

VOL. X. BOSTON, SATURDAY, FEBRUARY 15, 1862.

Written for the Banner of Light. THE dia of norther LADY AND LOVER,

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A REAL ROMANCE. Assessment of the second s

BY ALEXANDER T. HATHAWAY. CHAPTER VII.

"But alas 1 Cesar must bleed for it. And, gentle friends, Let's kill him boldly, but not wrathfully." But alas.i

Only a little time after this event, it was publicly proclaimed that the Doge would, on a certain day afterwards, open the large doors of the palace-hall, and suffer all the common people to pass through the same, and press his hand in personal congratulation of the event of his daughter's miraculous preservation from drowning.

The reader, perhaps, may be interested to know what the Doge thought, at last, respecting Bandolo. came to the conclusion that this generous act of the feel that they were safe anywhere. Their great enyoung brigand and outlaw in saving the life of his emy traveled in the dark. His person was never child, was in no sense an adequate recompense for seen. His tracks were diligently concealed. They thus maliciously destroying the life of the young no bleman; and he became more and more confirmed in his opinion, the more he thought the matter over. So that when this day came, which was to be observed as a public celebration of the salvation of his daughter, he betrayed the inconsistency of feeling deeply grateful for her preservation from death, yet more fixed in his opposition to her preserver than chanted by the sorrow-stricken goudoliers. The ever before.

Bandolo had been duly apprised of the way the as he hated every form and species of tyranny himself, he swore that he would have his revenge, let the opportunity for it come when it might.

"The day had at longth arrived when the ducal palace was to be thrown open to the insawing fide of the people. Never did the sun shine clearer in the heavens, nor upon a people whose united hearts were more completely in sympathy with the scene.

the spacious square of San Marco in swarms, and

Literary Department. Ware, that day, a large and coastly ring. It man wore, that day, a large and costly ring. It was construsted with the utmost ingenuity, and immense labor must have been employed to make it the fatal instrument it was.

On its inner side was a secret spring, a pressure against which by the finger it encircled caused a sharp and exceedingly subtle lancet to protrude itself and enter the object against which it was placed, with. out being sensibly perceived. This lancet was purposely made tubular, and at the instant of its being pressed out, a fine and insidious poison, of a power sufficiently active and penetrating to work liself at once through all the veins and arteries into the human system, escaped through the same and instantly went to its work of death.

It was a wonderful instrument, and on this very account more murderously efficient. No such had been employed before. With the explanation of the Doge's death, which

Bandolo purposely gave in the little packet, he closed his strange communication with these words : "So perish in an hour they know not, all the enemies of Bandolo, the brave ly

A thrill of terror suddenly ran through the general heart, at the promulgation of this news. The brigand, said they, is bold. He has entered into the very halls of the ducal place, in open day, and there dealt out to the proud and mighty Doge his doom ; On revolving the matter in his mind, he finally and yet he has not been taken! None could now could not tell of his probable coming or going. How could they feel safe?

For three long days the marble walls of the ducal palace were hung with black, in token of grief for the sudden death of the Doge. Long and mournful processions moved along the waters, and up and down the liquid streets the saddest dirges were death of a Doge-the Chief man of the State-was no common event. For the time, it seemed as if the current set in the breast of the haughty Doge; and, State were without a Government, and almost without order.

Never were the three inquisitors with their hundreds of spies, any busier than now. Not a gondolier entered or departed out of the precincts of the nity, until he had first given his name, age and occupation. A rigid system of espionage was practised npon all alike. And still, none were able to describe ere more completely in sympathy with the scene. the personal appearance of Bandolo. Some said he The working people were already orowding into was a slight and handsome man, of a tender age, and very youthful appearance ; while others as stoutly the flag of the State, blazoning its heroio-looking maintained that he went about in a rough suit, and arms upon its ground, floated gracefully in the breeze, carried a heavy bludgeon about with him every from the spire. Up the high flight of pure marble where. There were, too, quite as many descriptions of the expression of his countenance. It was a sight of the Doge in his own palace, and anxions, topic of discussion to know what was the exact color more than all, to enjoy the high honor of taking him of his eyes. Then questions were raised respecting his mouth, and nose, and hair. Of all those, how-Bandolo, knowing all about this new ceremony, ever. who were quite sure they had seen Bandolo, had taken leave of his boon companions in the cave, Marina, the youthful bride, now called to mourn the untimely death of her father, felt much the most certain. She was positive that she could not be deceived in his appearance, for she had seen the bold and oruel brigand with her own astonished eyes. And thus the talk in Venice continued.

"That was just what I thought." "I pray you, compose yourself. There can be no hance for that." Calendary (Calendary) "But how know you ?" or the Marcon Strange "Ah, I feel certain. I need no proofs of it: That enough for me !" ender fan de digi

"Bat not for me" Sec. Sec. 1 "You are nervous, I judge, and skeptically in "And our good Doge would have been alive at this ery hour, had he been nervous and skeptical, as you tell me I am." "Perhaps so," said the monk, quietly.

"Perhaps so: I know so. Had he been properly autioned by his fears, the rabble never would have thronged the ducal palace as they did, and then, of course, Bandolo would never have found his way in with the rest." 1.1 The monk was silent now. He was becoming conrinced.

He at length said :

"I know not, after all, Sir Count, but you speak what it would be well enough for us all to pay heed 10."

"I know I do, Father Patroni," answered Count Cesario, with increased vehemence; "else I should have said nothing."

1.1.4

"Then what do you propose?" "Think you Viola is safe where she is ?"

"She might be more secure elsewhere."

"What I most fear is this : Bandolo may the more asily find her where she is, for he is often in the city, though none of us can tell where; and only

is in league." "True, Sir Count ; very true."

"Now, if Viola be secretly removed from the place here she at present is, and transferred, without a oul's knowing it, to Verons, and there entered in a nunnery, the matter may all be safely provided for." Ily lost in the crowd and whirl of passers along the The crafty old Monk thought, for a few moments, walks. of the suggestion, and then suddenly raising his

nead, exclaimed : "You have hit upon it, Sir Count I" "Do you approve my plan, then?" "To the letter." "And will you see that it is carried into exeution ?"

"All of it will I take upon me," he answered, a grim smile lighting up his fiendish features. "How soon may it all be dongs Thoursd the father.

"Within three weeks."

perhaps not then."

"I know that he does." know where to look for her." "True, and he would know where. Tell me, Nancia."

"In the Convent del Serveti," " Is it so ?" asked Fedore, in unconcealed astonish-

ment "It is exactly as I have said."

"How may he see her."

"Ab, but he must discover his own way. Can he not do that ?"

"Do not you have communication with her?" he inquired.

"No; none whatever."

The boy stood thoughtfully for a moment, with his eyes upon the floor ; then he suddenly broke forth with:

"I am sure he will not fail to find a way." "But it may be useless. I have more to tell you." " More ?"

"Yes. Within three weeks' time, the cruel old monk, Petroni, has promised her father that she shall go away in secret to a nunnery at Verona. It is a solemn promise."

"Do you indeed tell me truly? How found you out this, Nancie?"

" Do not put me such questions. It is enough for you to know that it is as I have said."

"It is-I am satisfied. Bandolo shall know this at once -- at once !"

"Only be sure you are not yourself caught and beaven can tell with whom and with how many he thrown into some dark dungeon, before you reach him."

" I have no fears of that sort,"promptly answered the brave young page.

Nancie was once more alone. Fedore hastened from the apartment down the stairs, and was speed-

CHAPTER VIIL

" O, serpent heart, hid with a flowering face! Did ever dragon keep so fair a cave? Dove-fathered raven i wolvish-ravening lamb i Despiséd substance of divinest show ! Just opposite to what thou justly seem'st ; A damned saint, an honorable villain !"

Viola knelt at the confessional. Father Petroni was listening greedily to every syllable.

His head was inclined toward the ,watched girl, eager to drink in everything that passed her lips. It was the holy hour of even, and the hushed and "No, it could n't be done a single, day, before, and hall else was manteling both earth and sky.

erhaps not then." "And why not ?" "For reasons, Sir Count, that may be perfectly ob-

And then the guileless and confiding girl went on.

pouring into his ear the whole history of her love,

and what was more, of her doubt and her fear ; how

To every word he bent his eager attention. He

pressed her again, and yet again, that she should

not suffer herself to rest under the guilt of conceal-

posture, on hearing his base words, and looked calm-

ly but resolutely in his wrinkled and passion-fired.

"Yes, tell me all, my ohild," continued the old

"Tat-tut! But heaven shall visit you with its

"I care not," she still resolutely replied; "I will

"But, my daughter, consider that you are no long-

She replied with nothing but a fixed and firm look.

"Come with me at once to the penitent's cell," he

added. "Let us each abase ourselves for our sins in

"No, but soon shall be again," responded she.

"Viola," he continued, after a pause.

"Father I" was her exclamation.

"You are base / You are -----

emblazon your shame to the world I"

"Never-never again !"

upon the floor of the passage. No gleam of light at "And she is hidden away from him. He does not any point from without, that she could discover, penetrated the passage; nothing but the flickering litthe lamp that Petroni carried in his hand, afforded them any assistance.

NO. 21.

Viola's delicate form visibly shuddered, as she passed through the anbterranean labyrinths, and she believed in her heart that she should not hesitate to turn back again, provided she could have found the entrance by which she came. All around her was dark, damp and forbidding.

After a time, they came to a little cell, apparently out from the solid rock itself. A massive iron door was set before it, to the lock of which the monk applied the ponderous key he carried in his hand. As he turned the same, a heavy bolt slid in its socket. whose sound grated on the ears of the affrighted girl mournfully. Then setting his own shoulder against the door, he called on Viola to do the same, and aid him in pushing back the heavy mass. She did as he requested her, and, at the moment it began to move, and it had swung back sufficiently to admit of it, he suddenly thrust her through the opening and threw her with violence upon the floor ! In an instant, he drew the door back again with all the exertion it was possible for him to make, and again slid the bolt back into its socket.

Now was the poor child more a prisoner than ever. his was the way the old knave would confees his sins to Heaven with her.

Immediately he took the key out of the lock, and began to retrace his steps. No cry came from the lips of Viols, and even if she had shricked at the top of her voice, the dull rook would have smothered her cries completely, and they would have been as listless as very whispers.

Let us now go back to another scene.

Our hero, Bandolo, was realining upon his couch in the secret cave, in a deep recess formed by the solid rock. He was perfectly free from intrusion of every kind. Only his young page sat beside him. The boy was narrating to him the particulars of his recent interview with old Nancie, and what she had said respecting Viola's removal, according to the design of her father, to a place more distant and seoure.

He confessed further to Bandolo that his own heart had long felt a deep attachment for the little Juliet, the pretty maid of Viola, and that he never lost an opportunity, when he was in Venice, to visit her by 4 stealth. He said that he had openly declared to her his passion, already; but Juliet, how muchacever : she might have secretly admired the youthful Fedore. felt much too anxious and sad about her dear mistreed, to betray any return to his attachment. Her

" Oa some of these occasions when you go to see

stairs thronged the populace, eager to behold by the hand.

on the evening before, and, dressed in the coarse and homely garb of a working-man, went up the stairs to the palace, with the many others that were crowding there. His look was dull and expressionless, and it would have struck any beholder at once as belonging to one of the most honest and innocent natures in the world. He seemed struck dumb with the many novel sights that presented themselves. and took no pains whatever to conceal his wonder at questioned in relation to the safety of Viola, in her what struck him as strange.

Entering the lofty hall with the rest, he pushed carelessly along. Not a soul present dreamed that the large room in the mansion of the count. when it was the far-famed and much-dreaded Bandolo, who the latter thus opened the conversation : was passing so quietly among them. Not one suspected that the dreaded object they so much lunged to see, was so near them at that very moment.

At length he reached the Doge, standing there in his office, and looking as stately and noble as if it aspect. were within his right to dispute with every man his "What of the convent, Father ?" asked the count, possessions, even that last one of life itself. For a rather hesitatingly. single moment-and it was a moment of fate-Bandolo cast a keen and penetrating look at him, and then suffered his eyes to drop to the marble floor and assume their deadened and expressionless look once more.

The Doge extended his hand to him in his turn. as he did to all the rest, and Bandolo seized, pressed it, and passed on. Not a syllable passed the lips either as impends." of robber or ruler. He, the terrible Bandolo, had not even been suspected, and he was finally safe. It was a great risk for him to run, but he had an ob- you know, that a common outlaw was going to take ject in it.

But what was that object? Why would he choose to thrust his head into the open jaws of danger? Let the sequel tell its own story.

Crowding along in the press of the people, Bandolo found himself at length standing at the entrance of the ante-chamber, the door of which was just ajar. It was the result of a lightning thought. He went

fearlessly in. Walking up before a table, he took who he is." from his pocket a little packet and laid it down. Immediately afterwards he left the room. On that same night the Doge died !

The little packet, afterwards found on the table, explained all. Henceforth, the name of Bandolo became a greater object of terror than ever."

The Council of Ten was in secret session all that night; to devise some method by which to bring the she will always be. I have fears for her, some time.'s bold Bandolo to punishment; and the pale streaks of early morning light streamed through their lofty . "Bronuse this Bandolo is so bold." He goes where. windows ere they had once thought of the approach over he chooses. There is no restraint to be put fiche da the antique upon him." of another day.

follows for all it

The monk, Petroni, was not very long afterwards summoned into the presence of Count Cesario, to be present situation in the convent.

The two men-father and priest-sat together in

"Father Petroni, these are woful times indeed for for Venice I"

"Indeed-indeed! Woful indeed!" responded the monk, drawing down his cowl still further over his the centre of the vast hall, robed in the insignia of eyes, and greatly increasing the grim fierceness of his

"All goes well, there, I think," said he. "But is it to last long? Have you sufficient assurances that things may not suddenly be changed ?"

None but those Heaven has always granted us. We must ever trust in Heaven." "True; but still we are bound to make what preparations we may be able, to ward off such danger

"Certainly, Sir Count, certainly."

"We could none of us have ventured the belief, the most valuable life in all Venice." "No. none of us."

"And thus to deprive us of our chief head and support ! What a fall, Father ! What a terrible fate !" "Ab, yes, Sir Count ! Terrible !"

"Has this villain, Bandolo, ever been seen about this convent, yet ?" asked Count Cesario, anxiously. "How should we know, Sir Count? No one knows

"I did not think of that, to be sure ; yet it would be known to you if any man had been seen lurking about the place."

"None ever has," answered Petroni.

"Should you know it, if such had been the case ?" " Unquestionably."

"But even if Viola is safe now, I do not feel that "But why? For what reason ?" for all that can easily the off

The manner of the Doge's sudden death was as "And do you think he could soale the convent!

vious to myself, but cannot be so to you. I cannot explain." deeply.

"Pardon me, Father Petroni !" exclaimed Count Cesario, "I was hasty in putting my inquiry. I thou hast not yet told me the half thy tender heart shall, at any rate, trust all to you." has felt."

"You may, and depend, too, on its being done." "Above all, be very careful that what is done is done in secret l"

" Of that I could not fail to take special care, else she had loved Bandolo, how she still continued to would my labor all be lost. I will represent to the love him, and how much she had periled for that Abbess that Viola has suddenly died; we have such love. deaths frequently; and then hymns shall be chanted

over her body. I can readily procure a corpse to enresent her."

Count Cesario, for a moment, was lost in deep ing anything in this her hour of confession, but to hought. His countenance never before wore an exrelieve her heart of everything, if she would again pression of such deep anxiety. Then, this brief be innocent and happy. reverie over, he silently waved his hand to the monk, to signify to him that the conference was at an end. and dared-the vile hypocrite !-- to propose to her a Immediately the cowled monk withdrew, and Count dishonorable flight with him ! Cesario paced his spacious apartment thoughtfully

and slow, with none but himself for company. Just at the moment when the monk left the room. noiseless step glided stealthily along behind the face. arras, and then was gone.

It was Juliet, the devoted maid of Viola 1 She had heard all, and, with her great and heart-breaking monk, with unparelleld effrontery. secret, she hastened away to another quarter, to the balcony of old Nancie, the astrologer and soothsayer. To this being, as had been her custom since her curses, if your young lips dare to pronounce such loved mistress was taken away from her, she forth- words !"

with confided every syllable that she had overheard from the place of her concealment.

Very late that same evening, when all the houses and shops were lighted, and people thronged all the | er of the world," said he. public resorts, a young and boyish looking figure was seen hurrying along, and kept on its course until it reached the house in whose upper chamber dwelt old Nancie. 1000 M 200

"Ah i" said she, as he entered her room, " you are some just in season, to night, my pretty Fedore." the sight of heaven!" "And why so, good mistress Nancie ?" he inquired.

"Because I have much that I would impart to your able master, Bandolo, at this very time." answered just at that moment, came over the mind of Viola. she. in the

" But is it of such a sort, good Naucie, that I may her head, submissively followed him. opt bear it to him myself?"

"Did he commission you ?" inquired ahe. "He did; I have but just left him."

"Where? Tell me, Fedore."

of them were huge indeed. Taking the lantern in "In that hidden cave of his, where neither spies one of his hands and a large key in the other, he nor inquisitors ever come !" answered the boy, beckoned the girl' to follow him still further.

They pushed on till they came to a flight of coursigeously. "He is safe on the Adriatio shore. The very rocks would fall and cover his precious large and circular steps. Following the course of head, before it should fall from beneath the axe of these, they wound round until they reached the bot-

the headsman I" "Bo may it be-but what I would say, Fedore, is for a great distance a dismal subterranean passage. this? To roby at La role alt in em

"Bee ma; I am all attention." tangan

Land make love to her," said his master, " you will be were such as impressed themselves upon her most sharked up as a prisoner! And then what?" "Tell me all, Viola-all," urged the wiley monk ;

"Why," answered the boy, " then a prisoner I suppose l must be." 🗐

" But they will make you disclose what you know . about me-where I hide myself, and all that." " They cannot do that."

"Oh, well; then will follow the rack and the torture. It will only be the old story all over again." " Do you think I care for those things? My dear naster. I would die before I would disclose a single syllable concerning you !"

"Brave, Fedore ! Excellently said, my toy ! But, at the least, I can advise you to be prudent. You can't tell how long before they will have their long: meshes entangling your feet, when you may think you are entirely free of them all."

And from this they got around to discussing the Finally he placed his own lips very close to her ear, momentous change in the condition of Viola, and her probable fate should no hand interfere to arrest it. She sprang up in an instant from her kneeling

The wretched and still more threatening condition of his much-loved mistress was one of the sorest afflictions to the generous heart of Bandolo; and still his perplexity was so great that he soarce knew which way to turn.. In all his life, he never felt so completely hemmed in by the fate he so much dreaded and had so steadily combatted.

On his couch he lay for a long time, after Fedore had given up his story to him, turning over in his thoughts what had best be done..... His dark and expressive eyes were cast down upon the ground, nor did he seem to remember even that Fedore was near him. As for the rest of 'the jovial band, they were scattered about the oave in large or small groups, some laughing and chatting gaily over their more recent adventures, and some plotting new ones for other days, but all light-hearted and apparently happy. Occasionally, Bandolo raised his eyes from the floor. and thoughtfully surveyed them as they were grouped about him. The sight quickened his blood, and made . him feel truly proud. He could not endure to think, however, that he was the trusty and tried leader of so many and such valiant men, and even at that very. moment unable to resoue the lady of his heart from her cruel captivity. The reflection goaded him bevond endurance.

On a sudden he sprang from his couch, as if a new. They proceeded into an outer room, in which thought had struck him. At once his countenance. assumed an expression of vivaoity and delight. Life. and quickness entered into his movements. His heart had become much lighter, and his spirits. danced to a more merry tune.

"I have it now I I have it !" he exclaimed to Fut lore, as he sprang to his feet.

" Have what, master ?" asked the boy. " My plan for Viola's resour. It shall be done. forthwith, and you skall accompany me, too." "My noble master, I would follow thes to the ends "Now, then, my brave comrades," cried out Baha

How if of a function of the start of the sta il doub. 2000 charge and the second way provide a creation of the construction of the

"Bandola loves the beautiful Visla,"

1.11.11.1101

tom of the same, from which place there ran along

The walls were of ragged rock, solid and cold, from which Viols could distinctly hear, over and anon, the drops of rain falling with a most melancholy sound

It would be impossible to describe the feeling that, She did not hesitate, however, but at once bowing

merely sparkled a little lantern, and on one of whose

walls hung many keys of a variety of sizes. Some

dolo, stepping forth into the brilliant area of the cavern, " fill high your goblets to-night, for to-morrow 1 must leave you all."

"Leave us?" exclaimed they. "For what reason are we to be deprived so suddenly of our brave leader ?"

"I have a duty to perform in Venice," said Bandolo, resolutely. " It must be done to-morrow eve, and I must be there to do it. After that, it may be too late."

The comrades glanced around at one another, scarcely knowing if it would be safe to suffer their brave leader to leave them, or not. A fear was to be read in their very looks, that he might never return to their midst again. None, however, had the daring to give expression to such a fear. Too well did they all know the temper and the character of their courageous master.

Forthwith every man present took his glistening goblet, and poured into it a deep draught of the purest wine, and then held up the vessel before him, waiting the signal from his leader.

"The speedy release of the prisoner !" gave Bandolo, for a sentiment.

Every goblet was raised to the lips of him who held it, and down was poured the generous juice at a single draught. Their hearts were all in that noble sentiment of their leader-" Freedom for the prisoner !"

After this they struck up one of their most inspiring songs, that started the very echoes out of the solid walls again. Then, joining their hands, they danced gleefully around the table, singing in time to the step of their agile feet. Yet, through the whole of this, Bandolo continued to be sad and thoughtful. He could not avoid relapsing into the speechless mood in which the late intelligence communicated by Fedore had plunged him.

The evening of the following day arrived. Bandolo quietly took his youthful page, and, clad in a suitahle unsuspicious disguise, they set out together for Venice. He was duly escorted by his followers from the cave to the cliff by the shore, in one of whose embayed nooks rocked a little skiff on the bosom of the water. Embarking in this, they at once shot out over the still surface of the bay, and waved their caps several times to their silent followers on the shore, in token of good wishes. The faces of all lengthened visibly, as the little boat faded out of sight, and especially as they reflected on the many narrow escapes the two must necessarily have, if they ever returned to them in safety again ...

For at least a whole hour did the lusty young leader of the band and his boy page pull steadily at their oars before they came in sight again of Venice. When at last the superb quays began to appear to their eyes, and then the forms of turrets, and domes. and spires, and palace roofs began to grow more and more distinct to their vision, and the dancing and glancing lights gleamed and flickered faintly and fascinatingly through all, and around all, throwing them into dreamy moods almost before they were there, Bandolo partially rested on his oar, and would perhaps have sat and reflected even where he then was, regardless of the place, and apparently forgetful of the emergency; but the musical and clear voice of his page aroused him from this reverie. as he said, in a low and meaning tone:

" Master !"

"Well, Fedore," he answered, half starting up.

"If we would reach the quay safely, and not be suspected and watched, we must needs make due haste."

" Why so, Fedore ?" asked Bandolo.

"I will tell you, master. It is at seven that the night watch is set, and it is almost that, already. Between the close of the day and the night watch, a respite occurs, and in that brief interval the spits are more relax than at any other time. I have often taken advantage of this very hour, myself, master."

the spot where Viela was confined! It was a strange coincidence. And thus, while the voices of her friends were raised in unison to deplore her sudden loss, and the soft and heavenly tones rose and winged their way among the arches of the little roof. Viola just caught the faintly sounding melody and listened. It was a wonder with her what it

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could mean, for she was not yet aware that she was come and gone 1 Her graceful footsteps have wanhidden herself in a subterranean wault beneath the dered upon our bleak Northern shores, and her welchapel itself. Then, on a sudden, it seemed to flash come volce, sweet with the melody of birds, and the over her, and she at once became satisfied that softer songs of flowing rivulets, have sounded in our these volces were unitedly chanting the repose of ears. We have felt, too, her touch as the genial some soul.

wept at the dream.

cell, she tried to pierce the rayless gloom ; but they

child, than ever l Once more fell that sad wail of song indistinctly upon her ears; this time, more sad, more melancholy than before. O, could it be that they had been made to believe that she was dead! Could it be

that they were, at that very moment, singing prayerful hymns for her everlasting happiness ! The thought sent a thrill of agony and horror

hands, as if she would shut out the very idea of the upon her. 🖌 [TO BE CONTINUED.]

Written for the Banner of Light. CALANTHE.

BY EDITH LINTON.

I had a dream-methought I saw a bright And lovely arbor, nestling in flowers ; Upon the air was borne the richest scents, And mingling in rivalry, the rose Vied with the lily, which should be most fair. It was a glorious night ; the sun had sunk In brightness, but had left the brilliant moon To light with radiance more soft than his, The fair and lovely scene ; while silvery stars Peeped twinkling in and out from skies as blue As ever earth had seen. Within the bower Upon a mossy couch, a maiden fair Reclined in pensive musings, while around Bright guardian spirits thronged, although the maid Uncoscious of their presence, knew it not ; But still a power she could not comprehend Seemed to steal o'er her graceful form, and rapt In musing soft, she heeded not the flight Of golden hours, ushering in night's noon.

At last she sunk into a sweet repose, Scarce had the lids closed o'er the violet eyes, And the fair head its wealth of golden curls Showered o'er the arm on which it soft reposed. When unto her a vision bright appeared. And said, " Arise, Calanthe, come with me And I will show to thee a wondrous sight. To cheer thee when in life thou'rt sad and faint." Scarce had he spoke, when the fair maid arose; But lo I what a strange vision meets the eye; Of the freed spirit- what does she behold? Her counterpart reposing on the couch. She turns her wondering eyes toward her guide, He answers her with sweet and gentle smile : . My child, 't is but the casket that enshrines Thyself, and thou shalt soon return again. Enter thy form and be as thon was't before, Only the remembrance of this wondrous vision

Remain to thee to cheer thee on thy path." The maid obeyed, with but one lingering glance

862. OF

Written for the Banner of Light. A FEW THOUGHTS FOR THE OLD YEAR AND THE NEW.

BY SUBIE BIVERS. 1. 1. The year of eighteen hundred and sixty-one has breezes have wandered over our brow, lifting there-

"It may be my own !" her vague and wandering from in frolleksome gayety the flowing tresses, and thoughts suggested to her; and she trembled and the pulse of life has beat with a quicker and a stronger bound, as the tide of health went swiftly

Lifting her eyes instinctively to the roof of her along through our swelling veins. Nor has her hand been idle. With the first landfell only against a dense bank of darkness, that ing of Spring on these winter-embrowned shores, as seemed literally to wall her in on every side. She she went on her triumphal march over the plains could not begin to penetrate it. It was impossible and through the forest wilds, lingering in the sunny for her to tell whether the roof of her cellywas very garden and on the southern hillsides, down which high, or very low. She stretched her hand up me- the little stream flowed in silvery brightness, she chanically, to try to reach it ; but she only groped scattered seeds of verdant growth and radiant beauty. about in the darkness. More lost did she feel, poor And all along the track over which she passed, sprang up tiny flowers of most brilliant hues, fairer than artist's pencil ever won to his most glowing

canvas, and of fresher sweetness than perfume brought from distant climes.

Forth from the brown trunks and lifeless branches which old Winter robbed of their autumnal splendor, came the leaves, clothing the woods in draperies of delicate and grateful hue. And over all this fair through her soul; and she buried her face in her array of leaf and bud and blossom and waying grass, fair Morning often threw with lavish hand her darkness that settled so heavily and oppressively dewy pearls, to which the sunbeams lent their magic power, clothing the whole scene with most enchanting beauty. And when the sun, having performed his daily mission of shedding light and warmth with lavish benevolence upon the earth, waking the blossoms from their wintry sleep, reviving the pleasant verdure of the fields by his silent ministrations, and flooding all animate nature with new life and beauty. went serenely to his nightly res., the fair moon and her attendant train stole out upon the deepening

azure, and watched like guardian spirits the slum-

bers of the mortal and immortal race. Three fleeting months fled on golden wings, months of beauty and song and sweetness, and then the bright-orbed, queenly Summer came, and the gentle Spring resigned her graceful wand into the hands of her rightful successor. Gaily the rosebushes swupg their perfumed blossoms to and fro in the soft breath of the morning, and the wild eglantine threw its sweetness, too, o'er vale and grassy knoll, and the birds taught their little ones songs of gushing melody as they spanned the heights of cerulean air. The willows threw their darkening shadows far out upon the stream, and on soft beds of velvet moss we reclined in luxurious ease while listening to the musical flow of the waters over their pebbly bed, or traced them in their onward course far through the green meadows, till they narrowed to a single silver thread of surpassing brightness. And deep in the recesses of the forest there was beauty song and sweetness too, for the thickly entwniing trees shut out the brighter sunbeams, and only here and there a ray as of burnished gold lit this vast cathedral with its mellow light, and there, in solitude and silence, we held communion with Nature. and through His glorious works adored the Great Architect of our being. And there at times we listened to grand chorpeto from Nature's vocalists, until our own souls joined in the swelling refrain, and sent up on high a song of grateful praise to the love which has hearts to ber in adoring worship before the creations of His infinite power.

The Summer, too, came and went on wings of golden light and radiance, and the calm, still, Antumn stole screnely upon the earth, and walked with silent, yet busy tread through all our much loved haunts. Softly, and with a mellow richness, the golden sunbeams shone o'er field and meadow. hill and dale, and reflected with gentle radiance on the placid bosom of the stream. The roses with their exquisite fragrance went in the train of the queenly Summer, and Autumn brought us forests clothed in gorgeous splendor from October's loom, and asters dyed in Tyrian purple clustered by the road-side, and waved gracefully in the sighing breeze. The sweet aroma of the ripened grapes lingered long among the interlaced branches of the trees, and the squirrels skipped blithely from bough to bough as the chestnuts yielded to the Frost King's pressure, and dropped from their prickly sheaths. The crickets chirped about the garden, and now and then a strain of melody sweeter than the notes of an Æolian harp, thrilled the soul with a delicious rapture as we lingered in the pleasant stillness of the meadows, and watched the golden-hued and crimson-blossomed leaves as they floated with gentle undulations to our feet. The warmth of the sun was as genial as ever, though devoid of its intenseness. and as the mild, golden days of the Indian Summer lent their unrivaled charm to the landscape, involuntarily floods of new and deeper delight stole through our veins, and all the restless, evil passions of Nature became softened and subdued like its own mellow ray, and more genial, purer currents, glided with healthy, soul-renovating influences through the soil of our hearts. Autumn passed and Winter came, bringing gar. ments of spotless dye for the earth's adorning, which glittered even in the paler sunshine like sheets of turnished silver, and to and fro waved the trees with wild, and yet not ungraceful movements, shorn of their Summer verdure, yet decked profasely with the Storm-King's brilliant jewels. Nights of moonlit radiance, almost as fair, as Day's brighter glory, have followed behind the sun's departing steps, and as we gathered by the cheerful fire, and listened to the voices of "the loved ones at home," we have felt that Winter is not without its charme, though widely contrasting in character with those of its predecessors.

pale, cold forms of the dying, have mingled with the

with the melody of their native vocalists. and crushing his prejudice.

birds and the stream mingled their notes in songs of and diligent application. gushing sweetness, there has been " gathering in hot | Should the knowledge of Ammortality, and the hapgiven up their children with a dauntless courage and | practitioner of the truth.

a holy renunciation of self, and fair ones upon whose But if the investigator is deterred from the underlent, yet agonizing farewell, which their tongues who have met and successfully overcome them? could not utter, as those dearer than life have gone Although the conduct of man can in no way affect do."

What though we may not, bodily, go forth to the

future. Investigator will find by experience, should he conflict? Moses, and those who held up his hands while he prayed, sought not the field of battle, but engage in the pursuit of mediumship and obtain stood upon a height overlooking the scene, and yet, success, that he will have to buffet many reproaches. they performed that day as signal service to the ar- lose in many cases the rank he occupies in society. mies of Israel, as the most sanguinary warriors of and oft the esteem and respect of many of his the fight. We, too, can wield the weapons of prayer, friends for this, the truth's sake. But he will be and hold up the hands of others, by our strong hearted cheered and comforted by God and the angel-world. hope, our cheerful endurance of privation, our trust- Christ says, "for so persecuted they the prophets ing faith that " the right" shall triumph.

There are, it is true, some noble, some self-denying the past, confirm the fact that teachers of truth are ones among our sisterhood, who have given themsubject to contumely, and their motives and conduct selves to the holy duties which cluster around the camp and the field of strife, who have gone to bind misinterpreted.

up the bleeding wounds, and to give a cup of cold water to the thirsting sufferer; to speak blessed coming a medium himself, or by listening to the words of peace and pardon to the dying penitent, | truth through others.

and to lead him as if with angel tenderness to the very gates of the valley of death. But this is not for all. While the few can give vent to their sympathy and love in active duty, the great majority must remain at home. But are they, therefore, powerless? Oh, no, no! no! So surely, as by the supplications of fectual prayer of the righteous," in this, our day.

Oh, let us never tire, never relax our supplications, respectfully submitted. but while we deny ourselves all superfluities, that we may share the blessings of our abundance, or even of the investigation of spiritual phenomena, and who our poverty, with those who have less, and that we have, through their instrumentality, become felly may impart to those who suffer from the disastrous consequences always attendant upon national disturbances, that which shall gladden their hearts and of spirits thus disembodied to hold inter course with cause their grateful blessings to float like summer those yet in the form, those avowing such convictions melodies around our path, let us morning, evening have been termed Spirisualists, regardless of their and at noon, in all times and under all circumstan- belief in various forms of theology. The teachings ces, never cease, silently, perhaps, but still fervently of spirits have doubtless had much to do in producto send upward our petitions-not for victory, not ing the diversity of sentiment now prevalent among even for the lives of those dearer far than all of earth Spiritualists. Burry one to whom has been probeside, but that freedom, the right, the glarious right pounded one question, "What do spirits teach ?" in may triumph, and that our beloved country, purified | conscious of the fact of these diversities and discrepby the dread ordeal through which she has passed, ancies. It might be asked, What do they not teach. from the arimeon stains of her farmer size, may re- so great is the variety given through different media, joice in the peace and blessedness of "a free nation. The term Spiritualism is not sufficiently specific in whose God is the Lord."

Original Essaps.

It is plain from the preceding, that winds comprestrainapf music, the pression fame, and the rejoicings bensive in their character, and with men unal suita-

and the requiem chanted at his funeral obsequies by The investigator, if he would have the evidence his retiring courtiers, came from the tropic lands of through himself, must not be directed from his dethe sunny South, a strain of sad and strange dis- sign by the difficulties he must enpounter in discordance, whose notes seemed wildly at variance carding his ignorance, banishing his superstition.

And soarce had the Spring set her light foot upon To obtain wealth, rank, and position in the world. our domain, ere thrills of sad foreboding stirred our man bends all his powers and toils unceasingly. To hearts even into their deepest recesses. And while obtain a mastery of an art, science, or mechanical the trees budded and the flowers blossomed, and the branch of industry, receives unremitting attention

baste the steed, the mustering squadron and the piness of man here and hereafter, be sought for with clattering car," all joining in "the ranks of war," the same ardor and diligence that man seeks disand there have been "sudden partings, such as press tinction and wealth in the world, he would not fall to the life from out fond hearts," and mothers have become an excellent medium and a recipient and

brow the bridal wreath yet lingered in all its pale taking by the difficulties of this road, how can he beauty and exquisite sweetness, have looked the si- consistently refuse the truth through other persons.

forth to struggle for right; to gain the victory for the Deity, adding to his glory, or subtracting from freedom, or die in the attempt. Oh, sad, sad strain ! his fame, yet the Divine laws, as well as human. call Where is thy like on the earth? But yet, let us not for a state or condition of being opposite to or adrobe ourselves in sackcloth, and sit down in the verse from the existing state, to enjoy superior benashes to weep and bemoan. Let us up and be doing ; efits. The advantages in the Divine laws, are, al-" doing with our might whatsoever our hands find to liance with truth, direction in all the chances of life, I happiness here, immortality and happiness in the

> before you." The experiences of wise men and philosophers of

Investigator will choose for himself either by be-

THE OFFICE OF SPIRITUALISM. BY C. E. FOSTER, M. D.

Having perused with much interest the article by olden time, the victory was won, so surely shall Mr. Freeland, on the "Office of Spiritualism," and God speed the right," in answer to " the fervent, ef. | hoping to aid in a more just appreciation of the merits of the subject, the following, suggestions are

There are many who have devoted much time to convinced that a conscious existence survives the dissolution of the physical body, and of the ability The term Spiritualism is not sufficiently specific in its meaning to justify the use Mr. F. and others. make of it, either as regards what it teaches, what it has done, or what it proposes to do for the world.

Therefore, when we read that Spiritualian new Gospel," or "John the Baptist," and that its legitimate work is to "create a new world," we do not think the writer means to claim that a belief in . spiritual intercourse, or spirit communications, is one or all of these. Then what teachings or influences are to do so much for the world? As before observed, those of spirits are greatly diversified in their character, and so far as our observation has extended, daring a period of ten years. their tendency has been to produce variety, instead of uniformity of opinion. It is not perceived, therefore, how minds so incomnatible can be combined or organized, efficiently and harmoniously, upon a basis whose materials are so incongruous, in order to work out any specific reform. Every effort thus far to unite or organize believers in spiritual intercourse for any purpose, has, so far as we know, been a failure. Yet there are many who feel their isolation, having no other than the common bond of human brotherhood to bind them together, who feel that it would greatly augment their own happiness, could they become associated with those whose sentiments would harmonize with their own, in working and laboring togethet for the elevation and improvement of mankind. Spiritualism is yet too much in its "infantile. stage" for such organizations, and however desirable, it may be to see it develop itself as a reformatory power, we feel assured that until it assumes a more definite character, no combination or association is needed for the purpose of promulgating its teachings. Philadelphia, Jan. 4, 1862. ine point en al edit.

"My boy," answered Bandolo, quickly, "you are very thoughtful. I will heed well your words. So bend again to your cars."

Off they shot once more over the waters, now looking dark and sullen, steering straight as practiced oar could guide them for the Giant's Stairs. In but a little time more they were sheltered in the dark and frowning shadows that lay upon the waters beneath them. Closely pursuing this protecting track of darkness, away they glided through the sheeted structs of water, passing gondoliers, merrily singing, on their way, throwing them & word or two of pretended recognition as they floated on, Bandolo himself, some of the time, carelessly singing an air of the sweetest melody. In this style, they managed to pass on, unsuspected and unmolested, through long lines of persons who would have rejoiced to call themselves spies, had such a fearful suspicion for a moment crossed their thoughts as that Bandolo, the outlaw and assassin, was anywhere within their reach.

As he finally drew up his fragile craft by the foot of a wave-washed stair, and he and his page leaped lightly to the shore, a low and musical sound fell on their ears. They listened intently. It was the slow and solemn tolling of the great bell in the tower of San Marco, summoning the night-watch to assume their several stations throughout the city.

With the help of speedy steps, both of the adventurers found themselves soon in the building occupled in part by the old seer, Nancie, and standing in a listening attitude before the door.

There was another scene to be remembered likewise. At that same hour, Viola was alone in her dank and dark subterranean cell, piteously bewailing this most sad of all possible fates.

It appears that the monk had, as he had hinted, given out to the abbess that his young charge had suddenly been smitten with a fearful disease, which he much feared might be the plague ; and that, in order to prewent its ravages among the inmates of the convent, as well as to clear up all suspicions on their part, he had caused the dead body to be secretly interred in a by-place, from which there could be no fear of contagion.

He had set at rest, with this knavish and wicked story, all uneasiness respecting the sudden disapi pearance of his charge. No one in the convent but himself, either, knew who she was, and no great amount of excitement, therefore, was raised over the event.

Obediently to this false information, the abbess, a pious and truly devoted woman, gave directions for the celebration of mass, and for the offering of prayers in the little chapel hard by, on account of the repose of the soul of the gentle departed. It was at this very same calm hour of even, too, when -all mature wore such a holy and half-melancholy book, that they were engaged in chanting dirges for the repose and happiness of the beautiful and youthfal dead.

The chapel, as it happened, was set exactly over

Of wonder, mixed with awe and strange surprise, She followed, with trusting confidence, the guide That had appeared to her and bade her come : .

Their way was through bright flowers and noble trees Luxuriant in all their verdure bright, While gargling rivulets, dancing, crossed the path, With murmuring sound, and turning, sped away Like children wild on mischievous thoughts intent, Springing and frolicing in mad delight.

He brought Calanthe where she seemed to see A busy town stretched 'neath her earnest gaze; Her guardian, turning to her softly, said, " Regard but one of these-whoe'er you please." She singled out a young girl, like herself, A fair and gentle face and lovely form, And saw with wonder that she was surrounded With forms of glorious mien ; but when despondency Or anger, did convulse that gentle breast, Those spirits bright, with sorrow on their brows. Receded most reluctantly-while dark And undeveloped influences gained control. Surrounding her with blank and cold despair ; But if the maid thew off those chilling thoughts, Again bright friends returned, and all was peace. And many others saw the maid, and found How cunningly these dark, malignant spirits. Watched every opportunity to find The hour when some weak spirit, overcome With cares of earth, should, panting, fall and grieve, " Oh." said her friend. " if all could understand And ne'er give way to passion's violence, And summon all their energies to bear The cares of earth-have confidence in themselves, And in those guardians bright who watch and help-These evil influences ne'er could take Possession of their souls to make them faint

And weary, and to drive them to despair. Take heed, Calanthe, understand it well-Always put trust in thy loved guardians bright, And ne'er give way to evil thoughts and deeds: And thou shalt find a greater happiness Than e'er thou had'st before, in doing good." And she replied with tears within her eyes, " My kind and loving friend, I'll ne'er forget The lesson thou has taught me-and through life I'll strive to be just, honest, true and kind, To those I meet, and also to myself. Who art thou ?-. wilt thou tell me, being fair ?" . I am thy Guardian Angel," he replied ; I come to warn thee cre the ills of life O'ertook thy feeble frame ; thou must beware." "T is well," replied the maid ; " but I would ask" She paused-a strange and thrilling feeling passed Across her frame. She woke. She was reclining Upon a couch. But could it be a dream? Ah, no 1 she never would forget in life The lesson she had learned in that short hour.

And pensively the maid passed on her way, Reflecting on the knowledge she had gained-And brightning many paths with joy and hope, Assisting bruised souls and wounded hearts, Fulfilling her high mission silently, Till she departed to the Spirit Land.

and other

And now, with falling tears and sighing moans, as if the pain of dying pressed heavily opon his aged form, the Old Year has gone to swell the numbers of the past, and we have already with loving wishes, and cheerful gifts, welcomed in his successor.

And has there been no sadness to cast its shadow over these scenes, no discordant note to grate on our ears, amid the sweetness of these melodies? Is earth all beauty, its volces all gushing with harmony?

Ah, no! the tears of the sky and the voice of the wind have alternated with the sunshine; and the melody; the storm-oloud bas often covered the clear Which causes a girl the most pleasure, to hear axure, and the wall of the forsaken, the sighe of the

MEDIUMSHIP AND ITS CULTIVATION. BY J. COVERT.

Many of the evidences of immortal life appearing through media, are frequently rejected from a want of confidence in the media's reliability.

In the ordinary affairs of life, deception is so frequently practiced and failures to do justly are so numerous, that man's faith in man is well-nigh shaken to its very foundation.

In view of such a state of things, it is not so surprising as one would imagine, that when a subject of such momentous character is presented to the investigator as the evidence of a life after death, that he should look upon the testimony and the channel through which it appears somewhat with an eye of suspicion.

Occurrences at times take place in life so strange and startling, that one occasionally doubts the evidences of his own senses. Surely, then, such occurrences taking place through others may be received with much hesitancy and reluctance.

Entering upon the investigation with these views, and mantled with ignorance and superstition, and a preconceived prejudice, it cannot be expected the investigator will at once become a convert to the truth, notwithstanding the evidence is overwhelming. But should the investigator persistently refuse the evidences presented, from the fear of deception and suspicion of unreliability, there is a process he can acquire himself that will quell the former and allay the latter.

He can become a medium himself, sufficient to prove the truth received through others. All things in ment by the self resident principle of life within. yet created, and possesses the highest or largest departed. mental powers of all.

He contains one power or set of powers out of all may change them.

1 97. di herself praised or to hear another girl run down ? poverty-stricten, the moans of the suffering, and the essential to it, for none are perfectly healthy. &

WAREFUL HOURS .- There is something beautiful as sublime in the hush of midnight. The myriad

quiet sleepers laying down each their life burden, in ensible alike to joy or sorrow; helpless alikenature are mediatorial. Every form of matter has the strong man as the infant-and over all the sleep. its powers, functions and attributes. No one atom less Eye, which since the world began has not lost or form is like another in structure and composition, sight of one pillowed head. Thoughts like these This infinite variety of forms gives infinite variety of come to us in our wakeful night hours, with an powers, &c. But the powers of any one atom or almost painful intensity. Then eternity only seems form at one period of time, are not the same at any real, and every day life a fable. But morning comes, future period, for the law of the universe is advance- and the stir and hum of life chase them away, as the warm sun dries up the dewdrops, while like these The form of man is the highest form nature has thoughts performed their reviving mission, ere they

A singular custom prevails in some parts of Bavaria, and was re-enacted only a few weeks, since, the others with which he is endowed, that rules or When a person in a community is notoriously slingy, guides him in all his conduct. It is this peculiar or renders himself obnoxious to his fellow townspower or combination of powers that distinguishes men, they gather about his house, drag him forth, him from all others in life, and is that in which re- and hold a sort of mock trial "under the anthority. sides his mediatorial capacity. But this combina- of Charlemagne," recite in verse the charges against tion of the powers of soul is or may not be perma- him, while after each verse the assembly break into, nent, for by labor and care and long calculation he taunting laughter, and make a fearful, polse with pans, bells, trampets, whips oracking, shouts and Any form that can comprehend the higher prin- stamping. At the end the oulprit has another ad- 10 ciples is a medium. Mediumship does not depend monition ; and other sinners are warned that if they, upon a peculiar physical organization, but upon a to not improve the next meeting will be held at ich condition of the organization. Perfect health is not their houses. With this the gathering separates as mysteriously as it name together.

FEB. 15, 1862.]

LIGHT. BANNER OF

A⁸ FURTHER EXPOSITION OF SPIRITUALISM.

dim med); "A Lecture by Mrs. Cora L. V. Hatch, at Dodworth's Hall, New York, Sunday Evening, Jan. 26, 1869.

od vhia FOR DELEW & S Reported for the Banner of Light. to the second

With Before proceeding to discourse upon the tople of is no surer evidence of the future existence than such a communication ho matter through what morning discourses have been suspended, and in form it comes. There place a series of conversations will hereafter be Again, when spirits come back again, the first uthot instituted. This we proposed this morning, because terance of one and all is, "We are not dead, but

. of We would like to stop a little here-what does this to thirteen millions of mankind had taken leave of " of We would like to stop a little nere-what does this to thirteen millions of mankind had taken leave of their senses; and that, too, suddenly. Morals, or Science. We therefore invite all our hearers, whether Spiritualists or not, to come to our uslism say? It says that Inspiration is a law of I'morning meetings prepared with questions on all Nature, that the religious records of any age or There is a been found necessary under all religions and in in of universal love and kindness, and that the all ages in order to familiarize learners with the spirit-world is but a gradation of souls who have topic under discussion. Whatever be the subject of passed from earth, each to its own appropriate your doubts, we desire you to interrogate freely, to sphere. Now we have given the theory of Spiriti throw aside superfluous modesty, and not be afraid ualism. It is so simple and clear that a child can tote hear your own voices; and we, on our part, will understand it, and it is predicated on facts which it express ourselves as freely and frankly as possible, on every subject that interests humanity.

The theme of this evening is in continuation of Collast Sunday's address. We shall, in some degree, repeat what we then said, and at the same time, shall enter more fully into details. As was stated,

there has never been any other theory, whether in Religion, Science, or Mental Philosophy, which has

given such satisfaction, to persons of all shades of opinion and of every class of mind, as the theory of Natural Science, and gives a scope and consistency of :17 absolute conviction of the soul's immortality which, to a great extent, is lacking in other religions. Were we to dwell at length on the theory of Spiritu-

alism, we should have to travel back into bygone ages, for it does not confine itself to tipping or rapof entranced mediums, but explains, in a series of -the sorcery, witchcraft and diablerie which form the staple of a thousand tales and traditions, and folds their meaning and origin, we exclaim, Why, this is but a principle of Nature! Therefore the first point established by Spiritualism is, that inspiwhich, in proportion as he is prepared for it, he receives. It may be likened to a chain binding the soul to the higher life, and is the means by which the Father communicates with his children, through the agency of angels. This proposition cannot be controverted. Inspiration has flowed in upon men

of every nation, clime and conditions-each country has its own form of Spiritualism. Spiritualism, then, knows no especial race or country-and no that the evidence of natural laws proves positively. that the evidence of natural laws proves positively. that inspiration is an impartial and universal gift 1018 of God. What rests with us is to secure that inspiration in all its fullness and reliability.

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Spiritualism, as a theory, unfolds these views, viz : 1077 First, The fact that the human soul lives again religion. He may belong to some Orthodox church, and he views the subject with a strictly sciencia. after death. Now, deny it as you will, skepticism on this point has crept into every department of society. The French Revolution produced a host of infidels, who have sown broadcast the doctrine of the nonexistence of the scul and doubts of the Divine Be-ing. These were followed by the German philosophers who, by deeper reasoning, have sought to es tablish the same conclusion; and Science, with like causes must always produce like effects." haughty mein, adds her voice to pronounce the holy We now come to the last and most deplorable book the earliest records of the race a fable, and phase of our subject-the Radical Spiritualists. You consequently to undermine our security in all that are very well aware that every " ism," from the earfollows. Then with what deep and subile arguments | liest ages, has fallen into the hands of a certain class, known as fanatics, who exist on the surface of socihave the minds of metaphysicians labored to prove that the soul must norish with the physical ty, as politicians do on that of All these have had their effect, and Christianity, dialways floating, drifting, never lodging. According " vine and perfect as its teachings admitedly are, is to the old adage, " a rolling stone gathers no moss," now powerless to assure the race that the soul lives these fanatics have no settled belief in religion or beyond the grave. The cry comes up from Chrisscience, no stability on any subject, but are driven tian hearts. "Father, if this be so, give us surer evihere and there by every wind of doctrine. Among dence !" The votary of material science makes the them are certain persons called reformers, and the e i same demand, in a different spirit. Even in the reason why Spiritualism is not more generally exschools of theology arises a stifled murmur, "If tended, is to be found in the efforts of these would inspiration be true, where is science? But science be breakers up and tearers down of everything good is proven true, and where is inspiration ?" Then all and holy which is established in the world, who, that class standing outside of professed religion and while considering it their duty to remodel things in science, say, "To whom shall we turn? If these docgeneral, have been very uncertain in what way to tors disagree, who shall decide for us, and in what dicarry out their mission. If they find an edifice with rection shall we go to have our doubts resolved ? We a flaw in any part of it, they exclaim, "That is imper-have the theory of Christianity, but its true believ. fect; we must tear it down forthwith." and if it is asked what they will erect in its stead, they answer ers are few, and those who practice on it fewer still. On the other hand, we cannot resist the proofs of that they do not know exactly, but they will be able _j; science. What shall we say ?" And there is no anto build something. These people have been known abswer, till suddenly, the world is startled by manfrom time immemorial under various denominations. • 7 Restations purporting to come from the other life. We are not surprised that the Christian sects start When Spiritualism came along that is it, "they oried, and every discarded clergyman and broken--co back in horror, and denounce them as impositionsdown political hack saw that it was exactly suited to the purpose they had in view. So they doffed the inor that, as the strange sounds grew louder and came from points more numerous, devils, magnet. worn-out garments of Socialism, Fourierism, &c., ism, electricity, were successively appealed to. At and assumed the garb of the new religion. last these denunciations have almost wholly ceased, This floating class, the pests of civilized society. and, over all the world, a material something is rescek on all occasions, to establish themselves as the cognized to hold sway, which is called Spiritualism. expounders of Spiritualism. Availing themselves of Now upon what is it predicated ? This voice from the other side conveyed by intelligent communications its facts with all the skill they can command, they apply their oily eloquence, which has kept in motion the facts that the agents were from the other world, the machinery of a thousand impostures, and worn-out theories, to this beautiful and admirable scheme. -that they lived and could return with testimony of their existence, and continued affection for those Soon they begin to declaim against religion, to prothey left on earth. fane the sanctuary of moral probity ; they even dare This is the simple theory of Spiritualism. How to raise doubts as to laws and customs which have many thronging thoughts does it suggest. We are been sacredly established for a thousand years. They discountenance the laws of Christian society not surprised to hear professors and priests reject and denounce it, as the work of evil spirits, and say and stand forth the open advocates of what is vile and impure. Then the inquirer thinks in disgust, that this is but the wolf of so called Reform in that inspiration ceased when the last word was written in the mystical record of John. We are not surprised that the men of science, who have so often sheep's clothing ; the cause he espouses must be evil. coasted of their triumph over Revelation, should cry These waifs and strays of society, who possess no Humbug 1 and when driven from that position, fall religion and scout the very name of respectability, who cannot conceive of a moral virtue, or , underback on magnetism, electricity, and at last, clair. voyance. But it is surprising that on a theory of stand a proposition in science, and who have no idea ach simplicity, and with no evidence but the deof true inspiration, take upon themselves to explain splaced manifestations, there should have grown up a religious doctring which more or less influences perthe beautiful theories of Spiritualism; and some of them, who happen to poscess, in some degree, the haps thirteen millions of minds throughout the world, gift of mediumship, make that the instrument for including, at least, four or five millions in your own tearing down every shrine of pure worship among men. And they make those immortal beings who Country. And how has this come to pass ? Becould not and would not express such sentiments, cause the faots are simple, and plain, and appeal to your senses and, judgment, in a manner which responsible for the abominable theories which they neither the theologian nor the man of science can desire to foist upon the community. That which they call Spiritualism would degrade refute or deny. They must remain silent. These phenomena manifest intelligence, which must be atreligion and literally destroy the beauty and sanotity of her temples."These, in the world's eyes, have been the chief prophets of this religion; going tributed to mind. There are but two sources of intelligence, viz., minds in the human form and those rutside of it. This every one must admit. Mind in the human form can only manifest itself by some from place to place, at, the bidding of their uccessities, they have everywhere perverted it to their unexertion of physical force, which can be estimated hallowed purposes and desires. Heaven defend it by the senses. It is not known that any plan can from such ! We, at least, shall do our best to guard: be invented by which the law of gravitation can be it from those protenders who denounce all things in 11.1 overcome without such exertion. Now in these phe-Church and State as wrong, and assert that shirits Fu nomena the law of gravitation has been repeatedly, have placed the remedy in their hands alone. From and overcome without perceptible physical sgency, as has them, all sensible, moral, Christian , people turu been ascertained by the application of all manner of as de and ask, Who are these who ignore all Religion; tests. Therefore we are reduced to the alternative, Law and Government, and would rend asunder she ist: of attributing them to mind outside the human form. very framework of social order ? Are these the erpounders of Bpiritualism who come to us with the. 1277 What kind of intelligence is thus displayed ?' Evil. sel orise out the believer in its demoniacal origin; and speech of angels on their tongues ?-these, who have. that others not prepared to roceive the message. But Whatever of truth hever earned an honest livelihood? 120 says, the inquiring mind, "If evil spirits are per- or falschood it may contain, if it is thus exemplified it ' foundation cannot fall too soon. trollooks the one shall breened a tail on the deligned rethensis short of

aubilion | -oh gati sistan erstenation it fite marting fores

mitted to come, why not good ones, also? Surely, a good Creator would not permit evil apirits only to come here and produce marvels! How are we to test their good or their evil nature ?" By their fruits, and by determining their identity. These spirits say they are our departed friends. Your father tells you of incidents of your childhood only known to him and you. Surely, you think, these are as much evidences of identity as the contents of a letter I re-

ceived from a friend by mail can possibly be. There

"" instituted. This we proposed this morning, because terance of one and all is, "We are not dead, but solve feel the necessity of making our views more dis-tinctly understood by individuals. While lectures on ai the several subjects serve to convey our ideas, it is palpably necessary to make them thoroughly intel-lightle to 'each' and every hearer, by other means "Ightle to 'each' and every hearer, by other means "Ightle it's to stop a little here-what does this "I we mand like to stop a little here-what does this

were idle to repeat, for all parts of the world are filled with them.

There are three classes of Spiritualists. First, The Christian Spiritualists. Second, The Scientific Spiritualists.

Third, The Radical, or Fanatical, Spiritualists.

You must remember that the like divisions may be made of the adherents of any religious doctrine. The Christian Spiritualists are they who accept the belief of Spiritualism, because they cannot doubt the . Spiritualism, and this for the reason that it proves | testimony of their senses ; because they cannot disreand sustains Religion - strengthens and purifies gard its appeals to their best affections, and, because beautiful and sublime as in itself the doctrine is, argument that lies far beyond any fixed views or and fraught with ten thousand peculiar blessings, doctrines previously entertained. It supplies that they cannot but regard it as a further development and completion of the faith which preceded it, and prepared its way. For its moral code and the main points of its revelation precisely correspond with those of Christianity. The Sermon on the Mount is the standard of this class, and they only accept Spirping manifestations, or to the half crazed utterances | itualism because it seems to them consistent with the teachings of the Saviour. That this is the case, consistent arguments the manifestations of the past | let us proceed to convince you. Laying aside the Sermon on the Mount, that embodiment of moral sublimity, we will follow Jesus to the termination of his refer to a period whose phenomena are inexplicable earthly career. Among other things, he said to his by any other means. As Spiritualism clearly un-disciples, in words they did not fully understand: "In my Father's house are many mansions; I go to prepare a place for you." This expression is cer-tainly conclusive, when taken in connection with the ration is a natural gift vouchsafed to man by God, faot that our departed friends tell us there are different spheres of spirit-life, and each spirit enterstig on will find them (with perhaps one or two excepthe one for which it is fitted-not to remain through eternity, bat, step by step, to ascend into higher and more perfect development. Then again, turning to Saint Paul's writings, we find, after Christ's ascension, the same belief expressed, as when he says, "Now, concerning spiritual gifts, brethren, I would not have you ignorant." He then goes on to enumerate the varieties of gifts bestowed by their master, greed, save that of UNIVERSAL INSPIRATION. Can and to tell them to be contented and satisfied with any once, the "true light has descended upon the not to be envious one of another, but, to remember Spiritualist adopts it into his life, and carries into bla dealings with his fellow-men, as unfolding a no-bler view or his own witigion, and making him more perfect and secure in soul. The Scientific Spiritualist accepts the phenomena

of Spiritualism as facts, but does not regard it, as a eye. He says: "These things are true—they must proceed from some intelligent source, for I have tes-ted them in every manner. They afford a new and beautiful subject of study in connection with the laws of mind, and they demonstrate the fact that those laws are universally the same, internuch as

will never suit our purpose. Under such auspices have been instituted those ambiguous circles, and the ridiculous performances of undeveloped mediums. which none can understand, and which only tend to disgust intelligent minds. Is it any wonder that the world says Spiritualism cannot be good since it brings forth such things—since it seeks to destroy the best Government known on earth?

The Church and Society are turned against Spiritualism not because of the beautiful truths it contains, nor because of its scientific evidences, but be cause of the unholy, debasing effects to which it has led. Cut where it may, and we hope it may out where it is deserved, the truth is that it is the character of too many of its prominent advocates which has rendered Spiritualism unpopular. It has be-come a cloak for all debasing acts, a vehicle for all the dangerous theories that the brain of man, prompted by an evil spirit, has ever invented ; we have become responsible for them all, and at last we are made to incite or justify every crime in the Dec-alogue, and have become the confederates in every scheme of imposture which can lead to notoriety or gain. Thousands have been led to do what they knew was wrong, because they have been assured that spirits desired it. Now, when people throw away their own common sense and conscience, there is very little hope for them, and we say that when Spirit. nalism leads to this, it should be condemned by every one, no matter how beautiful its theory. These persons have found in it something with which they can be estisfied, for not content with the simple faith, as pure as the dew drop reflecting the rays of the morning sun, they must start off in some newfangled ides, without meaning or truth, and call that Spiritualism. Perhaps one of them says, "I wonder if I won't be a medium," and with the idea comes the purpose, and, perhaps, the evidence, to some degree; but, not willing to watch and wait, they crowd the faculty into premature growth, or assist it with wilful imposture, or make it subservient to some new idea. Broken-down physicians, priefless lawyers, place

ess politicians, who have always been dependent upon their wives' relations, or their own friends, go about the country as mediums, spiritual doctors, ico-turers, &c., literally sponging their subsistence out of honest, hard-working people. Go to the simplest country town, and if you take interest enough to stay there a few days, some person of this sort comes around, who seeks, in some form, to cause people to believe he is not the veriest imposter and scoundrel out of jail. Take any of the learned and excellent performers in sleight-of-hand, who have been "sent up" for a term of years, and if properly trained and

turned loose on the community, they might fill with honor the places these persons now occupy. In every crowded city, and especially in the super-

ficial society of your own, there is a class of persons who do not adopt any religion or morality, but who ories through the spiritual press. Take up the pe-giodical and other publications of Spiritualism, and tions) filled with all manner of ideas, discussions, and sophistications, containing no more good sense than if they had been produced by blowing the dic-tionary through a horn (?!) These worthies are bent on reforming something or somebody besides themelves, and they are active in exposing everything, with the same exception, about which they are very careful; and we are very sorry to say that Spiritual ournals sometimes give them countenance. This will not do; if it stamps upon them the stigma of approving such people and such opinions. Now, we contend, that if, any one wants to reform the world, he should be allowed, to set about it on his own responsibility. If only one person is right, let him re belve all the credit and reward, we do not desire t share them with him. We fra, very well satisfied with the world as it is ; and are hilling to let things go on about as the laws of socially and the dommon sense of mankind may dictate. All we wish is to aid in supporting the good which is established and with the world as it is; and are silling to let things go on about as the liws of society and the common sense of mankind may dictate. All we wish is to aid in supporting the good which is established and a dive new glory and vigor to the sunshine of truth; but it were just as consistent for the moch, or apy other dim orb, to find fault with His Majesty, the Sun, on account of the spot on the surface of the lat-ter, as for these poor mortals to guarrel with the inevitable defects of the stisting order of things. These pale, sickly satellites literally dependent on the charity of Christians for their subsistence, say to Christianity, There are two, or three spots upon your surface, now, becases of them, we will walls of the surface of the surface of them, we will walls of the surface of the surface of them, we will walls of the surface of the surface of them, we will walls of the surface of the surface of them, we will walls of the surface of the surface of them, we will walls of the surface of the surface of them, the surface surface of the su

upon your surface, now, because of them, we will trample you under foot, destroy your organization, and break up your influence. These foolish minions | describe to you. My gaze was turned Bouthward, and there, spread seek to blot out the very subshine of human exist. We would alla e me. was a that is the only expression I can think of as belitting ity, we would assist the down-trodden, but if the world is to be reformed, we contend that He who the scene. In one grand $coup d' \alpha d$, my eye took in the scene. In one grand $coup d' \alpha d$, my eye took in the whole expanse of country, as far South as the Gulf of Mexico, and from the Atlantic Ocean on the East, made it will reform it in his own time and way, The duty of every human spirit, whether in the to the Mississippi river westwardly. Before fully fixing my attention upon the immense scene, however, I thought of the mysterious visitant, whose voice I had heard but a moment previous, and I looked toward him. An apparition stood on my left body, or out of it, is clear and simple-it is to perform his duties as an individual, and leave the government of the world in higher hunds. Now, we claim, that in expressing these views, we are but doing justice, not only to the itualism, but to somewhat in front, at a distance of about six feet from me. I sought for his features, hoping to recognize him. , But I was disappointed, for, the statue like fig-nes was naught but a vapor, a cloud, having only the many thousand sincere believers. who are ashamed to acknowledge themselves such, and for this we do not blame them. They do not deserve to share in general outlines of a man. This troubled me, and I the odium which is visited upon the very name of was turning the matter over in my mind, when the shadowy visitor, in the same slow, solemn tone as be-fore, said: Spiritualism. No! they do better to enjoy their be lief in calm seclusion, than if they lent their coun-General McClellan, your time is short ! Look to tenance and support to carry out the unholy purthe Southward I' poses too often associated with it." I felt unable to resist the command, even had I Now, Spiritualists, we address ourselves to you. wished to do so, and again, therefore, my eyes were To those who are upright and faithful, and wear this cast on the living map. garment as a robe of light, sincerely thinking they Out on the Atlantic I saw the various vessels of the hold communion with angels, we have nothing to blockading squadron looming up with the most per-say, but to bid them go on. To those who believe fect distinctness in the bright moonshine, that illumihold communion with angels, we have nothing to nated everything with a strong, but mellow light. I saw Charleston harbor and its forts, with their pacing sentinels, and their sullen-looking barbette guns. My in it as a beautiful science, we say, "Pursue your investigations. Mature your opinions well, as we know you will." eyes followed the ocean line all the way round into the But to those who wear this izatment of light for Gulf, to New Orleans, and thence up the Mississippi. the purpose of concealing their town vileness and Fort Pickens, and in fact, every fortification along this water boundary, I beheld with as much distinctness as impurity-who would pluck the bright stars from the you, sir. see that Corporal's guard passing there. This sight filled me with delightful surprise; 1 firmament and coin them into counters to suit their own purposes, we would say, Beware ! God is merciful, but He is also a being of refrictive justice, and would be utterly impossible for me to describe the ecstatic amazement that followed, as within the limits I that will be visited upon each moyon who seeks, by mention, my eyes took in. in minute, but lightning-like detail, every mountain range, every hill, every thus defiling the name and mission of angels, to sub serve false and unholy purposes. Criticise your-selves; if the world needs reform, begin at home; commence with your individual selves; root out your false theories; fix some standard of principle. valley, every forest, every meadow, every river, every city, every camp, every tent, every body of men, every sentinel, every earthwork, every cannon, and I may say, dispensing with further detail, every living and every dead thing, no matter what its balk or height. My blood seemed to stop in its channels, with joy, justice and morality; try to take out the beam that is in your own eye. This is friendly advice. We as I thought that the knowledge, and thereby advan-tage, thus given to me, would insure a speedy and hap-py termination of the war. And this one idea was engive it publicly, because you have made the cause suffer publicly. Let those of unfixed belief be watchful of the grossing my mind, when once more, that slow, solemn teachers of our faith-let them beware of nauseous voice. said: sophisms and the entanglement of falsehoods. Test

Written for the Banner of Light. INVOCATION TO SPIRIT FRIENDS.

BY MRS. IRENA L. HOUGH.

Come, spirit friends, from homes of light. And tell us of their beauties : And teachings give of truth and right, To fit us for life's duties.

For oh, 't is dear to feel you near, When day's dethroned by even ; And sweet to know, while here below, Ye visit us from Heaven.

To prompt pure deeds in every heart. This is your earthward mission : So when we 've done on earth our part, Death brings a sweet transition.

Oh, what is Death | The fleeting breath Which gives us life forever. A joyful song this strain prolong-The soul it liveth ever !

Then come, ye angel ones, and list Unto our soul's desires ; For though we see as through a mist, Your love our life inspires.

Through open doors, on shining floors, The sunlight seems to quiver-'T is Heaven's ray, to guide the way Along life's endless river.

Manchester, N. H., Jan., 1862.

GENERAL M'CLELLAN'S DREAM.

The following is from the pen of Wesley Bradshaw, Esq., and makes a fitting companion to "Washing-ton's Vision," which sketch, written by the same author, at the commencement of our National difficulties, was widely copied by the press. and commended by Hon. Edward Everett. as "teaching a highly im-portant lesson to every true lover of his country:"lxchange

Two o'clock of the third night after General McClel. ian's strival in Washington to take command of the United States army, found that justly celebrated soldier poring over several maps and reports of scouts. As the hour came tolling through the night, together with the dall rumbling of army wagons and artillory wheels, the wearied hero, pushing from his maps and reports, leaned his forehead on his folded arms upon the table before him, and fell into a sleep, so deep that even the occasional booming of the heavy guns, being placed in position on the intrenchments, was insufficient to disturb it.

•• I could not have been slumbering thus more than ten minutes," said the General to an intimate friend

strong to he, and, laying a hand apoint my shoulder, said, in a slow, solown voice: General McClellan, do you sleep at your post? Rouse you, or ere it can be prevented, the foe will be in Washington i?

Never before in my life have I heard a voice possess. ing the commanding and even terrible tone of the one that addressed to me these words. And the sensation that passed through me, as it fell upon my cars, and I ooweringly shrunk into myself at the thought of my own negligence, I can only compare to the whistling shricking sweep of a storm of grape shot, discharged directly through my brain. I could not move, how-ever, although i tried hard to raise my head from the table. As a sense of my willingness, and yet helpless-ness to make an answer to the unknown intruder, op-pressed me, I once more heard the same slow, solemn oice repeat:

General McClellan, do you sleep at your post? There was a peculiarity about it this time; it seemed as though I -- a mere atom of water-- was suspended in the centre of an infinite space, and that the yoice came from a hollow distance all around me. As

tightening clutch, were still before me, but everything else had disappeared. The furniture was gone, the walls of the apartment were gone, the ceiling was not to be seen. All I saw was the tableau I am about to

the minutest point I beheld without the slightest ef-

fort, delay, or mistake. At last the task was done, and my pencil dropped from my fingers. For a while previous to this, however, I had become conscious that there was a shining of light on my left, that steadily increased until the moment I ceased my task, when it became in an instant more intense than the poorday sup the light of moment and and the noon-day sun. Quickly I raised my eyes, and hever, were it to live forever, will I forget what I saw. The dim, shadowy figure was no longer a dim, shadowy figure, but the glorified and refufgent spirit of Washing-ton, the Father of his country, and now a second time its saviour. My friend, it would be utterly uscless for me to attempt to describe the miching refutured spirit its saviour. Ily friend, it would be utterly useless for me to attempt to describe the mighty returned spirit. I can only say that Washington, as I beheld him in my dream, or trance, as you may choose to term it, was the most God-like being I could have conceived of. Like a weak, dazzled bird, I sat gazing at the heaven-ly vision. From the sweet and silent repose of Mount Vernon, our Washington had risen to once more encir-cle and raise up, with his saving arm, our fallen, bleed-ing country. As I continued looking, an expression of sublime benignity came gently upon his visage, and, for the last time, I heard that slow and solemn voice, saying to me something like this: General McClellan, while yet in the flesh, I beheld the birth of the American Republic. It was, indeed, a hard and bloody one, but God's blessing was upon

the birth of the American Republic. It was, indeed, a hard and bloody one, but God's blessing was upon the nation, and, therefore, through this hur first great struggle for existence, he sustained her, and with His mighty hand brought her out triumphantly. A cen-tury has not passed since then, and yet the child Re-public has taken her position a peer with nations vast result, self-conquest, to learn that important les-son, self-control, self-rule, that in the future will place her in the van of power and civilization. it is here that all nations have hitherto failed; and she, too, the Republic of the earth, had not God willed otherwise, would, by to morrow's sunset, have been a broken heap of stones cast up over the final grave of human liberty. But her cries have come up out of her borders like

but her crise have come up out of her borders like sweet incense unto heaven, and she will be saved. Thus shall peace, once more, come upon her, and pros-perity fill her with joy. But her mission will not then be yet finished, for, ere another century shall have gone by, the oppressors of the whole earth, hating and envying her exaltation, shall join themselves to-gether and relay up their hands account her. Her, if gether and raise up their hands against her. But if she still be found worthy of her high calling, they shallsurely be discomfited, and then will be ended her

third and last great struggle for exis ence 1 Thenceforth shall the Republic go on, increasing in goodness and power, until her borders shall end only in the remotest corners of the carth, and the whole earth shall, beneath her shadowing wing; become a Universal Republic. Let her in her prosperity, how-ever, remember the Lord her God; her trust be always in Him, and she shall never be confounded.

The heavenly visitant ceased speaking, and as I still The neaventy Visitant ceased speaking, and as I still continued gazing upon him, drew near to me, and raised and spread out his hands above me. No sound now passed his lips, but I feit a strange influence com-ing over me. I reclined my head forward to receive the blessing, the baptism of Washiazton. The follow-ing instant a peal of thunder rolled in upon my ears, and Lawke. The wision had downing in the different and I awoke. The vision had departed, and I was again sitting in my apartment, with everything exactly as it was before I fell asleep, with one exception. The map, on which I had dreamed I had been mark-

ing was literally covered with a network of pencil marks, signs, and figures. 1 rose to my feet, and rubbed my eyes, and took a turn or two about the room to convince myself that I was really awake. I again seated myself, but the pencilings were as plain as ever. and I had before me as complete a map and repository of information as though I had spent years in gather-ing and recording its details. My mind now became confused with the strange and numberless ideas and thoughts that crowded themselves into it, and I in-voluntarily sank down on my knees to seek wisdom and guidance from on high. As i arose, refreshed in

and guidance from on high. As I arose, refreshed in spirit, that same solemn voice seemed to say to me from an infinite distance; 'Your time is short ! Tarry not !' in an instant, thought became clear and active. Hastening out couriers, with orders to have executed certain mancuvres at certain points, (guiding myself by that now in wy even uncarthic your) if they my by that, now, in my eyes uncarthly map) I threw my-self into the saddle, and long ere daylight, galloping like the tempest from post to post and camp to camp. had the happiness from post to post and camp to camp, had the happiness to divert the enemy from his object, which, my friend, I assure you, would have proved en-tirely successful, by reason of the last piece of treach-ery, had not Heaven interposed. That map is looked upon by no human eye, save my own, and therefore treachery can do us no harm. I have on the avery whit of information that I need the

have on it every whit, of information that I need—in-formation that the enemy would give millions to keep from us. The fate of the war is settled.

The rebellion truly seems very formidable, but it is only struggling in the path of an avalanche. The mighty, toppling mass of national power and retribu-tion will until the proper moment comes, now and then let slip down upon its victim forerunners of its approach. And when the proper moment does come. it will sweep down upon, and forever annihilate dismion, with a thunder that shall reverberate through but the world for ages upon ages to come. Sir, there will be no more Bull Run affairs f God has stretched forth his arms, and the American Union is saved 1 And our beloved, glorious Washing, ton shall again rest quietly, sweetly in his temb, until perhaps the end of the prophetic century approaches that is to bring the Republic to her third and final struggle, when he may once, more, laying aside the cerements of Mount Vernon, come a messenger of succor and peace from the Great Ruler, who has all the of the earth in his keeping. nations

· General MoClellan, take your map, and note what you behold. Tarry not; your time is short."

WIT BTREET, Waanington Bireet, Bos

the manifestations in every form. Receive no com-I started, and glancing at the uncarthly speaker, saw him extend his arm and point southwardly. munications from angels which you do not think worthy of such a source. The laws of right and Still I shw no features. Smoothing out the largest and most accurate one of my maps, I selzed a pencil, wrong are clearly defined-the principles of justice are distinct in themselves. If any Spiritualist tells you to do anything which will, in any degree, injure and once more bent my gaze out over the living man. As I looked this time, a cold, thrilling chill ran over the happiness of any innocent human being, tell me, and the huge, rough icicle again began its saw-ing motion through my heart. For, as, pencil in hand; I compared the map before me with the living him he is a liar and a blasphemer. Receive nothing as coming from the angel-world which will not bear man, I saw masses of the enemy's forces being hurried to certain points so as to thwart movements that, the test of the Christian religion and the severest oriticism of a same mind. It is not requisite that within a day or two. I intended to make at those iden-tical' points; while on two particular approaches to Washington I beheld heavy columns of the foe posted you should lose your tenses in order to receive this faith. No! receive it in its simplicity and purityfor a concentrated attack, that I instantly saw must and if you do so, from the darkness shall come light. In conclusion, allow us to say that' we have but

succeed in its object unless speedily prevented. • Treachery I treachery I' cried I in despair. And, as before my blood seemed to stop in its channels for just commenced, and that, if our medium is spared. and we permitted, we shall not bease until all to stare me in the face. 'At this dreadful moment, sources of delusion fare exposed ; and the faith we profess and you believe in shall appear before you in that same slow, solenn voice struck once more upon my edrs, saying : General McClellan, you have been betrayed I and, its true original colors. Nay, if we are permitted

by Him who roles all things, and by those Intelligences; higher than ourselves, who control the world had not God willed otherwise, ere the sun of to morwe will purge, as far as possible, this cause of all row had set, the Confederate flag would have floated above the Capitol and your own grave. But note what you see. Your time is short. Tarry not !'' Ere the words had left the lips of my vapory menthose moral stigmas which have been laid upon it, and cause those not true and just to fice before us

as light causes darkness to flee, or as pale faced error tor, my pencil was flying with the speed of thought. transferring to the map before me all that I saw and uncarib-inpon the living map, Some mysterious and uncarib-ly influence was upon me, and noted and recorded shrinks before the light of truther Those who are firm will stand, and those who, are without a real 1.011 (1 Related Alating and the most of the words farming regiles dian marings in hearingten he

But the future is too vast for our comprehension : We are the children of the present. When peace shall again have folded her bright wings

and settled upon our land, that strange, uncarthly, wonderful map, marked while the spirit cyes of Washington looked on, shall be preserved among American archives, as a precious reminder to the American nation, of what, in their second great struggle for exis-tence, they owed to God and the Glorified Spirit of

Washington. Verily, the works of God are above the understand ing of man."

Cincinnati, Ohio.

The Spiritualists of this city discontinued holding public meetings about two years ago, after a series of brilliant lectures through Hardinge, Sprague, Wadsworth, Pardee, Hulitt, Wilson, Henderson, and others, since which time they have been scattered through the various churches, seeking the manna of ife, and mingling with our brethren of the Orthodox faith. The result, I think, has been favorable to the cause of truth. Persons have been approached and indoctrinated with the truths of spirit intercourse, in this way, who would have otherwise crucified it in the name of the Lord.

I now begin to see that the mission of Spiritualism is to pulverize creeds, and not to build up sects or establish churches-to educate the people, and qualify them to approach the fountain of truth without apostolic authority, or the intervention of clergymen. By the authority of this mission, every man and woman becomes individualized, and delegated an intersessor at the great fountair of light, having the concrete world before him, as the gospel of the eternal Father. This I believe to be the tendency of all things.

In this city circles are numerous, and our friends over the river," whenever they find conditions favorable, come with beautiful messages from loved ones in the Summer-land. I have never known so much interest felt in this city, on the subject of the new dispensation as at the procent. The day will come, and that not far distant, when there will be a show of hands on this subject that will startle many with the magnitude of its numbers.

N. B. WOLF. Yours truthfally,

OLD HICKORY AND NEW.

John asked a bit of "hickory-cake" from Mary as a

gift, And early f recollections came as he the perfume

Had other thoughts of other days come o'er her near as think

She 'd have changed the gift from " hickory-cake" to a bit of " blokory dick."

AT THIS OFFICE.

建立的过去式和过去分词

THE ARGUMENT FOR SECESSION EXAMINED AND REFUTED.

Some one has said that the time to reason, respecting the Southern Rebellion, terminated with the commencement of actual hostilities at Charleston, and that then and there came the time to act. That the present condition of our national affairs demands not only constant vigilance, but the most energetic action, in every department of the public service, no loyal citi zen will be disposed to question. But the writer is not prepared to accept the first part of the proposition. for the reason that he cannot consent to resign a great cause to the control of a personal ambition, or the guidance of the brute instincts in man. It is only by the constant exercise of enlightened reason, in determining the direction of the popular will and the application of the moral and material forces of the Government, that we can hope to subdue the storm that still darkens the political horizon, and threatens to desolate our country. A calm judgment and rational measures, no less than bold determination and ceaseless activity, are therefore necessary to guide the ship of State. Only a struggle prompted and tempered by auch incentives and restraints can be either honorable in itself or glorious in its victorious issues. The pain ful consciousness that many honest people in the loyal States are either partially blinded by treasonable sophistries, or utterly misdirected by the specious argument for secession. founded on State Rights and Popniar Sovereignty, furnishes the occasion and suggests the necessity for this article.

Democracy is that system of government which recognizes the sovereign power as naturally belonging to the People. It values MAN above the accidents of rank and fortune, and finds the only "divine right" to rule in human nature and human relations. It regards all laws and every form of government as illegitimate and oppressive, except such as derive their sanction from the expressed will of the People. This fundamental proposition being admitted, the advocates of Secession assumed the right of the Southern States to oppose and destroy the existing government of the country, if they will, and to establish another whenever they may be pleased to create a revolution, whether the movement be prompted by a popular necessity, by childish resentment, or by an unmanly ambition. It is assumed that if our government derives all its just powers from the People, it must follow of necessity, that whenever it is their sovereign pleasure to so ordain, they may refuse to submit to the existing government, and proceed to institute another in its stead. It is their natural and inalienable prerogative to govern themselves; and if those who may have been entrusted with the authority to administer the laws, still attempt to enforce the unwilling obedience, they are to be regarded us usurpers and oppressors, and the acts of such a government neither possess moral force nor legal validity. The argument may be more briefly stated thus:

1. The government of the United States, being a democracy, derives all its natural rights from the consent of the governed.

2. The people of the Cotton States will no longer consent to live under this government.

3. Hence the overthrow of the Republic is strictly compatible with the natural rights of the People, and the fundamental principles of our political system.

This conclusion is promptly rejected, while we cordially accept the foregoing general theory of the American Government: and by this standard will proceed to try the argument for secession. It is conceded that the people of an independent nation, or their representatives lawfully elected, may change the laws and modify the form of government at pleasure; and this right extends to the whole organic law of the State. The acknowledged right to institute a government of necessity implies the right to modify the same, a : experience may suggest, and, indeed, the right to abolish it altogether, should the public necessities demand its abrogation. The government is but the creature of the People. The laws being the embodiment and expression of the average public feeling and thought, at the time of their enactment-on the subjects and interests to which they relate-they cannot be expected to endure, in precise form, through all the changes in the

erless; and whoever in its name-with or without its North and Bouth Carolina, and Georgia, which were sanction-attempts to transcend this limit, is at least among the thirteen original States, would-by such guilty of constructive treason. The right to legislate an act-become colonies, subject to the authority of and to enforce the laws outside and beyond the recog. the British Crown. Tennessee, Louisiana, Mississippi. nized limits of State Sovereignty was, necessarily, Alabama, Arkansas and Florida, would, by the same conceded to the General Government, as the only duly act, become territories of the United States, for which authorized exponent of the popular will, and the or. Congress would be constitutionally empowered to legisganio medium for the exercise of the supreme power. late, and over every foot of their territory, respective-It must be obvious that the rightful prerogatives of iy, the Government at Washington would have a right the individual citizen vary according to the sature of to extend the executive arm. This would utterly exthe institutions which the people, in their collective tingaish all the lights in the Southern political concapacity, may be pleased to establish. According to stellation, except the "Lone Star," Texas alone hav-Blackstone, the right to punish crimes, in a state of ing achieved a separate existence and nominal indenature, belongs to the individual, for the reason that pendence prior to her annexation. no tribunal exists charged with the authority to redress his wrongs. But in civilized society the domes- establishing a Central Government, were the security tic policy and the criminal codes of nations confer that of their common rights; their mutual defense against right on the appropriato legal tribunal; and the man all enemies; and the more effectual protection of the who attempts, in his individual capacity, to punish commercial interests of the whole people. But how offenders, except when his life is directly imperiled, would our rights be secured were a few disaffected and renders himself a criminal. He violates the law by unscrupulous members of the Confederation left to pull suspending the legally prescribed methods of its ad- down the great political fabric over our heads? How ministration. The right of personal freedom natural- are the people defended when the Union is dissolved ly belongs to every man; but the individual sacrifices without their consent-by force of arms-and fidelity that right whenever the abuse of his liberty renders to their government and country is punished with the property and life of others insecure at his hands. death? How are our commercial interests protected. Under the legal and commercial policies of civilized when the authors of the Rebeilion set the revenue laws nations, a man may resign his claim to every species at defiance, and fit out pirate ships to prey on the comof property, and allenate rights before possessed and merce of peacable sister States? No one presumes to exercised under the laws of Nature and the authority question the absolute right and the imperative duty of of the State. In like manner the rights of States are the General Government to afford every needed securi regulated and determined by their relations to other ty to all the States in case of an invasion by a foreign States, by existing treaty stipulations, and by every foe. It is no less the proper business of the Governmodification of the international law.

BANNER

o conceal their own deformity, and the gigantic in sulted and betrayed."

hind the walls of Fort Lafayette.

the the walls of Fort Lafayette. The leaders of the Southern Rebellion have never like Lucifor, with many stars to light him down to loved country at the moment when she most needs cle in the New York Independent, of which he is the the unstinted services of all-now. We say when the editor, on the subject of sympathy, and invisible aid been willing to make a frank and open appeal to the perdition? They are weary with watching for an opclouds lower most heavily about us, men begin to from above ; a topic that, of necessity, involves that People. In their relations to the Government they are portunity to revel the the deserted halls of the Capitol. reconscious that they have no real grievances to be re-dressed; hence their painful apprehension of the con-sequences of such an appeal. Traitors, as naturally as falter and turn pale, and to say that there is little of spirit-communion in all its length and breadth. hope left, and despair is close at hand. It does but He says, "the art of consolation is to a great degree bring to mind with wonderful force the time-worn suage, that it is darkest ever before day. So, we be-lieve, it generally has been; and so we think it will bring relief to despondency which no words and no other criminals, instinctively shun the tribunal that is selves on the dead body of our nationality ! "O Conspiracy t charged with the duty of summoning them to judg-Sham'st thou to show thy dangerous brow by night, When ovils are most free? O. then. by day, Where wilt thou find a cavern dark enough To mask thy monstrousy isage? Seek none, Conspiracy; ment. They resist the popular will, and in the execulieve, it generally has been; and so we think it will bring relief to despondency which he words and he prove how. It is heaven's favorite plan to drive out all other sources of hope from the human mind be-fore it would excite the final and complete trust in a person, that gives a vital exhibit and in the sources and air of such a person, that gives a vital exhibit and to a feeble trust in the dama so effective which are the dama to a feeble which are the dama to are the dama to a feeble which are the dama to a feeble wh tion of their treasonable schemes-in the last emergency-they appeal to the arbitrament of the sword. In professing to respect the sovereignty of the People. Hide it in smiles and affability; while they insist that the righteous administration of For if thou path_thy native semblance on_ itself; and in no way could this be done so effectu- mind, and lifts it up, as a tide coming in from the the government is oppression, their hypocrisy and apos-Not Erebus itself were dim enough itself; and in no way could this be done so encould in the source of the To hide thee from prevention." tacy are alike clearly revealed. In the insulted name The Rebels are better schooled in tactics than in ethics; of Freedom, the daring authors of this conspiracy and since traitors frame their laws and rule the State. make haste to fill up the measure of their iniquities by treason is lawful, and knaves have precedence in the perjury and piracy. With a friendly seeming-coverublic service. With them Christian civilization is ing the most heartless professions of loyalty-they obrational theory can we account for the actual truth and throw fuel on the reviving embers of life. It is of the old saying, that it is ever darkest before day. a noble gift! A luminous nature, shining, too, as become a weakness, and conscience bears the odious tained the high places of authority and responsibility -only to violate the most sacred obligations, and to name of cowardice. They speak of wrongs and rights, That we have come to a point in our national cadisappoint the highest hopes of the People. They se, as if expected to endure the one or comprehend the reer where great and permanent changes are in store God's most generous gifts to man." cretly betrayed the nation, and led the Christ of Lib. other. Poor slaves are they who idly prate of freedom. for us, is plain enough to all reflecting observers. rty to crucifixion among thieves. Judas was com. while they forge the captive's chain and madly strike S. B. BRITTAN. paratively a respectable man. While acting as the at LIBERTY ! That we are called to act parts which we dreamed reasurer of his party, he sold himself to Satan, and bagged the price; but he repented, threw down the sil-Written for the Banner of Light. ver, furnished the necessary bemp, and acted as his UNDER THE ROD. own hangman. But our political Iscariots show no BY JOHN S. ADAMS. similar signs of repentance. They have not restored the price of their infamy, and they seem determined to go unhung, or that the Government shall incur the Under the rod again ; Under the rod expense of their execution. The leaders of the Rebel. lion are thus shown to be the enemies of popular instils it not sweet to think All is from God? tutions, the slaves of a selfish and lawless ambition. That whether gladness comes, movements that are going on. All men betray the and the willing assassins of Liberty. When a state or nation is enslaved, its right to cre Or. comes a wos. God doth his love to us ate a popular revolution is not disputed. A people de prived of the inalienable inheritance of freedom, by un Constantly show? scrupulous masters, have a divine right to break their What were the sunshine, with chains at will, and to palsy the arm of the oppressor. No cloud before Let us fix no arbitrary limit to the normal exercise of From behind which it might we meet, who do not put questions they would not the human faculties, by unvielding constitutions and have thought of putting only a short time ago, and conversation that puts into a man's mind an inspiring Shine forth once more? codes, that admit of no revision. They are at once in What were the artist's work busy their heads and hearts about enterprisescompatible with the laws of Nature and the progress If ne'er a shade spiritual and otherwise-for which they would have of an enlightened civilization. Reason and Religion Stood on the beautiful may demand resistance of arbitrary authority, and rev. felt not the most trifling concern. His/hand hath made? olution become the solemn and emphatic protest against While others see no cause whatever for encourage the unholy power that subverts the natural rights and So our God comes to usment in the present aspect of things, and can detect free institutions of a people. Such evidences of na-Now in the light no signs or symptoms of hope where they do certional progress. and, withal, of political and moral re-Making our upward path tainly abound, if they have but the power to perceive eneration, are not to be mistaken for crimes against Dazzlingly bright : them-we repose in a confidence unshaken by all the the State. War is a great evil, but not so great as the Then in the lowering clouds tumultuous events of the time, that behind the oppression that degrades the common character of man. On the damp sod, storm and clouds still shine the stars, and that withkind. We would not extinguish the spirit that fires Leading us tremblingly the brains and nerves the arms of the captive. We in the control of the Deity who sits above and be-Under the rod. hail that spirit as the expressive revelation of a noble yond all, is the fate and happiness of all his living So are our lives made up. instinct, and the significant prophecy of the final and creatures. We remember, with humility, that it has So are we tried, complete emancipation of all nations and races. When been out of the storms and dire troubles that new great public wrongs are to be redressed, an appeal to So doth our Father make and better things have ever been born. We do not arms may be justified. It is righteous to resist the Us purified. forget, either, that before the time is ripe for such When all our earth-life past, power that fetters the moral energies, while it wastes changes, men must needs go through a preparatory out of the heavens. They come direct through the inthe material substance of oppressed peoples. But war Homeward we go, course of discipline, that their natures may be prop- strumentalities of angels and divine messengers. should be the last resort of those who seek deliverance Doubly we'll thank our God He made it so. erly nerved up to perform the work that falls to from manifold political evils. The national government has not attempted to enslave the Southern States; their share. We are disciplined by events, trained what we are sure to heed when our minds and hearts and hence they have no such justification. Indeed, it and brought up to a serviceable standard, much as are in that peculiarly receptive condition which we Worthy of Note. still offers to secure to all loyal states and law abiding the athleto of ancient Greece were, by having to term spiritual. It is the presence of the spirit power We find the following sensible remarks in the citizens, the full measure of their constitutional rights. take the hard blows and knocks beforehand in order Herald of Progress, in reply to "A Skeptic's Inqui-It is not to secure these that the South commenced and to be in condition to deal them out upon the obstaries" as to the truth of Spiritual Manifestations : still prosecutes the war with such desperate energy_ "The thing needed is not that the world should cles it is fated us to encounter. neither from a sincere love of Liberty nor from an hon come to the belief of Spiritualism in a day, on h' u-In the very debt for the nation, which we find so est hatred of oppression-but from unworthy motives pressure evidence, but slowly, surely, safe' and thoughtfully. To this end, all the difficulties and emmuch deprecated by the mass of our fellow-oitizens, as we can. of sectional hatred and political ambition. we are able to discern a greater good than timid per-But if it were possible, agreeably to the essential barrasments attendant on & thorough in .estigation principles and organic structure of our institutions, of the subject, are simply a wholesome discipline to for the secended States to dissolve their connection reason and faith ; nothing more, nothing less. We sons. wanting faith, would at first be ready to admit. tion, may not be such a dead weight on it, after all; it in this city devoting his time to the exercise of his may prove to be simply a something-which we have long needed, to steady us in the heat and fever of our have been similar to those of Mr. Foster who has needed in the steady us in the heat and fever of our with the national government, each would inevita- grow morally and mentally by so' d work, honestly undertaken and well done. A faith in the spiritual bly go back to its original political and national relations. The integral parts of the Union would be pre. world crammed down us, as so much spoon-vitcuals. national impulses, and bring to the national char- preceded him here, and is now in England. The cisely what and where they were before the Union was would be worth nothing at all. It could never be diacter an accession of power, which flows only out of medium powers of these two gentlemen are thought. gested." established. This act would involve the restoration resources carefully developed. The bloody struggle amount of evidence and satisfaction in presenting of preexisting alliances and obligations, and the con-Ralph Waldo Emerson thinks that the American sequent dependence of the disintegrated States on the lutionists, may itself prove useful in the same way; it is undeniable that it forces us to treat gigantic work. We understand Eagle will come out of the war much less of a peapowers to which they previously owed allegiance. It was only as integral parts of the United States of cook. This is hopeful, surely. We shall be more it is undenlable, that it forces us to treat gigantio English friends we commend him as an excellen America that they ever achieved their independence," natural, more simple in our lives and habits; truer, der the National Constitution. Beyond this it is pow. and established a separate nationality. Virginia, wiser, and, therefore, more soundly happy. social problems with the seriousness which they de- medium. 6)

OF

BANNER TOR

LIGHT.

Some of the principal objects of the States in ment to protect the people and their interests, to the It was by the representatives of the entire people of utmost limit of its power, in case of an armed rebelthe thirteen colonies that the Federal Union was orig- lion. No matter whether the enemy stands without inally established. By the voice of a majority of the the citadel and thunders at the gates, or lurks within, white people, or their accredited representatives in the and beneath the folds of a white flag. It is not the national Congress, each succeeding State was admitted privilege of the government to discriminate in favor into the Union. Not one of them became a member of domestic foes. Its first and last duty is to protect of the political household by its own act alone, for all loyal States and law abiding citizens in the exercise the obvious reason that no such right belongs to those of their just rights and constitutional prerogatives. who are without the pale of the Confederation. Each Those who openly disregard the Constitution, and in its turn like an unhoused and homeless wanderer, ruthlessly violate the laws of the land, sacrifice their who needs both shelter and support, was obliged to claim to such protection. When individuals and wait outside until the master of the house (the People) States-without a righteons cause-take up arms opened the door to admit the petitioner. Now if it against the Government they are sworn to obey and required the concurrence of a majority of the whole to defend, it is the duty of the Government to compel people of the United States to establish the American submission and obedience. For this purpose it was Confederacy, it follows that the validity of the bond instituted, and it is useless if it fails of accomplishing of Union can only be lawfully destroyed, and the dis- is legitimate objects. If the foreign foe is not spared, affected States released from the obligations it imposes, surely the perjared enemies in our midst who waste by a similar agreement of all the parties to the con- our substance, desecrate our altars, and destroy this tract. What then becomes of the argument for seces- fair, noble, and priceless inheritance, should have no sion, as founded on State Rights and Popular Sover- special immunity. We have no feeling of bitterness eignty? Starting from the same essential principles, or words of condemnation for the great body of the and meeting its authors face to face, on the ground Southern people. They have been most cruelly dethey have been pleased to select, it is easily demol- ceived and led astray; but for the hoary authors of ished and swept away. It is the false logic whereby this monstrous crime there is reserved a fearful judgmany honest men are deceived and traitors vainly hope ment and the righteous indignation of a people in-

iquity they have conceived and brought forth. In this The Vandals that destroyed Rome in the fifth centuhour of peril it is the business of the loyal man to ry were foreign hordes, but our country is being spoiled strike off the mask from this treason. If treason be by political infidels and traitors, whose deeds of Vantoo modest to appear uncovered, and cannot conceal dalism cause all common sinners to stand abashed. its face in the poor mantle of Benedict Arnold, there These hurl frebrands into the temple of their own are several well known places of concealment. If it Liberties; they prowl at night like hungry wolves cannot do better, it may possibly hide its blushes be- around and beneath the bulwarks of the nation; they

Our Club Bates.

papers at club rates, send us \$1.50 for a year's sub-scription for a single paper after the expiration of scription for a single paper after the expiration of on our own institutions. War of itself can only be the club. Of course it is impossible for us to com. regarded as an unmixed evil; yet when waged as ply, for the reason that a club of less than the final appeal of noble principles against the secret ply, for the reason that a thus or more copies at and treacherous influences that seek their overthrow three copies for \$5 25, or four or more copies at and treacherous influences that seek their overthrow \$1.50 each, would but little more than pay for the and extermination, it can have no other than an exwhite paper on which the BANNER is printed and the cost of mailing. It is only by reason of a great alting influence, and thus works good almost without number of clubs that we are enabled to afford our qualification. Out of every seeming evil comes, good paper at club rates. We could not possibly furnish at last; all wait upon and serve the good time of the 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 new class of man-men not thought of for public 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.

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ALL BUSINESS LETTERS AND COMMUNICATIONS MUST

"Banner of Light, Boston, Mass." ISAAC B. RICH, Publisher for the Proprietors.

THE APPROACH OF DAY.

the unpromising condition of our affairs in the na- the unworthy habit of condemning or ridiculing tion, and when even patriots are at fault about the future, and men in whom we all felt that we had a happen to see as he sees and know as he knowsright to trust are found guilty of betraying our be- Mr. Beecher, we say, has recently published an arti-

serve at our hands, instead of dismissing them with Certain of our subscribers who have received their the brag and bluster that, for a long time, have son-Lord.

NO NOITISOUR

FEB. 15, 1862.]

[FEB. 15, 1862

One of the results of the present struggle must inevitably be the bringing, forth from obscurity of a service before, whose lives have been passed in a quiet and retirement where pure sentiments are engendered and high thoughts are born. Nature is exceedingly choice of these children of hers, and keeps them carefully, as all tender mothers keep their darlings. These chosen sons of hers, in whose hearts

slumber the plans and purposes that are to benefit generations yet unborn, have been getting ready to go about their work in silence and the quiet of their own thoughts. It was necessary that it should be so, in order that they should know what their work is, before coming to it; and when come to it, that they should perform it with an eye single to the cause to which their lives are devoted. Such men are assuredly coming out of the crisis which we now find ourselves in the midst of.

THE TRUE SPIRITUAL IDEA.

While we see persons-whether editors, preachers. teachers. or what not-deliberately denouncing, ridiculing, or treating with levity the glorious principles and truths of Spiritualism, the spectacle is just as common, too, of those same persons making confession of the truth of Spiritualism in their own way, indifferent entirely to the actual truths so long as they can have the choice of their mode of manifestation.

Here are clergymen, now, of this persuasion and that, who would not be suspected of leaning in the direction of Spiritualism for the world; and yet, they cannot undertake to approach a declaration and development of the great spiritual principles that rule the universe, without calling to their assistance spirit-communion so dearly love to rehearse. This is but a confession, made at moments when they are actually forced to lose sight temporarily of their creeds and platforms and catechisms ; that what they denounce is none the less true because of their denunciations, and what they ridicule and sneer at is none the less sacred and eternal because of their sneers and ridicule.

Henry Ward Beecher, for instance-though we will Now, while so many are desponding because of say in justice to him that he has never fallen into Deseasery White

intellectual development of races and the moral and material progress of nations. The government can never be superior to the power that created it; and the people of the free States never consciously form codes and constitations to enslave themselves. Behind the throne, above the tribunal, and beneath all the forms of law is the Sapreme Power which recognizes these as only impressive symbols and practical methods. Governments are therefore established to secure the rights and to protect the interests of the people; and when they fail to realize these objects, they are neither too sacred nor too serviceable to be abolished.

But it is neither under such circumstances nor by such means that the Southern conspirators are attempting to overthrow the existing Constitution and laws. The People have not determined to subvert the government; they have not decided that the American Experiment is a failure. On the contrary, the experience of more than three-fourths of a century clearly demonstrates, that, as the chief means of securing at once the largest individual freedom and the highest prosperity. in the collective interests of a great people, it is such a grand success as finds no record in the previous history of the world. It is manifest that the enemies of the Republic do not respect the sovereignty of the people; they are not attempting by moral and lawful means, to change the provisions of the Constitution, or modify the laws of Congress, with a view to the greater security and further promotion of their sectional interests. If such were the object, and such the means employed, their cause would at least be entitled to respect. Bnt, with a political and moral infidelity unknown in the annals of enlightened nations, they boldly violate the Constitution they were sworn to defend; they madly defy the will of the People; they bear away the pillars from the temple of Liberty; they plunder the indulgent and parental government their own treason had first paralyzed ; and to complete the work of vandalism, desolate the altars and the graves of their fathers. At last they would march to power ever the ruins of the Capitol, the prostrate rights of a great Nation, and the perished hopes of Humanity 1

But if the people of several large States have deliberately resolved to institute an independent government of their own, what can we do? If the principles of our political system no less than the laws of Nature invest the people with the right to govern themselves, is it not their privilege to establish such a government, and must we not yield all they demand? This reasoning would be sound and the conclusion inevitable if those States had not voluntarily entered into the political association known as the American Union. In the consummation of that Union, the people of the several States became ONE PEOPLE, united by mutual pledges and a common interest. Thereupon the sovereignty of each Stato-in all that relates to the organic existence, the legitimate objects, and the proper defense of our nationality-was merged in the general government, as the only lawfully constituted representative of the whole people. Each State was still sovereign within the limits defined, by the Constistation, but no further. It was at liberty to fashion its own domestic institutions, and to regulate its internal polloy. But precisely here this State Sovereignty ter. minates. It does not cover a single important issue that involves the relation of the State to the Union. As a member of the great political association, the individual State can only exercise the rights and wield the measure of power that relatively belong to it un-

stars do, from inwardness of light, and carrying unconsciovs cheer and guidance to hundreds, is one of

It is this universal desire for sympathy and this ability on the part of some-in the body and out-to not of but a few short years ago, is likewise as gratify the desire, that makes unqualifiedly true the plain. We have continually had hints and warnings doctrine of spirit communion. The hearts of manof what was coming, these many years past; through kind must needs draw sympathy from some other all sorts of instrumentalities by which the will of hearts-and there is just the whole of it. There is heaven is made known to mortals, has it been told no greater miracle about it than nature itself. If us that important events are at hand, and that we life, and the spirit, and all that we see within us and who remained were destined to take part in them. around us are no miracle, then is sympathy for the We see this day the evidences of such facts, all human soul no wonder, nor is intimate and constant around us. The air is full of indications of the spirit-communion itself, either.

Mr. Beecher sums up his views in so truly spiritrealness of the fact by the changed character of ual a manner, taking directly such ground as believtheir thoughts, of their anxieties, their hopes and ers in our own field of faith do themselves, that we fcars. The very topics they talk about show what shall, we feel sure, best please our readers with anpossesses their minds, and, of course, form a key to other and final quotation. Says he, with striking unlock the secrets of their tendency. Very few that clearness and emphasis :

"A hymn, a theme of sacred writ, a discourse, or a view of life to come, brings him so near to God that; he feels the divine thought about him like an atmosphere. and the assurance that all the resources of infinite wisdom, and love, and rower are open to his using,

will make him invincible to care or grief. All moral sentiments are physicians to the rassions. All higher feelings are medicines to the lower. ever ministers and Christians should dwell in the realm of the highest truths, it is now. Our strength and comfort do not come to us as mists, rising from the face of the earth and bearing with them all material exhalations, but fail down upon us as rains from clouds that have been hurrying far up in the heavens, when winds, and light and sweet air have left no evil in them, and lent them much good."

The whole of the great truth has been here expressed in a few words; these inspiring influences, whether of sympathy or for stimulating action, " fall down upon us as rains." They do certainly come down They are what the spirits themselves say to us, and that makes us strong and brave ; when it is removed -that is, when we ourselves willfully or ignorantly Interrupt the conditions of ready communication, we are left alone and become weak and helpless as fast

Mr. Colchester.

This gentleman has spent some six or seven weeks

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BAMBRO TOTAL

Epitaphs.

Sayings about the "A B C of Life."

Discoursing of the modern custom of chiselling ... An English divine says, "A part of the book I mblems, epitaphs, and texts upon the graves of be- like, but as a whole it is transcendentalism. Amer-"loved'ones, an observing writer remarks that we lea is tending in this direction. I believe it is safer often and hieroglyphic inscriptions on tombstones, and better to follow in the well-beaten paths our that, in their graphic significance, are more eloquent | fathers trod.".

than the most florid exuberence of epitaph. One of A minister of the Universalist persuasion says: this sort, recently seen, was intended to represent " It is so far from the admitted teachings of theology. an aged man; near the summit of a column is carved, that to me every page bears evidence of insanity." in alto relievo, a large sheaf of wheat. The interpre-A student of Harvard University says : "It goes tation on the base is from Job-"He shall come to beneath the surface of external things and reaches his grave in full age, like a shock of corn fully ripe." the well-spring of God's eternal truth. Let me not Then there abound, now-a-days, soulptured images be deemed sacrilegious if I should say it ranks with of a hand, pointing upward; of an eye, emblematic the Holy Bible."

of vigilance; of a star; a butterfly, emerging from a A book critic says, "the cover is handsome, the chrysalis; an anchor; a cross; a dissevered rose, or paper is good, the execution is commendable-that bud; a lamb; a broken shaft; a butterfly fluttering is all, except that the author has recorded himself a over a flower; a lyre with snapped string and sprig madman."

deep-toned sincerity pervades this collection of

A gambler says: " It evinces deep thought and a

A Methodist minister says : " The author is a fool,

"It may appear to conflict with the sterestyped

"This little book contains enough kernels of

thought to stimulate one's interior life far beyond

An old lady who has been crushed with affliction

The Southbridge Journal says : "It abounds with

The Tri-Weekly Publisher, a paper that is alive to.

texts or apothegms which are full of meaning, and

will furnish food for a life-time of study and

Another paper says : "The book is true to the

says : "I love every word of it, for it is God's truth."

originality of thought and with striking truth."

the span of the present sphere."

thought."

of laurel; a cresset with flame issuing from the A school teacher in Boston, says : "To the thinkmouth; a blazing torch; a pen-a book-a scroll; ing, feeling soul, the whole book is indescribably all beautiful symbols, and not to be mistaken in their beautiful." A reformer says : "The book falsifies," and as

significancy. A youthful artist has a monument on which is an evidence that it does he quotes from the book :--sculptured a group of pencils and a pallette, and "A reformer always fancies himself better than across it is engraven his name. One monument ex- those he pretends to reform." hibits a lark soaring heavenward, with a rosebud The Investigator says : "The A B C of Life is a in its beak-very beautiful and expressive. One has curiosity in its way, and is worthy the attention of a watch-dial with its hand fixed at twelve. Another all thinking minds." a winged hour-glass. The Herald of Progress says : "The spirit of a

Men and women have put ingenuity to the rack. to devise a method of expressing in enduring marble thoughtful and thoughtless reflections." tion, or of consolation-that were excited in their thorough knowledge of human life." minds by the death of their friends and relatives. It is a subject that, at some periods, engrosses all and hell-fire will be the reward for such a publicathoughts ; for humanity is not able to avoid the test | cation." which death and the grave are certain to impose. We happen, all of us, to be mortal; and when one of forms of society-but it is in harmony with the actour friends dies, and our heart is torn sorely with ual realities of life-so it will be most readily actemporary woe, it is a fond consolation for us to be cepted by those who have passed through the most permitted to pour out our souls in expressions of and the severest experiences." grief such as marble can retain, and return again and again to regard them with all the affection of which our hearts are capable.

Lyceum Hall, Sunday, Feb. 2.

Mr. H. S. Chapman, of Charlestown, Mass., delivered two capital discourses before the society at this hall in the afternoon and evening. They were full of rich gems of thought. Mrs. L. P. Rand, of Milford, Mass., read an original production in the afternoon, and in the evening the famous production called "The Raven." Mrs. Rand's readings are appropriate and effective. We think a reëngagement of her services at this hall will be most acceptable to the people.

of society that are seldom without deception." The instituting of free meetings at this place indicates very good results. Every seat was filled on the lower floor, and there were but few in the gal- | do what he has apparently attempted." beipabie or seating "eight hundred persons, and "lear edge of human life." that number was present. As we glanced over the congregation, we were struck with the large number of grey-headed, venerable men-more in proportion than are usually found in other congregations. them false." These grey hairs indicate ex, erience and mental activity, as well as feeling hearts that have met with rible trash-it will stigmatize the author and be a and buffeted the conflicts of time. Such men fall curse to the world."

into the beautiful arms of Spiritualism, and love it. We can heartily commend Mr. Chapman to our so its opponents will curse it." spiritual friends where they are wanting deep and solid reasoning. He presents, to use his own words, "the deeper tide of spirit, that flows up the stream, rather than the surface bubbles that float down."

And we can also most heartily commend Mrs. of elocution are truly charming, and, if desired, her | taught in religion upside down." subjects for readings will be original.

ALL SORTS OF PARAGRAPHS.

We feel provoked because we cannot print all the good things sent us by our friends from different parts of the country. We have on hand matter enough to

make up half a dozen BANNERS; and the writers are doubtless wondering why their productions do not see Charleston is creating excitement in European cirthe Light-think themselves slighted, &c. We desire to accommodate every one; and, should our patronage warrant the undertaking, we will expand the dimensions of the BANNER sufficiently to satisfy all parand you in time will see that neither wE nor YOU the most lovable, feminine delicacy. have labored in vain.

We have received a pamphlet through the mail, with "please notice" written on the margin, bearing the title, "Modern Times Lectures." It gives the programme of a series of discourses " to be deliv-ered at Thompson, L. L, on Sanday afternoons, at S o'clock, P. M., (exact time,) commencing on Sunday, O'clock, P. M., (exact time,) commencing on Sunday, Source, P. M., (exact time,) commencing on Sunday, O'clock, P. M., (exact time,) commencing on Sunday, Source, P. M., (exact time,) commencing on Sunday, S ing the title, "Modern Times Lectures," It gives 26th, Moses 74. By Henry Edger, Member of the Positive Council." We passed the document to Digby. who at once, "without leaving his seat," pronounced its contents "clear as mud."

We learn that Edward Knight, physician and occulist, No. 259 Tremont street, Boston, has discovered a new treatment for diseases of the eye, by which he has been enabled to cure some of the worst cases of blindness ever known, without pain or the use of instruments. He has also had astonishing success in treating cancers. If this is really the case, the Doctor will have all the business he can attend to the moment the facts are generally known.

Prof. Clarence Butler speaks the next two Sundays in Springfield, and Miss Lizzie Doten in Taunton. ANCIENT GLIMPSES OF THE SPIRIT-LAND, No. 87 will appear in our forthcoming issue.

the most fair and honorable in all respects. Also country produce and fresh Shaker apple sauce, tomatoes, quinces in cans, dic.

Some men are always beforehanded and at their ease, while others of equal resources live habitually from hand to mouth.-Exchange.

True; and the latter are always looking with a jealous eye at the former, and cursing their own " sad fresh things, says : " It contains over three hundred condition."

A. W. Fenno is managing and playing with marked success at the National Theatre, Cincinnati. Mr. Fenno is the first American actor known to have compractices of life that are without deception-but it mitted himself openly to a belief in the Harmonial may well be called untrue to the pretentious forms Philosophy, though there are many in that profession who are friendly to this Spiritual gospel of human Another says: "The author has totally failed to progress.

Digby received recently a very spicy paper from the South via Bioling and On opening the delectable sheet, Dig. discovering it covered with red pepper /

He said it made his eyes water to re(n)d it. Who Dispatch'd it ? That 's the question.

The rebels considered a bayonet charge by Federalists as a splendid joke. They went off at Mill Springs fast enough when they saw the point.

The Committee of Ways and Means have agreed to impose a tax on railroad passengers of one-fourth of a cent per mile.

An old maid, who hates the male sex most venomously, out a female acquaintance recently, who complimented her on the buoy-ancy of her spirits.

PARTED LOVERS. Shake hands for ever, cancel all our yows, And when we meet at any time again, Be it not seen in either of our brows, That we one jot of former love retain.

[Drayton.

BRO. N. FRANE WHITE, in a note to us from Cloud Mill, Va., desires us to announce that as he is coming home on a month's furlough, all letters should be directed to him at Seymour, Conn., until the middle of March.

SINGULAE COINCIDENCE .- The stone blockade of cles, while the attempted blockade of Gen. Stone is creating a like sensation at Washington.

Entire fearlessness seldom exists in a woman, but ties concerned. Help us rear the edifice, friends, of is a imirable when it does; it is absurd to suppose which we are now but just laying the foundation, that masculine virtues cannot exist in woman with

NOTICES OF MEETINGS.

LYCEUM HALL, TREMONT STREET, (opposite head of School treet.)-The regular course of lectures will continue through

CONFERENCE HALL, No. 14 BROMFIELD STREET, BOSTON.-Britiual meetings are held every Sunday at 10 1-2 A. M. Conference meetings at 3 and 71-2 P. M. P. Olark, Chairman. The Boston Spiritual Conference meets every Wednesday evening, at 71.2 o'clock. The subject for next evening is : "Uses of Buffering."

OHARLESTOWN.-Bunday meetings are held at Central Hall af 3 and 7 o'cik, afternoon and evening. Breakers engaged: Miss Emma Houston; Feb. 16, 23 and March 2; Mrs. M. S. 7 owneend, March 9; Miss Lizzie Doten, March 16, 43 and 30; Miss Emma Houston, April 6, 13 and 20; N. S. Greenlost April 27

MARBLEHEAD .--- Meetings are held in Bassett's new Hall. Speakers engaged :-- Miss Lizzle Doten, March 2 and 0; F. L. Wadsworth, last three Sundays in June.

LowELL .- The Spiritualists of this city hold regularmeetings on Sundays, forenoon and afternoon, in Wells's Hall, Speakers engaged :-- B. J. Finney, Esq., during February; Belle Scougall, during March.

Naw Babrosh.--Muio Hall hasbeen hired by the Spirit-ualits. Conference Meetings held Sunday mornings, and speaking by mediums, afternoon and evening. PORTLAND, Ms. -- The Spiritualists of this city hold regular meetings every Bunday in Bons of Temperance Hall, on Con-gress, between Osk and Green streets. Conference in the

will appear in our forthcoming issue. We are assured by gentlemen who know well what they say, that Joseph W. Tuttle, 16 and 18 Clinton street, Boston, sells all kinds of meats on terms gress, between Usk and Green streets. Conference in the forencom. Lectures afternoon and evening, at 21-4 and 7 o'clock. Speakers engaged:-Belle Scougail, during Fch.; W. K. Ripley for the three first Sundays in March; Miss Emma Hardinge, two last Sabustis in April; Mrs. Yannie Davis Bmith 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 10 1-2 A. M., 8 P. M. 7 1-2 P. M. Dr. II. Dresser is Chairman of the Asso-

clation. At Dodworth's Hall 806 Broadway, Mrs. Cora L. V. Hatch will locture every Sunday, morning and evening. MILWAUKER, WIS.-Lectures every Sunday at Bowman's Hall, Milwaukee street, commencing at 2 1.2 and 7 1.4 r. M. Lecturers desiring engagements please address Albert Morton.

CLEVELAND, OHIO.—Speakers who wish to make appoint-ments at Uleveland, are requested to address Mrs. II. F. M. Brown, who is authorized to confer with them. ST. LOUIS, MO.-Mootings are held in Morcantile Library Hallevery Sunday at 101-S o'clock A. M. and 7 1-2 P. M.

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THE following Blandard Works have been added to our A pready extensive assortment of Books, and will be cont by mail to any part of the United States, at the prices annex-cd. All orders must be addressed " Banner of Light, Boston, Mass.

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The "Electrical Theory" of the Universe; Or, The Elements of rhysical and Moral Philosophy. By T. S. Mackintosh. Price, cloth, \$1. Postage 15c.

Hume's Essays and Treatises on Various Subjects. By David Hume, Eq. With a brief sketch of the Author's Life and Writings. To which are added, Dialogues con-cerning Natural Religion. Price, cloth, \$1. Postage 17c.

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BOSTON MUSEUM-Tremont, between Court & School streets. Admission 25 cents; Orchestra and Reserved seats, So cents. Performances commence in the evening at 7 1 2 o'clock, and Wednesday and Saturday afternoons at 5 o'clock. AQUARIAL AND ZOOLOGICAL GARDENS-Cen-tral Court. Living Whales, Animals, Reptiles, &c. Open from 9 A. M. to 10 F. M. Admission 25 cents; Children under 10 years, 15 centa.

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



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AUTHOR OF "WHATEVER IS, IS RIGHT," ETC. -B 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 printed pages, contains more valuable matter than is on found in hundreds of printed pages of popular reading matter. The work is a rich treat to all thinking minds. For aslo at the office of the Banner of Light, 168 Washing-

on street, Buston. NOW BEADY;

THE GREAT CONFLICT! OR,

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

evening of the following week. Single copies 12 conta; ten copies \$1, mailed free; one hundrod copies \$8. All orders addressed to BELA MARSH, 14 Bromfield eL, Boaton, BANNER OF LIGHT OFFICE, or ROSS & TUUCEY, 121 Nassau street, New York, will be promptly supplied. Top 98. 15

Dec. 28.

English Works on Spiritualism.

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

LIGHT IN THE VALLEY.

Orosland. Illustrated with about twenty plain and colored ongravings. For sale at the Banner of Light Office. Price \$1.00 Theo of Dec. 21. ٤f

EVERY ONE'S BOOK.

JUST WHAT IS NEEDED IN THESE TIMES!

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THE HARBINGER OF HEALTH CONTAINING MEDICAL PRESCRIPTIONS FOR THE

Human Body and Mind. BY ANDREW JACKSON DAVIS.

How to repel discase, regain health, live as one ought, reat disease of every conceivable kind, recuperate the energies, recruit the worn and exhausted system, go through the world with the least wear and tear and in the trucst 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.

Such a mass of information, coming through such a source nakes this book, one of Indescribable Vaine for Family Reference, and it ought to be found in every household in the land. There are no cases of disease which its directions and rules

do not reach. All climates, and all states of the climate come equally within its range.

Those who have known the former volumes of the auther. will be rejoiced to know that in the latest one MR. DAVIS REACHES 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 PLAIN ROAD то Воти і

A handsome 12mo., of 432 pages. Price only \$1.

Bingle copies mailed free on receipt of price. For sale as he BANNER OF LIGHT OFFICE, BOSton, Mass. Nov. 23. JUST PUBLISHED.

A good lady says: "I do not know what to think "Some of these three hundred aphorisms are val-

" It is full of suggestions, and interesting truths." "Many assertions in it, at first thought, seem wild and untrue, but the most erudite cannot prove An abolitionist lecturer says : "I think it is hor-

Judge A. says : " It fires heavy guns, well aimed,

Deacon L. says: "It will damn more souls than our church can save." A farmer from lows says : "It is my great high

priest."

Band as a lecturer as well as reader, for her powers of it, for it turns everything that we have been

ble. others dubious, others tran ers being spiritual, we are unable to decide at pres-The world is slowly recognizing the fact, that it | ent whether they are good or bad." "The author is a gentleman of intelligence and rare benevolent feeling, and we can excuse a great many of his flights of fancy, in consideration of the liberal, humane and kind spirit pervading all his

Manners and Things.

must come back upon first principles again. All the tricks and traps of modern life are worth little to us, when they cause the decay of that vigor. We must throw off all this surplus affectation, which has proved such a damage to our manners, and, writings." worse than that, to the character that underlies

those manners. What must come to the top now, is realness in all things-in-speech, thought, manners, and living. Shams last but a little time, and it is son who speaks well of it, it will only show that merely for temporary service that they are invented. | there are more fools than one in the world." Simplicity and truthfulness are very soon going to be in better demand than they have been; indeed, they witnessing so long, in the matter of frauds and debut they will have them. In this, as in all other

ways, the supply must equal the demand.

the mit an Whore the Affortions HEPeon There, and nowhere slow, does a person live and the side of the state of perfection cannot be called the share and nowhere slow, does a person live and the side of the state have his being. No matter how perseveringly or adroitly a man may seek to cover up his aims, plans,

desires, or weaknesses, he will discover himself in spite of himself, and do it at every turn. As for the will be sufficient cause for considering the author a affections being called out and centered in any mere lunatic. It is this :. Unholy, living is as lawful as object of ambition, it is out of the question ; yet if he holy living.' That is the 'All Bight' doctrine, with is steadily pursuing a certain course for the idear wengeance months from meane

affections that control and guide it show too plainly itenst a large fund of solid truth and wisdom, highly where the heart is anchored. Everywhere, a man i tingtured with the author's favorite idea. Many of affections betray him. If he can love nothing higher its passages will meet a response in thousands of than a horse or a dog, high even as they rank in the thinking minds; Indeed, it is only the thinker that - seale of animals, he will betray himself to any rair can begin to comprehend it. To such it will give reobserver. He makes confession in this way more and freshment." Andw even of the

mistakably than in any other, ill he have love in person's nature, even while it inspires him.

To: Correspondents. and

[We manot engage to return rejected manuscripts.]

pleased to hear from you occasionally start them

A good orthodox woman says : "I never read a book that gave me such a feeling of happiness." Another says : " Should there chance to be a per-

The Cape Cod Republican, one of the freshest and smartest papers in New England, says : " This A B are already. It is has come to that, that the people | C book contains a large bundle of sententious paraare actually disgusted with what they have been graphs, which, had they emanated from Ralph Waldo Emerson, would have attracted a world of admiration. ceits, and now, when they demand a purer quality of They are as oracular as the Sage's sentences, oftenmen for their service and favors, it will go very hard, times, but are not quite so foggy in expression, and of course, hence, are not so wondrously heautiful.

Some of these sentences are so true to nature, that

monopoly the as we do the freeh air. For Instance : the fragments of perfection cannot be called

But an inch further on, we find a sentence, which in the minds of, most people, of whatever opinions,

love his heart bears to some one, then is his antip a We have no room for further remarks upon this tion something better than ambition merely, and the singular volume, except to say that it contains at

Another paper says; "We think the author is him, he cannot help publishing himself everywhere fearless of criticism, or he would not have uttered

and an all possible occasions. It is a betrayer of a the following sentence, in which we shall be slow to dony there is much truth, vix.: A critic is a faultfinder. He thinks abother man's skin ought to fit his own bones, by to be of the second second second

We found the following suggestive walf floating on Buna O-, PHILADBLEHIA.-Your lines are ex4 the set of flerature. Spiritualists daly dan fully cellent, and we welcome you gladly to our columns, comprehend the italicised words -- " God may let him L. T. B. A.; WASHINGTON TERRITORY .- We shall be hear us "Atrack your and a wing the

" The hight after grandfather dled, G, and F. of pleased to hear from you occasionally. J. HP D., DELFHT, IND.—Much"obliged for you'l form their stress were distinged, as usual, agreeable letter. It came like any heat is in the deserver distinged, as usual, of Despondency. "Itinerent Etoblogs" of Bro. U. Clark came of the book of the theorem and the theorem and the book of the theorem and the theorem and the book of the theorem and the theorem and the book of the theorem and the book of the book of the theorem and the book of the book of the theorem and the book of the boo

Sixty-four thousand four hundred of the present population of Canada are natives of the United States.

It is heaven upon earth to have a man's mind move in charity, rest in Providence, and turn upon the pole of truth.

Jo Cose is of the opinion that a vain fellow is simply a weathercock.

In this world there are many methods of doing nothing magnificently, and doing something slowly and painfully.

Fugitives from the South say that the troops there are very loose in their habits. Digby thinks there is nothing strange in this, as they wear the Zouave uniform.

A French surgeon has been making experiments apon sores and wounds of persons of frail constitutions, and when every form of remedies failed, internal and external, the most encouraging success has been found in causing a common hand bellows to act on the part for fiftee minutes at a time four times a day. The good effect was astonishing.

Be calm while your adversary storms and frets, and you can warm yourself at his fire.

A charming aneodote is told of Mr. Spurgeon. An elderly minister from the country called upon him, congratulating him upon his success, and mildly rebuking him for his eccentricities. Mr. Spurgeon took three pence from his pocket and said, "Dr. -, the other day I was so annoyed by an organgrinder that I gave the man three pence to go away. Now will you take the same sum, or shall I make it sixpence ?"

WORSE THAN A THIEF .- Persons who will solloit money from others, ostensibly for charitable purposes, and then appropriate it to their own use, are infinitely more detrimental to the good of society than habitual thieves. Indedi, thieving is an honprable " profession " in comparison.

The right man in the right place-a husband at nome in the evening.

chap said when he could n't say his lesson.

It is said New Orleans merchants visit this sity ncog, do their business, and leave incog. It may be all right, but we can't see it, exactly.

Every thought a man thinks is a living thing, sent off to wander through space. Only when gestation takes place does the thought assume a material form. Then it becomes a resevoir of happiness, doubt, fear,

A GUIDE OF WINDOM AND KNOWL-EDGE TO THE SPIRIT-WORLD. Just published by Almond J. Packard. For sale, wholesale and retail, at this office. Bingle copies, 25 cents. If Fob. 15.

M 188 M. O. GAY, Business, Clairvoyant and Trance Me-dium. Alan attands to accompton the stands to ac M dium. Also attends to examination of diseases. No. 624 Washington street, opposite Common street, Hours from 9 to 19 A. M., from 2 to 6 P. M.; from 6 to 8 on Monday and Priday evenings. Torms & cents. Circles on Tuesday and Thursday evenings, commoncing at 7 1.2 o'clock; admission 10 cents. 10 cents. 10'cents. lmo ¥eb. 15.

WHO IN GOD! A Few Thoughts on Nature and Nature's God and Man's Belations that to By A P W Nature's God, and Man's Relations thereto By A. P. McCombs. For rale at the office of the Banuer of Light, 153 Washington street, Boston. Price per hundred, \$7; single Feb. 15. copies sent by mail, 10 cents. ١ſ

MRS. D. C. PRICE, MEDICAL AND BUSINESS GLAIRVOYANT. 407 Fourth street, New York.

Terms, \$1; \$2 if the party be absent. 2w Feb. 15.

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D. AMMI BROWN gives special attention to preserving such badly decayed or broken teeth has are usually ex-tracted, and to filling and regulating OHLDREN'S THEFT. ARTIFICIAL THEFT ON YULCANITE, which is superior to metallike place in cleanings, durability and accurate At at bout beit the price active. about half the price of a well made set on gold. Pure Sulphuric Ether used in extracting

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rror grapple. The "Fyo-Opener" should be in the hands of all who de-

The "kye-Opener" should be in the second states of the second states of

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The Messenger.

Bach message in this department of the BANNER we claim was spoken by the spirit whose name it bears, through Mas. J. H. Conaur, while in a condition called the Trance. They are not published on account of literary merit, but as ions of spirit communion to those friends who may recognize them.

them. We here to show that spirits carry the characteristics of We here to that beyond, and to do away with the erro-We heps to show that spirite carry the characteristics of their earth life to that beyond, and to do away with the erro-neous ides that they are more that risting beings. We be-lieve the public should know of the spirit-world as it is— should learn that there is will as well as good in it. We sak 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 parcelves— no more.

Our Oircles .- The oircles at which these communica-O BIT CIFCIES.—The circles at which these communica-tions are given, are held at the BANNER or Light OFFICE, No. 135 WASHINGTON STREET, Room No. 5 (up states) every MONDAY, furshpay and Thunsbay afternoon, and are free to the public. The doors are closed precisely at three o'clock, and nous are admitted after that time.

MESSAGES TO BE FUBLISHED.

The communications given by the following named spirits will be published in regular course:

Thursday, Dec. 26 -- Invocation; "Do the Spirits come at the call of mortals?" Leland Chase; Ilicardo Hernandez; Peter Scars; Mary Ann Powers; Harriet Sewell; Capt. Is-

Peter Solvey shary Ann Fowers; "Intrifet Sower, Cap. 12-rael Hall.
Monday, Dec. 30.-Invocation; "Is the Soul's Progression Endiess?" William Watson; Elizabeth Perkins; Freddy Davis; Josish Copeland.
Tuesday, Dec. 31.-Dr. Wm. Clark, Boston (printed in No. 16); Catharine Boyee, Princeton, N. 8.; Charlos P. Young, San Francisco, Cal.; Thomas Gould, Orleans, Mass.
Thursday, Jan. 2.-Invocation; "When will man become infinitely happy?" Wm. T. Fernald, 81. Louis; Robecca Hop-jin, Philadelphia; Margaret Connelly, Manchester, N. H. Monday, Jan. 6.-Invocation; "Shall man ever become law unto himself-and if so, when 7" "Why are the com-munications given at this circle more for strangers to than be-lievers in Spiritual manifestions 7" Willie Downs, High street, Boston; Forence 8. Upton, Charleston, B. C.; Joseph Btil-Incs, leweller, Monizomery, Ala, to his son Honry: Patrick Boston; Morence S. Upton, Charleston, B. C.; Joseph Bill-lings, Jeweller, Monizomery, Ala., to his son Henry; Patrick Murphy, Dwore, N. H. Juesday, Jan. 7.—Invocation; Miscellaneous questions;

Tuerday, Jan. 7.—Invocation ; Miscellaneous questions; Martha Hutchins, Beifast, Me.; Hiram Kenney, to his wife in Boston; Polly Jennesa, Rye, N. H. Thuraday, Jan. 9.—Invocation; "The Chief End of Man;" "What is it to be born again?" William Sherman Osgood (printed in No. 17); Benjamin Bancroft, New Yolk; Lizzio Deltop, New York; Charles Beaman, to his son; Bally Brown, to her oblidren; To Clarenco Williams Monday, Jan. 13.—Invocation; "Perfection;" Richard S. Ibevonshire, Manchester, England; Ellen Maria Sampson, New York Cliv.

New York City. Tuesday, Jan. 14.—Invocation ; "Will the Spirit of man

forever related its present shape or form?" Nancy Hapgeod, Worcester, Mass.; Charles Kimball, Boston; Philip T. Mon-try, New Orleans. Monday, Jan. 20.-Invocation; Miscellancous Questions

Monday, Jan. 20.—Invocation; Miscenancous Questions Thomas Daskin, Second Michigan Regiment; Mary Lee, to Major Robert Lee, Nashville, Tenn.; Solomon T. Ringe, Keene, N. H.; Thomas Knox, Pembroke, N. H., to Abby Knog, Prativille, Als. *Tueiday, Jan.* 21.—Invocation; Miscellaneous Questions; '' Light:'' Antonio Murrell, salior, bark Saturn, N. Y.; Lucy M. Pendleton; Altany, N. Y.; Samuel T. Johnson, St. Louis, Mar Dirice Darichi Broaklaw, N. Y.; Samuel T. Johnson, St. Louis,

Mo.; Olive Dwight, Brooklyn, N. Y.; Samuel Sprague to Philo Bprague.

Invocation.

Oh thou whom men call God, thou spirit of the Universe, thou mighty controller of all things, we would ask to know more of thee; we would ask that all thy creatures may come into a better perception of thee in a future and immortal world. Our Father, thou hast written with the finger of love on all we We perceive this, O Lord, but we desire to come 8ee. into a better understanding with our being, that it may grow in all things into a conformity with thee. We ask no blessing on thy children, whom thou art daily blessing; we ask thee not for the manifestations of thy love, for thou art constantly showing that love in all the works of thy hands; we ask thee not to dry the widow's tears, for thy goodness never fails toward those who are called to mourn So, Oh our Father, in all things we perceive order and harmony throughout thy kingdom. And for this we thank thee, both now and forever. Amen. Dec. 10.

What is Life?

This is the question that we are to consider at this time. What is Life ? A most beautiful and perfect machine, which runs very well in the hands of one who understands it, but a very poor one in the hands of one who does not understand it. Therefore we would counsel our questioner to seek to know more of life, that he may know how to run this wondrous machine. This is our definition. Dec. 10.

Questions and Answers. We are now ready to answer any question from friends present.

QUESTION .- "If we have any spirit friends present, we should be happy to hear from them." ANAWER -That is a question which they alo

other, and I always make it a point not to go where ever and ever. 'm not wanted. The boys were away when I left, and

would go some ways to talk to them. I do n't The Purpart of the Message from Engknow as there are any mediums where they are. They both went away after gold. There is, ha?

Well, I want them to hunt up one. When I was young, from eighteen to twenty-eight, followed the sea, and learned to be-1 might as well say it-a drunkard and a rascal. After that ertheless we shall do as best we may. I had a place left me, and I anchored, and drank rum-when I could get it. There are some things I want to say to my boys, that are not pretty to say here. 1 will come back sober, and tell them about the place I am in, and how I am off, and I'll show them a guide-board that 'll point the other way from what I've been going. Stranger, what've you got to say to that? If you do n't like it, I am ready

to square off and give you a walloping. I can do it.

The names of my boys were David and Sam. was drunk six weeks, and I could n't give any dielse. If I'm questioned about those weeks, I can't

as yourself and not another. How do I feel? I feel well enough. I was of an excitable temperament, but could fight better when I just got sober, than when I was drunk. Good-by, strangers, till I meet you agin. Be careful you do n't say any thing I do n't say. How do you leave? Same way you come? That's easy enough. Dec. 10.

Hannah Connelly.

They tell us of a heaven and a hell apart from earth, and they speak to us of a place of rest and a place of torment; but they tell us of no place such in Cincinnati, and am anxious to speak to one or as I have found since I left the world-no condition of mind and body such as I have experienced. And I think Christianity must be very much at fault in the matter.

My name was Hannah Connelly, and I lived and died at No. 82 Centre street, N. Y. I was American born, of American parents. My name was Kinsley before I married William Connelly. His parents were Irish, and he American born. I was in my thirty-seventh year when I died. 1 left two children, one six, and the other between three and four years. Shortly after the birth of my last child, William went away to sea, and I never heard from him. Since then I have learned that he was drowned, but I have never seen him in the spirit-world. My dis-

ease commenced with lung fever, and ended, I suppose, with consumption. I am here to day to speak for my children, if not with them. It is near four years since 1 left them. My eldest is at service. Poor ohild ! Her duties are hard, too hard for her. She has called upon me many times, saying. "My mother, if spirits can

knows it is so.

1 with her. I would not care to have my children educated in the popular fuith of heaven and hell, which is not within twenty miles of the truth. I don't care to have my children educated in that faith. I wish to have the privilege of watching over them through earthly guardians. This is what I called here to-there's nobody here that I know. Friends I friends I down to the children of the present day, and which

thing of a bad fix. I went out of the world drunk - feel the full force of liberty, even as are the heavenly almighty drunk; so drunk that I did n't know dews to the inner sense. Our heavenly Father, we whether 1 went out on foot or on horseback. But I perceive that thou art standing with the child Amertell you, I did n't sleep long on the way. If I was ica, and may the atoms of the human race feel that dead drunk, I soon woke up. I ain't drunk, now- thou art God, and not only God as known and seen live got over that. They say that when a man in Heaven, but also seen from the depths of hell. goes back to this world, he takes on him the condi Oar Father, we ask that wisdom and light from thy tions he was last in. But I sin't drunk. You see, heavenly temple, may gleam in our souls, and all I've got two boys, and an old woman, too. She's through the world. We ask these things, and while almighty glad to get rid of me, and I do n't know we ask we have the role schore me have to us are not we ask, we hear the echo come back to us, even so it almighty giad to get the of the, and i do n't blame her, shall be. Therefore, unto thee be endless praises for Dec. 19.

land.

We are now ready for any proposition which may

be offered by any person present. And we would also add that we are almost unable to control our subject, on account of her physical condition. Nev-

QUESTION .--- 'If proper, I should like to inquire what is the purport of the message from England ?" ANSWER .- It is perfectly proper. Put your ques-

tion into a proper form.

Q.—" What is the purport of the message from Eng-land to out Administration concerning the Trent affair ?" A .-- That which you or many may suppose as

coming from head-quarters in England, comes not from that source. That scheme has been devised by your brothers, who are enemies to you, and England find i ought to be pretty careful, braced up so tight. has nothing to do with it. Believe me-this is a When you come here they tell you not to harm the craft. When did I die? I tell you I died in hot weather, but I do n't know what month it was. I ports to demand the immediate release of your two prisoners, Mason and Slidell, with certain other things, was around six weeks, and rotant is one here they which we do not care to specify. But it bears on said I must be sure and tell the truth, and nothing its exterior, a falsehood because it demands some things, not only against American but against Brittell nothing about them. I can't be myself and ish law. Those most interested have made a great somebody else. If you 've got to talk, you must talk oversight, which will tell in time to most excellent advantage. Dec. 19.

would not be afraid.

to, but do n't like to come this way. Dec. 19.

Invocation.

Spirit of truth, thou infinite Jehovah, the source

from whence we come, and to whom we must return,

again we bless thee for the principles of truth, af-

fecting our present and particularly our eternal por-

Christian be a Christian in truth-may they throw

off the dead body of formalism and put on the pres-ent light within them, and when they do this, legions

of angels shall chant their praises to thee. Thou

hast said, Go ye into all the earth and minister to

the necessities of my people. And may it be our

joy as we unveil our eyes, that our bewildered vis-

The Celebration of Christmas.

This is a question propounded to us this day. It

is not for us, oh our questioner, to declare that there

is any perfect standard of right. We believe that

each and all who bear the image of life, have a right

to believe and act for themselves, and worship God

after their own fashion. Therefore, no standard

The great mass of the religious mind must have

a personal God to adore-must have something tan.

praises unto thee.

Theodore Jackson.

I am not here with the hope to make myself a home in heaven.; I expected such a home when I was on earth, but I find it very much different from what I expected. I have been an inhabitant of the spirit-sphere six years, and I regret to say I do not find that peace of spirit I desire, or expected to find. am told there is only one way by which to find that peace and rest, and that is to come back to earth, and so I am here. I have a son and a step-son both of them, The name of my son is Theodore Jackson, the step-son, Charles Hepworth.

To make a long story short as possible, I will say know I dealt unjustly with my step-son and family, and I wish to make whatever was wrong as right, as far as it is in my power to do. I should not act now as I did while on earth. I had money, and that is a curse ; I had religion, but only that which was offered to me, and that was a greater curse, which led me to expect much, and I got nothing. And I am not alone in this, for there are many who are as badly off as I am. I am not here to uphold any code in religion, not excepting the spiritual doctrine. They are all faulty. If any one embraces any part, they are apt to expect too much. So that they are better off to be without it. The way to get along, is to do the best you can, and God will take care of you. There are many ways of approach to the people in earth, and when sought may be found. I want to make a crooked path straight, and when that is done, I shall be at rest.

many times, saying. "My mother, if spirits can come back, why not do so for us." I have made my way through a crowd of strangers to come here to day. I was poor, but not now. A mother's lover reaches across the river of death, and she brings it that the she shift. God tolls here it is right and she back to her child. God tells her it is right, and she as near as you can toward carrying out what I have dictated. You are to tell no one that you have re-The name of the persons my child is with, is Odd ceived these letters, but you are to carry out my field. I have been told that they have some faith in plan, and I hope God will aid you. If it is possible modern Spiritualism. If they have, I ask that they will bring about a meeting between me and my child, or with them, and then I will say what I assist in carrying out the plan, but to overthrow would not say here. My youngest child is better it. I was seventy-two years of age. My disease situated. Though the people are poor, she is well was an affection of the stomach. I was first treated, and I thank her protector in the name of told that it was a tumor, and then that it was God here, to-day. She desires to speak with me, and a cancer, but I did not know what it was. My can be set up after which men must worship. Dec. 19. name was Theodore Jackson.

Catherine Perkins.

They said if I was to come here, I should find some one to talk to me, but I do n't see any one; the old religious mythology, which has been handed

me if I came here, to mention the name of one of his where. Now, Mr. Courtney, God bless you as long family supposed to be in the spirit-land, but of whom he did not know. I believe he referred to an elder your own fault. Good morning, sir. Dec. 24, w brother, who went seven or eight years since to Aus-16 16 to met Bhods Wilkins, Stancesil tralia, but had never been heard from: I am informed he is in Mexico, and consequently is not dead, as I have been requested to come here and bill the

be is in Mexico, and consequencity is not dead, as in the been requested to come ners and test the people call us, who come back in this way. Good day, sir. Dec. 19. The been requested to convict either myself ar pare is a God-oh, if there is, send, oh, send strength, not to me, but to those who have erred. Send, oh, send My name was Nelly Gleason; I was ten years old. forgiveness, not to me, but to one weaker than my. I died of fever and throat distemper, two years ago. self. I wish not to condemn one of God's family. I I died of fever and throat discemper, two years ago, ben, 'I wish how or ordering one of Gou's Jamily. I My grandmother and my uncle Henry helped me to come here and speak; I want to speak, if I can, with my mother, and my father, too.. My uncle Henry was killed by falling from the yard-arm of a ship, twenty years ago, he said; he found me when I came that I am to speak. Did she who stands charged twenty years ago, he said; he found me when I dame here, and has been a father to me ever since I came My oldest brother is here, too. My body is in Waod lawn, and my mother has worried a good deal be-cause she could not fix the place as well as she wished; I want to tell her not to worry about it, and to be I want to tell her not to worry about it, and to be very happy. Folks meet you when you come here, implanted a conscience in the natures of all, and beand are very kind to you, and you are not afraid fore, it every individual must be judged-before it long, because of good care taken of you. God is not the weak sister must be judged, and if convicted at a great King, away off, but is where everybody is; and where everybody is best, there is the most of God. There is n't any devil, and mother need n't to hold communion with the highest and holiest of be afraid, and none of the little ohildren need be heaven's courts.

be afraid, and none of the fittle onlighten beeu of neaven's courts. afraid that the devil will get them. They say on I have learned during my short sojourn what it is earth he is in the spirit-world, and they say here he is n't here, and folks ought to know. My mother's name is Maria Gleason, and she is afraid of ghosts. I aint any ghost, and if I could come to her, she man and woman nave dreamed of have men and women never dreamed of here.

I died in Hartford, but used to live here. It's I am Rhods Wilkins. Oh, tell, tell the world to Woodlawn out here, I mean ; we had the place when have meroy, to deal as God hast dealt with the poor we used to live here. I know where it is; it's only child who stands convicted of my murder. I cannot a little ways from here; good many children are bur- | wish her; I canpot have her convicted for the frailty led there. My uncle Henry wants to come here, too, and weakness of humanity to me. Oh, plunge her My grandmother is here. He could talk if he wanted not into the whirlpool of despair, but rather into the pool of Siloam, where the waiting angels stand ready and will take off the garments of weakness. 111

Dec. 24.

Alice Maria Buckley,

I lived in Augusta. My mother wanted me to come here, if I could, and tell her if I was happy, about to worship before the image of heavenly good, and like that Holy Saviour who used messengers to when I died, and how old I was, and what kind of do the will of wisdom, may they not only worship the image, but from thenceforth be made better men ice Maria Buckley; I was six years old; I died of and better women. Our Father, the hour is drawing sore throat, last March; I had on my spotted dress, near when they celebrate the birth of him-they call pink and black, after I was dead-no, I did n't have their Saviour. Oh, God, thou spirit of power, thou it on, but my body did. Miss Phillips put a ruche spirit of wisdom, we ask this much for the devotees round the neck and sleeves, and flowers here [on at the shrine of Jesus, that they may look not only the breast] and put my boots on and curied my hair. upon the image, but upon the lite; may they wander Oh dear 1 I do n't want to stay here any longer-I from the tomb of the past, and see not only Jesus do n't like to. I've said all my mother told me to. personally, but Jesus spiritually. May they, oh our She asked me if I was happy. I am when she do n't Father, be inspired with new resolutions and strong-er purposes for good; and when they go forth from [You can go when you wish to.] I can't! I do n't

Written for the Banner of Light.

BY KATIE GRAY.

Old Winter I roll on in your icy car, Blow your cold breath over the world, Exuit in your pride as onward you ride, With your Arctic banner unfurled. That your sway for all time is won. But a Tyrant you are, and like others, I deem

You may bind all fast with your white northern band, You may shake ont your flag, and from fold after fold Let many a frost-bite descend ; Our fingers may tingle, our toes may be cold, Our houses may crack, and our windows hold Your legends of frolics in symbols bold. As your wicked career soon will end.

Unseen by yourself is a dear little elf, Encircled by sunshine and flowers, And gently she glides on the soft breezy tides, Al fragrant from sweet southern bowers. Your arts are undone, your spell is all gone. Naught is left but a ripple of air. And again to the world this blest trnth is borne. That the rench shall give place

joy as we unveit our eyes, that our bewildered vis-ions may see before them the star of liberty and glory. We ask this not for the present alone, but that millions to come may reach a higher path and present. Give this much to the vast multitudes of worshipers every hour, and we will sing a song of You'll find your rough race quickly run. So our rivers and streams, the pride of the land, "Is it right for Christians to celebrate the anniversary of the birth of our Saviour as many of them do, with songs of mirth and dancing ?"

Dec. 24.

their many temples of worship, may they go to know how. seek out suffering humanity to relieve it --- may the Dec. 24.

A WINTRY LEAF TIPPED WITH SUNSHINE.

[FEB. 15, 1862.

day for. answer.

Q .- "If a spirit have a strong desire to communicate with this medium, can he have access to communicate with this circle, at once, or must he wait certain conditions ?"

A .-- If the desire of the spirit is in harmony with the surroundings, the spirit can come at will ; but if antagonistic to the surroundings he could not, and must wait until he come into harmony. Some spirits do not come into such harmony for many months, some for years, while others possess the requisites at the first coming.

Q .- "Is Conscience an unerring guide."

A .- It is sufficient to guide men through this mundane sphere, and we may say it is unerring. Conscience is positive and absolute in its dictates o right. If man would always obey its dictates, he would always be right. Conscience is sometimes but the surroundings of the man. It is the most unerring guide which God has given to humanity.

Q .- "Is it not partly a child of education ?"

A .- That which men oftlimes mistake for con science, is but education. It is often difficult to judge between the two ;, but as man advances in the cale of life, he can distinguish the difference readily. Beware of artificial conscience, that which is but a legatee of the past. Follow that which wells up to you from a fountain in your own soul, pure and unbiased, and you will be right. All religion of the present day is but parts or portions of that which belonged to the ancients. We say all, for there is not a religion on earth which was not known shousands of years ago. Some men are very conscientious regarding the observance of the Sabbath, and they will not do this or do that, because they say God has set apart the day and hallowed it. conscience or right, or is it education which dictates many such things ? We believe there are perverted consciences, wrapped around as with raiment, to follow which would inevitably lead you wrong ; but if you have a simple, child-like conscience, and follow its teachings, it will never lead you astray.

Q .-. "Can you tell me the distinction between asking not to be led into temptation, and that of asking for power to resul temptation ?"

A .--- We cannot perceive the difference between the two-if we have the power to resist, we cannot easily be led into temptation.

Q .- "Is it not eafer to avoid temptation ?"

Dec. 10. A .-- Most certainly it is.

Samuel T. Jacobs.

Jerusalem I this coming over Jordan's river in this kind of oraft, is more than I bargained for. Well, they tell us we must live and learn. So it is all the way along. When we look ahead, and think we are going right, we run agin something, and when we think we have got to the top of a ladder, we often find out that we've got another round to climb. Come, look here, priest or devil ! whatever you are. Don't be so slow. One thing at a time? Why I can do two things at a time. I reckon I was always quick at any thing I had to do. Good sense ? I think I ain't displayed much good sense in the selection of such a craft as this.

My name was Samuel T. Jacobs-commonly called Sam Jacobs-but I suppose It was not necessary to give my name. I was born in Vermont, in Brad-ford, and died out in Michigan. I ain't bin a very long time in this world. I died in Oberlin, not in Obio. What State? Where's your ears? Can't tell what county it was. I am come here to be just as quiet as I please. I tell you, 1'm in someoz przedni

AUXTROST ATTA TREATERS 62201222 ADISNO MAT TA

Patrick O'Brien. **

I was at Father Haggerty's house in Dublin, Ire-land. It's in all about five days ago. I make meself understood there by writing me name and moving things. I told Father Haggerty I was the spirit of Patrick O'Brien, a relative of his mother, and that I had been dead nigh three years. Father Haggerty desired me in the name of St. Patrick to come here in America, where letters were written and made nublic to the friends of spirits, and that if I would do this, he would preach the new religion from that day forth. Thank God, I'm here to-day-and that 's all 1 have to say about it. Dec. 10.

James Morgan.

I was very anxious that I should not go away without saying something. I died in Liverpool, England, the 10th of last month, of consumption. I was undied, and lost control almost of my vocal organs. find it difficult now, but I wish to communicate with Margaret Ellenwood, in Boston, Mass, believe this is the place. My name was James Morgan, twenty-one years of age. I am a relative of the lady, and desire to communicate with her: I have reasons I do n't care to speak of, that prompt me to come here. I hope my desire will reach her, and that she will answer me. Good day, sir.

William Stone. Written :

Dec. 10.

Dear Wife-The way is not so smooth as I thought it would be before death. So I have not been able to come before. I would like to speak with you, and then tell you what I cannot here. WILLIAM STONE. Dec. 10.

Invocation. Our Father and our Mother, thou spirit of truth.

unto whom each and every atom comes into corre spondence, we ask thee that thou wilt hear us now and as we ask, we feel that thou wilt give us what we need; for bast thou not written, "Ask, and thou shall receive?". Not alone in the Book which men call holy, but every where throughout Creation, we have the evidence to teach us that thou wilt hear and answer prayer. Therefore, oh our Father and

our Mother, we ask, not in behalf of ourselves, but in behalf of those who perceive not thy glory in all dwellest in hell as well as in heaven ; we ask that they may feel confidence in thee at all times, and that they may be confident of thy protection in all emergencies. We ask for the human race, that though darkness may be near and around them, they may feel that thou art in the darkness; that though silence may be around them, they may know that thou art in the silence. Our Father, the American na-

tion now stands before thes draped in mourning. May each and every son and daughter of the land feel that they mourn not without cause; may they feel that thou art dealing with the land in mercy, because of her many sins, that she may come up before thee free from the dark stain of slavery of every

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friends! what if I ain't any? Yes. I have a little boy, and it's him I come to see about. He's ten years old. I bin dead three years. I want to see to him-that's what I want. Will you tell me how can? He's in New York; he's with Mr. Calvin Pray; I don't know what street; I did n't see him for a month or more before I died. I died dead drunk, in the Tombs-that's how I died. All I want is, that he be brought up decent. No! no not to suit me-not to suit me. My name is Catherine Perkins-Kate Perkins,

thirty-eight years old. Do I want any one to take Yes, my uncle, if he would do so. He lives him ? in New York, but I do n't want to talk with him ; he wont receive any thing from me. His name is Thomas Murray. Yes, I'd like him to take him and bring him up decent ; that 's what I come here for. He 's a lawyer; they lie, I know, but they are better than

I find it difficult to speak. It was hard for me to ministers. He told me not to come to his house un get control of the subject, at all. But as I was here, less I got sober. Yes, if I could have me way would have him take him, and teach him law. My boy's name is William, after his father. No, he is n't dead-no; he is in Europe; no matter about able to speak loud for four or five months before I him; you need n't ask about him; all I came for is my child. I shall suffer for my actions, and it's no one's business but my own, if I do; I know very well I did n't do right; I have suffered for it, and expect o suffer still more.

What is the paper you "publish this in-Police Gazette? ["BANNER OF LIGHT."] Where's that printed? Do you print just what I say? Can't I say something more? Well, are there folks like these in New York? I hate to talk to my uncle [You had better go to him, and give up your hatred and you'll feel better for it] 'Well, I will. Tell me some one to talk to, or through. If you deceive me, you 'll wish you had n't. Just as sure 's you do, I 'll curse you all my life. I know how to do it, by folks cursing me while I was here. This is the first time I have had a chance to come here. Dying drunk I can't help it, now, and I'm not going to mourn over it. You were never in the Tombs, were ye? 'T aint a good place to die in; there's where I went from; I have oursed everybody here. They said I must come back decent, or they would not let me Dec. 19. come.

Joseph Willissey.

Good afternoon! This is Boston, I take it; I ived here once, myself, nine years ago. I wish to send a short letter to a friend of mine in New Orleans. Can I do so? It is difficult-I know about that. I last week had the good fortune to find an opportunity to communicate with this friend, through another person, in private. But the phenomenon was things-we ask that they may know that thou new to him, and as the person was somewhat acquainted with him, he doubted the communication. desired him to believe and follow out my advice, but he had no faith in it, and to convince him he re quired me to come here. I have come here with one I formerly knew. I told him of the difficulty of getting a communication to him from here, but he will be on the look out for it.

My name is Joseph Willissey-Joe, and they some imes called me by a slang phrase, I do n't care to speak of, here. My occupation was like the occupation of many among you ; it appeared all right, but

t was not what it appeared, exactly. My friend bears the name of Morrison-Charles T. I repeat the advice I gave to him, to leave New Orkind, and that all her people may seel that they may leans, and how to dispose of his effects there, and be free. May they learn in their own way the spirit now say I did come to him in. New Orleans, and am of freedom, even as every globald in nature, though still of opinion if he follows my advice, he will find, free in itself, goes to sustain natural life. May they himself better off at the end of six months. He told

Longia - mail Sainel , Bet 1

have not lost hold of. They must have some thing to take hold of. Therefore, let them go to their temples and bow down to the personal Jehovah; thus they worship. It is not for us to say they do wrong although they may not have attained to the spirit of truth which makes all men free.

Another class of humanity who see fit to go forth with mirth on their lips, and the light of joy beaming in their eyes, and who enter into all the festivities of life, and enjoy the mirth of the, hour, shall we say they do wrong? We believe that to evidence of spirit-power, that he desired me to comworship and to enjoy such festivities, go hand in hand. They that dance do right, not less than do those who bow the knee. They may pray just as well in the festivities of a holiday as in the act of Christian worship. And frequently, persons are gent Indian of the Flat Head tribe, was slok and much more religious in their mirth than those souls destitute, almost in the last stage of consumption. which sit in sackcloth and ashes.

Is it right to worship God so and so? Oh our questioner, it is right to live up to the highest light we have, and if you do, you will not be wrong. If eral persons, some of them Spiritualists, and when some persons wish to celebrate by prayer and praise the poor Indian died, he was provided with decent the birth of our good brother Jesus, let them do so; burial. Through the mediumship of Mrs. Bonsal, if others wish to worship the Madonna, let them do so; of this city, the spirit of that Indian spoke to his if they think they are right; if still others wish to go forth into the enjoyment of nature, let them do so, If they think they are right. So man does not trespass upon the law physical and moral, he is right. There is no general standard by which to worship. Let our questioner have about him the Angel of Charity, and you will have more peace, believe us. Dec. 24. . :

Dennis Sullivan.

I bin waiting for a long time to come here. 'T is the most reliable. most three year since I went away from my body, and I hardly know where I fetch up to. I do n't know where I am now, and I cannot tell how I come to have this kind of body. My name is Dennis Sullivan; nigh as I can tell, I was about twentyeight years old. I had not much edication; I got lectured on several occasions. As a scientific man just enough to get along, but did n't know much about talking. Like all who come here, I have to what I hear about it. I got a wife and one child long and varied experiences of the new truth. It is, which draw me back pretty hard, but it is not so I think; a good and useful plan to avail ourselves of much for them, but to those who do for them; I want the talent in our midst; for all who have lived and to speak to, because I wants my own to get all their ducs. 'They that do n't do as well as they know how to, do n't go to the good place.

I want to say to Mr. David Courtney, who believes in the English faith, the Episcopal way of worship, that I wish him to go to my wife and tell her he owes me so much, and pay her; I want him to do it now and not wait till he is dead; if he puts it off, he may make as an excuse that he has had hard of our home associates and friends. luck, and I fear he may never pay it; for when folks put off such things, they are apt to make it a long day. He had better do it now while the body and the money are together, and not have cause to re gret it when he is where poor Dennis is." It is always well to do what you would wish you had done when it is too late. Will he know it is me? I will only say to him, "I am Dennis Sullivan, and, you know what you owe me, and ought to pay it to my wife." He lives in New York.

I worked for Mr. Courtney sometimes, in the cold months, he knows me very well, and knows that spirits can come back. I recollect very well of his telling some one that he believed in this coming back. More than all, he's got a brother that reads your paper every week. I want him to do right, that's all, since that's a great principle every

ween balan gebelann draacht on die Andersned b waineld in the a shout of using or all tale to "il-ogliby",

From Philadelphia

Friends and readers," the benevolent and energetic Father Beeson is still pursuing his labors for the Indian, and some glimmerings of success appear to dawn upon his efforts. An incident that occurred to him last week, was so remarkable and pleasing an municate it to the BANNER.

Some years ago, he met in Boston with an Indian whose English name was Joseph ; he was an intelli-Father Beeson took charge of him for weeks, and nursed him tenderly; he was then assisted by sevvenerable friend; mentioned the incidents of the past, and expressed his gratitude. The medium knew nothing of the occurrence, and Father Beeson was not thinking of the poor red man he had succored so opportunely. The unsought-for tests are among the very best and most convincing. I have heard Mrs. Bonsal bighly spoken of. Our humblest, most retiring mediums are among the traest and

At Sansom Street Hall the friends have wisely been cultivating their own gifts and giving to the public the result of their own experiences and the teachings received from better worlds. Dr. H. T. Child has and a thinker, he is well adapted to minister unto the needs of the present. Our esteemed friend, Dr. thought are capable of teaching others. Several other persons lectured at the Hall, and doubtless each did their best, and " angels can do no more.". When we cannot have the thrilling eloquence of inspired speakers from abroad, let us gladly receive and encourage the well-meant and often equal efforts

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Our winter is of the mildest sort, although we have had a plentiful sprinkling of snow, which invariably in a day turns to slush, as we name it here. The streets just now are glassy, and locomotion is no easy matter; there is a dreary look about the brick and mortar, and the clipped trees of the city; but Spring, with its inspiring beauty, will soon deck the earth in gladness, and some of its stray gleams of renovating life will visit even the thronging city. Even so, the glorious beams of our Immortality penetrate to the sorrowing heart, amid the environing wintry gloom of trial. Yours for truth,

COBA WILBURN.

Aireet.

Philadelphia, January 80, 1862. medium for the Cherry of a party norbull the most horonor and

{ERB: 15, 1862. FEB. 15, 1862.

THE WORLD FROM THE SIDEWALK.

Have you ever stood in the orowded street, In the glars of the fitfal lamp, which the And marked the tread of the million feet, In their quaintly musical tramp? As the surging throng moye to and fro, "Tis a pleasant sight, I ween, To mark the figures that come and go at the surging

In the ever-changing scene : suma sent to fa

Where the sinner treads with the publican proud, And the priest in his gloomy cowl, and by invalid And Dives walks in the motly crowd, and by with With Lezarus check by jowl; And the daughter of toil, with her fresh young heart, As pure as her spotless name, Keeps step with the women that make their mart In the haunts of sin and shame

How gaily steps the country lass. In the midst of the city's life. As freshly pure as the dasied grass. That grows on her native hills; And the beggar, too, with his hungry eye. And his sad, wan face, and cratch. Gives a blessing the same to the passer-by. An' he gives him nothing or much.

When night has beaten the world's tattoo, And, in dusky armor light, And, in disky armor light, Is treading with echoless footsteps through The gloom of the slient night, How many of these shall be daintily fed, And will sink to slumbers sweet, Yet many shall go to a sleepless bed, With never a crumb to eat 1

Ah, me i when the hours go joyfally by, How little we stop to heed Our brothers' and sisters' despairing cry, In their wos and their bitter need Yet, such a world as the angels sought This world of ours we'd call. If the brotherly love that the Father taught Were felt by each for all.

Yet a few short years, and this motley throng Will all have passed away, And the rich and the poor, and the old and young, Will be undistinguished clay; And lips that laugh and lips that mean

Will in silence alike be sealed. And some will be under a stately stone,

And some in the potter's field. But the sun will be shining just as bright,

And so will the silver moon. And just such a crowd will be here at night, And just such a crowd at noon ; And men will be wicked, and women will sin, As ever, since Adam's fall. With the same old world to labor in,

And the same God over all.

The Spiritual Reasoner.

This work by E. W. Lewis, M. D., of Watkins, N. Y., is a record or journal of spirit-teachings, commu-nications, and conversations, in the years 1851, 1852, and 1853, through N. S. Gardner, medium. These and 1853, through N. S. Gardner, medium. These A. D. HUNE will speak in Fulineyville, N. J., Feb. 23 and conversations are held between a band of intellec-tual investigators, and the spirit of John Locke, Lo-donia, Chautunge Co., N. J., Care E. W. Meacham. renzo 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.

Ciairyeyant Physicians.

Dr. S. W. Howard and Lady, the distinguished Clairvoyant Physicians, have permanently located in the city of Indianapolis, Ind., and respectfully in the city of Indianapolis, Ind. and respectfully ME. and MES. H. M. MILLER may be addressed at Nor-tender their services to the afflicted. They examine with Chenango Co., N. Y., for the present, or Connesut, and prescribe for patients at all hours of the day, Ohio, care of Asa Hickor, permauently. 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.

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* Prese have been adopted by the Board of Education of the City of New York. All persons who want good pens at low Orices, will consult their own interest by addressing a line to J. P. Snow, Hartford, Conn., or 335 Broadway, New York, and getting terms, prices, &c. By enclos-ing \$1, you will get one hundred and forty-four samples, by return of mail.

À Child's Book.

Soripture Illustrated by Moral and Religious Stories for Little Children. By Mrs. L. M. Willis. Mrs. Wil-lia's pen has frequently added attractions to our

a ai LEOTURERS: 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 lecturing tours. We hope they will use every exertion possible in our behalf. Lecturers are informed that we make no charge for their notices. Those named below are requested to give notice of any change of their arrangements, in order that our list may be kept as corroct as possible.

MISS LIEZIE DOTEN Will lecture in Taunton, Feb. 16 and 23; in Maiblehead, March 2 and 9; in Charlestown, March 16, 43 and 30; in Soston, April 30 and 97; May in Spring-field; in New Bedford, June 1 and 8. Address, care of Ban-ner of Light, Boston.

OWARLES: A. HAYDEN will speak Thomaston, Me., third Bunday of Feb.; Bookland, last Sunday of Feb. and the first in March—no engagements for the last four Sundays in March. Will make arrangements to speak in the New England States during the Reging and Summy Address carbon on fluxes during the Spring and Summer. Address as above, or Liver-more Walls, Me.

MISS BELLE SCOUGALL lectures in Portland, Me., the four Sundays of Feb; Lowell, Mass. first four Sundays in March 19 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 Bookford, Ill.

W. K. RIPLET will locture in Portland, Me., the three first W.S. ISPLAT WILL READER, the fourth is Kenduskes; the Sundays of March ; Bradley, the fourth ; Kenduskes; the last; Bangor the first and third Sundays of April; Kendus-Kesg, April 18. Will auswer calls to speak in Maine during June and July-Masachusetts and Connecticut in Soptem-ber and October. Address, Snow's Hill, Maine.

WARREN DELASS, BLOWS HILL, MAILES, BLOWS HILL, MAILES, WARREN DELASS loctures in Cincinati, Ohio, Feb. 16 and 23. Address for March, at Centralia, Illinois. Lectures in Milwaukee, Wisconsin, April 6, 13 and 20; Grand Rapids, Mich., April 37. He will receive subscriptions for the Ban-per of Light ner of Light.

F. L. WADEWORTH WIll lecture every Bunday in Battle Orcek, Michigan, until further notice; at Providence, R. 1., four Bundays of May; at Taunton, Mass, first two Bundays of June; at Marblehead last three Sundays of June. Ad-dress socordingly. He will snawer calls to lecture in New England during the Summer of 1862.

MRS. MARY M. MACOUMBER will lecture in Providence, R. I. in Feb.—[No engagements for March, April or May]—Port-land, Me., in June; Biafford, Conn., two first Bunday in July; Somersville Conn., the two last Bundays in July. Address, West Killingly, Conn.

Mas. A. P. THOMPSON 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 funcrais, if desired, by addressing her at North Haverbill, N. H.

MRS. AUGUSTA A. CURRIER will lecture in Portsmouth N.

H. Fob. 16 and 35: Portland, Ma., last Sunday in Maroh and first twe in April; Chicopee, Mass., four Bunday in Maroh and first twe in April; Chicopee, Mass., four Bunday of May. Ad-dress box 816, Lowell, Mass., Miss Emma Housrow will lecture in Portsmouth, N. H., Pebruary 9: Charlestown, Mass., Feb. 16 and 33; Marsh 30 and April 6, 18 and 20 and through the months of May, Jung and July, in Bangor, Me. Address, Kast Bloughton, Ms.

SAMUEZ D. PACE, trance speaking and healing 'medium, answer cails to lecture in the Middle and Western States. He. will ray special attention to the healing of diseases, wherever he may be called. Address, Port Huron, Mich. Whenever he may be called. Address, Port Huron, Mich. J. H. RANDALL, will spend Fobruary and March in Ver-mont, on the west side of the Green Mountains. Will lec-ture mostly on the cause of the war. Address care of L. K. Beofield, Pitteford, V.

E. WHIFFLE will spend the winter in the western Blates, and asswer calls to locture on Geology and the Spiritual Philo.ophy. Address, Cleveland, Ohio.

MISS EXMA HARDINGE will lecture in Philadelphia 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 specifing the Spring months in Pennsylvania, New Jersey and New York.

LEO MILLER will speak in Marblehead, last three Sun-days in Pob.; in Ohioopee, two first Sundays in March. Ad-dress, Hartford, OL, or as above.

Mas. M. S. Townsand will speak in Taunton, Mass., March 23 and 30. Intervening Sabbaths spoken for, but not posi-tively engaged yet.

MES. FARMES BURBARN FELTON will lecture in Quincy, Fob. 16 and 23; in Handolph, March 2 and April 6. Address 25 Kneeland street, Boston. MRS. FRANCES LORD BOND, Madison City, Wisconsin, care

PROF. BUTLER, care of Dr. Child, 15 Tremont st., Boston. Dr. H. W. GAEDNER, 46 ESSOR street, Boston, Mass. DR. O. H. WELLINGTON, NO. 194 W. Springfield st., Boston. MRE, FRAMORS T. YOUNG, trance speaker, 56 Myrile street. MRE, A. H. SWAW, Care F. Clark, 14 Bronnfield st., Boston. MRE, H. O. MONTAOUR, Care OF F. Clark, 14 Bronnfield st., Boston. DR. L. U. BRUGE. Address care of Banner of Light, Boston. MISS LIEZIE M. A. OARLEN, care Dr. A. B. Child, Boston. L. JUND FARDER, Boston, care of Bels Marsh. Ray, SILAS TREELL, 40 South street, Boston. LEWIS B. MONROS, 14 Bronnfield fL., Boston. CHARLES H. OROWELL, Boston, Mass. BENJ, DANTORTH, BOSTON, MASS.

DR. O. O. YORK, Boston, Mass. DE. O. O. YOEK, BOSION, MASS. J. H. CURRIER, GAMDINIGGEPORT, MASS. MES, BARAH A. BYRNES, 83 Winter st., E. Cambridge, Mass. W. ELLERY CORLAND, Roxbury, Mass. WME, E. ROS, ROxbury, Mass. OHAS, T. JEISH TAUMON, MASS., GAPO of Staples & Phillips. MISS B. ANNA RYDER, Plymouth, Mass. MISS D. ANNA MIDES, FUNDIDU, MASS. B. R. TONG, DOI SE, Quincy, Mass. MRS. JENNIE S. RUDD, Taunkon, Mass. REV. STRPHEN FALLOWS, Sall River, Mass. A. O. ROSINSON, Fall River, Mass. ISAAO P. GREENIEAF, LOWOII, Mass. N. G. GRENNERAY, LOWEL, MASS. MRS. ABRY H. LOWEL, MASS. M. A. TUCKER, FOXDORO', MASS. F. G. GUENNER, DUXDURY, MASS. J. J. LOUER, Groonwood, MASS. MRS. M. B. KRUNNEY, LAWFOLOS, MASS. MRS. M. B. KENNEY, Lawrence, Mass. MRS. E. C. CLARY, Lawrence, Mass. MRS. J. C. CLARY, LAWRENCE, MASS. F. T. LLAYRE, LAWRENCE, MASS. MRS. J. PUFFER, Hanson, Plymouth Co., Mass. MRS. M. E. B. SAWER, Baldwinville, Mass. MRS. J. B. FARNEWORTH, Fitchburg, Mass. FREDERICK ROBINSON, Marblehead, Mass. MRS. L. S. NICKERSON, Worcester, Mass. GRANLES P. RIGERS, Worcester, Mass. GRANLES P. RIGERS, Worcester Mass. MRS. E. A. BLISS, (late MRS. Ostrander.) Springfield, Mass. MRS. E. A. BLISS, (late MRS. Ostrander.) Springfield, Mass. MRS. SUSAN BLEIGHT, ULNCE Speaker, Portland, Maine, MER, SUSAN BLANGHT, LANGE SPEARST, FORMA ALONGO N. HALL, EAST NOW BIAFON, Me. REV. M. TAYLOR, Stockton, Me. MER, J. B. BMITH, Manchester, N. H. FRANK OHAER, Button, N. H. EERA WILLS, Williamstown, Vt.

Mediums in Boston.

BANNER OF LIGHT

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Mrs. Latham is naturally ondowed with great vilaL or m Mrs. Latham is naturally endowed with great vila, or mag-netic force; and is also highly receptive of the "HEALING POW Ki," the value of which, as a remedial agent can haid-ly be estimated. It is deserving a more general attention, as under its influence an improvement or recovery of health is sure. Those who have never feit this delightful and po-tent force, become highly conscious of its effects, under her manipulations. When all other means have failed, try this i OFFICE, No. 292 WASHINGTON ST. Corner of Bedford Birest, Boston, (over Joseph T. Brown's if Apothecary store.) Dec. 7.

DR. CHAS. H. CROWELL. Medical Medium,

158 WASHINGTON STREET,.....Boston, (Banner of Light Office, Room No. 3.)

Mr. C. is controlled by a circle of reliable Spirit Physicians, while vanishe patients, give diagnesse of all dis-sesses, and proscribe for the same. Those who reside at a dis-tance and cannot conveniently visit his rooms, may have their cases attended to just as well by transmitting a lock of hair by mail, by which method the physician will come into

agnetic rapport with them. He will furnish patients with Medicines when required, repared by Spirit direction, having superior facilities for so

oing. TERME.—Examinations and Prosoriptions, at office, \$1.00; umlly visits \$2,00; by letter, \$1,00 and two three-cent postge stamps.

ge stamps.

CAMUEL GROVER, Trance, Speaking and Healing Me-dium, at Rooms No. 17 Benneit street, corner of Jefferson Place, (near Washington street) Boston. Hours from 0 to 12, and from 1 to 6 r. M., Sundays excepted. Terms for Examinations, \$1. 8, Grover will also visit the Sick at their homes, if request-ed, and attend funerals. Residence, No. 3 Emerson street, Somerville. Sm⁹ Jan 11

SPIRIT INTERCOURSE.

MR. JAS. V. MANSFIELD, of Botton, the world-renowned M Letter-Writing Test Medium.—certified by thousands of actual written tests—may be addressed at 12 Avon Flace, by inclusing §1 and four 3 cent postage stamps. Office hours from 9 A. M. to 5 P. M. tf Jung 8.

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

MRS. E.M.T. HARLOW, (formerly Mrs. Tipple.) Clair-the voyant Physician, 48 Wall street, Boston, Patients at a distance can be examined by enclosing a lock of hair. Ex-aminations and prescriptions, \$1 each. if Nov. 23.

M. B. E. GRTCHELL, Trance Medium, No. 2 Chapman st., Corner of Washington street, Boston. Terms 50 cents MRS. ADA JONES, '80 Washington street, Willing and Dec. 21. Sm⁹

MRS. M. W. HERRICK, Clairvoyant and Trance Modium at No. 17 Bennett street. Hours from 9 to 12 and 2 to 8 Wednesdays excepted. Terms, \$1. 8m Jan. 11.

MRS. F. D. CARLTON will be happy to wait upon al those who would like to converse with Spirit Friends Terms liberal. No. 210 Merrimack street, Newburyport. Jan. 25. 6w^o

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ESTABLISHED FOR THE TREATMENT OF EVERY KNOWN DIBEASE.

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fuenced by these laws, conditions, succeptibilities and associations which Pathetism accounts for and sex. gross substances, if moved, are moved through the plains."

nomena which have been witnessed in the experiments in what is commonly known as Mesmerism or

MESMBRISM .---- Whether Mesmer was the first to dis-I have, perhaps, already sufficiently explained cover the science which bears his name. I am unathe conditions which must necessarily exist in order ble to say. That he discovered a new principle in to witness a result. The conditions are an agent: mental philosophy and a phenomenon growing out who operates, and a subject who is operated upon: of this law, and promulgated it to the world, which will render his name immortal, is a matter of record. The former is active, while the latter is passive, or in other words, the mind of the subject is in a nega-That he was not aware of the full extent of his discovery, or under what head in metaphysics to class tive condition to the mind of the operator. Both the it, is evident; and so it took his own name-viz., To give as clear a definition as possible, I would Mesmerism-which is essentially the same as Pasay Pathetism is the power which a positive mind thetism. Concerning Meamer, however, Mr. Sunderland makes this remark : " The terms Clairvoyance In the body exerts by its magnetical forces over the and Mesmerism are used without sufficient reason. mind and body of another individual in the body, Mesmer never produced either a state of trance or who is negative to the operator. And by negative what is now called Clairvoyance at all. He induced we simply mean that the magnetical force of the a species of physical results which were manifested mind of the former is stronger than that of the latin convulsions and the like." Although we shall ter, and that the phenomena desired may be protreat all phenomena growing out of the distinctive duced, it is not only necessary that these conditions sciences called Mesmerism, Pathetism, Biology, An- should exist, but the minds of both the operator and

> come so common it will not be necessary for me to explain in this place the modus operandi; nor am I

FREDERICK ANTHONY MESMER was born in the in this to give a treatise an Animal Magnetism, small town of Merseburg, Prus. Sax., February 22d, Mesmerism or Pathetism, but if my readers wish for 1734. Early in life he was endowed with a faculty a full explanation, I would refor them to La Roy of mind not common to those of his associates, and Sunderland's Essay on Pathetism, &c., where they being himself of an intuitive turn, he was lead to will find the general principles laid down, and as I examine the cause of what seemed to him to be a progress in this work, more of the principles will be new and hidden property of the mind. His psycho- evolved under their appropriate heads.

logical experiments led to the discovery of new truths, and to the establishment of new principles in science known to the world as Mesmerism or Animal Mag-

dry, monotonous manner.

notice of that individual.

upon mind, but upon matter or substance; and all

electrical forces of the mind; and hence, Psycholo-

gy, Mesmerism, Pathetism, and what Prof. Grimes

salls Biology, are synonymous terms.

netism. In 1766, at the college of Vienna, he took In publishing my articles on SUPER-MUNDANE his first degree in the school of medicine, and about. PHENOMENA, when I come to the manifestations of the same time published his treatise upon the heav- the nineteenth century, I wish to give, as far as posenly bodies, in which he broached the theory of mag. sible, new facts, gathered from the experience of netism in the most distant manner. This work sub- mediums, and observation of others-facts which are reliable, with names, dates, and, as far as practicajected him to severe oriticism, ridicule and abuse. In 1773, we find him practicing upon the theory of ble, reliable witnesses. If, therefore, MEDIUMS will his work, at the bedside of Mademoiselle Christianne give me what they have experienced, and others Esterling, producing a remarkable cure, and illuswhat they have witnessed (by writing to me at NAtrating not only the power of mind over mind, but also over disease. This cure was regarded almost as a miracle. His friends and enemies flocked from all parts to witness the miracle; for the unnerved and paralyzed body of a young lady was animated with new life. That he had discovered a new principle in science, he fully illustrated in Paris, where he was then stopping, by giving sight to the blind lieve, ald in establishing the great and glorious making the lame to leap with joy, and raising the sick from beds of death. But Mesmer shared the truth in the minds of the doubtful on earth, that the fate of every other new discoverer. He was assailed spirits of the departed are still with us. and driven back from Paris to Vienna. In 1779, he Natick, Mass., Jan. 27, 1862.

was again at Paris, where he found a new and powerful ally in the person of Count D'Eslon; but he, too, soon turned upon him and reviled him in the most oruel manner. But in his frieudship for Mesmer, D'Eston had attracted toward him and his favorite science, some of the most distinguished men of the age, among whom we find the name of our own countryman, Benjamin Franklin. But now he was destined to meet with what seemed at the time, and was regarded at Paris, at a total failure. Concerning the event which probably had much to do in terminating his existence on earth. I extract the follow. ing from one of the journals of the day :†

"Mesmer re-appeared in Paris, and standing one lovely Sunday morning in the portico of the Church Notro Dame, he listened to the sullen toll of its pon-derous bell, and although at the time the spiritual leader of a hundred thousand followers, he sighed to think he was not acknowledged as the founder of a science. The door of the great Cathedral opened—the th ong passed into its siles, and the peaking bell gave place to the full and harmonic swell of the magnificent organ. The morning services of Easter Sun-day were commenced as Mesmer entered, attracted by as ingle voice that, in the choir, led the touching re-sponces, so full of pathos, which every one who knows the Catholic ceremonial will readily call to mind. The singer was the blind Mademoiselle Pauline Paradis, and Mesmer sought her to apply his science to the cure of her misfortune; whether he restored her to sight or not is of no great moment; but certain it is he so far restored her that to her dying moment she never forgot his kindness. Yet his apparent failure crowned his fate. He was almost hooted from Paris, and Vienna treated him still worse; and broken hearted, not, however, penniless, he sought the seclusion of the mounwith whitened hair he stood, one calm moonlight in the balance, if any, will go to aid needy ains of Bwitzerland, where, in communion with God night. He looked upon the clear mirror of water that speakers who render efficient service in the exercises. reflected back the starlight, and in deepest anguish; he Speakers who arrive the day before, will call at the ofrenected once the scaringht, and in occepest angulan; ne wept, sinking upon the ground, and fainted. Lying there, he became chilled, and never recovered from the cold he then contracted. He sought his place of birth, and disheartened, returned to Merseburg to die, and in the very chamber where he first saw the light, he ex-T. A. J. L. J. W bird, closing bis eyes forever upon the earth on the 15th of March, 1815. It was a bright and glorious day when tears fell upon his corpse and over his body Спа н. в which was not laid in state by mankind. Again chanted that angel choir, but their song was of an other welcome-their hands released a prisoner of eighty-one years, and led another spirit to the realm of progressive delights. Thus Mesmer passed away. Un-ostentatiously, he was entombed in the quiet of the valley, and he was at rest, after a life which has never perhaps, been paralleled on earth. He came in an age of fanaticism, after every grade of enthusiasts, in the very footsteps of most glaring impositions, with the most startling theory ever propounded on earth-a resurrectionist, in our times, could not promulgate a resurrectionist, in our times, could not promulgate a greater innovation; and patisling now to look upon Mesmer, we see in him one of the grandest mariyrs ever seen, proudly towering over universal contempt, although crushed by injustice, and overwhelmed by a might-made right. Yet the city that spurned him for any the memory and in the flower of cathodes a might have fight. Let the city that spurned him first reveres his memory, and in the Grand Cathedral at Vienna, his monument towers high above the name. ess graves of his persecutors. In solemn grandeur it stands, and the epitaph written by Kant, tells the 3 years. world that Mesmer did not live in vain." PATHETISM .-- Psychology, as we have already defined it, relates to mind, or the influence one mind has over the mind of another, or, in other words, it is law governing mind.§ Pathetism relates not only to the mind, but also to the body, and in most of the phenomena produced, which class under this distinctive solence, both to a greater or less extent, are affected. The term is derived from the Great work and the first was a firm, consistent believer in the philosaffected. The term is derived from the Greek word pascho, to experience, to be affected with anything h good or bad, to suffer, to feel; and also from the root summons came. It was welcomely received. With rather passion affection that this has affected calmess and deliberation she disposed of all her tempathos, passion, affection, that which has suffered, love, kindness, a passive state of mind or body, a

increstriking phenomena, when he was talking in a another, and the influences which are folt by one from another; directly or indirectly, and whether incidental or by design, may be denominated pathmetic, because it is the nature of the human mind to influence and be in-In my view of the subject, mind not only acts

Under this head I design to give a class of phe-

Animal magnetism.

agent and operator are visible that is, bodily.

imal Magnetism, &c., under the head of Pathetism, subject must be in sympathetic relation. yet as the name of Mesmer stands prominent as the The subject of Mesmerism and Pathetism has bediscoverer, we will not pass without giving a brief

[TO BE CONTINUED.]

To Mediums and Others.

TIOK, MASS.) under the following heads, viz.: Somnambulism, Visions, Trances, Clairvoyance, Impressional and Inspirational, IDENTIFYING SPIRITS, Spirit Light, Spirit Touch, Spirit Voice and Music, Seeing Spirits, Spirit Writing and Drawing, Raised Letters on the arm, or other parts of the body. Psychometrical Readings, Healing the Sick, Lost Property found, dra, dra, they will confer a favor on me, and I be-

A. H. DAVIS

Central States' Convention of Spiritual Speakers and others, at Binghamton, N. X.

At the National Convention of Spiritual Speakers in Oswego, N. Y. Aug. 1861, the undersigned were appointed as Committee to represent New York, Pennsylvania and New Jersey, to cooperate with the New England and the Western States' Committees in the furtherance of the cause of Spiritualism, and, if deemed advisable, call a Central States' (onvention during the year. This call is, therefore hereby given, and all public Spiritual speakers, mediums, editors and others who can cooperate, are invited to assemble in free and fraternal Conference, at Binghamton, N. Y., at 9 A.M., Friday, March 7, 1862, to continue in sessions during The Convention will be devoted to the narration of

facts and experiences; the elucidation of Spiritual sci-ence, philosophy, religion and reform; hints to true growth, culture and mediumship; the application of piritualism to social, civil and every-day life; the best methods to advance the common cause, and insure a more thorough coöperation and communion between the people and the pioneer laborers now going forth in

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

Pearls.

DAY BY DAY. Every day has its dawn. Its soft and silent eve. Its noontide hours of bliss or bale-Why should we grieve?

Why do we heap huge mounds of years Before us and behind, And scorn the little days that pass Like angels on the wind?

Each turning round a small, sweet face As beautiful as near : Because it is so small a face We will not see it clear :

We will not clasp it as it files, And kiss its lips and brow : We will not bathe our wearied souls In its delicious Now.

And so it turns from us, and goes Away in sad disdain ; Though we would give our lives for it. It never comes again.

Beyond the grave angels will not question thee as to the amount of wealth thou hast left behind thee, but what good deed thou hast done in the world to entitle thee to a home among the blessed.

COMPASSION.

Blest indeed is he who never fell, But blost much more who from the verge of hell Climbe up to Paradise : for sin is sweet : Strong is temptation ; willing are the feet That follow Pleasure ; manifold her snares. And pitialis lurk beneath our very prayers ; Yet God, the Clement, the Compassionate, In pity of our weakness, keeps the gate Of pardon open, scorning not to wait Till the inst moment, when His mercy flings A splendor from the shade of angel's wings.

٥ The man who seemeth worse Than I, may purer be ; for when I fell Temptation reached a loftier pinnacle. Therefore, U, man 1 be CHARITY thy aim ; Praise cannot harm, but weigh thy words of blame. Distrust the virtue that itself exalts, But turn to that which doth avow its faults. And from repentance plucks a wholesome fruit. Pardon, not wrath, is God's best attribute.

[Bayard Taylor.

· Love is the shadow of the morning, which decreases as the day advances. Friendship is the shadow of the evening, which strengthens with the setting sun of life.

DEAD SOULS.

Most souls are shut

By sense from grandeur, as a man who snores Night capped and wrapt in blankets to the nose, Is shut out from the night, which, like a sea, Breaketh forever on a strand of stars

[Alexander Smith.

Let your efforts ripen into good deeds-your hopes and aspirations into works of beneficence and blessedness.

HENRY S. CHAPMAN AT LYCEUM HALL. BOSTON.

Sunday Afternoon, February 2, 1862.

[Reported for the Banner of Light.]

It is natural for man to believe-that is his instingt : to disbelieve, the exception. Superstition is said to be belief without evidence, but if this be so, there is less superstition in the world than we think for. In strict language, belief without evi-

mind the chips. When our chip snags, how expert pillar of cloud into our sky, he flung the pillar of | LaBcy Sunderland, in his exhibitions, produce a still "All power; therefore, which one mind exerts over are we to step forth with a fresh impeachment of fire also. There is scarce a Hebrew picture that has not an angel face in it. Moses has come down to us creation.

But there is a golden undercurrent in this river, for interpretation. Have we not said to the schoolchipless, and snagless, and ebbless, and this bears men, "Your Bible is our witness?" Have we not upon its hosom fleets of ideas. Whole navies of thrown our plummet deeper into the old Hebrew sea thought, worlds of religion and faith, and from these than the theologic oraftsmen of to-day ?. We have came Neptunes, prolific-headed Joves, Saviours and disputed with the doctors in the temple, and now Saints. Let nobody be frightened if our political must be about our Father's business. The Hebrews bubble bursts to day, there 'll be another one to-mor. | followed the cloud and the fire, the Christians followed row, and better. We see only the drift stuff, and by the cross, and what shall be the talisman of our faith? this we mark the motion of the tide. A cloud capped cross hung round with angel portraits; God is underneath the world moving it hence to and with this upon our flag, unstained of the world, its last battle, and this is to be the battle of giants. and come of a heroic faith, we shall have the post of

When you shall hear the voice of Liberty shricking from her prison house, it is the voice of God. The slaves shall hear it; the sable bondmen of the South shall hear it-the slaves of the North shall hear it : alayes in body, slaves in mind.

Faith sees the day when white and black shall stand up enfranchised alike, when priest and layman, ruler and subject, shall swear allegiance to God and human rights. True faith is faith in God, and He is more than a throned fancy. Intelligence, will, motion, these make a Personal God. There is intelligence to perceive, there is will to act, and there is a reason for acting. His intelligence perceives everything. His will determines everything, and this action accomplishes everything. Take away these attributes and activities, and you have noth. ing left. Invest a being with those powers, and Ils.

is God. A man of faith covets no calamity, and shrinks from no danger. If Nature sends her plague, and gives him no warning, he knows he is wanted elsewhere, and that with him the undertaker has noth ing to do. He knows his body must come sometime to disaster, and the only question, if there be one, is as to whether the disaster is here in himself. He sees truth as the central law of the world, and he sees this unwittingly confused by burglars and swindlers.

"Honesty among thieves." No thief will trust himself with himself: truth must divide the booty. Put organized burglary upon itself, and you would very soon reduce that romantic art to a private speculation. God could in no way so thoroughly destroy the world as to make one piece of villainy successful.

This faith sees law not miracle, and this is the shrine at which nature herself worships. Nature offers no policy or insurance upon a leaky ship, she suffers no miracle to intervone for amends upon the infraction of law. With some men faith is only the hazard of commerce. If insurance companies are sound, they will coin up the wrath of the elements; in no case shall their coffers suffer. They fret and soold because things go wrong. This is too weak, that is too strong, the frame of the world is out of joint, the tenons are out, pin and mortice are gone, the beams and rafters hang askew, and the rickety old world reels in the wind; but the reel is object to give a relation of facts, rather than theory. I shall occupy as little space in doing this as possiin them, not the world. There is no quarrel in nature, there is no conflict of positive forces; there is only a last world in the merism or Pathetism, and let the roader draw his or her own conclusions. race, a ground tier in the ascending series. The sun

is no less in January than in June ; we have changed our position, and have the joicle for the rose. Prove to me that God has made one mistake, and

as the race. The man who believes one half the universe is opaque, is always in that half. The soul in her embrace with God is mother

to our faith : . The night is mother of the day, The winter of the spring. And ever upon the old decay The greenest mosses cling.

gate-presuming (as it is possible) that the agents were pure spiritual beings, returning in this manner

for the good of mankind, rather than their destruc-Entire reliance upon God-this only is complete tion, it became necessary that the phenomena should

[Entered according to Act of Congress in the year 1861, by A. H. Davis, in the Clerk's Office of the District Court of the United States, for the District of Massachusetts.] COMPENDIUM OF FACTS ON SUPER-MUNDANE PHENOMENA. BY A. H. DAVIS.

honor in the world's last battle.

CHAPTER IV. MESMERISM, PATHETISM AND PAYCHOLOGY.

Spiritual Phenomena.-

NTRODUCTORY REWARKS - MESMERISM OF PATHETISM TEPPING STONES TO SUPER-MUNDANE PHENOMENA OF THE NINTEENTH CENTURY-PSYCHOLOGY-MIND ACTS UPON AND CONTROLS MINDS -- PSYCHOLOGICAL POWER OF BONAPARTE, WEBSTER AND CLAY-AN INCIDENT IL-LUSTRATING THIS POWER - MR. SUNDERLAND'S PSYCHO LOGICAL POWERS - MESMERISM -- FREDERICK A. MESMER -PATHETISM-DEFINITION OF THE TERM-OONDITIONS NECESSARY TO PRODUCE THE PHENOMENA WITNESSED IN MESMERISM, PATHETISM, ETC.

Humbly I-for knowledge strives in vain to feel Her way amidst these marvels of the mind; Yet undismayed—for do they not reveal

Th' immorial being with our dust entwined? So let us deem i and e'en the tears they wake Shall then be bleased, for that high nature's sake." Mrs. Hemans

That there has been in every age of the world a class of phenomena which could not be accounted for on the known laws of nature, and could only be traced to super-mundane origin, every careful, scientific investigator has been forced to admit. Such has been

the phenomena in the last three chapters. But I come now to a phenomena which to a greater or less extent, I believe, has been traced to natural laws, and accounted for on mundane principles ; and as it has been attempted, and by scientific men, too, to classify them under one general head, and to show that the agent employed in the one is the same as that employed in the other, I deem it important at this point to introduce the subject of Mesmerism and Pathetism, and to trace, as far as is necessary, the analogy between that and the phenomena which I bave chosen to call Super mundane. But as it is my

ble, and then give the phenomena witnessed in Mes-

In the phenomena given in the last Chapter, and which I believe are analogous to those given in Chapters lat and 2d, the agents operating swere inviswill prove to you that He has made a million, ible, and as only the result was witnessed, it could Prove to me that one soul will be lost forever, and I be traced to no known law in nature by which to acwill prove to you that the gates of hell are as broad count for the strange and mysterious phenomena which occurred, and hence, men became fearfully bigoted, superstitious, and cruel. And, as I have shown in my last chapter, thousands of the most valuable lives were sacrificed to their ignorance and superstition, and, as men would not reason nor investi-

dence is impossible, as is a shadow without substance.

If a man believe the Chimera of the Greeks, he conceives of nothing in the abstract not existing; he only puts Nature in wrong combinations, and this blunder Nature sometimes makes herself, when she puts two heads upon one neck.

If a man believe in many gods, he only amplifies one idea into many. If a man believe in many gods. be only amplifies one idea into many. If a man believes in the Koran, he believes in revelation as much as he who believes in the Bible, and he who disbelieves them both acts from some present necessity. as real and imperative as that which prompts the faith of a Christian. Hypocrisy in belief is impossible; belief minds neither faggot nor rack.

Belief is no juggler ; it may be hidden, but not counterfuited. The mind is noted upon and is not a self-acting power, and really has no choice of opinion. A man is not master of his digestion, but he has

a discretion over his dinner. Hi may put himself in the way or out of the way of evidence; but when the evidence appears, he can heither will nor forbar. His opinions are formed as certainly as molten lead takes the form of the mould.

But all this does not acquit us of responsibility. In much that we do, belief is the key to our conduct. Bad beliefs make bad manners. Right belief lies behind right action, as surely as integrity lies behind justice. But has not every man a right to his belief? Any man has a right to a right belief.

The head is a perfect structure, a contrivance for thinking, not for feeling. The intellect has light, not heat; reason, not passion; logic, not love.

When a man reads the New Testament for the first time, he tries it exactly by what he knows. If he knows but little, he tries it but little; and if he tries it before his reason alone, he will be incompetent to understand it. He may fire volleys of logic at its spirit, but it will glance off, and more than likely recoil upon himself.

A man may accept the proposition that Paul received a revelation, but that is really nothing to him. The question is, has he himself received a revelation? for it must not be forgotten that it takes a revelation to understand one. Is he wiser for what was revealed to Paul, only when it is revealed to him?

Paul says he was caught up in the third heavens, and this is a challenge to reason. Millions of doubters have stumbled over this statement. Hume, Gibbon, Hobbs, wasted booke, argument, satire, to disprove phenomena which girls of a dozen years can' gives us the philosophy of to-day. We can do but little except write our opinions. The other world so far as heard from, is a world of opinions, and if there is a world of positive knowledge, it is

"That bourne from which no traveler returns." Our dogmatisms, whether of theology or politics. are only the ohips floating down the river of time. The deep tide runs up, the ebb is only on the surface, and we are here to explore the river, not to

faith. Faith works, doubt lounges. No royal deed assume such a form as would lead men to a successof valor ever lags behind a balting sword. Give a ful analysis of the true cause, and to trace the unmore facts, the angels have been calling for more of the nineteenth century, but of all past ages. faith. The angels cannot enter the air of our scepticism, and if they send a thought there, warmed in the melting gush of love, it congeals, and hangs an mind. The stronger minds control the weaker. Or icicle in the frosty chambers of the mind.

are to fly to heaven on. Reason is the blood of our Sometimes it so happens that the mind of one man brain of Europe.

minister 7 Whose agents are they ? With what are- tempted. dentials do they come to us? Shall we lay other | I remember, some twenty years ago, listening aside; it will press upon us from all quarters.

is monarch of the deep. The air is no republic, effect from his sermons a hundred times or more. dom, and brotherhood is its royal blood.

We have the elements for a universal religion may gather truth from the ends of the earth. There times from heaven.

from Moses than from any other. If Moses flung the and hence the phenomena, witnessed. I have seen ्रात्र विद्युष्ट विद्युष्ट विद्युष्ट के

· 33 新,2011年,1月13日 · 2 平台 出出出生来自力发

man a great idea, and great faith in it, because it known by the laws which governed a known agent, is of God, and his mind is a furnace from which his which could produce similar phenomena. That is, thoughts go hissing into the world like heated shot. to place a stepping-stone from the known to the un-He dares to do who dares to suffer. Faith is fa- known, and MESMERISM AND PATHETISM HAVE BEEN OR natical only when it is real. The realities of life are will DE THIS STEPPING-STONE. Yes, the steppingits wonders, and what on earth we call miracle, in stone that will lead men to understand, acknowledge heaven is law. There is immense room for faith in and appreciate the Super-mundane Phenomena, now our religion. While we have been clamoring for more properly called Spiritual Phenomena, not only

Psychology is that science which pertains to the soul or mind of man. Mind acts upon and controls in other words, some minds are positive while others From the facts of Spiritualism reason draws phi. are negative; and the positive control the negative; losophy. faith religion. These are the two wings we hence, the mind of one man controls that of another.

philosophy, faith is the life of our religion. God is controls the minds of hundreds and even thousands love. and so is religion. A God mad is a God un- and tens of thousands at the same time. This through Peter put his faith into the Crusades- we see illustrated in the case of successful revivthat held Luther at Worms. Peter put his soul into al preachers, orators and military generals. Such his idea, and armed Europe for the resoue of the was the psychological power of Bonaparte over his Sepulchre of Christ, Luther had an idea grander army, that he could lead them to the very cannon's than Peter's, and he sunk it into the heart and mouth, while their ranks were being mown down in swathes, and the ground over which they had passed

Judaism was built upon the unity of God, Christi- was literally black with the dead and dying. By anity upon the Son of God, and what are we built this power Webster and Clay could move a nation's upon? The ministry of angels; to whom do they Senate, and carry almost any measure they at-

foundation than that the "Nazarine" laid, who was to a sermon at a quarterly meeting of the Free Christ? He came into our world a strange and un- | Will Baptists in Maine, from a preacher, by the natural being. The laws of nature snapped in his name of D----- He was a coarse, rough, illiterate fingers, and he held the two parted ends in his man. The house was filled; and he was surrounded hand. He lived as no man had ever heard of, he by ministers who, intellectually and by culture, were died heroloally, divinely, and overmastering the head and shoulders above him. Such was his psygrave, as we shall ; he arose, descended to the re chological power over his audience, that before he gions of the lost and plucked up death by the roots. had half completed his termon there was not a dry And who was he? This question will not be pushed eye in the house; and old men, young men, maidens and matrons, and ministers, too, were sobbing The various Spiritualistic lines must converge to audibly all over the house ; and yet if that audience one centre. Nature herself is centralizing. She had read a report of that very sermon in some newsleans harder to that than to democracy. The mind paper, there was probably not one of them but is not a republic, reason is monarch. The forest is would have been utterly disgusted with it. This no republic, the lion is king. The ants and the bees was not the first time he had moved audiences in make no republic. The sea is no republic, leviathan that manner; perhaps he had witnessed the same

our eagle is a royal bird by nature. Religion is no The effect was attributed to the outpouring of the republic, God is its King, and Christ is His ambassa- Holy Ghost, but out of the pulpit he was the last dor to the world. He is our brother, and brother- man of all the ministers present on whom I should hood is royalty in heaven. Religion, then, is a king- think the Jioly Ghost would be likely to rest. To me, at the time, it was a mystery. I was sensible that there was nothing prepossessing in the apwhose "High Priest" shall be the Son of God. We pearance of the man, and I was sure that in a literary pdnt of view his sermon was far below par. is no philosophy that does not lend us some truth, But I mw understand that the magnetic force of there is no religion whose face is not lighted up some- his own mind was stronger than that of his audi-

ence, and throwing out this magnetical force upon But our spiritual descent is more clearly traced negative minds, he psychologized or pathetized them : Freedorte metalen in dan ereder Som soll heretorte in die metalen

e. . .

Sunderland's Treatise on Pathelism, p. 110.
Banner of Light.
S I use the term mind, here synonomous with sonl.
meaning the spirit, as defined by some writers, who sphere or stite of existance to another."
meaning of man; making the spirit the spirit and the spirit or mind of man; making the spirit and the

draff , and dig a war. Afriff gustrible , yegede

The people and the pioneer incorers now going internal response to the Macedonian call of the ago. (1997) The times are auspicious for a new era of celestial) influxes, and all are urgently solicited to attend. Binghamton is a fine, large town, centrally located at the junction of the Eric, and the Syracuse and Binghamton Bingham Binghamton Railroads. J. V. MAPES, Webb's Mills, N. Y.,

J. CLARK, Auburn, N. Y., MISS LIBBIE LOWE, LCOI, N. Y., J. H. W. TOOBEY, Penn Yan, N. Y., G. M. JACKSON, Pratisburg, N. Y., MES. E. C. KINGSBURY, Philadelphia, Pa., G. C. STEWART, Newark, N. J.

We, the Binghamton Committee, hereby heartily join in the above invitation. The Firemen's Hall, the largest and best in town, is secured for the occasion.

fice of T. A. Bedgwick, Canal street. The Committee will be at the Hall at the opening of the Convention.

. SEDGWICK,	A. G. AVERY,
. RANDALL,	U. CONE.
CUTLER,	J. BARBER.
S. HOPKINS,	L. BRAINARD,
BEOWN,	WM. APSEY.

Meetings.

The Spiritualists of Kenduskcag, Me., and vicinity, will hold a series of Meetings in Kenduskeag Village, on the 14th, 15th and 16th of February. commencing Friday, at 2 o'clock P. M., and closing Sunday with the afternoon services. Some of the best speakers will be present on the occasion. A particular invitation is hereby given to all speakers, and also to the friends in general, who can make it convenient to meet with us, Arrangements will be made to accommodate all that CHESTER WELD.) J. O. TILTON. will come. Cor, Com. S. PALNER,

Kenduskeag, Jan. 20, 1862.

Obituary Notices.

Died, in Chelses, Jan. 27, 1862, ISAAC ADAMS, aged

" Death is another life. We how our heads At going out, we think, and enter straight Another golden chamber of the King's, Larger than this we leave, and lovelier."

Died, in South Malden, Jan. 5, 1862, of cancer, MRS. MARY NEALLAY, aged 55 years and 1 month.

Died, Jan. 21, 1802, MRS. MARIA TALLMADON, OF

ophy of life and death. both here and hereafter, as em-bodied in the harmonial religion; hence, when the poral affairs, and made all the necessary arrangements love, kindness, a passive state of mind or body, a condition, a disposition; and from which we have apathy, sympathy, &o. I in further 'explanation of the term, Mr. Sunderland says: ^o Sunderland's Treatise on Pathelism, p. 115. [†] Banner of Light. ¹ Light. ¹ Light = Light =

study as hater and all a still provide automation diene fremention of all a crarged and to deform to