the entire body of common people-both those who would most need the reward, and those them in the way of securing it.

On the wings of the wind the intelligence flew to all quarters of the proud city. Every tongue was tering a scoret doorway and rathing heedlessly on. busy over the enormous crimes of this bold robber, Atevery place whence no one do atch a glimpse of Bandolo, and every heart was secretly wishing that the garden below, or of the unclouded sky above, he the glittering reward might become its own. Still, stopped and breathed afresh. His eyes expressed there was an undefinable mystery connected with nothing but the very sternest resolution, and ever his name, and all that he did was associated with the highest and most fascinating romance.

Viola was once again in the presence of her than an hour ago." "Your father !" exclaimed the nurse, in astonish-After an almost interminable series of windings It will be remembered, that, after committing the

For miles he pursued his almost trackless cours through the liquid-sheeted city, anxious, most of all, to escape notice and unfortunate detention. Occasionally he met with a lonely gondolier like himself, with whom be passed a careless word or two, and then he plied his oar with increased diligence and activity. Once he was suddenly set upon and pursued by a couple of strangers in a light craft; but he finally succeeded, by leading them through the darkest and most strangely intersected streets, in He advanced, in good time, far out beyond all fear of pursuit or suspicion, even into the bosom of the broad and beautiful Adriatic. The night winds sang with a sad sweetness to his properly attuned heart, laden, as they were, with all the louid melodies they had gathered on their wings from over the wide sea beyond. Softly shone the stars and the waning moon down upon him, as he sat thoughtfully and alone in his golden-beaked gondola on the face of the waters. Calmly breathed every influence from land and water at that midnight hour upon his breast, but a short time before so grievously torn. As he drifted on, almost without purpose or pleas. ure, out over the dancing waters, he rested listlessly on his oar, and gave himself up to the control of his reflections and his dreams. About his finely shaped figure he wore his tunic of purple velvet. Upon his head sat jauntily his plumed cap, from beneath which showered a mass of most beautiful glossy hair upon his neok, and partially over his well-set shoulders. A sweet and sunny smile played over his faultless lips, betokening anything but the thoughts of a murderer within the breast of him to whom such a smile belonged. A pleasant fire kindled and flashed in his large and highly expressive eye, and lit up all his features with a singular Long and fondly he thought of Viola-her to whom his heart had long been wedded, and who already blest him with her own pure love in return. He thought not of himself as a murderer-a briganda robber-but only as the lover and preserver of the beautiful Viola. For her sake alone he lived ; he. thought and dreamed only of her, and for her he was. willing to die. She reigned the perpetual queen of The waves spent their mimic power against thesides of his fragile craft, and in the beat and Hould finsh of every one he saw and felt the powerless as-. saults of his sworn enemics, who were leagued to . destroy him. The wind only sighed, or whistled. gently in his ears, and so, he thought, also sighed and whistled even the loudest voices of those who were employed and combined to hunt him down." Now, he turned himself fully around in his boat. and gazed back after the imperial city-Venice, the queen of the seas, and the mistress of a hundred . isles. It isy silently sleeping in the vast sheen of the moonlight. The silver rays of the queen of night fall aslant on turret and dome, baloony and spire, and it seemed already as if they gilded the spears "You enjoy the love of a fair and high-born lady,", the dead man's features, Bandolo, inconsiderately left but to look forward weatily to his death ? That is of a huge army, halting with the stillness of death, in their tracks.

[she is not permitted to return you the affection you ] swung back on its hinges. In a twinkling he was in his gondola again, plow-"Her father is so maughty, he would spurn one ing the gleaming water, and hugging to his heart

"Go to: 1 'll no more on'i; it hath made me mad.

There was a great stir in Venice, next day. Ru-

The faces of many turned pale with affright, and people began to ask each other anxiously whether they could feel assured of their own safety, even when they lay down in their beds at night. The dreaded name of Bandolo was on every tongue, and a feverish wish was expressed on all sides that so bold a robber might at length be brought to his

### BANNER OF LIGHT.

They were now ranged about on the soft and vel-

bring. Close by his beautiful bride sat the happy

Presently all eyes are strained eagerly and anx-

words in her ear, and at once she becomes more

were made of the whitest kid, up and down whose

sword. About his neck he wore a silver chain, to

the end of which was suspended, and there allowed

He was so handsome, and his ways were so charm-

ing and so full of ready grace, that the female por-

tion of the little company were delighted with him

forthwith; albeit, they were not a little concerned to

know what so fine looking a person could be doing

He came up to the bridal party and respectfully

bowed to them all; after which, he flung down his

plumed cap upon the ground, and seated himself

with an air of wonderful composure at the feet of

No one spoke a word with him. No one there

knew how he should be addressed. All preserved a

Presently this strange young man took up a gob-

let that was at hand, and, pouring it full of the rich

and rosy wine, raised it to his lips, saying, as he

"I pledge thee and thy perpetual happiness, love-

An act of such a character, and so gracefully done.

too, no bride could refuse to acknowledge, particu-

larly when accompanied with such an expression of

sincerity and true feeling; therefore she raised her

own flowing cup to her beautiful lips.' As she did

so, a smile flitted across the features of the young

Then, instantly rising to his feet, he betook him-

have given out. I know that you have sworn to

have Bandolo's life. Bandolo is a brave man and a

generous; but you have denounced him as a coward

and a villain. No matter for that, however; Ban-

The gentleman thus addressed started as if he had

"I have come to bring a message from him to you,

drink your health for him, and commanded that you

should drink his also. You must obey him, or I can-

The gentleman could not find it in his power to

refuse, and so passed the stranger his own goblet.

They lightly smote the rims of their glistening

beakers together, and at once guaffed off the deli-

cious wine. In a moment more, the stranger was at

the feet of the lovely bride; and, lifting his jew-

great deference a little packet into her hands, which

he particularly requested her not to open until he

Again saluting the bride and groom, and the

bridal party in its turn, the youthful and handsome

stranger replaced his cap upon his head, and in a

moment was gone from their midst. There was not

an eye in the entire party that did not closely fol-

The beautiful bride, Marina, as soon as he was

gone out of sight, proceeded to break the seal of the

little packet which he had thus mystriously placed

in her hands, and to unfold it. She carefully drew

forth what was within, all eyes intently fixed on her,

"FAIR LADY-You have most graciously enter-

tained at your bridal party none other than Bando-

lo. Outlaw and bandit as he is called, he still de-

Doge. May your path in the future be strewed with

The surprise and excitement that followed imme-

mediately upon the reading of this strange commu-

thought of him whom they had just entertained.

To what extent their wonder might have carried

BANDOLO."

Farewell,

while he received his in return.

should be gone far out of sight.

excited tone, as follows :

significant, and a momentous silence.

ly bride, in this cup of sparkling wine l"

The stranger continued:

dolo is my friend."

been struck.

low him.

roses !

alone upon these wilds.

the astonished bride.

did so:

to fly freely, a little whistle of the same material.

sical voices.

How many hearts -- wondered he within himself --were, at that very moment, beating in mortal fear of him and his possible approach ! He tried to think why it was he should have first been set on by the inquisitors and their spies, the slightest whispers from the lips of whom were instantaneous death to such as they held in suspicion. But, withal, his heart grew strong, and took increased courage from his thoughts; and he swore that he -would -remain to them, for a long time yet to come, as a secret and sealed mystery. He renewed his vows with himself to protect and defend the lovely Viola, against the suspicions, and calumny, and machinations of all. No one should interpose between himself and her, and still live. It should not be. And what-said he to himself-what is my word, that it should not be kept strictly and religiously?

Suddenly his cars were greeted with a low and suppressed whistle. It started him. But it was at once recognized by him; and applying to his lips the silver instrument he wore in his belt, he returned it most shrilly.

Immediately a boat sped across the light waves toward him. He gazed eagerly in the direction of it for a moment, and then at once reclined again at case on his oar.

The strange craft came up alongside of his own, and a voice called him by name :

" Master ! master ! Is it you ?" It is I. It is Bandolo," answered he, in a tone of

some pride. "" Then all is right," responded the voice.

The bark grazed with a dull and heavy sound against the side of his gondola, and in an instant he leaped lightly from his own bont into the other and the larger one. His gondola fell in tow.

A couple of sturdy and even rough-looking men sat within the newly come craft, wearing velvet and tasseled caps carclessly on their heads, whether on the sides or the crowns, and blue and tight-fitting jackets about their muscular chests. Their dark eyes half-raised, as they were, to the moon, that had begun to go down in the western sky, scowled and lowered with dread expression, and more than all secmed to betoken the character of the feelings within, that only awaited an opportunity for an outbreak. They answered Bandolo in a most respectful manner, whenever he addressed them, as if they gladly conceded to him his immense superiofity.

Forthwith they bent to their cars, and their light craft shot like a twanging bow across the waves that rose to greet it on its merry pathway.

Steadily they thus pulled over the waters for a long time, during which searcely a word was spoken. The rowers were conscious that they were but subjects, and that the newly-received guest was their master and king. The two strange boatmen were no other than Marco, the escaped prisoner, and Pietro, his companion, who, the reader will remember, was conversing with him upong the quay at the time of his unfortunate capture.

At length the prow of the bont grazed the shore, and Pietro, leaping from the same at the instant, made all secure at a rock close at hand.

The three traveled on in silence for a considerable distance. Bandolo was in a fit of deep abstraction, and his men knew it was not well to disturb his meditations by any of their inopportune remarks.

Finally they came to the base of a high and rocky cliff, that stood boldly out upon the plain, about which grew in great abundance tall and dense. boughed trees, that well-nigh concealed the same from view. The whole acclivity before them seemed of solid rock. Touching a hidden spring, a secret door in the side of the cliff opened wider and allowed them to enter. The door was of wood ; but so roughly and raggedly was it wrought, and so ingeniously was it colored, that even the most observant eye would have failed to detect the deceit.

perfect, a model of manly grace and proportion. His | tance beyond, but which was plainly discernible from manners were, of all others, the most captivating to the point where they landed. This was finally just such sturdy men as those upon whom his spark. reached, and then the preparations were commenced ling and gleaming eyes then gazed with such satis- for the repast. All was confusion, but it was the happy confusion of pleasure. There was no room faction.

Then he swung his cap above his head, and all for heavy hearts in all the gleeful group. joined in one loud and hearty hurrah. Again, and yet again, it was repeated, at the same signal, until vety sward, attentive chiefly to the pleasures of the they made the very welkin ring. The rocky roof palate, and careless of what the next bour might was filled with loud cohoes. "Fill! fill high to-night !" called out the excited bridegroom, conversing with her in tones of love and and truly loyal men, grasping their goblets; "we fondest devotion. Scarcely anything else was heard drink to our master! We drink to Bandolo, the but the clatter of plates, the ring of goblets and

scourge and the terror of proud Venice, and a sealed glasses, and the frequent outbreak of merry and mumystery to all her rulers !" The goblets were all poured full, even to their glis-

tening rims; and as the rich wine went round, and lously forward, and the form of a young man apeach one was on the point of pressing his lips to his | pears in the distance approaching them. A sudden tremor passes over the delicate figure of cup, again went up that voice :

"We drink deep to Bandolo ; to the terror of all the bride, and those around her fear that she may Venice !" and they drained the goblets to their very swoon away; but the bridegroom whispers a few dregs.

The clear and musical voice of Bandolo was now calm. 🔪 🔨 🛰 heard high over all. The figure advances till it is close upon them It is that of a young and handsome-man, wearing "Now for our song! We will tell our experience

afterwards. But, first of all, our song ! Bandolo is a tunio of brilliant green, and a cap of purple velwith you all safely again. My men, sing and be vet, bespangled with jewels and ornamented with a merry! Sing till these solid rocks shall drink in dowing white plume, upon his head. His leggins your merry sounds!"

The handsome young page, Fedore-of whom men- seams were rows of brilliant and costly gems. tion has been made before-then approached his He wore a shining leathern belt about his slender master, and, after saluting him personally with the and well-formed waist, in which was secured a long utmost respectfulness, took a station near him on his and slender dagger with a polished and highlyright hand. This was an honor esteemed by him | wrought silver hilt, and to which was also attached above all others. And then all broke forth together a sheath in which slept the shining blade of a

in this, their jubilee song : "Sing, sing to night ! For our hearts are light, And the wine in the beaker is flashing;

Hurrah for the strife Of a merry brigand's life, On the land and the waters dashing !

Sing, sing to night ! We heed not the flight Of time on his rustling pinions; For we're robbers bold and free, And none shall our masters be-

We will ever rule our own dominions ! Sing, sing to-night !

Not a care shall e'er blight The joy that we find in our roving! Not a living one shall stand Between our merry band

And the hearts we are ever loving ! Then sing, sing to-night!

For our hearts are light, And the wine in the beaker is flashing: Then hurrah for the strife Of a merry brigand's life-

On the land and the waters dashing !"

#### CHAPTER VI.

". The spirit that I have seen May be the devil 1 and the devil hath power T' assume a pleasing shape."

man, and at once he drained his own goblet to its Venice had a gala-day at last, for the Doge was very dregs. about to give his daughter in marriage to one of the noble and famous house of Contarini, and the popu- self to the side of one of the gentlemen of the party, lace were allowed a peculiar license in honor of the and sat down beside him.

Looking intently into his eyes for the space of at great and glad event. The marriage was that of the high-born Marina least a minute, yet a tic mothing, he found that he had already sufficiently impressed him with terror, with her lover.

The day and the hour for the celebration of the and then he thus spoke: wedding festivities had come. In the high towers of "You are Francezco ?" San Marco and St. Paul the great bells sounded their The other bowed his head mechanically, but made

most musical notes, throwing a new joy into the no reply. heart of the entire population. On the calm and al. "You have sworn to have the life of Bandolo,"

most holy air floated the sweetest melodies, and all continued the young man, still gazing earnestly into wreathed with the most gladsome smiles. is eves. The gentleman could not reply.

upon the ground, his mouth wide open, his eyes fercely rolling about in their sockets, and his hands clutching frantically at the empty air. Ho was in the midst of most terrible convulsions.

The whole party ran in great haste to him, offering every kind of assistance and sympathy that humanity had it in its power to offer; but their kindly meant services were of no avail. The wretched man merely gasped and died.

Fear, such as rarely visits the hearts of men, then began to blanch the lips and cheeks of those whose faces were, but a short hour ago, wreathed with smiles and lit up with radiant sunshine. Then it was that they fell, above all things else, that the lawless and terrible brigand had truly been in their midst. One of their number, and he a young noble, had fallen a victim to the proud robber's stratagem. With slow and heavy hearts the bridal party, but just now so full of happiness and galety, retraced their steps to the boats, that were still moored at the shore, deeply impressed with the fearful event that had occurred, and regarding it as the most wonderful event in their lives.

When they were safely stowed once more on board their boats, they found that a very high wind had risen, and already the waves were tumbling and tossing about in a wildness of tumult that appalled the hearts of the gentler sex among the party. But one thing, however, was left them to do; to remain on shore during that night would, it was thought, be their certain death at the hands of the organized band of freebooters, whose head and chieftain they knew Bandolo himself to be. They must go on, and allay their fears as the raging elements would most kindly permit them.

Already they had gone far out, into the rough and ohopping sea, and yet their hearts had become inspired with no more courage than before. The winds had begun to whistle more shrilly in their cordage, and the restless waves had grown more yeasty still. One of the light oraft was separated by a great distance from the other, so that, in case of imminent danger, it would be impossible for either to pass even a hail to the other. The vessel in which the bride was chanced to be lagging far behind the other, and those on board had grown fearful and well-nigh desponding. Darkest clouds overhung the horizon, and a gloom almost unearthly settled down upon the broad bosom of the water. Instantly the beautiful little craft pitched staggeringly into the watery gulf, and the young and helpless bride was cast headlong from her seat into the sea !

Up to this point their alarm had been so great as to prevent their noticing a little skiff that had been hovering close in their rear. In this skiff were scated a young man and a boy-the latter a mere stripling.

When these two discovered the sad accident that had occurred to the vessel just ahead, and saw likewise that in the present condition of the sea it would be impossible for those on board to turn back and rescue the drowning lady, the young man steered swiftly up to the spot where he saw her floating and wildly tossing about on the waves, and grasped her by her hair just as a huge wave would have disputed her possession with him. Those on board instantly threw up their hands heavenward, in gratitude for what they had beheld.

Immediately afterwards, the youthful 'rescuer, with his boy companion, bore down for the luckless vessel that had lost its treasure in the sea, and it was not a long time before he came alongside. He tenderly passed the lady whom he had just snatched from the jaws of the sea, over the side of his own skiff into her vessel, where she was received by many anxious hearts and with outstretched arms, of which those of her own despairing husband were the first and foremost.

Written for the Banner of Light LINES,

Written on visiting the Asylum of the Blind,

BY BELLE BUSH.

The blind I the blind, are round me now, A groping, melancholy throng ; With shades hung darkling on each brow. And hearts which thrill to mournful song. How yearn their souls for one sweet ray, To flow along their spirits' lyres; One arrowy gleam of coming day Would make for them celestial fires.

They pine to see the wandering sun With golden scarf shut out the stars, Or track the glittering orbs which run Their flery race o'er azure bars. Thought strives in vain to spell their woes And Fancy struggles to be free, But nameless horrors round them close, And all their radiant visions flee.

Earth hath no smiles for those who tread In rayless gloom life's devious ways : 'No holy beam or lightness shed, Streams o'er them in the noon-tide rays ; But darkly sweep the wings of night Through spirit chambers richly stored, Nor sign, nor gleam of outward light Shows where their fadeless wealth is poured.

There is no morn for those who dwell In darkness through the circling years ; The shrouded soul, in dreary cell, Broods pensive o'er its gathering fears, And round its fringed windows spread, A sable curtain shuts the view ! Lost is the deep expression shed Of thought or genius struggling through.

The varied beams which charm the eye, The glance of hope, the flash of pride. Lights which in deep affection lie. Within their sightless orbs have died, And round their homes the fleeting hours, With raven plumes, glide slowly by ; They bring no pearls when evening lowers. At morn, no amber-curtained sky.

In vain the wavering moon beams flow Adown the starry concave walls ; In vain the Summer sunset's glow In softened radiance round them falls : The ray that gilds the hoary hills Cheers not the mansions of the blind : The sunlight on the gurgling rills Gives not its brightness to their mind.

The changing tints which Autumn flings. In rich profusion o'er the field, The frost-white pearls which Winter brings, To them no beams of beauty yield ; They cannot see the waving woods, The lisping pines, the knarled oak, Or view the grandeur of the floods. Which erst to man's free spirit spoke.

The star-eyed flowers of early Spring, Which light the bowers where angels tread. In vain their heavenly beauties bring, Or glory round their pathway shed. The high-wrought works, the gifts of God, The ruby drop, the sparkling gem, The very soil o'er which they 've trod, Have countless mysteries to them.

They cannot see the friends they love, Whose kindly tones to music flow. The nameless grace with which they move, The witching smile, the cheek's warm glow. Oh ! it is mournful thus to bend · In darkness o'er life's solemn streams, Nor see the shades that softly blend Where beauty weaves her golden dreams.

Mournful to feel the wings of years Beat idly round our spirit home, Nor see th' alternate smiles and tears Through which the chainless pinions come. More mournful still to feel the jar Of the great world. yet sit apart, A sphereless orb, a shaking star, That midnight folds within its heart. What spectre guests must haunt the soul. Thus trembling on its bermit throne ! What waves of suffering round it roll, When passion wakes its desfening tone! Oh I is there in the wealth of mind One gem enshrined and shut from sight, Whose ray screne can cheer the blind And bless them with its heavenly light?

### [FEB. 8, 1862.]

As soon as the door was closed tightly behind them, Marco justantly produced a lantern, and, as by magic, the whole interior of the vast entrance to the cavern was lighted up with extreme brilliauoy. On they pushed, however, observing the same silence as before, and winding many times around the laby. rinthine passages that stretched out before them. Suddenly they came to a stop, and Bandolo applied to his lips the silver whistle that hung from his belt, and sounded a shrill and clear alarm. Almost instantly a reply of the same kind was heard ringing among the arches of the cavern, and then another door flew open, disclosing a scene of brilliancy to which the pen of no romancer could hope to do justice. It was fairy-land itself. Here was the interior of a larger cave, brilliantly lighted, around which sat ranged perhaps fifty men, every one slad in"a bright scarlet tunic. The effect was truly wonderful. This peculiar dress appeared to be their uniform.

Though constructed by the master-hand of Nature alone, the cave seemed, in fact, to have been arranged after the most skillful rules of art. Huge pillars supported its glittering ceiling of rock and stone, that were ranged in regular rows along the sides of the interior, thus leaving the centre one open and unbroken area. The most beautiful and brilliant stalactites, looking as if they were out by the cunning hand of an artist, shone refulgent from the walls and ceiling of the cave, and in the dazzling glare of their lights, were irradiated with a bewildering splendor. Long and slender spars of the purely white rook dropped down from the vaulted roof, reaching in many places to the half of the space to the floor. Ragged, yet regular edges of the rock protruded on all sides of the cave, in places to such an extent, and with such a regularity as to furnish deep and spacious recesses within the cave's side. into which two persons might easily withdraw themselves and wholly escape observation.

In the middle of this wonderful cavern tables were set, loaded with every luxury that art and wealth combinedly could supply. The goblets, the service of plates, the dishes, the salvers-all the table furniture was of the most splendid and costly character, highly wrought and ornamented, and polished, until one's face was readily reflected in their bright surfaces. Every variety of wines and choice cordials and liqueurs was placed at hand, and the drinking-.cups were all exquisitely chased and highly wrought. As Bandolo and his two attendants, Marco and

Pietro, entered the cave, and the beautiful sight burst on their vision, all the inhabitants of the place instantaneously sprang to their feet, and, swinging high their plumed caps above their heads, should forth at the top of their voices :

"Long live Bandolo ! Long life to Bandolo !" Their young and brave leader lifted his hand to this plumed cap, and at once bared his bead. Never did he look so handsome and so manly in their exultant sight before. A flush of true pride mantled his cheeks, and a curl of haughty resolution just

parent about

It might with truth be said that care had been expelled, for the time, from the hearts of every one. Of all the rest. the nobility regard with the most settled pride the preparations that are making for this glad event. They are secretly conscious that their order is to receive additional strength from this ceremony, and that its bands are to be consolidated vet more closely.

But what a feeling of irrepressible pride takes hold on every heart, as the queenly form of the prospective bride is beheld, walking from the palace door to that of the church, around which the thousands are crowded with such eagerness !- the thousands, too, whose hearts are all bound up in the well being this day." continued the stranger. "He bade me of Venice l

Never did a fair young bride look any fairer 'than she. Her beauty captivated all hearts alike. The not promise to answer for the result. Will you expriest, arrayed in ample folds of purest white, the change goblets with me?" insignia of his vocation, stands ready at the altar to receive and bless the bridal pair. The ceremony is

performed with the usual accompaniments of impressiveness and solemnity, the youthful couple have received the profuse congratulations of their friends, and the vast church is once more vacated. Crowds collect everywhere. Long lines of gondolas, gaily decked out in the most brilliant colors, float and eled cap from his head, he delivered with an air of swim proudly through the hundred streets of gleaming water, in honor of the day. All was joy throughout Venice. Scarcely a human heart that was that day free, that was not likewise happy.

Across the Great Canal a huge bridge of boats had been built, and upon them the bride and her gallant husband rode on splendidly caparisoned chargers, a brilliant cavalcade bringing up the rear.

A few weeks thereafter, an excursion was planned for the bridal party on the adjacent waters. It was proposed to sail in a couple of boats to a certain point of land some miles\_distant, and, after celebrating a feast with songs and dances and light-hearted revelry, return again to Venice in their boats. The party was small and select, made up, as it was, from and read aloud, though in a suppressed and deeply among only a few of the noble families whose friend-

ship was most desirable to the happy bride. A merry sail indeed they made of it across the dancing and glancing waters, out from Venice into the bay and sea beyond; and the sun shone upon lights to do honor to loveliness and beauty, even if them with a splendor rarely paralleled. No bride they exist in the family of his greatest enemy, the and groom could ever have looked or felt happier than these. Never were spirits of bridal party more gay and gladsome than theirs. The brilliantly colored scarfs they wore stretched themselves out, and idly fluttered in the fresh wind from the open sea, nication, may better be imagined than described. like streamers from some gaily decked trirems, bound Every heart there beat the more rapidly, at the off on an excursion.

A long and pleasantly diversified sail brought them to the point of land toward which they had them, had nothing interposed to prevent, it is diffi-

been directing their course, and disembarked amid duit to say. But while they were in the midst of the wildest laughter and the most general good-hu. the feeling, a wild shrick suddenly pierced their mor. Not a cloud shaded a single brow. Not a care | cars : gnawed at any heart. For the time, all are sxceed. " "Francezco ! Francezco ! Look to Francezco !"

All turned simultaneously toward him who had ingly happy. 1. 1 Hat (1. 11) The two boats were at length made fast, and then been honored with a conference with the daring Banplayed about his faultless lips. His physique was they set out on foot for a delightful grove some dis- dolo himself. He was lying in a helpless condition eggs. and that is sold that the  $\sim C \sim$ 

As the little skiff would have turned as quickly as possible again to make its own port, across the sea All this passed in so low a tone, that not a syllain another direction, the bridegroom bailed the ble of it could be heard by the rest of the company. young man, who appeared to be its commander, and demanded at least to know whom he was to thank "Yes: I have heard of you. I know what you

all his life for the preservation of his bride. " BANDOLO !" shouted the other across the water ; "the outlaw and the brigand !" and in an instant he was out of their hearing, and looking like a mere speck upon the turbulent waters.

At the ducal palace, that night, there was great rejoicing, when fall had reached home and safety again, and when the accident, that had nearly destroyed the happiness of the Doge forever, was made known. But no tongue or per could portray a tithe or tittle of the excitement that pervaded the palace, when it was also reported that he who had rescued the high born bride from an ocean grave was none other than Bandolo, the rebel. This last act of the outlaw fairly staggered the Doge in determining whether he ought not at once to forgive him all his crimes, and freely accept him again as a member of the State, and an inhabitant of the city.

#### [TO BE CONTINUED.]

Some FACTS ABOUT TOBACCO, which those who use it will read and forget :

Rees' Cyclopedia says a drop or two of the oil, placed on the tongue of a cat, produces convulsions and death in the space of a minute.

use of this poison. Dr. Shaw names some eighty diseases, and says

the grave.

utes and a half by a little nicotine, or alkili of tobacco. Dr. Twitchell believed that sudden deaths and the wing and manner of flight when high up in the

tobacco, among men, were usually found together, air, and too distant to be heard, will signal danger and he sustained this opinion by an array of facts to those fipon the ground unconscious of the stealthy altogether conclusive.

they were smoked to death.

A youth of sixteen fell dead, with a cigar in his mouth, in a dram-shop. What caused his death ? The coroner's inquest said: "It was a mystericus act of God." The minister, at the funeral, consoled the friends by saying much the same thing. Physi cians said it was " heart disease," and said nothing about the cause of the disease. A sensible woman,

War is all very well in its place and time, but usually it is better to deal with the sward than the sword, to use saltpetre in the beef-barrel than in the gun-barrel, to drive the cart than the cartridge, to use the scythe rifle than the Minie rifle.

A Yankee in Iowa has just taught ducks to swim in hot water with such success that they lay bolled Going to live there ?" por the contract of the matter of some tracted

Sweet Human Love! thou deathless lamp Within our soul's sky-arches set. When night hangs o'er us chill and damp. Thy cheering radiance lingers yet : And Naphtha-like, with fragrant blaze, Thy light here to the blind is given, Till soul, unhoused, in transport strays Along the ether vaults of heaven.

THE POWER OF BIRDS TO COMMUNICATE INFORMATION TO EACH OTHER.—All birds are either daily or nightly employed in seeking ont their food, and some, being at times more fortunate than others, undoubtedly possess the power of communicating their success to their own fraternity. I have frequently observed three or four small birds in a newly sown field of onis. evidently local inhabitants; in a few days ther num--A college of physicians has said that not less than bers would - be increased - by hundreds of strangers twenty thousand, in our land, annually die by the from a distance. If one solitary jackdaw discovers your cherry tree, he will most assuredly introduce they may be attributed to tobacco. Gov. Sullivan says: "My brother, Gen. Sullivan, used snuff, and his snuff lodged him prematurely in with him your early potatoes or corn, when once he his acquaintances to the fruit. A rook will also, in discovers the desired treasure. The alarm note of Boarme, of Belgium, was murdered in two minof its young, and large birds, by a peculiar motion o

Three young men formed a smoking club, and they approach of the enemy. It is to their eyes, and not all died within two years of the time they formed it. their nostrils, that they owe their safety upon such The doctor was asked what they died of. He said occasions, and it is a mistake to suppose that they either smell you or the powder from your gnn.

A clergyman in the country had a stranger. preaching for him one day, and meeting his beadle, he said to him, "Well, Saunders, how did you like the sermon to-day ?" "I watna', sir, it was rather knowing the boy's habits, said, "Tobacco killed o'er plain and simple for me. I like these sermons him." It deranged the action of the heart; it the best that jumbles the joodgment and confounds ceased to beat, and the viotim fell the sense. Od, sir, I never saw ane that could come up to yoursel' at that !" B. A. & Harrison

> "Bought a lot in the cemetry, and half an acre just north of it." "Just north-what the dence did you buy that for ?"

Ø.

"Yes, Bill, I want a home beyond the grave, to special in the

#### SPIRITUALISM-ITS THEORY AND PRAOTICE.

A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, Jan. 19, 1862.

#### Reported for the Banner of Light.

It may be well for us to state that we intend to express what we conceive to be the truth ; and that, in the utterance of these sentiments, we design no personality, but shall leave it to you to judge if the course of our remarks, we may seem severe, we have no excuse to offer but that which is implied in our some far-off realm of light and day, they are in facts are correct or not; and if, sometimes, in the are doing, and we are told that, if they are not slumsincerity of aim. Our subject on this occasion is a True Exposition of Spiritualism-its Theory and Pras-

On the occasion of this morning's discourse, we explained our views in reference to Christianity, the do return to watch over and protect the objects of lofty truths it inoulcates, and its inevitably high their love; that the wandering child is shielded often standard of morality; also, that there is, from some by his spirit-mother; that many a kindly hand is cause existing in all Christendom, at present, a lack extended from that invisible realm to save an erring of living faith in the immortality of the soul. Not- mortal from downfall; that the father, whose declinwithstanding the acknowledged prominence of the ing years require a stay, has children who come from purest virtue in the Christian scheme, still there is | the other life to strengthen and encourage him ; that a want of pervading consciousness and abiding faith the mother watches unseen over the oradle of her in man's eternal existence, which indicates a defect orphan babe, shields it from temptation and wrong, somewhere. Of this dearth of faith the Christian and guides it safe to manhood; that father and world itself has long been conscious; and to avert mother, brother and sister and friend are all waiting the evil consequences, various sects have arisen from and anxious to greet those who will listen and receive time to time cach one, professing to embody a more their council? They profess no other purpose, have acceptable form of Christianity, and higher evidences no higher object than to promote the happiness of of immortality. But we do not refer to the morning those they loved on earth, and to perform the will of discourse, further than to repeat, that, while we believe most distinctly in Christianity, as in theory the most saving, and in practice the most ennobling their business. It appeals to the religious, for it of all religions, yet there is an actual lack of substantiates and proves that which Christianity has faith in its divine authenticity, and in consequence, a lack of words to correspond. As in all Nature there is always an answer to every question, an antidote to every poison, a medicine for every diseaseply for every want.

The great cry of the ninetcenth century, and even of previous ages, has been, "What evidence have we of the immortality of the soul? Christianity is beautiful and true, but we perceive not its miracles-they are not done to day. Christ was crucified more than eighteen hundred years ago; his disciples have all disappeared; and to day the Christian Church reveals a theory whose practice we acknowledge se- Of course, the road of progression is no: shut to you, cures happiness : but how are we to know that the but you bannot at once be transformed from a desoul lives beyond the grave? We have a feeble hope of Christian salvation ; we have the proffered remedy of an atonement, but all caunot avail themselves of it. What must be our evidence?"

From the world at large comes the response :-" There is no evidence! If a man dies, he shall not live again-all that makes the man is his physical organization-there is no life beyond the grave !"

From all the schools of science we hear the assertion, direct or implied, that the great idea of Immortality has no certain foundation in Nature-the voice of Faith grows fainter, and a death pall seems to close up every avenue of assurance respecting that world "from which no traveler returns." Sud denly, in the midst of all this doubt there rises something which, at first, the Christian denies as a demoniacal imposition, and the Atheist derides as humbug, and every class in the community is united in deorying. It is a faint voice, purporting to say, of some intelligent agent, consequently, we must adfrom the other world, "I am a departed spirit. I have lived upon your earth-have had a form like yours. That form was put off and buried, but my spirit survived and addresses you now." "Nonsense !" exclaims one. "Humbug !" shouts another. "Devils !" cries the Christian world. The mysterious accents grow louder and more distinct, and, at length, many voices are heard chiming in chorus, proclaiming to the world that they are not dead, but living, and can hold communion with friends on earth. Those who cried humbug, now say but little; those who shouted Devil, nothing at all; and the voice is still heard, letter by letter, word by word, sentence by sentence, until it has framed the grand Epic written for humanity to read. Now, what

does that Poem seem to say? The theory, or creed, of Spiritualism, is distinct and practical. It is, first, that the human soul is immortal-that it exists beyond the grave-that deearth, can hold communion with friends still in hu-

pounded by Jesus himself. It believes in the revealments of the past by inspiration, because it teaches that inspiration is a law of Nature, a gift which is never withdrawn, and only requires faith like that of Christ and his disciples to render it a living and palpable fact. So much for its theory;

It will be acknowledged even by skeptics to be that which is most acceptable to humanity and best supplies their needs, by appealing most satisfactorily to both their reason and moral sense. For instance, it is not permitted by the creed of popular Christianity to believe that those who have departed this life can return, even to a consciousness of what their friends some far-off realm of light or darkness, where they do pot notice our existence. But what of this doctrine which tells you they

have but laid aside the body as a worn out garment, and entered upon a new life, in which they can and their Father in Heaven. Such is the theory announced by all spirits, and their desire, and such advocated for eighteen hundred years, viz: that man lives beyond the grave, and the fact of that existence it is no slight thing to have thus proved; its conditions, of happiness or misery, may be determined in the light of subsequent discoveries. But Spiritualism also teaches that the future happiness of the soul depends upon the conduct of the human being on earth, and his degree of moral elevation ; that every act, whether of good or of evil, brings so much of happiness or misery to the spirit in the hereafter : in other words, that you literally make your own spiritlife by your life on earth, and enter the other world in precisely the same state in which you left this. mon to an angel, by acknowledging, and repenting, in terror, your evil life. There must be a gradual, conscious working out of the evil; and if that is not

#### done here, it must be done hereafter.

Spiritualism corresponds, also, to the intellectual requirements of advanced humanity. Skeptics long ago found out that the Bible does not agree with the teachings of Nature. Many things related by Moses are impossible in the light of geology, and more than one geologist has turned his brain in striving to reconcile the two. It is now seen that the old record expresses only what was true to the children of Israel. Spiritualism also expresses the fact that mind can control matter through other agencies than those acknowledged by the external senses; and it proves also that intelligence can be manifested only from an intelligent source. If a table or chair can be made to talk intelligibly, it must be the instrument mit an unseen power to be present; and if identity be proved, we must conclude it is a disembodied spirit -so that all which skeptics have heretofore deemed incongruous in connection with the claims of Christianity, is now made out clearly and distinctly by the testimony of our own senses and reason. Such are the theories of Spiritualism; to enumerate the facts on which they are predicated would tax your patience too far. Your journals are filled with them, and numerous publications have given evidence which leaves no room for douht. Myriads now live in this abiding faith.

But we have now to call your attention 'to some facts of a different class. There is no doubt that the shaft which Spiritualism has sunk has struck the vein of that *floating* population in the United States and other countries, of which we have spoken in terms which are no less applicable to their mental paried, Intelligent spirits who have lived upon the and spiritual, than to their political status. They form a class who have never believed in anything, man form-that, to effect this, they adopt every but are ready to adopt any form of belief, as occameans within their power, whether rapping, tipping, sion may require-from orthodox Christianity down or writing-in the form of mental or material im- to the latest "ism." They are the aids and reliance of the radical reformers-the destructives, tions, to reveal the beauty, glory and certainty of the life beyond the grave. This statement involves up nothing in their stead., They consider themselves no embarrassment—it is clear and distinct. The commissioned to reform the world. They decry message comes to all alike, and is expressed in Christianity and all other supports of law and order, the same way to every individual-sometimes in recognized by society. They have been ready to words of beauty and power, sometimes of the utmost seize upon every new doctrine-and it is not at all simplicity—it is always to the same effect. It says to the mother, who has just clothed her infant in an admirable cover for their designs, should have the garments of the tomb, and laid it away in its attracted many of these oharacters-and that in coffin, never to be seen again on earth, " Moth- their hands it has become one of the most impossible er, I am not dead, but living;" and when night and preposterous systems, both as to theory and pracsteals on, and that mother's heart grows faint be- tice, ever brought before the community. On the neath its load of grief, a soft light, like that of one hand, are susceptible minds who see in Spiritmoonbeams, is seen in the room, and behold, the ualism that which satisfies their affections and their form of her child, saying, " Mother, I am not dead, reason; on the other are these rank social products, nourished by the moral miasma of every pestilent scheme which has ever floated for a while on the

persons that have never paid their debts, and who seek to gain the means of an easy livelihood by foisting upon the oredulous and innocent, in the name of our holy belief, theories which have no more foundation in Spiritualism than this building has in the Atlantic Ocean. With these facts before us, we cannot be surprised that Spiritualism has been unpopular, that there has been an universal clamor against it, or that every society with any claim to morality has refused to admit its pretensions. It is not surprising that many, after becoming acquainted with it, in this aspect, should have that all might drink of the celestial springs that withdrawn from all recognition of it, and refused to countenance a system which is ignominy to those who have advocated, and shame to those who have abused it. Nor is it all singular, that, under such ceased to be a nine days' wonder, though, unlike others, it remains as a permanent warning to the world. With sorrow we say it-many are the families which have been desolated, from a mistaken idea that the theories of these self-appointed teachers of our faith are the genuine doctrines of Spiritualism. Many thousands are the hearts and minds which have been broken and overthrown through this fatal delusion. You may always view with dis trust and suspicion that person, whether professing Spiritualism or anything else, who is loud and forward in the denunciation of all authority save his own. You may be sure that such an one wishes to impose on the credulity of his hearers, either to gratify his vanity, or to fill his pockets at their expense. You may always suspect that class of persons who avail themselves of any new doctrine in order to set at naught all the rules of decent society. All such, you may rest arsured, have no good foun dation for their theories, whether as classes or indi viduals. Turn away from them; for true Spiritu-

pointed ministers to reform the world, for, having never received Christianity, they do not understand has said : the first principles of true reform ; they would revolutionize, but not in the right direction, and they leave nothing to mark the track of their progress but infamy and ruin. You may always doubt those who, under the pretence of being interpreters and instruments of the angel-world, seek to work out. wherever they go, their own selfish and ignoble ends ts tendencies are seen not to be of an elevated moral by a beautiful theory into practices which lead to in-evitable ruin. Money-which is everything when ble-have been sacrificed at the dictum of a mediam who has been directed from the other world to say to some credulous person that he must part with his means to benefit mankind. Thousands, in good position, and of virtuous characters, have incurred Never believe that a good and wise spirit from the hose dependent on you or anybody else, unhappy. Remember that Spiritualism, in its true and holy sense, advocates all that is holy, all that is pure, and all that is sacred, and comes, not to destroy, but to add to the happiness of Earth's children ; and wherever it is perverted and made an instrument of evil, no matter how the name of Spiritualism may suffer residence of the soul. in consequence. It cannot suffer more than by tolerating the wrongs which are committed under the shelter of that name. Further than this we might dwell on the practices

of professed Spiritualists; but we have said enough to show that, while the doctrine presents the evidence of immortality, its abuse leads to such a perversion of what is good and true, that the Christian world cannot but condemn it, and none can tolerate it, save these who are illing to inour the brand placed on all who call themselves Spiritualists. There are those who occupy positions in which they cannot the various gases, all material ? be thus assailed ; and of these it is said, they are insane, or in their dotage; but all persons of sense, ter their protest against anything which can, in cates. in theory, practice and support, anything at variance with what is just and good, in connection with this subject, and to avoid any person who appears in happiness of any country, society or individual. We warn you, distrust those voices purporting to come from the other world, which advise you, in the name of your friends, as to personal matters, when they prompt you to any course which you know not to be the evidences they receive of immortality, and the knowledge of the other life, seek to obtain, from this Thus it happens that we have, as advocates of sothis or that petty caprice, or object of personal am tized and consigned to ignominy ! Again, if there is any personal amour to be proscouted, matrimonial alliance negotiated, or undis covered treasure brought to light, the spirit-world must be appealed to to effect the object. Now, while it is very proper to seek the counsel of your spiritfriends on befitting subjects and occasions, it is not proper to try to pervert their high and holy office to serve the purposes of mercenary gain, or of indi vidual passion or ambition; and as surely as you atsome communication not sincere and direct-some concoction of the medium's brain, which will lead you to speedy discomfiture, if not to certain ruin. which no mortal can conceive of, and all these can ried changes, a human being. be distinctly and clearly expressed by your friends in the higher life; if you will discriminate in your questions, there will be equal discrimination in the answers you will receive : and if you come to search Spiritualists, by no means allow yourselves to be deceived by any theory which is connected with practices which your reason and moral judgment tell you are not founded in right. If you are not yet Spiritual ists, accept, as the result of your future investigations, only so much of the theory as commends itself to your judgment and calm discretion. With these safeguards, and with the consciousness that our theory is the most beautiful and sublime ever brought before the world, we may hope that, when these superficial miasmas have passed away, Spiritualism will be like a clear and placid lake, reflecting the myriad lights of heaven, and revealing in its depths unnumbered forms of beauty. Then shall the life on earth be rendered so consistent with the life of eternity, that the one shall seem to merge into the other. Let your minds be disciplined to understand that no soul, save that of God himself, can be the judge or arbiter of your salvation; and that no spirit, however lofty, can instruct you, except in perfect agreement with principles you have already learned. Beware, lest you be led to tear the sacred garland, and drag the spotless garment in the dust, for as things will have to suffer punishment.

#### LIZZIE DOTEN AT LYCEUM HALL. BOSTON. Sunday Afternoon, January 26, 1862.

### [Reported for the Banner of Light.]

DEATH AND ETERNAL PUNISHMENT. The lecturess offered up a prayer to "the great Author of all change, who has ever manifested his unchangable nature through changable instruments,"

Her text was : " For he must reign till he hath put all enemies under his feet. The last enemy that pircumstances, Spiritualism should seem to wane and shall be destroyed is Death." She said : Man candeoline; that, like other evanescent doctrines, it has not, in his material sphere, understand what death is. The theory may be presented, but he is left to speculate upon it and revolve it in his own mind; and he will never understand it till it has entered into his own experience. Every one must die in his own way, and have his own experiences, through death. There are some laws so general as to be presented freely to all. When we come to understand the facts and experiences of change, then we know what we have at best but believed before. In the midst of life ye are continually in death. From the oradle to the grave, man goes through continued scenes of change. It is true that the body is always changing in life. The first day of infant life, the conflict begins, and the internal life begins to struggle with the external. It takes in nutriment, breathes in atmospheric air, and throws off its excresces. and it is like the progress of a god, in its unfoldalism refuses to be contaminated by their advocacy. ment through every fibre and nerve of its physical You may always doubt those who, having risen work-house; and as he unfolds from one state into from an ignoble position, announce themselves as ap-another, the lower drops off and dics. As the poet

#### " Life evermore is full of death, Through earth and air and sky, And that a rose may have its breath, Some other thing must die."

That animal life may be sustained, the grass and flowers die, and in order that the human may grow, wherever they go, their own bound and indered on the build into any in the being may be introduced into different circumstances widely regarded with distrust, that society turns and a higher development and more favorable atmofrom Spiritualism as from a pestilence ; it is because sphere, man himself must die. Man extracts the kernel of life, and throws away the shell ; eats the fruit character that the world is unwilling to be seduced and throws away the rind. The question arises, is this, that lives after the mortal encasement is thrown properly used-oredit, which is sometimes as valu- away, dependent upon the chemical relations of the body? If it is, when the body dissolves, then, as an inevitable consequence, the body and spirit are alike mortal, and both must die.

The question has been asked, where the spirit rehe blame of having deprived themselves, or their sides, and some philosophers say they have found it kindred; of material comforts and support, in order -a little spot in the brain they have called the scat o serve the selfish ends of some adviser of this stamp. of consciousness. There are nerves of sensation other world would ever counsel you thus to render running all through the being, but hero they end. Thither all the messages of the external world are brought, and from thence are sent out all the currents of power. Yet there is unconscious action all up and down through the physical being, by the little nerves seemingly acting upon their own responit should be discountenanced by every lover of truth, sibility ; so it is not for us to determine where is the

There is a central power of consciousness in the spirit, and if man goes forth from his physical body, where does he go? and if he is mortal, to what laws is he subjected? All those laws are natural, but they transcend man's actual knowledge. Man trusts much to his senses, and is apt to believe only what he can touch with his finger, and see with his eye; to believe only what he can handle, and is palpable to his material senses. But are not heat, light, and

As the spirit inhabits the body, or parts of it, man who value the esteem of their fellow oitizens, and would aid the cause of humanity, justice, Christian- the spirit passes into the body, and that by analogy. ity, religion, and pure Spiritualism, will most surely How do you kindle your fire? By light, combustible material, you will say. But it might lay till the any degree, give a coloring of truth to such reports, Day of Judgment, unless fire was brought in contact or confirm the sentence of condemnation passed by with it; then again, how do you kindle the fire? We call upon you, in the name of all you hold You say, in this day of modern inventions, you have most dear, and by the tenderest and holiest ties which the friction match to aid you. Very well, lay the bind you to humanity and the other world, to ignore, match with the combustible material, and there is no fire. You must make use of the power of friction. and apply it to your combustible material, and you your midst, in the guise of a Spiritualist, and offers have fire. Do you not see you had to make use of to you that which tends to overthrow the peace and the power of friction before you could build the fire? So, from the analogy, you ask where is the friction match of man's being? See, too, the savage, who has not your modern inventions to aid him ; he rubs two pieces of wood together, and produces heat, and right. Why, there are those who, not content with then fire. You perceive then, the spirit was hidden in the wood, and only waiting for the friction or the source, directions as to making money, or gratifying motion to bring it to the surface and into play. Now God is the great motive power of the universe, and bition ; and ofttimes, forsooth, upon the authority of the find motion the manifestation of the divine power. the spirit world, some obnoxious person is stigma. Nations, principalities and powers bow down before Nations, principalities and powers bow down before the divine mystery that God himself rubbed together the materials that produced the heat, fire and flame of Spirit. Now, the power has descended to humanity, and let us make it more clear, and see how the heart of the material universe was kindled up by Deity. Once, all the material of which you are composed, was invisible. Once, you were only thoughts in the mind of distinct human beings; even as all tempt this, so surely will you receive for answer inventions are embodied thoughts. It was first a picture, an image on the brain, worked out in the laboratory of Delty, and going through all the line There are in Nature, high and undeveloped truths of being till at length it became through all the va-We have shown you how the soul is quickened by motion, and how it is kindled up through all his being. Now, how does the fire go out? When the deeply and in a sincere and religious spirit, you will fire is once kindled and burns, it is because there is not go away unimproved or dissatisfied. If you are an affinity between the fire and the fuel. There is a principle in the fuel to which the fire has been communicated, and the fire will continue to burn as long as there is any fuel to be consumed. Look at your common wood fires. What is left when heat and fire disappear? Only ashes. So the spirit fire in man burns, eats and devours all the animal strength given to sustain it, and then rotreats, oven as the fire lives in the wood so long as there is the element to feed the flame, but when that is exhausted, it leaves the wood, and it becomes ashes. So the spirit, when it has burnt its way through the forces of life, is born through the brain, which is the womb of life, into the spirit world. When man dies, he dies from the extremities ; the hands first grow cold, because they have no longer the proper kind of food for life to feed upon ; life withdraws, till it rests in the bulbous root of man's existence, the head, and dies upward from thence into the world of spirits-from the highest state in mortal life to the lowest state in the spirit-world. surely as a righteous Being rules, those who do these and then onward in new oreations to the feet of God, Oh, great and wondrous change !. When we have beheld battle-fields strown with the living and the Guineas and half guineas are very pleasant " mint dead, we have seen great hearts from the spirit." drops " for a man to have, even if they are all due- world, glorious upirits gently severing poor shattered brains from the relations of mortality. W. 11

have watched them tenderly, and borno them with rejoicing to the glorious kingdom of God.

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Now the old Gnostic idea was that sin belonged only to the flesh; and it has also been contended that the soul is material, and dies a physical death, and from the resurrection rises to share eternal bliss or sinks to be dammed forever. We do not put to you this old idea as truth, yet there is a degree of truth, a partial truth in it. The thought of God is perfect, as much in one sphere of life as another-as much in the populous city as in the solitary home in the forest wilds. Whatever man does, he but works out through the mediumship of Deity. If man can do

this in this world, how much more glorious shall be the idea when man shall be free from the association of these things of material life, which obscure his sight and obstruct his sense, and, surrounded by the presence of kindred spirits, he sees the light which dies not, chaining solar system to system ; and feels the kindling of another love, or the warmth of a new life, to exist forever and forever. Oh, man with your immortal progress forever with you, and rising till its beautiful and glorious summit is lost in the infinite, oh, if you could once understand the eternal mysteries and the serene beauties of the spiritworld, in all their fullness, you would be impatient to break the bonds which hold you, and spring for ward at once into the eternal future. But, by infinite wisdom it is concealed from your view.

Man is prone to ask, if my soul has a material birth, and I have evolved it from my spiritual body, and have entered the spirit-world with all my idicsyncracies, individuality and sins, shall I, must I go into the presence of God and the pure-cyed angels? Oh, poor humanity, how limited is your vision. Is one thing imperfect, because it is not some other thing? Are not all things in man's existence necessary in their places, and shall not you. just as you are, with all your wickedness and deformity, occupy some important place in the eternal spiritual realm?

He who looks at the evil alone, will prove man a fit subject for eternal damnation ; and he who sees good alone, will declare him already fit for the companionship of the angels. We must pass between these two extremes.

John Calvin taught that from the foundation of the world, some were predestined to eternal damuation, and some to eternal salvation, and this not because of their merit or demerit, but simply because it was God's good pleasure. This was his first tenet. The second was this-that Christ died a full and free redeemer of humanity, and from his death, the burden of sin shall be placated to all humanity ; yet, nevertheless, those elected to salvation, should be saved. and those fated to eternal punishment, should be damned. His third tenet was, that man was naturally thoroughly and entirely corrupt; all the goodness ever in his soul was killed by the fall of his first parents, and he can do no good thing, and think no good thought; and it is only by the whims of God that he is to be saved. His fourth tenet was, that by no exertion or desire on their part will men be saved from the wrath of Deity, if predestined to destruction, and by no deed of theirs will they forfeit God's boon of eternal bliss, if forcordained to eternal bliss. Though a man may believe himself damned, yet some time he will be lifted to his estate of perfect bliss. The last of these links, in the chain of Calvinistic theology, which is worse than any of the others in blasphemy against humanity, is, that though elected to be saved, men may continue in wickedness, and get their fill of iniquity, yet God will bring them to himself and to their inheritance of salvation in the end; while no amount of welldoing on the part of others can affect the immutable decrees of Deity, and prevent their damnation.

Man has accepted this doctrine in the past, ecause he has been worshiping a God made in his own image, or in the image of his own baser passions. Why did Calvin believe in the doctrine of predestination to eternal torment? Was it not in keeping with the spirit of the man who would cause another to be burned to death at the stake for disagreeing with him in matters of theology? Was he not a fitting instrument to teach of a God of vengeance-he who could sit calmly and witness the burning of Servitus the Catholic, and draw inspiration from that event to strengthen him in his course ? But why need humanity worship Calvin's God? It has served its purpose, and we will be free to say it has in the will of Deity had its use and performed its mission : and now let it be buried in the olden past, and buried so deep that the trump of resurrection shall never call it out again. Such was the Church of Calvin, and such its origin. Calvin borrowed it from the savages. The cannibal roasts his enemy and devours him-damns him as far as he is capable of it. The American Indian ties his enemy to the stake, burns him to ashes, and scatters them to the four winds of heaven. But it was left to Calvin to teach that the spirit of man was to be thrust down to hell-fire, and that the tortures the barbarian inflicts upon His enemy's body, God will inflict upon the soul of His enemics, yet with all the tortures added thereunto, that an infinitude of mind and purpose could suggest. John Calvin's religion was the idol of his sect. There have been other idols built, perhaps not so hidcous and terrible, but yet only idols. Some men see something attractive in man, and declare he is not to be destroyed; so they build up a new idol. They declare the Aimighty is a good God, and loves all his children, and will save them all-and thus far it is true. This oreed is built upon the command of Jesus, to call God father. Now, of the followers of this creed, there are two sects-one termed Restitutionists and the other, Universalists. Once, though in some respects synonymous, they were distinct, but now are merged together. It was the doctrine taught through the mediumship of Jesus, and by all the early fathers of the Church, and was preached with all their vigor and cloquence through three or four centuries, and was considered perfectly orthodox up to the time of the fifth general Council, in the year 553, and from that time was set aside, and became lost in the obscurity of the dark ages, when the clear face of God was no longer seen. At length the doctrine was revived again when the pressure was removed from humanity, and loving hearts and thinking brains dared to manifest themselves, and proclaim that the world was made for some good use. and humanity not made in vain ; that God is a good being, and loves his children, and will bring them. all up to peace in the future. John Marray believed in the universal atonement. of Jeeus Christ, but that some experienced sorrow and tribulation, because of hardness of heart and unbellef, even after they have entered the celestial sphere. Winchester, another advocate of the Universalist doctrine, declared that he believed in a literal lake of fire and brimstone, and yet he declared that

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pulse-and seek, by a constant series of communicatiny but living." It comes to the gray, old man, tottering on the

verge of the tomb, and says, in the name of long surface of society. vanished companions, "We are not dead, but living," The hosts of the departed throng around called Spiritualism, all the off-scourings of society, father, mother, brother, sister, wife, child, and all in a new shape. We have the ci-devant apostles of unite in the declaration, "We are not dead, but Mormonism, Fourierism, and every other "reform" llving, and can speak to you. We come with evi- movement which nobody has cared to adopt; and dences of immortal life, with assurances that we when the world recognizes these as leaders in our love beyond the grave, that we guide your footsteps, guard you from danger, and relieve you from grief the old nuisances revived-this Spiritualism is but and care. We come to wipe away those tears of sor-row which hide heaven from your eyes; we bear the tearing down of all that is dear and sacred in our messages of love, and real, tangible tokens of iden. institutions. It opposes Christianity, and even seeks tity; we can tell of our departure, how we entered to violate the sanotity of the fireside ;" and we are this stage of existence, what is our condition here; sorry to state that the conduct of those in general who and when the portals of the grave shall have opened profess to be Spiritualists confirms this judgment, to receive their mortal coverings, your souls, too, and society has but too good ground for complaint beautiful and sweet, will step into our shining ranks and apprehension. It must be so from what we renewed, young, divine l" have stated.

The theory of Spiritualism does more than this. The class of persons who are satisfied with all ex-If your loved ones are with you; if they can hover |isting organizations, both in Church and State, and round you, bearing messages of love, and can ex- repudiate all moral and religious restraints which press themselves through earthly mediums, does not prevent them from consummating their schemes of this rob the grave of its terrors? If you can step evil, are glad to seize hold of any theory, however from this life to another higher, better, purer, is not beautiful, which can be perverted to their purposes, the grave the gate of happiness, instead of an abode and no doctrine is sacred from their profane and of gloom ? Is not death a messenger of light and polluting touch, unawed, as they are, by any conjoy. instead of an angel of darkness? All this ceptions of religious sanctity, and undeterred by any Spiritualism reveals by facts too widely known to considerations of social welfare. What is the result need repetition, if their number would allow of it- It is that the general tendencies of Spiritualism have facts to which millions are ready to testify. If you been not to elevate but degrade its disciples in the require physical evidence, such as appeals to your moral and social scale, to break down all barriers senses, it is abundant and sufficing. If mental evi-dence, such as appeals to reason, that also is readily ordered community, and destroy every altar and to be obtained. If you seek personal evidence, your shrine to which their rites and sacrifices could not friends are only waiting for you to ask, that they be admitted. Each member of the class to which may gladly give their testimony, and demonstrate we refer seizes hold of Spiritualism with the same their identity in many ways. We will go further. iden-that he or she is to be made the Saviour of Spiritualism proves what Infidels, Materialists and humanity by its means; every broken-down 'poli-Atheists have so loudly and hoastfully denied, that tician, or expelled ohurch-member, seeks to engraft what is revealed in the Holy Record is true. They upon it his own audacions speculations, and to make can no longer deny the evidence of their own senses, spirits responsible for what he dare not openly adthough they scoff at prophets and apostles. Not vocate in his own person. Thus spirits are made only, therefore, has Spiritualism opened the way of the scapegoats for all manner of profane and unholy immortality, but it has rendered doubly certain the practices, and are regarded as commanding the intruth and divine origin of the Christian religion. vasion of all that is most dear and sacred to human The practical religion of Spiritualism, in its pure ity. No orime so abhorent, no folly so preposterous and intrinsic character, is as simple and beautiful that it has not been thus, directly or indirectly, as its theory. It is this: If God is the Father of fastened upon us, through those pretended and solf the Universe-the creating Spirit of all things and constituted expounders of our faith. If you have of all mankind-the Saviour is all truth, embodied any doubt of this, you have but to look abroad over in Jesus of Nazareth; the highest and holiest mind the land.

which has visited and watched upon our earth. The In the first place, Spiritualists have generally the trde spiritual dootrine of immortality is exemplified reputation of being impure, atheistical, everything, in his life and teachings ; and Spiritualism, while it in short, that is improper and unsafe. There is usucomprehends and recognizes all truth, includes no ally some ground for opinions so widely spread. In ground in accordance with morality and justice, the next place, it is burdened with a number of and fully accepts, as its oriterion and standard, the itinerant and plausable professors of more or less dootrines of Uhristian religion and virtue, as ex- talent, who belong to that always numerous class of | drops.

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though the soul might suffer thousands of years in that burning lake, it was only for the soul's good, and its purification from sin ; and that it was necesmary that the soul should pass through it, in order to be purified and take its line of march onward therefrom, forever and forever. In 1818, Hosea Ballon declared all men were perfectly pure and happy when they entered the material state of existence, and though the life might be full of suffering and punishment, earth was the true hell, and at its end all men would become pure as the angels, in & moment--in the twinkling of an eye. But his doctrine was not acceptable to the masses. Another teacher declared that this was a world of probation and if we did wrong here, we should be unhappy hereafter. Let us see which was the most rational in this matter.

You cast the seed into the earth, and it dies, and yet who would believe that from such an insignificant, strangely shaped seed, a lily or a rose would spring forth ? Now, when man dies, he is like the seed. He has all his spiritual capacity in his being, and his God arrays it in such a garment as pleaseth him-such a garment as its interior must necessarily unfold, when the change comes to burst the husk and expand the germ. All the rose seeds in the world spring up roses in the spirit-world. You find many mysteries before you, as you try to penetrate nature's secrets, because man is not perfect, and the finite cannot grasp the lufinite; yet man is continually roceiving new ideas, and at times sovere spirit discipline must he undergo, the purpose of which he knows not and the effects of which he marvels at. Yet it only proves man to be a progressive being, and it is a long, long journey from cause to the ultimate effect. You may call the result of your deeds punishment, yet it is not punishment-only natural effect. Thank God for all the painful and sorrowful conditions he can put upon us; thank Infinite Wisdom for all his care for us, under whatever relations. Wisdom comes to us by disobeying the commands of God, and for that we were forcordained from the foundation of the earth, to be either damned or blessed. From each damnation we are redeemed by our own sufferings and elevated to a higher step in the pathway of progression. When you have tracked your devious way up that toilsome pathway, will you gain a true and correct idea of what death is. So you can receive it according to your capacity as intellectualized and spiritualized beings; and you shall put all your enemies beneath your feet, and thelast enemy that shall be destroyed is death. It is now to us a mystery, and not finding the golden key to his prison house, man is a slave to the necessity of preserving his life. Now there shall come one who shall find the key, and unlock the door, so that man may come out and go in again at will.

Man fears the pain incident to the passing out of the spirit from the body. He often fears not to be dead, but dreads the pain which attend the cutting or the breaking of the golden cord of life ; but when man becomes so perfect in himself, that he can see the philosophy of his nature, he shall see clear through the outer walls of his being, and Death shall become a science, and be regulated by law, and man shall be taught to die decently ; then man shall not go like a trespasser into the spirit-world. You must first learn how to live correctly, and then you will find how to die, and die beautifully. Live to be good old men and women, and then all your richness shall burst forth from your material encasement as the nuts drop from the burs in Autumn, when the frost has laid its finger upon them. You shall stand up and conquer death as Christian did Appolyon in the Valley of Humiliation. Man shall make death his servant and use him as his master. Then the creed of Calvin will go to the wall, and there will no longer be need to teach the principle that

of hell 's a hangman's

For a' that, and a' that, The Lord is guld for a' that ; The De'il himsel' can turn and mend, And come to Heaven for a' that.

On Scotia's hills the gowans spring, The heather blooms, and a' that ; The mavis and the merlé sing.

But Heaven's my home for a' that-For a' that, and a' that, I wadna' change for a' that. He who once finds the Heaven aboon

Will not come back for a' that. Ann Lee, the mother of the Shaker race, next made herself manifest. She gave an epitome of her Four or more copies, one year, in one package, per copy, 1 50 biography, and narrated her close relationship to the doctrine of modern Spiritualism.

Elder Brewster, the first Paritan pastor, announced himself as having been attracted hither by his good friend Samoset, and he warned his descendants against the sin of self-love, which had been a stumbling block in the way of the Puritans in the olden time.

His remarks were followed by the following Poem by Poe. It is more original in its conception than any yet given by this spirit through Miss Doten; and though they all are too closely marked by his bent and style of mind, to be for a moment questioned as his productions, yet in those which have come before-with the single exception of the Poem of "Vala," whose bold images burn into the brain of the reader forever-we have always been reminded of some production of his earthly genius. The present is boldly original, and at the same time characteristic in style.

The Cradle or Coffin, the robe or the shroud, Of which shall a mortal most truly be proud? The cradle rocks light as a boat on the billow ; The child lies asleep on his soft, downy pillow, And the mother sits near with her love-lighted eye Sits watching her treasure and dreamily singing, While the cradle keeps time. like a pendulum swinging And notes every moment of bliss as it flies.

Lullaby baby-watch o'er his rest ! The dear little fiedgling asleep in his nest. How blest is that slumber-how calm he reposes, With his sweet, pouting lips, and his cheeks flushed with roses.

Oh, God of the innocent, would it might last ! But know, thou fond mother, beyond thy perceiving, The Parce are near him and steadily weaving The meshes of fate which around him they cast !

Lullaby baby-iet him not wake ! Soon shall the bubble of infancy break ; life with its terrors and fears shall surround him, Evil and Good with strange problems confound him, And as the charmed bird to the serpent is drawn, The demons of hell from his proudest position Shall drug down his soul to the depths of perdition, Till he bitterly curses the day he was born !

The Cradle or Coffin, the blanket or pall-Oh, which brings a blessing of peace unto all? How still is the coffin 1 no undulant motion ; Becalmed like a boat, on the breast of the ocean. And there lies the child, with his half-curtained eyes. While his mother stands near him, her love-watch still keeping.

And kisses his pale lips with wailing and weeping. Till her anguish is dumb, or can speak but in sighs.

He needs not a lullaby now, for his rest : The fledgling has fluttered, and flown from his nest He starts not, he breathes not, he knows no awaking Though sud eyes are weeping and fond hearts are breaking.

Oh, God of all mercy, how strange are thy ways ! Yet know, thou fond mother, beyond thy perceiving, The angels who took him are tenderly weaving

### Banner of Light. BOSTON, SATURDAY, FEBRUARY 8, 1869. OFFICE, 158 WASHINGTON STREET, BOSTON, ROOM NO. 5, UP STAIRS.

BANNER OF

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> IBAAO B. RICH, Publisher for the Proprietors.

#### THE BROADER FREEDOM.

The "divines" were not long ago discussing the theories put forward for the "Broad Church ;" the people are now even more seriously discussing the theory-nay, the probability-of a Broader Freedom.

Many years ago, that great and pure man-Dr. Channing-wrote as follows :"" The fate of this country depends on nothing so much as on the growth or decline of the great idea which lies at the foundation of all our institutions-the idea of the sacredness of every man's right, the respect due to every human being. This exists among us. It has stamped itself on government. It is now to stamp itself on manners and common life-a far harder work. It will then create a society such as men have not anticipated, but which is not to be despaired of, if Christianity be divine, or if the highest aspirations of the soul be true."

This is but a modest hint of the opening of the door which we have lived to see this day. All signs testify to us of the glorious coming of a larger freedom than the world ever knew. The scales are beginning to fall from men's eyes very fast now. The logic of events, of which more or less talk has been made in the past, is a sterner and more thcrough teacher than any that is to be got out of discourses, or newspapers, or books. We are on the eve of mighty changes, not more in the State than in the church. We have stood and foretold this epoch for some time, and firmly believed that the bright morning sun would certainly shine for us all.

It is as Dr. Channing says-as any man of perception can himself see, that this sacred respect for the rights of others, this spirit of charity and love. of justice and duty, is beginning visibly to stamp itself "on manners and common life." It is indeed a "far harder work." in most respects, than to make an impression upon public servants and government institutions, for it toutes the very life and core of all institutions-the hearts of those who imperceptibly establish them. But the waves of this vast sea are all moving at last, clapping their hands and lifting up their voices with the glee that inspires

tears and joy; if Want, with his scourge; if War, with his cannonade : if Christianity, with its charity ; if Trade, with its money ; if Art, with its portfolios; if Science, with her telegraphs through the deeps of space and time, can set man's dull nerves throbbing, and, by loud taps on the tough chrysalis, can break its walls and let the new oreature emerge erect and free-make way and sing peean ! The age of the quadruped is to go out-the age of the brain and the heart is to come in. The time will come when the evil forms we have known can no more be organized. Man's culture can spare nothing, wants all the material. He is to convert all impediments into instruments, all enemies into power. The formidable mischief will only make the more useful slave. And if one shall read the future of the race hinted in the organic effort of Nature to mount and meliorate, and the corresponding impulse to the better in the human being, we shall dare affirm that there is nothing he will not overcome and convert, until at last culture shall absorb the chaos and gehenna. He will convert the Furies into Muses, and the hells into benefit."

LIGHT.

#### Blackwood's Magazine.

The Boston Herald contains the following pointed ceipts of some city churches have been diminished a allusion to the mercenary and ill-blooded course this thousand dollars, and in others the falling off reaches Review fursues in relation to American affairs. It fifteen hundred dollars, while the expenses have been is time such literary Tycoons as Blackwood should the same as in previous years. In several instances be brought off the stilts upon which the literary the deficiency has been made up by the liberality of snobs of America have done so much to place them, members of the society. This falling off of income, and which owe more of their influence to American and the consequent depreciation in pew property, circulation than anything else. We commend the have suggested the union of two or more churches of closing paragraph to our readers.

"We have before us a copy of Blackwood's Edinburgh Magazine for January. In it is an article under the head of 'The Convulsions in America. The article is exceedingly abusive and ill-natured toward us as a Nation, and is down upon our Government. It sympathizes with the South, and tells the American people that they are nothing but a mob. We mention this fact, not to write this publication into notoriety, but simply to say that those who spend their money in purchasing this aristocratic and foreign libeller afford aid and comfort to the enemy."

The English Reviews have often taunted us with having no standard literature in America, though | that do not." keep step to the music" of the Universe. at the same time they claim Irving, Cooper, Byrant, Longfellow and Emerson as their protegees ; and our literati have been too prone to give a silent acknowl edgement to this impudent claim. Now let us have ren Chase, in another column.

a literature as American as our politics. • Our Uhristianity is rapidly becoming Americanized. In science and art we have left slow-moving Bull a long way in the background; and we can yet teach our beef and ale loving brothers that our Declaration of needs, and we have no favors to ask of them in either of those channels.

We will still cultivate Bull's regard in commercial relations, as much for his good as ours, and because his soul is a commercial one, and by no means up to our standpoint in the finer qualities. Let the are of no effective use when we are finally appealed Mother Country hug her dead past; let her cherish the dead reputations of her sons; we have a living present and a pregnant future. And though we are having a family quarrel, we are perfectly able to settle it ourselves, and Great Britian may turn her very service will be the key to unlock all his future. attention to her starving subjects in Ireland, and As a general thing, people are not likely to turn her slaves in the East Indies.

#### Our Club Bates.

Certain of our subscribers who have received their papers at club rates, send us \$1.50 for a year's subscription for a single paper after the expiration of the time for which they subsoribed as members of

the club. Of course It is impossible for us to comply, for the reason that a club of less than three copies for \$5.25, or four or more copies at in a Free State. It appears that an agent of the Il-\$1.50 each, would but little more than pay for the white paper on which the BANNER is printed and the cost of mailing. It is only by reason of a great number of clubs that we are enabled to afford our paper at club rates. We could not possibly furnish single copies at club rates, even if our circulation was doubled, unless we reduced the size of the paper. had our labor performed at half price, paid nothing to our corps of contributors, and occupied our premises rent free. When our paper-makers furnish us at half price, and everything else in the shape of expense is reduced one half, we may be able to send our paper at \$1.50 a year for single copies; but so long as we furnish so good a paper, as everybody says we do, it is but fair that we should be paid the low sum we ask for it singly or in clubs, for which we have and will continue to publish a journal second to none of its class on this continent.

[FEB. 8, 1862

Written for the Banner of Light LOVE.

BY H. B. STORNE.

Love is the atmosphere of Heaven, That spirits blest inspire, The water of eternal life, The Penticostal fire.

Love is the breath of Innocence, Of beauty 't is the bloom ; Love is the holiest flower of-earth

That lives beyond the tomb.

Love is the quickening spirit shed Abroad;upon the earth ; That wakes to life the seeming dead, 'And brings a second birth.

Love is the fountain-love the stream, To which all pilgrims haste. Eager to quench their burning thirst, Its grateful coolness taste.

The Boston Churches. The Boston Churches of the first class, says the Iranscript, have felt the effects of the war, the past year. Upon inquiring, we find that the annual rethe same denomination in the central and western portions of the city. Should the political troubles continue, these new combinations will become matters of necessity. At least fifteen churches in this city, belonging to five different sects, could well be spared, and the regular attendants would find ample accommodations in the remaining churches.

Our cotemporary very naturally, from his standpoint, attributes all this to the hard times; yet we think there are other reasons more patent. The fact cannot be disguised that Spiritualism is more culpable than anything else; and those institutions have no right to complain if they are left behind in humanity's onward progress. Let our readers compare this statement of affairs with the letter of War-

#### The Duty Next You.

It is safe to perform that first. Indeed, there is nothing for us to do, until we have done that. If we wait for some big call to be sounded for us, and Independence was broad enough to cover all our neglect with a sort of disdain to do the small and minute work, in all its detail, that each passing day and hour requires of us, then we shall be altogether unfit for service when the great call does come. We shall have been idle, and lost energy, and been out of practice, during the interim, and of course we to for the work which we have been coveting. One has no business worrying and fretting about his particular call, or destiny; let him do well the part to which he has apparently been assigned, and that very short corners to honor and position; but one step leads naturally to another-one thing opens so easily out of another, that the problem revolves itself. and all intricacies vanish as we advance. So let us all do at once what our hand finds to do, and do it with all our might.

#### A New Project.

We are to have a new experiment, on a large scale. It is no less than the raising of cotton in Illinoislinois Central Railroad Company has been up and down the line of their road, collecting information on the capacity of that soil to produce the much needed fibre : and a writer says there is conclusive evidence that there are eight or ten millions of acres in the State which will produce from three to five hundred pounds of olean cotton to the acre, of as good quality as the average cotton of Georgia and Alabama. Certificates are published from forty or fifty old settlers in the Southern counties, who testify that for five or ten years they raised cotton regularly as a part of their crop, that they found it as sure a crop as corn. that gins were at work regularly in their neighborhoods, and that they gradually discontinued the culture because they found stock raising more profitable. A great many farmers, it is added, are going into it the next season, and it is quite likely that Illinois cotton will be quoted in prices ourrent by another year.

## POEM BY POE. THE CRADUE OR COFFIN.

To hold the wretch in order."

Man when he has cast off his chrysalis form, will not fall a senseless feather upon the bosom of the angels. Instead of becoming the inheritor of a life of inert existence, because he has reached a state of perfection, he has got something to do with this life ; and to educate his spiritual power, he must still strengthen his nature by drawing new truths from the Eternal.

Go to your homes. Fear not the glorious hosts of the angels ; fear only your own weakness, and your injustice to yourselves. Eternal happiness-it is yours forever. God has made you heirs to the kingdom, and his good pleasure shall be fulfilled.

#### Evening Discourse.

The evening lecture or exercise, rather, was a sort of melange-a conference between various spirits. each characteristic in itself, and each separate from the other. The medium stood as an interpreter between the spirits and the audience, she receiving the psychological thought of each spirit, and clothing it in words, giving it to the audience.

Benjamin Franklin first appeared, giving the audience a lecture on the relations of electricity and magnetism to the human and spiritual ming, in which he convinced the audience that the bighest wisdom of earth was but the cast-off thought of the spirit.world.

He was followed by the old Indian Samoset, whom history has brought down to us as the friendly Sacham whose "Welcome, Englishmen!" was such a touchstone to draw together and cement the friendly feeling between our Pilgrim ancestors and their Indian neighbors, which lasted upward of half a cen tury. The Indian's talk was bold and impressive. He talked of the Indian Great Spirit "Kichtan," and the evil spirit " Hobomoko," and favored the audience with a good taste of Indian theology.

The spirit of Robert Burns then gave the audience in luxurious Scotch accent, the following poem. No one knowing his style and tone of thought, can fail to see the character of Scotia's bard in the following

POEM BY BURNS.

Is there a luckless wight on earth. Oppressed wi' care and a' that, Who holds his life as little worth. His home is Heaven for a' that-For a' that, and a' that. There's muckle joy, for a' that ; He's seen the warst o' hell below. His home is Heaven, for a' that.

The weary slave that drags his chain, In toil and grief, and a' that, Bhall find relief from a' his pain, And rest in Heaven from a' that. From s' that, and s' that. There 's freedom there from a' that, For Justice throws into the scale .A recompense for a' that.

Pair souls in right not unco strong, Through love and want and a' that, There sure is power to right their wrong. And save their souls, for a' thatHis vestments of beauty, his garments of

Oh, call him not back to earth's weariness now. For blossoms unfading encircle his brow ;

From glory to glory forever ascending, His soul with the soul of the Infinite blending, Great luminous truths on his being shall dawn. With no doubts to distract him, or stay his endeavo He shall bless in his progress, forever and ever.

The day that his soul to the Kingdom was born.

The Cradle or Coffin, the robe or the shroud. Of which shall a mortal most truly be proud? The Cradie or Coffin, the blanket or pall, Oh, which brings a blessing of peace unto all ? The Cradle or Coffin, both places of rest-Tell us, oh mortals, which like ye the best?

#### A Shameless Practice. "Jennie June," the witty and pungent dispenser

of the Parlor and Sidewalk Gossip in the New York Sunday Times, gives the following well-deserved hit at her sex in the last number of that paper :

"The habit of wearing powder, or some sort of disguise for the complexion, has now become so common that there is no longer any attempt at conceal. ment. Formerly it was put on stealthily in the retirement and privacy of home, or with a careful look about to see that no gentlemen, at least, were in joned spirit of rank partizanship, under whose deeight; now, the box or flannel, or whatever contains the preparation, is taken out in a a room where persons of both sexes are constantly passing and repassing, and the face, the neck, the arms are carefully retouched up to the proper degree of chalky impene. trability. It is frequent enough to see young ladies doing this for themselves or for each other; but the most disgraceful sight we can recall was a mother taking the ball of powder and the flannel from her erty, the mass of minds will sturdily refuse to give own pocket, and publicly and shamelessly chalking over their faith even for the temporary adjustment proceeding with her to the ball-room ! What a leson was this of trickery and deception for a young girl to learn from her mother | It made the heart ache to witness it and know that truth and sincerity must have been as carefully excluded from her soul as the range of vision. Can the waves of such influences natural color from her face."

New York city, the South owes \$150,800,000; to the seeming to go back is but a hidden pledge of a Philadelphia, \$24,600,000; to Boston, \$7,600,000; to still greater onset forward. It is no more than the Baltimore. \$19,000,000. The entire indebtedness to plain result of the countless liberal thoughts that these four cities is \$211,000,000, and it is estimated have been rained down, these many years, into the that there is about \$90,000,000 more due to the rest minds of the masses. The people-it is they who of the loyal cities and the States of the North, making make institutions, not the law-givers, and the politia total of \$300,000,000. In dry goods alone, Boston clans. The average of people's sentiments and opinlost \$2,000,000.

THE HON. BEN. WOOD AS A NOVELIST .- The firm of Carlton (late Rudd & Carlton,) has in press, and entitled "Fort Lafayette; or, Love and Secession." its way that we sincerely hope the government will not find it necessary to suppress the work, as it suppressed Ben Wood's romantic productions in the de-funct Daily News. Ben. Wood came very near having an intimate personal acquaintance with the interior of Fort Lafayette at one time, and we suppose his novel describes what would have happened if he had been sent there. In this view of the case, it strikes us that the titlo " Love of Secession " would

Among the items and results of this larger frec-

dom which we have long struggled to enjoy, and which will now be enjoyed all the more because & is not to be conceded by authority, like a favor, but taken like a possession-we need enumerate but one or two for the gratification of all well-wishers to the race, and all workers for human happiness. Chief of all, comes the larger liberty-granted without a word either of request on one side or of protest on the other-of thinking without the restraints of an outside and offensive censorship. These changes in the State are sure to bring on the corresponding and long-sought changes in society, and in church. They will come almost without being seen, so natural and rapid will be the change. They will come all the more rapidly, too, because they are just what the popular mind has been patiently praying and fighting and preparing for.

We shall have less of party domination, too, and chiefly in politics. While we concede that there will-in our day, at least-always exist two antagonistic bodies in the state, constituting the centrifugal and contripetal forces without whose combined action no state can be either progressive or powerful. we are ready to assert and insist that that old fashgrading yoke so many great and noble spirits were forced to come, will from this time forth cease to hold the sway it has hitherto enjoyed in our history ; men are to be more men, and not so much machines for others' uses ; having become thoroughly grounded in a few of the leading principles of this larger libher daughter over her face, neck and arms, before of issues that will have finally to be settled all over again, and settled in some other way.

Thus, in Church and Society, there is to be exer cised a broader freedom of thought and a wider recede, except to gather greater strength for their next onset? We can never believe it. The forces of LOSSES AT THE NORTH BY THE REBELLION .- To nature move forward, and not backward; and all ions form the true tone of society, and if this mass of

mind has been thus worked upon and worked over by generous sentiments and liberal opinions, so long, will soon publish, a novel, by the Hon. Ben. Wood, it is among the impossibilities that one jot or tittle of its rich possessions should be abated either by ac-This novel will be such a great literary curiosity in cident or selfishness now. The result is sure, and cannot be averted or delayed. The common mind is on the move, and will not stop till it has gone out of its house of long bondage.

We cannot as well sum up the unparalleled glories and triumphs of the better time-already come to the eastern windows and looking in joyfully on us-than by repeating the grand words of Emerson, when he be much more appropriate for the Book .- New Fork speaks of man's making all things created subserve his own growth and glory ; " If love, red love, with ' time then, he really knows his possibilities.

#### Get Ready for Spring.

Yes, for the beautiful (though brief) season is totually coming. Already the men of the gardens moves toward it; the birds far South are no doubt thinking (instinctively) of their pleasant summer and are getting ready to leave, all in due time, A close observer of nature will be able to detect many a sign of the Spring's approach, which a more careless heart would pass by, and thus lose its beautiful lessons. The winter is more than half spent already; have we ever thought of that, since the fifteenth of the month? And how many a heart leaps up, and how many pulses bound with a warm gladness, to feel that it is now but a few, weeks to the joyful spring-time, and that the beautiful months of summer will all follow in its train!

#### . Moderation.

Many a man has, before now, thought of the prooriety of moderating his wants and desires in the world, but not all even of these many have ever re olved to set about doing the thing their hearts secretly approve. The present orisis, however, compels them to make a virtue of necessity. They are obliged to bring down their ideas to a modest standard now, if never before. And it is a little surprising, too, to find what númbers of persons are suddenly become practical philosophers about these matters; to see how adroitly they scheme, and how skillfully they manage, to reduce to practice the very theories which but recently they had broached In this sense, the hard times is certainly doing all eides good, for the moment a man seriously makes up his mind that he wants nothing beyond a certain reasonable limit of material goods to make him happy and aid in the proper development of his nature, the scales have fallen from his eyes, and he

#### The Death of Carlos D. Stuart.

The papers have just announced the death of are preparing their hot-beds, or making their first | Carlos D. Stuart, at Northampton, Mass., of consumption, at the age of forty-one. Mr. S. was for several years connected with the New York press. haunts and homes; the turtles and frogs in the and was a vigorous writer, and poet of high order. marshes are feeling the gentle pricking of the new In the latter capacity to was unusually inspirationeason's heats, and lie uneasily in the mud where al. He was a Spiritualist, and has contributed much they have hybernated; the very buds at the ends of to the sriritual literature of the country. He has he sprays feel the influence of the lengthening days, left hosts of friends, even among those who were strangers to him-and this is no paradox, for he who from his narrow sanctum and with aching brain beneath the roasting city gas lights, sends out noble thoughts to humanity, unconsciously to himself becomes allied to myriads of human hearts, whom on earth he may never meet, yet to whom he is bound forever. Poor Carlos | His fingers wont be cramped any more around his versatile quill; nor his weary eyes glaze over the exchanges that come in the midnight mail! Earth made much use of him, and hardly yet could spare him. Heaven has gained him, and we should be content.

New Music. We have received from H. M. Higgins, No. 117 Randolph street, Chicago, the following new music sheets: "The Chicago Skating Polka," by Frans Staab; The Wreath of Roses: "Our Home is on the Sea," by Paul Schmidt. Higgins is the most enterprising music publisher in the West, and, being a Spiritualist, is specially deserving the patronage of our friends.

#### To Correspondents.

[We cannot engage to return rejected manuscripts.]

S. J. P., NEW YORK .- Your essay has been received. We have so much other interesting matter on hand, which necessarily takes precedence of yours, that we are at a loss to inform you when we can give it place in our columns.

B. F. Ogdan, WROTFIELD, MASS .--- We would advise you, under the circumstances, to write to J. V. Man has become a new and better man. For the first field, No. 14 Avon place, Boston. See his terms for I the preath page.

### FEB. 8, 1862.7

### ALL SORTS OF PARAGRAPHS.

Prof. Clarence Butler, whom we have often alluded to before, as a finished orator and philosophical Spiritualist, is to speak in Lyceum Hall next Sabbath.

"PUTTING ON AIRS" in JAPAN .--- The papers say the widow of the late Tycoon of Japan runs a sewing machine-one of Wheeler & Wilson's manufacture, and is a marvel to her sex. These little machines bid fair to supplant the plano-forte as an aristocratic appendance in the East. Hurrah for Yankee civilization I

Two young men named House, of Rockford, have invented a sewing machine for making button holes. --- Springfield (IIL) Herald.

Boston is considerably shead of you, brothers The same thing is in use in this city, the invention of Mr. Vogel, No. 158 Washington street.

Opp .-- The Chicago New Covenant publishes a list of its delinquent subscribers. It is a noticeable fact that the one most in debt is a Mr. Reader, of Reading, IILI

It is said that among the regiments made up of citizens of foreign birth, and marked by the characteristics of trans-Atlantic military dress and manners, none is more conspicuous in the army of the Potomac than the Garibaldi Guard, Colonel D'Utassy. Eleven destinct nationalities are represented on its roster, and as many languages are spoken in its camp: and, mirabile dictu, all comprehended by its linguistic colonel. Frenchmen. Germans. Italians. Spaniards, Portugese, Norwegians, Greeks, Servians, Dutchmen, Armenians and Hungarians, mingle happily in its ranks, and hold daily conversations in their several dialects, although all the commands of vice are in English.

"Did n't you tell me, sir, you could hold the plow ?" said a farmer to a green Irishman, whom he had taken on trial. "Arrah, be aisy now," said Pat. "How the deuce can I hold it, and two horses drawing it away from me? But give it to me in the barn, and be jabers I'll hold it with anybody !" production of oreation, in making all things as they Mrs. Partington has a friend in the army. Being asked one day what his station was she replied : "For two years he was leftenant of the horse marines, and after that he was promoted to be captain of a squad of sapheads and minors."

There is a farmer in Putnam county, N. Y., who has a mile of children. His name is Furlong, and he has eight boys and girls .- Eight furlongs one mile?

\* Berdan's sharpshooters now encamped near Wash ington, numbering two thousand men, and splendid marksmen, are without guns! As yet they have only been able, despite the utmost exertions of the Colonel, to obtain fifty muskets for guard duty. Sharp's rifles were promised them by the President, and ordered by Gen. McClellan, but some trouble in the ting them.

but give us a Yankce for the unintentional kind. A at not seeing you there !" 

eventeen.

A critic of Mr. G. V. Brooke's acting in "Othello," complains of the long pauses introduced, and says it is a common fault with him. Once while acting Hamlet, Mr. Brooke made a very long pause after the words "To be, or not to be," upon which an impa-tient cooupant of the gallery vociferated to the tra-gedian, "Toss up for it, Brooke!" Some alandaring backels asys it is "much joy" Some alandaring backels asys it is "much joy" A critic of Mr. G. V. Brooke's acting in "Othello," success of and to make the aggressor unhappy. And thus I conclude that for our carthly happiness and for our earthly prosperity, (if it be-in our power to do so) we cannot be too virtuous and law-abiding. A. B. C. Some alandaring backels asys it is "much joy" A tho period since the advent of our gospel from Some alandaring backels ages it is "much joy"

when you first get married, but it is more jawy after A year or so. Sorrow comes soon enough without despondency;

a man is a fool to carry around a lightning-rod to attract trouble.

With Prue the pretty Quakeress, I fell in love ;- who would n't? I gently pressed her for a kiss, But Prue thought 't was n't prudent. What if by force I take it then 7

I whispered, still persistent. She sighed, ...'t will be quite cruel, when

You know I 'm non-resistant."

Because posts have been called the irritable race nearly all irritable young men and women seem to think themselves poets.

A popular preacher received so many pairs of slippers from the female part of his congregation, that he got to fancy himself a centipede.

#### Libertinism and Licentiousness.

In the last issue of the Rising Tide, published at Independence. Iowa, the editor thus quotes from the little book I have just published :

"Animal love, that starts into being a bud of immortality, is as true and as holy as the love of prayer and praise.'

And upon which he comments as follows :

"This last quotation, in our opinion fully sanctions and sanctifies libertiniam with all its results, the Colonel, the general orders, and the Sabbath ser- and would, if fully carried out, transform the world into a vast house of ill-fame, with no restraint upon the licentiousness of its inmates."

> Now, Mr. Daniels, in sincerity I will ask you. if you think that this reflection is generous? Do you honestly think that it is reasonable, just and fair? Because a man sees that God has done well in the are, just right, is it necessary for that man to be a libertine? Is it necessary for a man, because he ceases to condemn and find fault with the causes that afflict and curse humanity, to walk upon the burning embers of libertinism and licentiousness?

> Every natural man has animal desires, and has he not also common sense given him to accompany these desires, and to be exercised with them? Has not every man some regard for the customs that con-

tribute to a decent, respectable, civilized society? Is not animal love necessary for the production of our social happy homes; for the production of this vast human world; for the propagation and the continuation of the human species? And is it not Godgiven, true and holy?

Animal love is accompanied by other faculties. that belong to humanity, and all these faculties are War Department has thus far prevented their get- given in wisdom, for exercise. The excessive activity and exercise of one faculty over others, brings af-

The French excel all nations in studied equivoque, fliction upon its victim and causes others to make unpleasant reports, generally exaggerated and filled Western New York farmer writes as follows to a dis- with blame and condemnation. Men are always tinguished scientific agriculturist, to whom he felt liable to do what they condemn and blame in others. under obligations for introducing a variety of swine : This excessive activity of one faculty over another "Respected Sir-I went yesterday to the fair at causes affliction; causes pain and suffering, which was a great variety of beasts, and I was actonished sexual demeanor, is an awful curse to this world's happiness and prosperity. So the conclusion is, that Madame Jerome Bonaparte is still residing in Bal- all who wander in the direction of licentiousness, or timore. It is said that she enjoys good health, and illegal sexual acts, are blind to consequences, for the

though verging upon fourscore years, has a hand as reason that all love and seek happiness, but are pretty, cheeks as plump, and skin as fair as a young driven by a force that is unseen, in which we may not doubt wisdom always exists. The curses and

BANNER OF LIGHT.

tion I have had a good opportunity to compare with her, she asked them to sing, and while tears choked former visits. Hundreds of mediums have been partially or fully developed, and many are doing good these-healing-at 14 Walker street.) With permission, I could point out many, but as there are many excellent mediums whose cards can be found in or out of the papers, it is not necessary to notice those who prefer not to be advertised.

The success of . Dr. Gardner in keeping up meetings in Boston for several years, almost alone, so far as business was concerned, and the securing, also, through his efforts, of the excellent hall now used. and the inauguration, in them war times, of free meetings, which could never there be accomplished. even in times of peace and basiness prosperity, is evidence of my statement for the city. The success and steady increase of the BANNER in its circulation since the war broke out, is another. And the engagement of lecturers in several places near Boston, to the end of the year, is still another. Never have I had so many calls for my Sandays as during the present fall and winter, and have already engaged the last three months of the year, and could engage the whole year and more if I had not Western demands on my time. In some places the war seemed for a time to slacken the interest, and the meetings were given up, but only to be re-opened and renewed with increased interest.

The bitter sweet opposition of sectarian organizations has lost much of its sharpness, and already many churches and families belonging to them are taking homeonathic doses of several varieties, some being treated by mediums for disease, and carefu to state they are not Spiritualists, and some getting messages from spirits, and careful to state they do not believe in Spiritualism ; some taking the philosophy and religion, and some preaching it almost unconsciously, and still careful to often say they are not Spiritualists; the latter class are in danger of being salivated, and some preachers have already found their teeth loose on attempting to bite ; the first are in danger of being cured by spirits, and depending on them for dootors, and the second of being drawn out of the churches and into Spiritualism before they are aware of it.

It is now evident that the churches must come either in their organic capacity, and admit spirits ineitner in their organic capacity, and admit spirits in-tercourse, or the members will be drawn out one fial, Milwaukes street, commencing at 21:2 and 71:4 p. M. after another till they are too weak to support Lectures desiring engagements please address Albert Morton. after another till they are too weak to support preachers, and too few to keep up meetings, and give tone and character to society; if they come in their organic capacity, they will be able to maintain their social existence for a time, and keep up small exclusive and inclusive society, and still the spirits and many of us who before, the and work for the world, will be drawing them and the masses together world, will be drawing them and the masses together till we force them to take down the barriers and ad. mit avery son, and daughter of flad or men to full customers. Our terms are moderate. mit every son and daughter of God or man, to full and equal membership, and make a brotherhood of the race and bind and blend the two spheres of life The Early Physical Degeneracy of and being together, with the angels pulling us mortals up and out to higher and more spiritual life and And the Early Melancholy Decline of Childhood & Youth tals up and out to higher and more spiritual nile and condition, and a rational and spiritual religion preached by every preacher and accepted by every hearer. Then our work will be accomplished as pioneers and plough-shares to fit the fallow ground for the seed and harvest of the future. Take courage, friends, the work goes bravely and tother are and plough the times of national trouble briskly on. even in these times of national trouble, when clouds hang heavily over beloved country laden with the portentious events of a near and ter. rible trial for conservative and aristocratic institutions, and the conceited pride and bigoted arrogance of those who oppress the poor, rob the laborers, and turn the miserable and wretched offspring of sinful parents, (whose souls are saved by wealth and conversion) away into hell " with the nations that forget God." As if it were a sin to forget, or to be born totally depraved, or to inherit a moral or physical disease, as most persons do in our " sin sick" Christian society. Blessed be the spirits, for they come as Jesus did, to bless the poor and the suffering mortals who need it. WARREN CHASR. Boston January, 1862.

At no period since the advent of our gospel from the other sphere, has its progress been firmer or broader in New England, and especially in and about Boston. Having spent several months in this sec their utterance, they sang-

"Joyfully, joyfully, onward I move, Bound for the land of bright spirits above." business in curing the sick or bringing messages to the souls of the doubting or mourning; many of them quietly and privately pursuing their course, but never having their names given to the public through the papers or by cards or bills of any kind. (Persons living in Charlestown will find one of arms, without a struggle or a groan. D. G. MENDENHALL,

American Steel 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 line to J. P. SNOW, Hartford, Conn., or 335 Broadway, New York, and getting torms, prices, &c. By enclos-ing \$1, you will get one hundred and forty-four samples, by return of mail.

#### NOTICES OF MEETINGS.

LYCEUM HALL, TREMONT STREET, (opposite head of School LYCEDM HALL, TREMONT STREET, (opposite head of School stroot.)—The regular course of iccures will continue through the winter, and sorvices will commence at 2:45 and 7:16 o'clock, F. M. Admission Free. Locturers engaged;— Prof. Clarence Budler, Fob. 9: Mrs. Cora L. V. Hatch, Feb. 16, 23, ani March 2: Prof Clarence Butler, March 9: Mrs. Fannie Davis Builth, March 23 and 30; Miss Lizz:e Doven, April 20 and 27; Miss Emma Hardinge in May COMPRESSION HALL, NO. 14 BROWTIELD STREET, BOSTON.— Sufritual incultures are held every Supplice at 10.29. Spiritual meetings are held every Sunday at 10 1-2 A. M. Conference meetings at 3 and 71-3 F. M. P. Clark, Chairman The Boston Spiritual Conference moets every Weducaday evening, at 71.2 o'clock. The subject for next evening Medium

CHARLESTOWN .- Sunday meetings are held at Central Hall GHARLEBTOWN.—Bunday meeting sare held at Central linit at 3 and 7 o'cik, afternoon and ovening. Byeakers orgaged: Mrs. Mary A. Ricker, Feb. 9; Miss Emma Houston, Feb. 16, 23 and March 2; Mrs. M. S. Townsend, Marcu 9; Miss Liz-zie Doten, March 16, 13 and 30; Miss Emma Houston, April 3. 13 and 20; N. S. Greeulesf, April 27

MARBLEHEAD .- Meetings are held in Bassett's new Hall. Speakers engaged :-- Miss Lizzle Doten, March 2 and 9; P. L. Wadsworth, last three Sundays in June.

ings on Sundays, forenoon and afternoon, in Wells's Hall, Bpeakersengaged:-B. J. Finney, Esq., during February; Boile Scougall, during March

PROVIDEROR.—Speakers engaged:—Miss. M. M. Macum-ber in Feb.; Mrs. Fannie Davis Smith, in April; Frank L. Wadsworth in May; Mrs. M. S. Townsend in June.

CLEVELAND, OHIO. --- Bpeakers who wish to make appoint-ments at Uleveland, are requested to address Mrs. H. F. M. Brown, who is authorized to confer with them.

Sr. Louis, Mo.-Meetings are held in Morcantile Library Hall every Sunday at 10 1-9 o'clock A. M. and 7 1-9 F. M.

#### ADVERTISEMENTS.

AMERICAN PEOPLE.

#### AMUSEMENTS IN BOSTON.

BOSTON MUSEUM-Tremont, between Court & School streets. Admission 25 cents; Orchestra and Reserved seats, 5J cents. Performances commence in the evening at 71.8 o'clock, and Wedinesday and Haturday afternoons at 8 o'clock. AQUABIAL AND ZOOLOGICAL GARDENS-Cen-ral Court, Living Whales, Animals, Reptiles, Ac. Open

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trai Court. Living Whales, Animals, Reptiles, &c. Open from 9 A. M. to 10 F. M. Admission 25 conta; Children under 10 years, 15 cents.

MORRIS BROTHERS, PELL AND TROWBRIDGE'S OPERA HOUSE-Nearly opposite the Old South Church. Tickets, 25 conts.

Mew Books. A B C OF LIFE

BY A. B. CHILD, M. D.

AUTHOR OF "WHATEVER IS, IS RIGHT," MTC.

IS 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 safe at the office of the Banner of Light, 158 Washing-ten streat lineation.

ton street, Boston. Dec. 21

#### NOW READY;

THE GREAT CONFLICT! OR.

#### Cause and Cure of Secession.

BY LEO MILLER, EBQ., delivered at Pratt's Hall, Provi-D dence, R. I., on the ovening of Sunday, Dec. 8, 1861, and repeated by utiversal request, at the same place, on Tuesday vening of the following week.

Single copies 12 cents; ten copies \$1, mailed free; one hundred copies \$8. All orders addicessed to BELA MARSII, 14 Bromfield st., Boston, BANNER OF LIGHT OFFICE, or ROSS & TOUCEY, 121 Nassau street, New York, will be promptly supplied. Dec. 28. If

English Works on Spiritualism.

**THE NIGHT-NIDE OF NATURE**; Or, GHOSTS AND GHOST-BEERS. By Catherine Crowo. For sale at the Bander of Light Office. Price 80 cents.

LIGHT IN THE VALLEY.

My EXPERIENCES IN SPIRITUALISM. By Mrs. Newton Brosland. Illustrated with about twenty plain and colored ingravings. For sale at the Bauner of Light Office. Price

EVERY ONE'S BOOK.

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

CONTAINING MEDICAL PRESCRIPTIONS FOR THE Human Body and Mind.

BY ANDREW JACKSON DAVIS.

How to repel disease, regain health, live as one ought, treat disease of every concelvable 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 volume, 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 souro makes this book one of Indescribable Value for Family Reference, and it ought to be found in every ousehold 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 equally 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 BRACHES THE WHOLE RACE, 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 Health and Happiness. Here is the PLAIR BOAD то Воти! \*

A handsome 12mo., of 439 pages. Price only \$1. Single copies mailed free on r

LOWELL .- The Suiritualists of this city hold regularment-

Nuw Bupronp.-Music Hall has been hired by the Spirit-ualists. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening.

nold regular POBTLAND, MR .- The Spiritualists of this city h meetings every Bunday in Bons of Temperance Hali, on Con-gress, between Oak and Green streets. Conference in the gress, between Ouk and Green streets Conference in the forencon. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged :--Belle Scougait, during Feh.; W. K. Ripley for the three first Bundays in March; Miss Emma ilardinge, two isast Sabuaths in April; Mrs. Fanule Davis Smith for May; Mrs. M. M. Macumber for June.

NEW YORK -At Lamartine Hall, corner 8th Avenue and 29th street, meetings are held every Sunday at 101-2 A. M., 3 P. M. 71-3 P. M. Dr. H. Dresser is Chairman of the Asso-

ciation. At Dudworth's Hall 806 Broadway, Mrs. Cora L. V. Hatch will lecture every Sanday, morning and evening.

"Beseat yourself, dear Jones." said Brown, "Or, faith ! I'll feel ill-treated ;" .. Egad !" quoth Jones, .. I'd rather stand And see my bill receipted."

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The King of Prussis, in addressing the Ministry on New Year's day, said the year commenced with a serious aspect throughout the world, rendering it the duty of Prussians to be prepared for any eventuslities.

A livery stable keeper named Spurr, would never let a horse go out without requesting the lads not to ing there is so much pain in it, to pronounce it good, drive fast. One day a man called for a horse to attend a funeral. " Certainly," said Spurr ; "but," he added, forg tting, the solemn purpose for which the young man wanted the horse, "do n't drive fast." "Why, jest look a here, old feller," said the somewhat excited young map, " I want you to understand that I shall keep up with the procession if it kills the reason, my love for physical prosperity; my desire horse." Spurr instantly retired to a stall and for happiness here on earth, invite in the opposite swooned among the straw.

A correspondent vouches for the truth of the following story, which is certainly characteristic of the Yankee:

A story is told which I think you may make room for in your columns. When Douglas was in Bangor during the last Presidential campaign, a lady from one of the adjoining towns, being a Douglas man (?) and wishing to gain his acquaintance, stepped up to him and says: "I am Mrs. F\_\_\_\_, Mrs. C\_\_\_\_, F\_\_\_\_, the inventor of the 'Liver Invigorator.' Won't you take a bottle?"-Lewiston (Ms.) Journal.

An actress was being complimented in the green room upon the blackness of her hair.

"Why, it's dyed," she replied, with the amiable frankness of the true artist.

"Dyed !" repeated the other speaker, " why, favor ite as you are, you are not yet five-and-twenty." "No," said the lady; "but you know whom the gods love dye young."

The talent of success is simply doing what you can do well; and doing well whatever you do-withont a thought of fame. Fame never comes because the inherent nature of the germs that make these it is graved.

Paris LeFollet, the Parisian fashion guide, tells us that January bonnets are worn composed of two colors. For instance, black velvet, trimmed with colored flowers or feathers. They are still made large, but not of the unbecoming shape recently worn, being rather flat instead of pointed at the top. Colored pipings are no longer considered in good tasts, having become so very common.

#### YANKES LIQUORS.

When Beaufort was taken, (so journals record) They found but one while man-as drunk as a lord, And the fellow some mention in story may merit. As the only secessionist there who had any epirit; For the rest-save some pour contraband cotton pick ers-

Were so sobered by fright that they ran from their-lickers I-N. Y. Sunday Times,

"Would it be of any use to a man desirous of becoming a public speaker, to connect himself with a spoke factory ?" Well spoken, brother Prentice. There are twenty-seven thousand people in New York city who live in cellars six feet or most under ground. Hor sound through a period of four days, but were borne tinued through a period of four days, but were borne sense that ware made to socomyany it. For to day, I know no better standard for the ex York city who live in cellars six feet or most under All deviation from this law, is liable to injure the the called her friends around her bed, took each one

afflictions of our lives, I cannot doubt, are as good for us, in a spiritual sense, as are those things that we call blessings. I know not of one singlething on earth that curses the physical prosperity of men and mars their earthly happiness so much as illegality in sexual thoughts and actions behind the curtain of physical life, which is too general to define. But such is life-and God has made the world

-and he has made it, too, as it is. And I am sworn in, from my own Interior convictions, notwithstandand all that is in it right, and leave off fault-finding and condemnation.

In all that I have written upon the subject-"Whatever Is, is Right," there is not to be found one single sentence that advocates libertinism, or illegal sexual intercourse. My common sense, my direction. I cannot think that libertinism injures

the immortal soul of man; but I am certain that it curses his earthly well-being. My love is too material to desire yet that my earthly well-being should be slaughtered by the suicidal knife of libertinism. But we know not how soon the powers of the unseen world may move us against the dictates of our common sense and reason. We do not guide ourselves, but we can pray that we may be guided in the paths of rectitude and peace on earth; and the paths of rectitude and peace on earth are not the paths of

libertinism, In all, too, that I have written upon the all right subject, I hope there is not to be found anything that deals condemnation and blame to any of the deeds done by humanity. What avails condemnation and blame? Humanity acts by the force of its own inherent, invisible power, the same as the earth revolves by its own inherent, invisible power of revolution, or as the vegetable world sends forth its tints of beauty in a thousand kinds and forms-all from kinds and forms.

I think it is simply for the reason that I have not pronounced curses and calumnies upon those who are reputed to be licentious, that I am called a " sanctioner," and a " sanctifier." of " libertinism."

There is too much proneness in all men, for one man to call another man "bad." There is too much similarity in the secret thoughts and action of men, should they be revealed for one to ory out against another. Let humanity grow to leave off this talk about licentiousness, and the blame of it in others, and the curse of it has ceased. Let humanity learn the physical curses of licentiousness, and and animal love will be used with discretion and common sense, the same as we use fire to warm us. not to born us.

Animal love is as true and as holy to me as any thing, of earth, and its fruition is happiness. if sc. companied with reason, decency, justice, common

#### Married.

In Killingly, Conn., Jan. 17, 1962, by Elder George W. Greenslitt, NEHEMIAH J. WOOD, of Sterling, to MABY MARIA MACUMBEB, of Killingly.

#### Obituary Notice.

On the evening of January 6, 1662, our honored friend, MRS. N. U. PINKERTON, bade farewell to her friends and the earth-life, and departed, bound for higher and better life in the eternal world, aged 52 ears and a few days. Many circumstances connected with the life and

death of this superior woman, deserve to be brought before the minds of those who still sojourn as pilgrims in this changeful, varying sphere of life. She was possessed of a clear, logical mind, and was much given to the investigation of the most abstruse branch theological and metaphysical inquiry. Possessed of an indomitable courage rarely seen in a woman, she never for a moment besitated to avow her belief in any newer for a moment nestfated to avow her belief in any new truth. With an earnest purpose, and a soni yearn-ing for truth, she traveled, again and again, the many and devious ways of popular theology, in search of a convincing proof of the soul's immortality; but, foot-sore and weary, she returned from her wanderings in those fields. They were a many labyrinth of darkness. She continued in the valley of doubt until about three means are back to the start would be back it years ago, when light from the eternal world broke in upon her soul. She was permitted to hold direct com anication with the angel-world, and became an in munication with the angel-world, and became an in-spirational speaker, breathing words of light and hope to those who sat in the valley and shadow of death. Her pure, truthful soul was deeply interested in tho elevation, renovation and purification of society. For the fallen and degraded of her race, her aspirations and petitions went up continually to the angel-world. and petitions went up continually to the angel-world. For the emancipation of humanity from the thraidom of vice, she labored on all occasions when her feeble health would permit. For many years her body was frail, yet she lived to see the last of her children laid in the tomb, and at the time of her death, was a childless widow, but, as is always the case with the good and true, she had many warm and dear friends to cheer her in the decline of life. The disease which closed her mortal career, was a violent stack of infiamma-tion of the lungs. Her sufferings were great, and con-

details timely aid to restore the stready shattered bart. And a rudder to clear the sheal- and rocks for childhood. Bend two red stamps and obtain this masterly effort. Fail not to send and get this Book! Each case is scientifically determined, and the true plan of

treatment adopted from analysis of the secretions of the KIDNEYS from the blood, and from printed interrogatories, furnished each applicant. The Institution makes use of a powerful Microscope, and Philosophical Apparatus Patients applying for interrogatories or advice, must inclose return stamps, to meet attention. The attending Physician will be found at the insuit tion for consultation, from 9 A. M. to 9 P.

Toniu at the institution in the forenoon. M. of each day. But day in the forenoon. Address, Dz. ANDREW STONE, Physician to the Troy Lung and Fygenic Institute, and Phy-sician for Diseases of the Heart, Threat and Lungs, 96 Fifth-st., Troy, N. F.

TO FEMALES ..... MRS. DOCTRESS STONE. The Matron of the Institution, who is thoroughly read and posted in the intricate bature of the many afflictive and prostrating maladies of more modern origin, will devote exclusive attention to the treatment of this class of disease peculiar to her sex. Among the many diseases daily met with, and which she treats with unheard of success, are chronic inflammation, ulceration and prolapsus of the womb. The Modicated According Douche: a most important cur-ative, for arousing the nervous forces. Price, \$6 Females are consult to Doutrans Hong confidentially by latter or can consult Mrs. Doctress Btone, confidentially, by letter or personally. Address MRS, N. U. STONE, M. D.

Feb. 8. if Matron to the Institution, Troy, N. Y.

#### DENTISTRY.

D.B. AMMI BROWN gives special attention to preserving D. such badly decayed or broken teeth at autontion to preserving tracted, and to filling and regulating CHILDREN's TEETH. ARTIFICIAL TEETH ON VULCANITE, which is superior to metallio plate in cleantiness, durability and accurate fit, at about hait the price of a well made set on gold. Pure Bul-phuric Ether used in extracting. Feb. 8. 241-2 WINTER STREET, BOSTON.

DR. H. L. BOWKER, Office No. 9 Hudson Street, Boston. Medical Examinations free at the office; by letter, \$1, inclosing a loca of hair. Patients fur-nished with board and treatment. If Feb. 8.

#### MR. COLOHESTER,

OF NEW YORK, Test. Business and Prophetic Medium, can be consulted for a short time longer, at his Rooms 75 Beach street, opposite Edinboro'st. Has the marvelous Phenonons of Spirits Writing on the body. Also, in connection, Dr. O. Cunklin, the well known Healing Medium, of New York. Im Jan. 18.

#### WM. L. JOHNSON AND M. W. PRAY, DENTISTS.

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

CONSUMPTIONAND ASTHMA OURED.-DR. H. JAMES CONSUMPTIONAND ASTRIMA OURED.-DR. H. JAMES discovered, while in the East Indies, a cortain cure for Consumption, Asthma, Bronchitis, Coughs, Colds, and Gener alDobility. The remedy was discovered by him when his only child a daughter, was given up to die. His child was cured, and is now alive and well. Desirous of bencfung his follow mortals, he will send to those who wish it the recipe, contain-ing full directions for making, and successfully using, this remedy, free, on receipt of their names, with stamp for return postage. There is not a single symptom of Consumption that is does not at once take bold of and dissipate. Nightswasts, poevisines, irritation of the nerves, failure of memory, diff-delt expectoration, sharp pains in the lungs, sore threat, chilly sensations, natures as the stomach, inaction of the bowels, wasting away of the muscles. Address GRADDOOK & CO., Sopt fil. cowly file North Escond st., Philadelphis, Pa.

the BANNER OF LIGHT OFFICE, Boston, Mass. Nov. 23.

#### JUST PUBLISHED.

AMERICA AND HER DESTINY ;" NSPIRATIONAL DISCOURSE, given extemporaneously, at Dodworth's Hall, New York, on Bunday Evening, Aug 5, 1861, through EMMA HARDINGE, by THE BPIRITS Price, Sper hundred, or 5 conto single copy; when sent by mail, one cont aviditional. Just published and for salo wholesalo and retail at the Banner of Light office, 156 Washington street. If 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 & CATHOLIC PRIMAT.

"Containing-" Doubts of Infidels," embodying thirty im-portant Questions to the Clargy; also, forty Close Questions to the Doctors of Divinity, by ZEPA; a curious and interessing work, entitled, LE BRUN, and much other matter, both amusing and instructive. This book will cause a greater excitement than anything

This book will cause a greater excitement than anything of the kind ever printed in the English language. When the "Eye Opener" first appeared, its effects were so unprecedentedly electrical and astounding, that the Clergy, in consultation, proposed buying the copyright and first cal-tion for the purpose of suppressing this extraordinary pro-duction. The work was finally submitted to the Rev. Mr. West, for his opmion, who returned for answer, that the Book submitted for his examination, threatened, it was true, the demolition of all creeds, nevertholes, in his ophoion, nothing would be gained by the suppression. Said the let truth and would be gained by its suppression. Said he, let truth and rror grapple. The "Kye Opener" should be in the hands of all who de-

The "Kye-Opener" should be in the analysis of the second s

#### Essays on Various Subjects,

INTENDED to clucidate the Gauses of the Changes som-ing upon all the Earth at the present time; and the Na-ture of the Calamities that are so rapidly approaching, &c., by Joshua, Cuvier, Franklin, Washington, Paine, &c., given through a lady, who wrote "Communicatione," and "Fur-ther Communications from the World of Spirits." Price 50 cents, paper. When sent by mail 10 cents in ad-dition for pusinger.

lition 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 lady. Price 60 conts-10 cents addition for postage, when sent by

Communications from the Spirit World, on God, the Departed, Sabbath Day, Death, Orime, Harniony, Mediums, Love, Marriage, 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 Mice, No. 158 Washington atreet, Boston, Mass. Oct. 5. tf

"WHATEVER IS, IS BIGHT" VINDICATED. BY A. P. M'OOMBS. A Pamphlet of iweniy-four pages, containing clear and locid arguments in support of the ALL RIGHT doutine, and a perfect overthrow of the claims in opposition to this doctrine as set forth by Oynthia Temple, in a pamphlet entitled, "IT is n'T ALL RIGHT." For relie at the Banner of Light Office, 158 Washington st, Boston. Price, 10 cents. Bent, 14

#### DR. L. L. FARNSWORTH.

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#### LIGHT. OF BANNER

### The Messenger .-

Each message in this department of the BANNER we claim was spoken by the spirit whose name it bears, through Man. J. H. Cowayr, while in a condition called the Trance.

Mas. J. H. CONANT, while in a condition called the Trance. Tagy are not published on account of literary merit, but as tests of spirit communion to those friends who may recognize them. We hepe to show that spirits carry the characteristics of their earth life to that beyond, and to do away with the erro-aeous ides that they are more that yrarrs beings. We be-liere the public should know of the apirit-world as it is-should learn that there is evil as well as good in it. We ask the reader to receive no doctrine put forth by spirits in these columns that does not comport with his reason. Each expresses so much of truth as he perceives-ho more.

no more.

Our Circles .- The circles at which these communica-Non are given, are held at the Baytan or Lour Orrics. No. 158 Washington Strast, Room No. 3. (np stails,) every Monday, Tussbay and Thursbay aftermon, and are free to the public. The doors 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 aptrits

will be published in regular course: Tuesday, Drc. 10.—Invocation; "What is Life?" "Is Con-science an Unerring Guide?" Samuel T. Jacobs, Oberlin, Mich.; Hannah Connolly, New York; Patrick O'Brien, Dub-lin, Ireland; James Morgan, to Margaret Eillnwood; Wm.

Stone, to his wife.

Stone, to his wife. Thursday, Drc. 10.—Invocation; "The purport of the mes-sage from England:" Theodore Jackson; Cotharine Perkins; Voseph Willisey; Nelly Gleason Tuestay, Drc 24.—Invocation; "The Celebration of Christ-mas;" Dennis Sullivan; Rhoda Wilkins; George B. Moore, Cabotrille, Indiana (printed in No. 15); Allco Maria Buck-ley.

ley. Thursday, Dec. 26.—Invocation; "Do the Spirits come at the call of mortals?" Lehaud Chases; Ricardo Hernandez; Peter Sears; Mary Ann Powers; Harriet Sewell; Capt. Israol fiall.

raol fish.
Monday, Dec. 30,—Invocation; "Is the Boul's Progression Endless?" William Watson; Elizabeth Perkins; Freddy Davis; Josiah Copeland.
Tuesday, Dec. 31,—Dr. Wm. Clark, Boston (printed in No. 16); Catharino Boyce, Princeton, N. 8.; Charlos P. Young, Ban Francisco, Cal.; Thomas Gould, Orleans, Mass.
Thursday, Jan, 2.—Invocation; "When will man become infinitely happy?" Wm. T. Fernald, St. Louis; Rubecca Hop-pin, Philadelphia; Margaret Connelly, Manchester, N. H.
Monday, Jan, 0.—Invocation; "Bhall man ever become law unto himself-and if so, when ?" "Why are the com-munications given at this circle more for strangers to than be-

iaw unto nimsci-and if so, when "" "Why are the com-munications given at this circle more for strangers to than be-lievers in Spiritual manifestions?" Wille Howns, High street, Boston; Florence S. Upton, Charleston, S. C.; Joseph Stil-lings, jeweller, Montgomery, Ala, to his son Henry; Patrick Monther Dover W.

Hinga, jeweller, Montgomery, Ala., to his son Henry; Patrick, Murphy, Dover, N. H.
Turiday, Jan. 7.—Iuvocation: Miscellaneous questions; Martha Hutchina, Belfast, Me.; Hiram Kenney, to his wife in Boston; Polly Jonness, Byc, N. H.
Thursday, Jan. 9.—Invocation; "The Chief End of Man;"
"What is it to be born again?" William Sherman Osgood (printed in No. H): Benjamin Bancroft, New York; Lizzie Delton, New York; Charles Beaman, to his son; Sally Brown, to her children; To Clarence Williams
Monday, Jan. 13.—Iuvosation; "Perfection;" Richard S.

s her children; To Clarence Williams Monday, Jan. 13.—Invoation; "Perfection;" Richard B. ovonshire, Mauchester, England; Ellen Maria Sampson, New York City. Tuesday, Jan. 14.-Invocation ; "Will the Spirit of man

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

Worcester, Mass.; Charles Kimball, Boston; Philip P. Mon-try, New Orleans, Monday, Jan. 20.—Invocation; Miscellaneous Questions Thomas Ibaskin, Second Michigan Regiment; Mary Lee, to Major Robert Lee, Nashville, Tenn.; Solomon T. Ringe, Keene, N. H.; Thomas Knox, Pembroke, N. H., to Abby

Keene, N. H.; Inomas Kuoz, Pendroke, N. H.; to Abby Knox, Prattville, Ala. *Turaday, Jan. 21.*—Invocation; Miscellancous Questions; "Light;" Antonio Murreli, sallor, bark Saturn, N. Y.; Lucy M. Pendleton, Alkany, N. Y.; Barnuel T. Johnson, St. Lucis, Mo.; Olive Dwight, Brooklyn, N. Y., to Philo Sprague.

> Invocation.

God of wisdom, God of power, and God of infinito mercy, we bless and adore thee for all the manifestations of thy most glorious self. We do not thank thee, oh, our heavenly Father, for these corruscations of light which are daily and hourly showered around us, but for those midnight shades, for that shadow over humanity, we thank thee. We believe that added to the darkest shade will be the brighter shade of glory. We thank thee for all conditious of men for the drunkard, for the prostitute, for the dissolute, of every description-for the Christian, for the Heathen-oll, all, scattered abroad over the face of the earth. While we thank thee for all, thou wilt accept our thanks. Oh, our Father, we feel that thou wilt not only receive our thanks, because of thy glory, but even if we descend into hell, should we be wrapped around with the darkest shadows of life, while those dark shades prevail, may we feel that thou art in the shadow. Thy glory is not more seen in the brightest cherub than in the hardest demon. Thy children here and elsewhere not only dwell in light and sunbeam, but also in darkness and gloom.

at all. A Franklin found out a little of its nature. and, in a few experiments, sought to shake hands with it, and he found it ready to shake hands with him. in a few ages to come, man will not only shake hands with the universe, but fold it around him. This much, mortal, we know, and when you stand upon the shores of immortality, you will agree servant in the future.

### Reuben Price.

Dec. 3.

Mr. Chairman, I hain't got much idea of what ought to say here. I did n't have much of an education when I lived around here, and I do n't know much about your rules, but if you will tell me what they are, I'll try to observe them. Well, my name was Reuben Price; I was born in

Thetford, Vt., and was twenty-one years old when I left. I've been dead most seven years, and I hain't got any nearer Heaven than I was when I died. That puzzles me, and I do n't feel quite settled about it. died in Johnson, Vt., of a fever, and a pretty hard one, too. I catched it down in Massachusetts, in Brighton. I came down with cattle, and somehow or another I got mixed up with it, went home sick, and never got over it. I have heard about this kind of thing-they used to have meetings in Washington,

and I have heard of them around our place, but did n't know how big they were. I have got a brother in the army, and I put him

put him up to do something for old America, bad as she was. She's bad enough. I thought before I died, something ought to come to make her better, and it's come. I tell you what, Mr. Chairman, the Goverament is pretty rotten. Ask George Washingtonhe says this country is awful sick—awful, and God is going to cure her. And he is going to give her med-icine that 'll make her mighty sicker. That's the way the doctors do round here.

I can't tell all the strings I pulled to influence my brother. One thing—the times were pretty hard, he liked money pretty well, and I told him he would get good pay, save his money, pay up his mortgage. and not get shot. That's the way I got him off. If I was here and could make peace by saying the word, would not say it. There is any amount of rascals to be killed off, and you can't take care of them. God is going to take care of them, by having them. nearer to him. . I 'ye seen Gen. Jackson-he's asham d of America, but says it is coming out all right. But now, Mister, I want just to say to our folks

that there are plenty of ways to get a chance of talk-ing to me, but not here, and if 1 do n't do them any good, I won't do them any harm. That half-brother f mine-we did n't hitch well together, and I thought it was all his fault; but I find it was partly mine, and will own up my share. If I could, I would straighten up some things; so he must take what 1 would do in place of what I should. Folks had bet-

ter go to meetings like these where they can find bodies they can talk through. What do you ask for coming? Nothing? Well, that 's casy enough. When you know what to do, it is easy to do right, ain't it? Well, I'll go now. Dec. 3.

#### Patrick Smith.

I'm very much off like the woman who is coming fornence me. I've got meself here, and do n't know what I want. Me name is Patrick Smith, born in Dunwaller, Derby county, Ireland. I lived in New York ever since I come to this country. I don't know at all what I died of. I lived in Meyer's Court, New York. I've got a brother in America, and I've got a sister, and I'd like very much to make meself known, or put them in the way I could talk to them. They were in New York. Me sister married Mr. Connolly. I do n't know what they'll do. I'm afraid if they go to the praste, they 'll not come to me at all. Have faith? I hear so much

about faith, I do n't know what it is. There is many things I'd like to talk about. Me mother is dead, and is where I am. Believe me? Why would I lie at all about it? They do n't know

Ireland, and me mother was in good health. I want to say there's things in Ireland that wants looking after. She's been here three months. I want to

throng our markets to take the place of strength. generally believe and declare that Jesus of Nazereth This and that will take the place of physical forces, was no more than a medium, performing only such and perform the labor man used to perform. But a acts as mediums of the nineteeuth century are capafew years ago the electric fluid was not understood ble of doing, and no more than they can do.

> QUESTION .- " What is a miracle f and are the mediums of to-day, those who style themselves spirit mediums, capable of producing or working miracles such as were wrought out by the Jesus of the past ?"

What we consider miracles to be. When justly defined, they are no more nor less than violations of with us that electricity shall be your most valuable Nature's laws, or infringements upon the Deity. Now pause, and let the questioner ask himself the question, if he can suppose an individual capable of infringing the natural laws? And again, what natural law is? We can tell him it is God. Then natural law, and Deity, to us, are one and the same thing. Therefore, to violate law, we infringe upon Deity. So, then, we declare, there never was a miracle performed. There never was and there never can be an individual capable of violating Nature's law. No one is capable of such violation, and Deity cannot be violated. If so, where is the wisdom so much talked of as centered in Jehovah?

We do not pretend to deny the declaration in regard to spiritual mediums. We have ever taught and believe that Jesus of Nazareth was human as well as divine. He was as perfect a medium as ever existed: but that he ever performed a miracle, we deny. He was perfectly loyal to his God.

Are mediums capable of performing the miracles that Jesus performed ? They are capable of perform-ing just what he did. If we believe him, we must so conclude. These things ye may do, saith Jesus. Not up to go. He was a little skeered about it, and only did this issue from his lips, but from all nature, thought he should be killed. But I thought I would coming down the ages step by step, and revealed to us of the present age.

We presume our good brother will ask if Jesus did not raise the dead. He never did, and never could. That would have been a violation of Nature's laws. an infringement upon Deity. Oh, our good brother, while you read our answer, and hold up your hands in holy horror at the conclusion at which we arrive, lock at the light shed abroad and look. at it with an unprejudiced eye. Carry not with you the teachings of your mystic theology, neither dwell in the regions of the dead past. Allow us to add, never read God by the light of your dead theology.

We behold, even now, light shed down upon our good brother. It will come unto him in the silent watches of the night, and reason will break through the prejudice that has so long surrounded him. When reason is heard, as appealed to, it will never be silenced. We feel that the spring-time of your new life will ripen into a fruitful harvest, when you will return to Nature's God, and dwell no longer in dark and dead and good-for-nothing creeds. Dec. 5.

#### Herr Schradstall.

I have but one son in this country. I come for to see vat I may say to him. I've studied pretty much that I may come right, and I 've many times tried to come, but failed, because I have not studied enough. There be much to do to learn to come right. I vas fifty-four years old when I take my departure from this vorld. I lived in St. Charles street, New Orleans. I vas one instrument maker-make violins, guitars, and such like. My name was Herr Schradstall. My son Frederick lived some time in New

York, some time in Boston, and other places. I vas born in Heidelberg, Germany. I been here this eighteen years, most of the time in New Orleans. My son vas vat you call give concerts-musicmusician. I have try to send some message to my son, but he no believe, because I did not tell where I lived and died. I looked round to find how I may come, and seen this place. I hope I make no mistake.

My son leaves me, and come this way, because I no give him money enough. He was not with me ven I died. I vish to talk to him-no give him money, but advice, viol is better, from the spirit vorld. I once have much money, but I lose him, and that bring me to this country. I should like to speak where no one but my son will hear. I should like much to say the fibes and hear since 1 bin here. But so lectle time given for each one, I vish it is mescif at all. Our father died before we left to say vat comes first. I vish you very good day. Dec. 5.

#### Elizabeth S. Meson.

Herbert Langdon.

My name was Herbert Langdon; I was near seventeen years old when I died. I was born in Barnstado n't know about talking in this way-have been know my father, too. I can't speak to him because dead short of a year. I say dead, for that 's the way was doing business in Montgomery, Alabama, when I died; but I understand he has given up and come me. She does not know that I am dead. I want to this way since I left. My mother has been in the tell her that it was very wrong in her to do as she spirit-world since I was quite small. I have a sister older than me, and a brother. My sister is a half-sister. My father married twice. My brother was older than me. I say my father was married twice-he was married three times-my half sister's mother, my own mother, and his present wife. The last belongs I do n't exactly know where.

- I come here to-day, sir, to plead for my sister. I do n't know as you admit of such things. It is to my father I would communicate. In order to understand the state of affairs, my half-slater's mother left a little property that should have gone to my sister-that was the wish of her mother. She ha never had it. She married against my father's wishes, and her husband has since absconded, gone to parts unknown. She is at present in a destitute condition, with two small children. Her mother feels unhappy about it, and I do myself, and as was nearer to the earth than she was, I came here in relation to the matter. Her mother wants father to give Luoy what belongs to her, also his love and sympathy, as he ought to give. If he does this, he will be happier, and have more peace of mind than be has had for some time. I will say for the lady he calls his wife, if she wishes for happiness, here r hereafter, she must not interfere with our work.

I know my father will receive my letter, as he has spiritual friends who are well inclined toward him, them. and will see it. I shall watch it when it comes out. Dec. 5. Good-day, sir.

#### Lizzy Porter.

Written: LIZZY PORTER. ry about me and Eddy. Dec. ő.

Invocation.

O Father, the world and the church have taught us to fear thee ; but the world and the church know thee not. Thou hast wrought the word love upon the tablet of our souls, and we feel inclined to love ing side with their accumulation of rubbish, cleansthee because thou wilt have us do so, and that we ing as they go. The little flowers that have lain beshould not approach thes except with feelings of neath the dust until one loses sight of their very exlove. Why should we fear that thou wilt not bless Why should we come unto thee with feelings of terror? We know that we should not. When we ing faces seem to thank God for their baptism. The turn away from earth, and consult with the angel great machine of Nature has been cleansed, and ruus world, we begin to know thee as thou art, filled with anew. True, we see some places where the thunderdivine love. Thou art not only ready and willing to save us from our dins, but we know that thou wilt save us from our dins, but we know that thou will save us. Though we wander for years in hell, we shall turn to thee when we see our offences, and have lost their roofs, and others are blown entirely sorrow and misery shall pass away. At last, we down. shall all know this love, and rest in thy bosom Our Father, should we ask thes to bless humanity? We answer No! But we should ask that all conditions of men may see thy love and hear thy voice-then will they be blessed. This much we ask for humanity, in the name of him who hath Dec. 9. taught us to pray.

#### The Deluge.

not, we will proceed.

#### "Was there ever a universal deluge ?"

A friend desires to know whether there ever was a iniversal deluge, such as we read of in the Bible. We have no faith in the biblical record of the deluge -none at all. For we perceive not only the improb ability of such a thing, but the inconsistency, the unreasonableness of that which has been presented to the Christian world, and that which the Christian world has called good and accepted. The story is a wild one, born of a wild imagination, and one which had little knowledge of human nature, either in this mundane sphere, or that across the river death. But that there have been universal deluges of different kinds, we believe. Of these there are those of new thoughts, new opinions, new hopes. A new religion is now swallowing up an old one, and soon the

### [FEB. 8, 1862.

pent before she comes here. I want to tell her so. My teacher here, said she called me Jenny Bigelow. y name was Herbert Languon; 1 was near seven. because Mr. Bigelow was Mayor. My right name Mass, and died in Chesapeake City, N. J. I was Kempton. I should have had that name. I he has gone away to the war. Won't you please tell I believe it is generally understood here. My father my mother that I want to speak with her. She often thinks of me, and wonders what has become of me. She does not know that I am dead. I want to did, and that God does not like it. Good by, Mister. Dec. 9.

#### John M. Whittemore.

My dear friends-I did not enter the spirit life unwarned and unready, as I have already informed you. Our father was with me during the engagement, and met me as I bade adieu to earth, and wel-JOHN M. WHITTEMORE. comed me here. Dec. 9. of Cambridge, Mass

#### A Waif from Mrs. Townsend.

DEAE FRIENDS, everywhere, I want to telegraph to you through the BANNER, that still stands firm amidst the howling tempest of war hanging so fearfully over our once peaceful land, that I am still on this side "the river," and laboring as ever to cultivate within myself the elements that shall eventually unfold me into a true woman-image of that God-mother we see all around us, in Nature, a ministering angel; and to scatter, so far as my feeble efforts may, the seeds of peace, love and good will to man, that may spring into growth, after the great ploughman, Truth, has prepared the soil to nourish

I know the clouds hang dark and heavy, the lightnings flash, and the thunders roll; but those who have studied the science of Nature, and consequently put lightning-rods of confidence in God upon their The angels take care of us, dear mother, so don't mental, moral, and religious habitations, know but little fear, and look upon the contending elements with a feeling of sublimity and admiration. knowing that when the storm shall have passed by, the face of Nature will present the grand appearance of a new birth. Streams that have been as little muddy pools, will come leaping down the mounistence, stretch up their little arms, and with smilbolt descended, and even giant trees have been lev-

But what do we? Mourn over these ruins? Not long, certainly, but go to work and cut up the trees for use, put on new and stronger roofs, build new and improved dwellings on the spot where the old ruins laid, meet each other on the way, and exclaim, "Splendid storm !" "Sublime work !" We are all well aware that when there are contrary Have the friends present any question to ask? winds, the storm presents a more fearful aspect ; but If so, we are ready to hear and answer such. If our experience in observing such conflicts, has ever been to see the cool, determined North wind sweep away all clouds, and eventually leave the heavens and earth in smiling beauty.

These are natural laws, belonging to mind as -to matter; and now, dear friends, do n't let us be children in this glorious conflict. Let us close the windows and doors while the storm lasts, and look out upon the scene calmly and quietly.

Don't be alarmed, because the clouds obscure for a moment our glorious, sun of Spiritualism from the whole world. It shines on, brightly as ever, and gives to all these clouds of blackness " a silver lining." Occasionally the clouds break, and then its radiant streams of light pour down in golden beauty, and thousands rush to warm themselves therein. Let us be of good cheer, carrying ever with us the sunny smiles of reflection from truth's great sun, to cheer the passer by. Let us entertain no fears as to the result. That God who has so plainly revealed himself in the preparations for this storm, knows what he is about, and, as I earnestly believe, will bring freedom to all his children, red, black and white. as I believe in my own existence. My little humble home is still at Taunton, where I stop to re-arrange my carpet-bag, as 1 journey on, and warm myself in the pure sunbeams of a hus. band's and sister's love. Wherever you are. my friends. my best wishes attend you in pursuance of M. S. TOWNBEND. the Right.

place where thou art not. Teach us, then, by the power of thy ministering angels, not to call anything unclean. Unto thee, most boly one, we offer thanks, not only now, but throughout eter-Dec. 3. nity.

### Progress of the Spirit.

Have the friends any question to ask us? We are now ready to hear such.

A visitor suggested as a question :

" Is the progress of the spirit immediate, or is it by distinct degrees ?

There are many distinct degrees in life, both here and hereafter. One most distinct to you of earth, is the change called death. There are as many quite as distinct changes after death as before. The growth or unfolding of the miniature God, is gradual-so gradual as scarcely to be perceived. The dew falls silently and gradually-the earth drinks it in silently and gradually. The flowers unfold silently and gradually. So in all outward manifestations, man's unfolding is gradual. The minor degrees are small, very small, so much so that the outward senses cannot perceive them, yet they are distinct in themselves. The outward chains that enfold society. interlink with each other, and pass from one to the other. There is no going backward in nature, neither is there great strides forward. No evil-minued man to day can become a saint to morrow, nor can a saint to-day become evil-minded to-morrow. There cannot be despair to-day, and bliss to-morrow, nor the reverse. The great powers in the universe must be brought to the individual spirit. Therefore, we come to the conclusion that the unfoldment of the Dec. 9. spirit must be gradual.

Electricity as a Motive Power. We have been requested to answer a question relative to electricity. This question is : "Will electricity ever be used in the movement of large

material substances ? There is no element in, under, or above the earth.

for in the celestial regions, that man cannot and will not make his servant. Man is endowed with wisdom, and he is the only portion of our Master's oreation that is endowed with wisdom. In virtue of this, he will become a God in himself. So then, we are to suppose, sooner or later he will become so far acquainted with the electric element as to make it his servant, in every sense of the word. The past few years have unfolded much in the science of electricity. Man has already taken many steps in regard to making it his grand servant. Judging from the past, we know that he will make it a servant, to do his bidding and obey his commands, implicitly. At the present day there is but a small understanding of the element, compared with what there will be in the future. Will be use it in the movement of ponderous objects ? Most certainly he will. Oh, our questioner, know you that in the compass of one drop of water, there is an electrical power, if rightfully applied, sufficient to overthrow the Bunker Hill Monument. We speak that which we know. When man shall come to understand fully the nature of the element, will he not use it to do his will? Most certainly he will. As man unfolds his mind, the material in his nature recedes. Look back five hundred years, and you will scarce recognize the man of that day as belonging to your race.

Physical strength dies before the march of mind. Man makes the elements to serve him. As much as he requires certain conditions for his happiness, for his development. If not found in physical forces, he must look for them in the elements, and use, them also. We look abroad over the land, and we see that we have everything keeping pace with the growth of the soul. Everything is improved upon. Machines

talk to them in spite of or God himself They know mother was left with a brother. He's looking after things, and it'll be a long time before he 'll write and tell. He's looking out for himself. Be so kind as to say I'd like to say something to know. I suppose I 'll have to make meself alsy every Nobody'll trate them (the mediums) time I come aisyer than I. I'd like to know how to go. Much oblegged. sir. Dec. 3. obleeged, sir.

Charles Pettes Anderson. Halloo, Mister, my mother sent me here. She

wants me to talk with my father. My name was Charley Anderson-Charles Pettes Anderson Charles Pettes was my uncle's name, I was seven years old, and lived in Georgetown, District of Columbia. Mother lived there, too, and father lives there now. Mother wants him to pay more attention to spiritual things, and less to material. She would speak, but can't, and so lets me. My mother died of consumption. She was sick when I died and then she hurried off, too. My mother wants to after. She sent my father two written communications through a gentleman in Washington, what is n't public. And my father-said, "Humbug !" because the gentleman knew about him. And so I er tells me what to say. She's right here.

I'm a lady, now. Yes, I did know. I should be changed. I've been here and see others changed, and knew I should be for a little while. My father is a politician and a speculator, my mother says. My Uncle Charles, too. No, sir, not secessionists. Make good deal of money out of it. It's true! it's My mother says I must thank the gentleman know I shall succeed, because my mother never tries to succeed. to do anything that she do n't do, and I only talk for her. She says she would tell me more, only because fever, and he's here. He do n't care to talk, but I fear which intermingled with my hope of happiness do-1 like to. I shall come again, some time. I beyond the grave. must go, now. Dec. 3.

Maria Louisa Favor. Written :

My beloved sister, Josephine .- I have many times never could until to-day. And to-day, I come to warn you against some you associate with, who pretend to be your friends. . Oh, my sister, I want you to come to the spirit land pure as an angel. But for this have watched over you ever since I left. I would say more, but cannot in this public way.

From your spirit sister, MARIA LOUISA FAVOR. Deg 3.

#### Invocation.

art, the source of wisdom, and not as the vain demathat they may see thee in thy true character; and unto thee shall be gathered the glorious harvest of wisdom, forever and forever. Dec. 6.

What is a Miraole ?

question propounded by one of the clergy of our city. me an interview through some medium, and trust Our friend sees fit to preface his question with the that it will be as pleasing to him as was that I have following declaration, that Spiritualists and mediums just related. Good day. Dec. 5.

The Psalmist says the fear of the Lord is the beginning of wisdom. But the children of the spirit. sphere are taught to differ with him. We are taught that the love of Gol is the beginning of wisdom. me brother and sister. I do n't want the praste to Surely if we love him, there can be no fear. True love of God is to love all we see, whether in the radiant sphere of affection, or in the gloom of darkness where the unhappy dwell. We are taught to love all things, because God made all things.

When I was on earth, I thought I was a Chris. tian, and my friends believed I was a Christian. I

was considered as a Christian according to the world's definition, but according to the trae definition I was not. I was not a Christian, because I feared, and did not love. I hesitated not to say I hated this or that thing, and was governed by resentful feelings. I had been taught to believe that some classes were to be despised, and to pay more respect to those who were of a lofty character.

It is with feelings of fear and hope that I come to this world again. I fear I shall not be welcomed by those I lowed best, but hope to be able to overcome talk with my father and Uncle Charles, I was named any prejudice to my present views. We are taught in the spirit-sphere that we are able to overcome all things beneath us. Surely, fear is beneath us.

I have a father — a dear father, on earth, but his spirit is wrapped around with fold after fold of what came here where they do n't know us, and my moth. they call the Christian religion, and on his head is a mitre of Christian theology, through which the sun has never shed its light. But I have been trught to return to earth to endeavor to induce him b cast off the Christian theology, and accept of the spirit of love and wisdom, which is the only true wedding. garment. I am aware that strong prejudices exist with my father in regard to Spiritualism, and that he has not the smallest faith in its truth. I have for writing, and must ask if I can come again. I faith in the promises through Nature, and so I hope

Eight years ago I left my father and other dean friends on earth, and went alone to the spirit-world her. She says she would tell me more, only because intends on carth, and would tell me more, only because intends of carth, and would tell that enough of what only tells that 's the most important. Tell my fath-wear alled light on carth, but the valley of death only tells that 's the most important. Tell my fath-wear alled light on carth, but the valley of death on the work of the second sec wants to talk too. Uncle Charles's little boy is land, or who would receive me. I had too much of here, too. He is little older than me. He died of the professing Christianity of the day, too much of

My disease was consumption, of which I was sick fourteen months. My name, Elizabeth 8. Mason. I was nineteen years of age. I will here relate a little in-cident of my life, which may prove to my beloved father that I still exist, and am capable of returntried to come to you.in this way, since I left you, but ing and communicating with him. Some three years before my death I was suddenly overwhelmed with the conviction that I was a great sinner, and needed a change of heart, in accordance with the Christian idea of such things. I was troubled with a terrible dread of death, and a fear of God, so terrible as almost to amount to insanity. I struggled with it for weeks, until it appeared I could bear it no longer. when my father perceiving my condition of mind, called me into his study, and inquired what troubled me. When I told him, he said, " my dear Elizabeth. nothing could give me so much pleasure as to learn Oh. Lord. our God, unseal thou the eyes of humanity, of this fear, for the fear of God is the beginning of and unstop their ears-yea, do thou revivily and vi- wisdom." He knelt down and prayed with me, and talize every sense, that men may know thee as thou I tried to feel assured that my sins were forgiven, but a terrible marble of fear was on my heart, that gogues and men of the world understand thee, and I could not throw off to the last years of my life, No one but my father ever knew of this interview. I return now freighted with bright flowers from the gardens of truth, and I have learned that the love of God is the beginning of wisdom. Under this view of truth, we may call ourselves Christians, and

We propose to consider and briefly reply to a not till then. I wish to ask that my father will give

old one will disappear, and that which was held cred, will be known only in the halls of memory.

There may have been some grounds why this rec ord in the book which you call the Holy Bible, should have been believed. But that there ever was such a deluge as there represented, we again declare we do not believe, and should one from the spiritsphere come here to-day, bringing such a fabulous story, not even the believers of that record would give credence to it. It is because it is one of the mysteries of the age, that the story is probable credence to it. It is because it is one of with many; the world is apt to believe in mysticism, folded in dark shrouds, rather than in pure truth and simplicity. Jesus of Nazareth was rejected because of his simplicity. He did not come in all the pomp and spiendor and display of the kings and princes of the earth. . It was said to him. If thou art the king of the Jews, why not represent yourself as such? Why come eating and drinking with publicans and sinners? Why art thou found walking in the simple garb of poverty, and why beg from door to door, if thou art a king? And yet he was a king, and Lord of Lords, in spifit. It would be better for the minds of the earth to receive that which is simple than that which is wrapped up in the mysteries - better, instead of believing that which the priests declare to be true, to believe that bien your reason points out, to trust in the simple monitor which is found in the child, that king which all must acknowledge sooner or later. You will understand us to declare that we do not , believe in the

#### James Rafferty.

Dec. 9.

story you ask us concerning of.

I was told would I come here, I would spake with me folks. Me name was James Rafferty, twelve years old. They lived in Charlestown street, then in Sea street, and in Moon street, where I died. Me ather and mother, three brothers and sister, I would like much to talk to. I had a bad cold in me heart. somewhere here. I stuff all up, had hard work to breathe some days, and at last found meself dying. The doctors called it congestion of the lungs. I have Dr. Welsh. Be so kind as to let me come and spake with them, and I'll pay you some time.

Me mother can't read at all, me father can some. Should the praste know of it, he would tell them I was dead and gone. I can't rest at all; have been bout here all the time, and do n't know what I'll do. May I go down and see them a while? I want to tell them many things that I can't tell in the little time I have here. : I do n't know meself what 'll do. I know me father and mother won't come ere. They won't know of me coming. Printed? Will it be in the Herald? [It will be in the BANNER or LIGHT.] That is a Protestant paper, and they won't see it at all. If they do n't see it there, will you plase put it in the Herald? They live in Moon street, just by the church-Rafferty is the name. Been here about two and a half years, nigh as I can count. All the time I've been about here. Sometimes I been to school fore I died. I sold papers. Been to intermediate school, but did n't have much learning. May I go, Mister? Dec. 9.

#### Jenny Bigelow.

I have found my mother, Mister, and I want to go and tell her. The folks let me come here and tell my mother. I have found her. My name is Jenny, Bigelow-they called me so. Somebody found me on the street in the night, when Mr. Bigelow was something. Yes-Mayor, and they called me Jenny Bigelow. Since I have been away from the Orphan Asylum.

have found my mother, and want to tell her so. She is in Boston. Her name is hyaer-Frages Lyaer. Henges our investigation is bidden light and glory. is in Boston. Her name is Ryder-Frances Ryder. tell me to come back and tell her she did wrong, very wrong in abandoning me, and that she had better re-

Stafford, Ct., Jan. 9, 1862.

-A Test of Spiritualism.

We, the undersigned, have seen a test of this wonderful power, which, we think, will convince any skeptic of its truth, or at least of something beyond the power of man.' This test was given us through a lady medium of this city, a lady of good character and high standing in one of the popular Christian churches of this place. As such we know her, and present her to the reader.

At the time alluded to, she was controlled by the spirit of A. C. Campbell, a doctor when in the form, and held in an unconscious condition for the period of two hours. During this time we held a most interesting conversation with the intelligence, and was well satisfied of the truth and power of his mission. He (the spirit) gave us a full description of the human system, its formation and workings, which to ns was very interesting. We questioned him closely, but, to all our interrogatories, found a quick and truthful answer, clear, logical and beautiful.

But the most wonderful of all was a surgical operation performed upon my wife. It was accomplished with the eyes of the medium entirely closed, and in less than ten minutes from the time she took the instrument in her hands, the tumor was removed, and the wound sewed up, in a skillful and workmanlike manner. My wife has had the treatment of many of the medical fraternity, but all to no purpose. For six months she has suffered much. could not lie on her left side during that time, and in ten minutes, by the aid of this invisible power, was made comfortable, so she could turn upon her side with ease. During the operation she was not sensible of any pain, no stupifying medicine being used during the whole process. This we know to be a fact; for I closely watched every movement of the medium, to see if I could detect any deception, but

could see none. I think the controlling spirit per-fectly understood his work. Let it be the spirit of Dr. 1A. C. Campbell, or that of the woman, it mat-ters not-it did honor to the cause of Spiritualism. This is the first I ever saw of Spiritual phe-nomena in my life. I decidedly objected at first to having any such performance, as I called it, over my wife, but my friends' desires prevailed, and I yielded to them, and I thank God that I did. I must say there is something in it which chal-lenges our investigation. May God reveal to us its

11759 BANUEL HOLDER. - A End and Blue leland Avenue, Ohicago, Ill. ant's S

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### FEB. 8, 1862.

#### TO THE DISHEARTENED.

#### BY KATIN.

When shadows deep their chilling folds sweep, Like a mantle of midnight o'er thee. And wintry clouds, like spectral shrouds, In their loy arms enfold thee,

Stand not aghast at the tempest blast That threatens to shiver thy sail. Or sadly sigh for the sunny sky. Now studded with stars of hail.

The lashing waves of the green sea bathe The sin-sick and life-weary soul. Cooling the brain in its montal pain, And healing, requickens the whole.

The mountain crest in its wild unrest, Swifter bears to a brighter day; The storm that rends, the real man befriends, By tearing his frailties away.

Throughout life's hours heed well the powers Of guardian angels of light, And robes of love from the spheres above, Will banish the mantle of night.

Courage then take, till the day shall break, And thy bark shall outride the storm; Trust to the arm that guides from harm, And safety shall compass thy form.

Lowell, Jan. 20, 1862.

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#### Self-Healing Power.

The wonderful wisdom and goodness of the Creator are most strikingly shown in the self-healing power with which he has endowed all living bodies ் Is a would made in the flesh-the system immediately a would made in the nesh-the system inimitativity puts forth its self-repairing energies to close the breach. Does a grain of sand enter the eye, and en-danger its delicate tissues—the organ pours forth a fluid to lubricate the surface and wash away the offending substance. And so, in a thousand other ways, the self-healing attributes of vitality exert their forces and attest the boundless mind and power of God.

er of God. Now it appears to me that the extent and capabil-ities of these self-restoring powers have been great-by undervalued if not alumat wholly overloaked in wherever ho may be called. Address, Port Huron, Mich. ly undervalued, if not almost wholly overlooked, in the researches and practices of mankind in the di-rection of curing disease, and the consequences have and 16 Address, Fredonia, Chautuage Co., N. J., caro E. W. ly undervalued, if not almost wholly overlooked, in been most frightful and calamitious. From the va- Meacham. rious molives of fear, pride, acquisitiveness and be-nevolence, innumerable direful and fatal experiments have been tried on man's fearfully constructed body, and the human stomach made the torn and outraged receptacle of every consuming poison, in the vain attempt to do what is beyond the province of man to perform.

Healing powersian creative or living power, which no inorganic substance can impart. What infatuation, then to suppose that poisons, whose very tendency is to destroy life, can give healing or living power! All curable diseases, Nature cures. The most that man can do, is to remove obstacles by mere mechanical or other simple agencies, or by placing himself in harmony with the laws of his being-thus following that best of medical advice given by Jesus, namely, " Go, and sin no more."-Seth Hunt.

#### The Spiritual Beasoner.

This work by E. W. Lewis, M. D., of Watkins, N. Y., is a record or journal of spirit-teachings, communications, and conversations, in the years 1851, 1852, and 1853, through N. S. Gardner, medium. These conversations are held between a band of intellectual investigators, and the spirit of John Locke, Lorenso Dow,Osceola, etc. Many interesting queries were put to the higher intelligences by this little band of 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.

#### Clairyoyant Physicians.

Dr. S. W. Howard and Lady, the distinguished Olairwoyant Physicians, have permanently located in the city of Iudianapolis, Ind., and respectfully tender their services to the afflicted. They examine and prescribe for patients at all hours of the day, at their office, No. 13 South Mississippi street. Post office address, box 873, Indianapolis, Ind.

#### A Child's Book.

Scripture Illustrated by Moral and Religious Stories or Little Children. lis's pen has frequently added attractions to our colling shad she is well known to the little ones. This volume of 64 pages, contains twelve stories and ands volume of the 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.

#### LECTURERS AND MEDIUMS. Parties noticed under this head are at liberty to receive

subscriptions to the BANNER, and are requested to call attention to it during their locturing tours. We hope they will use every exertion possible in our behalf. Lecturers are informed that we make no charge for their notices. These named below are requested to give notice of any change of their arrangements, in order that our list may be kept as correct as possible.

CHARLES A. HAYDEN will speak in Bradley, Me., the two first Sundays in Feb.; Thomaston, the third Sunday of Feb.; In Bockland the last Sunday of Feb., and the first in March March-no engagements for the last four Bundays in March. Will make arrangements to speak in the New England States during the Spring and Summer. Address as above, or Liver-

during the Spring and Summer. Address as source, or Little more Valls, Mc. Miss Balls Scout All lectures in Portland, Me., the four Sundays of Feb; Lowell, Mass. first four Sundays in March ; Philadelphia the last Sunday of March and the two first of April. Will receive applications to lecture in the Eastern States during March of 1862. Address as above, or Rock-ford. Ili.

WARREN CHASE lectures in Baltimore, Maryland, from February 3 to 10; Cincinnati, Ohio, Feb. 16 and 23. Address for March, at Centralia, Illinois. Lectures in Milwaukee, Wisconsin, April 6, 13 and 20; Grand Hapids, Mich., April 37. He will receive subscriptions for the Banner of Light. F. L. WADSWORTH will lecture every Sunday in Battle Oreck, Michigan, until further notice; at Providence, R. I., four Sundays of May; as Taunton, Mass, first two Sundays of June; at Marbleboad last three Sundays of June, Ad-dress accordingly. He will answer calls to lecture in New England during the Summer of 1889.

MRS. MARY M. MACUMBER will lecture in Providence, R. I. in Feb.-[No engagements for March, April or May]-Port-land, Me., in June; Stafford, Conn., two first Sunday in July; Someraville Conn., the two last Sundays in July. Address West Killingly, Conn.

Wet Kliingly, Conn. MES. A. P. THORFSON will speak in North Haverhill, N. H., one half of the time; at Bath, N. H., one fourth; at Dan-ville, VL, one fourth, for the present. Also, will speak on week evenings, and attend funerals, if desired, by addressing her at North Haverhill, N. H.

MISS ENMA HOUSTON will lecture in Portsmouth, N. H. February 9: Charlestown, Mass., Feb. 16 and 23; Marsh S0 and April 6, 13 and 20 and through the months of May, June and July, in Bangor, Me. Address, East Stoughton, Ms.

MISS ENMA HARDINGS will lecture in Philadelphis in March. Address, care of Mrs. E. J. French, 8 Fourth Ave-nue, New York.

MISS L. E. A. DEFORCE can be addressed at Philadelphia.Pa. through February. Designs speeding the Spring months in Pennsylvania, New Jersey and New York.

LEO MILLEE will speak in Marbiehead, last three Sun-days in Feb.; in Chicopee, two first Bundays in March. Ad-dress, Hartford, Ot., or as above.

Mas. M. S. Townsmit will opeak in Taunton, Mass., March 33 and 30. Intervening Sabbaths spoken for, but not positively engaged yet.

MR. and MRS. H. M. MILLER may be addressed at Nor-wich, Chenango Co., N. Y., for the present, or Conneaut, Ohio, care of Asa Hickox, permanently.

MRS. FANNIE BURBANK FELTON will lecture in Quincy, Feb. 16 and 23. Address 25 Kneeland street, Boston PROFESSOR BUTLER'S address is care of Dr. Child, 15 Tro-

ont street, Boston. Speaks in Boston, March 9. MES. FRANCES LOED BOND, Madison City, Wisconsin, care

f T. N. Boyee. H. L. Bowner will give ticket lectures, or otherwise, on Mental and Physical Anatomy. Address, Natick, Mass. WM.F. WRITMAN, trance speaker, and healing medium, Athol Depot, Mass.

WM. F. WRITMAN, trance speaker, and healing medium, Athol Dopot, Mass. DR. H. F. GARDNER, 46 Easor street, Boston. Mass DR. O. H. WELLINGTON, NO. 194 W. Springfield st., Boston. Mas. FRANCES T. YOUNG, trance speaker, 56 Myrtle street. Mns. A. H. SWAN, care P. Clark, 14 Bromfield st., Boston. MRS. H. C. MONTAGUE, care of P Olark, 14 Bromfield street. Miss Lizziz M. A. CARLEY, care Dr. A. B. Child, Boston. DR. L. U. BRUCE. Address care of Light, Boston. Mass. Miss Lizziz Dorne, care of Banber of Light, Boston. L. JUDD FARDER, Boston, care of Bela Marsh. REV. BILAS TYREEL, 40 Bouth street, Boston LEWIE B. MONBOR, 14 Bromfield St., Boston. CHARLES H. CROWELL, Boston, Mass. DR. O. VORK, Boston, Mass. MIS, BARAH A. BYRME, 63 Winter st., E. Cambridge, Mass. W. ELLERY QUELLAND, BOXDUY, Mass. CHAS. T. IRISH TAUDION, MASS. CHAS. T. IRISH TAUDION, MASS. MISS. JANNA BYDER, Flymouth, Mass. MISS, JENNIS S. RUDD, TAUDION, MASS. MISS, JENNIS S. RUDD, TAUDION, MASS. MISS, JENNIS S. RUDD, TAUDION, MASS. A. O. ROBINSON, Yall River, Mass. M. B. ORBENDAR, LOWEL, MASS. MISS, AND ALL, Northfield Mass. MISS. AND ALL, Northfield, Mass. MISS. AND ALL, Northfield, Mass. MISS. M. B. KENNER, LAWFENCE, MASS. MISS. M. B. KENNER, LAWFENCE, MASS. MISS. M. B. KENNER, LAWFENCE, MASS.

### Mediums in Boston.

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DR. CHAS. H. CROWELL, Medical Medium,

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doing. TERMS.--Examinations and Presoriptions, at office, \$1.00; family visits \$2,00; by letter, \$1,00 and iwe three-cent post-age stamps. Sort references given. June 22.

SAMUEL GROVER, Trance, Speaking and Healing Mo-dium, at Rooms No. 17 Benneit street, corner of Jefferson Placo, (near Washington street) Boston. Hours from 9 to 12, and from 1 to 6 p x, Sundays excepted. Terms for Examinations, 31. B, Grover will also visit the Blok at their homes, if request-ed, and attond funerals. Besidence, No. 3 Emernon street, Bomerville. 3m<sup>6</sup> Jan 11

SPIRIT INTERCOULSE.

M. JAS. V. MANGFIELD, of Bostan, the world-renowned of actual written tosts-may be addressed at 19 Avon Place, by inclosing \$1 and four 3 cent postago stamps. Office hours from 9 A. M. to 5 P. M. tf June 8,

MRS. E. M. T. HARLOW, (formerly Mrs. Tipple.) Clair-M. Toyant Physician, 48 Wall street, Boston. Fatients at a distance can be examined by euclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. tf Nov. 23. MRS. E. GETCHELL, Tranco Medium, No. 2 Chapman st., corner of Washington street, Boston. Terms 60 cents per hour. 3m Nov. 2. MRS. ADA JONES, 80 Washington street, Witting and Test Medium. Hours from 10 A. M. to 9 F. M. ' Dec. 21. 3m<sup>9</sup>

MRS. M. W. HERRICK, Olairvoyant and Tranco Medium at No. 17 Bennett street. Hours from 9 to 12 and 2 to 6; Wednesdays excepted. Terms, \$1, Sm Jan, 1i.

MRS. F. D. CARLTON will be happy to wait upon all those who would like to converse with Spirit Friends. Terms liberal. No. 210 Merrimack street, Newburyport. Jan. 25.

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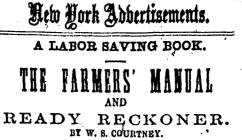
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\$1.25. Paper covers, 75 cents. THIS Book, as it name indicates, is a Manual and Reckoner. In it will be found calculationa, tables, facts and, figures upon almost ovory subject with which the farmer has to do in working his farm. There are few persons who do not oc-casionally find themselves at a loss for information upon sub-jects pertaining to the practical arts of life--knowledge which was familiar to them in their school days, but which has been forgotion. For example, how few persons can tell, without consulting books, the cubic inches contained in a bushel, the Square yards in a acre. or how to measure the content of a square yards in a acre, or how to measure the contents of a corn crib, or guage a clatern; it is impossible to content of a these things in the memory, hence the necessity for the Man-ual. Beside the labor involved in calculating arithmetical, monsural and other results, and the liability to error to which even the scholar is subject, the time required is no inconsiderable loss. Hence the necessity for the Ready Reck.

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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he postage annexed, except the Wildfire Club. Arcana of Nature, and Whatever Is is Right, the jostage of which is inluded in the price set against them. Address "BANNER OF LIGHT,"

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BLEEP-LOVE. Where is the maid with dark-brown tresses, Ever with me in my dreams? Sweetly her form my spirit blesses. Greets my heart in sunny gleams.

In my lone soul her voice is thrilling ; / Like an angel's whispering ; Boftly it cometh-passion stilling-Dove like, " healing on its wing."

Darkly, and yet in love, are bending Over me those angel eyes ; Love and sorrowing joy are blending In their holy mysteries.

Clasp me within thine arms, my love, now ; Is it all a dream-a dream? Angels gaze ye from above, now : Ye my love's own sister seem. [Augustine J. H. Duganne.

In the statement of truth, clearness is intimately connected with conciseness, as the lightning, which is the brightest thing, is also the briefest.

THE SABBATH. With silent awe I hail the sacred morn Which slowly wakes when all the fields are still. A soothing calm on every breeze is borne ; A graver murmur gurgles from the rill'; And echo answers softer from the hill, And soiter sings the linnet from the thorn, The skylark warbles in a tone less shrill. Hall | light serene ; hall ! sacred Sabbath morn. The rooks float silent by in airy droves ; The sun a placid yellow lustre shows : The gales, that lately sighed along the groves. Have hushed their downy wings in sweet repose, The hovering rack of clouds forgets to move. Bo smiled the day when the first morn arose.

Every sorrow we meet with is a billow on this world's troublesome sea, which we must cross to hear us near er home.

> HAVE PAITH. Have faith-have courage-never fear. The promise is in sight ; The lamp of Truth is shining clear, To banish Error's night.

Though trials gather thick and fast, And all the world be wrong. Onward, still onward to the last, And in the right be strong.

Violent friendship sometimes generates enmity, as ice may be made by the chemical action of heat.

NEVER GIVE UP. Never give up I though the grapeshot may rattle. Or the full thundercloud over you burst ; Stand like a rock, and the storm and the battle Little shall harm you, though doing their worst.

Never give up 1 if adversity presses. Providence wisely has mingled the cup ; And the best counsel in all our distresses Is the stont watchword of " Never give up !"

Better the world should know you as a sinner, than God know you as a hypocrite.

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BY GEORGE STEARNS.

The groundwork for all practical appliances of The human mind, in its present development at this implement, is the process of human developleast is inadequate to the conception of the mystery ment. Our native ignorance of the Art of Living of the creation of the world or of its creator. All makes it necessary to learn as we live ; then, to apply that we can know is that we are here, and the laws this art and thus attain the superlative end of living, which pertain to our present state. How we came we can only live as we learn. If, as finite beings here, who made us and oreated matter, it is imposwhose Creator and Teacher is Infinite, we can never become too wise to learn, neither can we become too sible for us to know. Three thousand years of investigation have brought us to day to the same spot worthy and happy to improve ; and thus, if our education is never to be finished, a conformity of outer from whence we started-mystery. It does not solve the problem to assume that some being created life to our inner growth of character, is, and always us whom we will call God, for when we ask who will be, indispensable to our Happiness. This is precreated God, the same unanswerable dilemma presents cisely what I mean by REFORMATION, which makes a itself. The Christians ask with some show of plausiplay of all the sentimental faculties to the end of Conbility, to minds not dcep: Could this world exist tentiment-the fourth and noblest Implement of Hapwithout a Creator? Does it not bear evidence niness.

of design, and therefore of an intelligent Creator? Every adult person may look back on a course of To which is replied: Could this God possessing action, more or less comprehensive, as entirely unsuch a stupendous mind as to be able to create this worthy to be repeated, however commendable for its world "exist without a Creator?" Does he not cotemporaneous incentives and results. Rational bear evidence of design and therefore of an intellidisar probation, and even heartfelt regret, is no singent Creator ?" You say this God had no creation gular suggestion of memory. Habits of error, too. but existed from eternity. This is no solution. It will sometimes cling to us, in spite of all our efforts is as easy for me to believe that matter possesses in to put them off. Bet who is happy in such a case? itself the inherent life-principle which it had from There is no peace of mind except in the harmony of eternity and gradually developes it, as to assume the its organic functions. And this desideratum is to existence of a Being of whose existence 1 have no be realized only through a general subordination of proof, and to suppose that he created the life-princianimal appetites to human sentiments-only by ple and its phenominal embodiments. I take the making Reason and Conscience the law and order of position in the first instance which you take in the life.

cause he was the highest created intelligence in the

Universe. This class of believers are mostly, as

far as my observation goes, persons of logical, soi-

entific, practical mental characteristics, possessing

little imagination and less intuition or religious

sentimentality. Their course of reasoning is sub-

stantially this.

Many a man has unwittingly undermined his second. I cannot intellectually apprehend the cause physical constitution by contracting some vicious of being, which you denominate God; therefore I say in the outset, that it is, to me, a mystery. habit ; say a misuse of tobacco or rum, instigated You are not satisfied with this and attempt to by the pernicious advice or inauspicious example of solve the mystery by the assumption of a First associates. Year after year he chewed the quid of Cause, about which you know nothing, and then, with morbid comfort, or smoked the pipe of ensnaring the natural tendency of the mind to give form an i ease, without a thought of cherishing a foe to his peace. The habit grows, and a train of unforeseen attributes to an idea which is elsewise filmy, you inconveniences suggests its repudiation ; but no. it invest your ideal with transcendent qualities, call "sticketh closer than a brother." Time flies, and it God, and assume it as the Creator. But when I ask you whence came God, you are driven to the experience reveals at length the morbific effects of same position which I first took, and say-mystery, the narootic stimulus; but now the habit has be-The only difference between us, therefore, is an ascome tenacions. Surprised and exasperated by the incontinent malversation of his ill chosen compansumption which you cannot prove, even to yourself. ion, the victim of delusion comes to himself and bids I stopped short when I could intelligently go no furhis quondam comforter depart --- says, " Begone. thou ther, and confessed my ignorance. You, in the face of your own Bible, which indicates that no one by treacherous miscreant !" when lo! this same delisearching can find out God, attempt to do it, only to cious habit, assuming the attitude of constabular be obliged to confess your ignorance and presump. dignity, promptly taps his shoulder and announces instanter, "You are my prisoner." Now is the time tion at the second step.

Such is, in substance, the statement of a large for action-now or never. Now the man will show class of good men and women in respect to the meth- himself, or die. This is the hour that tries his soul. od in which they apprehend the mystery of exist. See him struggle! Hear him pray! "O for the ence. I take them on my platform. I see also that might of Samson to break these withes!" O Delithe whole religion of Christendom is only one of the lah, how couldst thou be so cruel? Does he elude great sects of the world. That Mahometanism, her wiles? VICTOR, is his name? Then who has Buddhism, Brahminism, and other great religious ever seen a happier man than he? One could alsects make the same claim to a divine origin, and most wish to err as much for such a triumph. But support their claim with the same vigor as the does he fail? Who then so vexed ? who so mini-Christians. I cannot reject from my communion or fied? See him slink away, like no meaner slave, fellowship a good and sincere adherent of any of grouching to hid", his chain! Never will be own these religions, though they ascribe to other person. himself again, nor hope to be a man, till he shuffles ages the divine nature, which you and other Chris-tians claim for Christ.

many rolling years, he drank the exhilerating bey-Frankly, Brother Beatty, I have no confidence in any organization, religious or political or otherwise, erage, with little or no apprehension of its inebriwhich is only as broad as our individual perception of ating snare. All unconscious of the spell of "faparticular manifestations of truth. I believe the day miliar spirits," blind to the consequences of his deis not far distant when the sympathy and cooperation | lusive habit, he imbibed a slow poison, which stimuof all good men, upon a platform broad enough for lated his nervous system to an unhealthy action. all good men to stand upon, without reference to the This excited all his appetites to excess, scorched his particular method in which they apprehend truths, flesh with fever, filled all his bones with pain, and intellectually, will be recognized as the true basis. thus turned a life of gratitude into one of disease. believe it will ere long be considered as erroneous derangement, cursing and bitterness. Now he has to believe only those particular truths which we can come to his senses, and what shall he do? Directly individually assent to, as it is now to believe only before him-exactly in the path of his error, so those sights which our own eyes have seen. The blindly chosen for the boon of hay py living, the fact that good and wise men see and apprehend drunkard's grave yawns at his very feet. His soul trath in a different manner from what I do, and shudders and recoils from the consequences of adsee truths where I see none, is sufficient evidence to vancing another step. He has erred; he knows it and feels it. What can he choose, but retreat from me that there must be some basis of truth there, although I cannot see it. The mistake which has been this pit of consternation and wo? If not despair, made in the past by religious men, has been, not in what but reform ? their affirmations, but in their negations. But men may not err forever. What need of Reformation have such as practice the Art of Living ? Because I cannot see it, therefore it is not there. Verily, the same that an infant has to turn from its has been the blind argument which has drenched the past in blood, stopped the path of progress and habit of creeping to that of walking erect. The same made religion a ourse and a mockery. If you or any that any catechumen has for disregarding the bias other consciontious and intelligent human being see of authority, just in proportion as one comes to fee truth where I do not, I believe there must be truth the force of conviction. A c'ild does not err in there, because you do see it. All individuals are dif- clutching the apron-strings of maternal protection ferently constituted, outwardly and inwardly. We the boy ought to obey the word of his father and all, therefore, catch different shades of truth. I am follow the advice of his mother, until he is old enough ready to cooperate with all persons devoted to the to govern himself. Young Christians are not to truth, no matter in what way they apprehend it, if blame for accepting the creed of their ancestors as they will accord to me the same broad right. If you the Word of God, so long as they are incapable of believe in Christ as, in an especial manner, "God's thinking and investigating for themselves. None anointed king and head of the church," I am with should be denied the poor privilege of hobbling to Heaven on the gratches of conventional faith and you. If Miss Emma Hardinge sees in the admission of Christ as "God in person," a necessity for also ecclesiastical worship, who has not learned, in a raadmitting "the doctrines of the fall of man, original tional and moral sense, "to go alone." But how sin," etc., and consequently either denies Christ's foolish is the preaching of these antiquated saints. Godship, or admits it, I am with her : not because I when they warn their seniors against the danger of believe as she does, but, because if she believes, it is | walking without. as artificial support, and by the sufficient evidence, to me, of some side of truth. It alight of Reason rather than by faith. Is it any bet? conscientious infidel or atheist denies Christ's divin- her than the whimpering of a creeping urchin against ity, or stops at the mystery of creation, without at- the experiment of literal walking, lest one fall? tempting to penetrate beyond, I respect his belief. Certain as the law of Progression, there is no form hold that there must be some reason in the nature of of Truth, I mean no conception of it, which will fit things, for his thus apprchending that which may the soul for ever. As the body out-grows its raiseem so different to you and me, and can take him ment, or a garment itself becomes threadbare and with my hand, my heart and my intellect upon my tattered by long wearing, so the mind clothes itself platform, without, to quote from a forthcoming cate- in a garb of opinion which suits for a while, but is thism of a new church organization, "foolishly and found at length too strict for ease and too imperfect wickedly insisting that he shall apprehend the di. for satisfaction ; and taste requires a change of apine essence in the same way" with myself. parel, spiritual as well as material. "My Bible I cluse this letter, though very reluctantly, having leads to glory," shouts the sentimental religionist. nuch more to say, with the statement that the nar- who seems not to be aware that in going thither his owest basis upon which I can join, in religious or heavenly leader will be left behind. We must let go other organization, is that which will include all the past, and by looking back too wistfully, many those who are earnestly and faithfully devoted to the are turned into-worse than pillars of salt-statues discovery of truth, and who conscientiously and sin- of custom, idelatry and bigotry. "Remember Lot's cerely endeavor to live according to the principles of wife," is good negative advice; but Crockett's word of Progress is better for the work of Reformation. truth, when known; without regard to the particular form in which truth may present itself to differ-We are all getting out of Sodom ; and we must not tarry in all the plains of complacency, but "go ent minds in any age, or in any country. ahead" to the mountains of Justice, Beauty and Har-402 Seventh Avenue, New York City. mony-the habitations of Science, Virtue and Bliss. Some retrospect their earlier years with a melan. Down EAST STORY .-- There is a district school choly wish to live them over again ; either because not a thousand miles" from town, which has been proverbially a bard school to manage. A few weeks their fleeted joys may have no second greeting, or ago the boys undertook to drive a cow into the school one regrets the loss of opportunities unseasonable one regrets the loss of opportunities unseasonably discerned. This is unwise, since it tends only to and preciminently in some individual man; thus de-nying altogether the God, the Father of theology, and recognising Christ's claim to Godship only be-'t was a pity to have it wasted!" vanity and vexation of spirit." Foolish mourner ! etition ? and that childhood's goblet drained again

## LIGHT.

could you be a very child once more, and try the for. tive ignorance of every law of their spiritual being. could you be a very child once more, and try the for. That Spiritualism is philosophic, no mind need tune of development, you think perchance you might doubt, for he who understands the first laws conbe more lucky in what now seems the drift of erring trolling the intercourse of spirits, cannot fail to be choice. Perhaps you would; I know you would, if come the philosopher and free thinker. blest with the prudent bias of life's experience; and

reform.

But this implement applies not alone to the order of individual development. kach is so intimately allied to All, that no self-reformer is likely to neglect play every gift, which an All-Wise Creator has be. society. Hence the general work of youthful educa- stowed upon man. tion. Hence all the nurturing and governing agention. Hence all the nurturing and governing agen-cles of Church and State. Out of this spirit of selfal of the past; makes Milton, Dryden, Shelley, Bacon political phases also stirred up the noble, generous and otherwise pacific mind of Washington, to lead the van of an army of patriots in the war of our First Revolution by which a nation's Independence was achieved and a Republic Government established. Need I say that both these departments of social Reformation are nobly represented to-day, by a host of willing workers who will not faint for ardor, nor weary of their purpose, nor desist from their constant labors, till Anarchy bites the dust, and Bigotry dies of shame-till the prayer of Slavedom is answered, and all civil debts are paid-till the Broad CHURCH OF TRUTH is organized, and our national Capitol becomes a true TEMPLE OF FREEDOM? Then shall the joyous acclamations of our manymillioned people go up to the ears of angels, who, from looking down with unspeakable interest on the present "Crisis " of our complicated wrongs, shall Heaven, that the American Union is "born again" Love. -that the Republican "E Pluribus Unum" has RE-FORMED.

Here my pen touches the goal of the presently terminating series of its mental indications-the conclusion that everybody, in order to be happy, must be a Worker, a Citizen, a Student and a Reformer.

#### What is Spiritualism?

The following communication was received on Satarday evening, December 28th, from an elder brother -a graduate of Yale College, Conn., who left the earthly form about twenty years since. . It was written in seventy minutes by Mrs. Staats, medium, 83 Amity street, New York, in reply to the question, present existing copy of the New Testament. What is Spiritualism ?"

The chirography is the fac simile of the author's while in the rudimental sphere. The essay was read by the brother to whom it was addressed, to an audi ence at Lamartine Hall, New York, on Sunday, the 29th inst., and a copy was solicited by some of the gentlemen for publication in the Boston " BANNEB OF JOHT.'

Gladly greeting, kindly welcoming the hour which God has appointed for his agents to carry forward more of the shining dew-drops of wisdom, I come, obedient to that divine will which speaks in every twinkling star as it silently rolls on, and scatters and gethers from space light, more light. We know and love their glad rays, and they become to you and us familiar faces, ranged in the vast circle of friend-ship and brotherhood. Oh, how sweet, how harmonious are thy laws, and how perfect that nature which bath oreated all things to silently give thee praise and adoration I

sands who, under cover of the term, find refuge for every evil of their nature-every passion of the flesh; hence, Spiritualist and Spiritualism must be you in their true sense as regarded by those whose presence with you to night has established it as a ellable faith amongst ment'. I propose, my brother, to regard it in three different parts, looking at it through the lens which charity places before the eves of the honest searcher after truth. 1st. Spiritualism as a Science or occult law of the mind.

would taste insipid as your mother's milk? But gigantic strides in arts and sciences, are in compara

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As a philosopher, it certainly establishes no law so you have your wish, or what is more and better. which warrants the dictation of thought; but, under so you ages your wish, or what is more and better. Life is yet before you; try again. Call it the *Spring* of life; and now, as reason bids, sow the seeds of Vinter and now, as reason bids, sow the seeds of Virtue, and make unending time the harvest of Self- | forgetfulness. It reaches afar back, makes the pres. ent more earnest, and in many, very many discloses

glimpses of a future in which is beautifully unfolded that secret law, which indeed belongs to the mind. and teaches you so to live that you can call into full

Again, as a philosophy, moral in its tendency, it and social improvement, have sprung all the great and Rogers to stand before you, singing sublimer reformatory movements of the nineteenth century. strains than e'er before you felt, while the few dark Some religious phase of the same natural impulse pots which were wont to cling round Burns, Byron inclted Waldo, Wickliffe, Cobham, Huss, Luther, and Moore, fade away before the laws of imperial mind, which this beautiful philosophy proves them Wesley, Williams, Penn, Murray, Ballou, Channing, Parker and others of their respective times, to enter your interior vision, aided by this light, traces the the arena of Ecclesiastical Reformation. One of its secret springs and hidden strings, which waited only the touch of master-fingers above ; and you no longer ask, whence the plough-boy's talent? or, whither cometh the divine inspiration which has swayed the hearts of millions? and whose strains reverberate from Scotia to every land where voices express the philosophy of sound, and attraction tells its thrilling, yet oft silent story-sympathy and love. Ay, my brother, it is well to regard it as philosophy, and better still, to know its extent.

When, when will those who fear it as a name only. trace its footsteps, scientifically if they will, and philosophically behold it without fearing they may defame that temple which bigotry and fear have created too falsely sacred for usefuluess, too frail for utility, too cold for a true life? When the fetters shall have fallen, and the scales have curled up beneath the flow of light which comes redolent and beautiful as consolation in an hour of affliction, then one by one will we open the doors, and pass the pilgrim on and on to behold every science so long down-trodden, fast removing every relie of barbarism, and, in its stead, placing the more perfect turn to herald the tidings through all the spheres of forms of Charity, Fuith, Hope, and the higher sister.

Again, regarded as a philosophy, weak man casts aside fear, and proudly goes forward, deeming himself safe from the assaults of his church, his spiritual teachers, (who, by the way, in these days seem yastly more material than spiritual, inasmuch as they preach a gospel of war instead of peace,) and if attacked, reply under cover of scientific research, however all such search thus far has proven [atal; and those who deny, are certainly unfair, not having granted themselves either a philosophic nor scientific investigation. They readily accede and acknowledge inspiration in the past; religiously believe God to work by the same laws as in the days when the waters covered the face of the earth, yet are ready to assert that all inspiration ceased when the apostles closed, and in the final amen in the

Now, my brother, is not this a shallow philosophy? burlesque on science and all the gifts of humanity? Can an honest man of common sense tell you to-day that Shakspeare was not inspired? Will he, by philosophy or any discovered science, explain to you the secret of Washington's success against such fearful odds? Will he, can he explain the laws which brought to a Newton's so deemed dull brain. the mighty solutions which have opened the courses of the myriad orbs rolling through space? Hath he discovered the fount whence a Mozart, a Weber and Rousseau drew such strains of melody, such chords of harmony? Then as a philosophy, it contains cardinal points, reaching afar into every discovered science, covering all the ground of man's duality, his connection to all beneath him, disclosing the link to all above.

8d. As a Religion, it interferes with every cord that binds the soul's aspiration, and fills the heart with gratitude and reverence to God. I will not say a religion, but would be understood as saying, it renders man naturally devotional, charitable, humble, Your question, my brother, as I understand you, bonest, faithful and true, elevating his every thought, is, "Spiritualism-what is it?" You may well ask, purifying every passion, by the flame of truth, turn-would an abler hand than mine had hither come to ling every discordant wire of his brute to ring out ing every discordant wire of his e to rin show to every mind what "Spiritualiam" is; for melodies, sublimely silent, perchance; yet visible in while we number thousands who accept the belief, every act; setting the whole instrument to the keyhaving had every sense convinced of the intercourse note of love, and attaining that enviable position and presence of the departed, we also discover thou. which Paul had so triumphantly reached, when, after passing through all of revealed sciences and phisosophy, declares himself to be content, wheresoever his lot may be cast. And is not this religion ? When defined, not as a mere canon of Faith, but shown to the heart becomes rid of those unpleasant guests which make up their abode with fear, and feels every ory of distress which the orphan utters ; hears the widow's sigh, and hastens to stay the throbbings of guilt, by pointing to the loved one who lingers above to lead to the fount where the sweet waters of forgiveness flow, walking at all times conscious of the presence of those whose now clear vision tells of the blessed realities of immortality. Is not this religion? And is it not spiritual beings who teach our spirits to love God, and keep his commandments? If not. then religion is but an empty sound, and God known only in the three letters which spell the word; but we know, thanks to his holy name, it is an entityderstand. They whose entire lives have known not a truth full of philosophy, full of glorious science and freedom and enjoyed none of the genuine light natural religion. Spiritualism, the soul's right of search on highway and bre way : wherever thought warms in the bark of aspiration, guided by intuition, consigned by wisdom to the port of love; universal, catholic, and obedient to the compasses which truth and justice poise in every honest heart, giving to every mind its needs; proving the law of attraction perfect in minutia and detail ; questioning ever; answering but to question again ; ending only when lines, which love and sympathy place about humanity, are spanned, and every inch given-a glorious. reedom-every man's mission understood, and the mystery of his being ultimately explained.

Your reference to an ar the BANNER, of January 4th, 1862, entitled "The Office of Spiritualism," seems to call for a few words of explanation from me; and I take the liberty of addressing to you a few sentences, which, however, I believe will not be uninteresting to the general readers of the BANNER.

You say, " I believe in a practical organization of combination of individuals upon the broad platform of Christ, as God's anointed king and head of the the church, both in heaven and upon the earth." If I understand you correctly, your platform would exclude all persons who did not legard Christ as preëminently-and in a sense different from what would be predicated of any other created being-the chosen and specially appointed of God, as king and head of the church. This being so, I must say in all candor that your platform is not broad enough for me.

Some of the best persons that I know-the gentlest and most loving natures, the most ardent lovers of humanity, those leading the most self-sacrificing lives, those devoted to the regeneration of the world. and the uplifting of its inhabitants from ignorance and misery to knowledge and happiness-in short. some of the best Christians do not believe Christ to have been the son of God, in any other sense than that we are all sons of God, and hold that Christ himself so taught ; they do not believe that Christ was . "God's anointed king and head of the church." by any special appointment, or in any other sense than his own interior perception of his fitness for that office, at the time when he was upon the earth. They hold that all good men, who feel the spirit of love within them, are by this very feeling anointed and consecrated as kings and leaders in the church, in the same sense as Christ was in varying degrees. My platform is broad enough to take upon it all such persons.

Again, some of the best practical Christians-those who follow closest Christ's precepts and example in their daily lives-are what the world technically denominates Infidels; those who deny the special divine inspiration of the Scriptures of the Old and New Testament. They believe that all TRUTH is alike the word of God, whether it comes through Jesus, Zoroaster, Socrates, Bacon or David Hume; and that the inspiration of the Hebrew and Christian sacred books is of the same character as that which is daily speaking to us through the mouths of men and women among us, especially of that class called mediums, possessing the power of a deeper insight into Spiritual laws than is prevalent among the mass. 1 cannot reject such persons from full communion and fellowship.

Btill further, some of the noblest, grandest, and most perfect men in their daily lives with whom I come in contact, are what the theological world would probably denominate Atheists-men and women who do not believe in the existence of a personal or intelligent God, outside of created men, who hold that the highest created intelligence is to-day, and always, embodied in the human race upon earth. and preeminently in some individual man ; thus de-

toom at receas. The master, hearing the noise, same out and inquired what they were trying to do. 2d. Spiritualism as a Philosophy.

8d. Spiritualism as a Religion.

lst. Spiritualism, regarded by the savans of this free land as a solence or secret law of the mind, be-comes at once beyond the power of the masses to un? which calls forth the sweetest flowers of the low valleys of life, have attempted by a series of stereo-typed rules, to do away with this brightest, best ift of God; and, with a vast amount of scientific hraseology, have passed a verdict that Spiritualism s a law of the mind yet unexplained; and being in fear of transcending the limits of old theology, have folded lazy hands over fossil authorities, and allowed (for God knows they cannot hinder) this beautiful truth to lie dormant 'neath the rubbish of superstition and bigotry ; or tracing devientifically, declared it to have origin with the devil, or otherwise conented themselves to apply the stern hand of that ustice which man metes out to man, when, with illassumed authority he assures them that all miracles passed away with the days of Christ. Again, a more liberal science declares Spiritualism, in its various phenomena, to be the occult forces of the mind working out an ultimatum, which will, in God's good time we trust, render humanity at least capable of thinking and investigating each for himself. So much for finite science, as connected with Spiritualism.

2d. Regarded as a philosophy which explains all past extraordinary and abstruse moral and natural law, but few, who have come to be convinced of the facts, existing with its believers, but are ready to own it as the key which the cold mathematical mind has brought to unlock the mysteries of his own being, and by communion with himself, seeks no other no higher good.

Regarded as a speculative philosophy, it presents at once the widest sea upon which the maddest fanatio ever set sail. No theory too vague, no idea too absurd, no opinion so empty, but a nail or peg may obtrude on which to hang the tiny thread, out of which the enthusiastic fanatic weaves pages of rhapodies, filled with moonshine odyles, deo.

Again: "Philosophia, the love of wisdom," finds leasure and rational enjoyment in gathering up one by one the past and present; and with an eye clear prejudice, sees his sea of theory crystallising into facts, he no longer floats away to return from an unprofitable voyage, but finds the store-house of his mind rapidly filling up with treasures, which, in spite of material surroundings, must become useful to those who seek through Nature's wide domain, to those who seek through Nature's wide domain, for fruth in every created thing. It is education alove that separates and classifies these beautifully combined elements of and in man; and while so-called Spiritualism, or 'belief in spirit-communion, may be regarded as merely a philosophy, known to have existed as far, back as Confucins, Mahomet and Christ, so I venture it bath ever been progress-ing, even to this hour, when a nation, who boasts of the United States, on the receipt of \$1,00.

#### The Kingdom of Heaven.

The Kingdom of Heaven, or the Golden Age, by E W. Loveland, is, in many respects, a remarkable book. The author illustrates several chapters of the teachings and miracles of Jesus Christ, in an original manner, giving them a spiritual or philosophical bearing. Subjoined to these are several essays: the Ages of Iron, Silver and Gold, one Family in Heaven and Earth, Spirit Impression, Guardian Spirits, Consulting God, Progression, Selfish Loves and Appetites, Prophesy, etc. The whole work is neatly printed in large type, on stout, durable paper, and for sale at the BANNER OF LIGHT office. Price thirty-seven cents When sent by mail, 10 cents additional for postage.

#### Diccings.

The Spiritualists of Kenduskeag, Me., and vicibily, will hold a series of Meetings in Kenduskeag Village, on the 14th, 15th and 16th of February, commencing Fiday, at 2 o'clock F. 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 Arrangements will be made to accommodate all that will come.

CHESTER WELD, ) Cor. Com. J. O. TILTON, V. S. PALMER, ) Kenduskeag, Jan. 20, 1862.

#### The Arcans of Nature.

This volume, by Hudson Tuttle, Esq., is one of the